

JOHN TERRY

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The
 American
 Rosae
 Crucis



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November
 1916

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The American Rosae Crucis

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NOTICE OF DELAY AND SUBSCRIPTION PRICE.

This issue of the magazine is very late. It is regrettable and every effort is being made to have the next issue into the mails by February 10th. The January, 1917, issue will be mailed during February and the February issue not later than March 1st. In a short time we will have our issues in the mail during the proper month. The Editor and Associate Editors of the Department of Publication have felt that it is better to have each issue right,—that is, complete with the valuable matter we wish to give our readers—than to regard the date of mailing as more important. After all, the magazine is becoming more of a book of special instruction than a general philosophical magazine, and as such its date of mailing or date of issue is secondary in importance. Each yearly subscription gives each subscriber 12 copies of the magazine, regardless of dates, and certainly the price of \$2.50 for 12 such excellent books of instruction is very nominal.

No more subscriptions at \$1.50 can be accepted by the publishers, and after the December number copies can be mailed only to actual subscribers, as decreed by the Post Office Department rules and regulations governing magazines.

Therefore, be sure to renew your subscription if you do not wish to miss a single number. Back numbers will increase in price each month.

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Ex-Cathedra



The Work of the Order Rosae Crucis

The wonderful activities of our Officers in every State, as well as the enthusiasm of our members continues increasingly. More applications for Lodges are received each month, each of them in the form of humble petitions signed by sincere souls seeking Light. Everywhere the same interest is shown; free from selfishness or personal gain, void of bigotry and egoism, thousands are knocking at our doors and we are busily engaged in carefully considering the worthiness of all requests and granting them when deserved.

In Pennsylvania the Master of the Lodge in Wilmerding instituted a new Lodge in McKeesport which now bears the name and title of Orientas Lodge No. 6. Master Starritt and his officers have worked hard and diligently to organize this Lodge which was first requested by many in McKeesport who have been attending the Lodge in Wilmerding. Grand Master Hodby of the Pennsylvania Jurisdiction was present at the institution and reports the work as unusually well done and inspiring to all. We are proud to have so industrious a worker as Master Starritt; his own Lodge, with its recent entrance into the Third Degree, indicates that in this section of Pennsylvania we are building our Order strongly and successfully. May Peace and Power be with you always, Master Starritt!

The Grand Lodge of Pennsylvania has also entered into the Third Degree and the Lodge in Philadelphia is also preparing for it while they are also fitting and decorating their own Temple which they have recently acquired.

Grand Master Hodby of Pennsylvania recently visited the Supreme Lodge in New York and there received the Fourth Degree Initiation along with those of the Supreme Lodge who were prepared for this unusually sacred and beautiful ceremony. We were delighted with the visit of Grand Master Hodby who has always instilled great cheer and love in our hearts.

Grand Master Chambers of Iowa visited Grand Master Peticolas of Nebraska during the month and addressed a number of Masons and others on the subject of our ideals and our

work. He contributed materially to the organization work in Omaha and the Lodge there is now preparing for Initiations. Grand Master Peticolas is likewise enthusiastic about the work and reports excellent progress in his city.

In Tampa, Florida, the Grand Lodge held a christening which is reported by the Rev. Arthur D. Anderson, Chaplain of the Lodge, as follows: "In the Scottish Rite Cathedral at Tampa, Florida, on the evening of Thursday, November 16, the Florida Grand Lodge A.M.O.R.C. performed a ceremony that will make the date long remembered by its members. The occasion was the first Rosaecrucian christening in the State. John Lostin Terril was the mite of humanity who was honored on this occasion. He was born October 6, 1918, and is the son of Brother Noble George Terrell and Mrs. Edith M. Terrell. In the early part of the meeting there was a pardonable curiosity shown by the members but this feeling was soon lost in a deeply devotional atmosphere as the ceremony developed in deep solemnity and great beauty. Even the little fellow seemed to realize the importance of the event, remaining silent throughout, excepting only a slight cooing as if of assent at a proper and most important part of the program. The usual officers assisted in full regalia. Florida Grand Lodge is prospering and the members are very enthusiastic and loyal."

We send our very best wishes and greeting to the baby and our congratulations and love to the parents.

An organization meeting has been held in New York for the purpose of establishing a Lodge in the Borough of Brooklyn. It is expected that the Lodge will be instituted early in February.

In Los Angeles, California, the organization work is progressing rapidly with much enthusiasm while in San Francisco several public meetings have been held for preliminary work. Both of these Lodges were greatly helped in their work by the publication in the Los Angeles Tribune of a very excellent article praising the work of the Order.

—Minister, Dept. of Extension.



November, 1916

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"God Spoke!"

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



In our mad ambition to conquer the formidable and attain the very pinnacle of material heights, we lose sight of the little, sweet essentials of life; and it is often in the twilight of life only that we realize we have wandered far away from that narrow road which, after all, leads to the only goal of contentment and peace.

More especially do we wander far from the natural elements of religion. We enter those modern, recently constructed, and as yet untrammelled paths of "interpreted" religion where the true and real God is little or not at all considered or understood. We lose sight of the simple laws and words of God and our worship of Him becomes so involved, so complex, so profound, that God actually becomes a stranger to our hearts and consciousness.

Yet God is so close, so near to us, so intimate and so easily understood that we may hear the Divine Voice, feel the Divine Presence and realize the Divine Mind every hour in the day.

I make plea for a return to the simple worship of God. I urge that we unite in an endeavor to realize God, consciously, as a living presence, and to hearken unto the Voice and observe His handiwork.

"God spoke!"

You have thought that exclamation to be a doctrinal reply from the over-zealous Bible student. You have, perhaps, thought it to be the blind belief of the religious fanatic; or you

may have thought it to be the metaphorical reply of the religious idealist.

But, my beloved friends, I have heard God speak; and I say it, declare it, in the coolness of careful thought, without undue fervor or zeal. To me it is beautifully true, wonderful, inspiring, but it is not phenomenal, supernatural or mystic in any sense.

"God spoke!"

I have wandered idly through a field of daisies, lying in a peaceful valley with the great blue heaven above me, the sun shining brightly, birds light-heartedly passing from bough to bough, all nature gay, bright, sweet and glorious; strife, turmoil and evil far away; nothing around me but goodness and Godliness. And I have felt the oneness of all nature, all God's manifestation; I have forgotten personality of self and individuality of ego; I have lost myself in the simplicity and grandeur—not the complexity and marvels—of all about me. And, I have sat down in the midst of the daisies to try and attune my consciousness with their simplicity. And I have reached out and drawn close to my cheek one of these daisies that I might feel its soft, innoent face against mine, and I have looked into its eyes, its soul. Then—the occasion will ever be remembered—I saw the harmony of its form; the grace of its design, the symmetry of its yellow head, the regularity of its petals, the method of its unfolding, the simplicity of its anatomy and—God spoke! Through the daisy God revealed to me in unmistakable language, the infinite wisdom



of His mind, the superiority of His ways and His laws.

God spoke! Truly, and I heard, and understood; God spoke as only God can speak. Could man but speak as God speaks—ah! the vanity of the thought. Yet man demands that, to be heard and understood, God must speak in his limited, self-made, finite language, and man, therefore, hears not the voice of God.

The organist, rambling over the keys while his soul expands and vibrates to greater area, hears sweet chords, beautiful notes, harmonious, euphonious arias, peal forth, while he is still unconscious of the mechanical features of his playing. And when he has completed one passage of divine music he knows that God spoke—and in a manner as only God can speak.

The artist, the writer, the sculptor, each has heard the Voice of God and has understood while others seek the Voice in place and manner demanded by doubt, skepticism and "higher criticism."

Watch the little imprisoned gold fish in the crystal aquariums. Let a beam of sunlight strike the silvery surface of the water and refract its rays through the world in which they live and you will soon see the revived activity. Drop some crumbs upon the water and note the instinct of preservation; tap the aquarium suddenly and see the instinctive action of fright, basic law of self-protection manifested. Study the periodicity of breathing of water, then air; analyze the perfect mechanics of motion in swimming, diving, rising and immobility. And, as you do these things God will speak to you and you will learn a lesson as only God can teach.

Look into the eyes of the heart-hungry, poverty-stricken child as it gazes into the windows of the stores at this holiday time. Note its pathetic, quiet, philosophical acceptance of conditions which in truth are making the young heart and mind bleed and ache. And as you look, smile! Take the child into the store and buy for it, give it, those simple—not complex or luxurious—things which it longs for and which our children in their advanced (!) education would spurn; and when those deep set, longing, sweet eyes look up into yours with tears and silently say "thank you," you will know that God spoke—spoke as only God could speak.

And turn your way to the desolate home where the father has not heard the Voice of God but has sought the voice of evil; where the young-old mother is striving to make the widely separated ends meet; where sickness has stricken one child and medicine is unobtainable, and food—of the simple kind, not luxurious—is required for the baby that brought God's voice once to the mother; where all is sad at the time of greatest rejoicing elsewhere. Go there, not to Temple, Church or Cathedral to hear God speak, and give that which you would give with less appreciation to yourself. And, as you sleep in your bed of comfort that night the poor mother's prayers of thankfulness will come to you in the silence of the night; and your soul, your consciousness, will know, if you do not, that God spoke!

And, pass the corner of the busy thoroughfare where time and tide pass so swiftly by; where each in eager pursuit of self satisfying interests see not the lips of God about to speak; where stands upon the corner, 'neath shelter from the cold and storm, the ragged urchin boy urging all to buy his wares; his hands are cold, his face is wan, his eyes are filled with tears; at home there are a few who wait for his late coming in; he is hungry, too, yet he must not spend one single penny of the fund his mother needs for food; his thoughts are of the family and "sister," his chum and friend; he would gladly sacrifice most anything to take her just a gem; stop there and speak to him, as you pass by, and then go on and return again; this time give him just a big red rose and say: "for 'sister,' lad, as friend to friend"; then watch the eyes enlarge with pride; and see the sorrows flee; you'll find the boy is a man at once, with God-light in his soul. And then, as in your throat you feel that lump, and in your veins a tingle comes, you'll know that somewhere in the aura of your life, God spoke. as only God can speak.

Yes, God speaks, and He has spoken to me. God waits and waits to speak to you and if in this life you give no chance for interview, a time will come, when life is done, that through the sorrows, pains and lessons of the past, your soul will feel, your heart will know, your mind will hear and you shall find that God did speak at last as Father to His child.



