

The
American
Rosae
Crucis

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The American Rosae Crucis

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Notice To Our Readers

This issue is late, but we have gained some on the time lost in the past. This is the second issue we have mailed during the month of February and in March two more, the January and February issues, will be mailed.

In order to have this issue ready quickly it has been necessary to defer the articles on Hieroglyphics and the "Super Secreta" until

the January issue because of the plates and research work required for them.

This is the last issue that can be mailed to those who subscribed for one year beginning with the January, 1916, issue. The Post Office rules and regulations as well as our own rules prevent us from mailing magazines on expired subscriptions.

(Be sure to read notice on page 15.)

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THE ROSICRUCIAN ORDER AMORC
ADULT LODGE
2455 Atlantic Ave.
Long Beach, California 90806

Ex-Cathedra



What Rosaecrucianism Means

An Introduction to Our Order



FOR the benefit of those who receive this publication for the first time, or who have no clear understanding of the purposes of our Order, we wish to make plain these fundamental statements:

The Ancient and Mystical Order Rosae Crusis was established in America in February of 1915. It is practically two years old in this country but has established, in this short time, Grand and Subordinate Lodges in many States and Territories. It is growing and will soon have Lodges in every State and eventually in every large city of the North American Continent.

Its rights and privileges to establish, as well as all its rituals, teachings and wonderful laws, have been transmitted to the Supreme Council in this country from the Order in Europe by the approval of the Supreme Pontif of the Order in Egypt and through the Supreme Grand Council in France. It is the only mystical or occult organization in this country, so far as we know, which has so direct and complete authenticity and power from recognized sources.

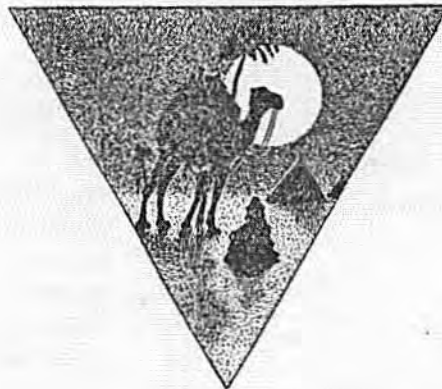
The Order itself is international. It has existed since 1500 B. C. and was originally

established in Egypt where it held its first Convocation in Temples which remain to this day, attended by the mighty mystics, alchemists and scientists of not only Egypt but of Greece and other countries.

There are hundreds of thousands of Rosaecrucians in every civilized country of the world to-day, and each possess to some degree, the strange laws and secrets of this Order which have made men capable of performing the most mysterious as well as most beneficial accomplishments.

The Order is absolutely non-sectarian, and religious only in that it loves God, works with God's laws and promotes God's purposes. Men and women of all walks and stations of life, of any race or creed, and of good morals, professing a belief in God are admissible to the Order after being passed upon by a membership committee.

The teachings are simple, yet profound. The work is divided into 12 degrees, each having a series of lectures. (Read pages 18 and 19 of this issue.) Those who wish to unite with us in this work may address the Supreme Secretary General at the Supreme Lodge for further information.



December, 1916

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The Coming Reformation

A New Religious Protestation

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



HE recent claims advanced by cer-
tain churches and their representa-
tives in Greater New York that the
Sunday exhibitions of moving pic-
tures in the theatres is seriously af-
fecting church attendance, brings
to the fore again the question: "What is the
matter with the church?"

Not that the representatives of the churches
ask this question. There is no such display
of—shall I say misunderstanding or doubt on
their part; or should I say, admission that there
is anything wrong with the church itself. Nay,
these men, speaking with full authority for the
church and with seeming perfect understand-
ing of the true conditions, present the face
of a greatly persecuted lot and seek to have the
enemies of the church dethroned in power and
ability.

If I could, I should like to dismiss the charge
against the Sunday "movies" as immaterial
and irrelevant in the consideration of the diffi-
culties of the average church. I would espe-
cially like to do so since I have been an ardent
defender of the "movies" since their introduc-
tion in this country, at which time I was closely
identified with their high development. Like-
wise my published defense of their psychologi-
cal and educational value ten or more years
ago when they were similarly attacked, may
lead many to feel that my attitude is biased
or prejudiced in their favor. But I cannot, at

this point, refrain from declaring that the
"movies," whether shown on Sunday or Mon-
day, have had a considerable part in bringing
about a change in the regular attendance of
all churches—and paradoxically in all saloons
and places of evil. And therein lies the good
or the danger of the "movies," according to
one's viewpoint.

But to return to the question: What is the
matter with the church? A serious condition
certainly exists. It is serious enough to war-
rant the attention, the scrutiny, analysis and
interest of churchmen, laymen and statesmen
alike. The church as an institution, national
in scope, powerful for good in influence, mighty
in its direction of opinion, is now, and more
especially will be, the saving grace of the
country. Its decline means the decline of a
nation in many of its most important functions;
its growth means more to the peoples—races
and nations, individuals and governments—
than any other institution, the public schools
excepted.

After all, however, recognizing a serious con-
dition as existing, is the church the defendant
or the plaintiff in the case now before the pub-
lic for consideration?

A business man finding that his business is
decreasing would naturally ask: What is the
trouble?—where is the cause? If he found that
some other industry, trade or profession was
competing with him and gave greater satisfac-



tion to the clients, customers or patrons, he would recognize the fact that, either he was failing to fulfill the expectations or desires of the public, or that his competitors used superior or more effective methods of securing the public's patronage. To simply condemn the competition and bewail his loss would not alter the situation.

I do not presume to compare religion with business, nor the church with houses of commerce; but religion, like trade, is a direct result of the public's demand for that which it considers necessary to its life and happiness. Let us not forget this. The church as an institution is but the greater manifestation of the public's demand in one direction. The church exists not by any decree of God directly, not by any direction of law, nor any diplomatic decree of State. It had its material inception in the heart of man and has found its maintenance, its support and its willing sacrifices of human life in the consciousness of the public.

Its Bishops, Priests, Clergy and Ministers have not been appointed by God to rule human understanding and control human morals, but to serve man and direct his mind that his soul may be benefited as his body is benefited through other servants.

In this wise I would class the clergy and the church as servants TO man as I class trade or business "servants TO man"; and both are, therefore, when serving man well, servants OF God.

Since religion itself is a conscious realization of divinity in some degree, it has its existence in the consciousness of man. It is one of the fundamental emotions of human nature, inspired by God, if you will, but nevertheless as susceptible of development as any other emotion of human nature. In its inception and gradual growth to conscious realization, it is like unto the other human emotions of love, the desire to know, the will to do and the determination to live. From the dawn of civilization we find that man has sought ways and means of catering to, or fostering, or perhaps only satisfying these four fundamental emotions, and ever present in some form was that more subtle emotion of worship of the divine, the infinite, the supernatural. And the history of the church as an institution, like the ad-

vancement of understanding of this religious or divine emotion is a direct result of man's own determination to have a more perfect, more complete, more practical and, above all, more satisfying realization and understanding of this divine emotion.

Human nature—with all its frailties and weaknesses—is, after all, the most perfect, if not the sole guide of the will of God as inspired in man. Our code of morals, claimed to be the laws of God are based upon the reasonable expressions and demands of human nature. Our laws of hygiene, medicine, dietics, etc., are based on that emotion of human nature which I have called the determination to live and which is sometimes called the law of the preservation of life. Our civil and criminal laws are likewise based on the emotions of human nature which express themselves in the desire and demand for fairness, justice, toleration, respect and consideration. In fact, the injunction to love thy neighbor as thyself, first found its expression as an inspiration from God in the desire of human nature to be dealt with squarely and fairly.

What then can we say when we find the public in part or as a whole, losing its interest in the church or gradually diverting its attention to other interests? Can we safely say—with any pretense of knowing truthfully—that the public is losing its interest in religion?

Such a claim would involve too serious a charge against human nature and one of the fundamental emotions. It would, in fact, rob man of God's most potent inspiration and would therefore make man blameless and God solely responsible. Such is absurd! Man will never cease to experience religious emotion, and as I have often claimed, even the agnostic and atheist are not without religious emotion, else they would have no realization of the subject of divinity nor strive to satisfy their desire for a perfect understanding of the nature of the emotion and its supreme source.

Thus, the atheist and the agnostic as well as the believer in a personal or impersonal God, seek a satisfactory, complete, practical understanding of the religious emotion they experience and a comprehensive realization of God as the source of the emotion. And it is now, as it has always been, the duty, the service, of the church and clergy, to give that satisfying,



comprehensive understanding to man. As I have said, the church—not religion itself—is a direct result of man's demand for a greater knowledge of divinity, religion and God.

If we accept this as so, as fact, and likewise deny the possibility of man losing interest in religion, then I declare that the decrease in attendance to the church is due to a fault in the mission and purposes of the church, and that such fault, or faults, are being consciously realized, appreciated and protested.

It is this realization of the short-comings of the church and a mild form of protest against its present tendencies that will eventually lead to a new reformation, a greater protestation than the church of yore suffered. So sure am I of this, so plain are the shadows cast before its coming, that I am venturing to state now what the coming reformation will mean to church and religion.

It requires not a prophet or seer to predict this coming great reformation. It will not be a sudden outburst, or a mental conflagration due to any spontaneous combustion. In its essence, in its potentiality, it is with us now and has been for some years. It is having that gradual growth which makes for a firm foundation deeply rooted in the consciousness of man and which gives a massive structure impervious to all attacks from the outside.

The last great reformation, that which gave us great religious liberty and more understandable interpretation, had its inception, growth and final maturity in a similar manner. In fact, the exoteric side of religion and religious worship has had its periodic reformation. Always has religion in its exoteric body been so conservative, so slow to recognize the demands of the public that not until a new step has been forced upon it has it taken the next step. This is not intended to be a criticism of the conservatism of the church. Of all institutions the church should be the most conservative. It should be the last, not the first as some claim, to adopt those changes which come into the heart and mind of man. For, after all, the human mind is too fickle, too easily swayed, to become the pendulum of the clock of religious advancement.

Only when it waits patiently until the human mind finds itself after each period of mental upheaval and investigation can the church

properly and safely judge the correct attitude of the human mind. After all other steps in advance have been taken, after all other changes are made, after the mind of man has been greatly satisfied in its desire for change and newness, can religion find the deeper and more fixed desires of man.

