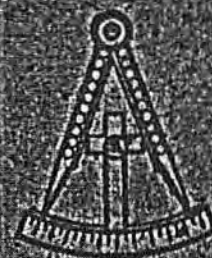


The
American
Rosae
Crucis



October
1916

25 cents



The American Rosae Crucis

A Monthly Magazine Devoted to Science, Philosophy and Religion.

Published by

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THOR KIHMALEHTO, - Business Manager

Minister Publication, Editor-in-Chief

The American Rosae Crucis is published with the permission of the American Supreme Council of the Order, under the patronage of the Most Worshipful Grand Master General, H. Spencer Lewis, F.R.C., Imperator of the Order for the North American Continent and its Dependencies and Territories. Approved by the Department of Publication of the American Ministraro of the Supreme Council and bears the official mark of this Department. Entered as second-class matter February 14, 1916, at the Post-office at New York under the Act of March 3, 1879. Annual subscriptions for the United States, Canada and Mexico, \$2.50. Foreign subscriptions, \$3.50. Single current copies, 25 cents. Remittances should be by Money Order or registered letter, made payable to "Supreme Grand Treasurer, A. M. O. R. C.," 306 West 48th Street, New York. Remittances sent otherwise at sender's risk.

NOTICE OF INCREASE IN PRICE

Because of the shortage of printing paper and the higher cost of all materials used in the production of this magazine, we have been continually delayed with the issues and are now forced to put into immediate operation the proposed increase of price per copy and by yearly subscription. After the 20th of November all subscriptions for 1917 will be at the 1917 rate of \$2.50 per year. We can no longer accept 1917 subscriptions in advance at the lower rate. Subscriptions received now and until January of 1917 to begin with the current issue of 1916 will be charged at 25 cents per copy for the November or December issues of 1916, and \$2.50 for the 12 issues of 1917. All back issues of the magazine, up to August of 1916, are 50

cents each. 1916 subscriptions to begin with last January issue cannot be accepted any longer at the rate of \$1.50. The very high standard of this publication, its contents and its lack of paid advertising makes this magazine cost more per copy than many of the largest magazines in the United States. Our readers who enjoy the magazine and demand this high standard must appreciate the fact that the magazine should support its actual production costs. Therefore we have been obliged to make the above rules.

Hereafter the magazine will be issued promptly and in order to prevent any delay, or skip of issue, in your receipt of the magazine for the coming year, be sure to send in your renewal for 1917 issues as quickly as possible.

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Ex-Cathedra



Frontiers of the Soul

Written for the American Rosae Crucis

By Bernard Sexton, "Grey Wolf."

There is an ancient garden in my soul
Great, gray-green rocks are there,
And thru the sun-washed air
Wild waters splash and roll.

Strong, gnarled trees are bent
Holding the fruits of life
To those who distance strife—
Living beyond content.

Beyond are hills of dream;
The garden wall is breached
And the vast mountains reached
Where things are what they seem.

My strong, adventurous creed
Leads to that empire's verge
Where home and forest merge—
Mine by the conquering deed!

Yet I have lingered here—
Stayed in familiar halls—
Toiled within garden walls—
Waiting the year

When the firm, certain tread
Of comrades' feet
My garden's walk should beat—
Theirs without dread.

The garden they will know
From inner sight;
And that unconquered height
Where strange winds blow.

Together we shall move
Out on the endless trail,
Questing the strong Soul's Grail
Deep dreams to prove.

Out to the bounds that mark
The farthest marge of Space
Where Nature's hidden face
Gleams in the dark.

And where abysmal powers
Chained in an ageless cave
By thundering seas that lave
Tall ancient towers

Whose ringing, empty halls
Where once we know we trod—
Now mark the road to God
With vacant walls.

Beyond the deeps of Space,
Outside the realms of Thought,
Strange freedoms shall be sought,
And a new garden-place.

And when we see ahead
That pillared House of Stars,
Marking the ultimate bars,
We shall not dread.

Knowing that there we rest
For one brief day
Until our souls shall say—
"Onward is best."



September, 1918

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Love

Its Nature and Realization

By H. Spencer Lewis, F.R.C.

WE have many definitions for the word or term Love, and in all philosophies love is given such a wide and abstract meaning that, after all our analysis of it we do not thoroughly understand it.

Buddhism considers Love as one of the Viharas or Sublime Conditions, the others being sorrow, joy and equanimity.

In the Christian doctrine we find love interpreted as one of the central notions upon which good conduct depends, the other notion being faith. On love depends the "fulfilling of the law," and the sole moral value of Christian duty—that is, on love to God, in the first place, and secondly, love to all mankind.

In Cartesianism we find a more concrete definition—one which nearly approaches the Rosaecrucian definition for clearness. The craving for good in general, says the doctrine of Cartesianism, for an absolute satisfaction, is a natural love of God that is common to all. Out of this love of God arises the love we have to ourselves and to others, which are the natural inclinations that belong to all created spirits. For these inclinations are but the elements of the love which is in God, and which He, therefore, inspires in all His creatures. In this way do the doctrines of Descartes, Malebranche and Spinoza reveal Love.

Rosaecrucianism has, however, a very con-

crete and concise definition for love which is put in this wise:

"Love is the conscious realization of ideality."

Let us analyze this statement. We find, first of all, that Love is a conscious realization. Love has been crudely, yet correctly termed, an emotion. It is an emotion because it is sensed, realized; it is an emotion in the physiological sense because it stimulates certain nerve centres and produces certain physiological conditions as well as psychological conditions.

In the process of mental realization to physiological actuality we have involved the difference, essentially, between reality and actuality. Thus, in some cases Love may be a conscious realization without resulting in an actual stimulus. We know we love; love itself naturally presupposes a realization of something; without its realization it is not possible. To love requires appreciation of its realization—but realization of what?

Physiologically the only condition, actually, that is made conscious, is in a degree proportionate to the degree of the realization of the element making for love. Thus love is capable of degrees of intensity, depth and expression. When the conscious realization of love is extreme, full, satisfying, it produces the maximum of stimulation on the nerve centres just as do joy, sorrow, fright, anger and other ele-



ments of emotion, and whereas in all other emotions an effect of exhilaration, excitement and rising spirit is felt and experienced, Love produces a calmness, peace, quieting of the nerves, an attunement with harmony which is not resultant from any other emotion.

So, Rosaecrucianism says that Love is a conscious realization of—IDEALITY!

There is the key note—ideality. In that word we see what the doctrine of Cartesianism means when it says love is a craving for good, for absolute satisfaction.

Each of us has certain ideals which may lie dormant in our consciousness or sub-normal consciousness. These ideals, standards, absolutely perfect models, may be of our own making, constructed through study, analysis, experience and divine inspiration, during weeks, months, years or incarnations. Consciously or unconsciously we may add to, remould, perfect and make more wonderful those ideals which we believe are infinite, supreme.

The ideals we have may also pertain to an infinite number of things, conditions, experiences, sounds, sights, sensations, etc. In music our conscious or unconscious ideal may be a certain group or chord of notes, a bar or two, a passage, or a complete aria. In art our ideal may be a certain combination of colors or a certain color in its various tones, or of certain lines and curves in certain juxtaposition. In character our ideal may be one which has certain features, habits or mannerisms and qualities well developed while others are curtailed or absent. In beauty of face and figure our ideal may have certain features, color of complexion, eyes and hair, certain height, weight, grace, etc.

It is when we come in contact with, or become conscious of, one of our ideals that we have the realization of our ideal and this realization arouses or stimulates the emotion we call Love and that emotion is directed toward the ideal and we say we love it.

The love of a man for a woman is due to his conscious realization of certain ideals in or about her and he loves her not for herself but for those things in or about her which he loves. His desire to possess her is due to his desire to possess, to hold constantly within his grasp, the realization, the EMBODIMENT,

of his ideals. The growth of the love of a man for a woman likewise depends upon the continued or new realization of certain ideals or the discovery of new ideals in or about her. Inversely the lessening of love between man and woman is in proportion as certain ideals, once present, are eliminated or modified.

In the same manner does woman love man and do parents love children and children love parents. Also in the same manner—by suddenly or gradually becoming conscious of a realization of our ideals in a thing or of a thing—do we love certain kinds of music, art, literature, food, comforts, etc.

Then, there is our love of God and love for mankind, and greatest of all, the Love of God for us.

"In the beginning was the Word, and the Word was with God, and the Word was God."

In the contemplation of the creation of the world we conclude that, first God conceived all creation as an ideality and, having conceived an ideal creation, God spoke the word—the command—in his consciousness; and the world we know, as part of creation, was formed.

In the conception of an ideal creation there must be a harmonious blending, uniform association, and mathematically correct unity of many ideals. Each of those ideals was based upon elements which God would love when realized and when the creation was completed it embodied, in a unit, all the ideals from the greatest to the smallest; and it was, therefore, essentially conceived of love, for in love did God create the world and with love (that is, with a conscious realization of the ideal) did God behold all creation from every polarized cell in the seas to the human body made in his likeness (that is, made in the likeness of the ideal of God's consciousness, the ideal which God loved most).

Thus was man and all creation conceived in and of Love, and God expressed in all created things his Love.

Love most naturally precedes all creation, when such creation is the embodiment of ideals. This is so because Love of ideal leads to either seeking for and realizing that ideal, or the creation of an embodiment of that ideal.



THE AMERICAN ROSAE CRUCIS

Thus an artist is "inspired" to paint and place on canvas a beautiful picture. It was conceived in love for it constitutes an expression of the ideals he loves, and when completed is an embodiment of those ideals and is therefore a result of love.

The same applies to music, to handiwork, to all that is good. The writer who, suddenly, under an impulse or stimulus which he calls "inspiration," writes down a beautiful sentiment or a noble thought, does so because he suddenly becomes conscious of a mental realization in words of an ideal thought in his mind or sub-consciousness and he quickly expresses on paper the embodiment of the words thus realized.

"Inspiration," so-called, can be attributed in every case to a mental stimulus resulting from a conscious realization of an ideal, and since all ideals find their origin in the original ideals of God's love, "inspiration" is itself an expression of God's love.

Thus, philosophically, one may say that Love is the great incentive, the great power, the

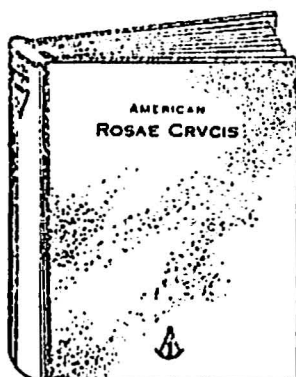
greatest inspirational energy in the world; and since Love must have ideals for its elements of expression, Love is essentially good. In this way one may philosophize: Love is Good, Good is God, God is Love, Love is God; or—God is Love, God is the Source of all Good, therefore Love is the source of all goodness, the greatest power in all the world.