Editorial Expressions

THIS MONTH'S ISSUE

Undoubtedly our readers will recognize in this month's issue a wonderful amount of instructive and truly valuable reading matter. In fact a great part of the valuable matter in this issue is not in the form of type but in charts and plates which have never before been made so available and so plain in expression. In regard to this feature we feel impressed to say much. The cost in time, mechanical and art work to produce these plates and charts has been unusual. Few magazines have offered their readers so much research work, so much art work and such important revelations as are contained in this single issue. Take, for instance, the article and plates on "Dalton's Law of Proportions." This matter has never been fully published since Dalton himself issued his first papers on the subject. Furthermore Dalton did not make public all that he knew regarding this subject, but left much to those few workers in our Order who knew the source of his inspiration and who have given to us the results of Dalton's research. But since nowhere in America can our members obtain the necessary details of Dalton's work for study in connection with our teachings, we prevailed upon our Imperator to translate and simplify Dalton's original manuscripts and present them to our readers in this way. In no library in the world, in no reference work, not even in Dalton's own original PUBLIC papers are all the points of the Atomic Laws made so clear and illustrated so well as in this article. And, we must always feel thankful to our Imperator for this unusual treat, requiring as we well know, so much study, translation, and careful art work, all of which was performed aside from his regular duties.

We might say the same of the charts and lessons on the translating of the Egyptian Hieroglyphics. Here, too, our readers will find unusual matter not to be found in any other reference book or paper in America.

Then there is the beautiful page of music so appropriately designed and illustrated. All our

members may unite now in singing this inspiring ode in the Temple and at home. The other illustrations in this issue only add value to the magazine in a way best appreciated by our members. Certainly this issue, if the matter was purchased in separate articles, would be worth several dollars a copy. But this is only a sample, a forerunner, of what is coming, and your help is required through increased circulation.

(All extra copies of this issue, after February 20th, 1917, will be \$1.00 per copy while they last, with not more than two copies to each person. Please bear this in mind.)

* * *

ORIGINALITY

Speaking of our magazine and its contents reminds us to call your attention to the fact that all the matter appearing in this magazine—since its first issue—has been original. Nothing has been taken from other publications except an occasional scrib or the Home-Study for Members. The purpose of this magazine has been to give the very best matter possible from the minds of those who are especially qualified to help our members; and for this reason alone we have found it inconsistent to extract from other occult or scientific journals as is common practice in the field of occult journalism.

The bound volumes of this magazine for 1916 will make the most complete encyclopedia of Rosaecrucian facts and teachings ever published and in time these volumes will be priceless gems of occult literature, biography, history and doctrine.

* * *

THE PRESIDENTIAL ELECTION

After all is said, and all analyses made, the potent, though subtle reason for the re-election of Woodrow Wilson is to be found in the possibly very trite slogan: "He kept us out of war!" Such an attitude of mind, as a genuine cause for re-electing a man who seemed too conservative, was laughed at by the opposing factors and by the most criti-



cal of national affairs. Yet, deep in the hearts of the national atoms, the souls which comprise this country's national body, there was the realization that whether we are "too proud to fight" or not, whether we have sacrificed some little of our well established dignity and honor, the fact remains that Peace reigns in this land and Peace shall continue to reign, to the Glory of God and the welfare of all true Americans.

From our point of view Wilson's election seemed inevitable because of the occult—the psychic—influences for Peace which permeated every fibre and tissue of our national body. Some day all America, regardless of political differences, will appreciate what that means, and why Wilson's re-election is truly a blessing—a natural result of some natural, psychic laws.

+ + +

NATIONAL PROHIBITION

Once again the question—or rather the principle—of Prohibition was an important factor in the nation's political affairs. Few thought it an important matter before the election and now millions find it a one of the most important of all national issues. And why? Because, like the issue of slavery, it has grown, subtly and silently, reverentially and honestly, until it now forces its way into the very vital problems of commerce, industry, economy, taxation, prosperity, and natural liberty.

In this last election not only did a few more states—five of them—add Prohibition to the statutes, but some States which had tried it—had lived under and through it—for some years, demanded a continuation of the law in spite of the efforts of the liquor interests and others to have it cast out as a failure and as against the public demands.

For some years past the National organization of the Prohibition Party has been using the slogan: "Nation wide Prohibition by 1920." That year is a significant one to all Rosaecrucians, for many wonderful and revolutionary things will occur that year, and it is possibly not mere coincidence that Prohibitionists have selected 1920 as the culminating year of their activity. Already 85 per cent. of the territory of the United States is under Prohibition laws, while 63 per cent. of the population live in Prohibition States. It requires the approval

of only two-thirds of the States to bring the matter to a national issue. Then—well, perhaps Rosaecrucianism can take the wheel and lend its aid in getting rid of America's worst institution, the saloon.

+ + +

INTERNATIONAL PEACE

The various movements now under way looking to international peace through the settlement of the war in Europe by arbitration will meet with success; not because of the preponderous influence brought to bear by the peaceful nations of the world, but by the influences which tend to bring all things to a culmination in due time. And, the time is near at hand. We have every good reason to say that Peace will be declared in 1917 and that at our National Convention in July we will unite in rejoicing at the results attained by that time. We have a map in our Emperor's office, prepared by the R. C. Master, which pretty clearly shows how Europe will be remapped after the settlement. We will watch, with the eyes of students learning the first great lessons, the working of those laws which produce the results known to some and unknown to others. But a Peace more grand, more perfect, more noble and more inspiring than ever known is coming to Europe and to all the world; indeed it will be Peace Profound.

+ + +

A COLOSSAL FAILURE

This is the term now applied by Prof. J. S. Haldane of Oxford University to science's attempt to explain life as purely material. In his lecture before the Harvey Society in New York in October he said: "The attempt to analyze living organisms into physical and chemical mechanism, is a colossal failure, not, as its present defenders suggest, because the facts we already know are so few, but because the facts we already know are inconsistent with the mechanistic theory."

And so, gradually, science of the world will come to realize that the attempt to take facts and make them fit theories will come to an end some time. It may take many years for so-called science to understand this, and in the meantime Rosaecrucian science disregards theories and applies the known facts to demonstrating the known laws which manifest and reveal unknown laws.



Dalton's Law of Proportions

The Story of the Atom

(Especially Prepared for All Members of the Order)

Illustrated with Charts on Pages 13, 14 and 15.

By The Imperator

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BROTHERS and Sisters, permit me to introduce Dr. John Dalton, the public expounder of the atomic laws, the mystic of his day and the scientific puzzle of the scientific world.

And with this, Dr. Dalton steps upon these pages to give you those facts and those laws which prejudiced science and skeptical human nature have kept in the dark to decay and obliterate the name of one who has done much for chemistry but now receives such belittling comments as: "crude and unpractised worker in science," "careless and indifferent observer of facts," "unskilled meddler in fields too profound for him," and "unscientific dreamer and propounder of alchemists' fallacies."

For several years I have had in mind an attempt to revive a serious interest in Dalton and Dalton's work. It has seemed to me that not only do the reference works slight him and chemistry now ignores him, but that when chemistry continues to use his laws—and cannot do without them—and then willfully, consistently and with good, selfish purpose sees to it that his laws are kept from the searcher for truth, it is time to have the searchlight thrown stronger than ever upon those things which Dalton spent a life-time in evolving from theory into fact demonstrated.

And, Dalton has a special interest for us, because he WAS a member of the Order and DID attend the lectures and worked in the laboratory of the Lodges in two different cities where he pursued his experiments and observations. The principles upon which he worked and which formed the foundation of his Philosophy of Chemistry he learned in our Lodges in

the first three degrees and in the 8th, 9th and 10th degrees. Every member of our Order to-day, who has passed through the First Degree and then through the Fourth knows that Dalton's principles (as they are outlined here in his own words) are a logical result of the regular study of our teachings. The great mystery which puzzles the scientists to-day as to "where did Dalton get his first ideas, and did they come from Newton?" is easily answered by those who are in our Order; for Dalton and every other member MUST receive such principles in order to understand even the elementary work of our Degrees.

But let us consider the value of Dalton's work. Soon after he had made some important discoveries he was called upon to address certain scientific bodies, the most important in the country at the time, and so great became the interest in his work that he decided, like many an optimistic disciple of truth, to help the science of chemistry and physics by publishing some of his theories in such form as would be available to those very scientists who later condemned his work as "crude." Because Dalton was not one of their colleagues; because he was not of their school nor of their narrow viewpoint and narrow materialistic training, he was considered a "heretic" in science and unfit to enter their domain and show them that which they did not know. With the zeal of wanderers seeking for a guide they seized his theories which are now admitted to be laws, and after having made them a stepping stone to the accomplishment of many greater discoveries, they ignored Dalton and up to the present hour have succeeded in keeping his original papers and actual statements from the eyes of the true seeker for light.



Dalton's papers as published by him in 1805 to 1808 contained not all the laws he had formulated by his researches and experiments. He knew well enough that to give all the laws, to explain all the workings of the R. C. Triangle in the composition of matter (as now explained to all our members of the First and Fourth Degrees) would be to reveal that which would never be understood by the uninitiated and always misunderstood by his critics. But Dalton did refer to the triangle in some places of his manuscript and in some of his public speeches. In fact the triangle was the key to his work, the use of it becoming an obsession with him. All in all, Dalton made many thousands—not hundreds—of observations of the workings of nature and kept them well tabulated and classified. He made many hundreds of laboratory experiments, and he had students and friends co-operating with him in making other experiments. He climbed mountains almost daily to register certain effects; he had certain instruments in his home and outside of it constantly attuned to register various manifestations and demonstrations of nature. He lived the life of a hermit in many ways, isolated from all pleasure, building his own instruments, devising his own methods and accumulating facts which would take a dozen volumes to record. And all this because he searched for the triangle and its law in everything that was or seemed to be. And among all these trials he made 200,000 meteorological observations which are still preserved in records owned by a foreign scientific society.

In a letter to Jonathan Otley in 1786 (six years before he made public much of his discoveries) he said: "I may answer that my head is too full of triangles, chymical processes and electrical experiments to think much of marriage."

In the matter which follows I will attempt to make plain to our members the laws which Dalton evolved, based upon the working of the triangle. I will make plain to them that which may not be so plain to those not initiated into our Order. Furthermore, I have added to Dalton's original charts, reproduced herewith, those points and illustrations regarding Atoms, which he did not make public. The charts themselves have not been published in this

form, or complete in any form, since his transition and no doubt students of chemistry generally, as well as research workers in the field of physics will appreciate this rare treat.

The life of Dalton may be learned from most any good reference book or encyclopaedia. But what follows is taken from his own writings and from my own Rosaecrucian manuscripts and Secret Mandamuses. It gives a fair example of how complete and replete with valuable, unpublished, and little known information are the papers possessed by the Masters of our Order.

