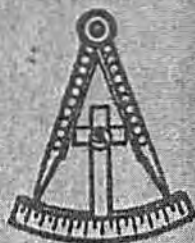


The
American
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Crucis



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The American Rosae Crucis

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Ex Cathedra



Announcement

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Editorial



THE first number of the AMERICAN ROSAE CRUCIS met with hearty approval and endorsement of the Order and its Officials and brought to us many letters of praise and criticism from those outside of the Order.

We are frank to confess that we expected brickbats with the bouquets. Our experience has taught us that it is impossible to please all—especially with a magazine. We are fortunate, however, more fortunate than most magazines, inasmuch as we have only one class to please—those who are sincere and earnest seekers for Light.

Of the bouquets we will say little. We appreciate every kind word and act so willingly volunteered. From many quarters we received word that the AMERICAN ROSAE CRUCIS meets precisely and adequately a demand which has been unfilled for many years. Strong forces are doing their utmost to rally around our standards and help us to accomplish the work we have undertaken. But the greatest good, the strongest help, must come from each reader, from each searcher for knowledge. Subscriptions, and sales of single copies, are the only factors which will insure the permanency of this magazine and assure us that we shall continue to serve our readers in the most satisfying manner.

Of the brickbats we wish to say considerable, space permitting. The most severe criticism has come from one who takes exception to some of the statements made in the HIS-

TORY OF THE ORDER as compiled by our Imperator and published in the first number. And even such criticism was not unexpected. Our Imperator expected it—even anticipated it in the very arguments he used in the History. But we rest confident and easy; not on the ground usually assumed by the publishers of a magazine that "the article was signed and therefore the publishers are not responsible for statements made"; but on the ground that were all the facts stated therein known to public history, there would be no need for the publication of the facts in this magazine. We are aware that, the exact facts being contrary to the accepted ideas and assumed facts, this history will antagonize the well established histories written by those who have never known the truth of the matter and are reluctant to accept that which is contrary to what has been written in the past. Rosaecrucians may be PRONE to accept such facts as come from their records, regardless of existing beliefs. This attitude on the part of all Rosaecrucians is not a fault, but a virtue; for therein lies the cause of their advancement in the arts and sciences, and their steady development in the fields of accomplishments. Rosaecrucians recognize the fact that the majority and the public may be wrong, while the minority and the Masters may be right. It is their faith in the Masters, their faith in the Order, their faith in their doctrines from hundreds of years of experience, that makes them ROSAECRUCIANS.

Criticism which is helpful is always appre-

Page Three



ciated. A Rosaecrucian will be the first to listen to criticism which is constructive. Every faculty will be alive to any argument or presentment which will build up the Order's doctrines and philosophies. But mere destruction of existing laws and principles will not be tolerated under any circumstances. Else—would Rosaecrucianism itself be alive to-day? If ridicule and denial were effective with the sincere seeker for Light, would the principles and doctrines of Rosaecrucianism have survived thirty-two centuries of the most complete and revolutionary changes of every conceivable nature and manifestation? No! Rosaecrucianism continues its onward, forward march through darkness and shadow, through fire and water, through strife and turmoil, and will some day as COMPLETELY manifest its Truth and Right to EVERYONE as it has to only the UNBIASED and the SINCERE.

Another criticism is that our magazine is actually non-sectarian, and that we have absolutely ignored the question of the Divinity of the man Jesus! If we have conveyed this impression to all, we are pleased; for it is our intention to not only AVOID sectarianism, but to actively DISCOURAGE it. In this respect we ask our readers to read the poem by our Honorary Sister Ella Wheeler Wilcox in this issue, entitled: "A Query." Jew and Gentile, Protestant and Catholic, orthodox or unorthodox, our God is their God and their God is our God. The Hindoo's God is his God—a counterpart of our God. Even the Agnostic is not sure or he would not question. His very attitude demonstrates that to him God IS possible. The question is merely of definition, and Rosaecrucianism will define God convincingly to every open mind.

Rosaecrucianism has come to America not for a few years, not for a century—but for endless time. It will become one of the most potent factors in the civilization of this country. It will be reckoned with in all the arts and sciences, the pleasures and labors, of future generations so long as the continent and its peoples shall exist. Regardless of political differences or changes in nationality or form of government, Rosaecrucianism will continue to be the standard under which more and more men and women will walk the paths to knowl-

edge and power, to inner development, to material accomplishment and spiritual unfoldment. Those who are devoting their lives, their minds and their daily thoughts, will live again and again to enjoy the fruit of the work now under way. This nation and these peoples shall be forever free from the superstitions and false doctrines when the Rosey Cross shall be raised in Glory over the country of the FIRST INHABITANTS OF THE WORLD.

The question has often been raised: why did not the Rosaecrucians, who are so strong in the Old World, together with their contemporaries, the Masons, prevent or make impossible the great world war? and why they deliberately made themselves parties to the greatest wrong committed against civilization. In reply thereto let us say that Rosaecrucians knew and felt the existence of the condition of DISSATISFACTION in the Cosmic Mind, that this dissatisfaction must take material expression before it can be dispelled and leave room for, and birth to, a greater and stronger conception of brotherhood.

How useless it would have been to stem the tide of destruction which is the very foundation to construction. Why not, therefore, let the crucible do the work demanded and let evolution take its course, taking care to preserve to the world the fruit of all accomplishments. Why not let the Cosmic Mind cleanse itself of this sense of INJUSTICE—a feeling of injury by the masses against a class. The fact that this class, often called capitalists, is a product, and a creation of their own making, a result of their own system, does not prevent the feeling of wrong or injustice from taking form in the Cosmic Mind, and finally becoming the force and power we witness to-day.

So we say, "Wash ye; make ye clean; cease to do evil; learn to do well," and hasten the day for the physical and spiritual transition, the transmutation of the raceman.

We sincerely deplore conditions that exist, conditions which only education can alter. As Rosaecrucians our Brothers have answered the call to arms of both the English, French, German and Italian nations, and these Brothers realize that when they enter the army their individuality disappears and they become parts of a great machine.



A Rosaecrucian Interpretation of the First Chapter Book of Genesis

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



N the beginning God CONCEIVED the creation of the universe and the THOUGHT directed the VIBRATIONS of the SPIRIT into all space which was void.

2.—And the Spirit entered that which was without Spirit and unto it gave LIFE. And that which was enlivened was without form, without determination, and in utter DARKNESS and there came moisture in all space which was likewise enlivened by the Spirit.

3.—And God commanded that all matter be conscious of its existence and know the Spirit by which it is made manifest. And there was created the Cosmic Consciousness which was the GREAT LIGHT of the world.

4.—And the LIGHT was GOOD; for it dispelled all DARKNESS and revealed the manifestations of God. And that which was not illumined by the GREAT LIGHT was in darkness, and was evil; and the Good and the evil were separated.

5.—And God called the Cosmic Consciousness DAY, and the darkness was called NIGHT, for it was ignorant and without consciousness. And thus was completed the First Cycle of Evolution.

6.—And God decreed that Spirit should bring about a division of the FOUR ELEMENTS.

7.—And the Spirit divided all things into their proper elements and placed them in the MATERIAL AND SPIRITUAL REALMS. The Spirit joined the CELLS which the vibrations brought forth, and the four elements of FIRE, AIR, EARTH and WATER were made manifest.

8.—The Cosmic Consciousness named the air "Nous" and it became the Spiritual Element constituting the Spiritual Realm. And

thus was completed the Second Cycle of Evolution.

9.—And the Spirit joined the elements of FIRE and WATER, and from the mists which arose therefrom came forth minerals.

10.—And the Cosmic Consciousness called the minerals EARTH and the moisture was called WATER; and they were separated, one from the other.

11.—And God enlivened the EARTH with Spirit that it might bring forth its like, according to the CELLS therein.

12.—Therefore the EARTH brought forth grass, herbs and trees, yielding after their own kind because the CELLS were in them, and were touched by the Spirit.

13.—And thus was completed the Third Cycle of Evolution.

14.—Then God ordained that the Spirit should have SYMBOLS through which it might manifest itself to all created things, and send forth its vibrations; and they would be for SIGNS and for SEASONS, by which time and life might be measured.

15.—And they should give forth LIGHT and LIFE of their kind.

16.—And there was created a GREAT SYMBOL to show by DAY and dispel darkness; it was the SYMBOL of the SPIRIT and was GOOD. Likewise was created a LESSER SYMBOL to show at NIGHT; and it was the SYMBOL of the Cosmic Consciousness, REFLECTING the glory of the SPIRIT. And thereafter were created other SYMBOLS to represent the Spirit's creative forces and attributes.

17.—And God ordained that all these should remain in the Spiritual Realm.

18.—And from the Spiritual Realm they would reveal Day and night, Light and darkness, Goodness and evil.



19.—Thus was completed the Fourth Cycle of Evolution.

20.—The Spirit touched and enlivened the cells that were in the waters that they might bring forth abundantly of their own kind: likewise were enlivened the cells in the air on the earth that they might bring forth creature of their kind.

21.—And thus were created the large and small creatures of the waters, and the fowls of the air.

22.—And the Cosmic Consciousness endowed them with instinct and they were ordained to multiply with the touch of the Spirit.

23.—Thus was completed the Fifth Cycle of Evolution.

24.—And the Spirit brought forth UPON the earth life in various forms after the cells that were IN the earth.

25.—And there were beasts and cattle and those which creepeth UPON the face of the earth.

26.—And God conceived a physical expression of Cosmic Consciousness ON the face of the earth, to be a counterpart of the expression in the Spiritual Realm.

27.—And the Spirit created MAN in God's COSMIC IMAGE from the animal cells in the earth; both positive and negative, male and female, were the creations of Cosmic Expression.

28.—And God blessed the work of the Spirit, and said unto MAN: With the Spirit in thee thou shalt develop the cells of the earth which

are within thee and multiply and bring forth of thine own kind to replenish the earth and be master of all that is earthly, and of the air, and of the fire, and of the water.

29.—And the Cosmic Consciousness in man knew that upon the face of the earth and in the air above it, were the elements upon which the body of man might grow and with which the Spirit within man must manifest and be sustained in physical expression.

30.—And likewise unto every beast of the earth, to every fowl of the air and to every creature of the waters were given ELEMENTS for LIFE.

32.—And God's mind was cognizant of all that was created; and it was Good. Thus was completed the Sixth Cycle of Evolution.

33.—In this wise was created all that is. In the mind of God were all things conceived; and the conception directed the vibrations of the Spirit to create, and it was so.

