

THE ESSENE LINEAGE IN CALIFORNIA: CARMELITES AND ROSICRUCIANS AT CARMEL IN 1602

Richard A. Schultz, Ph.D., F.R.C.

W Spencer Lewis writes in *"The Mystery of the Essenes,"* that the Master Jesus was trained at the major Essene school established on Mount Carmel on the northwestern coast of today's Israel. This was one of the most important and influential of the Essene establishments. After the Jewish revolt in 66 CE when the Dead Sea Scrolls were hidden at Qumran, and the destruction of Jerusalem by the Romans in 70 CE, external Essene activity began to be curtailed, and the Tradition was transmitted under many forms.

Two of the clearest manifestations of the Essene Lineage may be found in the Rosicrucian Tradition and the Carmelite Order, continuing the mysteries of the Essene School at Mount Carmel. The Rosicrucian Tradition has faithfully transmitted the Essene healing techniques across the centuries, as well as the sense of the *Égrégoire* and of the unity between mystical meditation and an ethical life, for the betterment of the community and the planet.

In the 12th century, the hermits, monks, and mystics who still lived and worked on Mount Carmel formalized their community as the Carmelite Order within the Roman Catholic Church. They were also in clear continuity with the Essene traditions, including mystical prayer, vegetarianism, common holding of all property, simplicity of life, and manual labor to support the community. This Essene movement spread rapidly throughout the Middle East and Western Europe, and included many mystics traditionally associated with the Rose+Croix Path, notably Teresa of Avila and John of the Cross in the 16th century. Both the Rosicrucian Tradition and the Carmelites expanded the role of women in the earlier Essene movement, to full membership.

This is the story of how representatives of these two strains of the Essene heritage, Rosicrucian

explorers and Discalced (shoeless) Carmelite friars, landed in Monterey Bay in 1602. Through no coincidence, the river and valley were named "Carmel." Connected with this great mystical school, this became the first Rosicrucian mission to North America, bringing the Essene Tradition to the shores of Alta California through the two filiations.

Written References to Seventeenth Century Rosicrucians in California

In many of the writings of H. Spencer Lewis, references are made to an early Rosicrucian presence in California during the earliest years of the seventeenth century. For example, in *The Light of Egypt*,¹ a document written for the public in 1927 and which was comparable to today's *Mastery of Life*,² there is a section entitled "America's First Rosicrucians." It states that "The first Rosicrucians to come to America and bring their wisdom to this new country were those who journeyed to the Pacific Coast early in the seventeenth century and deposited there the 'foundation stone' and documents of the last C.R.C. of Europe." Still earlier, a poem written by Royle Thurston,³ called "To the Temple of Alden," was published in the Order's early magazine, *The American Rosae Crucis*, in 1920.⁴ It also notes that the Temple was established on the California coast in 1603.

In the book *Lemuria: The Lost Continent of the Pacific*,⁵ the writer relates, "Not far from San Jose and just across a little mountain range called the Santa Cruz Mountains is a small peninsula which stands unique in romantic, religious history, for here is the mountain of Carmel, the Valley of Carmel, and the Carmel River. The Carmelites who came here and established a monastery were

acquainted with this particular locality long before Vizcaíno made his expeditions and brought scientists, padres, and some Rosicrucian mystics to this region to unite their efforts in further forwarding the settlement and civilization of the Carmel and Santa Clara valleys. It was for this reason that the mystic descendents of an early mystery school located in Carmel of the East desired to accompany the expedition to the New World, and named the goal of their expedition Carmel long before they reached its shores . . . for the establishment of the first Rosicrucian Temple on the Pacific shores, equaling a similar foundation laid by the Rosicrucian pilgrims in 1694 on the eastern shore in what is now known as the city of Philadelphia.”

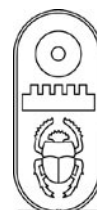
Several decades later, former Emperor Ralph M. Lewis wrote about this topic in his biography of his father, H. Spencer Lewis.⁶ “There was still another factor, a romantic one which weighed heavily in the decision to make the move [of the Order’s headquarters] from New York to San Francisco. In the seventeenth century the first Europeans explored the Pacific Coast of California. There were Rosicrucians among their number! In Carmel, near Monterey, California, not far from the still existing mission of Spanish padres, was built the first Rosicrucian Temple of Alden in America, the rooms of which remained for some time but were not generally known by the local populace as having a Rosicrucian origin. To the Rosicrucian historians who had the opportunity of viewing these rooms before the property was converted to other use, there were evident signs of its early function. Frater [H. Spencer] Lewis was well acquainted with these facts. There was then the strong appeal to rebuild the See of the Order in that traditional area, California. [H. Spencer Lewis] relates, ‘San Francisco was not our objective, but California was. The Temple of Alden had been built by the first visitors to the Pacific Coast who built many permanent foundations. The Valley of Carmel was the first Rosicrucian settlement on the Pacific Coast. (Carmel was so named after Mt. Carmel in Palestine, where the Rosicrucian and Essene settlement existed so long.)’ ”

Little mention is made today of a Rosicrucian presence in California during the seventeenth century, or of a Temple of Alden, in contemporary Rosicrucian literature, such as the *Mastery of Life* or Christian Rebisse’s recent official history of the Rosicrucian Order.⁷ However, confirmation of H. Spencer Lewis’s writings is contained in the archives of the Order,⁸ from which some of the information presented here is derived. This article serves to bridge knowledge that was prevalent in the early history of the Order’s present cycle in America, during the first third of the twentieth century, with that available in the present day.

