

The
American
Rosae
Crucis



March
1916

15 cents

The American Rosae Crucis

A Monthly Magazine Devoted to Science,
Philosophy and Religion. Official Organ
of Ancient and Mystical Order Rosae Crucis.

Published by

Culture Publishing Company, 70 West 87th St., New York, N. Y.

THOR KIIMALEHTO, - Business Manager
ALFRED H. SAUNDERS, - Editor-in-Chief

Associate Editors:

Wm. Hodby	Pittsburgh	Mr. Thomas Hahn.....	West Africa
Luke Bector.....	Lower Egypt	Sir William Samuel Grant.....	East Africa
Emanuel S. Camilleri.....	Upper Egypt	Jacobus Muir	Germany
Prof. C. Magala Desai.....	Bombay	Raynaud E. de Belcastle-Ligne.....	France
Chavakar Annasame Rao.....	Madras Presidency	Lady Florence Burgess.....	England
Mohamed Ismail, I.G.O.H.....	Ceylon	Mary A. Baker.....	Scotland
Sir N. Irnathellickerjo Lemindar.....	Bengal	John Jose de Macedo, Y.B.S....	Spain and Portugal
Prof. George Brown.....	New Zealand	Miss Louise Aitcheson.....	British West Indies
Miss M. Earsman.....	Australia	Miss C. Arrhenins....	Central America and Mexico
Lady Ida Brooks.....	China	Mme. Ellen Clemenston..	Panama and Costa Rica
Miss Anna Brew.....	South Africa		

THE American Rosae Crucis is published with the permission of the Publication Committee of the American Supreme Council, under patronage of Most Worshipful Grand Master General H. Spencer Lewis, F.R.C., Imperator of the Ancient and Mystical Order Rosae Crucis of United States of America. Annual subscription for the United States, Canada, and Mexico, \$1.50; single copy, 15c. Foreign countries, \$2.00. Remittances should be made by draft on New York bank or postal money order. Other remittances at sender's risk. Second class privilege applied for.

Table of Contents

	Page		
Foreword	3	Alfred H. Saunders	16
The True Key to Self-Development.....	5	The Butterfly and the Caterpillar	18
Reincarnation in Barbaric Egyptian		New Year's Greeting from Our Impera-	
Splendor	7	tor	20
First Rosaecrucian Temple in America..	9	History of the Order Rosae Crucis.....	21
The Planets' Influence on Human Life..	10	A Study of the Planets Uranus and Nep-	
The Brahman and the Three Rogues....	12	tune	26
A Rosaecrucian Temple in Egypt.....	13	Questions and Answers	30
Rosaecrucian Hymns	15	Publisher's Notes	31

Ex-Cathedra



Announcement

TO ALL LODGES AND BROTHERS AND SISTERS:

At the urgent request of so many, we have established a department to supply the necessities of the Order's work and study. You are urged to patronize this department because of the Official endorsement its recommendations and supplies have received, and because it is giving part of its income to the Grand Lodge for propaganda work.

No matter what you desire for yourself or your Lodge, communicate with us and we will forward our catalog or other literature giving you fair and unbiased opinions and advice,—and reasonable prices.

BOOKS of every kind, especially those recommended by the Imperator for student reading and which are difficult to secure outside of the Order. Many of them are very low in price and very valuable as reference books for the lecture work in each Lodge.

CHARTS and DIAGRAMS for use in the Lodge Rooms or in the Temple to illustrate the Lectures. Special prices on any size of any subject.

STATIONERY bearing the Order's imprint for Official or personal use, at very reasonable prices.

NOTE BOOKS, BLANK BOOKS, etc., for keeping record of Lectures.

LODGE EQUIPMENTS, including all Robes and parts of Robes for all Officers, Master's Surplices, hand-painted, and Master's Jewels, Candles and Candle Stands, Crosses, Chimes, Chairs, Vestal Stands, Electric Fixtures, Black Boards, Incense, Signs, etc. Everything absolutely Official under the Imperator's Seal and having the approval of the Supreme Council.

OFFICERS' RECORDS, "Black Books" in Plain and Illuminated Styles at all prices. Resolutions engrossed, Charters engrossed and seals and other signs designed and illuminated for framing or reproduction. Secretary's and Treasurer's records and filing systems, official style.

EVERYTHING FOR THE ORDER and for EACH MEMBER OF THE ORDER.

OFFICIAL BUTTONS, PINS AND EMBLEMS for Brothers and Sisters in Gold and Enamels.

TELL US WHAT YOU WISH AND WE WILL QUOTE PRICES

ROSAE CRUCIAN SUPPLY BUREAU
CULTURE PUBLISHING CO.

70 WEST 87TH STREET

NEW YORK CITY



March, 1916

MANUSCRIPTS

Should be typewritten on one side of paper only, and should be accompanied by postage to cover cost of possible return.

Agents are appointed in every part of the world to whom liberal inducements are offered and exclusive territories assigned.

Inland Subscription \$1.50 yr.
Foreign " \$2.00 yr.
Single Copy . . . 15 cts.

The American Rosae Crucis

Copyright, 1915, Culture Publ. Co.,
70 W. 87th St., N. Y.

Volume 1 Number 3

THE American Rosae Crucis is issued on the first day of the Month, by the Culture Publishing Co., 70 W. 87th St., New York. All communications should be addressed to the company. Remittances made by N. Y. Bank Draft or Postal Money Order.

Inland Subscription \$1.50 yr.
Foreign " \$2.00 yr.
Single Copy . . . 15 cts.

Foreword



SEAT myself in the Editorial Chair of "The American Rosae Crucis" with a sense of grave responsibility, believing it should be occupied by one filled with the wisdom of the "Ancient Brethren." However well

I may have learned my lesson in other fields of editorial effort, this new field is so vast, so illimitable, so untrodden, that the very thought is overwhelming.

I will frankly confess that the question of publicity was to me, at first, a great stumbling-block, having been taught that strict secrecy was a "sine qua non" of the true Rosae Crucians. This was removed by the discovery of the fact that there is nothing in the laws that prohibits the giving to the world of information concerning the existence of the Order, its history, and to a limited extent, the outlines of its teachings. The inner teachings are acquired only by the student who is willing to live the life and to devote the necessary hours to study.

I have been a student of Rosae Crucian Philosophies since I was twenty years old, and I feel that I am still not far past the threshold. None better than myself knows my failings; none other than myself knows with what eager anticipation I have sought high and low for the Truth. I have met many who have professed to know, and have asked their aid in my search. In each instance this aid was to be obtained at so many dollars each lesson. I found that in some instances I had to pay ten, twenty, thirty, even one hundred dollars for

books to study, which could be procured for one, two, three, and five dollars, from ordinary sources.

There is, of course, the reverse of this experience; I have met many who were glad to give advice without fee or reward, to any earnest enquirer.

In my search I found there is but one path, that path is the development of character, a perfecting of the Inner Self. This alone will lead the student to the true goal.

Although of English birth, I am an American Citizen and love the country of my adoption, because I believe, as many others believe, in its progress. The unseen Brethren are with the United States. The Great Work is to be accomplished on this continent. Out of a fallen Eastern Hemisphere, there will arise a great and glorious Western World, well able to hold its own, even with the great minds of the Powers in contest, for they are great, but America must be greater.

Some years ago, a great Wisdom Religion startled the world, and bade fair to revolutionize the ideas of thoughtful seekers. It partly accomplished its work, then through internal dissensions, and the claim of leadership on the part of many, it failed; and to-day it is almost non-existent. One of its principal aims was the Universal Brotherhood of Man. My faith is great, and I predict that the Ancient and Mystical Order Rosae Crucis will be the channel through which this great work may be revived.