Passing then from the generalities to the specific points of Dalton's work, we must make reference to the charts from time to time. I will quote Dalton's own words whenever his language is plain enough for our members (for it is often robed with symbolism which requires interpretation). But I shall use my own methods of presenting the facts more clear and when statements are not distinctly quoted they are in my own words, giving the facts as I KNOW them and have had them demonstrated to me in the Order's work and in my own experiments in a typical R. C. laboratory.

It is difficult to approach a subject like this, for so much leads up to it which must be passed in a short magazine article. But, essentially, the first two lectures of the First Degree of our Order show that matter is composed of those particles which manifest the first distinction of material expression.

In other words, the particular things which make a book, are the pages in size and number, the cover, and the title page. The pages alone, do not constitute a book; the cover alone, regardless of its appearance of a book and having the distinction of a book, does not constitute a book; nor does the title page of a book, alone and independent, constitute a book. Yet each of these things is necessary to a book; without them a book is not possible, and each must have certain qualities of its own in order to make it assist in composing a book. Thus it is with matter. Matter as a whole is a composite thing. But the elements which compose it may have the natural distinctions or qualities necessary to make matter, without being matter themselves.



Therefore, the Rosaecrucians start their study of matter with the nature and quality of that which enters into the composition of matter and one of the particles thus studied is the ATOM.

In some near issue I will probably accede to the request being made constantly by our advanced members and publish, serially, a complete text-book on physics from the Rosaecrucian point of view. For we have all found, in the advanced degrees, that there is not published to-day a correct explanation of the natural and very simple laws of physics; and that matter, light, heat, sound, etc., as well as cohesion, adhesion and other similar subjects are not treated in either an understandable or correct manner. On the other hand, the Rosaecrucian explanation and presentation of these things becomes so fascinating that even the lay mind and the mind of the uninitiated will study them for the wonderful exhilaration one experiences in, at last, knowing the laws of nature and **KNOWING THAT ONE KNOWS.**

To return to the Atom: Dalton did not discover the Atom, nor did he ever publicly or privately claim to have discovered it. But he did find that the Atom was subject to some wonderful laws and these laws are unchangeable and universal in their application.

Starting, then, with the premise, the **FACT**, that matter in all its expressions, in all its classifications, is composed of molecules, and that these molecules are only a collection of atoms united and held together by some force or power, we are at once ready to study the Atoms themselves. And our first conclusion is that there must be different kinds of atoms in order to make different kinds of molecules of matter.

This conclusion is sometimes disputed by those scientists who have a different theory of the composition of matter, or by those who have no theory and will accept none. But we will waste no time in arguing the **FACT** in this case.

Dalton proceeded with the fact and determined that there was not only a definite quality to each atom, but also a definite "weight" to each atom, as he called the other distinctive

feature of each atom. And—right here I find myself in a quandary. I must explain what he meant by "weight" and to do so I would have to refer to terms which I do not care to put into public print. Members of our First Degree will recall that matter is made manifest by a certain condition, a certain attribute, which distinguishes one kind of matter from another. This feature of matter is according to numbers—and the difference in the numbers makes a difference in the manifestation of matter. The particles which compose atoms—as explained in the first two lectures of the First Degree—are a result of this distinctive condition which has different numbers of expression. Now when Dalton referred to the "weights of atoms" he did not refer to the "weight" as is usually understood by the word. Chemistry has always supposed that he did mean "weight" in its physical and common sense, and gradually they have found that there is a difference between their observations and what they thought he meant. That has occasioned considerable criticism of Dalton's theories and I do not suppose that chemists will give any credence to my explanation, so I will not explain to them but to our own members.

So, Dalton began to classify Atoms according to their inner nature. When I say inner nature, I mean that nature which they have and which is a result of the smaller particles composing them. Our members will remember that matter is expressed by the triangle in our work, and that at the three corners of the triangle are certain steps in the evolution or composition of matter. The Atom is at the second point. So I will call Atoms point TWO of the triangle, and the particles which compose them point ONE of the triangle. Now point one is a result of certain numbers and these numbers assist in composing the Atoms. Therefore, Dalton worked to discover the **NUMBERS COMPOSING EACH ATOM.** He avoided the large figures and used a scale by calling one thousand, one; two thousand, two, etc., up to 200,000, which he called 200, etc. That made it easy to write brief notes.

The result of his years of work produced what is to be found on the upper part of **PLATE ONE** following this article.



PLATE ONE

Here we have Dalton's division of Atoms into Elements. Let us consider first the "Simple Elements" numbered from 1 to 37. These numbers do not refer to "weights," size or nature. All numbers on the plates refer only to the matter in the text.

Dalton invented a series of symbols to represent the Atoms, each symbol based upon a circle with a definite mark or letter inside. Many of these symbols he took from the Rosae-crucian work, especially that which pertains to Astrology, Alchemy and the Triangle and Cross. (Note, for instance, symbols numbered 1, 5, 6, 7, 10, 11, 20, 32, 33, 34, 35, 36, and 37.)

These first 37 symbols show that there are 37 definite forms of matter which show their nature clearly and accurately WHEN COMPOSED OF ONLY ONE ATOM. Some forms of matter are not definite in nature until two, or three, or four, or possibly seven atoms are united. But these first 37, or the "Simple Elements," are composed of only ONE ATOM EACH. Naturally the Atoms are different, different in size, in "weight" and in constitution, or there would be no difference in the matter they manifest. So, Dalton listed these Elements as shown below and at the same time gave the weight of each Atom. Remember the "weight" is the number of the particles of "point one of the triangle" which composes the Atom, but each number should be read in thousands. Thus, the first Atom has 1 as its weight. It should be read 1,000. Number 4, Oxygen, has 7 as its "weight"; that should be read 7,000.

LIST OF SIMPLE ELEMENTS

No.	Nature	"Weight"
1.	Hydrogen	1
2.	Azote (nitrogen)	5
3.	Carbone or charcoal	5
4.	Oxygen	7
5.	Phosphorus	9
6.	Sulphur	13
7.	Magnesia	20
8.	Lime	23
9.	Soda	28
10.	Potash	42
11.	Strontites	46
12.	Barytes	68

13.	Iron	38
14.	Zinc	56
15.	Copper	56
16.	Lead	95
17.	Silver	100
18.	Platina	100
19.	Gold	140
20.	Mercury	167
21.	Nickel	25 or 50
22.	Tin	50
23.	Bismuth	68
24.	Antimony	40
25.	Arsenic	42
26.	Cobalt	55
27.	Manganese	40
28.	Uranium	60?
29.	Tungsten	56?
30.	Titanium	40?
31.	Cerium	45?
32.	Magnesia	17
33.	Alumine	15
34.	Silex	45
35.	Yttria	53
36.	Glucine	30
37.	Zircone	45

The foregoing, as stated are the simple elements. Now Dalton's work was to demonstrate and prove that from these and a few other elements came all the known forms of matter. At the present time we have enlarged Dalton's number of simple elements to 80. But from the foregoing 37 a very great number of the best known forms of matter are evolved, so to speak, by combining several of the above simple elements.

DALTON'S LAW OF PROPORTIONS

It is in the combining of two or more atoms to make another form of matter, another manifestation of matter, that Dalton discovered the working of the triangle. He did not express it in the terms of the triangle as we do in our own Temple lectures, for his lectures were for the public; but he did express it in this wise: "One added to two to make one is equivalent to two added to one to make one; and in adding two to two to make one or one to three to make one, the same law in its square is maintained by its conformity to the law of three; and every other multiple is a duplication of the original law."



This is beautifully illustrated in the charts herewith and as we come to each example I will call attention to this law.

BINARY ELEMENTS

One added to one to make one, is illustrated here with five examples. No. 38 represents "one atom of water or steam, composed of 1 atom of Oxygen and 1 of Hydrogen, retained in physical contact by a strong affinity and supposed to be surrounded by a common atmosphere of heat; relative weight is 8."

The above are Dalton's own words, and they mean just this: that water or steam, in its molecule, is composed of one atom of Hydrogen and one atom of Oxygen. The "weight" of Hydrogen is 1; the "weight" of Oxygen is 7; therefore the combined weight of the two, making the molecule of water or steam is 8. The two atoms are held together by the strong affinity of _____ which is the quality referred to by Dalton when he uses the word "weight" to symbolically represent this quality as explained in the 18th paragraph of this article. This strong affinity, or quality, or power, is explained further on by chart and words.

When atoms unite as do Hydrogen and Oxygen and others, they do so according to a law. That law is the basis of the so-called affinity between certain elements. Briefly put, it is that **LIKE ATTRACTS UNLIKE AND REPELS LIKE**. In other words, two atoms of a like nature repel each other and will not unite according to this law; but two or more atoms of an unlike nature will attract each other. Therefore, if the atoms on Plate No. One were marbles and were thrown together on a table, they would move toward each other and form into as close and solid a unit as possible. But if you added a few more marbles which were duplicates of those already on the table, they would be pushed away by those which were like them and pulled toward those which were unlike.

Another feature of this law is that when three, four, five or six or more of these atoms are put near each other, again like marbles on the table, they will unite and form themselves into a unit of some definite form and these

forms are based on the triangle, square and circle or a combination of them. Note these two features of the law in the following examples of atomic combinations.

- No. 39. 1 Atom of Ammonia, composed of 1 of Azote and 1 of Hydrogen..... 6
- No. 41. 1 Atom of Nitrous Gas, composed of 1 of Azote and 1 of Oxygen..... 12
- No. 42. 1 Atom of Olefiant Gas, composed of 1 of Carbone and 1 of Hydrogen... 6
- No. 43. 1 Atom of Carbonic Oxide, composed of 1 of Carbone and 1 of Oxygen 12

The above five examples are of two atoms united to form another element. Each thus formed has an Atomic "weight" equal to the total of the two Atoms composing it, as shown by the number at the end of the line.

You will note that the two Atoms in these examples, hug each other closely. Whether one is above the other or aside the other in a diagram is unimportant; but always will two unlike atoms touch each other in some relative position.

TERNARY ELEMENTS

Now we come to another form of elements—those composed of two Atoms of one kind and one of another kind. In such form, three Atoms composing an element, the three Atoms cannot be of the same nature, because in that case, they would not unite, but would repel each other according to the law of like repelling like. Therefore, when an element is composed of three Atoms two of them are like and one is unlike, and **THE UNLIKE ATOM IS ALWAYS IN THE CENTRE**. The reason is easily explained in this way. In the first place the two similar Atoms, in their repulsion of each other, will separate as far as possible. That permits the dissimilar Atom to come in between them, for both of the similar ones are attracted to this single Atom, while it in turn is attracted to them. Therefore, the single dissimilar Atom pulls the other two closely to it, while they try to push each other away. In this manner the two similar Atoms would be on the opposite sides. This is plainly shown in the diagrams Nos. 44, 45, 46 and 47 of Plate One.