We find this well expressed in the fourth chapter of I John: "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. If we love one another, God dwelleth in us, and his love is perfected in us. We love God, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen (consciously realized), how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

And—that commandment and the preceding explanation is the law upon which the Order Rosae Crucis is founded.

BIND YOUR MAGAZINES

The Rosae Crucis Binder



At the request of many of our readers we have had a special binder made to order to hold 12 copies of the American Rosae Crucis. The magazines are easily bound or fastened into this binder, in such a way that when the binder is laid open on the table it will remain perfectly flat and permit the whole magazine page to lay flat. The binder is made with a strong wooden back and heavy sides covered with maroon canvas, stamped on the back and cover with our symbols and the title in gold. This is an excellent way to preserve all your issues of the magazine. Orders must be sent in now to be sure of your binder as only a limited number were ordered.

PRICE \$1.00 EACH

Note: Those who wish back numbers to complete their files must bear in mind that the price of the issues for January, February, March, April, May, June and July is 50 cents each. This price will increase as the copies become more scarce.

Send all orders for Binders to

ROSAE CRUCIAN SUPPLY BUREAU, 306 West 48th Street, New York City.



Empedocles

The Life and Teachings of a Master Rosaecrucian

By Profundis XII°



AMONG all the Greek or early school philosophers, so-called, whose lives, teachings and accomplishments are deeply interesting, there is one who is especially interesting to Rosaecrucians. It is Empedocles, the scientist, physician, philosopher and Master of a very flourishing Rosaecrucian Lodge.

Empedocles lived the life of a true Rosaecrucian mystic; that is, he applied the teachings of the Order and went about performing such seeming miracles and marvelous manifestations of the Rosaecrucian teachings as one would expect from a Master Mystic.

If we would believe all the fragmentary accounts of his life as presented by some historians and encyclopedias, we would look upon Empedocles as either a forerunner of the man Jesus or else as the greatest enigma of history. True, some consideration must be given to the fact that most of the published accounts of his life and work were written by admirers, students or those who were wonderfully benefited by his personally demonstrated "miracles." We must allow for honest exaggeration, sincere praise tempered with bias and the desire to make the name of Empedocles forever famous.

But the published accounts and records of the life and work of Empedocles are too fragmentary, too incomplete and too opinionated to be of any real value to the Rosaecrucian who desires the truth regarding this most inspiring Master.

Those who have ventured to piece together the few public fragments regarding his life and philosophy seem to fear to express themselves freely; they prefer merely to record his greatness as traditional and leave the reader to judge for himself. It is as if the truth would be staggering; and well it might be to some.

William Wallace, the famous Scottish philosopher, and professor of Moral Philosophy at

Merton College, who was one of the foremost expounders and critics of Hegel's philosophy and doctrines, wrote several years ago regarding Empedocles as follows: "It was as at once statesman, prophet, physicist, physician and reformer that he most impressed the popular imagination. To his contemporaries, as to himself, he seemed more than a mere man."

By turning to the Rosaecrucian records, however, one may piece together a very complete—though brief—history of this wonderful man.

Space in this magazine is limited, and it is not appropriate to publish an extended outline of the life and teachings of Empedocles in a public magazine article. Therefore, I will sketch the most interesting facts and leave to a future time the more complete work in book form.

Empedocles was born at Agrigentum in Sicily in the early part of May (according to our present calendar) in the year 492 B.C., and not in the year 490 as most authorities say. The difference of two years is due to a change in the calendar of years which occurred in the fifth century B.C., and which is not properly considered by those who write popular histories.

The exact day of birth is not set down as we indicate those things to-day. But his birth is recorded by his horoscope and this shows that, allowing for the changes of the calendar, plus certain astronomical changes, he was born as stated early in May. But we have one other guide and this is a celebration held in his honor by the older European Lodges on May 6th of each year. We may safely say then, that through the configurations of some old scientist or astrologer in the Order, his birthday was May 6, 492 B.C.

The ancient city of Agrigentum is now the more modern city of Girgenti. It is situated on the south coast of Sicily, 58 miles from Palermo.



The city of Agrigentum was founded by colonists from Gela about 586 to 584 B.C. It acquired first position among the cities established by the Greeks in Sicily.

Its site is one of remarkable beauty and great natural strength. To the north it spread upon a lofty ridge and in the east there was a great rock once used as a Temple Altar, to-day being known as the Rock of Athena. Upon the high plateau surrounding the altar was a Temple of Zeus.* In fact the original city was walled and within its walls were many temples devoted to occult worship—and these temples in ruins remain to this day despite the fact that a very large city has grown upon the site. In a future article I will describe these temples and their purposes in detail.

Tyrants ruled Agrigentum during the life of Empedocles until 472, when democracy was established.

Empedocles was the second son of Mito and grandson of another, named Empedocles, who was also a member of the Order in Olympia and later at Gela in Sicily. The family was a wealthy one and powerful in what might be called political matters. It was at the height of its power and most distinguished at the time of the birth of Empedocles. His father, Meto, does not seem to have been a member of the Order, and about the only fact known of him is that through his political and other power he was largely responsible for the overthrow of the tyrant Thrasydaeus in 472 when democracy was established.

Empedocles was educated as a child by his grandfather. Undoubtedly he was well grounded in the Rosaecrucian teachings, for he was admitted to the Order during his nineteenth year. When he was 26 years old he was given one of the Order's honors and titled as a mystic, and it is during his 30th to 31st year that we find him performing so many of his seeming miracles. However, until his last day,

*There has been considerable discussion for many years regarding this Temple and its so-called Brazen Bull. Some of the world's greatest writers and scientists have argued on the point in question, which, after all, they have not been able to settle. It is because the mythical tyrant Phalaris had naught to do with this Temple. Rosaecrucians in the 4th degree or higher will understand why the Altar and Temple were built on a high rock in the East, and for what the Altar was used.

when his transition occurred through an accident (previously foretold by him) in his 62nd year, he was to be found in public, doing deeds of goodness, to the wonderment of that part of the populace which did not understand.

He twice refused to be the King of Agrigentum because of his desire to lead a humble life, and he eventually moved to Peloponnesus to lead a humble, though active life.

Aside from his writings (which caused Aristotle to call him the father of rhetoric) and his philosophy with which I will deal later, he was a living demonstration of what a Rosaecrucian can accomplish for the benefit of mankind by living the true Rosaecrucian life.

He walked about in the purple robe and golden girdle of the advanced mystics of the Order, his long hair bound by a garland, and brazen sandals on his feet. He carried in his hand a long rod on the upper end of which was the Crux Ansata and other symbols of our Order.

He was tall in stature and the records speak often of his magnetic personality and wonderful, strong, kindly eyes. Certain it is he had developed within him that great power and energy which all Rosaecrucians learn to develop in the higher degrees, and which surges forth from the hands to heal and perform seeming miracles.

Of the well recorded acts, we find that Empedocles cured, or removed, blindness of many forms, by the touch of his finger tips; that he caused contagious and eruptive diseases to lose their fever and to leave bodies by what we would call "absent treatment," but which has a different term with Rosaecrucians. He also controlled various natural elements through the directing of a neutral element, developed in his body through study and practice of our teachings. Many contemporarily writers testify to his having caused the marshes around Selinus to become salubrious, of having devised a means of laying the destructive winds from which his city suffered, of causing oil lights to go out and re-light by willing it so, and doing many other wonderful things, including the restoration to active, normal life of a woman who had been in a coma for many days.

All this was—and still is—within the province of a Rosaecrucian Mystic, and it is no



wonder that he was made Master of the Rosae Crucis Lodge in Agrigentum in his 32nd year. He continued as Master until his 48th year and among his students in the Lodge were many well known Greek philosophers, poets and scientists.

His philosophy was given to the world in a semi-mystical form with much symbolism. Yet his truly scientific work as a physicist, contributed much to the scientific teachings of the Order in the few centuries following his transition. In fact, several of the important laws of our Order's Ontology are a result of his researches and experiments—all of which he fully and ably demonstrated.

In his most popular presentation of his philosophy (the scientific work not being permissible in a public magazine going to those outside our Order) Empedocles held, or expressed his beliefs as follows:

Love and discord alternately hold the empire over all things. But neither one is ever entirely absent, however. Originally, when God spoke the word, Love predominated over all things and all the elements composing the present universe, formed one sphere, one mass, a unit. Thus, love predominating, brought and maintained unity. Since then discord, the op-

posite of Love, has gained more power and separation of the elements has resulted. Strife in the world is due to the combined action of Love and discord in their determination to reign alone permanently. But Love, always present to some degree, tempers discord, while discord modifies Love in its time of temporary predominance sufficiently to make destruction aid construction. Thus we have a world of contrasts, of good and evil, of war and peace, of joy and sadness, of Love and hatred. Love will triumph again when it has gradually forced discord to expend itself in maintaining its side against Love. Love must conquer for it is infinite, therefore unlimited, while discord is finite, therefore limited in both power and duration.

If there were more like Empedocles to-day—and there could be—then—what? Are we ready for such doctrines and such practices as made Empedocles famous in Sicily and causes the people there, to this day, to celebrate his name at certain times? Another year will tell, when we will have our own American members, many of them, advanced as far as was Empedocles, and ready to teach and PRACTISE.

The Jurisdiction of the Order

By the recent decree of the Supreme Rosae-crucian Council of the World, held in Memphis, Egypt, July 20, 1916, and presided over by the Pontif Supreme Perfect High Ancient Shekah El Moria Ra, the Order in America was given a distinct Jurisdiction to be known as the American Jurisdiction. By this decree, transmitted through the Supreme Rosaecrucian Council of France which was sponsor for the Order in America, we have the necessary charter or patent for our official existence in America and our affiliation with the Order throughout the world.

The American Jurisdiction, which covers the entire North American Continent and includes the Dependencies of the United States, brings under its control the following countries: United States of America with its Territories, Hawaiian and Philippine Islands, many of the West Indies Islands, Alaska, Greenland, the Dominion of Canada and all its northern is-

lands, Mexico, Central America and the Republic of Panama.

The Executive matters will be conducted in accordance with the adopted Constitution of the Order in America (based upon the Constitution of the Order in other countries) and the present Emperor will be the chief executive for the American Jurisdiction while the United States, Canada, Mexico and Central America will have their own Grand Masters-General. Each of these Grand Masters-General will be under the direction of the Emperor, and each will appoint the Grand Masters for the different States, Provinces, Territories or Islands under their charge.

The same rigid autocratic form of government as has characterized the Order for so many centuries will be maintained in the operation and conduct of the Order in the American Jurisdiction.



Announcement

By The Publisher

The publisher wishes to notify his subscribers, readers and friends that during the past month the Supreme Council of the Supreme Grand Lodge, by unanimous vote, took unto itself the managing, editing and publishing of The American Rosae Crucis. Hereafter this magazine will be owned by the Order and its members throughout the American Jurisdiction.