Page Three



It is the policy of the publishers of this Magazine not to admit to these columns any article of an acrimonious controversial nature relating to the work or actions of other organizations. There have been a number of honest and self-sacrificing pioneers who have done much to enlighten enquirers. On the other hand, the Magazine will be firm in its policy to warn its readers against the many unscrupulous, so-called teachers who are untiring in their efforts to obtain money from the unwary.

Many books have been published during the past few years on the subject of Rosaecrucianism. Some of these are worthy of earnest study, while others are very misleading. It will be our object to suggest a proper course of study for those who wish to know.

The American Rosae Crucis invites contributions in prose and verse touching upon all occult subjects, always of course reserving the right to reject those it considers unsuitable.

It is earnestly requested that those contributors who demand remuneration for articles sent us signify the price expected, otherwise we take it for granted the contribution is gratuitous.

An explanation may not be out of place here as to the use of the personal pronoun instead of the stereotyped editorial "We." I once wrote an editorial which caused much comment, and was asked who had written it. When I replied that I had written it, the question was, "Then why did you hide behind the 'We'?" I determined then that in future I would be personally responsible and autograph my editorials.

In this brief outline of my views the readers will be able to judge the standard I wish to maintain, and help to bring to our columns only the highest and best there is in them and myself.

Alfred H. Saunders.

Publisher's Announcement

With this number of The American Rosae Crucis, we introduce Mr. Alfred H. Saunders as Editor.

It is with pleasure the publishers make this announcement. Mr. Saunders is known in this country and abroad as a deep student, an interesting and instructive writer and a traveler in search of knowledge. He is exceptionally well fitted for the position. The entry of Bro. Saunders into our ranks and into the editor's sanctum justifies and increases our faith and conviction that the Masters are directing and guiding our work for the greater glory of God and man.

In this connection we wish to extend to Brother William C. Bittel, who so ably edited

the first and second numbers of The American Rosae Crucis, our thanks and appreciation, and assure our readers that he is still with us.

We also wish to call the attention of all readers and friends to the removal of The Culture Publishing Company to the R. C. Grand Lodge Temple, 70 West 87th Street, New York, N. Y., where all communications of a business nature, or requests for sample copies should be addressed.

All contributions and articles for publication, however, should be addressed to the Editor. Letters regarding the work of the Order should be addressed to the various Officials, care of the Grand Lodge Temple.

THE PUBLISHERS.



The True Key to Self Development and Self Mastery

By Royle Thurston



IS it possible to reach the inner self and develop it and make it superior to the outer self? Such is the purport of many questions asked of those who have found the key to the development of self.

It seems such a simple question! It is often asked casually in connection with many other questions more easily answered. But this question really involves the workings of the whole domain of the occult, the spiritual and the divine. To know the answer is to know the whole problem of self-mastery.

What is self? Unless we have, at first, a thorough understanding of who and what is self, we cannot have an answer to the question. Self is personality, say some; it is character, say others; still others say self is individuality. In truth it is neither of these, but all of these—and more. Rosaecrucianism teaches that personality is destiny and character is fate. The planets may dominate or determine, our personality and thereby determine our destiny. But fate—absolute fate—is determined by the character, and **CHARACTER IS MADE BY WILL.**

We are not individuals. Individualism means separation, distinction, determinate isolation and unlimited freedom. It is the very antithesis of unity.

In our study of gross matter we find that science has divided the substance into elements—one of which is the atom. But while atoms are considered as primary elements—as primary creations—they have no **REAL INDIVIDUALISM.** The atoms of each molecule may, in the scheme of things as worked out in the laboratory, seem to have **INDIVIDUALITY,** but the scientists know that each atom vibrates with the spirit of the life of all other atoms, that it is related to, a part of, the great force—the creative force—which pervades all other atoms. Not one of the atoms could con-

tinue to exist as an atom independent of that force or of other atoms. This same principle applies to molecules, the next highest division of matter. It is the unity of the atoms that makes the molecule and the unity of molecules that makes matter. And back of all this is the unity of the divine force which makes the atom.

The human body is a material creation. Every square inch of flesh is composed of minute elements, working in unity, manifesting through unity. If the whole creation—the body of man—may claim individuality, why not the millions of cells which compose every square inch of flesh? We know from experience what occurs when two or more cells of the flesh or two or more corpuscles of the blood proclaim individuality and separate from all others and end their co-operative, unified work. Disease results. There is rebellion. The proclaimers of individuality are out of harmony and eventually become ostracised and rejected. War is declared by the unity against individualism and—a thousand and one medical terms are given for the physiological or mental conditions which result.

The same is true of the body or soul of every man, woman or child. The great creative force within us, to which we owe our very existence, is **INDIVISIBLE!** If we realize that, we must see at once that the soul or spirit of no one can be individualized. The soul and spirit is indeterminate, indefinite, indivisible. Matter is indivisible except from soul; for all matter is material, each atom, each molecule, each cell, each grain is but a part of the whole.

But the proclaimers of individuality speak not of matter. They claim not individuality for their bodies, but for their personalities, their souls. They would set them aside, distinguish them from all others, and make them superior individualities. And therein they break all attunement with the universe and set up the same



conditions in the planetary and spiritual planes as existed with the cells of flesh in the material world. Unity is destroyed or disrupted—perhaps I better say interrupted—and harmony is lacking. That is individualism!

But self can be mastered and developed. Self in the sense I use it is the manifestation of personality, the expression of the soul. The soul manifests through matter—through the body. Personality expresses itself through the will of the being. We cannot mould the soul, but we can mould the channels through which the soul expresses itself. We can develop the attributes of the soul and lead those attributes—train them—to do those things which make for goodness and love.

The soul should be given more freedom. It should not be so closeted within the body that it finds no place for development, for expansion or unfettered expression. I ask in all seriousness that my readers join with me every night when it is possible in a five minutes' quiet talk with self. Sit in a darkened room, in the silence, and take your thoughts from material things, from the body. Lose consciousness of the body, of your surroundings, and let the soul within you dominate and expand. Concentrate your mind on your inner self, that great force resident within you, and see and feel its touch with the Infinite forces and mind of the universe. Gradually you will

sense an attunement with the Cosmic Consciousness and will become conscious of peace, harmony, love, goodness and perfection. You will lose your body,—the mantle, the cloak, the shell will drop from your soul and you will be free from the limitations of matter and find your soul outside of your body, surrounding you like an aura. Its expansion will be rejuvenating, exhilarating and divinely beautiful. The most wonderful sensations you have ever experienced will come to you and then—talk to your soul, reason with it, hold communion with your inner self. Any suggestions, any words of encouragement, of hope, love, goodness and Godliness you think or speak will find immediate response.

And, as you gradually take into your body the expanded soul and return to normal consciousness of your surroundings you will find that it is with difficulty you can contain your soul in its limited space. This sensation of expansion, development and advancement will be like unto growth of the soul and you will feel for hours afterward that you are just overflowing with inner blessings and infinite benedictions.

Will you try this for ten nights with me? Come, Sisters and Brothers, let us give our inner selves a chance to grow—and learn the secret of self-mastery and self-development.

FRATER ILLUMINATI.

The Key to Reincarnation

After many years of study and research on the part of the Masters in Rosaecrucianism, one of them has evolved the long-sought-for formulae by which the past lives of those living to-day can be determined by means of the birth-date of the present life.

This wonderful accomplishment is announced now, in this magazine, so that it may be justly recorded. A copy of the formula has been given by the Brother to the Masters in Europe, and his work will end the search which has been pursued for nearly one thousand years—ever since the original formula known to the Masters in Egypt in 1300 B. C. was lost.