Mt. Carmel and the Essenes

The original Mount Carmel is part of a mountain range along the Mediterranean Coast of present-day northwest Israel, west of the Sea of Galilee, approximately 23 km (14 miles) long and reaching an elevation of 546 m (1,791 feet).⁹ The range is composed of limestone and dolomite rock, with numerous caves and abundant vegetation, such as vineyards, due to the favorable climate and rainfall, making it a noted and persistent oasis in the region.¹⁰ The range has been occupied since Lower Paleolithic times,¹¹ with sites such as Tabun Cave preserving evidence of occupation from at least 750,000 years ago. Tabun Cave also demonstrates coexistence of Neanderthal and anatomically modern humans approximately 100,000 years ago, with burial artifacts suggesting that religious rituals were in existence from at least that time.¹² Evidence unearthed at Mt. Carmel caves records the progression from nomadic hunter-gatherer groups to more stationary agrarian societies in that area.

The range has been considered sacred since at least 1500 BCE, according to geographical lists found at the Temple Complex of Karnak¹³ (Precinct of Amun-Re¹⁴). According to historical sources, the northern branch of the Essene Community¹⁵ (the Nazareans) established its temple and main school at Mt. Carmel, between



the Sea of Galilee and the Mediterranean Sea. The southern branch occupied at least six sites around the Dead Sea, in the present-day West Bank, including Qumran, En Gedi,¹⁶ and part of Old Jerusalem.¹⁷ Excavations in 1958 revealed what is now accepted as the altar and cave where the Hebrew prophet Elijah¹⁸ lived and worked around 900 BCE.¹⁹ Rosicrucian writings by H. Spencer Lewis²⁰ indicate that Elijah was also an Essene. Jesus and his family are considered to have been Nazarean Essenes, while John the Baptist was an Essene from Qumran.²¹ Recent scholarly research²² indicates that Qumran was a center for medicine and healing, at which both the northern branch of Essenes at Mt. Carmel and the Therapeutae²³ in northern Egypt also excelled.

History records that Pythagoras (ca.569–475 BCE), the Greek philosopher and mathematician, visited Mt. Carmel²⁴ around 535 BCE and studied there on his way to Egypt before establishing his school at Croton, southeast Italy, after approximately 518 BCE.²⁵ Pythagoras shared many attributes with the Essenes, including their mode of dress (white robes), long hair, vegetarianism, nonviolence to living creatures, and certain mystical practices.²⁶ Most likely, the many differences in living habits, texts, and rituals between both groups of Essenes and the Therapeutae indicate regional adaptations and individualized explorations of a common mystical philosophy.

An Essene presence in either region is difficult to trace after the time of the First Jewish-Roman War of 66–73 CE.²⁷ Many Essenes were believed to have been killed during the war and the related destruction of Jerusalem and many Essene sites including Qumran in 70 CE. This period coincided with the sequestration of the Dead Sea Scrolls in eleven caves near Qumran. The systematic shutdown of Egyptian and other “pagan” sites by Theophilus, Bishop of Alexandria, ca. 391 CE, likely completed the abandonment of Essene sites such as Mt. Carmel.²⁸ Roman rule of the region lasted until its conquest by the Persians in 614 CE, and then by the Arabs

in 640 CE. The series of Crusades²⁹ to this region from 1095–1292 brought, among other things, a resurgence of trade and a diffusion of Arab learning to Europe.

The Carmelite Order of the Roman Catholic Church was established at Mt. Carmel in approximately 1155,³⁰ tracing its inspiration to Elijah and later inhabitants there; in 1238 this group relocated to Cyprus and Sicily, and then moved on to England and France a few years later. Some of the early Carmelite practices resembled those of the Essenes, such as vegetarianism, contemplation and prayer, and communal property. A central focus of the Essenes on healthy living and harmony between the body, soul, and spirit³¹ underlies the teachings of the Rosicrucian Order, AMORC, today.

The Vizcaíno Expedition of 1602–1603 *Prelude to the Expedition*

The century following Christopher Columbus’s first voyage to North America was a time of vigorous exploration and exploitation of the new lands of the Western Hemisphere.³² Vasco Núñez de Balboa’s discovery of the Pacific Ocean in 1513³³ was followed about a decade later with the establishment of Acapulco as the principal port of New Spain. In conjunction with expansion of Spanish explorations into Baja California and the American Southwest, the discovery of untapped resources of high-quality pearls in the Gulf of California in late 1533³⁴ led to extensive commercial exploitation of this lucrative gemstone.