34.—And in the Seventh Cycle the mind of God gloried in holy communion with all that was created; and the Spirit dwelt in peace and harmony, its vibrations in perfect attunement with those of all matter. And God sanctified the Seventh Cycle as the Cycle of Perfection, Completeness and Harmony.

(Note: The above is the interpretation of the Creation of the World as a Rosae Crucian would have the Biblical story. However, this is not as the Rosae Crucian would write the story of creation from his true understanding of it. The foregoing is, therefore, an attempt to make the Biblical story translate the Rosae Crucian doctrines and teachings and is illuminating on the points of similarity between the two. As correlative reading, the First Chapter of the Gospel, according to St. John, will throw considerable light on the first four verses of the above interpretation.)



"Believing, as I do, that man in the distant future will be a far more perfected creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long continued progress."—Charles Darwin.

Leaving out all consideration of religious dogmas or beliefs, and weighing the matter in the cold, unfeeling light of science, we must indeed admit that the thought of annihilation is unsatisfactory and intolerable to the human mind. We intuitively feel and seem to know that it is not true.



America's Place "in the Sun" in 1920

By Royle Thurston



THE Rosaecrucian philosophy does not concern itself with the political conditions in America. These are so external to the real conditions which make for a national attainment of success and power, that they are outside of even casual consideration.

But beneath this veneer, this transparent web of independent, arbitrary laws of self-government, there is a great law increasing in strength and influence which is directing the very heart-pulses of the Nation and its peoples, collectively and individually.

We find the old traditions, the old customs, practices and precedents giving way to newer and more subtle dictates. To the Rosaecrucian it means the triumph of The Great Law. It means the final ATTAINMENT for America.

And after all a nation of peoples is but a collection of individuals, as a mass of matter is but the collection of the molecules, the atoms and the electrons which constitute it and define its quality. The nation as a whole, in its material, external expression is but a reflection of the elements which constitute it. A nation vibrates in accordance with the vibrations of its human atoms as matter vibrates the multiple vibrations of the primary elements. It is the Spirit in both which makes possible the expression and the manifestation.

As the Spirit dictates so will be the manifestation. It is a positive Law. And the Spirit has become the dominating dictator of the affairs of the American Nation and will continue to make its potent force more manifest day by day through the Cosmic Consciousness of the individuals and the mass.

Rosaecrucians have been anticipating the great change in America for centuries. It was decreed that beginning with the year 1915 this country, these States and its peoples, should come under the Uranian influence of the Spirit. Gradually the change has occurred and more

visibly becomes the influence in all the affairs of life.

Examples of this great change can be found and cited by even the casual observer. We find THURSDAY becoming the day of choice, subconsciously, for the starting and accomplishing of important things. In even minute matters we find the number SEVEN figuring conspicuously. We find the CROSS in various forms, being adopted as signs and marks in place of decorative or more representative symbols. We note with pleasure that the mind of the nation inquires rather of the LAWS and CAUSES of things than of results. We see the desire for PEACE and HARMONY supplanting the "glories" of war and strife. The inner desire for religious study, for attunement with the Infinite and a more intimate acquaintance with God and the Divine Laws of Love, Peace, Power and Knowledge, is more manifest than ever before in this country.

America will attain her greatest heights during the next cycle of years. War, pestilence, financial disasters, earthquakes, political revolutions and social evolutions will not affect this constant increase of power and refinement. All these are but the workings of the Law. They are the fire which burns beneath the crucible, and from it shall come forth a greater and more glorious country.

The Eagle, the Pyramid, the Obelisk, all Egyptian symbols allotted to this country, have existed here in material form for many years. Their significance will become manifest during the next five years. In 1920, the year whose numerals represent the Great Triune the greatest change shall come across the country and in 1921, the year of Four, America will witness the completion of this mighty evolution.

One of the most potent factors in this great change will be worked through the silent, powerful forces of the Ancient and Mystical Order Rosae Crucis.

Subjectively, unconsciously, the Cosmic



The Planets Influence on Human Life

Extracts from Alvidas



HIPPOCRATES, [an Elder Brother of the R. C. Order], who lived four centuries prior to the Christian era, and who has been justly named the Father of Medicine, declared that a physician cannot safely administer physic if he be unacquainted with Astrology; which means that in the absence of natural first principles for guidance the application of remedies, however good they may be, will prove all guesswork. Advanced students in astro-philosophy and Rosaecrucianism learn that Nature never contradicts upon one plane what she asserts upon another; therefore, if we follow the cue to medical practice, as given by its father Hippocrates, we may discover the compass which will guide to the path of truth.

To the physician and surgeon the celestial influences are potent, though, it is true, they are only regarded to-day by a very small portion of those who practice the healing art. To what period must we turn in order to regain the lost path which leads to truth? It is in this search that gifted and thoughtful men impressed with the errors of old ideas are devoting their lives.

There is no doubt that there are some errors interblended with the ancient rules of astral science. Whether followed or not, the fundamental truths of Ancient Planetary Biology remain unshaken and are made manifest by every natural event in each individual's experience. Does anyone doubt the effect of color upon the human organism? Is it not proven that vibrations of color set up sensations and corresponding thrills in the system, which become associated either with favorable or unfavorable results; and are not these same results amenable to definite law? Can anyone doubt the effect of sound upon the human organism? The celestial vibrations which are the **ROOT** of all natural sciences teach the only rationale of the medical treatment.

THE MICROCOSM AND MACROCOSM.

Man is but a fragment of the great universe from which he is evolved. He is a type of the universe to which he belongs, and as the sun is the vital centre whose forces radiate and are propelled to all the planetary orbs which form the organs and members of the solar system, replenishing vitality, light, heat, motion, nourishment and every requisite of life, so in man the Heart is typical of the Sun or vital centre, whose forces radiate outwardly to all the organs and members of the body, constantly replenishing vitality, nourishment, heat and all the necessities of life. The twelve primary divisions of the great circle of the Zodiac, whence you derive the source of physical life, are found to correspond with the twelve primary divisions of the physical animal frame, while actual experience shows and **PROVES** an absolute affinity between one and the other.

One of the most noticeable evidences of the influence of the celestial vibrations on the severity and duration of disease in the individual is shown by the nature of the critical days which attend every acute attack, and their undoubted relation with the lunar position. The Moon's influence in this capacity has received the attention of thinkers in all ages and is quite above the possibility of mere superstition. We speak more especially of the lunar influence for the reason that it is the most important of all in diagnosing and following the various cases of sickness. Success in the healing art must rest in a great measure upon a clear recognition of the solar, lunar, forces, positive and negative, propulsion and attraction, expiration and inspiration. These are connected with periodic alterations which are always going on. The solar force represents the positive and propulsive; the lunar force represents the negative and reflux powers, while the Zodiac is the great zone from whose polarities both solar and lunar forces emanate in producing terrestrial phenomena, modified by their interplanetary relations.



In medical pathology, we may find the causes of disease divided into the two departments of cognizable and non-cognizable.

Now after carefully studying this classification it is essential to understand the reason for the presence of the cognizable agent and this is possible through an understanding of stellar law and planetary influence, as it can be shown that the hereditary predisposition is interlinked with karmic polarization, that the medical constitution is announced in the chart of birth as clearly as is the character and that medically cognizable and non-cognizable, the germs of special forms of organic disease are implanted in harmony with the dominating influence of the solar system at the time and moment of physical birth. Just as surely as one individual is born into physical expression with a scrofulous tendency a susceptibility to contagious diseases or an inclination to fertile and inflammatory disorders, so is another to contusions and lesions, bruises, scalds and hurts by gunshot and sword.

THE PERIOD OF THE RULE OF PLANETARY INFLUENCE.

We find that the physical life of man is divided into periods and these are directly under the influence of the planets. During the first four years of life it is found that the Moon holds special influence. Everything is plastic and unformed, and during a major portion of this time, the fontanelles of the cranium are not closed up, and through which can be observed the ebb and flow, as it were, of the brain, and this organ when excited to rapid development, becomes liable to various disarrangements of a character associated with, and of the nature of the Moon; that is, fits, convulsions, spasms, etc., and the tender state of the alimentary canal, renders the child susceptible to these lunar maladies, including which are indigestion, vomiting, etc. In considering the Biological Chart of a child at this stage, the Moon requires special attention, in order to give accurate judgment, for the reason that the Moon, no matter what her position and aspects may be in the Chart, will

exert and mark a powerful influence upon the general conditions of the child.

After the first four years, we find Mercury holding sway for from six to seven years, much depending upon the chart itself. The intellectual faculties begin to manifest and the child absorbs knowledge and the functions most active are those which subserve growth. For this reason the stomach ruled by the Moon, and the sign Cancer, and the bowels ruled by Virgo and Mercury are easily deranged. There is an activity of the excitomotor system predisposing to chorea and other like affections. The activity of the nutritive function is pronounced, resulting in a predominance of fibrin in the blood. Such diseases as croup, worms, mesenteric disease and colic come under the influence of the Moon and Mercury.

During the following seven years we find Venus casting a most powerful influence on the child. This may extend to a period of nine years and seminal motion commences. In females the catamenial function is established under the first marked directional aspect and is generally excited by the aspect of the Moon and the planet Mars. This will be found to be a period of many morbid susceptibilities and from the end of this stage we find Mars dominating the life. All is vigorous, the activity is pronounced, the cessation of that appropriation of nourishment for the increase of the body causes fullness though there is at this time a disposition to inflammatory action, hemorrhage in both the choleric and sanguine temperaments, while in the lymphatic and melancholic temperaments there is a disposition to tuberculosis tendencies and serious infiltrations.

V. L. MUSSER.

(To be Continued.)

The Egyptian lotus, scientifically known as the speciosum, is a very hardy water lily. Its superb flowers and magnificent foliage produce a splendid subtropical effect. The flowers are about a foot across when fully opened, are of a deep rose color, with a soft, creamy white at the base of the petals. It differs from some of the other lilies in that it is exquisitely fragrant.



In Lighter Vein

A NEW YEAR'S PAPYRUS ON POTATO PROCLIVITIES.

MISS THEODORA DAUB, registrar New York School of Accounts, has written a captivating folder on Potato Proclivities, which we take liberty to reprint, because it tells some fundamental truths in a lighter vein:

"It is a most singular fact, if you run your spring cart over a rough road, all the small potatoes will go to the bottom."

I'll bet you never thought of Life itself in that light, did you?

Yet isn't it so? Aren't we all crowded pell mell into Life's busy shuttle—the good, the bad, the zealous, the lazy, the indifferent, the fit and unfit—and away we go bumping to and fro, as the wheels grate over the rocks of adversity, disappointment, uncertainty, hardship, injustice, misunderstanding? And do not the "small potatoes" go to the bottom? They do, you may rely upon it. They all snuggle down, solid, and there they stay, packed together, and never come up again.