However, the most surprising element of the changes wrought in the church through the various periodic reformations is that, whereas in science, industry, education, trade, art, etc., the reforms tend toward modernism, liberality and a broad viewpoint, the real tendency of religious thinking on the part of mankind has been to narrow down to the fundamentals, the sweet and glorious simplicity of conception of God and the universe. And all the while the church as an institution has in its material form, in its administration and its conduct aped after and tried to keep apace with the artificial aggrandizement of commerce, business and materialism. Therefore there has constantly grown a wide gap between the church as an institution and religion as an emotion of the human consciousness.

Little need be said in support of this contention of mine, for one can find, or rather realize, the truth of it by a close study of the Bible. A study of the church and religious communities of many lands will reveal by comparison that in the same degree as the church as an institution aggrandizes its material structure and glorifies its pomp and ceremony as well as modernizes its administration it weakens in the true elements which make for sincere worship of God and true interpretation of God's laws and love.

The great reformation which had its culmination in the XVI. century was based on a protest against the very conditions which exist in a strangely different way in the churches of to-day. Even though the first public demonstration of the final crisis occurred on December 10, 1520, in the burning of the "godless book of the papal decrees" in Wittenberg, it was not so much a protest against papal decrees, the Roman Catholic Church or the priesthood generally as it was against those elements in the church of those centuries and preceding ones which I claim can be found in the churches of this century, this decade, this year.

Many years before 1520, even during the days



of the Crusades, I find the human consciousness protesting against the form and nature of religious worship in the churches. I find, as can any investigator and student of the conditions then existing, that the principal charge against the church on the part of those sects or protesting bodies grouped as heretics, was that the clergy did not give to the public an understandable interpretation of God and God's laws. Involve the matter as you will, add the features and elements of objectionable confessions, papal decrees, intolerance of freedom of thought, cannon law and what not, yet the one great fact stands out above all else that in the XII, XIII and XIV centuries the peoples of France, especially in the South and principally in the dear old city of Toulouse and its province so dear to the hearts of every Rosae-crucian, protested against that form of worship which did not give them that satisfying, understandable and comprehensive knowledge of God which the divine spark in their consciousness demanded.

A reading of the many charges brought by the early protesting bodies throws much light on that emotion of human nature which, as I explained in the early part of this article, causes man to have a conscious realization of the divinity, the infinite and the supernatural. In closely examining the preferred charges against the Roman Catholic Church of those days I find that one complaint is constantly reiterated, i. e., that the clergy conducted the services in what purported to be Latin and which was not understandable to the worshippers, that the clergy—the priests—were not sufficiently educated in Latin to know what they were saying or chanting, that the words of God, the laws of God and the teaching of Jesus were so vaguely presented, so narrowly interpreted, so poorly expressed, so entangled with ceremony, pomp and empty form that absolutely no benefit was derived from the services and no food for the hungry soul was served by the servants of the church.

Whether the priests of those days were so ignorant of Latin as the documents indicate or not, whether they did blindly read and chant what was given them without knowing all that it purported to be, whether the priests passed through their ceremonies oftentimes mumbling any jargon which fitted their mood or not—

are matters of no interest at present, having been long since investigated and finally adjusted. But what is important is the motive which prompted the protest on the part of the public. Men and women, young and old, alike, demanded that the servants of the church give them in clear, understandable language, in simple, satisfying explanations and propoundings an interpretation of God and God's laws and a greater knowledge of that emotion which stirred their hearts and sweetened their souls. They wanted development of that divine emotion within them and they wanted it in a manner which was satisfying, complete and comprehensive. That was the cause of their protest and it is the motive of the protest against the church to-day and will be the prime motive, perhaps the sole incentive to that greater reformation which is coming within the next decade.

The decrease in church attendance which is so greatly bewailed by the orthodox churches finds no explanation in a general decrease of religious interest. For there are some churches, or rather some forms of religious worship in America to-day, which are increasing in adherents and followers and threaten to eventually weaken others.

Take, for instance, the Christian Science movement. Regardless of its merits or its basic principles, the fact remains that it caters to the demand on the part of the public for a satisfying interpretation of God's laws and God's Love. The very inception and growth of Christian Science was in the consciousness of man,—not in the mind of one individual. Then, satisfying interpretation of God's laws and Mental Science congregations which find it advisable to hold sacred services on Sundays to meet the desires of those who have wandered from their orthodox churches. These sects or groups—a thousand or more in number—are composed of men and women of all stations in life, of wealth and education, of good morals, who find a satisfactory interpretation of God and God's Laws and Love in these humble assemblies, oftentimes held in humble places, void of all the material grandeur and ceremony and pomp of the orthodox churches.

Even in our own Order, in the services and lectures of Rosaecrucianism which makes no pretense of being a religious denomination or



sect, men and women of every walk in life, of every religious belief, of many races and creeds and nearly all arts, trades and professions, find a more simple, a more understandable, a more lovable, a sweeter and a more practical, satisfying and comprehensive interpretation of God and God's laws than they find in their own churches to which they retain their allegiance.

And why? Because in our Order, for instance, and in many other movements, God is made intimate, knowable, understandable, lovable and ever present. Instead of the great abstract deity, the aloof ruler, the unapproachable monarch, the God-to-be-feared, which the average church and church service presents to its members, we have a God who stoops to guide and direct our steps, who stands by our sides, who is approachable in the most simple manner at all times, who rules through love and not by force, whose decrees are simple, understandable laws, immutable but kind and considerate, fair and just, whose presence may be seen and felt in nature on earth, whose mind is within our mind, whose spirit is within our spirit, whose power is the source of our power and whose ear and heart may be reached by

our prayers in a practical manner according to the most simple of all laws.

The clergy of to-day may not use Latin in their profound expostulations, nor can they be charged with ignorance, but they fail to present religion—the true religion—in that understandable manner, in that satisfying interpretation and that simple sweetness which makes the heart of man, the consciousness of man, enthused with a greater development of the divinity, the infinite and the supernatural which in its germ, in its undeveloped essence, is placed there by God as a natural emotion.

The very spaciousness of some churches, the massiveness of some cathedrals and the formality and pomp of most ceremonies destroy the feeling of nearness, of oneness, of intimacy which should exist between the members of the church and the clergy as servants of God to man.

The coming reformation will bring about a change, not in the religious sentiment of the public, not in a critical interpretation of the Bible nor a modernistic creed, but in the return to simple temples, humble churches, sweet teachings and satisfying lessons on the laws and Love of God.

The National Convention

A Change of Date

Because the Loyal Order of Moose has planned to hold its Convention in Pittsburgh during the week we had selected, and since that will prevent us from obtaining the halls and the facilities which we need for our Convention and the accommodation of our members, we have decided to change the date. It is always better to accede to such changes than to fight against them, for there is always a good reason for every change of this kind,—a reason which we may not appreciate until later.

Therefore we have decided upon the week preceding,—from Tuesday, July 17th to Sunday, July 22nd.

All should take note of this change of date, which will hardly affect any plans now being made.

A tentative programme is being prepared now and will be outlined in our next issue. From every indication we are sure to have a very large attendance.



Editorial Expressions



N the New York Times for January 30th last we read an editorial comment on the recent discovery in Newark, N. J., of what is called a "Haunted house." Says the Editor in part: "There is quite a literature of such episodes, but it receives little attention except from the psycho-pathologists." The Editor also asks this question: "Should it be considered worth while seriously to investigate the happenings which have given to Newark, in the minds of not a few of its citizens, the sinister glory of possessing at this late day a haunted house?" From our viewpoint if the matter is of interest only to psycho-pathologists it is still worth while seriously to investigate the happenings; but we believe, we KNOW, that such happenings, independent of their possible cause or causes, are always worthy of very serious investigation and study. One need not necessarily believe in the fables of haunted houses, so-called, to find the investigation very interesting and illuminating. That the human mind has for so many years conceived of, and held to, the possibility of so-called haunted houses makes the possibility, or at least the conception, worthy of our consideration and analytical study. If haunted houses do not exist in actuality they most certainly exist in reality, and such existence is not to be denied as non-existent without careful thought and good reason. We shall be very glad to have our readers inform us of any "haunted houses" known to them, with complete information, that we may, in a near issue, describe and possibly illustrate. We will gladly conduct an investigation of one of them from a different viewpoint than that held by psycho-pathologists.

✦ ✦ ✦

PRAISE

We have received so many letters of congratulation and praise for our November issue, that we feel we have succeeded in satisfying

the demands of our readers for that very helpful and concrete information which they seek in a publication such as this. Much praise and admiration has been expressed for the article, "God Spoke!" Other letters praise the charts, diagrams and illustrations, while still others speak of the wonderful research work and careful study required to present so much profound matter in one issue. We like to receive praise when it is deserved—likewise criticism.

✦ ✦ ✦

CRITICISM

And, we have received some criticism also. As in the past, we shall continue to speak of the brickbats as well as the bouquets. We are really proud of both so far in our work. The praise has always come from those who rejoice in the Light we are spreading while the criticism has always come from those who shun the shadows cast by any brilliant Light.

The most recent criticism of our Order and its work appears in the first issue of a new publication devoted to Occultism, called "Azoth." We refer our readers to that issue (dated January, 1917) page 11, where there is an article on "Rosicrucians, True and False" signed by the shadowy initials "N. B. I. L." We know that the veiled remarks are intended for a criticism of our work and really rejoice in the fact that a magazine which is devoted to "presenting to all the facts, theories and ideas which bear on the 'science of the soul,'" should find it necessary in its effort in this direction to make its second principal article an attack on our Order. One may easily judge the fairness of the attack by one paragraph: "By their fruits ye shall know them. Any so-called Rosicrucian Order that dabbles in spiritualistic seances or hypnotism, is bogus." The writer of the article apparently does not know that spiritualistic seances in any form are forbidden in our Order and that our magazine has said so, and that one cannot study



psychology without covering the subject of hypnotism. And—to prove our assertion—the editor of "Azoth" is fostering a society devoted to psychical research, and "Azoth" not only announces that the society has lectures upon hypnotism but demonstrations of hypnotism as well, while another one of the lecturers of the society and likewise an associate editor of "Azoth" is he who conducted in America the seances with one Eusapia Palladino as a medium. So in the same issue with this criticism of our Order and the very blunt blow at spiritualism, we find an advertisement or announcement of a society interested in such matters and the advertisement of books dealing upon spiritualistic demonstrations, "experiences," seances, etc. Truly, consistency is a charm and an art, but finds no place in the work of those who fear the success and strength of a rapidly increasing Light.