By this formula, which will be used only by Master Rosaecrucians in this country, the successive past incarnations of every human being

can be determined if the birth-date of the present life is known. Each of the past incarnations can be worked out in great detail, telling of the characteristics, the personality, position in life, place of birth, occupation, etc., of all the lives back to the year 1200 B. C., and possibly earlier. There are so many who are anxious to know of their past lives that by this method one can really prove the correctness of the theory of reincarnation and discover many wonderful facts about one's own self, past and present.

Those who are interested, sincerely and deeply, may communicate with our Grand Master and Imperator, who evolved the formula, by addressing him on this subject in care of the Secretary-General, 70 West 87th St., New York.



Reincarnations in Barbaric Egyptian Splendor

Prominent Men and Women Spend \$200,000 to Revive the Spirit of the Orient for One Night, in the Heart of New York City.

THE most wonderful and interesting gathering ever held in America occurred on Friday evening, February 11, last, in the City of New York in the Hotel Astor. The very nature of the affair, the day and date upon which it was held, and the time and money spent in its successful issue shows the trend of the mind of the enlightened men and women of the great Metropolis.

At last—after many centuries of thought along these lines—New York City was made the meeting place of all the Gods of Orientalism; and Egypt in its past splendor and glory, with its Temples and Shrines, its King and its men and women found an abiding place in the heart of New York City.

Reincarnation was beautifully illustrated by this great gathering. And the participants were men and women of the aristocracy of America. The combined wealth of those who took part, who planned and conducted this conclave, would total many hundreds of millions of dollars. Never before in this country or any other has such a brilliant assembly, so marvelous a production of aesthetic taste and Oriental, Egyptian splendor, been seen.

Every Rosae Crucian is proud of the demonstration that was given. It proves to him that the great Spirit of their Founder, King Amenhotep, is really in this country and was present that night when one of New York's well-known business men dressed in his costume and assumed the character of Amenhotep so magnificently and sacredly.

It is hard to do justice to this affair which cost \$200,000 to bring it before a few hundred people for just six hours. Perhaps the better way is to re-print here the very accurate and unbiased report from the New York Times of Saturday, February 12. The following is merely extracted from the lengthy Times' report and is illuminating in showing how even a newspaper, unfamiliar with our work in be-

half of Rosae Crucis, appreciates the importance of this conclave of Orientals who were seemingly reincarnated for just one night.

"Deities of all the pantheons last night returned to this modern world in the Ball of the Gods. They walked together through the corridors of the Hotel Astor as though Broadway were Olympus and the oracles were no longer dumb. . . . This sumptuous entertainment which, in artistry and barbaric splendor, is believed to have surpassed any entertainment of its kind ever given in this city. There have been balls and masques, but this conclave of immortals was throughout a well-sustained interpretation on which had been expended talent and research. The divinities came from the "Roof of the World," from the valley of the Nile and from the isles of Greece.

"Five hundred men and women prominent in social life took part in the pageant which told of the coming of the worship of Aphrodite to her own enchanted Isle of Cyprus, and fully 2,000 spectators all garbed to harmonize with the scene witnessed the sight.

HALL OF THE INCARNATION

"The hall of the incarnation was the great ballroom of the Astor and on its main floor none dared to venture except in deified array. The eastern side of the ballroom was occupied by a stage and its wings, which projected sixteen feet upon the waxed floor. On the right was archaic Greece and the mysteries of India and Egypt. Etched against a sky of blue and gold, black and mysterious as the night itself, was a gnarled and solitary tree. There loomed to the clouds a shaft and here were grim figures of the gods of yore.

"On the left side of the arch one saw the steps of a temple and the graceful columns on which shone the moon. A border of the wave motive undulated along the top of the stage. In the auditorium beyond the Italian decorations had taken on classic guise. The chande-



liers had been masked in curtains on which were dancing maidens.

"The boxes were hidden in hangings of orange and yellow and black, on which were figures such as one sees on Grecian urns. Friezes on which horses sped before curved chariots adorned the upper walls. Long curtains, on which borders meandered into quaint designs, shut out all this world of workaday.

"The ballroom had been translated into an ancient fane. These things which were seen were not men and women, but beings who spurned the things of earth.

SQUARE-BEARDED HEROES.

"The corridors on the first floor of the hotel were divided into lanes, down which passed the hosts of India, of Egypt, and of Greece, while moderns looked in wonder. Priestesses and nymphs, the high gods, the swarthy divinities of the Vedic Pantheon, beings with blue hair and cerulean complexions, spearmen of the guard, Bacchus, with his leopard skin and his grapes; square-bearded heroes of the mythology of the Nile, hurried between the lines of mortals, for the hour was growing late and there were great affairs moving in the realm of myths.

Eleven o'clock had come and then from the orchestra of fifty pieces behind its barriers of gray and gold there came the long drawn harmony. The filmy curtain was swept aside and priests stood in waiting bands, and aloft upon the steps of the ruined temple appeared Sibyl in the person of Edith Wynne Matthison, who spoke a prologue written by Charles Rann Kennedy, telling of the lands from which the gods were to come. The music was by Kurt Schindler and the Scola Cantorum.

The curtains drooped again, the stage darkened, and the first part of the triology began, showing how the gods of India came on their mission to mankind.

"A wandering magician sat dreaming before this temple on the Island of Cyprus, and the thin flame of his lamp showed in the far darkness of other worshippers of the sacred grove. Then came Ratri and her company of star maidens doing obeisance to the moon in a rhythmic dance of adoration.

DAY INVADES THE ISLAND.

"Gradually the light of approaching day invades the island. And indeed so softly it came, although it was a dawn of Electra's making, that it seemed that the sun itself was rising. Electricity has never served a more artistic use than in the wonderful lighting effects which ran through the changes of morning and night as though Nature herself were presiding over the transformations.

"The stars are drowned in the roseate mists of morning, and Vayu, the Wind God, hails the approach of the Lord of the Sun, bright Surya, and his attendant train.

"Another burst of sun and the High Gods of India come; Dyaus, King of the Sky; Indra, the warrior; Varuna, the foe of Evil. At the Festival of the High Gods Rama, the victorious in archery, wins the lovely Dita as his bride, and with gorgeous pomp their wedding is celebrated by the priests of the bow. Savitri, God of the Sunset, passes over the isle, the High Gods are lost in darkness and the curtain droops upon the magician in the solitude before the temple.

"The second part of the pageant represented the gods of Egypt telling the story of the slaying of Osiris, the coming of Isis, by whose decree the solemn rites of expiation are performed, and last of all the reincarnation of the soul of Osiris."

PART II.—THE GODS OF EGYPT.

Horus.....	John P. S. Harrison
Osiris.....	Oliver Harriman
Anubis.....	C. Grant La Farge
Set.....	Donn Barber
Hathor.....	Mrs. Fanny Taiter Smith
Isis.....	Mrs. Alexander Dallas B. Pratt
Nephthys.....	Mrs. Ogden L. Mills
Matt.....	Mrs. Jasper Bayne
Sef-Ket.....	Mrs. William May Wright
Heqt.....	Miss Barbara Rutherford
Ammon.....	Preston Gibson
Ptah.....	Henry Hornbostel
Thoth.....	T. C. Richardson, Jr.
King Amenhotep.....	E. H. Denby
Prince.....	Alfred C. Bossom
Princess.....	Mrs. Alfred C. Bossom

Who will say that the Spirit of Rosacrucianism is not making a triumphant march across America? Is this not but the beginning of that great evolution which is taking place in America and which will have its culmination in 1920, as predicted?



First Rosaecrucian Temple in U. S. A.