But the "Big" ones are on top. They are not crowded. Their geographical position, moreover, favors them. Their size and worth, utility and beauty, stand out where Opportunity can easily pick them for preferment.

Now if you're a "small potato," and all the big ones are jostling the breath out of you, why not resolve to BECOME "Big!" That's where we humans have the advantage. **WE CAN SHAPE OUR DESTINIES!**

Nothing in the world—no hard luck, depressing surroundings, no disappointment, hope deferred, can keep you down when once that spark of ambition is enkindled within you.

What makes of the one a Success and of the other, a Failure? **IT'S DISSATISFACTION.** Dissatisfaction with yourself. Not the whimpering, belly-aching, envious kind of dissatisfaction; but just healthful unrest. A desire to be something bigger, better, more

worth-while. And now-a-days the facilities for self-betterment are so encouraging, that no man need to lag behind.

Betterment means increased efficiency. Heightened efficiency commands better pay, and both put you out of the "bottom-layer"—where someone can see you, and snap you up for still better things!

You don't always want to live in a flat no bigger than a three-cent piece; you don't want just to look, year after year, at that Sixty-dollar overcoat in the window, and wear a shivery, half-wool affair for Ten bucks, marked down from Fifteen; you don't forever want to slant at the Bill-of-Fare with that "bi-focal" dexterity, measuring in your mind's eye what'll fill up the biggest gap for the least money; and maybe, too, long suffering mother needs a new dress, or a rest in the country. It's a mighty nice thing to live on "Easy" street, both for yourself, and those near and dear to you.

Get some of the good things of life. Go after them—legitimately! Not as one of Tom Osborne's "Trusty's" said, when a fund being raised by the Prison Welfare League did not swell quickly enough—"Oh, if only Tom would let one of us fellows out for a couple of hours!"

Let yourself "out" a couple of hours, a couple of nights a week to go after a "Fund" of knowledge, and you'll be surprised yourself at the end of a short few months how much bigger and rounder, how much more efficient, you will be.

A keen buyer cops the apples that won't go through the "3" sieve—they sell better; and keen business men have their eyes open constantly for the fellow with that "different" air about him. You have brain—perhaps not enough initiative; why not now study, and prepare to get a place for yourself that's worth while.

IT'S JANUARY FIRST—Think it over, and act; for Tempus fugit, and unless you take some action, next January first you'll still be down in the bottom of the spring cart, snugly ensconced among the "small potatoes." Small



potatoes are fine for hash and salad—let's raise you to the "Banquet" size.

There are 365 golden days ahead of you. Jack up your Energies now—on the first day, and resolve to get a place in the Sun.

OVERCOMING GREATEST DIFFICULTIES.

(We assure our Readers that if this is read aloud it will give them the heartiest, cleanest laugh they have enjoyed in many a day.)

In a little town in the Middle West there were two rival weekly papers. One of them, the Saturday Herald, was militant in its attitude against the political wrong-doings in the county and in its crude way was offering what seemed to many as preachments. The other paper was the organ of the politicians and was not only embarrassed by the editorials in the Herald but by the rapid increase of the Herald's circulation.

Just prior to the regular Wednesday's preparation of the Herald, the printing office was broken into by some one who, strangely, stole nothing else than all the letters of one kind from every case of type in the place. The letter was S. There was not an S to be found in the shop on Wednesday morning when the compositors began their work of setting up the Saturday issue.

The Editor at once realized that the robbery was an attempt to cripple his next issue rather than to obtain anything of value. It was a disheartening predicament — almost insurmountable. But the Editor was witty, resourceful and believed that nothing was impossible when the WILL was right. He would do without the letter S and use TH in its place.

His paper appeared the following Saturday as usual, and its leading Editorial was as follows:

(What follows should be read aloud to be appreciated.)

"THOU THALT NOT THTEAL" THAITH THE LORD.

Theeing that we have undertaken a great good work for our city thome people have become very thore. They have theen the hand-writing on the wall and they thtoop to almoth

any act to hinder uth. But we cannot be thtopped in our work. The lateth mean thing they have done ith to break into our thhop and thteal all our "thetheth" tho that we have to have greater difficulty in thetting up our paper. But you cannot cheat the Lord in thith way. The good Lord doeth not need "thetheth" in order to make Himthelf underthood, nor do we.

It ith like unto many other thingth in thith city. All the mean, thly, thneaky trickth of the thinner are being practithed on uth by thethe thcoundrelth. They have no conthcience, no moralth, no thtandardth, nothing but thin in the bottomth of their hearth. But they thhall thee the writing on the wallth again and then the Lord will thtrike down upon them and thhow them that he who ththealth and thwearth, and cuththeth, and lieth and cheath and doeth all the thingth that he thhould not do will never enter the Kingdom of the Lord or be bleththed.

A REAL ROSAE CRUCIAN.

The publishers of this magazine are convinced that there are many human automatons walking the streets of New York, automatons, whose finer mechanisms are in great need of adjustment and balancing, both physically and mentally. The other day one of these self-assertive cranks visited us to find out if we were connected with the Masonic fraternity and when informed that such was not the case began to pour out an overflowing measure of vitriolic sentiments against that body.

When we took him to account and showed him how wrong he was, getting the admission that he knew nothing about MASONRY, and such being the case his jeremiad was indefensible, he condescendingly informed us that we did not have the philosopher's stone, nor were we TRUE Rosaecrucians, because we did not have the "sign of the double triangle" on our temple.

We had no camera handy, nor would he give his name (probably some sense still was left in his cranium), and he did not answer when invited to state how and where he was raised, wherefore we are unable to introduce a real Rosaecrucian to our many readers.



Romances as Seen in Nativities

An Astrological Reading by

ETTA HENDERSON MORGAN

"Madame Steinheil"



UT recently the trial of the "Red Woman of Paris" was the theme for discussion all over the world but so fast does event follow event that to-day the beautiful Madame Steinheil, the woman who attracted to her home and to her heart some of the greatest men of France, is sinking into oblivion, and few there are to inquire or care why a double murder was committed on the night of May 31, 1908.

Strange and unusual characters have ever held the interest of the public, so we turn back a few years to renew an acquaintance with the heroine of the greatest murder mystery of modern times.

Marguerite Jeanne Japy, who was to make the name of Steinheil known throughout the world, belonged to a distinguished family of manufacturers and inventors. She received a very complete education before she became the wife of M. Steinheil, a man twenty-two years her senior, a well known painter and the nephew of the great Meissonier.

For two years Mme. Steinheil was the most talked of woman in the world, after having been for fifteen years the acknowledged and adulated queen of Parisian society. Who has not heard of her fascinating charms, her sparkling wit, her accomplishments as a painter and as a musician? Who has not read of her wonderful influence and the astounding part she played in French officialdom? Who has not pondered over the amazing life-story of this extraordinary woman at whose shrine for so many years worshipped the elite of French society, from the President of the Republic down to the lover who played such an important part in the trial for her life?

On the morning of May 31, 1908, Adolphe Steinheil, one of the best known artists in Paris, was found strangled in bed. In the

next room his mother-in-law, Mme. Japy, was similarly slain. In another room Mme. Steinheil was found gagged and bound. The only other person in the house was Remy Couillard, the valet, who discovered the double murder and released Mme. Steinheil from her bonds.

Mme. Steinheil declared at once that she had been robbed of all her jewelry, bound and gagged by two men and a woman who might have been one of her husband's models.

After thoroughly investigating the case the police, disgusted, declared that they were unable to make any further headway. Then it was that Mme. Steinheil declared that she would find the murderers herself. After she had run down several inoffensive persons who easily established alibis, she accused Couillard, the valet. In his pocket-book was found a pearl taken from a ring said to be among the articles stolen by the murderers. Couillard emphatically denied this charge of stealing and was later able to prove that Mme. Steinheil, herself had placed the pearl in his pocket to shield another whose name she refused to reveal. She acknowledged wronging Couillard and was immediately placed under arrest.

The facts elicited during the trial were that the native was a woman of unbounded ambition, great love of show, with an extraordinary faculty of invention, in other words, a genius for lying, added to which she augmented unlimited powers of fascination—the late President Faure being cited as one of her conquests as well as the Grand Duke Alexis of Russia, uncle to the present Zar. As a matter of fact, gossips in Paris accused this great nobleman of the murder, claiming that the Duke and Mme. Steinheil were surprised by Steinheil in a most compromising position. However this may be, history tells that the Duke, a short time before the trial of this unusual woman, committed suicide.



An amazing romance it is—here briefly resumed as an introduction to the story told by the stars at the time of her birth.

Astrologers all over the world took great interest in the horoscope of Mme. Steinheil, and for the benefit of the students her nativity was printed, the data having been calculated from information based on the "Act de Naissance," published in a French newspaper.

Mme. Steinheil was born at Beaucourt, Lat. 47-38 N. at 3 a. m. April 16, 1869.

During the trial witnesses differed as to the character of this extraordinary woman, but students of Astrology found an unprejudiced record of a life that revealed a picture of a most remarkable woman, one who never lost an opportunity to create for herself wealth, friends and social position.

The Parisians gave Mme. Steinheil the title of the "Red Woman of Paris" and considering that she has five planets in Aries, fiery Mars setting in Leo and Saturn in Sagittarius, all three signs in the fiery triplicity, it seems quite appropriate.

Aquarius was rising at the time of her birth and as this is the starting point from which we judge a nativity, we will begin by quoting Charebel's description of the 20th degree of Aquarius rising. "Denotes a musician of no mean order." Mme. Steinheil studied music and singing with no less a person than M. Massenet, the famous composer of "Manon," "Thais," "Herodiade," and many other operas, and without doubt, had Mme. Steinheil chosen the stage for a career, she would have been an admired celebrity.

The delineation of Aquarius rising will be found in the main surprisingly accurate as regards Mme. Steinheil's character and the general scope of her life. It gave her great beauty and the right kind of temperament in which to express the human qualities, which, from all accounts was one of her greatest attractions. It gave her refinement, a delightfully artistic nature, with most original ideas, qualities which would explain why men of such prominence were attracted to the home of this beautiful woman. "Aquarians are often exiled or imprisoned, or liable to some forced confinement." Mme. Steinheil was imprisoned two

years before she was acquitted. "Aquarians usually marry artists or actors or musicians." Steinheil was an artist of great reputation. "A death often affects the native of the Aquarian ascendent. Mme. Steinheil was tortured with the memory of TWO deaths.