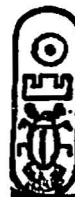
To "Azoth" as a junior publication in the occult field we extend our very best wishes. It will learn the lessons of life as it grows and then it will come to know that by giving its readers facts, concrete and demonstrable, signed by those who know and are willing to sponsor the truth, success will come quickly to an occult or philosophical magazine. In the meantime we ask our readers to buy or borrow the "Azoth" if they can, and read it for the sake of helping it to grow strong—and discerning.

+ + +

WHEN ONE FORGETS.

Recently in the city of New York there was application made to the courts by a well-to-do mother, on behalf of her baby boy, that the income left by the departed father be increased by many thousands per year because the thousands of dollars now given to the child yearly is insufficient to maintain that child in such style, class and environment as befits its name. And its name is Astor. In the pleadings it was revealed that the high cost of amusing a child of its station in life, required

a greater expenditure than \$1200 a month would permit; and it was shown that the child must have toy lambs at \$3.00 each and hand painted toys at \$1.50 or \$2.00 each, and that it otherwise required those things which the average child would find unattractive to its simple mind. The lesson to be learned here is this: At one time, that mother with her husband sailed from Europe upon a great ocean liner. It was declared unsinkable. Its owners said that it would withstand the laws of God. The boat was a palace on water. It was majestic, grand, luxurious. The wealthy vied with one another for exclusive suites. The boat was arranged so that those of wealth, proud in their superiority, austere in their power, might be properly and completely separated from those who travelled in humility in the second class or those simple souls who travelled in the third class. Then in the midst of revelry when thoughts should have been of God's privileges and God's grace, the laws of God demonstrated their superiority over man's boastful prowess and with one mighty manifestation Nature said: "I am more mighty than man and will not recognize divisions of class, caste or power. In the terrible catastrophe which followed, the mother who was so proud and who, with others, strove to be separated from the contaminating touch of those with less wealth, found it necessary to appeal to those very simple souls to save her body; and in an instant she found herself seated in a more humble boat in the midst of those who, a half hour before, she would have spurned. Her husband taken from her, her beautiful gowns and earthly possessions left behind, she found herself on that common level where man appreciates the Brotherhood of Man. But now the lesson is forgotten and only a few years later that child who, unborn, passed through the great experience with its mother, demands those things which will forever prevent it from learning the early lessons of life making for true manhood, goodness, and Godliness. Some of God's great lessons are not easily learned and some, the greatest and most mighty of all, are never learned at all.



The Principles of Magnetism

(Recommended as Home Study for Members of 4th Degree)

By Royle Thurston



THE term "magnetism" and its associate "magnetic" have been so freely used and misused in occult or psychic matters that it seems not only pertinent to our work, but imperative to the publishers of this magazine, to make plain the real principles involved in the phenomena of magnetism.

The Brothers and Sisters of the present 4th Degree of our Order, as well as those who enter that Degree in months and years to come, deserve to have these principles explained in that extraordinarily simple manner peculiar to all Rosaecrucian teachings. While a number of vastly important principles and laws pertaining to magnetism in its manifestation on the material and the higher plane are revealed in the 4th Degree Temple lectures only, there are other and more generally known principles and laws which may be safely presented and illustrated in these pages for future reference. The diagrams will be especially helpful, since they not only illustrate the principles presented here, but likewise make plain the principles given in the secret Temple lectures.

There is no need to explain why so general and popular a subject as magnetism should be made an important part of the study of the 4th and higher Degrees. I feel sure that those now in the 1st Degree have a good appreciation of its importance in any truly scientific, logical or concrete study of both spiritual or psychic and material phenomena; and surely those who have crossed the line and moved to the "second point of the first triangle," realize that sooner or later the true laws of magnetism will reveal much that the students of abstract book philosophy cannot find.

And magnetism is not the dry, complex, difficult subject that science would have you believe it to be. Naturally, in writing on any subject where ignorance or non-comprehension

forces the investigator to work backward from manifest phenomena to primary cause and law, there is more work, more study and there are more words presented than when the primary laws and causes are known first and manifestations or phenomena are merely examined in the light of the known laws or causes. Rosaecrucianism so thoroughly covers the known, established and demonstrated laws and causes of magnetism, of whatever nature, in the 1st, 2nd and 4th Degrees that these are not referred to in this general article; so I shall content myself by explaining a few phenomena of magnetism and a few of the secondary laws and principles.

Magnetism of every kind or nature (whether that which is called natural and which is found in certain minerals as the magnetite and loadstone, or electromagnetism or terrestrial magnetism) is due to a difference of polarity caused by those vibrations so exhaustively explained in the 1st, 4th and 6th Degrees of our Order.

Our members will understand that the vibrations manifest a dual nature, positive and negative. There are those vibrations which manifest a negative quality or result in a negative condition, and those of an opposite tendency called positive. These two qualities constantly seek to unite because without each other they are completely nil in manifestation or creation. Every positive condition is so thoroughly self-sufficient as far as its own nature is concerned that it despises all similar conditions of vibrations and seeks for the sake of growth and perfect manifestation, those qualities or conditions which are lacking in it. Thus the positive condition, element or quality seeks some negative condition, element or quality to add to itself, the while vigorously, forcefully and systematically rejecting and repulsing all other positive conditions, elements or qualities. The negative, too, has the same law for itself and filled



as it is with sufficient spirit of its kind desires no more, but at once seeks and grasps for the positive.

In this way is the law "like attracts unlike and repels like" made plain. It is a natural law made manifest not only in magnetism but in chemistry (as explained and illustrated in Dalton's Law of Proportion in the November issue of this magazine) and also in the attraction between the sexes, feminine to masculine and vice versa, and in biology where for instance the sperm seeks the ovum and the ovum the sperm so that a completed, perfect manifestation may be possible, either one of them alone being incomplete.

In our study of vibrations and their manifestations, through the Temple lectures, we have learned that their emanations or radiations are like an aura surrounding that which manifests them. All material things of this world—leaving aside now the so-called spiritual—possess vibrations of a dual nature; in fact, it is because there are both positive and negative vibrations united in one place, in one thing, that that thing exists at all or manifests to us. But nearly all material things, while having both negative and positive qualities combined, are at the same time stronger in one or the other quality, either negatively or positively stronger in nature of vibrations. This gives every material thing a certain "potentiality" or "polarity." That which is stronger in positive quality has a positive "polarity" and that which is stronger in negative quality has a negative "polarity."

Thus we have a secondary principle made plain, that of POLARITY, a principle or condition so difficult to understand from the abstract, complex teachings of science.

So much is written and said about polarity these days in connection with psychic manifestations that it is well to have its meaning and condition thoroughly understood from a material point of view.

Figure One on the accompanying chart shows a material thing, no matter what, composed of both negative and positive elements. If we place these two elements side by side so that comparison of amounts may be made, the result, as a diagram, would be as shown in Figure One. Now such a thing having more of the positive than the negative would

be potentially positive, or, in other words, would have a positive polarity.

Figure Two shows what would make another, or similar article, have a negative polarity. When the two qualities or conditions of negative and positive are equally contained in a thing as shown in Figure Three, there is perfect equilibrium and there is manifested either no polarity (as far as science can determine in a material way, which is not the only or true way to determine these things), or both polarities are manifested alternately or at the same time.

I warn my readers that general science will hardly agree with this explanation of polarity and that what I say may be opposed by those who propound more complex explanations; but with all staunch Rosaecrucians you should accept that explanation which thoroughly explains in the simplest manner, and embraces or involves the basic principles of all manifestations, whether they occur on the material or super-material plane.

The degree of polarity, or the potential strength of a polarity, depends upon the degree to which one of the two qualities is superior to the other. If negative and positive are nearly equal in a thing, with only a small fraction more of the positive than the negative, then the positive polarity of that thing is weak or small; if there is an abundance of the positive as compared to the negative, then the positive polarity is strong or large. The same applies to negative, then the negative polarity is strong or large.

When the polarity in any thing increases or is very strong, so strong as to indicate that there is little of the other quality in the thing, then disintegration is near; for as soon as anything ceases to have a fair proportion of both qualities it will no longer hold its dual qualities together and the molecules composing the thing will separate. Certain metals and minerals—again limiting my remarks to the purely material realm—have strong negative or positive polarities, so strong that the emanations (radiation of the vibrations) from the thing are sometimes 90 per cent. positive or negative, and being so predominantly of one kind, the imperfect devices now used by science, register vibrations of only one kind, and the article,



Magnetic Chart



Fig. One



Fig. Two



Fig. Three

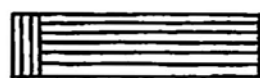


Fig. Four

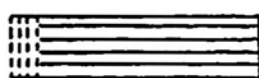


Fig. Five

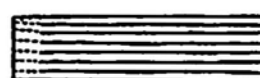


Fig. Six

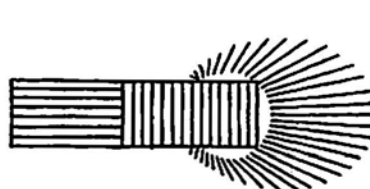


Fig. Seven

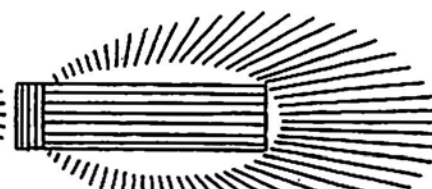
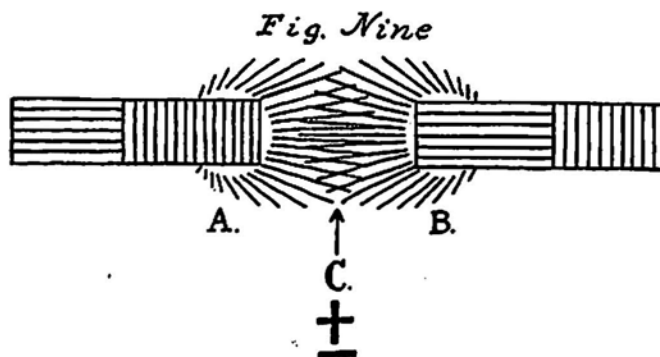


Fig. Eight



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metal or mineral, is said to give forth only negative or positive emanations.

Such minerals are called "radio-active" by general science. Since "radio-activity" is occupying so much attention in scientific circles to-day, I will dwell on this point a little longer.