The Home of the Grand Lodge in New York City



At last America has its own Rosaecrucian Temple!" In these few words are expressed the realization of a century of dreams and a lifetime of hopes. Embodied in one material monument are the plans and prospects of the entire Rosaecrucian movement in the United States. This fine building is not only the home of the Grand Lodge, but the very pyramid of the Order in America.

It is with considerable pride that we illustrate and describe this Temple. Situated in the heart of New York City—in the select residential district, remote from business and commercialism—it has an ideal environment.

Its outward appearance is dignified and rather symbolical. The lower part of the building is of brown stone while the upper part is of red brick. It has five stories and is topped with the significant triangle, as shown in accompanying illustration.

The first floor, approached by a wide-sweeping stairway, contains a wide reception hall from which one may enter the Executive Office or the Grand Lodge Temple. The Executive Office is richly furnished and here will be found the desks of the Imperator, the Secretary General, the Prelate and Editor of the American Rosae Crucis. Adjoining this is the Reception and Music Room where every facility for a quiet talk and hour or two of music and reading will be afforded to every visitor. Then, in the rear of the floor is the Temple, large and convenient, with its triangular platform and Altar and the other articles of all Lodge equipment. This Temple is decorated in Red with

Black Woodwork and Panels, and beautifully illuminated with electric lights at the sides of the room and in the centre of the ceiling. There is a small alcove adjoining the Temple which provides room for the experimental electrical equipment and the Wireless Telegraph Station belonging to the Grand Lodge. In the rear of the Temple is the chemical, physical and electrical laboratory for the conduct of Rosaecrucian researches and the testing of certain laws and principles.

On the Second Floor—to the front—is the Grand Lodge Library and Rest Room. This will be the largest Rosaecrucian Library in America as soon as all the books are installed and all are received from those who have been withholding their contributions of books until such a Library was established.

On the Third Floor, in the rear, there is an open-air summer garden for recreation and study. On the fourth floor there is one room being planned as a photographic experimental laboratory for work along special lines which are occupying the attention of Rosaecrucians in many lands.

In addition to these rooms there are a number of guest chambers occupied by those in-charge of the Temple and by a few who are in sympathy with our work.

All in all this is a Temple of which every Rosaecrucian will be proud. We shall be glad to have members of our Order from any city visit us at any time and enjoy our rooms and the facilities for study and pleasure afforded in every possible way. Likewise we shall be pleased to receive donations from our friends of pictures and antiquities.



70 West 57th St., New York.



The Planets' Influence on Human Life

Extracts from Alvidas

(Continued From February)



MARS dominates life after the Venus period, and under his influence all life is vigorous and active. The Sun period then follows, during which time the special diseases are associated with the vital organs—such diseases as are apt to arise from the fixed and settled habits of life. The change of life, or failure of the generative function takes place and there is a tendency to various complaints, such as vascular plethora, morbid growths, etc.

Then comes the period of Jupiter when the nutritive function becomes deranged and certain changes in the organization are noticeable—this is the preparatory state for the old age or Saturn period. As the period of Jupiter advances, the muscles lose their tonicity, the heart's action is impeded, the circulation is retarded and the body is more susceptible to cold, especially in the extremities, the strength is gradually waning. Such diseases as asthma, catarrh, etc., cause a loss of strength and vitality.

There are times in the periods when special attention must be given to the planet or planets ruling a nativity, as for example—during the Mars period, with a positive, sanguine sign on the ascendent in the natal chart, and Mars the ruling planet, the martial nature would manifest very strongly, and the same applies to the other periods and planets that have their rule, as for instance, if the planet Jupiter be the governing planet, and other influences harmonize with an unaffected Jupiter in a nativity, the native would be apt to obtain the best results from his efforts during this Jupiterian period. When the ruling planet is unaffected in the radix (birth chart) or by progression, the period of life over which this planet rules will bring out more effectively the characteristics of the planet than at any other time.

In every horoscope upon which judgment of disease has to be given, Däath gives the following series of investigations to be instituted:

- (1) To consider how and in what degree the Sun, Moon and Ascendent are afflicted or preserved.
- (2) The type of energy represented by the afflicting bodies.
- (3) The strength of such bodies.
- (4) The signification of the houses and signs occupied.
- (5) The mutual affliction among planets, not involving the three centres—Sun, Moon and Ascendent.

In arriving at a normal health condition, we must ever refer to the ascendent in order to ascertain the nature of the will, individuality, temperament, etc., and to the sixth and twelfth houses, for there is no question but that the sixth and twelfth houses have rule over ill-health. It will be observed that all of the negative signs and houses as well, govern and rule disease, for they represent the falling away from the positive attitude of a healthful condition. The second, fourth, sixth, eighth, tenth and twelfth houses are closely associated with all conditions of a morbid nature and with the exceptions of the second and latter portion of the tenth, these characteristics are well marked. The fourth rules over the end of physical existence, the sixth over ill health, the eighth death to material forms and the twelfth rules over places of detention, as asylums, hospitals, etc. The Moon that brings all changes and decay has a close connection with four of these negative signs.

The diseases of the Moon are of such nature as return at regular periods, such as epilepsy, giddiness, fainting, etc., such affections as come and go with the periods of the Moon and when Mercury's rays are mingled in affliction with one of the malefics there are regular periods of lunacy and according to the intensity of the affliction judge of the violence of the patient. With those individuals whose minds are weak and known to be demented, there is great difficulty to keep quiet and violence is to be feared when the Moon is going to full. At such times the treatment magnetically by another individual will assist in overcoming this, or again the patient may be kept



free from the light or sounds that are known to excite. This should be studied as much depends upon the affliction, its intensity, etc., as indicated in the natal chart.

Of all diseases to overcome the most difficult and obstinate are those that result from Urania's aspects. When this planet which is of the higher Mercurial nature mingles its rays in affliction the disease will be a peculiar one, will not be understood. There may be little pain but the patient will be partially helpless. The mental is of course clouded and the disease will result from some strange, out of the ordinary experience. Neptune in disease is similar to the higher Venus and Mars influence and is not generally of long duration. It may be accidents, falls, etc., rather than disease.

In considering the medical qualities of the planets we find the Sun represents the vital properties of the human body—Venus the Lymphatic—Saturn, the Chronic—Moon, the nutritive—Mars the Inflammatory—Uranus, the Spasmodic—Mercury, the Neural—Jupiter, the Plethoric, and Neptune, the Comatic. Uranus is responsible for sudden attacks of disease—cramps, spasms, explosions, electric and other shocks. When in Aries or the first house in a natal chart, it causes a tendency to neuralgic pains in head; in Cancer cramp of stomach; in Leo suspension of heart's action; in Scorpio spasm of the bladder and so with other signs Neptune has dominion over certain vague and obscure diseases, mostly those having a psychic rather than a physical origin. When afflicted it will induce the habit of taking drugs.

Although we have already considered many of the chief qualities of the planets, we desire to give a short concise analysis of their therapeutic properties, etc. Beginning with the luminaries:

SUN.—We find first the principle is constructiveness. The therapeutic properties are cardiac and sudorific, the nature is hot, dry, constructive, life giving. The temperament is bilious, the mental qualities are manifested as firmness, will power, perseverance and stability; the diseases are inflammatory, ardent, vital and cardiac.

MOON.—It manifests the principles of harmony, receptivity and change. The therapeutic properties are emetic and alterative. The mental qualities are imaginative, timorous and fearful. The temperament phlegmatic. The diseases or types of diseases coming under the Moon are lunacy and epilepsy, catamenial and digestive disorders.

MERCURY.—The principle expressed is reason. The therapeutic properties are nervine, cephalic and alterative. The temperament is nervous. The mental qualities are rapidity, restless, excitable, persuasive, witty; intellect, subtle and penetrating. The types of disease are hesitancy in speech, defects in memory and disorders of brain.