The diagrams represent elements as follows:

- No. 44. 1 Atom of Nitrous Oxide, composed of 2 of Azote and 1 of Oxygen. . . 17
- No. 45. 1 Atom of Nitric Acid, composed of 1 of Azote and 2 of Oxygen. 19
- No. 46. 1 Atom of Carbonic Acid, composed of 1 of Carbone and 2 of Oxygen 19
- No. 47. 1 Atom of Carburetted Hydrogen, composed of 1 of Carbone and 2 of Hydrogen 7

In each case of the above four Ternary elements, the "weight" of the element is given at the end of the line. It will be noticed that two of them, while totally different in nature, have the same "weight." Such an inconsistency may be difficult for science to understand or explain—but it will be made plain to our members in a later article.

QUATERNARY ELEMENTS

Now we come to those elements composed of four primary Atoms. In fact, the four examples of quaternary elements given on Plate One are molecules composed of several Atoms.

First note the manner in which these Atoms unite when there are three of one kind and one of an unlike kind. Here is another beautiful example of like attracting unlike and repelling like. Take No. 48, for instance: the unlike Atom remains in the centre while the three other Atoms arrange themselves in perfect order around the unlike Atom. Each of the three outside Atoms is attracted equally by the unlike Atom in the centre. That makes them hug, so to speak, the centre Atom as closely as possible, all the while pushing the other like Atoms away. Because each of the three outside Atoms is pushing the other away from it, they keep equidistant and the space between each of these three is always as mathematically equal as though it had been placed in its position by some carefully adjusted instrument—in fact more perfectly posited in this regard than any system of measurement we know of could do it.

Another law, demonstrated by this attraction and repulsion between Atoms, is that when there are more of one kind than of another, as in Nos. 48, 49, 50 and 51, the greater number of like Atoms will be on the outside.

Also please note that four Atoms arranged in this way make the form of a triangle; thus the triangle on the "material plane" is used to indicate quaternary elements as shown before the word "quaternary" on Plate One. Some of the most interesting and profound problems of chemistry are solved through a study of the composition of the quaternary elements, and this is what Dalton referred to many times when he said, as do many Rosaecrucians in their work in chemistry, that he was "busy with triangles."

- No. 48 is a molecule of Oxynitric Acid, composed of one Atom of Azote and three of Oxygen 26
- No. 49 is a molecule of Sulphuric Acid, composed of one Atom of Sulphur and three of Oxygen 34
- No. 50 is a molecule of Sulphuretted Hydrogen, composed of one Atom of Sulphur and three of Hydrogen 16
- No. 51 is a molecule of Alcohol, composed of one Atom of Hydrogen and three of Carbone 16

PLATE TWO

Let us examine now two other forms of elements, called Quinquenary and Sextenary. These are illustrated as numbers 52 and 53.

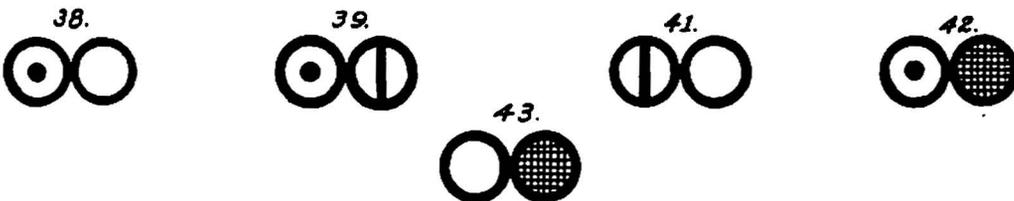
In number 52 we have a very different arrangement of five Atoms. Three of them are alike and two of them are unlike. In this element, called Nitrous Acid, we have a combination of Nitric Acid and Nitrous Gas. By referring to number 41 on plate one, you will find that Nitrous Gas is composed of one Atom of Azote and one Atom of Oxygen. The two combined make Nitrous Gas. By referring to number 45 on Plate One you will also see that Nitric Acid is composed of one Atom of Azote and two Atoms of Oxygen. In other words, the difference between Nitric Acid and Nitrous Gas is a difference of one Atom of Oxygen more in the Acid. But to turn these into a Nitrous ACID we must combine the Nitric Acid and the Nitrous Gas. That means combining the five Atoms. Illustration number 52 shows the only possible way in which these five Atoms of two different natures would combine.



Dalton's Law of Proportions (R+C) Elements (Simple)



Binary



(Δ) Ternary



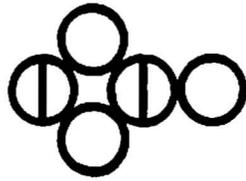
(Δ) Quaternary



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North America, Supreme
Grand Lodge.

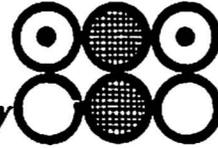


Elements (continued)



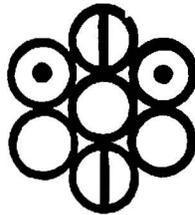
52.

Quinquenary
and Sextenary

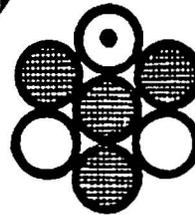


53.

Septenary



54.



55.

The Atomic Fixed Laws

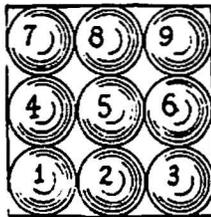


Fig. A.

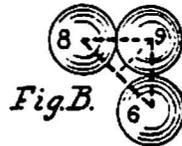


Fig. B.



Fig. C.

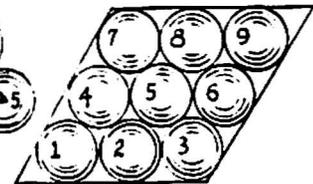


Fig. D.

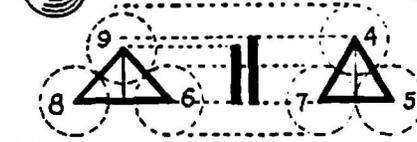


Fig. E.

Fig. F.

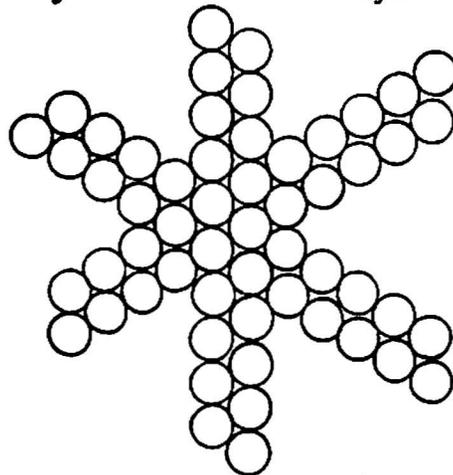


Fig. G.

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Atomic Laws (continued)

FIG. 1

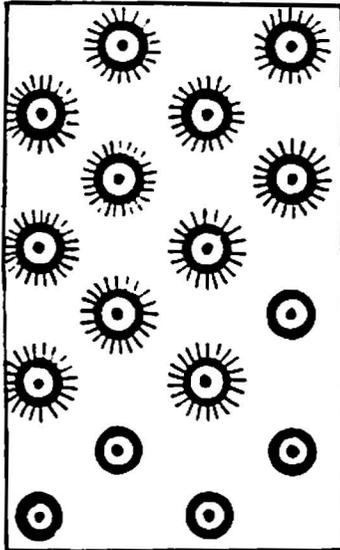


FIG. 2

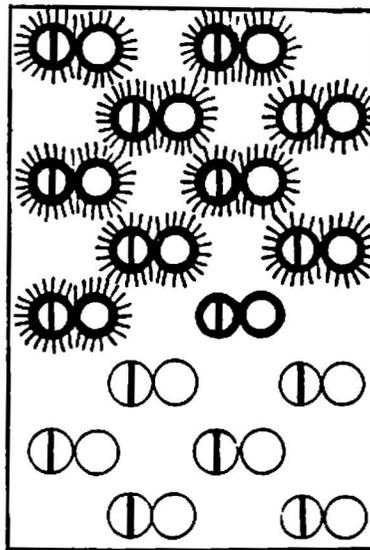


FIG. 3

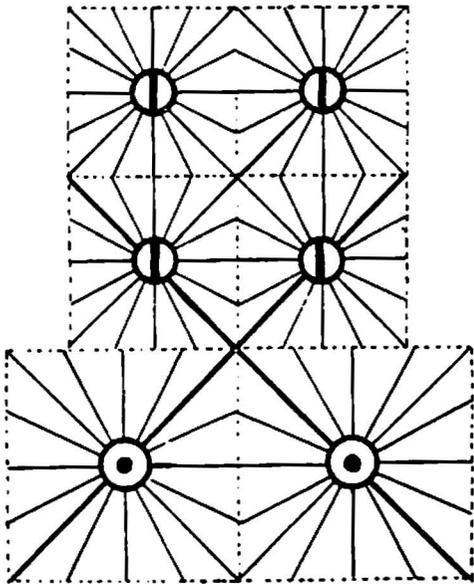
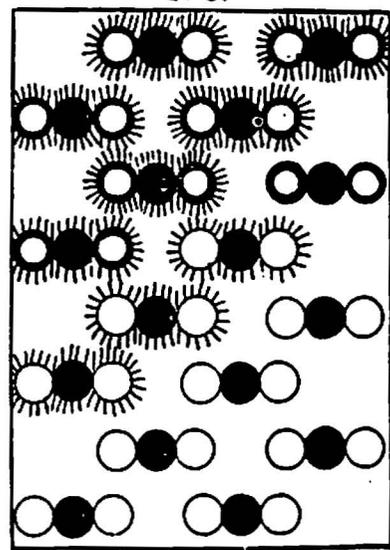


FIG. 4.

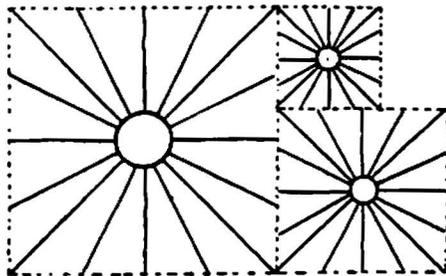


FIG. 6.