One notices at once the important position of Saturn, the ruler of the rising sign. Situated as it is in the mid-heavens and afflicted by the opposition of the Moon, it suggests unenviable notoriety and scandal. Astrology turns the X-ray of truth upon a life and in the nativity of Mme. Steinheil we have an interesting example of the wisdom of the stars. Astrology comes especially under Saturn and Saturn is the planet of JUSTICE. Here we find the native reaping the sowings of the past.

"Thou camest not to thy place by accident,
It was the very place meant for thee."

Five planets rising in Aries is a stillium of unusual influence and in the history of Mme. Steinheil's life we note how wonderfully she vibrated the Aries characteristics. Impulsive, excessive, explosive, extravagant, with a reckless, warlike disposition, she radiated a magnetic force which gave her a peculiar charm. Her special mission in life seemed to be to arouse others into action. Her utter absence of affectation, saying and doing the most unexpected things, combined with a nature that knew no restraints, made her a striking figure in French Life.

Mme. Steinheil's strong, original intellect, her dislike of all restraint, all conventions and the frequency with which she ignored all moral ties are plainly seen in the position of Uranus in the fifth house strongly aspected by the square of Mercury and Neptune. Mme. Steinheil was not a wise woman but she was a very versatile one and marvelously clever in many ways, at times almost a genius. (Three signs ruling the first house.) Her originality, the power to express herself in the most enthusiastic manner and the ability to carry out well laid plans came from the signs influencing the first house, the house of personality. The psychic conditions affecting her nature are strangely emphasized by Mercury in conjunction with Neptune both in square to



Uranus. The Sun in Aries combined with an Aquarian ascendent gave her an electro-magnetic fluid so powerful that she controlled all who came under her influence. It was a curious fact that all who knew Mme. Steinheil during her confinement at St. Lazare prison, from the Protestant pastor, M. Arbour, down to the most menial server, all believed her innocent of the terrible charge of murdering her husband.

All the planets except the malefic Saturn were under the earth at the time of her birth, making her progress in life the result of her own energy. Mme. Steinheil created her own opportunities. With her strong personality she was able to sway, by well chosen and convincing arguments all those who came under her influence. She hypnotized Paris by the thrilling duel she fought with the presiding magistrate of the Assize Court and it is not an exaggeration to describe the trial as a duel because M. de Valles seemed less a judge than the mouthpiece for the prosecution. He seemed to concentrate all his energy and ability upon the task of proving Mme. Steinheil guilty. His attitude was so unmistakably antagonistic at one time during the trial that the prisoner in uncontrollable anguish and indignation cried,

"Cannot you hold the scales of Justice evenly balanced?"

From the beginning to the end of the trial, Mme. Steinheil was dramatic and sensational, carrying the jury by sheer magnetic force and passion. Experienced court reporters in France considered her the most consummate actress who had ever appeared before the bar of justice while the dramatic critics believed she might have been a world famous tragedienne, conditions plainly seen in her interesting chart.

An Adept, one of the great Masters of Wisdom, alone can see to what point of evolution this soul has progressed. Mme. Steinheil has sinned, she has, too, been crucified on the Cross of Matter. The Great Master understands all the difficulties, all the sorrow and all the helplessness of this soul struggling with the weight of the past, but nothing can alter Divine Law, or change the system which has governed the Universe from the beginning, and so Mme. Steinheil must work out her own redemption. If this great event of her life has stirred into action a wider consciousness, has given her a glimpse of higher realities, then she has learned that by the way of the Cross—the Light of the Veiled Glory shines.

Maxims to Remember

The following alphabetical list of maxims is well worth reading and committing to memory, and after knowing read them over every evening to see how many you broke during the day.

Attend carefully to the smallest details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battle manfully.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind from evil thoughts.
Lie not for any consideration.
Make few acquaintances.

Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect your parents and their counsels.
Sacrifice money rather than principle.
Touch not intoxicating drinks.
Use leisure time for improvements.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
'Xtend a kindly salutation to all.
Yield not to discouragement.
Zealously labor for the right.





H. Spencer Lewis, F. R. C.

Grand Master and Imperator in U. S. A.
Respected Legate of the Order in France
Illustrious Brother of the Illuminati of the World.
Dignitaire Supreme en Amerique.



H. Spencer Lewis, F. R. C.



HOSE interested in the study of the workings of planetary influences will find much food for thought in the natal map of our Most Worshipful Grand Master General H. Spencer Lewis.

His entire life seems to have been along the very grooves which are so well defined. His present position in life, his attainment in the predestined fields of endeavor and his achievements for this country in bringing to it the Order of Rosae Crucis, are undoubtedly the results of the evolution of his Soul through previous cycles of preparation and of planetary guidance and development here.

Our Imperator was born on November 25th (Sunday), 1883 at 12:38 noon in the little town of Frenchtown, N. J. He is of Welsh extraction on his Father's side, his ancestors having a long line beginning with Sir Robert Lewis who came to this country from Wales and of whom Merriweather Lewis, former Vice-President of the United States was also a descendant. On his Mother's side he is of German extraction. His religion is Methodism.

He was educated in New York Institutions and early in life began his study of the various sciences and arts. It is told of him how many years ago, while President of the New York Institute for Psychical Research, there came before him a man who desired membership. In passing upon the question our Master found that the man was his former public school teacher. The teacher volunteered the information that while a boy at school our Master was more interested in laws of psychology and the principles of biology than he was in SIMPLE FRACTIONS. And such did seem the trend of his mind when only 15 years of age, for at that age he was devoted to the study of the laws underlying the principles of photography and had constructed an unusually efficient camera and had perfected the chemistry of photography to such an extent that he made very important discoveries

relating to the laws of the vibrations of colors.

Before he was twenty-one years of age, our Master was editor of the two leading occult journals of this country and was elected Chairman of the Lewis Commission appointed by twelve scientific organizations to investigate the so-called psychic manifestations becoming so prevalent at that time in various cities. This Commission later exposed considerable fraud in such work and was instrumental in ending the charlatanism being perpetrated under the name of spiritualism. His success in this commission resulted in his election to the Presidency of the American Psycho-Legal Society the purpose of which was to investigate and prosecute all pretenders to unusual psychic abilities.

From childhood our Master has seemed to be a prolific writer on deep and unusual subjects, having the rare ability to so analyze and present the laws and principles of science that they become interesting to the lay mind. He insists that his peculiar insight, his seeming familiarity with the ancient and more modern sciences, is due to experiences in some previous incarnation. His writings, which have been published in many publications and reference books, certainly indicate a most unusual knowledge of the laws underlying all phenomena of life.

It is not remarkable then, that even as a young man, his work should have attracted the attention of men of science—especially Rosae-crucians—in Europe. He was unanimously elected to Honorary Membership to the Societe Philomatique of Verdun, France, and to the Internaciona Ciencala Societo of Spain and the Societo di Arti e Cienci of France. In 1904 he was made a Fellow of the Franco Ecole R. C. and given the Degree of Doctor of Psychology and in the following year the same college conferred on him the title of Doctor of Philosophy and proposed him as a Dignitaire Supreme of the Rosaecrucian Order.

In this country he was likewise honored be-



cause of his editorial and general literary work and was elected President of the Publishers' Syndicate for two years and appointed American Representative of the French Federation of Editors.

But in 1909 our Master journeyed to France and England to complete his preparation for the Rosaecrucian work—which always seemed to be his goal—and he was given several honors and titles by the French R. C. Order and one by the English Order. By agreement with the Supreme Council in France and Egypt the permission—long sought by scientists and earnest philosophical students—was given unto our Master to establish the R. C. Order in America in the year 1915. Six years of preparation and study were necessary and in the month of December, 1914, the Council in France delivered to him, through many sources and many persons, various articles, papers and jewels with which to establish the Order which is now growing so rapidly here under the direct supervision and ruling of our Master.

Those who have met him know Mr. Lewis in business as a congenial, pleasant writer, with a magnetic personality and an open, honest countenance. In our Order we have learned to love and admire his many kind and considerate qualities and his sincerity and devotion to this his chosen—and predestined—work.

In passing, let it be said that in his pride and satisfaction of the work so well under way, our Master paid a deep and lasting honor to his charming wife whom all in the Grand Lodge have learned to love for her kindly help, pleasant words and sweet disposition. Our Master saw to it that Mrs. Lewis was the first to cross the Threshold of the Order in America and the first to wear the insignia. And—while Brother Lewis has three children, the youngest, Earle Cromwell was the first Rosaecrucian to be born in America and will be christened with due R. C. Ceremonies in the Grand Lodge during the year.

Berzelius' Electro-Chemical Elements

According to Berzelius each element has a different key-note, represented by color, and the solar spectrum divided into four octaves each, of the positive and the negative "pull." The relation between all these elements is such that those of the two extremes will separate any of the intervening elements when arranged in a compound. The names of the valencies, or combining powers, are known as the Monad, Diad, Triad, Tetrad, Pentad, Hexad and Heptad, and in colors correspond with Red, Orange, Yellow, Green, Blue, Indigo and Violet.

ELECTRO-NEGATIVE—

Oxygen	Boron	Mercury	Thorium
Sulphur	Carbon	Silver	Zirconium
Selenium	Antimony	Copper	Aluminum
Nitrogen	Tellurium	Bismuth	Didymium
Fluorine	Tantalum	Tin	Lanthanum
Chlorine	Titanium	Lead	Yttrium
Bromine	Silicon	Cadmium	Glucinum
Iodine	Hydrogen	Cobalt	Magnesium
Phosphorus	Gold	Nickel	Calcium
Arsenic	Osmium	Iron	Strontium
Chromium	Indium	Zinc	Barium
Vanadium	Platinum	Manganese	Lithium
Molybdenum	Rhodium	Uranium	Sodium
Tungsten	Palladium	Cerium	Potassium

—ELECTRO-POSITIVE



The Constitution of Matter

By "CONSTANTIA"

WE read with interest in the New York Evening Journal an article entitled "Great Mysteries of Nature and Science" by the well known scientist, Prof. Garrett P. Serviss, in which he says that "atoms are complex systems in which incomparably smaller particles are revolving around a center of gravity somewhat as the planets revolve around the sun" and that these atoms are "elastic, compressible, deformable entities, capable of yielding somewhat to every source of pressure which may be applied upon them."