VENUS.—The principle of which is sex love. The therapeutic properties are demulcent and emetic. The temperament is lymphatic. The mental qualities are merry, happy, artistic and buoyant.

MARS.—Manifests the principle of anger, expansion, inflammation, energy. The therapeutic properties are of a burning, blistering nature. The temperament is choleric and the mental antagonistic, rash and fiery.

JUPITER.—The mental qualities are just, merciful and temperate. The temperament is sanguine. The therapeutic properties are anthelmintic, emollient. The diseases coming under Jupiter's influence are blood poison, scrofula, apoplexy and all affections of the liver.

SATURN.—In which is found the principle of crystallization and limitation. The therapeutic properties are sedative, astringent, styptic. The mental is of a reserved, moody, sluggish, meditative nature. The temperament is nervous and melancholic. The diseases that come under Saturn's rule are all diseases of a long, lingering nature, all chronic diseases—diseases of a cold, wasting nature.

URANUS.—The principle manifested is of a spiritual psychic nature. The mental qualities of Urania may be expressed as abrupt, unconventional, eccentric and perspicacious. The physical is ever affected through the mental. Types of diseases coming under the rule of Uranus are epidemic influenza—also strange and peculiar diseases difficult to analyze. The



temperament is nervous, spasmodic and very electrical.

NEPTUNE.—In mentality Neptune produces a dreamy, imaginative, romantic, inspirational influence. The temperament is lymphatic. The types of diseases are of the Mercury and Venus afflicted nature, and to the mental often produces obsession, that is, the mental is sufficiently passive as to permit certain hypnotic influences that are detrimental to the well being of the native.

Referring again to Uranus—the metals and minerals under this planet are radium, actinium and polonium. These minerals are spontaneous generators of electricity and Urania is known to rule this force. These are termed

radio actions and emit perpetual radiance without loss of substance. The presence of these ores or any object charged with this force will affect immediately any electrical apparatus and even at a distance will produce a chemical reaction. The world to-day is only beginning to understand the wonderful vibrations of this planet Uranus and when the time comes will be ready to utilize the substances under this planet as an antidote for the ills of the physical. The object and purpose of every life is to stand forth free and unfettered by the limitations of the concrete and objective. Disease must be considered in the same light as all so-called afflictions, a weakness to be overcome through the free will.

V. L. MUSSER.

The Brahman with the Goat, and the Three Rogues

A Fable

(Translated from the Sanskrit or this Magazine.)



HERE is in the Gautama forest, a certain Brahman, Prastutayajna. Having bought a goat for sacrifice from another village, and taken it on his shoulder, he was perceived approaching, by three rogues.

Thereupon, these rogues reflected thus: "If that goat, having been obtained by some means or other, is eaten by us, then that would be a fine thing," and having seated themselves on a long lonely road under three trees in the path of the Brahman, they waited.

Then by one rogue, this Brahman, approaching, was spoken to. "Ho, Brahman! With what intention is the dog carried by you on your shoulder?"

The Brahman said: "This is not a dog. This is a goat for sacrifice."

Immediately afterward, by the second rogue, stationed within calling distance, the same thing was said.

Having heard this he put the goat down upon the ground. Then having repeatedly contemplated it he took it again on his shoulder and started off with a wavering mind.

Thereupon, seeing the Brahman, the third rogue said: "Ho, Brahman! Why do you carry a dog on your shoulder?"

Having heard this he thought, "This is surely a dog, indeed," and having abandoned it he washed himself and went to his own home.

The goat having been carried away, was eaten by the three rogues.

Who, by putting himself in another's place, believes a scoundrel truthful, So he is deceived by rogues as the Brahman in the case of the goat.

—V. W.

If you like good reading, write to our Supply Bureau, 70 West 87th Street, for a list of good books dealing on subjects allied to Rosae-crucianism. It is a pleasure to recommend such books, many of which you will find in every public library.

Do you know of a hungry Soul,—one waiting and seeking for the Light? Then make a gift of a year's subscription to this magazine, or send us the name and we will send a complimentary copy with your good wishes.



A Rosaecrucian Temple in Egypt



Illustrate on the following page a floor plan of a Rosaecrucian Temple, which is typical of those built in Egypt and is very interesting to the student of Rosaecrucian History.

It was built about 1300 B. C. and was used for over 200 years for the special assemblies of the Illuminati, or advanced Brothers and Sisters.

These Temples were not one building, or even two buildings within a wall, but rather a group of buildings within an area like a walled city.

It consists of a large outer wall and an inner wall. Between these two walls is the space marked "A" which might be called the AMBULATORY.

Inside of the two walls the enclosure is divided into two Courts, marked "B" and "C."

At the main entrance the architectural design was beautiful, and the gateway massive and strong. Two large wooden gates permitted entrance and inside one found two small residences on either side of the gates. These were occupied by the keepers of the Temple.

Facing you as you entered was the front of the first Temple. This massive structure was called the HOUSE OF REJOICING. It had a rear building built close to it, and the two together occupy the first part of the great court marked "B" on the diagram. The front of the first Temple has 16 large columns rising in front of the wall—eight on either side of the large double doors. On entering the first room, marked 1, you find that you are in the "Court of the Great Altar." The altar was situated in the centre of the room. It was 4 square, set on a wide triangular base. Its sides were panelled, surmounted with a cavetto-cornice and a parapet, sculptured with open lotus flowers, and finally a series of rounded castellations which serve to retain the offerings. To the altar was added a flight of

9 steps guarded by a ramp. On either side of the altar were basins and tables as indicated.

The room itself had 7 porticoes or alcoves on each of its two sides facing North and South, while in front of the Altar, to the East, were two private rooms, one on either side of the doorway leading to the Forecourt of the Colonnaded Court. This Forecourt is marked as 2 and contained two consultation rooms.

No. 4 was a Colonnaded Court, the ruins of which can be seen to-day. The Columns forming part of the East Wall of this room are massive and beautiful. In this Court there are also 6 private rooms.

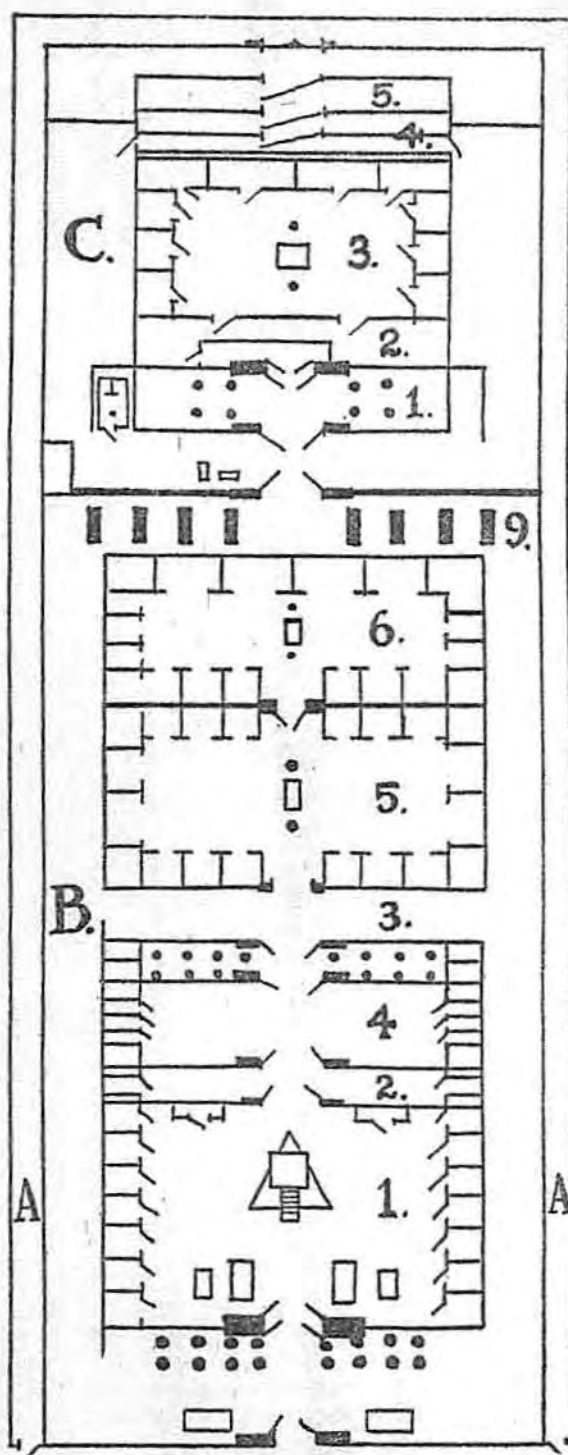
Passing through the two gates we come to another open Court—a Forecourt to the second building of this group. Passing through the smaller gateway we enter No. 5 which, with No. 6, makes two lecture halls. They contain 19 and 20 rooms. In these rooms the Brothers and Sisters sat and listened to the lectures delivered from the centre of the hall. Likewise at times these rooms served to make the hall seem unoccupied for special work. There was a raised platform in the centre of each hall.