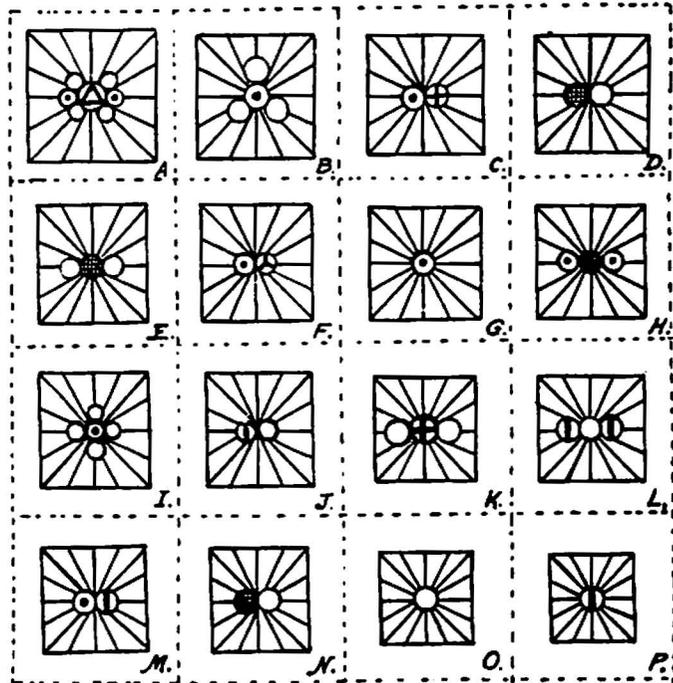
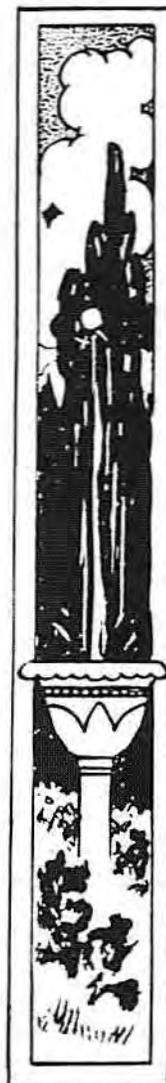


FIG. 5. (A. to P.)

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William Henry Kimmick

The First Child to be Christened in a Rosaecrucian Lodge
in America

Born June 15, 1915, to Brother and Sister Kimmick, of
Wilmerding, Pa., and Christened June 28, 1916, in
Paragon Lodge No. 2, A.M.O.R.C.,
Wilmerding, Pa.





Rosacruzian Anthem



Let there be Light!

MUSIC COMPOSED ESPECIALLY FOR THE A.M.O.R.U.C. IN AMERICA.

Adante God, whose Al-
Ho—ly and

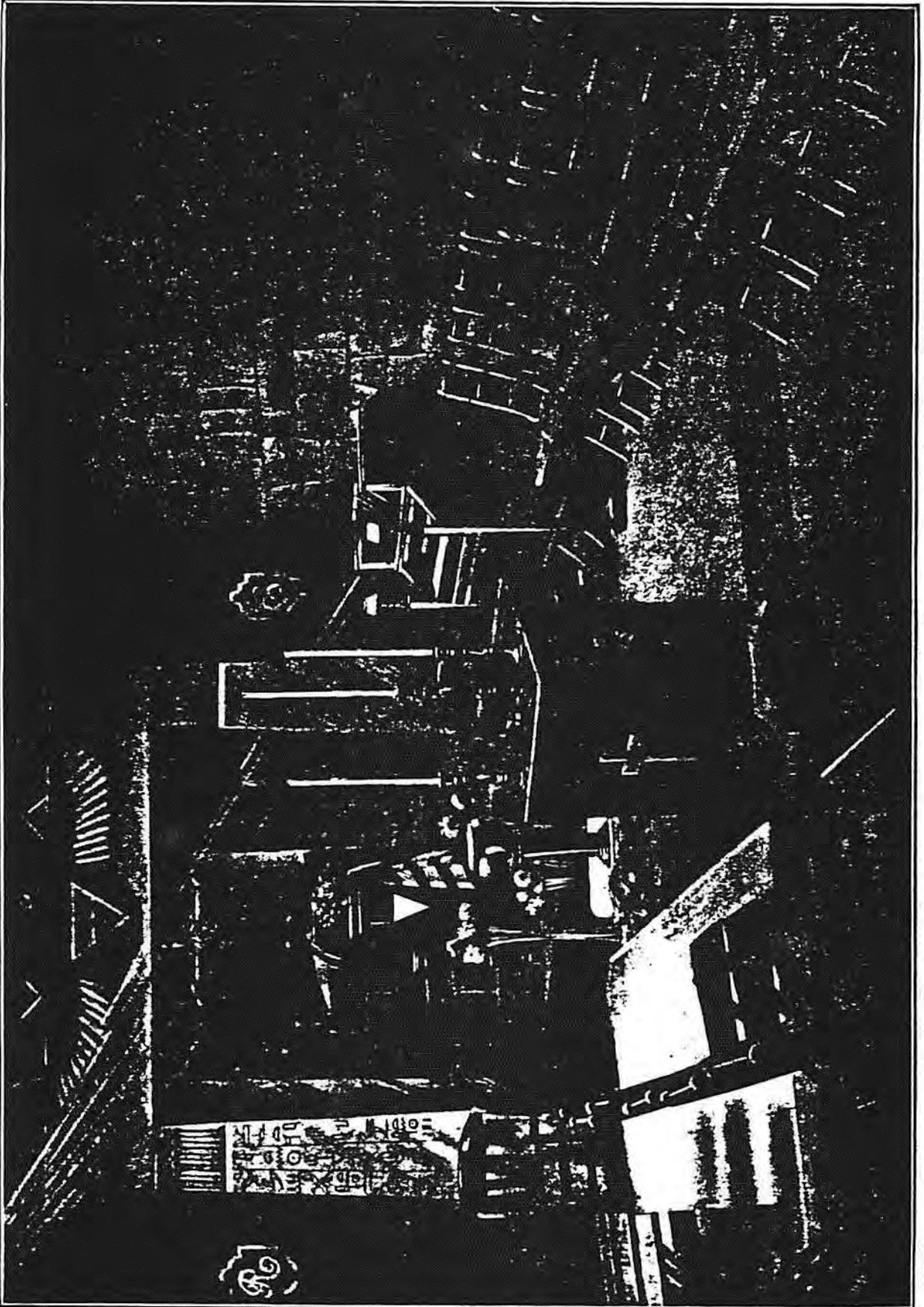
migh—ty word, Cha—os and Dark-ness heard and took their flight,
bless—ed Three, Glor-i-ous Trin-i-ty. Truth, Love and Light.

Hear us we hum-bly pray, and where the symbol of the day sheds not its
Bound-less as Ocean's tide, roll-ing with migh-ty sweep-ing pride, through the earth

glor-ious ray, Let there be Light!
far and wide, Let there be Light!

PUBLISHED AS A SUPPLEMENT TO
THE AMERICAN ROSACRUZIAN, II-1916





The East of the Supreme Grand Lodge Temple, A. M. O. R. C., New York City.

Egyptian Hieroglyphics

THE ALPHABET

	A		P		H		Q
	Ā		F		KH		K
	Ā	or	M		S		T
or	I	or	N		S		T
or	U	or	R ^{and} L		SH(s)	or	TH
	B		H		K		TCH (T')

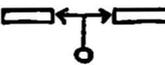
WORDS AND IDEOGRAPHS

- | | |
|--|--|
| <p>1. <i>pet. her.</i> That which is above, Heaven, the Divine World; the blue dome.</p> <p>2. <i>Kerh.</i> Sky or Heaven at night with stars shining clearly; a clear night. A bright lamp (light) in the sky.</p> <p>3. <i>ätet</i> Water falling from sky; rain; dew; (if added to No. 7) storm; (if added to No. 4.)</p> <p>4. <i>Behen</i> Lightning; forks of light coming down from Heaven.</p> <p>5. <i>qert</i> One-half of Heaven; the Eastern half of the sky.</p> <p>6. <i>Rā, hru.</i> The Sun, Day, Source of Life; Symbol of God in the Heaven Aten; Mid-day; noon.</p> <p>7. <i>Xu,</i> Sun shining brightly; radiance; splendor of light; sparkling.</p> | <p>8. <i>Rā,</i> Symbol of Egyptian Sun-God. A temple god.</p> <p>9. <i>Xu, uben,</i> The sun sending forth its rays; beams of blinding sunlight. Fire from the sun.</p> <p>10. <i>Sept</i> (The star "Sornis"). To be provided with, That which is given or acquired.</p> <p>11. — Sun's symbol with uræi.</p> <p>12. <i>The Winged Sun.</i></p> <p>13. <i>Xa,</i> The sun rising in East; beginning of day; the first hour of the Day; eastern horizon.</p> <p>14. <i>pant,</i> Cake; an offering; a prized piece of food; enead of Gods.</p> |
|--|--|



Egyptian Hieroglyphics

Plate No. Two.

15.		<i>sper.</i>	<i>A rib; to arrive at; to reach (a place or condition); termination of a journey.</i>	27.		?	<i>Land on both sides of the Nile. usually designates <u>all</u> of Egypt</i>
16.		<i>ôâh, âbt,</i>	<i>Moon; one month, a period of 28 days.</i>	28.			<i>Land in a small meaning, specifically, a <u>bounded</u> lot, plot, farm, city, etc</i>
17.		<i>sba, tua,</i>	<i>Star; star of dawn; one hour; to pray;</i>	29.		<i>uat,</i>	<i>A roadway, an established or public highway, the way to a place</i>
18.		<i>tust.</i>	<i>The underworld, the world of darkness, sin, and despair.</i>	30.		<i>kes. m,</i>	<i>Side; one part of a thing.</i>
19.		<i>ta,</i>	<i>Smooth land; land of good, fine soil; the most fertile land; a very receptive mind.</i>	31.		<i>ânen</i>	<i>A large stone of one piece; a unit of stonework or masonry; used to sometimes indicate the innerhall of stone Temples, or the "LOOGE"</i>
20.		<i>tat.</i>	<i>Rough land; land of soil mixed with large stones, wood, etc; a mind filled with sin or delusion</i>	32.			<i>Stone work composed of many stones, a collection of stones, sometimes used to mean a tiled floor.</i>
21.		<i>set.</i>	<i>Mountainous land; land of hills and valleys.</i>	33.		<i>(small circle) sâ,</i>	<i>Sand, grain, small fruit or nuts.</i>
22.		<i>tu</i>	<i>Mountain of wickedness; Really, a valley of wickedness and despair; a barren valley.</i>	34.		<i>n.</i>	<i>The surface of water, the face of the sea lake, river, etc.</i>
23.		<i>nut,</i>	<i>Horizon; usually the East horizon (but No. 13. is also used to mean the East horizon).</i>	35.		<i>mu.</i>	<i>A body of water, water of any amount, small or large; water generally.</i>
24.			<i>Foreign; barbarian; "A stranger on our mountain tops." (Applies to things and conditions as well as persons)</i>	36.		<i>at,</i>	<i>(meaning the same as the letter "B" on the 2nd degree alphabet.)</i>
25.		<i>hesp,</i>	<i>A nome; an infected place; a place of evil manifested; error coming forth.</i>	37.			<i>(meaning the same as the letter "H" on the 2nd degree alphabet)</i>
26.		<i>atâb,</i>	<i>Land on either side of the Nile.</i>	38.			<i>(Meaning the same as the letter "F" on the 2nd degree alphabet, with "L" attached at bottom.)</i>



Four would unite, as shown, with the fifth Atom clinging on one side of the Azote Atom as far away from its companion Azote Atoms as it could be without severing the attraction that exists between it and the Oxygen Atom. The relation of these five atoms to each other and the form they thus take illustrates one of Dalton's principles in his law of proportions—that in combining, the Atoms adhere to the law of the triangle, the square or a combination of them. For in number 52 we can see both the triangle and the square. Its "weight" is 31.