The expedition of Juan Rodríguez Cabrillo³⁵ was the first to clearly map much of the coast of Alta California.³⁶ Launched on June 27, 1542, from Puerto de Navidad (Mexico), his two small, poorly built ships discovered San Diego Bay and Cape Mendocino, and may have reached Oregon before turning south for home. Storms on their northward journey between November 11 and 14 kept the ships at sea, beyond sight of land, so they sailed passed Drake’s Bay, Half Moon Bay, and San Francisco Bay.³⁷ On November 16 Cabrillo anchored, but did not

make landfall due to heavy seas, in the “Bahia de Los Pinos,” now considered to be Monterey Bay.³⁸ Two days later they described Cape San Martin near Big Sur, California.

During the course of the next forty years, with the California coast considered by Spain to be sufficiently well known, the focus in Spanish cartography and exploration shifted to the Philippines and other lands of the western Pacific. Expeditions were launched from Acapulco³⁹ to the Philippines, China, and Japan, with regular commercial service by the Manila Galleons⁴⁰ between Mexico and the Philippines beginning in 1565. This lucrative commercial trade made the safety and efficiency of trans-Pacific shipping of major importance to Spain through the remainder of the century.⁴¹ Although the outbound journey from Acapulco to Manila took three to four months, usually occurring from March through late April or early June, the return voyage of fully loaded ships, via Japan to Acapulco, required a longer journey. Typically taking from early July through late January or early February, the crews on the return voyage contended with high seas, storms, and poor nutrition for more than seven months. Exhaustion was common by the time the ships reached the California coast, so finding a port in either Alta or Baja California became desirable for both ship repairs and crew rehabilitation.⁴²

Following the successful raids on Spanish shipping by the English Captains Francis Drake in 1579 and Thomas Cavendish in 1588, protection of trans-Pacific shipping from foreign attacks motivated a renewed effort to map the California coast in support of safe havens for the returning Spanish ships.⁴³ Charting the foggy and dangerous California coast again became an official priority in January 1593. The second attempted expedition of this series, again

commanded by the experienced Portuguese Sebastián Meléndez Rodríguez Cermeño, sailed from Manila in July of the following year, eventually reaching Cape Mendocino in early November.⁴⁴ After anchoring in Drake’s Bay (north of San Francisco), Cermeño passed Monterey Bay (which he named San Pedro Bay) on December 10.⁴⁵ Because this voyage was obliged to use a galleon loaded with commercial cargo, the expedition was ill suited for coastal mapping and exploration.

The loss of the main ship in Drake’s Bay during the voyage, with its valuable cargo and many crewmembers,⁴⁶ prompted a decision in September 1599 to send more appropriate ships directly north along the coast from Acapulco.⁴⁷ These expeditions were also ordered to prepare fresh maps of the coast, without referring to

those of the previous voyages. Vizcaíno’s expedition of 1602–1603 was the result.

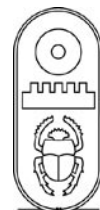
In contrast to the well-known geography of the East Coast of North America and its interior, maps of the Pacific Coast during the 1500s⁴⁸ were vague and at times fanciful, with many maps representing the coast as collections of islands. This conception that California was an island,⁴⁹ bordered to the north by a waterway that would lead back to the Atlantic Ocean (the Northwest Passage or Strait of Anián⁵⁰) persisted through publication of the Mercator world map in 1569⁵¹ that otherwise presented North America reasonably well as a contiguous, if distorted, landmass. The continuity of California with the rest of the continent to the east was conclusively proven only by the overland expedition of Juan Bautista de Anza⁵² from Tubac (south of Tucson, Arizona) to Monterey, in 1774.

Vizcaíno, Monterey Bay, and Carmel

Chartered by the Viceroy for New Spain, Don Gaspár de Zúñiga y Avcedo, Count of Monte Rey, under orders of King Philip III of



Fig 1. A statue of Fr. Serra occupies the site of Sebastián Vizcaíno’s Mass on December 18, 1602, overlooking Monterey Bay. (Photograph by the author.)



Spain, Sebastián Vizcaíno set sail in three well-built ships and a longboat from Acapulco on Sunday May 5, 1602, under the divine protection of Our Lady of Mount Carmel.⁵³ Vizcaíno's voyage and the surrounding events are generally well documented.⁵⁴ The expedition included Vizcaíno, his son Juan, fourteen ships-officers,⁵⁵ 126–150 soldiers and sailors, and 3 Friars of the Discalced Carmelite Order,⁵⁶ for a total of 145–169 people. However, there is some ambiguity in the total number of people who embarked on the voyage. Vizcaíno gives a value in his diary of 126 soldiers,⁵⁷ for a total of 145 persons, whereas the detailed account of the voyage by Father Antonio de la Ascension states that 200 soldiers were authorized and raised,⁵⁸ increasing the total to 219. Father Ascension's later report dated 1620, however, lists 150 soldiers and a total of about 200 persons on the voyage,⁵⁹ implying an additional 30 people beyond Vizcaíno and his crew. The purpose of Juan Vizcaíno on the voyage is not addressed in Vizcaíno's or Father Ascension's accounts, and it is likely that others not listed in the records, such as those suggested in Rosicrucian writings, were also on board.