Without venturing into the maze and labyrinth of terms and hypotheses of the scientists and discussing why and how it is that certain "radio-active" minerals give forth rays called a, b, c, or otherwise, or why it is that the b rays from some are considered positive in nature and the a rays of others are negative, I will simply say that these so-called rays are the emanations which we as Rosaecrucians know as vibrations.

"Radio-activity" means that certain minerals, such as radium, give forth such strong emanations of a definite nature that they produce a manifestation when they contact or blend with the emanations from another source. And herein is involved one of the first principles of magnetism. That the manifestation, the result produced, is different from other manifestations involving the first principles of magnetism, is what undoubtedly perplexes the investigators of the phenomena and leads them to believe that other laws are involved. Only a few of such "radio-active" minerals have been discovered by science and correctly placed in the octaves of the elements (according to the Periodic Law), but Rosaecrucianism knows of at least four others, one of which the writer has used for several years in special work in both the material and psychic experiments and "miracles" of our Order.

As previously stated the emanations from such minerals are due to the fact that the mineral—it might be a metal—is excessively strong in its polarity. In other words, it might be as shown in Figure Four, where the negative quality so far exceeds the positive in the composition of the mineral that the polarity is excessively negative. In this case there is not enough of the positive quality in the mineral to hold the negative by its attraction and the negative emanations are therefore less hampered or checked in their activity to radiate.

In the case of Figure Two, for instance, let us say that the mineral contained 40 per cent. positive and 60 per cent. negative. That would give the mineral a negative polarity of what might be termed 20 per cent., since 40 per cent.

of each negative and positive would give an equilibrium. In that case the emanations of the positive polarity would be only fair in strength and would determine that mineral to be of a certain nature or element. No matter how long those emanations continued to radiate from the mineral there would always be the 40 per cent. positive present in the mineral to hold by attraction the 40 per cent. negative, and therefore only 20 per cent. of the positive could escape by radiation or "radio-activity."

In time, if no alteration in the proportions were made by contact with other radiations or polarities, the mineral would lose its superfluous 20 per cent. positive emanations, and after five, ten or a hundred years the mineral would become balanced in qualities and be without polarity. At such time, if not before, the mineral would contact other emanations, either in earth, fire, air or water naturally, or in the chemist's laboratory or in the various industries, and be changed in polarity, which change would give it a chemically different nature or manifestation. (In passing, let it be known that therein lie several of the principles of transmutation, principles which are secret to our Order and therefore prevent further public explanation of this phase of polarity.)

Bear in mind what was said previously of the law of the two qualities negative and positive, that like attracts unlike and repels like. Therefore the positive emanations from a positive polarity seek and attract the negative emanations of a negative polarity and vice versa.

In Figure Four let us assume that the mineral had 10 per cent. positive and 90 per cent. negative qualities. That would make the polarity of the mineral 80 per cent. negative. In other words, the superfluous 80 per cent. negative quality which the 10 per cent. positive could not hold by attraction, would radiate that much more rapidly, the rate or speed of radiation increasing in proportion to the square of its polarity, or its degree of superfluity. Therefore such a mineral would be one of those uncommon, not rare, minerals whose fiercely active, high speed, rapid emanations of great strength of polarity have made general science call them "radio-active."

This same general science says of these "radio-active" minerals: "they are evidently



disintegrating, for their emanations are slowly but surely destroying the mineral." Forthwith a long and complex explanation ensues, requiring a large book to make plain what I believe I can make plain in a few words.

Because of the very rapid, exceedingly rapid, action of the radiations from such a mineral the mineral itself is subjected to another condition, that which might be called internal heat; that is, the molecules composing the mineral are subjected to such stress and such motion that the rate or number of vibrations is raised. Such increase, which can be accomplished sometimes in the crucible with external heat applied properly as "fire," affects all the molecules, but the increase would not change the quality of the positive molecules when the mineral has a positive polarity, but would change the quality of the negative molecules and make them gradually of a positive quality also. In Figure Five we will assume that Figure Four has had its polarity radiating so strongly and for so long a time that the positive quality is gradually changing (as shown by the dotted lines) until it is attaining the quality of negative. This final attainment, further indicated in Figure Six, would leave the mineral of one quality only and its manifestation in its former nature would cease, the molecules would separate rapidly because of "likeness" and disintegration would be complete.

Simple! Yet the world was formed in this way and our bodies and souls are subject to the same laws, the body to just such disintegration, the soul to just such polarized radiation as taught to our members in the higher degrees.

The reason for the very active radiations from any polarity is found in that basic law that like attracts unlike; in fact the law might also say that like seeks unlike, for it is the SEEKING and the ATTRACTION which bring the like and unlike together and constitute that condition known as "affinity" between two unlike elements or qualities.

Therefore the emanations from a positive or a negative polarity are caused by the vibrations of that polarity seeking, going forth to find, the opposite quality or emanations which they require.

In Figure Seven we have a duplicate of Figure One as far as negative and positive qualities are concerned; we have assumed that in

this case of Figure One there is 40 per cent. negative and 60 per cent. positive. That gives a polarity of 20 per cent. positive, which would send forth its positive emanations to a fair degree. These 20 per cent. positive emanations radiate into the ether seeking a similar amount of negative radiations from some other article, metal, mineral or glass, and even rubber or wood, having a negative polarity. The positive radiations of Figure Seven can no longer be attracted by the negative part of its own body, for the negative has attracted as much as it can hold and the superfluous 20 per cent. positive radiations must seek affinity with some other lonesome negative emanations which are in the same quandary as themselves,—without companionship.

Thus we have the first cause of the magnetic aura which surrounds polarized things, including the auras around the bodies of human beings.

Figure Seven shows such an aura in the case of the usual magnetic article. The emanations from the article, which in this case let us assume to be a piece of metal, would be from the end of the piece. Every magnetic article, that is, every article having a radiating polarity, demonstrates two different polarities, either negative or positive, and the aura of these polarities is more easily seen or demonstrated from the end of a magnet. Thus, in Figure Seven the lines emanating from the positive end indicate the aura of the positive polarity.

The space occupied by the aura in every case is what constitutes the so-called "magnetic field." The depth or extent of the aura is variable according to the strength of the polarity causing the aura. Thus, in Figure Eight we have a piece of metal similar in nature to Figures Four, Five and Six, where the polarity is 80 per cent. negative. The aura of so strong a polarity, and its consequent high rate or speed of activity, would cause the aura to extend farther with its strength than would the aura from the 20 per cent. polarity of Figure Seven.

Now let us take Figures One and Two and place them near each other as in Figure Nine. Figure One has a positive polarity with its positive aura; Figure Two has a negative polarity with a negative aura. In both auras the



emanations are reaching out as far as their strength will permit, to grasp an affinity, an opposite polarity. Where the two auras overlap or reach into each other, we have a perfect "magnetic field," because this "magnetic field" has both polarities and will exert its influence on any positive or negative quality that may come within its range.

For example: A in Figure Nine is the positive aura and B is the negative aura. Both are violently radiating toward the opposite aura, the negative seeking to unite with the positive and the positive reaching out to unite with the negative, while both of them are trying to PULL, or ATTRACT to them the other piece of metal containing the opposite polarity. Thus at C we have another "field" or place where the two auras are united without any material thing to manifest upon.

This field, marked C, becomes a place a great stress; it is the crux, or cross, where great things may occur. If we use the general symbols for negative and positive, we should have

for symbols of this field, — and +, and they would be written with the negative sign below the positive as shown beneath the letter C. This gives us the symbol of the Cross with its base, as used in Rosaecrucian symbology.

This "field of stress" is often made so intense in Rosaecrucian experiments and demonstrations that it becomes visible and appears to be luminous in a dark space. The vibrations in this "field of stress" most naturally demand some medium whereby they manifest themselves, and if strong enough they can attract and surcharge particles of matter floating in space and thereby manifest. But in the usual experiments of magnetism small pieces of metal are brought near the two polarities causing auras, and immediately the power of attraction manifests itself by drawing the piece of metal up to the larger metals having the polarities.

In a future article I will deal further with this subject and show how many strange manifestations occur in the "magnetic field."

Regarding Subscriptions

There seems to be some little misunderstanding regarding the subscription rates to this magazine. Beginning with the January 1917, issue the rate is \$2.50 yearly. Single copies 25 cents each. Old issues are as follows: January 1916 to October 1916 inclusive, 50 cents per copy. November 1916 issue, \$1.00 each while they last. December 1916 issue 25 cents each at present.

To those who wish to have a complete set of the magazine for 1916 we offer the whole 12 numbers for \$5.00 if ordered at one time before April first. After that date the cost may be higher.

To those who wish to subscribe for 1917 and also have a complete set of 1916, we offer a combination subscription for the two years, 1916 and 1917, for \$6.50 providing such combination subscription is received before April first. When such subscriptions are received, the whole 12 issues for 1916 will be mailed at

once and the 1917 copies will be mailed monthly.

The price for copies of our back numbers is constantly increasing according to their scarcity. The demand for them is increasing daily and we must be sure that those who wish them really require them. When new Lodges are organized there is always a certain demand for the early issues with the "History of the Order" and we must retain some copies for that purpose.

Various changes have been suggested to lower the cost of the production of this magazine and we are reluctant to make them. The copies now cost just about the retail price and unless all our Brothers and Sisters work together to increase the subscription list we will not be able to produce as fine a magazine as this is growing to be. It is your magazine—please help it to grow healthy and strong.



Miscellaneous Reading

RECEPTIVITY AND OPPORTUNITY.

By Walter Lenoir Church.

That Receptivity is Genius may be admitted. But that Receptivity of Opportunity is the most subtle expression of Genius, may not be so evident. In any event, is not Receptivity of Opportunity an essential obligation in Personal Responsibility?

A glorious opportunity awaits our receptivity in the Occident.

Till lately, the Orient appeared to be the sole source of the Light which fails not. But Orient and Occident exchange positions according to the point of view.

When I first saw the bones of my own, well-fleshed fingers revealed by the X-Ray through several inches of wood and other alleged "opaque" material, my instant exclamation was: "There is no Darkness!"

More than ever I realize that Light is everywhere—to the soul that perceives. Now that we begin to be more ready to receive, to us of the strenuous West, the Masters of the Orient at last have turned—seeing that the long-growing hour is ripe.

We do longer need to grope among the Himalayas for the path which leads to the Light.

We have our own mountain uprising from the long sterile desert that now begins to blossom with the rose-cross, for here, also, the universal Pyrean Spring bursts forth.