This is as it should be. The publisher has personally owned and conducted the magazine, with the assistance of a few others. But no such important mouth-piece and accessory of the Order as this publication has become, should be owned by any few members. Such restricted ownership would be a constant source of danger to our welfare, for in the past, and at present, there are those who, with sufficient capital to do so, could easily secure the complete ownership of our magazine and influence its editorial policy and its representations, to our detriment and the detriment of the Order.

The publisher has long urged that the Order accept his offer of the magazine; he has desired in every way to have the Order own the magazine. At last it has been brought about and there is great rejoicing on all sides.

Hereafter the magazine will be edited under the supervision of the Department of Publication of the Ministraro of the Supreme American Council. The Minister of that Department will be the managing editor, and I will continue to give my services in its behalf as Business Manager.

Please note that after January 1, 1917, the subscription price of the magazine will be increased to \$2.50 yearly. The price per copy will remain at 25 cents. Naturally at this price the magazine can support itself only with a large circulation. Therefore I urge all our readers to secure as many new subscribers as possible.

BACK ISSUES OF THE MAGAZINE.

Also please note that the back numbers of the magazine are becoming very scarce. So many of our readers and subscribers want the

back numbers for binding into one volume that we have had to set a price of 50 cents, on every copy of the magazine for January, February, March, April, May, June, and July of this year. In a very short time the January and February issues will be priced at \$1.00 each and unless a reprint is made in another year they will become priceless pieces of Rosaecrucian literature.

To encourage new subscriptions immediately, however, those who subscribe for 1916 and 1917 combined,—two years subscriptions at \$1.50 and \$2.50—a total of \$4 for the two years, will receive all the back numbers at once as well as the magazine for the next 15 months.

No more back numbers can be mailed to those who subscribe for only one year at \$1.50 and wish to have their subscriptions start with last January. All one year subscriptions received hereafter will begin with the issue current at the time the subscription is received.

I wish also to call attention to the fact that I have arranged to have 100 bound volumes prepared containing the 12 copies of the 1916 magazine. Each volume will have the 12 copies indexed, well trimmed at the edges, bound as if one book, with a binding of leather stamped with gold. Such volumes will make complete encyclopaedias of Rosaecrucianism worth a hundred dollars or more. The price will be \$10 per volume. Please order now, in advance, if you wish a volume.

Those who wish to bind together all the 1916 copies in one durable binder, will find an excellent binder described in an advertisement on the last pages of this issue.

INTERESTING FEATURES TO COME.

Beginning with our next issue we will start a series of illustrated lessons on the true interpretation of the Egyptian Hieroglyphics, with a complete alphabet and grammar of the Hieroglyphics as a language. Of all the attempts made by Egyptologists and philologists and others to give the English people a correct alphabet and a correct interpretation of each



letter or sign used in the Egyptian writings, all have failed to give the exact meanings which will be revealed in this series of lessons to begin next month. When completed the series will form an easy and reliable guide for translating the writings on all the Egyptian monuments, tombs, walls, obelisks, manuscripts, etc. And, for the first time the Egyptian Rosae Crucian signs and hieroglyphics which also appear on the walls of many Temples and monuments, will be included in the alphabet and interpretations.

In the next issue will also begin a new and extraordinary scientific treatise called: "Super Secreta; Spiritus Sanctus; Rosae Crucis; Philosophorum Lapide," written by Henri Khunrath. Mr. Khunrath was one of the most famous of the German Rosae Crucians and founder of the first Rosae Crucian Library in Europe. He wrote many important scientific Rosae Crucian and philosophical works during his life (1560 to 1630 A. D.) and the treatise we will publish was left at his transition partly uncompleted. It came into the hands of Count Lorge over a hundred years later and has been carefully preserved. It has never been published before and now comes into our hands with full privilege to publish as a Rosae Crucian book (as was intended). There are many at-

tractive and interesting diagrams and illustrations accompanying the manuscript and those of us who have examined extracts of the translation being made by our Imperator from the Latin and R. C. symbolical language in which it was written, find it to be replete with the most valuable instruction for healing all bodily troubles by a very simple process, of foretelling many conditions and events, of working miracles with the use of a philosophers stone, which many can find according to the method described, and of producing wonderful oils, salts and minerals by aid of the R. C. crucible. In making the translation reference will be made to the Symbolical Alphabet as given to all our members in the 2nd degree, so that some of the matter may be kept unrevealed to the uninitiated. Yet much, not so hidden will be of great value to all our readers. This one feature alone will make our next ten or more issues worth more than the subscription for the whole year.

In order to make possible such rare treats as these it is necessary for all our readers and members to increase the subscription list as rapidly as possible. Make the next two months mean double the circulation at least.

THOR KIIMALEHTO.

To Smoke or not to Smoke?

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run-down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm and the doctor laid the lean black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor—dead.

"That's what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or at least I'll cut down my daily allowance from thirty to ten."

Even as he spoke, the smaller leech shivered and dropped on his knee, dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man, "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."



The Stars of Joan of Arc

By Ida Duncan Little



N the plains of eastern France lies the province of Lorraine, and there the river Meuse winds a slow and wandering course among green pastures. Nestled along its banks, in olden times, lay small villages where lived the shepherds whose flocks wandered in the fields. Amid these villages was one called Domremy, since famous over all the world. A little hamlet of thatched houses along narrow lanes, encompassed the simple church. Among these houses stood that of one Jaques d'Arc, a peasant owner of numerous flocks, and to this peasant and his wife Isabel, was born on the 6th of January, in the year 1412, a daughter, who was christened Jeanne, whom her playmates called Jeannette and whom the English, in later years called Joan of Arc.

In these early years of the 15th century France still lay under the cloud of the Hundred Years' War. The English had conquered the northern provinces and the battle of Agincourt had decimated the ranks of the nobles, thousands of whom were killed by the English arrows in that fateful battle. The 14th century had been one of horrors throughout the country. War raged, the pestilence was abroad, the people were taxed to the point of starvation. In Paris riot and disorder were the rule; the dead lay unburied in the streets, while in winter wolves invaded the city. Morals were at a low ebb; to lie, to steal, to murder, was common among lords and princes. Cruelties, treacheries and vendettas occupied the minds of politicians and leaders. After the battle of Agincourt fear of the English filled the heart of every French soldier, and the Duke of Burgundy and all his followers had joined the English in the north.

To the south of the river Loire the Dauphin, Charles VII., still held his power. The nobles of the southern provinces, united under him, fought for their country, but courage, hope, enthusiasm had declined under reverses.

Charles, weak, amiable, vacillating, was the tool of one royal favorite after another, and his court was a scene of frivolity and evil. Such were the prevailing conditions when—there occurred the miracle, and from the marches of Lorraine came forth the Deliverer of France.

At the moment when Joan of Arc was born the stars showed that a great soul was reincarnating. In the east rose Scorpio, that sign of the Zodiac which so often plays a part in genius, giving creative power. Shining directly down from the midheaven was the moon in the fiery sign Leo, bestowing great vital energy, warmth of heart and ambition. The sun in Capricorn, the sign of the priest and statesman, is close to the planet Venus, so that to determination, tact and strong religious feeling, is added depth and constancy of affection.

Joan, as a child, was healthy, happy, full of life and vigor; obedient to her parents and devoted to the church. Her days were passed in tending the flocks. Near the village was a great oak wood where the children gathered in their play and talked of the fairies who lived therein, fairies who were kind and kept away the wolves. Joan was fond of animals, the squirrels would sit on her shoulder, the lambs followed her, while the birds ate from her hand. So she was until her thirteenth year when there came a change; the visions appeared and the voices spoke.

One day running through her father's garden, a great cloud rose before her and she heard a voice saying that "she must change her life and do marvellous deeds, for the King of Heaven had chosen her to aid the King of France." Then appeared to her the archangel St. Michael, whom she saw clearly in the sunlight, and he told her that St. Catherine and St. Margaret would come from the clouds and speak to her. They did come and she saw them, heard them, touched them and obeyed them. They came often and she wept when they departed, for they were beautiful "and



crowned with fair crowns." She told no one of these visions, but she grew quiet, serious and very devout. For four years she resisted the commands of her Saints; the commands that told her to go to the Dauphin and have him crowned King. She told them she was ignorant, a poor girl who could not ride nor be a leader, but in the spring of 1428 they would permit no longer delay. She was ordered to go to one Robert de Baudricourt, commander of a garrisoned town near by; he would give her an escort and she must ride to the Dauphin.

Joan was at this time about sixteen, a tall, strong, healthy girl, beautiful of face and form. Her hair was black and her wonderful large eyes seemed to see far into the depths of things. Her smile possessed a sweetness that few could resist and her gentle manners, ready tears and quick sympathies betrayed her soul. Mercury, the planet of mind, is placed in her horoscope in the sign Sagittarius, in happy relation to the moon, and influenced greatly by the planet Neptune. All this would add to her religious and mystical tendencies. We must not, however, think of her as merely a visionary dreamer. The chart shows great strength of character, acute intelligence, practical ability, courage and will power. It is an unusual combination of tenderness and force. At the time her visions began, the sun had come into close touch with the great Uranus, strong in its own sign Aquarius. This developed her genius and gave her a desire to work for humanity.

So in the days of spring she went to the town of Vaucouleurs where the following year she was given an escort of two knights, her two brothers and some men-at-arms, and departed for Chinon to see the Dauphin. At this time she adopted the dress of a man. There was delay before the King received her, and when he did so, they tried to deceive her by placing another man upon the throne, while Charles stood among the crowd. But her Voices guided her and she came forward with great simplicity, and, kneeling, said to the Dauphin, "I come from God to help you and your realm." She tells him that she will endure but for "one year and a little more" for she always knew of her approaching end, but always disregarded it. She asks him to hasten that she may relieve Orleans and lead him to be crowned at Rheims.

Finally she was sent to Tours, where her white armor was made and where her Voices bade her send for a certain sword, buried behind the altar of a church in a distant town. The sword was found as she directed, covered with rust; and she wore it in a leather sheath; wore it but it was never used for she never killed a man. In battle she carried her banner of white silk with its lilies and the words, "Jesus, Maria."

She had by now been made General-in-Chief of the Armies of France, and her chief-of-staff was a certain Duke of Alencon. This prince was her great admirer and friend, and he gave her a large black horse on which she rode in battle. By her foreknowledge of events she at one time saved his life. She had a household of her own, a confessor, an equerry and a page. Her word was law to all about her, while the people went wild in their enthusiasm over her coming. Let us remember that all this occurred between the end of April and the preceding February, when a peasant maid, seventeen years of age, unable to read or write, knowing nothing of the world or the art of war, started with her escort from the town of Vaucouleurs. Who was that maid in a previous incarnation? What semblance had she worn before the world?