At the rear of this building there were 8 sunken pools for bathing, 4 on either side of the gateway, indicated by the No. 9.

Passing through another gate we come to the Second Sanctuary in the Court marked "C." This Temple is called the "Sanctuary of Benben."

No. 1 indicates the Portico of the Master's Statues. Passing through 2 large gates and then around a small partition wall, we enter No. 3 or the Court of the Inner Altar, also known as the Court of the Sacred Circle, or the Inner Chamber. Here was situated a small Altar surrounded by 10 small rooms in which





A Rosae Crucian Temple in Egypt
About 1300 B. C.

the 10 Magi sat and listened to learned discourses. These rooms had doors so that silent meditation might be possible. The ceiling of this sanctuary was low, the walls thick and without windows. However the room was well ventilated, and though very dark was illuminated with a soft red light. Absolute silence was possible in a room like this and nothing but the low chanting of the Brothers in their rooms could be heard at times.

In the rear of this building was a series of connecting courts for outdoor exercise, and at the sides of the building were flower gardens in which the beautiful Persian Roses were cultivated. There were also several small buildings in the gardens, in which the gardener lived and where he kept certain tools and other necessities.

THE LAW OF COMPENSATION.

In our next issue we will publish a very excellent exposition of this great law, written by a Brother of the Illuminati. It abounds with the most inspiring, helpful ideas, and presents some of the most startling truths of the Rosae Crucian principles and doctrines. Nothing like this has ever been put into print before. Be sure to get your copy of this issue which will contain many other important articles.

If you are in New York City at any time, shopping or visiting, be sure to drop into the Grand Lodge Temple at 70 West 87th Street (near the 86th Street Station of the 6th Avenue and Columbus Avenue Elevated Railroad). Here you will find ease and comfort, peace and harmony, rest and pleasure. Music and delightful reading, a hearty welcome and good cheer will make an hour or two seem like a visit to the realm of perfect contentment.

If you have read a book which inspired you to more noble thoughts and actions and believe it should spread its good message, you can help it on its way by donating that book—or one like it—to the Rosae Crucian Library. Just send it along to the Secretary-General, 70 West 87th Street, New York, with your name and address on the title page or elsewhere, and a receipt with our sincere thanks and appreciation will be promptly mailed.



Rosaecrucian Hymns

For Temple Convocations

As Roses ope their petals to the Light,
And send their fragrance o'er the earth
around:

So in this mystic hour our hearts unite
With praise to Thee and thanks profound.
This glorious day of sacred peace and rest
From toil and strife and doubt we turn to
Thee;

With hung'ring souls a million throats request
Thy greatest boon, sweet Rosae Crucis,
And give us Hope, increase our Faith and Love,
And fit us for Thy realms above.

Not what we ask, but what thy Laws intend,
And what we need to satisfy Thy Will;
Nor for ourselves so much as others send,
Thy Spirit O God, Thy Love instill!
Give us to follow Truth for its own sake,
Make clean our Hearts, our Thoughts to
Thee incline;

Unselfishness and kindness in us wake,
These virtues give, O God Divine!
And while the Chimes of Harmony call to
prayer,
Let Peace Profound reign everywhere.

"Lord of Light"

Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, thy quickening ray
Sheds on our path the glow of day:
Star of our hope, thy softened light
Cheers the long watcher of the night.

Lord of all life, below, above,
Whose LIGHT IS TRUTH, whose Fire is
Love,

Before thy ever-blazing throne
WE ask no lustre of our own.

Grant us thy Truth to make us free,
And kindling hearts that burn for thee
Till all thy living altars claim
The Holy Light—the Heavenly Flame.

"Let There Be Light"

God, whose Almighty word
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray;
And, where the symbol of the day
Sheds not its glorious ray,
Let there be Light!

Spirit of Truth and Love,
Life-giving, holy Dove,
Speed forth thy flight!
Move on the waters' face
Bearing the lamp of Grace,
And in earth's darkest place
Let there be Light!

Holy and blessed Three,
Glorious Trinity,
Truth, Love, Light!
Boundless as ocean's tide
Rolling in fullest pride,
Through the Earth, far and wide,
Let there be Light!

"From Darkness Set Us Free"

Creator Spirit, by whose aid
The world's foundations first were laid,
Come, visit every pious mind;
Come, pour thy joys on human kind;
From DARKNESS set us free,
And make our Temples worthy thee,
O Source of all created Light.





Alfred H. Saunders

Magi of the Order Rosae Crucis
Prelate of the Order in the United States
Editor of the American Rosae Crucis



Alfred H. Saunders

Editor-in-Chief



HERE is an old saying, "we shall know the true and good by their humility." And certainly we meet one good, kindly, humble soul in the person of Alfred H. Saunders, whose smiling countenance, strong facial characteristics and weird, magnetic eyes make one feel that he is a true mystic and a loyal friend and Brother.

Came to us this Brother of the world and humbly pleaded for admission into our Order with the deep sincere wish that he might serve, in any capacity, not for glory, not for self, but for the good of the Order into which he had grown through many years of quiet research and study. And into our Order he was welcomed as an applicant at the Threshold. And because he was made Prelate and then Editor of this magazine, we find pleasure in introducing him to our readers.

Alfred H. Saunders was born on December 23, 1866, in Stourbridge, England. He was educated under the Schools of the Church of England and at 14 years of age entered the field of art. But the horoscope of Brother Saunders shows that he was destined to accomplish even greater things than rare skill in art—art which shows a distinctive and unusual appreciation of the spiritual things of life. His horoscope is one of a great leader in the realm of mysticism and philosophy. He was destined to travel through many lands, visit many Temples of many cults and finally come in touch with the Master Rosaecrucians in England, France, Egypt and India. His early life was a period of preparation and initiation and then he was to come to America, as was commanded by his Masters in Europe, and here take up the great work which is now under way.

Brother Saunders was made a Master Mason on October 10, 1896 in the King Solomon Lodge, No. 2029 in London. In 1907 he became a 33rd degree Rosaecrucian and in 1911 was given the 95th degree of the Ancient and

Primitive Rites of Memphis and Mizraim. He is also a member of the Chapter of the Royal Arch and a Past-Prelate of the Knight Templars.