It is pleasing to have such words from the learned doctor, and more so that our University laboratories are aware of a fact known to Rosae Crucians for many long years. Probably in years to come some one will discover the fact that the electrons are in similar relation to the atom as the atom is to the molecule. The diameter of an electron can not be considered less than one ten-millionth part of an inch and probably even only one-tenth of that small dimension. The known kinds of elementary electrons differ in weight and heat capacity. They are always in motion, even when they form part of a "solid" mass, the rate of motion regulated by the specific gravity and temperature of the atom. If we consider that an atom of free hydrogen in ordinary temperature moves at the rate of one mile per second and performs about fifty thousand vibrations, we realize the impossibility of seeing the same, even if a microscope could be perfected to many times its present magnifying power. So even if we can prove some things we must judge the character of the atom by inference and theory.

This is the reason "science" is so slow to admit anything even though it has been forced to admit the existence of a "thought" and of "electricity."

Helmholtz holds the theory that the atom is

simply a whorl in an ether which pervades all space, and which must be supposed to be a perfectly elastic entity, like a jelly, though having no weight, and being in reality the only imponderable substance in nature. Would it be too much to expect science be able to understand that this ether consists of atoms of a lighter or more clarified material than that which we are used to work with?

This ether is the medium which transmits vibrations from the constituent particles of one mass to those of another. Sir Isaac Newton believed in the existence of some medium pervading space, but the formation of well defined ideas in regard to its character dates from a later period.

Two or more atoms form a molecule, and probably this is the smallest division of matter of which we have the right to speak as though we knew something definite. The molecules of one element consisting of atoms differently grouped exhibit diverse properties, as oxygen and ozone, the diamond and charcoal. The molecules of different elements combine to form most of the substances with which we are familiar, from the combination of oxygen and hydrogen to form water up to some of the organic molecules which contain several hundred elementary molecules, while a few of the substances known to us, such as gold and silver, are simple elements.

The action of Nature may be defined as an incessant play of combination and dissociation, attraction and repulsion, between different molecules of different orders, with attendant results, and these changes involve variations of temperature and rate of vibration. If we consider that each electron and atom has its own limits of temperature outside of which it does not act, we draw the conclusion that the different sets of molecules are attuned to each other, as the musical vibrations for certain intervals of tone produce what is called harmony.



Nature and Numbers

By Hachuep

"Ancient" of the Order in America

The Primary Numbers



IN the January issue the writer made the statement that the sum of the primary members was seven, and the question has been asked, "what are the primary numbers?"

The word "primary" I use to convey the idea of self-existence or first cause. Motion is a mathematical process because motion is numerical, and the operation of number is motion. Motion results in form, as form results from motion. Form is a mathematical sequence. Concrete forms are symbols and symbols are concrete forms. Symbols, therefore, represents concrete numbers. A series of such numbers form a numerical scale by which all things may be measured and determined.

The Infinite Cosmos comprises all that exists and the unit thereof is signified by Fig. 1 (I). It is not the basis of all numbers, but the Unit of Cosmic Existence, symbolizing Being.

There are in nature two forces producing an equilibrium, a duality, distinct and unseparably as manifested in sex, the attracting and repelling conditions of the Law of Life, and the polarities of substance. This cause we signify by Fig. 2 (+), and this 2 can not be a condition if the 1 or two ones, but a distinct and individual power of Cosmic Motion, symbolizing Life. Cosmic Life is self-existent, infinite and eternal and Fig. 2 or the + is symbolizing the life action, or equilibrium.

Three is the result of the union of 1 and 2, and it exists and lives through the joining of the existing 1 and the living 2, and symbolizes that which is created or made (). Three is therefore the number of creation. The trinity of God means creation through Cosmic Existence and Motion. It represents the Inherent Divinity of the Infinite Cosmos.

The operation of the human mind is logically as follows: Affirmation, negation, discussion

and solution. The discussion reconciles the affirmation with the negation by making the one necessary to the other.

Two affirmations make necessary two corresponding negations. I say Existence is, and mean nothingness is not. I say Motion is, and mean immobility is not. Every number represents a principle of cosmic law and to measure anything is to determine its unknown number or analogy by known numbers. Perfect analogy and correspondence reveals a third primary number, self-existent and creative.

Four represents the angles of the square \square , and is in the same relation to 2 as 2 is to 1. It is the sum of the cardinal points of the Zodiac, showing the yes and no of Light in east and west, and the yes and no of Heat in the south and north. It is the number of the absolute infinitudes of Time, Space, Matter and Law, the squared Cosmic basis of all truth.

In almost all languages the name of God is in four letters and in Hebrew, one of the most scientific languages constructed, we find (Yod, He, Vou, He) three forces and one repeated, indicating the triangle forces squared into one perfect whole, constituting the first body, which is a cube, a whole in itself.

We, therefore, regard figures 1, 2 and 4 as primary numbers, as numbers of first cause, and the numbers 3, 5, 6, 7, 8 and 9 as created numbers, made through combination of the forces of the primary numbers.

As the primary numbers 1 and 2 create 3, so the primary numbers 4 and 1 create 5, and 2 and 4 create 6, so all the primary numbers 1, 2 and 4 create 7—the number of Potency.

The word permutation in occult calculation means to multiply all figures of which the number consists. The permutation of 7 is therefore: $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5,040$; or $10 \times 9 \times 8 \times 7 = 5,040$.



The Authentic and Complete History of the Ancient and Mystical Order Rosea Crucis

(Continued From January)

Compiled by H. Spencer Lewis, F. R. C. Grand Master General and
Imperator of the Order in the United States



AMONG the very earliest of the philosophers who were Officers of Rosaecrucian Lodges, or who contributed to the Rosaecrucian philosophy were: the fellow-workers of Hermes—Mena, Busiris, Simandius, Sesostris, Miris, Sethon, Amasis, Adfar Alexandrinus, and King Calid.

Then there was "Maria Hebraeae," a Hebrew woman supposed to have been Miriam, a sister of Moses.

But after the going of Pythagoras to Italy many came from Greece and other lands to be initiated in Egypt and from there returned to their native lands or elsewhere to establish Lodges and become Masters and Officers therein.

Most of these—whose names are listed below, published during their lifetime one or more works or papers dealing with various principles of the Rosaecrucian philosophy or science.

Some of these writings were kept secret—others were written for public reading with the true doctrines carefully veiled. In order that the Rosaecrucian students may study such writings as are extant to-day these Rosaecrucian philosophers' names are given and sometimes the name or title of their work which is especially recommended.

Solon, 640 to 550 B. C.

Anaximander of Miletus, 610 to 540 B. C.

Anaximenes of Miletus, 520 B. C.

Heraclitus of Ephesus, 520 B. C.

Parmenides, born 515 B. C.

Empedocles of Agrigentum, 500 B. C.

Democritus of Thrace, 460 B. C.

Socrates of Athens, 470 B. C.

Euclides of Negara, 399 B. C.

Plato of Athens, 428 to 347 B. C.

Aristotle of Thrace, 385 to 322 B. C.

(Read: "De Anima," the "Metaphysica" and the "Quinta Essentia.")

Epicurus of Athens, 341 to 270 B. C.

Metrodorus, Hermarchus, Colotes, Leonteus and his wife Themista, and Leontium, all of whom were pupils of Epicurus in his R. C. Lodge in Athens in 306 to 301 B. C.

Philo, 110 B. C.

Antiochus of Ascalon, 100 B. C.

Cicero, 79 B. C.

Nigidius Figulus, 70 B. C.

Seneca, 70 B. C.

THE CHRISTIAN PERIOD

After these came philosophers from the Christian period beginning a new line of writers.

From this time on the work spread very rapidly throughout many lands and only a brief list of the most prominent Rosaecrucians can be given. The following not only contributed interesting writings to the R. C. literature, but were either masters of various Lodges or assisted in bringing the Order into their respective countries.

Geber (or Yber) of Haman in the 8th century A. D.

(Read: "Fragmentum de Triangulis Sphaericis" and "The Sum of Perfection or THE PERFECT MAGISTRY.")

Rhasis (or Razi) an Arabian, born in 850 A. D.

(Wrote many treatises on planetary correspondences and alchemy.)

Alfarabi, of Farab, Asia Minor, born about 910 A. D.

(He compiled the first Encyclopædia of R. C. science and arts.)

Avicenna (or Ebn Sina) of Bacara, Persia, born about 980 A. D.

(Read: "Tractatulus Alchemiae.")



- Morien of Rome (who after his Initiation in the Order in Egypt remained there as the chief Alchemist for 49 years). Born about 1120 A. D.
(Read: "Liber de Compositione Alchemiae," published under the auspices of the Rosae-crucian Order in France.)
- Albertus Magnus of Subia, born in 1205 A. D.
(Read: "Secretum Secretorum.")
- Thomas Aquinas (St. Thomas) of Italy.
(Read: "Thesaurus Alchemiae.")
- Roger Bacon of England, born 1214 A. D.
(Read: "Book of Six Sciences," and others.)
- Alain de Lisle.
(Read: "Dicta de Lapide Philosophico.")
- Raymond Lully of Spain, born 1229.
(Read: "Clavicula, or the Little Key." He wrote over 400 R. C. treatises.)
- Arnold de Villanova, of Montpellier, France. Born 1245.
(Read: "Rosarium Philosophorum.")
- Jean de Meung of France, born 1250.
(Read: "Romans de la Rose.")
- Ferarius, The Italian Monk, born in Italy 1303.
(Read: "Thesaurus Philosophiae.")
- Nicholas Flamel, born at Pontoise, France, 1330.
(Read: "Tresor de Philosophie.")
- Peter Bono of Lombardi, born 1330.
(Read: "Margarita Pretiosa.")
- Johannes de Rupecissa, born 1336.
(Read: "The Book of Light.")
- Basil Valentine, of Mayence.
(Read: "Currus Triumphalis Antimonii.")
- Isaac, of Holland.
(Read: "Opera Minerali.")
- Bernardi Trevisan of Padua, born 1406.
(Read: "La Philosophie Naturelle des Metaux.")
- John Fontaine, of France.
(Read: "Aux Amoureux de Science," a poem.)
- Thomas Norton of Briseto, died in 1477.
(Read: "Ordinall of Alchemy.")
- Thomas Dalton, of England.
- Sir George Ripley, died 1490.
(Read: "Twelve Gates of Alchemy.")
- Picus de Mirandola (John Picus, Earl of Mirandola, born February 24, 1463.
(Read: "De Auro.")
- Philippus A. T. Bombas Von Hohenheim (known in the Order as "Paracelsus"), born 1493 in Switzerland.
(Read: "Kabbalah of the Spiritual, Astral and Material Worlds.")
- Johann Trithemius.
- Denis Zachaire of Guienne, born 1510.
(Read: "Opusculum Chemicum.")
- Berigard of Pisa (Claude Berigard), 1614.
(Read: "Circulus Pisanus.")
- Thomas Charnack, of Isle of Thanet, born 1524.
(Read: "Breviary of Philosophy," and "Enigma of Alchemy.")
- Giovanni Braaccresco of Brescia, 1580.
(Read: "Legno della Vita.")
- Leonardi Fioravanti of Italy, 1571.
(Read: "Summary of the Arcana of Medicine, Surgery and Alchemy.")
- John Dee (or Dr. Dee).
(Read: "Diary of Dr. Dee.")
- Sir Edward Kelly (or Talbot) of Worcester, born 1555.
(Read: "Theatrum Chemicum Britannicum.")
- Dr. Nicholas Barnaud and Thaddeus de Hozek, Imperial Physician at Prague, 1585.
- Henry Khunrath of Saxony, born 1560. Established first Rosaecrucian Library in Germany.
(Read: "Amphitheatrum Sapientiae.")
- Michael Maier, Grand Master of the R. C. Order in Germany for many years. Born in Holstein, 1567, died 1622.
(Read: "Revelatam de Fraternitate Rosae Crucis.")
- Jacob Böhme of Old Seidenberg, born 1575.
(Read: "True Principles," and "Mysterium Magnum.") Böhme's books are especially recommended to all Rosaecrucians. They contain many R. C. Keys.
- J. B. Van Helmot, of Boise le Duc, born 1557.
(Read: "De Vita Eterna.")
- Dr. (Ralph) Butler of England, 1557.
- Jean d'Espagnet.
(Read: "Arcanum Philosophiae Hermeticae," also known as "Canons of Espagnet.")
- Alexander Sethon of Scotland (known as "Sethonius," born in Molier.
- Michael Sendevogius of Moravia, born 1566.
(Read: "New Light of Alchemy.")
- Gusenhover of Strasburg, 1603.
- "Baron Chaos" (Busardier) of Prague, 1648.
- Albert Belin, (Benedictine) of Besancow, born 1610.
(Read: "Adventures of an Unknown Philosopher.")
- Eirenaeus Philalethes of England, born 1623.
(Read: "Fame and Confession of the Fraternity R. C.," also "Euphrates, or the Waters of the East.")