After eight months at sea, Vizcaíno's ships entered Monterey Bay on the night of December 16, 1602.⁶⁰ The bay was considered to be the fruit of their voyage—a resting place for ships returning from the western Pacific. On the next day, Vizcaíno sent parties ashore near what is now Fisherman's Wharf in downtown Monterey to obtain water, food, wood, and an assessment of the resources and fertility of the land. On December 18, following a Mass held in a tent erected under a large oak tree⁶¹—the first Mass in Alta California—Vizcaíno and his officers decided to send one

of their ships back to Acapulco with the most sick among them, along with copies of the maps and reports made during the voyage.⁶² This ship sailed on December 29, during a time of deteriorating weather, increasing snow in the inland mountains, and freezing of freshwater streams near the shore. A party was sent on Wednesday, January 1, 1603, to obtain fresh water from the Carmel River, eight km (five miles) to the south, which was so named by Vizcaíno, himself;⁶³ the supplies were replenished late on January 3. On that final day, Vizcaíno and eleven others traveled overland from Monterey Bay to the Valley of Carmel. There, his party split into two, with five crew members sent to investigate a Native American village, leaving the remaining seven people in the Valley; all returned to Monterey Bay by nightfall on the 3rd. Vizcaíno and the remaining ships left Monterey Bay on Friday, January 3, heading north toward Cape Mendocino, and then turning south to arrive at Mazatlan,

Mexico, on February 17, 1603. A total of eighteen days were spent in the Monterey Bay and Carmel areas.

The location of Vizcaíno's landing site in southern Monterey Bay is marked today by a Celtic cross and a plaque near Lighthouse Avenue and Artillery Street.⁶⁴ The Mass was celebrated on a nearby hill in what is now Lower Presidio Historic Park (Fig 1); it is marked by a statue erected in 1891 commemorating Father Junipero Serra's later reoccupation of the site, along with several information plaques and a cross dating from 1770 marking the burial site of one of Father Serra's troops, Alexo Nino.⁶⁵ The oak tree used as a canopy for both Vizcaíno's and Father Serra's Masses stood until ca. 1900.⁶⁶ Remains of the Serra Oak are preserved at the San Carlos Cathedral in Monterey.⁶⁷



Fig. 2. The Carmel Mission today; the Rosicrucian temple ruins would be near the single-story buildings to the left of the main church. (Photo by the author.)

Today's Legacy

Several sites in California are associated with this early seventeenth century group of Rosicrucians. The first is the hill where Vizcaíno's party in 1602 celebrated their first Mass (seen in Fig. 1). This site, now well marked and readily accessible, encourages contemplation and a profound respect for the arduous path taken by the earliest Rosicrucians to American shores. The second site, about 6 km (4 miles) east of there, along the southeast side of Monterey Bay, was later called Grey Eagle Terrace (or Old Terrace) in Seaside, California. Here was the site of the earliest Rosicrucian activity in America. It corresponds to the "sacred" burial place of the Native Americans referred to by H. Spencer Lewis,⁶⁸ with an altar located in



Fig. 4. Photograph from the Rosicrucian Order's archives showing H. Spencer Lewis accompanied by his family and others during one of the visits to the Carmel area in ca. 1923-24.

the center of three trees planted in a triangle (which are related as having been seen by H. Spencer Lewis on a visit in 1918). In the formative years of the Order in America, two parcels of land in Grey Eagle Terrace were owned by AMORC from 1919–1924.

The third site is adjacent to the present Mission San Carlos de Borromeo de Carmelo (the Carmel Mission, Fig. 2), founded in 1770 by Father Junipero Serra as the second California mission (after the first in San Diego).⁶⁹ This was likely the location of the Temple of Alden so often referred to in Rosicrucian writings and lore, established sometime after Vizcaíno left Monterey Bay, and said to have been occupied until about 1632.⁷⁰ This permanent structure (Fig. 3)



Fig. 3. Partially restored Carmel Mission (1938) and a small part of the ruins attributed to early Rosicrucian activity in 1602–1603. (Photo from the archives of the Rosicrucian Order, AMORC.)

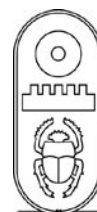
contained a temple room and an underground cellar in which several chests containing papers and other ritualistic materials were deposited. H. Spencer Lewis explored the extensive ruins near Carmel Mission in May 1918 and during subsequent visits (Fig. 4); the records⁶⁹ relate that he discovered several Rosicrucian artifacts there, including crosses with a rose

worked in coral and other materials in the center. AMORC officers repeatedly visited and examined the Carmel site through the 1930s (Fig. 5) as part of RCUI activities, ceasing only after major restoration of the mission buildings had begun.⁷¹

The evidence suggests that the early Rosicrucian presence in California began with seven initiates during Vizcaíno's sojourn at Monterey Bay, who then moved to Grey Eagle Terrace and, sometime later, farther south to establish the extensive complex in Carmel. The Carmel temple complex would, by its sheer size alone, have served many more than seven people, and it may also have facilitated exploration further down the coast to Point Lobos and perhaps beyond. In the early twentieth century, these areas in the Monterey Bay area were considered by H. Spencer Lewis to be too remote from major population and transportation centers, so he



Fig. 5. Tour of the Rosicrucian ruins near Carmel Mission in June 1938, organized by RCUI Dean Orval Graves and Grand Master Thor Kiimalehto. (Photograph from the archives of the Rosicrucian Order, AMORC.)



chose nearby San Jose, California, to become the site of Rosicrucian Park instead.