In number 53 a different problem is presented. Here we have six Atoms of three different natures. It represents a molecule of Acetous Acid and is composed of 2 Atoms of Carbone and 2 of Water. But whereas Carbone is composed of only one simple element, water is composed of two Atoms (one of Hydrogen and one of Oxygen). The manner in which these six Atoms arrange themselves is interesting, yet in no other way could these six be placed and still maintain their attraction and repulsion. The relative "weight" of this is 26.

And now we come to Septenary elements. Number 54 represents Nitrate of Ammonia. It is composed of one Atom of Nitric Acid, one of Ammonia and one of Water, as will be

seen by referring to numbers 45, 39 and 38 on Plate One. Its relative "weight" is 33. Number 55 represents Sugar and is composed of one of Alcohol and one of Carbonic Acid as shown in Numbers 51 and 46 of Plate One. Its relative "weight" is 35.

Both of these elements are composed of 7 Atoms and in form they present the outline of a circle inside of which are three triangles, the centre Atom being the vertex of each of the three triangles. Thus again we find the law of the triangle, square and circle being demonstrated.

CONCLUSION

Beginning with the next installment of this article (in the December issue) I shall explain the Atomic Fixed Laws as described on Plates Two and Three.

Members are urged to study this and the other articles to follow, very carefully. Reference to any standard text-book on chemistry will be helpful, but where contradictions appear, that is, where there are contradictions in the text-books in regard to what is published in this article, you will naturally remember that such contradictions are errors which we are striving to have overcome by establishing certain truths.

American Proclamation

Number Three

I, Imperator of the Order for the North American Continent, hereby proclaim that on Wednesday, March 21, 1917, at 9:33 A. M., New York (Eastern) Time, the Rosaecrucian Year 3270 will be born in America.

In accordance with an ancient decree of the Masters, all Lodges in my Jurisdiction shall fittingly celebrate the occasion by holding the annual New Year Banquet or Symbolical Feast some time between sunset of March 20th and midnight of March 21st. At this time it is customary for all Masters to bestow such honors or titles upon members as are deserved and to make such new appointments to offices as are necessary.

Let us all rejoice this day in the good work that has been accomplished and in the wonderful privileges that God has bestowed upon us. So mote it be!

H. Spencer Lewis

December 1, 1916.

Imperator.

The Correct Rosaecrucian Interpretation of Egyptian Hieroglyphics

(Especially Prepared for the Members of the Order by the Imperator)

Referring to Charts on Pages 19 and 20.



ANY considerable explanation of the two charts published in this issue is not necessary, for in making these drawings I have made them sufficiently explanatory.

However, a few words may help our members to appreciate the value of these charts and the interpretations they give. Each month hereafter I will prepare two charts and continue the complete dictionary of words and ideographs. What I say now of this month's charts will apply to all those which will be published during the year.

In the first place all the word-signs and ideographs will be numbered consecutively throughout the complete dictionary. This will make it easy to refer to certain signs by their numbers later on.

In the second place the definitions or interpretations which I give to each sign are based not upon any individual understanding but upon those fundamental and well-established interpretations which were originally given to these signs by the Egyptians and others who composed and established them. The many mistakes which others have made in their published interpretations of these Egyptian Hieroglyphics are due to their dependence upon the interpretation of some other student, or upon translations made by those who have not the authoritative definitions.

In fact the present article and its series of charts constitutes the first correct and complete interpretation of these signs ever published outside of our Order and given to the public generally.

As an example of how much more complete the true definitions are let me cite the following examples:

On Plate No. Two, sign number 29 represents a "roadway." In nearly all English and foreign grammars of the hieroglyphics this sign

is said to merely represent a "roadway" or "a way to a place." The correct definition or interpretation is as I have given it. It represents an ESTABLISHED roadway, a publicly built and publicly maintained highway, so to speak, and not a mere path or temporary roadway. The Egyptians made this plain by representing the roadway with two straight lines (which they always used to indicate a path or road), but they have added the symbol of flowers to these two lines and have put the symbol of the lotus flower, two on one side and one on the other. This, to them, meant that the roadway was lined with flowers, or palms or greens or some such permanent marks as would be found on the sides of only a well-established and purposely planned roadway. There is a great difference between a simple road and a great highway. That is why a correct interpretation is always desired.

As another example of the value of a correct interpretation (especially valuable to Rosaecrucian students) examine sign number 22. The standard dictionaries of the language call this "A mountain of wickedness." Because this interpretation is so universal I have left it stand, but it is not correct as you will plainly see. It should be a Valley of Wickedness, for it does represent a valley between two hills (see number 21). But this is only its material interpretation; like in the Egyptian philosophy and teachings, most of these signs had their dual interpretation and meaning—the material and the philosophical or moral. So, the philosophical interpretation of number 22 is that it represents a valley of despair or a barren valley. But this latter interpretation is wholly ignored by all other dictionaries and grammars of the hieroglyphics.

The same can be said of number 19, which all books say means simply "land." In truth it means more than that as I have indicated. The



same with number 20, which the books give as "land" also, making no distinction, or hardly any, between 19 and 20.

Number 31 will be especially interesting to Freemasons for I believe this is the first time that the true definition of that sign has been published and it will make plain to Freemasons the possible origin of a sign they often use. Compare it with number 32. Both of these signs are considered alike by other interpreters, and the distinctions and occult or true meanings are not given.

Numbers 36, 37 and 38 are Rosaecrucian symbols; that is, they are to be found on many walls and stones as well as other materials in the tombs and Temples of Egypt belonging to Rosaecrucians. They are not often seen on the general Egyptian stones, but when they are seen they indicate that the matter pertains to the R. C. work or teachings. The definitions of these three (as well as many others to follow in future charts) are given in a way that only our members will understand. The reference to the Second Degree Alphabet is to that Alphabet (A to Z) given to each member by the Master in the Second Degree of our Order. Each letter of that alphabet refers to some law, condition or thing referred to in our teachings

and these hieroglyphics represent some of those letters of that Alphabet.

When interpreting, or writing, any message or information in the Egyptian Hieroglyphics one should bear in mind that the signs are written from the right hand toward the left when written in horizontal lines, or from the top downward when written vertically. When there are more than one line, vertically, the succeeding lines are placed to the left hand side of the first line.

Too literal a translation must never be given to any matter under examination. After each sign is literally translated and the various sentences or phrases are put down upon paper, then a general interpretation must be taken from the whole. This requires an insight—an intuition—of the lives and customs and nature of the Egyptians. First of all one must always try to determine who wrote the matter which is to be translated—seeking for some sign or mark which represents the writer's signature; and secondly one must learn the period or possible date of the writing and from whence it came. With these points established beforehand one is better able to read and understand the translation and get the proper viewpoint of the matter being presented.

The National Convention

Pittsburgh, Pa., July 24th to 29th

Many very attractive features are being planned for the convention and the mail at the Supreme Lodges indicates that the attendance will be very large if all who are planning to attend do actually attend.

Grand Master Hodby of Pennsylvania, during his visit to the Supreme Lodge, explained that the Grand Lodge in Pittsburgh has constituted itself the host of the Convention and that all are looking forward to that week, when every possible means will be used to entertain the Brothers and Sisters from every State.

It is expected that each Lodge will have its Master attend, or if that is not possible, then the Deputy Master or some other appointed representative who will come officially in behalf of his or her Lodge. And it is likewise expected that as many members of each Lodge will attend as is possible.

It would be well, inspiring and beautiful to see the Vestals of each Lodge attend with a parent or some guardian. The Imperator would especially appreciate a congregation of the Vestals during the week of the Convention.

Both a large and a small hall will be engaged for the various meetings to be held twice or three times daily during the week. The Imperator is planning to give a number of demonstrations to a regularly assembled Lodge consisting of all members attending the Convention.

The Chairman of the Entertainment Committee in New York desires to hear from those who will attend the Convention regarding voluntary offers of talent in music, either vocal or instrumental. Address him in care of the Supreme Lodge.



The Color of Music

Interesting Demonstration at the Supreme Lodge

During the past month the Emperor gave the members of the Sixth Degree of the Supreme Lodge a demonstration of the colors of music.

This method of interpreting music and demonstrating the color value of musical notes has interested the scientific world for some time. Various attempts have been made to have the vibrations of sound produce colors in a way that certain qualities of each sound would be thrown upon a screen or otherwise made visible. But most of these attempts have failed to demonstrate—or illustrate—the several fundamental laws involved.

Primarily the object of such a demonstration should be to make visible to the naked eye the relationship between harmony of color and harmony of music, and it is in this respect that all the attempts of science have failed. In the work of the Emperor before the members of the Sixth Degree this phase of the demonstration was very successful.

It is comparatively recent that some eminent scientists discovered that in chemistry there was a law of octaves. It was found—purely by accident—that all the principal elements of matter arranged themselves in a scale like that of the key-board consisting of octaves of seven. By this system every eighth element was similar in potential points with the first. In evolving this system without knowing the law, many mistakes were made, which mistakes still appear in every scientific text-book on chemistry. The men of science called the system a Periodic Law, a term which is highly significant to Rosaecrucians though it has now a similar meaning to science.

Rosaecrucians knew of this law of the octaves for hundreds of years, yes even a thousand or more years. And the same law applies to musical sounds or sounds of all kinds, to colors, and to every manifestation of nature's forces. And Rosaecrucians learn to relate all manifestations to each other according to their place in the key-board of octaves. For instance: the third note of music in an octave

finds affinity and harmony with the third element in the octave of chemistry and with the third color in the octave of color and likewise with the third expression of that secret element in man's body and soul which is expressed to our members by the letters "E," "H," and "I" in the symbolical alphabet of the Second Degree Lectures.