Brother Saunders is very reluctant to speak of his studies in the Rosaecrucian realms in Europe or of his advancement in the Rosaecrucian philosophies and sciences. With extreme humbleness and meekness he simply says: "I am a student, a seeker for Light, and I come to learn, not to teach." But because of his unusual preparation and advancement, his actual membership in the Rosaecrucian circles and the dictates of the Masters abroad, our Imperator has admitted Brother Saunders to our Order, has conferred upon him the Title of Magi and ordained him Prelate of the Order in America.

Brother Saunders' magnetic personality at once attracts everyone with whom he comes in contact; one instinctively feels the inner understanding and sympathy of an old soul, who is no stranger to all human sufferings and emotions.

In assuming the editorship of the American Rosae Crucis at the command of the Imperator, he states that only the highest principles for the benefit of humanity will find space in the columns. We ask the assistance of the brethren, at home and abroad, on behalf of Brother Saunders, and that they will uphold his ideals by articles bearing upon all occult subjects, especially those relating to Rosaecrucian Philosophy.

Likewise our Imperator has admitted to the Grand Lodge the charming wife of Brother Saunders—Virginia Saunders, M. A., a daughter of the late Judge Okey Johnson of the Supreme Court of West Virginia. Sister Saunders is a devoted worker in the Oriental languages and philosophies and comes to us with her hands, heart, and soul ready to aid in propagation of the Rosaecrucian lessons in the United States.



The Butterfly and the Caterpillar

By Rebecca Middleton Samson



LITTLE blue and gold butterfly poised itself upon the edge of the chrysalis from which it had but some moments before emerged.

Its tiny feet clung with desperate energy to its frail support; it fluttered its delicate antennae with the tremulous hesitancy of one not yet fully awakened to unfamiliar surroundings, and opened and shut its beautiful wings as though endeavoring to realize the possession of some new and wonderful power.

Suddenly the little creature spread wide its glittering wings, lifted itself from the Chrysalis, and in an ecstatic sweep of new-found freedom, it floated out into the summer world of sunshine and flowers and sweet sounds.

Many moments passed before the butterfly returned to the leafy bough from which it had taken flight, and as it alighted near the chrysalis that so short a time since had been its home, a huge caterpillar lifted its ugly head.

The caterpillar did not know the butterfly, but the butterfly knew the caterpillar, for the two had been close companions and friends on the same branch that had nourished and supported them both before the marvelous transformation that, while the one still remained a repulsive grub, had sent forth the other as a lovely part of a new and lovely creation.

"My poor friend! My poor unhappy friend!" compassionately murmured the beautiful butterfly.

"Who speaks?" asked the caterpillar, threateningly waving its horns and turning glittering eyes from side to side in questioning alarm.

"I—your friend—the companion whom so recently you knew as a caterpillar like yourself," answered the butterfly.

"You do not speak truth," returned the caterpillar; "the friend—the companion you

mention—lies here on this bough fast asleep at my side."

"The thing that lies at your side is but an empty shell. Look for yourself and see," was the butterfly's reply.

"Alack! alack!" wailed the poor caterpillar, after a glance that left no doubt of the butterfly's words. "My dear friend and companion is dead! Alack! alack!"

"There is no cause for your grief," said the butterfly. The empty husk over which you are lamenting was never I. I am here alive—a thousand times more alive than when I grovelled through existence as a caterpillar."

"If you are here—where are you? Why can I not see you?" inquired the caterpillar.

"Look up! Look up!" called the butterfly.

"Your voice I hear; you I cannot see," said the caterpillar, who was squirming from side to side in an attempt to pierce the tangle of leaves that overshadowed it.

"Look up—still higher!" again called the butterfly.

The caterpillar, thus admonished, by rearing itself on its hind legs and thrusting itself violently forward, succeeded in forcing an opening through the obstructing foliage.

"I see nothing. The light is too strong. All is an intolerable blur," it cried, falling back with a moan of pain.

"If you are really the dear friend I once knew," the caterpillar proceeded, when once more secure in its well shaded retreat, "if you are really that dear companion and not some deceiver come to mock me now that that friend is gone, return to me as you once were. Your home is here; I am here; all that you loved and cherished are here. Why do you tarry outside in that dreadful glare that makes my eyes ache but to think of?"

"To return is impossible," replied the butterfly. "I am now no longer a caterpillar, but a butterfly—never to return to the prison from which I so happily have escaped."



"What is a butterfly?" inquired the caterpillar.

"A butterfly and a caterpillar are inconceivably different creatures," the butterfly explained. "A caterpillar is a repulsive grub; a butterfly is a thing of grace and beauty; a butterfly lives in light where a caterpillar vegetates in gloom; a butterfly sips nectar brewed in the heart of flowers; a caterpillar feeds on bitterness; a butterfly soars; a caterpillar crawls. Oh, my friend, would I could picture to you the joy of floating through illimitable space! A butterfly's existence is boundless bliss and freedom!"

"Your description does not charm me," said the caterpillar, who had returned to its interrupted crunching of leaves. "As to floating through illimitable space, as you say, thank you: I prefer to have my feet firmly planted on a solid foundation; and to browse at will over this great forest tree is boundless bliss and freedom enough for anybody, I should think."

"This tree—great and beautiful as it is—is very far from being the world," the butterfly returned. "The world, of which this tree is but an insignificant part, is of a size and splendor undreamed of by a caterpillar. It is filled with the most delightful things for our enjoyment—the most luscious fruits, the most exquisite flowers, the——"

"What does one want more than this splendid tree affords," interrupted the caterpillar. "Luscious fruits, exquisite flowers—whatever those things may be—are surely no sweeter than these succulent leaves upon which I never tire of feasting. When I do not eat I curl myself up in a snug worm hole and sleep, and wake to eat again, and then to sleep. Does one enjoy a more delicious round of existence in your world?"

"The joy of life in my world is not in perpetually pandering to debasing appetites," replied the butterfly. "There are sights, sounds, colors, perfumes—a thousand beauties impossible to describe to one who has never known them."

"I can conceive of no more delightful existence than the one I now enjoy," said the caterpillar. "I ask for no other."

"You would not speak so did you but know of my world," said the butterfly.

"Where is this world of which you are so enamored?" asked the caterpillar.

"It is right here; there is no other world," the butterfly answered.

"What absurdity are you telling me! Do you mean to insinuate that my sight is not so good as yours!" the caterpillar retorted. "My travels have been numerous and extensive; my knowledge is great. I have traversed every inch of this mighty tree from root to tip. I know its every nook and cranny; I have penetrated to its very heart, and yet I have never so much as caught a glimpse of any such world as you describe. Pray, how does one reach this wonderful world of yours?"

"There is but one world," said the butterfly, "and you are in it now as much as you ever will be—only you do not know it."

"I am quite content not to know it," returned the caterpillar. "The life you picture is far from being to my taste, and if you are wise, my friend, you will return to this good old tree and enjoy existence as a sensible caterpillar instead of flitting through space as the fantastic thing you call a butterfly."

"Farewell," said the butterfly, as it spread its golden wings to take flight. "I leave you without regret, for I know that you will soon be with me in this beautiful world of light."

"Do not deceive yourself," the caterpillar made haste to reply. "I am in no hurry to leave a world that suits me so well. Be persuaded, dear friend; remain here with me and enjoy a life of comfortable solidity instead of sacrificing yourself to a dream that can mean only annihilation."

"Farewell," the butterfly softly repeated. "Farewell, dear friend, until we meet again."

"Lost! lost! forever lost! Poor blind fool," muttered the caterpillar, as it blinkingly peered across the azure space into which the little blue and gold butterfly had vanished.



New Year's Greetings from Our Imperator



BEFORE the Sign of the Cross, Greetings:

As the sign of Aries rises on the eastern horizon early in the morning of Tuesday, March 21st, the year 3,269 of the Rosaecrucian calendar will be ushered into the life of Brothers and Sisters in America.