Essenes from Qumran and Mt. Carmel, along with the Therapeutae in Egypt and elsewhere, were masters in the arts of physical and mystical healing. This information and tradition form part of the Rosicrucian Order's teachings and heritage today. In a broad sense, the Rosicrucian Order, AMORC, may be considered to be an organization devoted to healing. Once the rift between the individual and the divine is healed, then social, political, religious, and intellectual rifts will be healed as a consequence.

Because the activity in California during 1602–1603 was conducted in secrecy, the first exoteric Rosicrucian activity in North America was Johannes Kelpius's mission to Pennsylvania in 1694,⁷² which marked the first public century of the Order's activities in America. The activity associated with the Rosicrucians in California occurred concurrently with those in England (during the time of Queen Elizabeth I and Francis Bacon), yet started *before* the publication of the Rosicrucian Manifestos in Germany (in 1614, 1615, and 1616), activities in France (1623), and the general expansion of Rosicrucian and mystical thought that continued well into the 1700s.⁷³ It also predated the first permanent settlements of Virginia and Massachusetts by the English in 1607–1620.⁷⁴

The 1500s before Vizcaíno's voyage were a time of unprecedented upheaval in the fields of cosmology, religion, and politics, with millennialists such as Martin Luther and Simon Studion, author of the *Naometria*, expressing a view that was in keeping with the social and philosophical convulsions of the time when Rosicrucianism experienced a resurgence in Europe.⁷⁵ The millennialist, end-of-the-world view was also in vogue before Johannes Kelpius's voyage to establish Rosicrucian ideas in Philadelphia, and forebodings of similar upheavals in Western Europe formed the backdrop of H. Spencer Lewis's visit and Rosicrucian initiation in France in 1909.⁷⁶

Vizcaíno's visit to California may represent a mystical initiation for the Order itself, with an initiatic filiation reaching back from European Rosicrucianism to the Essenes, the Greeks, and thence to the Egyptians. The seed planted by Vizcaíno, when activated by H. Spencer Lewis, May Banks-Stacey, and their associates⁷⁷ produced the Rosicrucian Order, AMORC, in a significant departure from the necessarily cloaked and secretive ways of the past.⁷⁸ The seeding of the Order in Spanish California therefore represents the first steps toward the establishment of Francis Bacon's New Atlantis in North America, "the land where the eagle spreads its wings," which created a nucleus for spreading the Light from the west coast of the American continent that continues today.⁷⁹

Endnotes:

¹ (San Jose: The Ancient and Mystical Order Rosae Crucis, Jurisdiction of North America, AMORC, 1927, 31 pages).

² Available to the public for downloading at <http://www.rosicrucian.org/about/>.

³ This was a pseudonym of H. Spencer Lewis; see Christian Rebis, *Rosicrucian History and Mysteries*, (San Jose: Rosicrucian Order, AMORC, 2005), 163.

⁴ Royle Thurston, "To the Temple of Alden," *The American Rosae Crucis*, Vol.3, No.2 (May 1920), 26.

⁵ Written by W.S. Cervé, a pseudonym for H. Spencer Lewis, published by Rosicrucian Order, AMORC in 1931.

⁶ Ralph M. Lewis, *Cosmic Mission Fulfilled*, (San Jose: Rosicrucian Order, AMORC, 1966).

⁷ C. Rebis, *Rosicrucian History*, 163

⁸ Document prepared by the Archivist of the Order, Office of the Emperor, October 30, 2006, transmitted from France to the English Grand Lodge, San Jose, California.

⁹ <http://www.planetware.com/israel/mount-carmel-isr-ha-cr.htm>.

¹⁰ <http://www.planetware.com/mount-carmel/carmel-national-park-isr-ha-crnp.htm>; http://en.wikipedia.org/wiki/Mount_Carmel%2C_Israel; <http://www.newadvent.org/cathen/03351a.htm>.

¹¹ <http://www.britannica.com/eb/article-9058083/Paleolithic-Period>.

¹² See the summaries in English from the Zinman Institute of Archaeology, University of Haifa (located on Mt. Carmel), <http://arch.haifa.ac.il/excav.php>.

¹³ This list places these early references to Mt. Carmel at the time of the New Kingdom of Egypt; see <http://www.essene.com>.

com/B%27nai-Amen/carmelites.htm for a detailed chronology.

¹⁴ See listing at http://en.wikipedia.org/wiki/Precinct_of_Amun-Re.

¹⁵ See H. Spencer Lewis, *The Mystical Life of Jesus*, 25th ed. (San Jose: Rosicrucian Order, AMORC, 1982), 26–42. This work was originally published in 1929, nearly two decades before the Dead Sea Scrolls of Qumran were discovered.