Her first official act was to dictate a letter to the English, ordering them to release their strongholds and depart from France. Her letters are preserved in the French archives; they are dignified, statesmanlike and forceful. The English at this time were besieging Orleans; that city on the Loire, was the gateway to the south and its capture meant disaster for the French. Joan entered its one free gateway by night, and was welcomed as a Deliverer. In the meantime she had strengthened her army and cleansed it from disorder; every man following her standard must be confessed. When she walked among her soldiers she filled their hearts with enthusiasm, with courage, with love; they called her the Page of Christ. While the generals at first doubted her ability they soon realized their error; they believed in her inspiration, and her own faith in her Voices was as the faith that can remove mountains.

The taking of a fort called the Tourelles was the last event in the raising of the siege. Said the Maid, "Rise with the dawn to-morrow,



keep close by me for I have much to do, and blood will flow from my body above my breast." It was a great assault. The French scaled the walls with such valor and courage that, says one old writer, "you would have thought they deemed themselves immortal." The banner of the Maid was ever first in the attack, but about noonday she was hit by an arrow that pierced her armor and passed clear through her shoulder. She pulled it out herself, while she wept with pain, and again led her troops to complete victory. The battle of Orleans, one of the decisive battles of history, was won. The town and the army were crazy with joy, and gave Joan her new title, the Maid of Orleans. That town has ever been faithful to her memory; to this day the 8th of May is celebrated with civil and military ceremonies.

The next object of her mission was that the Dauphin should be crowned at Rheims, where all the Kings of France had been crowned in the great cathedral. This city lies in the north and was then in the heart of the enemy's country. The timid and vacillating Charles delayed long, though the Maid implored haste as her year was passing. She conquered other English strongholds to the north, and finally Charles agreed to go with the army to Rheims, where, in July, came the coronation. In the vast church, before the altar, the Maid stood next the King, her standard in her hand; when he had been crowned she knelt, weeping with joy, and said, "Gentle King now is accomplished the will of God." She had in less than three months fulfilled the dictates of her Voices.

What a soul this was! What gentleness, what simplicity, what great courage and tenacity of purpose! Imagine that slight figure, clad in its white armor, bending low to the horse's neck, as flying onward she leads the charging host, her banner with its lilies in her hand and her cry ever, "Forward! forward!" Imagine her, as she sits weeping on the battlefield of Pathay, the head of a dying Englishman in her lap, while to a priest, he makes his last confession.

It was now that she asked permission to return to her village, but Charles would not allow it; she was needed with the army. She and her family had been ennobled and given

the name du Lys, but to Joan, it was a matter of little interest. Her one request had been that the taxes upon the village of Domremy be remitted. This was done and the law held in force until the Revolution.

The generals of the army wished now to advance on Paris, but Charles was too great a coward, too much under the influence of certain courtiers who intrigued with the enemy to permit it until too late. The attack failed, the French retreated to the Loire; and Joan hung up her armor in the Cathedral of St. Denys. "And thus," says the ancient writer, "were broken the will of the Maid and the army of the King." From now on the shadows gathered rapidly. Joan's precious year was wasting, and her Voices warned her that she would be captured before midsummer day. They told her not to fear, that God would help her, but she prayed for death, not captivity.

It was a short time later, in a raid against the Burgundian forces that the Maid was taken. She refused to surrender when surrounded, and hoped thus to meet death, but she was too valuable a prize to be injured. She was sold to the English, by their allies of Burgundy; the English who had always, to Joan's knowledge, said they would burn her alive if they caught her. Did her King, her grateful King, offer to ransom her? No. Did he show interest in her fate, or offer to aid her in any way? No. Truly, the gratitude of kings deserves its reputation.

Now the English could not murder a great leader, beloved by the French masses, without causing much disturbance, so they called in the assistance of the Church. There was one, Pierre Cauchon—a name forever black in history—a Bishop of Beauvais, and as Joan had been captured in his diocese, he was given the conduct of her trial; that trial for heresy and witchcraft. The English brought her to Rouen, placed her in a dungeon, put chains upon her and turned her over to the Church with the understanding that if they failed to condemn her she should be returned to them. Pierre Cauchon was promised the Archbishopric of Rouen if he succeeded in destroying her. He called upon the University of Paris and it sent him fifty churchmen who were in sympathy with the English. The Inquisition also



assisted. So in February of 1831 began the farce, which brands with infamy the Church. All the records of it are preserved in France and form an entire history of the Maid.

The Great Trial, as it was termed, was conducted in a castle at Rouen. The many wise and humane "ministers of God," presided over by fat Cauchon, called Joan before them. She came—in her page's dress of black—white and weak from her months of captivity, her ankles and her wrists in chains. She came without a single friend to speak for, or defend her, but her mind, clear and active, was ever alert; her genius did not fail. They questioned her about the fairies of Domremy; about her Saints, whom she again declared she had seen, heard, touched and adored; about her reason for wearing man's attire; about the hidden sword at Fierbois. They tried in every way to make her convict herself, but never succeeded. She asked that priests of the French party be among her judges, this was denied. She would appeal to the Pope, and this also was denied. She was simply a victim among her enemies.

Then she fell ill and they trembled lest she die a natural death. They visited her in her cell where she lay fettered, in the care of rough English soldiers, and would make her declare her Saints to be devils and herself an evil thing, but always her courage rose and she never wavered, though she saw the flames before her. This dreary trial dragged through the months with many complications, until the English became impatient, and she was then condemned as a heretic and a witch and sentenced to be burned.

In the market place of Rouen they built a scaffold with a stake, piled about with faggots, and there, upon May 30th, in the year 1431, when she was nineteen years of age, this wonderful girl climbed bravely to her death. As they bound her, she called upon St. Catherine and said that all she had done was by God's

command. When the flames wrapped around her she loudly cried, "Jesus," her head drooped forward and the soul departed.

During the last days her Voices had promised Joan victory, a great victory, and this caused her to believe she was to be rescued by the French, but that victory was a greater thing than fighting men could achieve. Her soul had accomplished the mission for which it came; some debt of a past life had been repaid and it could depart from the material plane once more.

In her horoscope the house of death is occupied by the planet Neptune, which would indicate her death to be an unusual one, and the moon at this time in evil relation to Uranus, gave added testimony. But the sun, the ego, the real self, was in happy relation to the great benefic, Jupiter, and to this soul death came as a glad release.

It was nearly twenty years after the gentle English had thrown the ashes of the Maid into the Seine, that France awoke and demanded to know the truth. This resulted in what was called the Trial of Rehabilitation which lasted for some years. The French were again in power, the English had been expelled from the country, and Charles, the King, had become a man under the training of de Richemont. All the prophecies of Joan had been fulfilled and the people insisted that she be honored. This second trial again reviewed the entire life, called as witnesses all who had known her or been concerned in her condemnation, and ended by Church and people reinstating her as "the Page of Christ," "the Maid of Orleans," "the Deliverer of France."

In 1908 the Church of Rome, that burned her, did her the honor of making her a Saint, as they wished to increase their dying hold upon the French people. It must have made Pierre Cauchon turn in his grave.



The "World-Master" Bugaboo

By the Grand Secretary General



O much is being said and written these days about different "World Masters" who are coming here from the East and South to reform or revise the thinking of the Occident, that one will find relief in the Rosaecrucian statement: "We have no World Master coming!"

Various occult, esoteric or fanatic organizations in America have, from time to time, claimed that in a far distant country a prodigy of a child or a superman are awaiting the time when they will be called here by their respective organizations to go among the people and preach.

In some cases the "World Master" is claimed to be a re-incarnation of the man Jesus, or "The Messiah," or the Christ. In other cases he is a mystic who has lived continually on the earth for thousands of years and has discovered the principle, law or secret of living forever.

In nearly all cases money is constantly solicited for the support and eventual transportation of the "World Master" to the much reform-burdened America.

Why?

Does America need a World Master, a superman, a mystic god, an avatar of the Orient, to lead it to an understanding of goodness, love, justice, peace and power?

Can not real, ordinary, practical, good human beings of American citizenship, American fealty and American patriotism show us mortals the way to Light? Or are we ever to be considered as hero-worshippers, carrying in our pockets miniature portraits of a child or a mystic who is coming some day to lift us out of the bonds of slavery to the freedom of Love and Happiness?

And—are not the natural laws of God, the inspiration of God and the dictates of God sufficient for us any longer? Must Jesus be re-born for our salvation? Did not the once pres-

ent-on-earth Jesus give us all the most practical, helpful and simple laws that we require for attaining physical and spiritual perfection so that the Kingdom of Heaven may be attained?

Rosaecrucianism teaches—and demonstrates—that God has already revealed unto men the manner in which all mankind may attain perfection. It demonstrates in a practical way that no one man can accomplish a reformation of the world, but that by co-operation through unity, without superior personalities, and with equal humility, all may bring about that which no self-styled "World-Master" can accomplish.

Rosaecrucians have no World Master. Each group of workers in a Lodge has a master who is their master servant—not one who is superior to them, but equal with them. Each nation, each section of a nation has its Grand Master who is the greater servant. Each Jurisdiction has its Emperor who is the greatest servant of all because he serves the greatest number and is the most humble. Our most beloved Master is our supreme executive in Memphis, Egypt, and he holds that position not because of any superior knowledge or power, but because he has demonstrated his ability and willingness to sacrifice his whole life to almost inconspicuous but mighty service to hundreds of thousands of human beings in all parts of the world. And while we all would like to see the dear old El Moria Ra of Memphis and thank him for his service as a brother, he will never come to this country as a World Master to reform us or to demand homage, honor, tribute or ceremony. By invitation he may come some time as a brother calling upon his beloved brothers and sisters. But his visit will not be preceded by contributions and assessments or arrangements like unto the preparations for a king or demigod.

That is not Rosaecrucianism, whatever else it may be. We are not given to the worship or glorification of human personalities, but of God, now and forevermore.



Rev. George Robert Chambers, K.R.C.

Grand Master, State Lodge, Iowa Jurisdiction

It is a pleasure, indeed, to introduce to our members our loyal co-worker, George R. Chambers, who has so successfully established the State Lodge for the Jurisdiction of Iowa, at Harlan.

Brother Chambers is an enthusiastic seeker for truth and Light and demands that the Light, wherever burning, shall be permitted to illuminate the minds of those who seek its illumination. In his own words: "I am broad enough to realize that some of the rays of truth which enlightened the cradle of ancient civilization may fall upon to-day and assist our present-day prejudiced vision."

Early last year Brother Chambers began his campaign for a Lodge in Harlan with the determination to have Iowa know those truths which will help men and women to live that ideal life which we call Rosaecrucian, and which he would call Christ-like. He has gathered around him a staff of capable officers and after great trials, many sacrifices, and a great deal of very hard work, they finally held their grand institution of the Lodge in Harlan on Thursday evening, October 26th.