Thomas Vaughan of England, (a Welshman), born 1621, died 1665. He translated the "Fama" into English for the English R. C. Order and was commissioned to bring to America in 1660 the Rosaecrucian "stone" to deposit in the soil of the United States which was done in the heart of one of the principal Eastern cities, known to the American Order. The "Stone" will play an important part in the American R. C. Work in the future.

(Read: "Lumen de Lumine.")

Pierre Jean Fabre of Montpellier, Grand Master in France from 1610 to 1620.

(Read: "Alchimista Christianus.")

Dr. John Frederick Helvetius of Amsterdam, Grand Master in 1667.

Guiseppi Francesco Borri (Chevalier), born in Milan 1627.

(Read: "The Key to the Cabinet.")

John Heydon of England. He translated the famous "Atlantis" into the Rosaecrucian story intended by Francis Bacon, who was also a Master in the Order.

(Read: "Atlantis," and "Rosae Crucian Infalible Axiomata.")

Delisle, of Provence, 1710.

John Herman Oberreit of Switzerland, born in 1725.

(Read: "La Connexion Originnaire des Esprits.")

"Count Cagliastro" of Sicily, (Joseph Balsamo), born 1743. He was Initiated in the Temples in Egypt, but when he found, upon his stay in France that he could not found an Official Lodge of his own in France, he became a "heretic" of the Order and violated his oaths, finally dropping below the level of honesty and decency, and was Excommunicated from the Order throughout the World.

With this list of prominent Rosaecrucians the first part of this history is completed.

The second part will deal with the establishment of the Order in France, Germany, and England, making plain the real facts concerning the supposed original establishment of Rosenkreutz or Rosencrans in Germany.

(To be continued)

THE ORIGIN OF WINE.

AN Old Legend

Once upon a time Mr. Satan was out walking, and in a beautiful valley he came across Mr. Bacchus, who was busy planting a vineyard.

"Good morning, Mr. Bacchus," Satan said, "what are you doing there?"

"Planting grapevines," Bacchus answered.

"What are grapevines good for?" Satan questioned.

"They produce a delicious berry that is enjoyable to eat," explained Bacchus, "the juice of which can be pressed out and is refreshing as a beverage."

"Ah, indeed!" said the demon, "that must be superb. Let us both work at it, and probably we can produce something worth while."

Bacchus had no objection and both cultivated a fine vineyard. As the grapes appeared Satan gazed at them with delight and suggested that they be consecrated for the use of mankind, who should know the original planters. They agreed to supply two articles each for the consecration ceremony.

Bacchus brought a lamb, which he killed, and sprinkled the flowing blood over the grapes. He likewise brought a roaring lion, which he stabbed, and sprinkled the blood over the grapes.

Satan then brought a chattering ape and a grunting swine. Slaughtering both he concluded the ceremony by sprinkling the blood of each over the grapes.

Mankind has since used the grapes as directed and the result has always been, that if we drink the first glass it leaves us innocent; the second will embolden us, like a lion; the third glass makes us open the tongue and chatter like a monkey; and the fourth glass brings the swine to the surface.

A recent study of the Application Blanks filed by those who have been admitted into the Order shows that 19 different fraternal or secret societies are represented, also twelve religious organizations and six societies of different natures. The members represent every religious denomination, every professional occupation, fourteen trades and twenty lines of business. Thirteen nationalities and six languages are also represented.



America's First Inhabitants

By Victoria Musser, 3rd R. C.



THAT the Ohio Valley was once inhabited by an aboriginal race of men, there is permanent and undeniable evidence at every hand. In the valley of every river; on the summit of steep hills; in bottom lands subject to overflow; on every terrace bordering on a stream; on plateaus and uplands where there is cultivateable land, an ample supply of water or a good point of observation, the Mound Builder has left his mark.

In the State of Ohio alone there are 10,000 pyramids of earth or stone built by this primeval race of Americans. The mounds vary in size from those reduced by farming operations to hardly perceptible proportions to those of 20 feet elevation with a base of one hundred to two hundred feet in diameter. These are the average dimensions and do not include such extraordinary monuments as that at Miamisburg with an altitude of 65 feet or the Grave Creek Mound in West Virginia which is two feet higher.

The majority are built of earth only; a few of stone and some of both materials. The shape is usually that of a cone or half sphere but they vary greatly and in Wisconsin they are found resembling the shapes of birds and animals. They are found in groups—singly—and in groups surrounded by an earth wall. There has been a more or less definite classification of the mounds made according to the uses which they appear to have served.

The first type is the altar mound which is found within or in the immediate vicinity of enclosures. They are stratified or built of layers of different kinds of earth or sand and contain altars of burned clay or stone which were used as places of sacrifice. The altars were never over 20 inches high, symmetrical in shape but not of uniform shape or size and the dimensions were about 5 to 8 feet across. Ashes were usually found in the altar. Many relics such as beads, arrowheads, pipes, ornaments

and occasionally human bones were found. There is no evidence of human sacrifice, as cremation and indifference to the disposition of bodies would account for the charred bones found in the altar mounds.

THE TEMPLE MOUNDS occur usually within the enclosure surrounding a group; possess great regularity of form and contain neither altar nor human bones. They were the sacred places for the performance of religious rites and ceremonies. The sites of these structures were in some way connected with the beliefs of the builders.

THE SEPULCHRAL MOUNDS stand remote from the enclosures in groups or singly. They are not stratified—contain human bones and were probably the burial places and monuments of the race.

The Fourth Class seems to include mounds of observation, those which had a double purpose and many for which the purpose is not evident.

In exploring a mound near Newark, Ohio, which was 20 feet high and 500 feet in circumference the discoveries show it to have been used as a sepulcher. A vault 8 by 12 feet, 7 feet deep was found which had been dug before the building of the mound was commenced. Along each side and across the end of the vault upright timbers had been placed which supported timbers laid across the vault as a ceiling. These timbers were covered with unhewn stone common to the neighborhood. In the vault were two human skeletons—one of which was surrounded by numerous ornaments and utensils such as shell plates, beads, arrow heads and axes.

In sinking a second shaft into the mound some distance above the first a similar vault was found enclosing a skeleton which had been decorated by a profusion of beads, copper rings and plates of mica. In digging a horizontal



tunnel through the mound numerous masses composed of charcoal and burnt human bones were found and in enlarging the first discovered vault ten more skeletons were found surrounding the principal one. These facts would seem to show that the principal occupant of the tomb was a personage of high degree. In other mounds bones of animals were also found surrounding the human remains.

As to the customs, habits and civilization possessed by the mound builder we have only the relics found in his tombs and mounds by which to judge, as he left no writings of any kind. The implements and utensils he used were those of the stone and bronze ages and although the ornamentation of these shows a finer and more advanced state than those of the bronze age found in Britain and Switzerland they still cannot be placed later than that period.

The Mound Builders made mortars and pestles for grinding flour from greenstone and quartz. Their knives, arrow and spear heads were made of copper hammered into shape and a few copper chisels and plates show marks of having been cast. Their clay water jugs, kettles, pipes, cups and sepulchral urns they ornamented with curved lines and fret work and the latter often rested on legs (work of the bronze age found elsewhere contained no curved lines). They also moulded images and vessels in the form of birds, quadrupeds and

even humans. Their water jugs were unglazed for keeping the contents cool as is done in warm climates and their ornaments at times represented birds and animals peculiar to the tropics, such as the Manatee and Toucan.

They carried on surface mining of copper, and manufactured cloth which was perfectly woven with a warp and woof.

The origin of the Mound Builder still remains a question to those unfamiliar with the Rosaecrucian Teachings. The date of his leaving the Ohio Valley is variously put from 6,000 to 2,000 years ago. Various tribes of Indians are named as their descendants such as the Toltecs and Mayas of Mexico,—a tribe of Brazil and the Chahtas of Georgia. All of these tribes built mounds over their dead. The Iroquois built mounds over dead killed in battle and have a tradition that the Ohio mounds are monuments of a great victory over the Cherokees.

The Natchez Indians also built mounds for the dwellings of their chiefs as well as altar mounds in which a perpetual fire was kept burning.

The evidence, however, when examined in the light of the R. C. teachings shows conclusively that the Mound Builders were in no way connected with our North American Indians and that if we are ever to trace them definitely we must look to the south—toward Mexico.

ISN'T IT QUEER?

That some people rely on faith and prayer as a means of curing ills brought on by late hours, impure food, and physical excesses, instead of removing their cause.

That while all people have a horror of disease, they are so long in finding out that the only sure way of avoiding disease is by keeping every organ of the body perfectly well.