Our land of the setting sun is Oriented, and the sunrise of Truth is here. We, too, may grow in the Light that illumined Ahmose II, "The Deliveer of Egypt," more than a millennium and a half before the "Light of Asia" walked the earth; and half as much more before the Star of Bethlehem shone upon the Manger Throne—the Radiance vouchsafed to "the last Order within the Order"—known down to this day as the ILLUMINATI, glorifies our own land once more. Perhaps it is held forth by one of its most ancient and honorable bearers—even Amen-hotep.

The white rays of that Light sing to us a poem of invitation: "LET WHOSOEVER IS READY COME!"—and bear the torch which neither flickers nor smokes—the torch that will light the path for some seeking younger brother or sister, till none are left to cry, "Show us the Way!"

HUMAN GROWTH

Human growth is in the direction of our mental ideals. The more exalted our ideals are the higher and loftier will the character be that we will develop. If our ideals are pure and unselfish, we will build up an equally pure character. As environment stimulates our faculties into activity, it follows that we will help or assist ourselves in trying to elevate our neighbors, in establishing such environments as tend to stimulate into action the higher faculties of the mind and soul of the ordinary man. If we would reform and elevate our fellow beings we must work in harmony with Nature and its laws, beginning with environments which stimulate thought and in turn mold character. High and lofty ideals kept before the minds of the people prepare the way to this realization. Let each of us assist in creating public environments where practical righteousness is paramount and where poverty is abolished. Poverty is the menace of humanity as well as the other extreme—idle richness.

With glad Rosannahs we of the Occident greet the Crux Ansata once more raised in our Roseland, knowing that every soul may, soon or late, become an Amen-hotep—an Ammon-satisfied.

ABOUT TEXT-BOOKS

The publishers are continually receiving requests for prices on Rosaecrucian "text-books" and the editors wish to make it plain that our Order publishes no text-books of any kind, nor



does it use text-books published by any firm or individual.

Our teachings are given only in the Temple Lectures in the Lodges of the Order under strict conditions, limited to members who have been duly Initiated and prepared for the lessons and work.

Any statement from other sources to the effect that we use books for our work is without foundation and the editors will appreciate word from any member or from those outside our Order showing that books are used in this way or that such claim is being made by anyone purporting to know anything at all of our work.

What we teach, and our laws and secret principles, have never been published in books nor will they be published in books. We doubt whether any member or Officer of our Order would survive the rebuke of the Rosaecrucian laws should he or she attempt to put into a public book, for open sale, the secret matter so dear and so wonderful to the hearts of all true Rosaecrucians.

Do not be deceived into buying so-called secret Rosaecrucian or Rosicrucian books. Beware of the publisher or firm offering books on Soul development, adeptship and illumination for two or three dollars with the understanding that they will prepare you for entrance into the circle of the Illuminati or the illuminated. It takes years of study, of slow progression, of development in the Temple or at home under careful guidance and instruction to have the Soul advance in its unfoldment or to have the consciousness attain illumination. These things are not acquired through books nor through such things as are purchasable by anyone who has a few dollars to spend for Soul salvation.

TREATS FOR 1917

The American Rosae Crucis for 1917 will contain many unusual treats in occult and scientific literature. Beginning with the January, 1917, issue, which will be mailed during the month of March, several new features will be added to the magazine.

During the year the following special articles will appear serially in this magazine:

"The Sacred Kingdom," a serial story of a journey into Egypt at the present time, conducted and described by one who lives there now and who is a member of our Order. In addition to the beautiful philosophy expounded by the guide in his explanations of what is seen and demonstrated during the journey, there will be an accurate description of the present Temples and shrines of our Order in Egypt and in Tell-El-Armarna, the true "Sacred Kingdom." This article, worthy of a high place in literature, weird and mystic in its gripping presentation, is by Es-Rahad and will be published for the first time.

"Correct Interpretation of Egyptian Hieroglyphics" will be continued until completed.

"Super Secreta" by Henri Khunrath will also be continued until completed, though this may run into the 1918 issues of the magazine.

"Questions and Answers" will be revived with the January issue by request of many readers. (Please send your questions as freely as you wish.)

Other features will be added from time to time for Home Study and illumination along definite occult and scientific lines.

OPEN YOUR WINDOWS!

The New York City Board of Health has issued an illustrated poster forcefully presenting the arguments for the open window. It shows, from vital statistics, that during the winter months when the windows are closed, the deaths from pneumonia and colds reach a high number each month—the highest being over 1,500 during March (as a result of closed windows in January and February) and that such deaths decrease during the summer months when the windows are open wide and often causing a minimum of deaths of less than five hundred in the month of August. Whether cause and effect are correctly presented here matters little; the advice is, however, very good. Open your windows and leave them open to some degree all winter in all kinds of weather; you will be healthy and happy if you learn to enjoy a normal temperature and good fresh air.



What Rosaecrucianism Teaches

A Letter from a Brother of the Second Degree to the Master of his Lodge.

My Dear Brother and Master:—



HAVE just completed the Second Degree and have been informed that I have successfully passed the examination of that Degree permitting me to enter the Third Degree. I need not say that I am grateful, for that hardly expresses my deep feelings of pleasure and satisfaction. But I believe I can express the true appreciation I have for the wonderful studies and for the knowledge I have attained, by relating to you an incident which, it seems to me, puts forth in a very concrete form the benefits I have secured from the teachings in our Temple.

Naturally I have no selfish satisfaction in reviewing my work in the Order, for I realize daily, in my work as an Officer of the S. S. of the Steamship Line, that what I have attained will be of greater value to others and it is this realization which makes me feel I shall ever owe a very great debt to the Order and to those Masters who have made such wonderful knowledge possible for all.

The incident is this: As you know, there are a number of the Officers on my boat who are interested in this work, some of them are Masons. But perhaps the most enthusiastic member of my Lodge is the Physician aboard this boat who is in the same degree with me. On the trips to and from New York we have many hours when practically "off duty," that we devote to the careful study of our notes taken at the Temple Lectures. I am only a lay-man, so to speak, not having had a scientific education in a broad sense. The Brother Physician has had an unusual opportunity in his medical studies to become acquainted with many subjects which were absolutely foreign to me when I joined the Order. Naturally our discussions over the R. C. lessons are very interesting, precise and helpful. In completing the lessons of the second degree and preliminary to receiving the Official Examination Questions of the Second Degree, the Doctor

and I planned a very minute cross examination of our knowledge of the principles, laws and facts acquired during the First and Second Degree Temple Lectures. We therefore compiled a long list of questions which we should be able to answer if our lessons had taught us anything at all.

The attached list will show you the questions thus compiled. After compiling this list we answered them in detail, minutely, and always from the Rosaecrucian point of view.

The wonder of it is this: that whereas a year ago I could not have properly, scientifically and TRUTHFULLY answered but a few of them, I was able to answer every one of them in such manner as to be consistent with the fundamental laws of Rosaecrucianism, and the known laws of science.

The Doctor, who could have answered most of the questions a year ago—or even six months ago—from the medical or chemical point of view, answered them from the Rosaecrucian point of view also and was happy to say that the Rosaecrucian point of view was not only more rational, more easily understood and often more logical, but certainly not inconsistent with the KNOWN facts of medicine and chemistry and allied sciences.

To think that I was able to answer all the following questions in a manner that would satisfy a physician and at the same time satisfy my own mind with a thorough understanding of every principle involved, proves that the Rosaecrucian Temple Lectures are truly simple and accurate and actually based upon TRUTH without abstract theories. How many of those now studying for only six months in a college of any kind, or who are attending the philosophical lectures of other organizations or teachers, can answer these questions which are so important to every man and woman interested in life and its problems?

THE LIST OF QUESTIONS.

Of what is man formed?

Why was not man complete when his material body was formed?



After the breath of life was breathed into him he became, what?

Upon what does all matter and man's material body depend to make it exist or manifest?

What is it that makes a doctrine?

Upon what are the great laws of Art, Science and Philosophy based?

From what are numbers derived?

From what are all Alphabets derived?

Upon what basis were the Pyramids of Egypt built?

Why is the square so important to mathematics?

Why is God designated the "Master Mathematician"?

What is Dalton's law? Explain it. When did Dalton establish this law?

Is Dalton's law a fixed law? Give a well-known example.

In Chemical combinations or where there is a Chemical affinity between two Chemical elements, in what proportion will these elements unite? Will they unite in any other proportion?

What determines the fundamental form of all Primary and Complex Crystals?

What is the lowest number of vibrations per second the human ear can detect?

What are vibrations?

How are vibrations manifested to humans?

Why will not a piece of metal vibrating 10.000 per second, become hot—as when vibrating at 1.500.000 per second?

A rod vibrating at 32.000 per second will produce a shrill sound, will the same sound be produced at 40.000 per second? If any difference, explain.

How are the following number of vibrations per second manifested?—10.000, 25.000, 32.000, 40.000 to 100.000, 100.000 to 1.500.000, 1.800.000 to 2.000.000, 3.000.000.

What is the Great R. C. period as applied to Vibrations?

What is the only great thing that Science has discovered occurring in this period?

What number of vibrations per second are concerned in the production of these ethereal waves?

What is the material or gross composition of matter, also the Spiritual composition?

What holds matter together?

What is Cohesion as Science knows it?

What is Cohesion as RosaeCrucianism knows it?

What happens when two or three atoms of a similar nature come together?

How does the human body or man differ from ordinary matter?

Draw the symbol of matter and man, showing the difference.

Upon what does the existence of matter and the body of man depend?

What leaves man at death? What remains? Is what remains alive or dead?

How do you know?

What does the Cross, the Rose and the Triangle, symbolize?

What is Ontology?

Can anything exist or be manifest without Spirit?

What is the representation of perfect creation?

What is the number of perfect creation?

Is matter perfect? Is man perfect? Why?

Draw the symbol of consciousness, name the different points.

Is man an animal?

Does matter die?

After the death of man, what becomes of all the cells and tissues of which the body is composed?

What law is in operation in this process of dissolution, what law is in operation as opposed to the law just mentioned?

What takes place when a body is cremated? Is the matter destroyed in the operation?

What passes away at death?

What is consciousness?

How do we know matter exists?

If man is made of matter and is conscious of his existence, why are not other forms of matter conscious of their existence?

What is absolutely necessary for the existence of matter?

What is absolutely necessary that man may know of the existence of matter?