Brother Chambers was born on the 30th of March, 1865, at about 8 A. M., in Maidstone, County of Kent, England. Born of Congregational parents he studied for the ministry and became a Priest of the Catholic Church (known as The Protestant Episcopal Church) and is to-day the Rector of St. Paul's Parish in Harlan. But Brother Chambers has also offered his services in many ways to help his brothers and has served in many altruistic capacities. He is a Vice-Grand and State Lecturer for the I. O. O. F. in Iowa, Chaplain of a Masonic Lodge, Principal Sojourner of the Royal Arch Masons,

Prelate of the Knights Templar and a member of the National Masonic Research Society, and he has been a Master of the A. O. U. W. In addition he has been honored with the degrees of Ph.B., Honorary M.A., and D.C.

As a naturalized citizen of the United States we find that Brother Chambers has entered into the progressive American spirit with that sincerity which at once makes us love and admire his endeavors in behalf of mankind. And now—as he says—he may use his best endeavors in bringing the great light of the mysteries and the wisdom of the Masters to the other half of the world, the women, who have been denied admittance into so many of the advanced bodies of research and study.

It is a pleasure to read Brother Chambers' philosophy as expressed in occasional paragraphs of his letters, and withal to find that he remains so loyal to the creeds of his Church in these days when modernism makes many minds waver. "Never can I cease to teach," he says, "that God was in Christ reconciling the world to Himself. Neither can I reject the Creeds as authoritative symbols of the Christian Faith."

And so, we introduce to our members everywhere this good, sincere loving soul of the first Episcopally ordained clergyman as a Grand Master in the American Jurisdiction. While we have so many clergymen of various denominations interested in, and working for our Order, we are particularly proud of Brother Chambers' whole-hearted offer of willing service.

To him and the State Lodge of Harlan as a body, and the members individually we send our kindest thoughts and greetings.



Self-Knowledge

By Hatchuep, Ancient R.C.



THAT self-knowledge cannot be attained without judgment of self, and he who judges himself must have something to judge by—some standard either actual or ideal. In our last article on this subject we showed how consciousness had developed, how conception and understanding has its evolutionary progress in all beings and races. It will be understood that as knowledge is a conception of the mind and is subject to our reason, it is likewise changeable according to our realization and progress. We all may strive to an ideal perfection and think that what we comprehend as perfection is absolute and eternal, but if we look closer we soon realize that our conception of perfection grows with our own progress and thus our ideal is subject to change.

The ideal perfection is the sublimate of our experiences and comparisons, it is the acting and vivifying principle of all morality, which each of us bear to a certain degree and which prompts our actions and judgments. All faith in the dignity and higher development of man, every effort and activity, discouragement, despondency or inactivity are results of a higher or a lower conception of the ideal. This is then the true foundation of morality, and according to our conception of the ideal our morality will be high or low. Now, if the judgment of our own and others' value depends upon the ideal each man has, and if these conceptions are different, it will be clear that the ideal of perfection must vary. It will also be clear that men will constantly contradict themselves and others in their judgments so long as the standard of the ideal is not the same.

The question now before us is: Can humanity agree upon the fundamental principles of perfection? All religions have such an ideal in the highest God they worship, but as yet all religions can not agree upon one God, the highest ideal of perfection, because the individual conception of this perfection differs. We do

not want to enter upon a theological discussion, or the conception of God, but only point out that all religions agree on a cosmic, intelligent power, whether personal or impersonal, and that this power is expressing itself as a creative and preserving principle. By the one force everything is created or brought into being, and by the other it is forced to blossom and propagate. So far we find unity. Let us take this conception and build an ideal perfection. Let us say that the creative principle contains in itself three attributes; wisdom, order and purpose. Without wisdom there would be no original thought, which order brings to shape and which purpose fixes into a formed idea. Let us say that the preserving principle also contains three attributes and that they are love, patience and charity. The formed idea would be nothing if it were not held together by love that wishes to sustain, by patience that guides, and finally by charity that preserves and saves from destruction even the unworthy idea. If the student will take these qualities to their highest development he has an ideal picture, which it is worth while to imitate and by which he can recognize his needs by comparing himself and his fellow men.

Mind aspires independently for the ideal. It is the birth place of our thoughts and thus of our actions and we find chiefly two classes of humanity, those who act from cold reflection and material reasoning and those who act from a mental or ideal standard. Understanding and reason produce laws in the mind, but our ideal in the mind has a tendency to take us away from the tangible and the actual into the speculative and it looks for its ideal beyond the actual. The impulsive actions are those actuated by the ideal standard in the man who does not know what he wants until the prompting of passion, or pain, or ideal aspiration, or religion carries him away to an unprecedented action.

We have here tried to show that all religious feelings, ideas and actions have their seat in

the mind, because they can only be considered as caused by the dominion of a high ideal. In believing in this ideal, man becomes crowned with a moral sensation, and if there is not pure faith and the capacity of perception, he does not fulfill its demands; as a superior ideal is soon changed from a God into an idol and superstition reigns supreme. We then see intolerance, fanaticism, stoicism, fatalism, opposition to knowledge, with all their accompaniments of dispute, hatred, terrors of war and of persecution; where there should be tolerance, peace, fraternity and brotherly love.

Where the power of thought is stronger than the capacity of perception, the mind will not be able to unfold, and where the capacity of perception is strong and the power of thought is its servant, the mind will unfold in real growth. Where the power of perception is too little supported by the power of thought, the mental life will degenerate. In the first class are the

hard animal men, who care only for enjoyment, nothing for feeling; in the second class are the thoughtful ones, faithful to duty; and in the third class the fanatics and weakminded, who revel in sensations only.

Mind unites with the sun of its chosen ideal and can be reached from below and stifled by the fiery ball of unforgiving hatred. This influence often takes man away from the zone of indifference and creates in him the voice of conscience, as soon as he has passed the keeper of the threshold and shows him his ideal, whispering, first softly, then louder and louder: "See yourself, so you should be, but you are not!"

When there is awakened in each man a real mentality that strives for an eternal, high and true ideal, in which intelligence and reason are equally active; then a high degree of accomplishment will be attained, equal to the dreams of a golden age, which appear to aspiring humanity as a long awaited universal happiness.

Why the Publicity?

An Answer to the Question of Rosaecrucian Propaganda

By Royle Thurston



THE question is often asked. It is asked in sincerity by those who have been admitted into the Order, and by many whom we would like to have with us, helping us and helping others.

Because many good souls have looked askance at our propaganda, because many who are seeking Light have seemed horror-stricken at our publicity, and because many have hesitated to enter the Order after years of desire, I feel that our position, our attitude in this regard, should be explained.

In the first place, the Order in this country has set a high standard for its campaign of publicity. From the very start of the propaganda it was made as conservative as publicity can be made. In the detail of printing, the selection of type, paper, ink, designs, etc., only the most dignified, harmonious, impressive and conservative results were sought. In the

language of the pamphlets, pronunziamentos, notices, etc., care was taken to avoid exaggeration, weirdness, mystery and the appearance of commercialism.

No advertisements in any newspaper have been issued, though many newspapers in very many states have spoken editorially of the Order and its establishment in this country. In no case has such article ridiculed or even spoken otherwise than seriously and with praise and dignity of the Order.

Even this publication, the American Rosae Crucis, started with a design, format and personality hardly equalled by any other magazine in this country for dignity and conservative impressiveness. Well do I remember the many attractive designs submitted to the publisher for the cover of this magazine in November and December of 1915. Finally all were rejected as being too loud in color scheme, too flamboyant in personality or too closely imitating the gayety of the standard magazine covers



seen on American newsstands. Then a cover was especially ordered from an artist who was trained abroad in the principles of rich and conservative ornamentation. The present cover design is the result of his careful study of our needs and demands. I need hardly add that it, as a cover design or decorative scheme, has been highly praised by even the most critical of American authorities on design and decoration, and it has found its place on the walls of more than one school of Fine Art as an example of conservative effect in design and color.

Yet, all the foregoing merely leaves the question more definite. Granted that we have done well and conservatively—why the publicity at all?

In the first place, I have noticed that those who ask this question the most often and with the most displeasure are those who will add: "I have always been led to believe that the Order was silent about itself; that its members were hardly known to each other; that its meeting places were never revealed to the vulgar mind; that it never solicited members; that it never even admitted to itself that it actually existed. I thought I would only hear of its existence accidentally some day and that if I ever came to enter the Order it would be in some strange, mysterious way. That is what has made me always have such a high regard for the Order and its teachings."

Have you, reader, ever heard someone un-bosom a story like that? Is that not typical of the explanation offered by those who object to our publicity?

Now, I do not claim that what follows is precisely the case, nor do I claim that my answer is indeed an explanation of the methods used abroad. But I do wish to tell a story that I have on pretty good authority—for the man concerned told it himself.

P. T. Barnum once had a museum in New York City where, for ten cents admission, one could come and stay hours and see many mysteries. The people came in family groups—and sometimes brought lunch and stayed too long. Yet Barnum did not care to break his rule and order them to leave. As his place grew more popular the attendance increased and on holidays there was always a long line

waiting to enter while those inside lingered and lingered seeking more mysteries. At last Barnum—a true psychologist of human nature, hit upon a clever plan. He labeled one of the rear doors with the brand-new, never-before-used term, EXIT. At a proper time, five times daily, an attendant would plainly announce to the throngs inside: "This way to the Exit." And—with a steady rush, the throng, ever seeking the mysterious, the unknown, the strange, the unexplained, the hidden, the threshold of the secret chamber, found itself in a mysterious alley that led to the street.

So it was then—so it was centuries ago, and will be centuries hence, unless human nature greatly changes. I ask you, indulgent reader, to re-read the foregoing explanation offered by the objecting seekers for Light. Read again what they have heard or read of the Order Rosae Crucis and see if you cannot find in it a far more attractive advertisement of the Order than even we, in our publicity, would use.

There are some natures to which one must make appeal through the elements of profound mystery; there are others who can be reached only through an appeal to their desire for exclusiveness; again there are others who believe that only by being divinely born to a thing and attaining it by an act of Providence, shall it come to them. These latter cannot believe that what is meant for them, what is good for them, or worthy of their consideration, is also good for many others unless the others too are as especially selected by divine Providence to receive it as they are.

The Order has always sought members—for by members alone could the work be carried on. It has always sought growth in numbers, for by growth in numbers would the aims and purpose of the Order be properly fulfilled as outlined over three thousand years ago.

But in each century, in each decade, in each country, have different methods been used to enlarge the Order and to reach the minds seeking Light. To-day, in this country, we use what we consider to be the open, frank and forward method—that of telling exactly what the Order is, what it proposes to do and how it expects to grow. We solicit, by cordial and careful invitation, those souls seeking Light who admire, appreciate and demand an open,



frank and unveiled presentation of what we are and what we want. And, we feel that those, in this country at least, who do admire and demand such presentation—uncovered, ungarnished by veiled promises, unrobed of black mystery—are in the vast majority, and represent the really sincere, democratic, humble seekers for truth.