The Truth in Verse

By Ella Wheeler Wilcox

Note.—Mrs. Wilcox, who is an Honorary Member of the Grand Lodge, selected the three following poems from her writings especially for this issue of "The American Rosae Crucis." They represent some of the philosophical principles of Rosae Crucianism.

A QUERY

From Poems of Power

I often think, and thinking laugh,
Of some good folks of worth
(Indeed, they number fully half
Of all the souls of earth),
Who, when they reach their heaven at last
The goal of all their labors,
Will stand dumbfounded and aghast
To find who are their neighbors.
And when along the heavenly route
Some smiling Jew is seen,
Some turbaned Hindoo all devout,
Some heretic serene,
Then will these good folks pause and say
Their creed was wrong, I wonder,
Or will they think that in some way
'Tis God, who made the blunder?

YOU WILL BE WHAT YOU WILL TO BE

From Poems of Power.

You will be what you will to be;
Let failure find its false content
In that poor word "environment,"
But spirit scorns it, and is free.

It masters time, it conquers space,
It cowers that boastful trickster Chance
And bids the tyrant Circumstance
Uncrown and fill a servant's place.

The human Will, that force unseen,
The offspring of a deathless Soul,
Can hew the way to any goal,
Though walls of granite intervene.

Be not impatient in delay,
But wait as one who understands;
When spirit rises and commands,
The gods are ready to obey.

The river seeking for the sea
Confronts the dam and precipice,
Yet knows it cannot fail or miss;
**YOU WILL BE WHAT YOU WILL TO
BE!**

MISTAKES

From Poems of Power.

God sent us here to make mistakes,
To strive, to fail, to re-begin;
To taste the tempting fruit of sin,
And find what bitter food it makes.

To miss the path, to go astray,
To wonder blindly in the night;
But searching, praying for the light,
Until at last we find the way.

And looking back upon the past
We know we needed all the strain
Of fear and doubt and strife and pain
To make us value peace, at last.

Who fails, finds later triumph sweet,
Who stumbles once, walks then with care,
And knows the place to cry "Beware"
To other unaccustomed feet.

Through strife the slumbering soul awakes,
We learn on error's troubled route
The truths we could not prize without
The sorrow of our sad mistakes.



The Burden of the Cross

(A Rosaecrucian Exhortation of the Middle Ages)

Translated by "Profundis," Ill.

WHOSOEVER now willingly hear the word of the Cross and follow it shall not fear the hearing of eternal damnation. This sign of the Cross shall be in heaven when the Lord cometh to Judgment.

Why fearest thou then to take up the cross which leadeth to a kingdom? In the Cross is health, in the Cross is life, in the Cross is protection from enemies, in the Cross is heavenly sweetness, in the Cross strength of mind, in the Cross joy of spirit, in the Cross the height of virtue, in the Cross perfection of holiness. There is no health of the soul, no hope of eternal life, save in the Cross.

Behold everything dependeth upon the Cross, and everything lieth in dying, and there is none other way unto life and to true inward peace, except the way of the Cross and of daily mortification. Go where thou wilt, seek whatsoever thou wilt, and thou shalt find no higher way above nor safer way below, than the way of the Cross. Dispose and order all things according to thine own will and judgment, and thou shalt ever find something to suffer either willingly or unwillingly, and thus thou shalt ever find thy cross. For thou shalt either feel pain of body, or tribulation of spirit within thy soul.

Sometimes thou wilt be forsaken of God, sometimes thou wilt be tried by thy neighbor, and, which is more, thou wilt often be wearisome to thyself. And still thou canst not be delivered nor eased by any remedy or consolation, but must bear so long as God will. For God will have thee learn to suffer tribulation without consolation, and to submit thyself fully to it, and by tribulation be made more humble.

No man understandeth the Passion of Christ in his heart so well as he who hath had somewhat of the like suffering himself. The Cross, therefore, is always ready and everywhere waiteth for thee. Thou canst not flee from it whithersoever thou hurriest, for whithersoever thou comest, thou bearest thyself with thee, and shalt ever find thyself. Turn thee above, turn thee below, turn thee without, turn thee within, and in them all thou shalt find the Cross; and needful is it that thou everywhere possess patience if thou wilt have internal peace and gain the everlasting crown.

If thou willingly bear the Cross it will bear thee, and will bring thee to the end which thou seekest, though it shall not be here. If thou bear it unwillingly, thou makest a burden for thyself, and greatly increaseth thy load, and yet thou must bear it. If thou cast away one cross, without doubt thou shalt find another, and perchance a heavier.

But yet the man who is thus in so many wise afflicted, is not without refreshment of consolation, because he feeleth abundant fruit to be growing within him out of the bearing of his Cross. For whilst he willingly submitteth himself to it, every burden of tribulation is turned into an assurance of divine comfort, and the more the flesh is wasted by affliction, the more is the spirit strengthened mightily by inward grace. And oftentimes so greatly is he comforted by the desire for tribulation and adversity, through love of conformity to the Cross, that he would not be without sorrow and tribulation; for he believeth that he shall be the more acceptable to God, the more and the heavier burdens he is able to bear for the sake of his Brothers and Sisters.



Work of the Order

NEWS OF THE GRAND LODGE.



At the Eleventh Lateran Assembly of the American Supreme Council the recently adopted Constitution of the Order in America was pronounced ready for submission to the Brothers and Sisters of the various Lodges. In its new form the Constitution remains as complete, as thorough and as illuminating as the ancient form. The spirit of the original has been retained and many of the idiosyncrasies of the laws pertaining to the maintenance of the Order remain. On the whole, the work of translating, revising and adopting has been well done and for the first time the COMPLETE Constitution of the Order, as adopted by the Supreme Councils of the World in 482 B. C., is in form to be read in English by Rosaecrucians in this country.

Plans are being considered again for a permanent Headquarter in New York City, in which to house the American Rosaecrucian Library, the Grand Lodge, the National Executive Offices, the R. C. Laboratories and possibly the R. C. College. The difficulty seems to be in the matter of location. A large building is necessary and this must be conveniently located to all means of transit. It is hoped that by the beginning of the R. C. New Year on March 21, a place will have been found and made ready for the Annual Dinner and appointment of new Officers.

On Thursday evening, January 13th, the Initiation of the Third Degree Members occurred in the Grand Lodge Temple. Naturally, this is the first time in the history of the United States that this ceremony was ever held in this country. It will always be remembered as a memorable occasion. It marks an epoch not only in the history of the Order in America, but in the development of the American ideals and principles.

Sister Guardian Pearl Hogin of the Grand Lodge visited the Pittsburgh State Lodge in an official capacity and assisted at its Opening Convocation on January 17th. She was given

a very cordial welcome and found the same enthusiasm on the part of the Brothers and Sisters for the work there as we have found here in New York. Sister Hogin was greatly tempted to prolong her visit there with the sisters and brothers.

New members will be Initiated into the First Degree of the Grand Lodge in February.

PITTSBURGH STATE LODGE.

Initial Convocation.

On Monday evening, January 17, 1916, the Pittsburgh State Lodge A. M. O. R. C. had its official opening. In its report we are pleased to note that about 80 crossed the threshold during the evening and became Initiated Members of the Order.

The ceremony was very impressive. The State Master, Mr. William B. Hodby conducted the Convocation and Initiations, assisted by his able staff of officers.

One of the pretty innovations of the evening was the donation of 100 beautiful red roses, one of which was handed to each Initiate passing across the Threshold.

Sister Guardian Hogin of the Grand Lodge in New York was the Official Representative at the Convocation, and she reports that the Brothers and Sisters of the Pittsburgh State Lodge are bound together in sincere and reverential devotion to the work of the Order, having the determination to make their Lodge the finest State Lodge in the country. Every indication is given, she says, that each member realizes the importance, the value and the privilege of having the Order established in the State of Pennsylvania and deep appreciation is felt for the Charter which the Supreme Council granted to them and their Officers.

The State Master, his Officers and the Organizer are to be congratulated on the success of the work in Pittsburgh and we extend to them our good wishes and hope to report great work from this Lodge in successive issues of this magazine.

(State Secretary, Robert Eldridge, 204 Bissel Block, Pittsburgh, Pa.)



PHILADELPHIA LODGE.

Reports indicate excellent work on the part of those who are engaged in organizing a Lodge in Philadelphia. Many applications have been received and application for a Charter from the State Lodge in Pittsburgh is about ready. It is expected that an organization meeting will be held early in February and that by March the Initial Convocation will be held. This is truly wonderful work—in keeping with the fine work accomplished by the Pittsburgh Lodge under whose Jurisdiction the Philadelphia Lodge will operate.

Those living within the environs of Philadelphia and who are interested in this work should communicate with Mrs. Victoria Musser, Secretary Pro-tem, 4614 Ludlow Street, Philadelphia.

BOSTON LODGE.

Plans are under way for a Lodge in Boston, Mass. This city is virtually alive with students of the ancient philosophies and the feeling toward Rosaecrucianism is very encouraging throughout the city. Many years ago—perhaps fifty—there was an attempt to organize a Lodge of this Order in Boston, but the permission and assistance of the foreign Councils could not be secured and the work was dropped. Those now interested should communicate with our Secretary General, Mr. Thor Kiimalehto, 80 Fifth Avenue, New York, who will put them in touch with the Boston organizer.

OTHER LODGES.

Lodges are being planned in many other States and cities. Those living in any city, interested in our work and desirous of knowing more about it, are invited to write to any of the Officers for further particulars and literature.

The Metropolitan Museum of History in New York City contains a number of rooms devoted exclusively to an exhibit of the art and antiquities of Egypt. Among them are many objects distinctly Rosaecrucian and worthy of minute study.

If you are pleased with the articles in this magazine and wish to help in the good work of spreading knowledge and power, send in your subscription to-day. If you are already a subscriber, secure the subscription of a friend. Subscriptions are the material expressions of your appreciation and helpfulness.

American Proclamation

Number Two

As is Customary in all Rosaecrucian Jurisdictions throughout the world at this time of the year, I, Emperor of the Order in the United States, hereby proclaim that on

Tuesday, March 21st, 1916

at 1.06 A. M., Eastern U. S. Time,

the Rosaecrucian Year of 3269 will be born in America.

In accordance with an ancient decree all Masters and Brothers and Sisters shall make note of the date and fittingly celebrate it by holding the annual Lodge Banquets or "New Year R. C. Feasts" some time on Tuesday, March 21st, 1916, between the hour of Midnight and Midnight. When possible such Feast would be appropriate at the New Year hour designated above, but otherwise in the evening of that day.

At such hour the Sun will be about to enter Aries and Aries will be rising on the horizon of America.