What one point or element is more highly developed in man than in any other animal?

All forms of matter are of the same composition, why is some matter hard, some soft, some liquid, and others different in color and texture?

How does man know that he, himself, exists?



How We May Learn Life's Mysteries

A New Scheme of Education



THE Emperor of our Order in America has constantly stated in his Lectures that before we who have come into the Order to learn life's mysteries can realize and understand the fundamental laws of God and nature we must start as little children to relearn the simple lessons and unlearn the needless, traditional facts and theories of our elementary education.

In other words, it has been pointed out to us—and thoroughly demonstrated to those who have reached the Sixth Degree—that our present-day system of elementary education, even in the home before we enter private or public schools, is fundamentally wrong. We realize now that much which we were taught was based upon tradition and upon orthodox writings which lacked entirely the natural proof, the natural demonstration and the natural application to the affairs of life which we now demand and find in the teachings of our Order.

It is for this reason that the Emperor has repeatedly made plea for a change in the general scheme of elementary education of children. For over a year he has urged the establishment of the Junior Order Rosae Crucis in this country so that our children, the children of those who are in the Senior Order and the children of our friends may have an opportunity to learn those fundamental principles and laws which, freed from tradition and theory, give us as men and women a thorough education in the various sciences and arts.

Knowing as we do that our Emperor's work in this country is sanctioned and approved by the foremost educators as correct in principle, and that behind the Order are those who have done much to advance learning, science and art generally in this and other countries, it is not surprising to find the Emperor's plea for a change in the scheme of education advanced now by the General Education Board in New York, an institution or movement having the patronage of the Rockefellers.

The newspapers of New York City and other cities have said much of late (this article being written early in February, 1917) regarding the changes which the Rockefeller Board has suggested, and this board has sent to our headquarters and editorial rooms a copy of the changes suggested by the Board. The changes are embodied in an article or paper entitled, "A Modern School," written by Abraham Flexner, issued early in 1917.

From this paper I desire to quote passages with such comments as I believe will be helpful to those Masters in our various lodges who are co-operating with our Emperor in giving children an opportunity to have a truly modern education.

The whole argument in favor of a modern school, embodying the changes suggested by the Board, may be summarized in this paragraph by Mr. Flexner, which criticizes the present day schools:

"Generally speaking, it may be safely affirmed that the subjects commonly taught, the time at which they are taught, the manner in which they are taught, and the amounts taught are determined by tradition, not by a fresh and untrammelled consideration of living and present needs."

Our Emperor has said for over a year that unless a so-called fact can be demonstrated to be in accordance with the phenomena of life as we see it and know it to-day, it should not be taught to the children; and that knowledge which is not helpful in solving the problems of life should not be "jammed" into the minds of children to the exclusion of such simple laws as make for real power and real success in all fields of activity.

On this very point Mr. Flexner says of the present systems of education: "But they retain the bulk of the traditional course of study, and present it in traditional fashion, because an overwhelming case has not—so it is judged—yet been made against it. If, however, the



standpoint which I have urged were adopted, the curriculum would contain only what can be shown to serve a purpose. The burden of proof would be on the subject, not on those who stand ready to eliminate it. If the subject serves a purpose, it is eligible to the curriculum; otherwise not."

In our Order we have found and noted with great pleasure that those who heretofore found such subjects as chemistry, biology, physics, psychology, ontology, etc., very dry, complex and uninteresting and therefore extremely difficult to master, now find them enticingly interesting and so easily understood that the mind absorbs the laws and facts without conscious effort. The reason for this is found in the almost unique method of teaching used by our system of education and which we realize would have made our work at school more productive of the desired results.

On this very point, Mr. Flexner says: "The high school boy who begins a systematic course in physics or chemistry without the previous training above described lacks the basis in experience which is needed to make systematic science genuinely real to him. The usual textbook in physics or chemistry plunges him at once into a world of symbols and definitions as abstract as algebra. Had an adequate realistic treatment preceded, the symbols, when he finally reached them, would be realities. The abyss between sense training and intellectual training would thus be abridged."

Again: "If children are to be taught and trained with an eye to the realities of life and existence, the accessible world is the laboratory to be used for that purpose. Let us imagine a Modern School in New York City; consider for a moment its assets for educational purposes: the harbor, the Metropolitan Museum, the Public Library, the Natural History Museum, the Zoological Garden, the city government, the Weather Bureau, the transportation systems, lectures, concerts, plays, and so on."

In words almost identical with those of Mr. Flexner as quoted above, our Imperator has said: "That is why the Junior Order Rosae Crucis was established. Its purposes are to put before the child the natural laws of God and the universe, to reveal the workings of

nature in its simple forms, TO PUT ASIDE SUPERSTITIONS AND FALSE DOCTRINES AND PAVE THE WAY FOR A REALIZATION OF THE TRUTH IN ALL THINGS."

On this point the October, 1916, issue of this magazine said regarding the teachings of the Junior Order: "The child who learns by observance, uninfluenced by false doctrines, observes the phenomena of nature in its many phases and thereby learns the first great lesson,—that of the absolute law of regularity, harmony and love. The continued, regular, mathematically exact rising and setting of the sun; the regularity of the phases of the moon; the consistency of the growth of plant life from the seed in the earth after its own kind; the periodical change of seasons,—all these simple things (overlooked by the adult in his or her busy occupations and judged by what bibles or philosophies say of them) are considered as paramount lessons to the child who has no other school but the natural school."

We read with pleasure these paragraphs in the paper of the General Education Board to which we, as Rosaecrucians working for the same ends in our own way and with the backing of those who would promulgate the same methods in all elementary schools, must subscribe and give not only our approval but our hearty co-operation:

"The Modern School undertakes a large and free handling of the phenomenal world, appealing in due course to the observational, the imaginative and the reasoning capacities of the child; and in precisely the same spirit and with equal emphasis, it will utilize art, literature and music. . . . More important would perhaps be its influence in setting up positive as against dogmatic educational standards. We go on teaching this or that subject in this or that way for no better reason than that its ineffectiveness or harmfulness has not been established."

"The work in science (of the proposed Modern School) would be the central and dominating feature of the school—a departure that is sound from the standpoint of psychology and necessary from the standpoint of our main purpose. Children would begin by getting acquainted with objects—animate and inanimate; they would learn to know trees, plants, animals,



hills, streams, rocks, and to care for animals and plants. At the next stage they would follow the life cycles of plants and animals and study the processes to be observed in inanimate things. They would also begin experimentation—physical, chemical and biological. They will make and understand a fireless cooker, a camera, a wireless telegraph; and they will ultimately deal with phenomena and their relations in the most rigorous scientific form."

These last words describe most accurately the methods of teaching pursued in our Order for adults. We find such a system of education necessary for us solely because we were

denied such education in early life in the public or other schools. Is it to be wondered at, then, that our Order is growing so greatly, so spontaneously, when we offer to the laymind and even to the professional mind, this MODERN yet ancient system of education? And do we not realize now that the work of our Emperor was well defined, well planned and properly sponsored when he introduced it into this country.

Let us have, by all means, the Modern School in, and outside of our Order.

..... Veritas, 6th Degree.

Hymn To The Storm-Gods

(Translated from the Rig Veda)

Who are these men in one great band united?
Heroes of Rudra of one common birth.
Their origin, indeed, no one can tell;
Their birth they only know among themselves.

Bestrewing each the other with his wings,
The Hawks together strive like roaring wind.
These wise ones know the great and secret
Truth
That her own udder mighty Prishni gave.

Let this host be heroic through these Gods;
Gaining in manliness, win victory.
Ye are the swiftest and most beauteous,
With fortune linked and mighty in your
strength.

Fierce is your power, enduring is your might.
Great is the troop united with the Maruts.
Clear is your whistle, wrathful are your minds,
Wild as the impetus of a host courageous.

Turn thou from us always the missile sharp;
Let not they ill-will fall upon us here.
Thy dear names I invoke, O Mighty Ones,
So that the longing ones may gladdened be.

V. W.



Esoteric Astrology

By Ptharos



THE history of this World since its formation to its end is written in the Stars, is recorded in the Zodiac and Universal Symbolism whose Keys are in the Keeping of the Initiates." (Secret Doctrine Vol. 2.)

It is strange but true that we find in some of the Monuments left us by the Ancient Egyptian Civilization the explanation of the Great World occurrences which are taking place many thousand years later. "EGYPT, THOUGH DEAD, YET SPEAKETH" to those who can read the Language of the Stars.

The Famous Zodiac of Tentyra is one of these Monuments. Tentyra is the real name of Dendera, a small Arabian Village, situated on the eastern bank of the river Nile in Egypt at about latitude 26 degrees North and Longitude 33 degrees East. It is 28 miles north of Thebes and 300 miles south of Cairo.

Back of this modern village about a mile and a half we find the ruins of the Ancient Great City of Tentyra. Before it was ruined it was visited by Herodotus and Diodorus. The greater building at this place was known as the Temple of Isis or Athor; Venus in her relation as daughter of the Moon.

On the Ceiling of the Temple was the Great Circular Zodiac and an immense medallion of Isis with the crescent moon on her head, the sacred bells in her right hand, and the golden chalice or receptacle in her left hand. During an expedition of the French Army under General Desair in 1818, it was viewed and described by a French artist, M. Denan.

On April 18, 1821, M. Lelorraine, acting for the French interests, began sawing out the stone on which the Zodiac was sculptured and in 22 days detached it from its place.

He shipped it to France, where it arrived Sept. 9, 1821, and it is now in the Paris Museum.

The Zodiac of Tentyra is a solid stone medallion 4 feet nine inches in diameter and is set into a framing seven feet nine inches square.

The central medallion is of very much finer grained stone and the figures are more delicately wrought. The framing stone bears many Glyphs and twelve large human figures. There are four women at the corners standing erect supporting the Central Medallion in their hands above their heads. On the sides are two hawk headed men in a kneeling position also supporting the Zodiac in the same manner.

There are four special Glyphs on the casing stone outside the central medallion. The point opposite Cancer marks the Summer Solstitial when Sirius was at 0 degrees Cancer. The other Glyph refers to the Pleiades.

There are 12 Zodiacal Figures and 12 Northern and Southern signs or forms. The forms in the outermost circle represent the 36 Decans. The Egyptian sculptor produced a slightly spiral effect in the 12 zodiacal signs and he places Cancer slightly overlapping Leo.