To them—thousands, even millions of them—we make our appeal, and lead them to the threshold of the unknown chamber with frankness.

And—daily we are praised for the open stand we have taken. We know that we have done

right and we rejoice in our wise decision.

The day is not distant—perhaps a year or two—when, having established Lodges in every large city on the North American continent, we will need no further publicity to continue to grow. Then we, like the Order in Germany, will retire to silence and probably the world will believe of us as it did of the Order in Germany, that we have disappeared in oblivion and exist no more. It is then that the great work will begin as it did when Rosenkreutz seemed to have died in oblivion along with "his" Order.

Spiritualism versus Rosaecrucianism

Time and again the question is asked: "What is the Rosaecrucian view of Spiritualism?" It has become so important that it must be answered authoritatively lest our silence give some the impression that we have no definite view or opinion.

In the first place it is necessary to agree upon what is meant by Spiritualism; for from experience we find that when we do express ourselves our inquirers often reply with: "That is not the kind of spiritualism I mean."

To us in America (I say this for the benefit of our foreign readers and the foreign members of our Order who may wonder at our discussion of Spiritualism)—to us in America the term Spiritualism refers to such faiths and such practises as pertain to, and attempt to prove the theory, or claim, that after the transition of the soul from the body, the soul continues to live a conscious existence indefinitely, in an immaterial world associated with other souls living the same life. That all of them have mental faculties and other attributes by which they can, at will, communicate not only with the souls on that same plane of existence, but with those on a still higher plane and with those still existing in bodies on this earth. That furthermore these souls on the immaterial plane—called "spirits" by the Spiritualists—can willfully, freely and at the

beck and call or earnest prayer and solicitation of certain sensitive or practised human beings called "mediums" come to the earth plane and manifest their physical form and attributes by "taking on the material vibrations" of those assembled in the "seance room" and thereby make their immaterial, "spirit" forms visible to the human eye, and at the same time gather enough physical strength to lift chairs, trumpets through which to speak in a material voice, bells, flowers, etc.

The foregoing is our understanding of Spiritualism with its various modifications. We appreciate the fact that some seances are conducted in a less spectacular or demonstrative form, and usually with great sacredness and sincerity. But at the bottom of every Spiritualistic creed or demonstration is the premise or fundamental belief that so-called "spirit" souls continue to live a continuous life on an immaterial plane and can communicate and demonstrate to the human beings on this earth at will or upon request.

If we are doing any injustice by holding such an opinion of the term Spiritualism, it is because the literature bearing on that religion as issued by the acknowledged Spiritualists' associations and headquarters, gives every investigator that impression; or because the majority of seances and demonstrations held



under the permission of the Spiritualistic Associations, tends to prove that such are the official claims and regular tenets of the religion.

Rosae-crucianism must, therefore condemn as unproven, so far as it is aware, the tenets of such a religion. That the soul is immortal we agree and make quite evident to our members,—but not through seances. That the soul, upon transition, rises to a higher plane to continue to live we concede. But whereas the soul does rise to a higher plane, IT CANNOT COMMUNICATE WITH SOULS ON THIS EARTH.

Naturally we cannot have explained in this issue that we know of the soul or of its transition and relation to other souls. But of this one may be sure; the soul is not capable of coming to earth and vesting itself with such a material form as to make itself plainly visible in daylight, nor can it attain the strength of a human body and lift great weights; nor does it float about whispering in persons' ears or

telling tales loud enough for a large audience to hear.

We do not deny certain occult or psychic phenomena such as was described on pages 27 to 31 of our September (1916) issue; nor do we deny that under certain conditions, specially developed persons may be inspired to speak, unconsciously, the words of another or write the thoughts of another. But—we claim and prove that it is possible for two minds to be attuned and to produce these phenomena without the assistance or intervention of "spirits". And therein lies the great difference between our doctrines and spiritualism; especially when we add that AT NO TIME DOES THE MIND OF A DEPARTED SOUL, LIVING ON AN IMMATERIAL PLANE RETURN TO EARTH TO SPEAK OR WRITE THROUGH A LIVING BEING ON THIS EARTH PLANE.

With this very definite explanation may we retire into utter silence in regard to Spiritualism and its claims.

Some Books NOT Recommended

The Emperor Reviews a Few Books

It is the prerogative of every critic of art, drama and literature either to approve or disapprove, agree or disagree; it is his or her duty to express an honest opinion and—to state facts, when possible, in support of the opinion.

Some books reviewed have been approved, endorsed, recommended, in this magazine. Two were recommended in the last issue, and the recommendations have been appreciated by a great number—a host in fact—of our members and readers.

Now two books are to be criticised and condemned. May the same wide and sincere attention be paid to this expression of opinion.

Many books come to the office of the Emperor in the course of a month which fall under very close scrutiny. All are turned over to the Supreme Lodge Library for all to read, like and duplicate for their own private libraries if they wish. It is not the province nor the wish of the Emperor to forbid the reading of any book. Thus, some books pass by without comment.

To be able to judge every book—even those on the varied subjects within the domain of our Order—is a task and requires such ability that not even the highest authority on Rosae-crucianism would claim to exercise. But what every Rosae-crucian can do, and should do, is to condemn pretence and fraud commercialized; and when books come under such classification, it is our duty to warn others.

The foregoing is inspired by a careful study and examination of what seems to be a rather recent book (published without date) on the title page of which we read:

"The book of the GOETIA, or the Lesser Key of Solomon the King. From numerous manuscripts in Hebrew, Latin, French and English, BY THE ORDER OF THE SECRET CHIEF OF THE ROSICRUCIAN ORDER. The best, simplest, most intelligible and most effective treatise extant on CERE-



MONIAL MAGIC. This book is very much easier both to understand to operate than the so-called 'greater' Key of Solomon. Now for the first time made accessible to English Adepts and students of the mysteries."

Naturally the title attracts attention. That is why it has so long a description and tale. The Bible, greatest selling book of all, is dignified with a short title. It needs no alluring promises of revelations to make its title appeal to the seekers for truth. But this book is to attract the credulous seeker who believes and is always ready to demonstrate that belief, that the great secrets of God, nature and man are to be purchased for a few cents in book form.

As a matter of fact this book, so far as misleading, false, deceptive title and inane, absurd and preposterous contents are concerned, should be classed with those other two obsequious monuments of fraudulent literature, namely, "Morgan's Exposé of Freemasonry," and "The Sixth and Seventh Book of Moses," both of which nobody takes seriously before they are read but the purchaser, and after they are read, but by the seller who smilingly pockets the excellent profits.

For brazen misrepresentation no claim can hardly equal that of "By the Order of the Secret Chief of the Rosicrucian Order." It sounds alluring to the uninitiated, but let it be known now that there is no "Secret" head or "Chief" of the Rosicrucian Order. Nor would any executive or officer of the Rosicrucian or Rosaecrucian Order think of publishing SUCH a book or using such a title.

As far as any Rosaecrucian matter is revealed, contained or even hinted at in the book, the closest scrutiny fails to make any revelation at all—ah, yes, except that in two or three of the 150 or more ridiculous scrolls and puzzle-pictures called "symbols" and "diagrams" there appears the Rosaecrucian symbol of the inverted triangle, seemingly put there merely by accident by the "artist" to fill blank spaces.

The author not only assumes the alluring dignity of "Secret Chief," etc., but appropriately hides his identity under various catches, but leaves several means open for the inquirer to get in touch with him through the always mysterious "Editor" of the book, in case the inquirer proves gullible enough to wish to

spend more money and "get in touch" with the Rosicrucian Order.

But, in the popular phrase of the day, one could safely say: "Come out into the light, Mr. Aliester Crowley—we recognize you and your black brotherhood." Crowley, whose reputation in English circles, French and German Rosaecrucian Lodges, and Egyptian records is not enviable, admits having written some parts of the book, by discreet footnotes. But a careful comparison of the language and the illustrations in this book with those in the London publication Called "The Equinox" (bearing the design of the Rose and Cross), which are accorded certain space on our Library shelf, show that the same master hand was concerned with the writing, editing and illustrating of this book. For while the illustrations have the same frenzied, puzzle-diagrammatic scrolls and are meaningless, the language is just as unprintable in good literature and just as degrading as in those London publications which forever prevented Crowley from joining or having anything to do with the A. M. O. R. C. anywhere in the world.

No true Rosaecrucian, no seeker for truth, no clean, moral minded person will read or encourage the sale of such a book.

And, there is one other book which must be condemned as misleading, though I even hesitate to mention it in the same article with the other. Hargrave Jennings' book, "The Rosicrucians' Rites and Mysteries," is cleanly and elegantly worded and may be safely read by children. In fact, it will prove to be an interesting picture book for children.

It would hardly seem worth while condemning such a harmless book were it not boastfully claimed by the publishers, and circumstantially proven to be true, that it has had many editions and reprints and that hundreds of thousands of copies have been sold at \$3.50 each, with the demand in America increasing.

Realizing that the growth of our Order and its publicity will lead seekers to grasp at any promise of light, we feel that this note of warning should be sounded before thousands of more American dollars find their way to the London publishers.



The book does not contain either a full nor even true history of the Rosaecrucians, nor does it contain their "Rites" or "Symbols," as promised. It does contain some mythological and astrological symbols, to be seen heartily everywhere these days, with inexact captions under them, and some of these are repeated three and four times to "pad out" the pages and the number of illustrations. Hargrave Jen-

nings never was connected with the A. M. O. R. C. and his book surely proves it.

But why do otherwise sensible and rational people buy books which claim to be the "Rites," the "Mysteries" or the "Secrets" of a long established, well guarded, secret organization? Perhaps only men like Crowley, Jennings and Clymer, with their well-filled coffers can tell—but they will not!

The Work of the Order

There always comes a time in the growth of a movement when certain crucial conditions arise to test its strength, its fortitude, its sincerity and its solid foundation. Many passing movements flounder at this time and never survive the tests.

Our Order has met and successfully overcome several severe tests since its inauguration in this country, and it is now so well established, so firmly instituted that its power is sufficient to meet all crises.

From the very beginning of things we had natural American prejudices to overcome. On every hand the National Officers, who were sacrificing so much for the sake of principles they knew to be true, heard such objections as: "Oh, Americans are tired of new things; your Order will not last long," or "there are so many philosophies and isms, so many leaders and reformers, they all fail to do more than excite curiosity," or "you will not be able to organize Americans into any bonds of autocratic government, etc."