The Emperor has worked for several weeks planning and for several days carefully constructing the complicated device used in the Supreme Temple in New York for the demonstration. It is, apparently, constructed along new lines and consists of a large white opal globe, ten inches in diameter, which was placed high upon a slender stand of the Altar in the centre of the Temple. Inside the globe an incense was lighted and allowed to burn until the air of the globe (which was inverted to prevent the escape of the incense) was charged with the vibrations of the incense. The globe was kept practically air-tight thereafter.

The music was played by the Emperor on the sweet Mason & Hamlin organ, and after all lights had been extinguished in the Temple, there gradually appeared a faint light in the globe. The strength of the light increased as the volume of music increased until finally each note of the octaves produced a different light.

It was shown that not only did each note of the octaves have its own light or color, but that as the higher notes were reached the color was more intense. The note, E, for instance, produced the same color in every octave, but the higher the note the more intense or bright became the color.

When harmonious chords were played the colors of the notes blended beautifully in the globe, while discords or inharmonious chords produced a blending of colors which appeared as a muddy, unattractive color. Furthermore it was shown that when two notes were played following two others in accordance with the definite laws of music there was a very harmonious blending of colors, while if the same two notes were played preceding the other two,



in opposition to some laws of music, the blending was imperfect. When some chords were played—those which usually arouse intense emotions because of their weirdness—instead of the two or more colors blending as in the case of other chords and thereby producing a soft blended color, two of the colors would blend while the third or fourth colors would predominate for fractions of a second alternately between the blended color of the two notes of the chord. This resulted in a vibrating light of very weird effect and made plain why such chords produce such unusual stimulus on the emotions.

Some parts of simple melodies were played, such as "Home, Sweet Home" and "Auld Lang Syne," and it was then demonstrated why these simple pieces have such a hold on our emotions, for not only the words but the musical notes and the colors aroused a very sweet and peaceful emotion, the colors in the globe being beautifully blended and attractive in their passage from one shade to another.

The colors themselves were unusually soft, not like those produced by electric or other lights. They radiated for some distance outside the globe and at times illuminated the circle sitting about the Altar with very weird effects. There seemed to be a wide aura surrounding the globe when some blends were produced and during the half hour exhibition

there was probably produced at least sixty blends or shades of colors.

Naturally the members of the Sixth Degree were pleasantly surprised with this demonstration which came as a part of the lecture for the evening. It is only another example of not only the genius of our Emperor in being able to devise and construct, unassisted such complicated and delicately adjusted instruments as were used, but of the Rosaecrucian method of demonstrating to our members the truth and fact of those laws which are being revealed to them in the course of their lectures, eliminating all theories and speculation which solely abounds in nearly all other philosophies and sciences.

The Emperor is busy now with another and even more delicate instrument which he calls the "Phonaudion." In it he will use a delicate device used in wireless telegraphy for the reception of wireless messages, but it will be attached along with other instruments especially made by the Emperor, to a phonographic horn whereby the human voice or the notes from a violin, cornet, etc., will be made to produce the proper colors in accordance with the octaves of vibrations, so that such vocal and instrumental sounds may be seen, recorded and even photographed in their vibratory nature.

The Supreme Secretary General.



No. 9.A.



No. 10.B.

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Super Secreta

Spiritus Sanctus; Rosae Crucis; Philosophorum Lapide

By Henri Khunrath

(Translated by H. Spencer Lewis, F.R.C.)

Note: The manuscript of this matter is over 300 years old and has never been published. Khunrath was a very advanced Rosaecrucian and a Master in Germany between 1595 and 1622. He wrote many occult and scientific works but the following matter constituted the culmination of his life work in the Order. The end of the work does not seem to have been attained for the last pages seem to be unfinished.

DEDICATION

Unto the A. M. of the glorious Sixth Degree of our Brotherhood and to those who have risen, by the goodness of our God, to heights and degrees beyond the Sixth, do I give and dedicate these writings. That Cross and that Rose which have sustained them, hath illuminated them, and shall forever guide and direct them, reveal still greater truths in the lines which God and our Masters have permitted me to present in these many pages of writings. All glory, all thanks, all understanding and all worship be unto our God, the God of Goodness, Love, Peace and Life.

Henri Khunrath, F.R.C. XII.

PREFACE (OR INTRODUCTION)

Brothers and Sisters mine, permit me to anticipate some of your questions and explain that all which I have written here, that is, in the pages which follow and which may follow ere I finally give the work to whomsoever shall publish it, are not the result of steady ponderous work; but rather have I devoted hours and sometimes days at a time to recording those things which I have found to be of value to me and to my colleagues in the work of the Order. Therefore this work represents a collection of manuscript notes, experiences, and laws, classified and arranged in the most convenient order so that each step is progressive.

The very great errors made by those who practise the healing arts and apply the art of chemistry and physics to their healing are very serious matters. Many of them are due to a false understanding of the human body, its

actual division into planes and spheres and the assignment of the correct powers and influences of chemicals and nature's powers to each plane or sphere.

Let him or her who wishes to heal others first know whereof the healing power comes. It is to help in this direction that this work of mine was undertaken.

Incidentally I have added some interesting matter on natural magic, whereby through nature's laws wonderful feats may be performed for the good of man, physically, mentally, spiritually and divinely. Likewise have I written of those things which are dear to the Master of the mysteries of the Rosey Cross.

I beg the indulgence of the Brothers and Sisters when I have not made my words as plain as might be, for I must ever keep in mind—as I ask of you—that others who are not so well prepared for these things may see these pages and, perchance, experiment when such experiments might bring forth harm and evil through ignorance; hence I have resorted to veiled illusions and hidden laws. The Key you have, and here now are those doors which lead to the Secret Chambers of our noble Order R. C.

The Author.

(The following note was added to the manuscript by the author, presumably after the greater part of the manuscript was completed):

"The illustrations and diagrams which I have hurriedly, though correctly, penned in their proper places throughout the pages are undoubtedly crude in artistic skill. Since they must be re-drawn in many instances if they are to be cut upon wood or otherwise used, I trust



that no variation will be made in the exactness which I have maintained even at a sacrifice of neatness and space."

BOOK (or Chapter) ONE

The Human Body

The terrene expression of divinity finds its culmination in the physical and spiritual body of man. It is a culmination because it has evolved, slowly and steadily through ages, from the lowest expressions of divine life. And since the body of man has within it the divinity of life, man is dual in essence.

In one term man is a counterpart of the divine above him and a counterpart of the mundane below him. Within him are two worlds which find their correspondences in the two worlds of all nature, the world of spirit and the world of matter.

It is the perfect blending of the two, the harmonious relationship, the affinity of both, which makes for perfection in man leading to the ideal expression as God conceived man in His mind. Before such perfection is attained or evolved man was and is, to some degree below that perfection due to an imperfect balance, an improper relationship of the two essences within him.

The greater the preponderance of the mundane or earthly essence, the lower in the scale of evolution is the being—the expression of life. And a greater preponderance of the spiritual in expression is not desirable for it tends to unbalance the perfect equilibrium and to lower the fortitude and stability of the material part of the body.

The ideal expression is, therefore, a being composed of the material body of man nicely (evenly) balanced with the spiritual body of man. Perfect health consists of the perfect harmony between these two and ill-health and disease is a result of an unbalanced condition of these two essences.

Therein is the whole process of healing and it shall be explained unto you how such balance may be attained and maintained. But before this may be accomplished in your mind (understanding) it will be necessary to analyze and explain what is meant by the spiritual body and by the material body.

Remember I do not hold to the theory now

advanced by some philosophers who have been to Eastern valleys in speculation, that man possesses two bodies, per se; that man has in addition to his material body another which is immaterial but which has form or proportion or likeness unto the material one. Whether that be true or not is to be demonstrated and until such time as it is demonstrated we must forbid our understanding the phantom revelry of such convenient hypothesis. When I speak of spiritual body I mean spiritual essence as differing from the material body; and I have no idea of form, proportion or likeness in my conception of the word body.

Then, too, the material body must be well understood, not in its general sense and composition, but rather in its principal essences which make for the perfect unity in the form of a tissue (body) susceptible to animation and infusion with life.

Too long has the art of healing based its questionable theories upon the illogical assumption that the body of man is a simple compound instead of a complex and multiple compound. And wholly has it ignored the indisputable fact that disease in itself and of itself is not a condition exclusively of the flesh—the material body of man. That disease manifests in the flesh, that it gives forth its material signs in a material way to our material understanding and senses is due to our complete ignorance of its other manifestations, its other immaterial results. But as the body suffers disease and pain to that same degree does the spiritual body of man require attention. For it is in the spiritual body of man that disease originates and the effects are produced upon the material body.

In perfect ignorance of any unnatural condition in the spiritual essence of the body we know not our true condition until it has become a material condition. Then we perceive and sense our condition through material, physical signs and judge our condition to be wholly of a material nature. Believing the origin to be in the material body solely we treat that body and its composition to those practices of the healing art which we believe will remove the cause and alter the result.

This has been my practice in the early part of my life; and as I look upon those days of



years of such false belief I regret that I was wrongly taught. But I may never have the regret which is upon those who will not learn, who will not know. Still, such there are, even in my immediate acquaintance, and who recognize in my practices now unusually successful results the while denying any truth to my expoundings.

In two ways has God given that we shall nurse and mature the duality of man; and by two processes may we maintain an even bal-

ance between the two essences. Both must be fed that they may continue to sustain. By the taking of food and water do we feed the material, physical body of man; and by —— (“E” of the Second Degree Symbolical Alphabet) do we feed the spiritual body of man.

It will be my privilege now to present to my students a careful analysis of the two essences and their elements and to explain the various methods by which they may be influenced mentally and physically.

(To be continued next month.)

The “Lost Arts” of Masonry

By a Rosaeucrucian Grand Master

Light, for some, upon the question as to the contemporaneous or antecedent origin of the A.M.O.R.C. and Masonry, and their relationship each to the other, may be found in an ancient Manuscript, found and certified to, by the learned John Locke, in the Bodleian Library of Oxford, England.

This Manuscript consists of a series of questions and answers between “Kynge Henrye the Sixthe of the Name, and faythfullye copyed by me Johan Leylande, Antiquarits, by the commaunde of his Highnesse.” concerning the “Mystery of Maconrye.”

I quote from the “General Ahiman Rezon,” a book published in 1826, the single paragraph concerning the matter of the caption of this article:—

“Quest. Whatt dothe the Maconnes concele, and hyde?