The reason for this is that this is a Lunar Zodiac having been found in the Temple of the Moon. The Lunar year is 354 days, so that in using it with the regular solar circle of 365 days it was necessary to lap Cancer over 11 days and this was done in the spiral form and symbolized the Ascent of the Soul. In astrology Leo is the beginning of all Solar Dominion; while Cancer is the commencement of Lunar Rule.

Let us now examine this Zodiac of Tentyra in the light of the Science to which it belongs, Esoteric Astrology, and see what it has to disclose.

We have here a stone medallion set for a date when the major axis of the Earth was in conjunction with the Vernal Equinox, when Sirius was at the Summer Solstitial, Regulus was at the Lion's Heart, Antares at the Scorpion's Heart, Formelhaut at the Eye of Pisces, Australis and the Pleiades in Taurus, and when the signs and constellations were in coincidence. All other stars were also in place about as given by Ptolemy and Albumussar. We have every star known to the Ancients here



properly located in the symbolic forms. Al-bumussar's copy was from a set of Chaldean Maps, corrected by the Assyrian records; Ptolemy used the forms of Hipparchus and the two planispheres are practically identical with THE ZODIAC OF TENTYRA.

We cannot conceive of Regulus the Lion's Heart being anywhere but 15 degrees of Leo in an Egyptian Planisphere. Now that star was in 1916 in 28 degrees 32 minutes of Leo. The annual precession of Regulus is 50.3" per annum. Therefore about 970 years previous to 1906 or 1036 A. D. it was at Fifteen degrees Leo and the Zodiac of Tentyra is set to a time when Regulus was at that Longitude. But this Zodiac was not made in 1036 A. D. for the simple reason that it was in the ceiling of an ancient ruin visited by Herodotus in 425 B. C. and by Strabo in 10 B. C. A prehistoric temple a thousand years before the Christian Era.

This shows conclusively that the Zodiac was not made in the year 1036 A. D., it must therefore have been carved when the signs and constellations coincided in the year 24,834 B. C. THE ZODIAC OF TENTYRA is therefore to-day not less than 26,750 years old.

The absolutely exact value of the precessional dial is not known, but the best obtainable figure for the period immediately preceding the present epoch is 25,870 years, or 71.86 years equals 1 degree of precession.

As is shown by the Zodiac of Tentyra the last coincidence of the signs and constellations took place in 106 A. D. Due to the precessional motion of 1 degree in 71.86 years, the signs have precessed during 980 years from 1036 A. D. to 1916 A. D., 13 deg. 37.8'. As a result of this precession about 13½ degrees of the Movable Sign Sagittarius now lies over the constellation Scorpio, and the opposite sign Gemini over the constellation Taurus. So that the constellation Scorpio is raised from Water to Fire, thus transmuting the Astral into the Buddhic plane, while the earthy constellation Taurus is raised to Gemini the Sign of the Mental and Intellectual Plane.

Thus in a Cosmic way the lower passions of Mankind are being surely but slowly transmuted and evolved into the higher Spiritual equivalent. The Sign Pisces also lies over the

constellation Aquarius and thus Man acquires the characteristic of this Mental and Airy Constellation and all that was mysterious and hidden in the Pisces Age, is surely but gradually becoming known in the Aquarian Age. Man is shaking off his shackles and becoming free for Aquarius is also the Sign of freedom from every form of physical, mental, and Religious Bondage.

Many thousand years ago it was foretold and decreed that our ANCIENT AND VENERABLE ORDER, THE MYSTICAL ROSAE CRUCIS, which through all the Pisces Age had remained silent, secret, unknown, powerful, hidden and mysterious, should, when the Arrow of the Archer pierced the Scorpion's Heart, when the youngest Virgin nestled in the Heart of Regulus, the Lion, when the Pleiades Dove Alcyone, rested on the breast of the Celestial Twins, when the 1st decan of the Fish encountered Formelhaut Aphrodite the Eye of the Southern Fish as he drank the elixir distilled from the right and left fountains of Aquarius—then should the Order come again to its Ancient Home, AMERICA.

And this closely corresponds with the relation of the movable signs to the fixed constellations for the Rosaecrucian Year 3268 A. D. 1915, when the Order was again instituted in its ancient Home, AMERICA.

And thus our Order has come to America when in the words of the Syballine Oracles:—

"The last era of the Cumæan song is now arrived and the grand series of the Ages begins afresh. Now the Virgin Astraea returns and the reign of Saturn begins again. Now a new progeny descends from the celestial realms. Do thou chaste Lucina smile propitious to the Infant Boy who will bring to a close the present Age of Iron and introduce throughout the Whole World the Age of Gold. . . . He shall share the life of the Gods, himself be seen of them and all the peaceful World. . . . Then shall the herds no longer dread the huge lion, the serpent also shall die; and the poison's deceptive plant shall perish. Come, then, dear child of the God's great descendant of Jupiter. . . . The time is near. See the World is shaken with its Globe saluting thee; the earth, the regions of the sea and the Heavens Sublime."



We are now in the early morning of time before the Dawn of the Age of Gold. The Iron Age is almost over. The partial conjunction or overlapping of the constellations Taurus, Scorpio and Aquarius, by the Signs Gemini, Sagittarius and Pisces is a little less than half completed. The motion of precession for one Sign is 2155 years, therefore the above signs and constellations will exactly overlap in about 1175 years, hence in 3091 A. D., the Full Glory of the Golden Age and the Birth of the Sixth Root Race.

This is the time predicted by the Magi in the dim Ages of the past for this Great Event and is that in which the most potent forces of the Spiritual World be exercised by the complete overlapping of the above signs and constellations.

Let us test further this principle of the mutual influence of the movable signs and fixed constellations and go back half a precessional Cycle 12,935 years which gives us about 11,000 years B. C.

Then the sign Scorpio lies over the constellation Taurus, a double vivification of the Taurus Scorpio principles, which acting on the fourth root race people of the Ancient Continent of Atlantis caused them to terribly abuse the Sex Instinct and the majority of the people descended to the regions of Pan, the lowest depths of Animality and Lust. Thus the Dark Powers Triumphed over the White so that it became necessary to destroy the whole Continent, 11,000 years B. C., and Atlantis the Mag-

nificent, destroyed by her sins disappeared under the waves never to rise again.

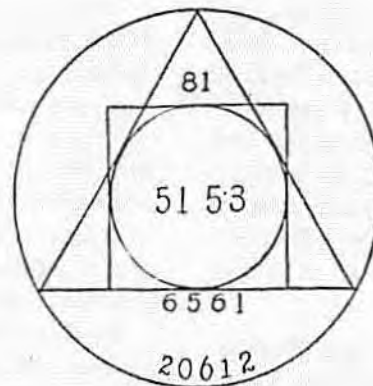
Ever since this victory of the Dark powers, 12,935 years ago, they seem to have been the dominating power and the History of Mankind has been one long nightmare of horrors. The victory went to the Dark Powers because the majority of Mankind were in favor of their leadership and the sufferings of the Iron age of Terror were but the resulting Karma of this choice which is being finally worked out in the present World War.

To-day, however, the majority of mankind is against the Dark Forces and the Occult Hierarchy of the Great White Lodge will triumph. The battle has been waged not only upon the Earth but also upon the higher planes, between the Light and Dark forces and the forces of Light have won.

So we believe that this crucible of fire and flame and death and destruction through which a large part of humanity and many of our Brothers in other lands are passing, may once again usher in the Golden Age after the forces of evil are overcome and our spiritual emancipation is won on the fields of Armageddon. And America is to be the Country of the "Golden Age" so that our Ancient and Mystical Order Rosae Crucis, in the thousand or more years remaining of the Iron Age, will be a potent and powerful factor in the education, emancipation and Spiritualization of all Humanity, so that "PEACE PROFOUND" may compass us round.

SO MOTE IT BE!





Nature and Numbers

By Hatchuep, Ancient R. C.



ABOUT the years 1850-1860 Prof. John A. Parker, a deep occult mathematician, demonstrated the possibility to square the circle in whole numbers and he prepared a pamphlet entitled "The Quadrature of the Circle," which was sent broadcast to the Universities of both America and Europe.

Prof. Parker was a scholar of repute, and an austere student, and although many of his findings have been accepted and proven true, his "pet hobby," the Quadrature, did not meet with the approval he expected.

We will now investigate his idea. He says in Proposition XII: "The true ratio of circumference to diameter of all circles, is four times the area of one circle inscribed in one square for the ratio of circumference, to the area of the circumscribed square for the ratio of diameter, and hence the true and primary ratio of circumference to diameter of all circles is 20,612 parts of circumference to 6,561 parts of diameter."

Was it coincidence that Parker should find the solution of the problem to be identical with the "ancient cubit" which had been considered as lost by humanity? Was it "chance" or "luck" that proved to Parker that the circumference was 20,612, the same in inches (divided by a thousand) as the ancient lost cubit?

The question may also be asked: "Why multiply with four? According to Pythagoras number four is the number of Unity in which the powers of the preceding ones are manifested ($1 + 2 + 3 + 4 = 10 = 1$). The reason we multiply by four is that a circle having a diameter of four has a circumference and area equal to each other.

If we take the number of Infinite Cosmos, number 9, and square it, we will have 81. Let us use this as the diameter of a circle and we find the area to be exactly 5153 ($81 \times 81 = 6561$, area of square; $5153 =$ area of inscribed circle. Let us now draw an equal sided triangle, (material man), outside our circle, and in turn inclose the triangle within a circle, without the points touching, and we find that the area of this inclosing circle is exactly four times the area of the inscribed circle of 5,153 area, or 20,612.

Please note that the triangle gave us the true mathematical dimension. From various measurements we know that the area of a square, used as the diameter of a circle, will give one whose circumference is four times the area of such circle as the square will enclose. We therefore find that four times the area of a circle with 81 for a diameter, or 5,153, equals 20,612 for the circumference and 6,561 for the diameter of a new circle, which, springing from



the Master Digit, nine, possesses in its diameter and circumference the only whole numbers through which it may be absolutely quadrated—8,561 and 20,612.

The quadrature of the circle, as demonstrated by Parker, that is to say, a circumference which will divide by four without fractions, is the most valuable and far-reaching discovery in the mathematical world, during the nineteenth century.

Parker says that the Quadrature "was known to the Egyptians, but has never been reached by the modern geometers for the one plain reason that in the construction of the system itself, all the elements of the Quadrature were rejected, set aside and left out. It is

as plain, simple and comprehensive a problem, when the properties of curved lines are considered, as anything contained in Euclid. It is simply that the circle and the equilateral triangle (the first two shapes produced by Nature) are opposite one another in the elements of their construction and hence, in their fractional relations to the square, they are opposite one another in ratio of the square of their diameters."