But we are demonstrating the error of such unfounded judgments. Americans are no different at heart than other human beings seeking truth, and the very nature of the principles of our Order turns its austere autocracy into true democracy; and equality, brotherhood and humility are ruling powers in the Order to-day, as they have always been.

From coast to coast, from the Great Lakes to the Gulf, Rosaecrucianism, as represented by our Order, is now known to the most enlightened and sincere seekers for truth. From every

State and Territory in the Union we have inquirers, members and co-workers intensely interested in making the A. M. O. R. C. the most powerful organization in America; and such it will be in the next few years.

Clergymen of every denomination of the Protestant Church and of the Jewish religion have joined our ranks; Officers and members of every other secret order in America have not only joined with us but are adding to our membership their comrades; every skilled industry, every trade, every profession, science and art, as well as every branch of commerce are represented in the rank and file of diligent workers for us; and there are governmental and military officers, jurists and nobility, equally as enthusiastic in enlarging our success.

Therefore as the second year of our American existence comes to a close, we rejoice at our progress and permit ourselves to be congratulated on having achieved, not what was doubtful to us, but doubted by many well-meaning advisers.

We will have 500,000 active members in 1920, according to our plans and our schedule. If we fall short of that number it will be by a small margin. After 1920 our work will be conducted so secretly, so wonderfully, that the increase in membership will be unbelievable each year. This is not prediction but prophecy—and Rosaecrucians know.

During the past month several new Lodges have been organized and we are especially pleased at the work being done right now in Richmond, Virginia, and Los Angeles, Cali-



fornia. From Canada come many requests for Lodges, since the Rosaecrucians there who met in Lodges under the English Jurisdiction, now come under our Jurisdiction. In the State of Washington there are three large cities seeking Lodges, and in far off Alaska one of our Supreme Grand Lodge members is spreading the Light.

Already the practise of Rosaecrucianism has made its impression, and our Imperator has recently undertaken the work of producing many wonderful cures and demonstrations in many States, with the co-operation of local members. So enthusiastic are the members

over the demonstrated possibilities of Rosaecrucianism, that in more than one city a request has been sent for permission to open and maintain Rosaecrucian sanitariums, clinics and laboratories, for the help of the initiated and uninitiated.

Let us never forget the source of our knowledge and power and forever thank God for the Light that came to men, and is still revealed, to those who humbly knock and ask that the door of the Threshold may be opened unto them.

MINISTER OF THE DEPARTMENT OF
EXTENSION, OF THE MINISTRARO.

The National R. C. Convention

July 24th to 29th, Pittsburgh, Pa.

Plans are being pushed rapidly for a very wonderful convention. As might have been expected, the Pennsylvania Grand Lodge in Pittsburgh was pleased at being honored as the host for the convention and lost no time in formulating plans.

Grand Master Hodby, in Pittsburgh, has appointed a general and seven sub-committees. These will co-operate with the Committee of the Supreme Lodge in New York in looking after every detail.

One of the features of this convention will be a general Council meeting of all Grand Masters, or their representatives, for the purpose of amending the national constitution of the Order. Many important points have arisen in this country which have not concerned the Order abroad and these must be reviewed as possible amendments.

Another feature will be the discussion, approval and adoption of a set of plans for the American Rosaecrucian Pyramid Temple to be built, or rather begun, during 1918. Previous to the convention there will be published in this magazine the tentative building plans for this National Temple, as suggested by the Supreme Councils of France and Egypt. To these

will be added, at the convention, the amended plans or suggestions of architects and builders who are members of our Order. We are assured of several sites for such a national temple in the form and appearance externally of the Pyramid of Gizeh in Egypt, and we are further assured of the funds to build the temple. The plans, however, must have careful consideration, for provision must be made for a very large Temple Lodge Room, Library, Lecture Hall, adequate laboratory, consultation rooms, retiring rooms, council rooms, printing and publishing rooms, offices, dressing rooms, astronomical observatory, etc., as well as proper heating, lighting and ventilating arrangements. Suggestions even now will be appreciated by the Imperator.

Still another feature will be the psychic visit and communion with all officers and members of one of the most interesting and greatly learned old Rosaecrucian Masters of the past.

What the Committees wish to have especially at this time are suggestions and offers for the entertainment and social features of the convention. Let us hear promptly in this regard, from every member who expects to attend the convention. Remember the slogan: "Rosaecrucianism in every State for 1917."



Esoteric Astrology

By Ptharos

"As it is above so it is below,
As on the Earth so it is in Nirvana,
As is the Microcosm so is the Macrocosm."



THE subject of Astrology is double, the Macrocosm and the Microcosm, the Greater World and the Lesser World, Exoteric and Esoteric Astrology.

Exoteric Astrology or the External Heaven in the Macrocosm as it has respect to Man is a looking glass or a speculum, by which the Astrologer may look into, search and know and describe, what kind and nature of things shall happen and rule in him from the beginning of his Nativity to the end of life, as he shall live Astrologically and not Occultly. What his imagination shall be, what are his affections, cupidities, desires, and manners, what his study, what his kind of life and death, with what things he shall be most delighted and on the contrary with what he shall be displeased; and all things whatsoever which belong to the condition of Human Life.

This may from the position or erected figure of the External Heaven be prognosticated or foretold. Not that these things are done by necessity or fatality, but only that these things are presignified, as from the picture of a man his species, proportion and habit are exhibited. So also men living according to the course of nature and following their Stars whither they impel, their action is known, described and discovered by the Astrologer from the table, figure, face and concordance of the superior firmament, as by a looking glass. Yet neither God nor the Macrocosm do force Man from without to a good or an evil life. His stars impel but do not control.

The saying, "A wise Man shall rule his stars," refers not to Exoteric Astrology and the Sun, Moon, Planets and Stars in the external Firmament of the Macrocosm, but to Esoteric Astrology and the Microcosm and those internal stars which by correspondence, bear sway over the appetites, emotions and desires of the physical spiritual and mental bodies and have to do with Man himself. Esoteric Astrol-

ogy and the Microcosm refer to the Spirit of God, the Breath of God, the Logos, the Deity, and the Heavenly Light, the Holy Spirit of the Mind of God. They are the Stars over which we ought to rule if we will be true wise men.

They are the Constructive and Destructive Principles in Nature which it has ever been the object of the Esoteric Astrologer to know and rule. Man is Triune: Spirit, Soul and Body. The Soul arises from the Firmamental Zodiac and the body from the elements. They are subject to the domination of the Nature or Exoteric Astrology. But the Spirit coming from God, comes not under this dominion as it does not belong under Planetary Rule. Man may, therefore, if he will, by the power of the Spirit, transmute or regenerate himself, and raise all that is low and coarse to what is high and noble, and die as it were to the Animal man by taking all of his errors of omission and commission into the Spirit of the mind and transmuting them, and thus die to himself and the Animal Man.

Just how this transmuting of the lower elements in the Natural Man into the Higher of the Spiritual Man has been the problem of the Ages. One of the ways in which I can be expressed is given in accordance with the Formula of Constructive Spiritual Development which is as follows.

$$C. S. D. = I - E (o + c) = C - D = S + M = L. W. W.$$

Where

C. S. D., Constructive Spiritual Development may be expressed as, "The assertion of one's own rights and privileges and the discharge of one's own duties and responsibilities. It involves the gradual but inevitable assumption of greater and higher responsibilities under and in accordance with nature's evolutionary process and purpose. It results in the preparation of



the Individual Intelligence for life on higher planes of evolution. It is called "constructive" because it builds up character and increases the capacities and powers of the essential being or Soul." (The Great Work.)

- I. The Ego or Spirit, the Individual Intelligence.
- C. The Constructive Spirit in Nature. "That principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity." (The Great Work.)
- D. The Destructive Principle in Nature.
- M. Morality. "The established Harmonic Relation which man as an individual intelligence bears to the Constructive Principle in Nature." (The Great Work.)
- E. Errors of omission and commission.
- S. Service. The power to serve to the end of the accelerated evolution of both Server and Served. He evolves most who serves best.
- L. Altruistic Love.
- W. Wisdom.
- W. Will.

By our Formula Constructive Spirituality equals first the Individual less the errors of omission and commission that he makes in his daily life. It is simple and evident that if a person made no errors of omission and commission he would be perfect or a Master. All of us would like to be perfect yet few of us are, and one reason is that we do not know how and what the reasons are which cause us to make these errors of omission and commission.

There is a great law of doubles which extends throughout Nature. The positive of light has its corresponding negative in darkness. Heat has its cold, fertility its sterility. Light, heat and fertility are constructive; darkness, cold and sterility are destructive. The constructive seeks ever to build up integrate and evolve, the destructive to tear down, disintegrate and destroy.

This analogy applies also to Man as to his constructive and destructive qualities of character. The opposite of memory is forgetfulness and somewhere between forgetfulness and perfect memory we are. The opposite of the feeling of faith is doubt and somewhere between

doubt and perfect faith we are. The opposite of the feeling of courage is fear. And somewhere between the two we are. The opposite of the will quality of action is inactivity and somewhere between activity and inactivity we are. Our powers as developed Spiritual Intelligences is in direct proportion to the power of our constructive or spiritual qualities. This is in turn in proportion to the degree of development of the constructive over the destructive principles in our characters. (C — D.)

By the cultivation of the constructive principles in our characters, we are enabled to establish the harmonic relation which Man as an Individual Intelligence bears to the constructive principle in Nature, and thus we are enabled to serve our Brother Man to the end that we may help him along the path of Light and Life, and in helping him accelerate our own evolution. (S + M.)

Thus we grow in constructive spirituality and in so growing we more and more and more exemplify in our lives the three great universal attributes of LOVE, WISDOM, and WILL. (L. W. W.)

As the Solar System is the Body of the Logos, the planets, Sun and Moon, are definite centers or organs within that body and each one manifests various attributes of Love, Wisdom and Will.

Venus, Neptune and the Sun govern the attributes of LOVE; Mercury, Uranus and Saturn govern the attributes of Wisdom, Mars, Saturn, and Jupiter govern the attributes of WILL. The map of the Nativity made at the time of birth shows how these planets are arranged in our Nativities at birth, and just what proportion of these attributes of Love, Wisdom and Will. Morality and Service, we have inherently in our characters as individuals.

Esoteric Astrology furnishes us the KEY to the faults and failings, that we have to transmute, overcome, and elevate in our Character Stars so that we may develop to the fullest extent by the living of a life in accordance with the laws of Morality and Service, that wonderful trinity of Love, Wisdom and Will, which are the expression in the Universe of the Constructive Spirituality of the Logos. Below we have in tabulated form the detailed relation between the various elements of the Formula.





Official Emblem of the Junior Order Rosae Crucis

The Junior Order Rosae Crucis

Its Constitution and Purposes. (Second Installment)



It has been said so often that the tree grows the way the sprig is bent. Likewise we have come to realize that the future races on this earth depend for success and power upon the education of the children of the present. It is with both of these facts in mind that the Order Rosae Crucis has seen to it that the children are given some opportunity to profit by the knowledge it possesses.