¹⁶ <http://www.newadvent.org/cathen/05428a.htm>; H.S. Lewis, in his *Mystical Life of Jesus*, pp. 27–28, also notes that En Gedi was the earliest Essene site in Palestine; Essene activity expanded and diversified greatly after they established themselves at Mt. Carmel.

¹⁷ <http://mb-soft.com/believe/txo/essene.htm>. The Dead Sea Scrolls are widely considered to have been produced by the Essenes at Qumran. See: (<http://www.gnosis.org/library/scroll.htm>; http://en.wikipedia.org/wiki/Dead_Sea_Scrolls#Essenes; <http://reluctant-messenger.com/essene/index.html>; <http://www.ibiblio.org/expo/deadsea.scrolls.exhibit/intro.html>).

¹⁸ Also called Elias; see <http://en.wikipedia.org/wiki/Elijah> and <http://www.newadvent.org/cathen/05381b.htm> for summaries of his religious work and impact.

¹⁹ For example, see <http://en.wikipedia.org/wiki/Elijah> and <http://www.newadvent.org/cathen/05381b.htm>.

²⁰ H.S. Lewis, *Mystical Life of Jesus*, 150.

²¹ <http://essene.com/Church/nazirene.html>.

²² G.A. Moss, “Historical Perspectives on Health: The Essene’s Sister Sect in Egypt: Another Medical Site?” *The Journal of the Royal Society for the Promotion of Health* 122 (2002): 256–265. This scholarly paper describes the major known Essene sites clustered around the Dead Sea, including En Gedi, which was an oasis occupied since the Stone Age and later an important source of pharmaceutical herbs such as balsam.

²³ The Therapeutae were a branch of Essenes, located most likely at Canopus northeast of Lake Mareotis near Alexandria, Egypt. Moss (“Historical Perspectives on Health,” 2002) describes the striking similarities between the Therapeutae Essenes and the cult of Serapis, a god of healing, music and dance, and quiet reflection centered at Canopus that dates from ~300 BCE, with prominence in Ptolemaic Egypt during the second century BCE. The Temple of Serapis (http://penelope.uchicago.edu/~grout/encyclopaedia_romana/greece/paganism/serapeum.html), as well as much of Alexandria itself, was destroyed by Theophilus, Bishop of Alexandria, in ~391 CE, ending some six centuries of activity there.

²⁴ <http://www.completepythagoras.net/mainframeset.html>.

²⁵ <http://www-groups.dcs.st-and.ac.uk/~history/Biographies/Pythagoras.html>.

²⁶ <http://essene.com/History/PythagorasAndNazareans.html>.

²⁷ http://en.wikipedia.org/wiki/First_Jewish-Roman_War.

²⁸ H.S. Lewis, *Mystical Life of Jesus*, 152–153.

²⁹ http://en.wikipedia.org/wiki/Crusades#First_Crusade_1095.E2.80.931099.

³⁰ See <http://www.newadvent.org/cathen/03354a.htm> and <http://en.wikipedia.org/wiki/Carmelite>, for in-depth discussions of the Carmelite Order and its history.

³¹ Julie Scott, “The Mystery Schools and the Rosicrucian Order, AMORC,” *Rosicrucian Digest*, Vol.84, No.1 (2006): 2–7.

³² The summary at http://en.wikipedia.org/wiki/History_of_the_west_coast_of_North_America provides a compact entry into the history of Spanish exploration of the New World. An extensive and detailed account is given by Henry R. Wagner, *Spanish Voyages to the Northwest Coast of North America in the Sixteenth Century* (San Francisco: California Historical Society, 1929), 1–10.

³³ For example, see http://en.wikipedia.org/wiki/Vasco_Núñez_de_Balboa.

³⁴ W. Michael Mathes, *Vizcaino and Spanish Expansion in the Pacific Ocean 1580–1630* (San Francisco: California Historical Society, 1968), 4.

³⁵ See <http://www.sandiegohistory.org/bio/cabrillo/cabrillo.htm> for a summary, and H.E. Bolton, *Spanish Exploration in the Southwest 1542–1706* (New York: Charles Scribner’s Sons, 1916) for detailed accounts including Cabrillo’s diary of his expedition, written by members of his crew, either chief pilot Bartolomé Ferrelo (who assumed command of the expedition following Cabrillo’s death) or Juan Paez (Bolton, p. 10). An extensive exposé is given by Wagner, *Spanish Voyages*, 154–167.

³⁶ In the 1500s, California was divided into two sections: Baja, which coincides with today’s Baja California (Wagner, *Spanish Voyages*, 295), and Alta California, which included everything to the north, from present-day San Diego to somewhat north of Cape Mendocino (Ibid., 321).

³⁷ Bolton, *Spanish Exploration*, 30–32.

³⁸ Wagner, *Spanish Voyages*, 78, 321; see also <http://www.mbnos.noaa.gov/sitechar/rechist.html>.

³⁹ See <http://en.wikipedia.org/wiki/Acapulco>.