“Answ. They concelethe the arte of ffyndynge neue artes, and thattys for here owne proffytte, and preise: They concelethe thhe arte of kepyng secrettes, thatt soe the worlde mayeth nothinge concele from them. They concelethe the arte of wunderwerckynge, and of fore sayng thynges to comme, that so thay same artes may not be usedde of the wyckedde to an euylle ende; thay also concelethe the arte of chaunges, the wey of wynnynge the facultye of Abrac, the skylle of becommynge gude and parfyghte wyth outen the holpynges of fere, and hope; and the universelle longage of Maconnes.”

In this paragraph eight things are particularly mentioned:—

1. The art of finding new arts.
2. The art of keeping secrets.
3. The art of wonderworking.
4. The art of prophecy, or forecasting.
5. The art of changes.
6. The way of winning the faculty of Abrac.
7. The skill of becoming good and perfect.
8. The universal language.

Numbers 2, 7, and 8 are understood in Rosaeucrucianism in a fuller sense than Masonry conceives them, but we pass them with this mention.

But where in Masonry is the art of discovering new arts, of wonder or seemingly miracle working, or prophecy, or the transmutation of metals? As a York Rite Mason, and upon the testimony of Scottish Rite brothers I declare them to be lost to Masonry.

And the faculty of Abrac (or Abracadabra, as John Locke says in a footnote): “In the days of Ignorance and Superstition, that word had a magical signification; but the explanation of it is now lost.”

Yes, it is lost to Masons. But, Rosaeucrucians know what the word means, and declare that it, and the other mentioned lost arts of Masonry have never been lost to them, and they propose to restore them to the worthy.

While there is no direct relationship between Masonry and Rosaeucrucianism, in the A.M.O.R.C. Masonry may not only find again its lost arts, but refine itself.



A Journey to a Quaint Book Store



HEREWITH I tell of an interesting visit to a quaint book store in Pittsburgh, Pa. So many of our readers will be glad to know that there is one store—one headquarters for old and strange books—where one's needs may be supplied in a courteous and efficient manner. The store really deserves renown; it should be known to all who wish books of an unusual nature at nominal prices; and that is why I write of my visit to this odd shop.

On one of Pittsburgh's busy and prominent streets, amid the hustle and bustle of modern commercialism, stands this little building, old, odd, antiquated, even foreign in its appearance. It adjoins the Temple in which the Grand Lodge, A.M.O.R.C., of Pennsylvania meets for its regular convocations. The Temple is a modern building towering high and magnificently above the small building next door; yet Rosae crucians seem to feel more, or as much, at home in the old book store as they do in the Temple; for there the Brothers and Sisters are wont to meet at times and thumb over the rare and interesting books which contain the world's published knowledge.

The store is aptly labeled "Ye Olde Booke Shoppe." The address is 624 Penn Avenue, Pittsburgh, Pa. Make a note of that address, ye seekers for books so old and good that they are uncontaminated by the modern false view of nature's laws. For, all may write freely to the proprietor and ask for books on any subject, of any age, at any price, and most likely he will be able to find the book and will write and let you know its most reasonable price and in addition will hold the book in reserve for time sufficient for you to order it by mail if you wish it.

I found the shop to be a veritable storehouse of rare treats. In fact there are about 200,000 books on the shelves of Ye Old Booke Shoppe. Many are so old that time and use have left their marks plainly upon the bindings and pages. Others have reached a mature age but show it not; for like some real unknown treasures, they have rested for years in closed cases waiting anxiously for a careful reading. Others are perhaps only five, ten or fifteen years old

and while costly at one time, now sell for a song. Then there are the new books and partly new, selected because of intrinsic worth and value and likewise reasonably priced.

The subjects covered are so many that they could not be classified in even a large dictionary. There are books on medicine in all its phases, on science generally, and on applied science; there are occult, "psychic" and weird books; there are those which deal with metaphysics, mental healing, astrology, and New Thought. There are books on travel to every country, real and imaginary. There are textbooks, story books and picture books. There are some very small books and some large books—imposing and profound. Then there are the mystics' books, those strange, unclassified, sacred books which must be asked for reverentially and with appreciation. These are dear to the hearts of Rosae crucians, for not many of them are to be found in America on shelves open to public purchase.

I have seen clergymen of different denominations, physicians specializing in various branches of medicine and surgery, mechanics evolving their progress in certain fields, teachers and professors perfecting their understanding of laws and many others of high and humble walks of life pass into this old shop and wander up and down the aisles before the shelves seeking such books as alone contain that help they need.

And, ever is a helpful suggestion ready, a kind word, a reasonable offer and real book treat given to those who knock at this door of the temple of knowledge. No matter where you live, if you cannot get to Pittsburgh and visit this place, you can write a letter or a postal and state plainly what books you would like to buy and you will surely receive an answer and very likely an option on just the book you want.

Needless to say that a man who devotes his time to such good work as this, who truly aids in enlightening the minds of so many, is in reality a Rosae crucian; and in actuality the proprietor of Ye Olde Book Shoppe is a Brother of our Order.

THE IMPERATOR.



The Ever Present Problem

By Hatchuep, Ancient R. C.

Whence? What? and Whither? are questions that have always been of paramount interest to thinking human beings, in all ages and climes. All our researches indicate that the prehistoric races had their religious observances, and religion in itself admits something superior or someone superior to the individual being.

We, therefore, draw the conclusion that the problems of human existence and destiny were questions of interest to our forefathers as well as to the races preceding known and recorded times.

In his quest for knowledge, man always found himself facing the Great Unknown, the hidden crypts and recesses where mystery prevailed, and where the mind and reason refused to follow and superstition and imagination entered as a factor.

The known religious systems and dogmas are examples of the mind's conception of the ideality, flavored with superstition and imagination as the case may be. Signs and tokens were produced, or said to have been produced, of a supernatural origin in order to bring about a compliance of observances through fear.

Science, on the other hand, seeking the same objects through its persistent digging and delving into every department of the visible world, has provided us with a wonderful treasury of facts, which are full of valuable deductions and applications, but yet we grope in the darkness of the Unknown, not the Unknowable.

The first great principle Science has proven to exist in Nature is the indestructibility of Matter and the Conservation of Energy. We know that nothing is lost and that only a transformation occurs. All that has ever been evolved from matter must have been originally involved in it, and returns to it in one form or another. Energy on the other hand is unlimited; its source is the Infinite, and this Eternal Force supplies every want which finds expression in accordance with Natural Law. Without the one, energy, the other, matter, could not find expression. All forms of life which we see around us have but a temporary

expression and will return to that invisible supply, and give place to other forms, which will be evolved from the same source. We see the vegetation apparently dead in Winter; the living green coming forward in Spring, and its culmination and germination in Summer and Fall.

Another great law that exists in Nature, which Science has proven to exist, is Harmony—the general uniform and orderly mode of operation of natural forces in every department of Nature. It is true we can only discover the workings of the law, but we can see it operate on the largest as well as the smallest scale with the same uniform result.

Man, as the highest expression of Life in organic Nature, is necessarily dual. He has a body of the earth material, and a soul (call it what you please), which connects him with that Invisible Force, from which he can draw that which gratifies his unlimited aspirations. Therefore he is not only the product and the master of the Material World, the Earth, but also the legitimate heir to the Infinite, the World of Cause, to which the objective world of Effects is subordinate.

Man is the self-conscious link between the two. He started on the bottom, on the material plane of conscious life, and by the force of his own mental constitution and spiritual aspirations he has ever raised himself higher toward the goal of his ideal aspirations.

This gradual development, from primeval ages to our present time, in environment and in mental and physical as well as moral conditions are the results of thought and reason—of consciousness. The most important point in our development is to cultivate the power to think—logically, candidly and earnestly. "As a man thinketh in his heart, so is he." All that man is to-day is results of thinking. After thinking comes action. If we consistently act according to our best thoughts, that is sufficient. The true concept of what we ought to be, united with the moral courage to act in accordance to our requirements is the only and true road to advancement and progression.



NOTICE

The Key to Reincarnation



HERE was a formal announcement in the March issue of this magazine of the completion of a formula by our Emperor by which the birth date of one's present life could be used, astrologically to make an astrological map or horoscope of one's previous incarnations on this earth. Those interested in such matters were invited to write to us and it was planned to let all know how and where further work of this kind might be secured. It seems that so many misunderstood and believed that the Emperor was prepared to make individual horoscopes of past lives or else ready to give the formula for the process to all who wrote for it. Several hundred letters have been received since last March in regard to this matter and it has been impossible for the Emperor or his Secretary to answer all of them or grant the requests made.

Arrangements have been made now for those who wish horoscopes or birth maps made according to this formula. The Emperor has given the formula to one of our Brothers well versed in general astrology so that he may make a number of careful tests and thereby prove the correctness of the formula. This Brother, who wishes to remain known only as "Mystic Astro," will, therefore, be pleased to hear from those who sincerely wish to have a map made of their last incarnation in accordance with this mystic formula. But the Emperor has insisted that the Brother who has offered to do this shall receive some slight compensation for the time he will expend on each map and interpretation.

Please bear in mind that, to make a careful map of one's past or previous life, to discover its important revelations, to interpret the signs of the place of birth, time, conditions, etc., and itemize these in readable form, necessitates from five to ten hours' work for each map. And it is tedious, mathematical and fatiguing work when done after the usual work of the

day. And when the hour of the present birth is not known or only approximated the work is considerably more difficult and lengthy.

Therefore, the Emperor has suggested that those desiring the Reincarnation Maps should feel obligated to the Brother in accordance with the following scale:

1. Reincarnation Map made of past life based on the exact hour and date of present life\$2.00
2. Reincarnation Map made of past life based on present date of birth without the known hour of birth. In such case a photograph must be sent so that the exact hour of present birth may be determined\$3.00

In other words, if you do not know the exact hour of birth of your present life, you must send a photograph along with your request for map and an extra charge is made for working out the hour of birth, approximately, for you. But if you do know the exact hour of birth of your present life, as well as the birth date, then only \$2 need be sent for a map.

In sending your request for these maps please be sure to send your full name, whether a member of the Order or not, your complete address, place where born (city, state, country and continent), date of birth, and, if possible, the hour of birth. Send your letter registered and sealed, with the information and money carefully enclosed. Do not send such letters any other way than registered and sealed, and do not send checks or money orders, for we do not desire strangers to know of your personal matters. Address all such letters to "Mystic Astro, care of the Rosae Crucis Supreme Lodge, 306 West 48th Street, New York City." All mail will be sent you properly sealed also.

THE SECRETARY.



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