The Quadrature of the Circle lies at the very root of all geometrical science, and to discard it is to deprive ourselves of a valuable part of the science, because exact justice and equity must ultimately rest upon Exact Mathematical Law.

The Work of the Order



DURING the past month the work of the Order has been unusually active and productive. Lodges have been planned and preliminary steps taken in five cities. Requests for the privilege of organizing Lodges have come from four other cities and over fifty requests from those seeking to help organize Lodges have been received.

In Philadelphia Delta Lodge No. 1 opened its own Temple early in February and the Imperator and Supreme Secretary-General visited the Lodge on Sunday, February 4th. A general meeting was held and addressed by the Imperator in the afternoon, followed by a very beautiful feast in one of the pretty dining rooms of the city. In the evening the Imperator gave a lecture to the members of the Third Degree. The Temple is beautiful in its harmonious and mystic decorations and in addition to the Lodge Room there are the usual Chambers and a very cosy reading and rest room. Delta No. 1 is to be congratulated upon having acquired and completed its own Temple so soon and in so appropriate a manner.

In San Juan, Puerto Rico, the Grand Lodge held its Initiations and an opening of its own

Temple on January 25th with additional Initiations on February 8th. A Representative of that Lodge called upon the Imperator and expressed the wonderful enthusiasm which the members there show in all the work. Nearly all of the Brothers in that Lodge are Scottish Rite Masons while the Sisters are generally members of the Eastern Star. A Lodge in Cuba is being considered by the Puerto Rico Grand Lodge.

In Cleveland, Ohio, the Grand Lodge was instituted on February 8th (the second anniversary of the first Foundation Meeting held in America). The ceremony, as reported by the Secretary, was very beautiful and a great number were given permission to enter as Neophytes. The Grand Master of the Pennsylvania Jurisdiction conducted the ceremony and the Ohio Grand Lodge presented him with a beautiful solid gold Cross for his great help in starting the Lodge on its good work.

In Chicago the Illinois Grand Lodge has received a request for a Charter for another Lodge in that City to care for the great number of applicants being considered. The Grand Lodge has filled its entire membership and the members write to the Secretary and Imperator



very enthusiastically about the work being done by the Grand Master. The Lodge has entered the Second Degree work.

In Omaha the Nebraska Grand Lodge is completing its organization work and the Grand Master is more enthusiastic than ever since he has succeeded in establishing a firm foundation.

In Harlan, Iowa, the Grand Lodge is now ready for the Second Degree work and those who have been steadily advancing are very encouraged.

In Wyoming, where many of our Brothers and Sisters from various Lodges have been settling within the past few months, there are sufficient members to establish a Lodge, and a request for a Charter has been sent to the Imperator by the Master of Paragon Lodge No. 2 in Wilmerding, Pa. He will probably become Master of the Lodge in Wyoming, which will eventually become a Grand Lodge. Our members living there in the Rosaecrucian Colony are happy and delighted with the land which has been donated for that purpose. With God's great good natural beauties and resources around them and with a Rosaecrucian Temple in the wilderness of that open country, these Brothers and Sisters will live a life to be envied by all of us in the great cities.

In Salt Lake City, Utah, the Grand Lodge is now ready for its institution ceremonies and

first Initiations. The reports of the Grand Secretary of that Lodge are very encouraging indeed.

The Deputy Grand Master of the Pennsylvania Grand Lodge and his wife visited the Supreme Lodge Temple during the month and reported the keen interest being taken by their members in the work and in the coming Convention. The good Sister has been a great help in such affairs as these and we know that she is planning many helps for those who will be strangers to the city of Pittsburgh in July.

In the South and the West the work is going on very well and now that the holidays are over, keen interest is being taken in making our slogan "a Grand Lodge in every State for 1917" an established fact long before the year is ended.

In Canada requests for Lodges are being prepared, and from Mexico comes a similar request.

And so the good work progresses against many obstacles and much opposition at times. But without undue haste, force or concern all obstacles are overcome by Goodness alone, for Love conquers all things.

(Requests for information concerning any Lodge of our Order must be addressed to the Supreme Secretary-General, 306 West 48th Street, New York City.)

Modern Advertising

The old and renowned advance agent or "press agent" for the Barnum & Baily circus was a master of the art of making forceful appeals through cleverly worded advertisements. His strongest method was odd and was often commented upon by students and masters of the English language. Such methods were appropriate, though unique to circus advertising. But what are we to think of a similar style being applied to the advertising of a sacred New Thought church. For instance: the following advertisement appeared in the New York Times for Saturday, December 9, under "Religious Notices" and amid the most conservative of church announcements:

Page Twenty-eight

NEW THOUGHT

CRITERION THEATRE, Broadway at 44th Street.

Sears' sacred scientific sayings snare sinners, save souls, satisfy seekers.

Something significantly salutary, supremely superior, sublimely sustaining, superbly supporting, stupendously stimulating, supernally soothing, scaringly startling, superlatively stirring, suitably safe, solid, strong, substantial, sensible, serviceable, specific, sincere—sagely, sanely, spontaneously, sparkingly, skillfully, seriously said, Sunday, 11:15 A. M.

F. W. SEARS, Speaker.

(Some speaker.) Special services, select surroundings, splendid singing. Start soon. Secure seats. Spend silver. Sure success.

Subject:

"MAN—HIS OWN CREATOR."



Friendship

By William Bigelow



Is there anything more wonderful than friendship except—Love? And is not true friendship an issue of Love?

How the heart does long at times for friendship! And what a nagging, soul-racking, pessimist is loneliness!

In the great cities where laughter, fun and happiness abound there are those who sit in silence or in the midst of gaiety absolutely lonely, longing for friendship.

And in the smaller cities and towns, and at the old homestead fireside, are those who likewise long for that intimate understanding and appreciation, if not love, which manifests in true friendship.

Most pitiful of all is the young girl whose heart and soul yearns for that friendship which is based upon honor, respect and trust. The aged in their loneliness may sit and dream in retrospection and find many hours of enjoyment in reviewing the hours which have passed. But the young girl whose life has been barren of such enjoyments, whose past is like unto the present and whose future seems less interesting even than the past,—ah, there is a pitiful Soul, sad and unhappy indeed!

Yet the world is full of happiness for the lonely girl. Friends there are for her and much goodness awaits her at the hands of those who can and would understand if they but KNEW. That is the problem.

If those who idle their time away seeking something to interest their minds; if those who have kindness to give in abundance; if those who can give good, worldly advice; if those who can journey from place to place at will; if all these and many others, would think of the youths in the big cities and in the small cities who would appreciate what they can give,—then would come the understanding of true Brotherhood. And—ah, the dream of it!

—if all these would actually DO as their hearts and their means permit we would soon have a perfect realization of God's Brotherhood.

All this is suggested by a pretty incident I wish to relate. Out in the State of Pennsylvania there is a small town where there is a factory employing many girls and boys. They work long and hard in that factory and when the day's work is done there are few amusements, few interests, for those growing minds and Souls. The "movies" and some dances are the principal respectable recreations and the Churches on Sundays offer the only diversion for the Sabbath. (And, is it not strange that on week days the average Church displays but one sign "Sexton and Undertaker around the corner" while on Sundays there is another sign saying "welcome." Why do not the Churches throw open their doors on week-days as do the institutions of the devil?)

In this little town there lived a young girl who had been given a public school education and after entering into the higher grades found that her mind and Soul yearned for greater experiences and a greater scope of understanding. So she entered the field of business and found that her only opportunity was in the factory there. She worked in different departments and finally came to operating a machine in a mechanical fashion which kept her body busy and permitted her mind to wander in dreams.

Picture, if you can, a bright, unusually cheerful, spirited girl of seventeen, living in a home with only her mother to picture to her the great truths of life, the happiness of life and the greatness of the world, while from early morning to late in the day she stands before a dingy, uninteresting machine making those things which are commonplace and always the same, day after day.



Her friends are factory employees with the same limited opportunities and the same limited understanding of life and the world. Her neighbors are those who are given to the narrow way of thinking and doing, always ready to criticize and "gossip." Beyond her line of vision lies all that makes for success and power, for soul development and cosmic understanding. Even the simple longings of a girl's heart for the deep friendship or love of a big, wholesome, happy and interesting young man are denied her, while the young girl's dreams of seeing the world's happy side are shattered daily by the blowing of the factory whistle.

But the young girl I speak of sought to break through the limits of her environment and she tried the old and romantic method. In her factory they made calendars of all kinds used by business firms throughout the country. So one day she placed in some of them a slip of paper bearing her name and address. Then she waited and watched for mail. It was a dangerous proceeding in one way—yet can you really blame the lonely heart?

And then came letters from the West, the North, the South and the East. Letters from men in various lines of activity, on ranches, in big cities, on farms and—in idleness. She selected a few which seemed proper and right and answered the queries which came; and after a time her correspondence dwindled to

the writing of regular letters each week to three or four. By careful questions and with rare judgment she was able to select those which seemed to be from hearts as lonely as was her heart. To these she appealed for chatty, interesting letters, impersonal yet friendly, and now this young Soul spends her quiet evening hours reveling in the thoughts and dreams of others, in the lessons which life has taught to the discerning and in living with several the lives of happiness they live in distant points.

This, I say, is a romantic way of breaking the barriers which environ a lonely heart. But what a great privilege and opportunity are given to the girl's correspondents. They can help to make that girl a wonderful girl, a good girl and a happy girl.

But friendship of this kind should not be so wanted, so desired, that such extreme methods must be employed to bring a realization of the heart's desires. When the hearts and minds of men and women finally awake to cosmic consciousness all this will be different and we will find in Brotherhood that friendship and love which we all seek no matter what our station in life may be or where we may live.

And, I am firmly convinced that Rosaecrucianism will be instrumental in bringing this about.





No. 9.A.



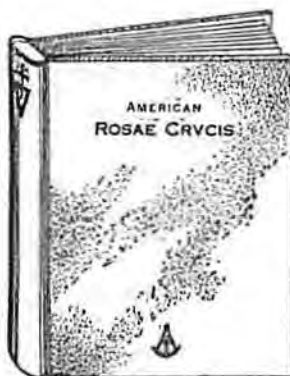
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