⁴⁰ The Manila Galleons carried gemstones and silver from Mexico to trade for spices (clove, nutmeg, mace) from Indonesia and southern Philippines, porcelain, ivory, lacquered items, processed silk from China, and items from Japan (until trade with Japan closed in 1638), providing income for Spanish colonists living in Manila, as well as substantial income for the Spanish crown via the treasure fleets that sailed across the Atlantic Ocean back to Spain (http://en.wikipedia.org/wiki/Manila_galleon). Sailing eastward across the Pacific on their return voyage from the Far East, the galleons typically made first contact with North America at Cape Mendocino (http://en.wikipedia.org/wiki/Cape_Mendocino), sailing down the coast toward Acapulco.

⁴¹ Wagner, *Spanish Voyages*, 94–120; see also Alan K. Brown, *A Description of Distant Roads: Original Journals of the First Expedition into California, 1769–1770*, by Juan Crespi (San Diego: San Diego State University Press, 2001), 12–15.

⁴² Mathes, (*Vizcaino*, 12), documents the loss of Spanish ships due to storms in the Pacific from 1568 through 1578, and the subsequent loss of Spanish supremacy in the Pacific Ocean with the successful raids of the English ships of Francis Drake in 1578–1579.

⁴³ Mathes, *Vizcaino*, 12–14.

⁴⁴ Alberta J. Denis, *Spanish Alta California* (New York: Macmillan, 1927), 22–25.

⁴⁵ Ibid., 24; Mathes, *Vizcaino*, 44–48.

⁴⁶ Other expeditions were chartered to map the California coast between 1596 and 1598, but these were also unsuccessful for various reasons (see Wagner, *Spanish Voyages*, 125–153; Mathes, *Vizcaino*, 50–52; Denis, *Spanish Alta California*, 22).

⁴⁷ Mathes, *Vizcaino*, 52–53.

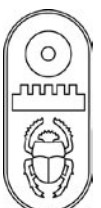
⁴⁸ E.L. Stevenson, “Typical early maps of the New World,” *Bulletin of the American Geographical Society* 39 (1907): 202–204, discusses the evolution of maps of the Americas during the 1500s.

⁴⁹ http://en.wikipedia.org/wiki/Island_of_California; see also Brown, *Description of Distant Roads*, 29–31.

⁵⁰ http://en.wikipedia.org/wiki/Strait_of_Anián; see also Wagner, *Spanish Voyages*, 125–138.

⁵¹ Mercator’s 1569 map is found at http://en.wikipedia.org/wiki/Mercator_projection; see also <http://mathsforeurope.digibel.be/mercator.htm> for a discussion of this important Dutch cartographer.

⁵² http://en.wikipedia.org/wiki/Juan_Bautista_de_Anza; Brown, *Description of Distant Roads*, 38–43, documents the Spanish



expeditions that finally debunked the notion of a “California island.”

⁵³ James Geoghegan, OCD, “Carmel in Mexico and California in the Sixteenth and Seventeenth Centuries,” *Carmelite Digest*, 17, no. 4 (2002): 10–26. Geoghegan’s article, based on a presentation he gave in San Diego in 1984, draws heavily from the work by G.B. Griffin, translator, *The Voyage of Sebastian Vizcaíno to the Coast of California, together with a map and Sebastián Vizcaíno’s letter written at Monterey, December 28, 1602* (San Francisco: The Book Club of California, 1933).

⁵⁴ Extensive documentation of Vizcaíno’s voyage to the California coast can be found in Wagner, *Spanish Voyages*, 180–272; Denis, *Spanish Alta California*, 22–88; Bolton, *Spanish Exploration*, 43–134; Mathes, *Vizcaíno*; and Brown, *Description of Distant Roads*, 15–19.

⁵⁵ Names of the officers and their assigned ships are given in Mathes, *Vizcaíno*, 55–57, and in Wagner, *Spanish Voyages*, 184–185.

⁵⁶ The names, ages, and backgrounds of the friars are given definitively by Geoghegan, “Carmel in Mexico,” 14–15; see also Wagner, *Spanish Voyages*, 183. Brown, *Description of Distant Roads*, 29–31, provides additional and insightful details about the Carmelite mission in California.

⁵⁷ See Bolton, *Spanish Exploration*, 53. The account was probably written between 1603 and 1611, according to Wagner, *Spanish Voyages*, 378.

⁵⁸ Wagner, *Spanish Voyages*, 184.

⁵⁹ Bolton, *Spanish Exploration*, 106.

⁶⁰ *Ibid.*, 91; Denis, *Spanish Alta California*, 31; Mathes, *Vizcaíno*, 94.

⁶¹ Geoghegan, “Carmel in Mexico,” 17, 25; Denis, *Spanish Alta California*, 31–32.

⁶² Mathes, *Vizcaíno*, 94.

⁶³ See the eloquent description of the valley by Charles Francis Saunders and J. Smeaton Chase, *The California Padres and their Missions* (Boston: Houghton Mifflin, 1915), 294.

⁶⁴ <http://www.monterey.org/museum/historytour/theatre.html>.

⁶⁵ An entry into the history of Father Serra can be found at http://gocalifornia.about.com/cs/missioncalifornia/a/ft_serra.htm.