I further proclaim this date as the Annual Election day for all Lodges and the next Regular Lodge meeting to be the time and place for the Annual Installation of Officers.

January 4, 1916.

Thor Kiimalehto
H. Spencer Lewis



Questions and Answers

(Questions which are not strictly Ritualistic, will be answered by the Editor or by competent authorities, providing the questions are of general interest.)

Q. Why is Rosaecrucianism sometimes called: "An interpretation of Christianity"?—B. J. R.

A. Perhaps because Rosaecrucianism does interpret many of the doctrines of Christianity. It cannot mean—does not mean—that Rosaecrucianism is in any way based upon the Christian religion. The statement you embody in your question, coupled with our use of the Cross as a symbol, has undoubtedly misled many.

Q. What is the attitude of Rosaecrucianism toward Catholicism?—R. A.

A. This is an old question, based on—what? Rosaecrucianism looks upon Catholicism as it does upon all religions which acknowledge the existence of God—as GOOD! But it also believes that Catholicism embodies many great, fundamental, astral truths which are not made clear to the lay-minds of its churches. That is their business, however, and not ours. We have many true and loyal Catholics in our Order to-day. There have been Catholics in the Order since the very inception of Catholicism—including one of the Popes and many monks. No, Brother, a Catholic is as dear to our hearts as a Protestant or Jew, and why not?

Q. What was the date of the establishment of the Masonic Rosaecrucian Degree in France?—X.

A. The first French Masonic R. C. Manifesto was issued in Paris in 1623. It called for a "General Assembly" of all Masons who belonged to the "Order of Roze Croix" to attend a convocation in Lyons on June 23rd, 1623, at 10 P. M. Over 700 were in attendance.

Q. Where did Cagliastro establish a Rosaecrucian Lodge?—Mento.

A. He did not! He was initiated in Egypt, but was given no permit to establish a Lodge in France as he requested. The reasons given for refusal were well founded, as were proven by his later life. However, he returned to France, evidently intent upon establishing a

questionable form of a "secret society," and proceeded to "Initiate" prominent men and women of Paris into his "Order of Egyptian Masonry." The first initiations occurred on the evening of August 7, 1785. His life and work is a black spot on the aristocracy of Paris in the 18th century. He was excommunicated from the Rosae Crucis Order by all Lodges of the world, exactly one month after he opened his immoral assemblies in Paris. He was just a black sheep, Brother, that is all.

Q. I have seen a famous Rosaecrucian quotation on "Love" in several of the Libraries in France. Can you tell me what it is?—Anne B.

A. Famous is the quotation indeed, and well worth putting in these pages. Translated it is as follows: "I find Love to be the most perfect and absolute liberty. Nothing can move Love but Love, nothing touch Love but Love, nothing restrain Love but Love. It is free from all things." It loses much of its rhythm by translating. Bear in mind, however, that this quotation has naught to do with the doctrine of "free love" which is abhorrent to all true Rosaecrucians.

Q. What is the connection between the Eagle as worn by some Masons, and the Eagle on American money and Seals?—W. F.

A. We do not like to speak for the Masons, Sister, but will speak for ourselves. Masons will be pleased to give you their version of the meaning of the Vulture in the 33° or "Rosaecrucian Degree" of Masonry. However, this will interest you and perhaps throw considerable light on a veiled symbol. The Egyptians called the sun "Aith." To them, therefore, the ETHiopians, like the Atlanteans, were "Sun Worshipers." The Eagle, according to these Egyptians, was sacred to the sun, hence they called the Eagle "AITH."

Q. Can you tell me anything about the so-called "Rosaecrucian Home" in Vienna?—H. M.

A. Your question is not as specific as it



might be. There are many Rosaecrucian buildings in the world, and two in Vienna. But the word "Home" as well as the curiosity the term has aroused in your mind indicates that you do not refer to any of the modern structures but to a great charitable building. In the 17th century a famous Rosaecrucian came to Vienna under the name of "R. C. Chaos." He came as a poor man, and rented a large though dilapidated, mansion. In a few months' time he began many repairs and spent money—gold—so lavishly, that it was claimed he made it through the use of alchemical secrets. He finally gave the mansion a new appearance, improved the grounds around it and offered it to the city as a "Home" for orphan children. He also gave the city a great fortune in gold bullion for the up-keep of the "Home." Over the doorway was later placed the Rosaecrucian Symbol, and Ferdinand III, the Roman Emperor, conferred upon him the prefix "Von" and "Hofkammer-rath." Thereafter he was known as Baron Chaos. The relics or ruins of the original "Home" are known as the "Stift" to this day.

A CIVILIZATION 11,500 YEARS AGO.

Historical data anent the nations of the Eastern Hemisphere has been plentiful and informative, and each year tourists from all sections of the world make special pilgrimages to view the wonders of Egypt, Palestine, Rome and other ancient cities and countries.

Comparatively few people realize that in Central America (Yucatan) and Mexico may be seen evidence of a highly cultured civilization that existed 11,500 years ago. Here in the depths of the forests lie hidden the ruins of the ancient races. The crumbling and awe-inspiring relics of the Mayas' monuments, show symbols of the power and culture of the scientific and intellectual attainments of the races that erected them, which have forever disappeared in the abyss of time.

Doctor A. Le Plongeon gives us much valuable information as to the origin and meaning of the hieroglyphics found on the many monuments and he has deciphered the inscriptions on the pyramid of Xochicalco, Mexico, which tells the story of the tremendous cataclysm which caused the submergence and destruction

of the "Land of Mu" together with its population of 64,000,000 human beings. He has also found that the ornaments that bedeck the walls of these buildings bear inscriptions in the Maya language, which are written in characters identically the same as those carved on the temples of Egypt, besides having the same value and meaning. Apropos of this, let us remember that Plato tells us that the priests of Egypt assured Solon, when he visited them 600 years before the Christian era, that all communications between their people and the inhabitants of the "Lands of the West" had been interrupted for 9,000 years, due to the great cataclysms, during which in one night the large island of Atlantis disappeared, submerged under the waves of the ocean.

It is, therefore, the prevailing opinion that the Egyptians are an outgrowth of the Maya civilization and that prior to the submersion of the island of Atlantis (about 11,500 years ago), the Mayax sent colonists to the remotest parts of the earth, and these colonists founded Egypt, in whose temples religious rites are practised even unto the present time identically the same as the ancient Mayax. Yucatan is now covered with well-nigh impenetrable forests. Anciently, this country, now sparsely settled, was thickly peopled by a civilized nation (judging by the numerous large cities whose ruins are scattered among the forests throughout the country and by the stupendous edifices, once the Temples of the Gods or palaces of the Kings and priests, the walls of which are covered with inscriptions, bas-reliefs and other interesting sculptures that equal the beauty of design and masterly execution of those seen in Egypt and Babylon).

This great Mayax civilization seems to have extended its power and influence throughout the world. Even to this day we may meet the name "Maya" in Europe, Asia, Africa, as well as in America, and always with the significance of wisdom and power attached to it. Wherever found, there also may be seen vestiges of the language, religion, custom and historical traditions of the people of Mayax. Many of these traditions have been recorded in the sacred books of various nations and have come to be looked upon as the primitive history of mankind.



Book Reviews

INDUSTRIAL AND VOCATIONAL EDUCATION. Universal and Self-Sustaining, by S. H. Comings, Second Edition. Boston: Christopher Publishing House.

This book is an earnest appeal for reform in our educational system. It is an appeal for practical education. It is an appeal coming from a source with practical demonstration as argument and love of your neighbor as an ideal. The keynote of this able work is that the receptivity of the brain of the child must be followed or accompanied by a corresponding activity of the hand; that labor and service is a blessing, not a curse as theology has taught, and that the "fashion of useless idleness" is an actual disgrace and danger to the growing generation. "If our present school system does not teach the 'worker to think' and the 'thinker to work,' it is time that we as a nation establish a complete system of free, self-supporting industrial schools and colleges in every part of the country."

The book is timely and we recommend it to our readers. Education must be spiritual, mental, moral,

and scientific—a squared whole; and unless the structure of man is built on these cornerstones, his temple will fall and be buried by the sand of time.

The book will be sent to any address on receipt of \$1.25.

THE LIFE AND TEACHINGS OF GIORDANO BRUNO. poet, philosopher, martyr (1549-1600). An humble offering to a noble soul, by Coulson Turnbull. Price, leather, \$1.25; cloth, \$1.00. The Gnostic Press, Box 596, San Diego, Cal.

Giordano Bruno, the wandering Italian philosopher, has rightfully earned his place in history beside Socrates and Savonarola, and we recommend this book to those who are interested in "the ever new and never old religion, that of spiritual insight." The volume is well written, giving a history of this sterling philosopher's life and a short resumé of his teachings.

The book will be sent to any address on receipt of the price.

Books Recommend for Study

<p>"THE LIFE AND DOCTRINES OF PARACELSUS," A master of the R. C. Order in 1520.</p> <p>This book contains a very readable translation of the Paracelsus doctrines which are so vital to an understanding of Rosaecrucianism.</p> <p>Bound in cloth, gilt top, \$2.50.</p>	<p>"OSRU," the History of a Soul Through Some of Its Incarnations. By Justin Sterns.</p> <p>A remarkable new book, telling the story of a soul from the time of Rameses II to the 19th century in America.</p> <p>Bound in cloth, \$1.00.</p>	<p>ROSICRUCIAN PHILOSOPHY, In Questions and Answers. By M. Heindel.</p> <p>Although this book is not an official R. C. publication, it contains much that all Rosaecrucians should know.</p> <p>Bound in cloth, \$1.15.</p>
<p>"THE FAITH OF ANCIENT EGYPT. By Sidney G. P. Coryn.</p> <p>This book shows what the ancient Pyramids were used for, what the Book of the Dead was, where the Initiations of Egypt took place, and hundreds of other facts.</p> <p>Has 34 beautiful illustrations, one of them 3 feet long.</p> <p>Bound in blue cloth, \$1.00.</p>	<p>"ZANONI," By Bulwer Lytton. The world's greatest of all Rosaecrucian stories.</p> <p>The symbolism of the Order is interestingly told in a story of love and mystery, by a Master Rosaecrucian. (Recommended by the Imperator.)</p> <p>Bound in cloth, \$1.00.</p>	<p>HORARY ASTROLOGY. By Simmonite.</p> <p>This book is excellent for the student of Astrology who wants to solve great questions of the day and delve into the mysteries of Life. Only a current Astrological Almanac is required.</p> <p>Answers nearly every question under the Sun.</p> <p>Bound in cloth, \$1.25.</p>

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