We do not believe, nor can we conceive, that children are born in sin and must be redeemed. Nor do we believe that children are born in ignorance of a positive nature. They may be born uneducated, but they are born uneducated in wrong as well as uneducated in what is right. And—given a fair, unhampered opportunity to learn naturally, they will learn truth far more quickly than untruth. In fact untruth is daily taught to children, while truth is left to make its way into their consciousness by way of experience rather than precept.

Rosaecrucians hold, that if a child was permitted to live upon an island where naught but nature taught the lessons and God (unbiased by personal, selfish, creed-bound interpretations of the interpreters) inspired the child's thinking and understanding, that child would learn those lessons, those truths and those fundamental principles which the Order Rosae Crucis must need struggle to establish in the consciousness of the adult.

The child who learns by observance, uninfluenced by false doctrines, observes the

phenomena of nature in its many phases and thereby learns the first great lesson,—that of the absolute law of regularity, harmony and love. The continued, regular, mathematically exact rising and setting of the sun; the regularity of the phases of the moon; the consistency of the growth of plant life from the seed in the earth after its own kind; the periodical change of seasons—all these simple things, overlooked by the adult in his or her busy occupations and judged by what bibles or philosophies say of them, are considered as paramount lessons to the child who has no other school but the natural school.

Then it gradually dawns upon the infant's mind that there must be a divine, an infinite, a superior, a wondrous, marvelous and supreme mind or intellect which guides or rules these things, or which, at least, established these things at some time and made them permanent laws.

How often one may see a child of the observing age sitting under nature's dome gazing questionably into the sky and mentally repeating the old, old thought: there must be some power, some ruler, some great force and intellect in the realms above guiding the affairs here below. That thought which comes to every uninfluenced child's mind is the natural result of its own thinking, its own intuition, and its own understanding. And—all great truths, all fundamental truths will come to children in like manner if they are not previously trained to think differently.



That is why the Junior Order Rosae Crucis was established. Its purposes are to put before the child the natural laws of God and the Universe, to reveal the workings of nature in its simple forms, to put aside superstitions and false doctrines and pave the way for a realization of the TRUTH in all things. Naturally all this is accomplished through love, harmony, justice, charity, mercy and law and order.

Junior Rosacrucians are, first and above all, honest children, not because honesty is the best policy, but because honesty alone is possible if one wishes to become perfect through understanding and self development. They are truthful, not because it is demanded by any dictum of the Bible, but because truth alone will make them superior through knowledge. Juniors are kind and loving because all nature and God are kind and loving, and to live in harmony with God and nature one must be like unto God and nature.

Furthermore Juniors are taught, trained (not forced) to be courteous, happy, cultured, considerate, tolerant and sympathetic because such unconscious habits and attributes attune the mind and body with the infinite goodness of nature.

And—lastly—the Juniors are taught the powerful results which they may accomplish through the power, the infinite power, resident within them. They are forever freed from the bonds of slavery to the false customs, habits and beliefs which keep them victims of disease, ill-health, suffering of all kinds, poverty and superstition.

THE FIRST NATIONAL OFFICER.

In accordance with the Constitution of the Junior Order the Supreme Grand Lodge of the Senior Order in New York, will appoint the Sovereign Master of the Junior Order, who will be the highest national officer of the Junior Order. The appointment will be made during the month of November and announced in a later issue. In the meantime every Lodge in America is invited to send to the Supreme Secretary General in New York the name of one boy who is to become Master of the local Junior Lodge. Such appointment must be of a boy not less than 12 years of age and not over 14. All members are urged to send to their own lodge secretaries the names of those

boys and girls whom they recommend for membership in the Junior Order.

Professor Garret P. Serviss, eminent scientist and writer, wrote recently in the New York Evening Journal as follows:

"A pupil comes out of school knowing no more of nature than his untrained senses teach him. He is taught to write and to read, which are admirable and indispensable human inventions, but he is not taught to understand many of the simplest natural phenomena, by which he is to be surrounded and puzzled all his life through.

"The shadow of the old classic idea still hangs over our educational system. In place of Greek and Latin we have 'modern literature.' In substitution for Homer and Virgil we have the up-to-date spinners of words and yarns.

"The young mind is taught to look up to some clever story writer as a 'great genius,' and his 'craftsmanship' and crude ventures in 'interpreting life and character' are set up as models of intellectual achievement. The pupil is made to feel ashamed if he does not know about the methods and performances of these 'masters,' but nobody points the finger of scorn at him if he cannot tell why the moon changes its figure as it travels through the sky. In truth I have reason to suspect that some of the teachers themselves would have difficulty in explaining that!

"The world is held back by such a system of education as this. Literature should be the dessert on life's table; but it is made the main dish. I find that my little girl knows all about Carlyle, Kipling, et al., but if she knows anything about the sun and the moon her knowledge is not derived from her school teachers.

"She reads Burke 'On Conciliation,' and 'Kim,' and the 'Essay on Burns,' as prescribed studies, but somebody outside the school has to teach her to read nature, a greater orator, preacher and romancer than all of the word weavers put together. We ought to count the age as long past when 'learning' was regarded as identical with the ability to write and to scan Latin verse, a la Dr. Johnson, but the spirit of that age is with our educators still."



Home Study for Sixth Degree Members

[Note: The following matter is taken from various sources and presented in a readable way for two purposes. First that all members of the Order, in any degree, may have in printed form such useful information as will help them to prepare and eat that food which is best for them and thereby assist in solving some of the food problems. Secondly, to

give to the 6th degree members that tabulated information which they will require from time to time in their studies of the physiological value of foods. By having this matter printed and bound in this magazine (which we know is being preserved for bound volumes) it will be accessible at all times for handy reference.]

The changes which take place in foodstuffs after they have been absorbed by the digestive tract and do their work in strengthening the

material part of the body, is an interesting study called "metabolism." No attempt will be made in this article to touch upon the very wonderful facts of metabolism and most certainly the Rosaecrucian doctrines which bear upon that subject cannot be given in a public paper like this. However, the following tables and facts, known to all students of the chemistry of food and nutrition are used for reference in the Rosaecrucian teachings and are valuable for general study.

Composition of Edible Portion of Typical Foods

Food Materials	Water per cent.	Protein per cent.	Fat per cent.	Carbohy- drate per cent.	Ash per cent.
Beef, free from visible fat.....	73.8	22.1	2.9	—	1.2
Beef, round steak, lean.....	70.0	21.0	7.9	—	1.1
Ham, smoked, lean.....	53.5	20.2	20.8	—	5.5
Bacon, smoked.....	20.2	9.9	64.8	—	5.1
Codfish, fresh.....	82.6	15.8	0.4	—	1.2
Salmon.....	64.6	21.2	12.8	—	1.4
Eggs.....	73.7	14.8	10.5	—	1.0
Milk.....	87.0	3.3	4.0	5.0	0.7
Butter.....	11.0	1.0	85.0	—	3.0
Oatmeal.....	7.3	16.1	7.2	67.5	1.0
Rice.....	12.3	8.0	0.3	79.0	0.4
Wheat flour.....	11.0	13.3	1.5	72.7	0.6
Bread, white.....	35.3	9.2	1.3	53.1	1.1
Asparagus.....	94.0	1.8	0.2	3.3	0.7
Beans, dried.....	12.6	22.5	1.8	59.6	3.5
Beans, string.....	89.2	2.3	0.3	7.4	0.8
Beets.....	87.5	1.6	0.1	9.7	1.1
Cabbage.....	91.5	1.6	0.3	5.6	1.0
Carrots.....	88.2	1.1	0.4	9.3	1.0
Celery.....	94.5	1.1	0.1	3.3	1.0
Corn, green.....	75.4	3.1	1.1	19.7	0.7
Lettuce.....	94.7	1.2	0.3	2.9	0.9
Potatoes.....	78.3	2.2	0.1	18.4	1.0
Spinach.....	92.3	2.1	0.3	3.2	2.1
Tomatoes.....	91.3	0.9	0.1	3.9	0.5
Turnips.....	89.6	1.3	0.2	8.1	0.8
Apples.....	81.6	0.4	0.5	14.2	0.3
Bananas.....	75.3	1.3	0.6	22.0	0.8
Currants, dried.....	17.2	2.4	1.7	74.2	4.5
Oranges.....	86.9	0.8	0.2	11.6	0.5
Peaches.....	89.4	0.7	0.1	9.4	0.4
Pineapple.....	89.3	0.4	0.3	9.7	0.3
Plums.....	78.4	1.0	—	20.1	0.5
Prunes, dried.....	22.3	2.1	—	73.3	2.3
Raisins.....	14.6	2.6	3.3	76.1	3.4
Strawberries.....	90.4	1.0	0.6	7.4	0.6
Almonds.....	4.8	21.0	54.9	17.3	2.0
Chestnuts.....	45.0	6.2	5.4	42.1	1.3
Peanuts.....	9.2	25.8	38.6	24.4	2.0
Olive oil.....	—	—	100.0	—	—

Nature of Experiment	Average Metabolism per Day					
	Per Person	Per Kilogram Body Weight	Per Square Meter Surface	Energy, calories	Protein, grams	Energy, Protein calories grams
Rest: Food generally sufficient for equilibrium; 5 subjects, 27 experiments, covering 82 days.....	2310	103.8	33.5	1.51	1116	50.1
Work: 8 hours per day. Food generally not quite suffi- cient for equilibrium; 3 subjects, 24 experiments, covering 76 days.....	4556	109.1	62.9	1.49	2129	50.5

Page Thirty

The Composition of the Human Body.

	Very minute quantities
Oxygen, about.....	65. per cent.
Carbon, about.....	18. per cent.
Hydrogen, about.....	10. per cent.
Nitrogen, about.....	3. per cent.
Calcium, about.....	2. per cent.
Phosphorus, about.....	1. per cent.
Potassium, about.....	0.35 per cent.
Sulphur, about.....	0.25 per cent.
Sodium, about.....	0.15 per cent.
Chlorine, about.....	0.15 per cent.
Magnesium, about.....	0.05 per cent.
Iron, about.....	0.004 per cent.
Iodine.....	—
Fluorine.....	—
Silicon.....	—



STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC.,
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Of The American Rosae Crucis, published monthly at New York, N. Y., for Oct. 1, 1916.

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Before me, a Commissioner of Deeds, in and for the State and county aforesaid, personally appeared Thor Klimalehto, who, having been duly sworn according to law, deposes and says that he is the editor of the American Rosae Crucis, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in Section 413, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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Managing Editor: Thor Klimalehto.

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THOR KLIMALEHTO.

Sworn to and subscribed before me this 30th day of Sept., 1916.

[Seal.]

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Residing in New York County.

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