⁶⁶ Wagner, *Spanish Voyages*, 404, note 160.

⁶⁷ A description and location of the church are at <http://www.sancarloscathedral.net>.

⁶⁸ R.M. Lewis, *Cosmic Mission Fulfilled*, 166–167.

⁶⁹ A tour of all the California missions is available at missions.bgmm.com/index.htm. The current stone mission building, constructed from 1793–1797, is located near the thatch-roofed log structures built by Juan Crespí (Brown, pp. 96, 98) in 1773. A detailed description of sequence of church buildings on the site is given by Mardith K. Schuetz-Miller, *Building and Builders in Hispanic California 1769–1850* (Tucson, Arizona: Southwestern Mission Research Center, 1994), pp. 167–170, and by Frances Rand Smith, *The Architectural History of Mission San Carlos Borromeo* (Sacramento: California Historical Survey Commission, 1921). The initial structures, once the mission relocated to the Carmel Valley in 1771 (Denis, pp. 127–128), were built of cedar and cypress logs planted vertically into the ground and topped by flat dried-mud roofs. In 1774 other structures were added including a granary built partly of adobe brick and of logs topped by a straw roof and other log buildings used as residences for skilled workers and their families. Around this time a new adobe church was built, in which Fathers Serra and Crespí were buried; the present stone church was built atop this adobe church. The extensive adobe brick ruins in front of the present church (see Fig. 3) are said officially to mark the place of Father Serra’s spartan living quarters (Saunders and Chase, p. 300) although it is recorded that he lived in a hut (Saunders and Chase,

p. 299), consistent with Brown’s research using Juan Crespí’s original and unedited journals which demonstrates the use of logs and thatched roofs for the structures erected and used during this period. The first available mention of these adobe structures was by Father Lasuén in 1800 (Smith, pp. 28–31; see also his Plates 36–45). Lasuén states that these structures were the best rooms that the mission had besides the church; however, no records indicate when they were constructed (Smith, p. 58), and they do not match the many descriptions of the buildings used as residences, storage, or other purposes through that time (Smith, pp. 20–28). The adobe structure was later incorporated into a large quadrangle adjacent to the church building, which was added in 1814 (Smith, p. 31). The design and construction materials of the pre-1800 adobe structures described by Lasuén are different than those of the other Mission structures that were made primarily either of quarried stone (for the church) or logs (the other buildings). The large adobe room that formerly adjoined the church building on its eastern side (partly housing the Capilla chapel, built on that location in 1818 to help preserve the older structures from continued weather-related deterioration; Smith, p. 31 and his Plate 7) was two stories tall including the second-story loft and a sloping roof (Smith, Plate 7). Although the buildings comprising the remainder of the quadrangle completed in 1815 were also said to have been made of adobe (Smith, p. 71), construction methods apparently varied, with the best buildings, probably those seen by Lasuén, being located closest to the church.

⁷⁰ Document prepared by the Archivist of the Order, Office of the Emperor, May, 2007, transmitted from France to the English Grand Lodge, San Jose, California.

⁷¹ See <http://www.carmelmission.org/4thgrader/missionhistory.html> for a synopsis of the Mission’s history and restoration.

⁷² http://en.wikipedia.org/wiki/Johannes_Kelpius; see also Rebisse, *Rosicrucian History*, 150–151.

⁷³ See Rebisse, *Rosicrucian History*, 46–97, for a synopsis and discussion of the events of this period in Europe.

⁷⁴ See http://en.wikipedia.org/wiki/Colony_and_Dominion_of_Virginia for a concise summary of the early colonization of the Eastern Seaboard. A clear account of the religion, culture, journey across the Atlantic, and activities of the English Pilgrims is given by <http://www.pilgrimhall.org/plgrmhll.htm>.

⁷⁵ Rebisse, *Rosicrucian History*, 37.

⁷⁶ For example, see Rebisse, *Rosicrucian History*, 170.

⁷⁷ The role of men and women in founding the Rosicrucian Order in America is emphasized by Rebisse, *Rosicrucian History*, 175–176; and by Steven Armstrong, “Hidden Harmonies: Rediscovering the Egyptian Foundations of the Rosicrucian Path,” *Rosicrucian Digest*, Vol. 85, No.1 (2007): 47–50.

⁷⁸ See the many writings of the late Raymond Bernard, including *Messages from the Celestial Sanctum*, (San Jose: Rosicrucian Order, AMORC, 1980), and *Secret Houses of the Rose-Croix*.

⁷⁹ Many people in and out of the Order contributed to the development of this article. Ms. Nere Erkiaga, of the Basque Special Collections Library of the University of Nevada, Reno, was helpful in pointing me to rare books about Vizcaíno and his expeditions, along with tutoring in Basque pronunciation. I am extremely grateful to Grand Master Julie Scott for her support and facilitation of research within the Rosicrucian Order during the past year. Thanks to Jean-Louis Abraham for his extensive research support and Philip O’Connell for scanning the poem “To the Temple of Alden.” Many others within the Grand Lodge in San Jose, the Château d’Omonville, and elsewhere within the Order have guided my investigations and I am grateful to all for their help.