It is to be a most significant year. The year 3,268 was indeed significant for the birth of the Order in this country; it has seen the Order grow and gain strength and vitality. The year 3,269 will, however, bring its greater rewards in even greater accomplishments for the Order and for the peoples of these States and Dependencies.

So long has America been without the Order that it seems that Rosaecrucianism was never known here,—that it is absolutely new. But the birth we speak of so proudly is but in truth the reincarnation of the Spirit of Rosaecrucianism which at one time dominated the very life and thoughts of the people resident here thousands of years ago. America was at one time the land of preparation of the Masters of science and occult thought and to this sphere it must return.

In greeting all my Brothers and Sisters, my associate Officers and my co-workers throughout America at this time, I send to them my sincere wishes for a very successful, happy year in which the sublime power and peace which comes from knowledge may inspire them to a higher and more noble life and a deeper appreciation of God's great laws and commands. Throughout the world on Monday and Tues-

day, March 20th and 21st thousands upon thousands of Rosaecrucians in many lands, of many tongues and many races, will unite in one grand, beautiful, powerful period of concentration during which they will send broadcast, encircling the earth, a stream of vibrations which will touch all Rosaecrucian Spirits and bring a sense of harmony, love and kinship. In the trenches of the European battlefield, in the palaces of the noblemen and rulers, in the executive offices of many governments, in the open fields of grapes and flowers of the South and the Orient, in the plains of ice and snow of the North, in the bitter colds of Siberia, in the heat of African Deserts, in the humble huts of the poor and lowly and at the firesides of comfortable homes in England, France, Italy, Germany, Sweden, Norway, Russia, Spain, Palestine, Africa, Asia and Australia, as well as in North and South America, there will be those who will stop in their material activities and deny themselves to material thought for a period of one minute to one hour or more, and with eyes raised and consciousness closed to their individual environments, send forth a prayer of thankfulness to God and of PEACE PROFOUND to all Brothers and Sisters of the Order everywhere.

Will you, Brother, Sister, friend, join with us in just a few minutes' thought of goodness? Select your own time,—and may God's greatest blessing be upon you now and forever. Croomaat!

H. SPENCER LEWIS, Imperator.
New York, Feb. 23, 1916.



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

(Continued From February)

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

WHEN the Rosaecrucian movement reached France, early in the Christian Era, it found there its greatest welcome.

The Pilgrims to the Holy Land had brought back to the Counts and Lords of the South of France reports of the activities of a certain secret society devoted to science and brotherhood. Charlemagne was at the time conducting his great school of learning. History will tell the laymind considerable regarding this famous school. Charlemagne realized that through education alone could he build his power and hold the reigns of government. He gathered around him the brightest scholars of the day, the learned men of many countries, and offered them excellent remuneration if they would devote all their time to the teaching of the pupils in this school. These pupils consisted of himself, his family, his relatives and a few of the officials he had appointed.

Nor were these learned men limited to teaching. Charlemagne desired to promote learning. He gave his tutors every opportunity to make extensive researches in every field, and in this way provided them with an experimental laboratory. The philosophers—among them was the famous Alcuin—were permitted to travel to other lands and bring back the cream of all knowledge. In this school the great St. Guillem received his education, being a nephew of Charlemagne.

One of these philosophers, Arnaud, was directed to go to Jerusalem in the year 778 A. D. to learn all he could of this wonderful secret society which possessed the key to all science and all art. Arnaud journeyed to Jerusalem and was there directed to Egypt. It is recorded that he made humble application for admission into the Order in Thebes, and then, in ac-

cordance with the Law "AMRA," applied for permission to establish a branch Lodge in France.

Arnaud completed his study in Egypt in approximately 2 years and 1 month. Because of the difficulty of communication his several letters and reports to Charlemagne failed to reach their destination and in France he was given up as dead—a fate which fell to many who journeyed far in those days. One of his letters to Charlemagne, written on a papyrus in the R. C. Temple at Thebes, was afterward found in a monastery near Milau in France, where it had been deposited in a vault among other rare papers for some unknown reason. In it Arnaud makes a very glowing report of his discoveries, and refers to the body of "silent students clothed in white as pure and spotless as their characters but diligent in their mastery of God's laws and privileges." In closing his report he says: "Should it be my privilege, my great honor, to bring to our land the seal and signs of this great school, we shall have in our midst the power which our beloved Master may use in destroying all ignorance, provided, of course, our Master shall deem it wise and beneficial to humble himself, not to those who ask it, but to God, and thereby become as one of the disciples of our Lord Jesus."

The significance of this closing sentence will be brought to mind when it is recalled that the religious feeling in Charlemagne's school was very intense and sincere. And, bear in mind, Arnaud was trying to diplomatically and respectfully state that it would be necessary for Charlemagne to become a humble supplicant for admission into the Order if he wished to become a Master of the Order in France—a position and honor which Arnaud and his colleagues would certainly have insisted upon.



Arnaud returned to France in 802, however, and was given a very interesting ovation in the chamber of Charlemagne's throne. Charlemagne did not become a Master in the Order, but after two years delay permitted a Lodge to be established in Toulouse. The original Lodge was founded in a temporary monastery on the outskirts of Tolosa—the ancient city—which is now in ruins some little distance from the present city of Toulouse. Part of the Altar of this first Lodge in France is still preserved by the archivists of the Order in France—though it is much the worse for very severe handling during the many religious wars in the Provinces.

Arnaud became the Master in that first Lodge which held its opening convocation about 804-805. (The difficulty with exact dates is due to the many changes in the calendar and in interpreting the various methods of keeping records in those days.)

The first Grand Master of France was Frees, who reigned from 883 to 899 A. D. Until that time Grand Masters were not appointed. There was to be only one Lodge in any country, according to the original plans, and the Master of that Lodge held no other power or authority than rule over the one Lodge. The granting of charters was still in the hands of the Supreme Council in Egypt. But it was Frees who brought before the Council the advisability of establishing a Grand Lodge in certain countries and giving to its Master the right to grant charters to other Lodges within the same national confines. It was only one year before Frees passed to the beyond—898—that he received his authority and instructions to establish other Lodges in France and the second Lodge was immediately established in Lyons.

There were many devout students of the Order in Toulouse who lived in Lyons and they lost no time—after years of waiting—in getting a very flourishing Lodge established there. Many years later—1623—the Masons in Lyons organized a Roze Croix degree in the same city to please the many Rosaecrucians who were Masons. This Masonic body was organized at a Council held there June 23rd, 1623.

In the meantime the Order in France had spread very rapidly and had attracted wide attention. Some of the Monks in the various

monasteries in the South of France became interested, and without mentioning names at this time—let it be known that some of these Catholic souls, devout and sincere, rendered a great service to the upbuilding of the sanctity of the Order by contributing many beautiful moral and spiritual creeds and dogmas.

Finally in 1001—the year when all the South of France was expecting the end of the world—according to an old Biblical prophecy—the Order in France established a Rosaecrucian Monastery—the first in the world—in the old Roman city of Nemausus—now Nimes.

This Monastery became the nucleus for the great Rosaecrucian College or Ecole R. C. which flourished in France from the 12th Century to the middle of the 16th and which was revived again in 1882 in Montpellier.

The history of the Order in France is very interesting. The most minute facts of the early history were recorded by Phonaire, who was the Official Historian of the Order in 1132 to 1134. The later history has been compiled by a number of Masters of the R. C., R. F. and is preserved in the archives in the Dongeon in Toulouse. This latter city has been the meeting place of the French Supreme Council since 1487. France held second place in strength of number of members, Germany holding first place and England third. Egypt, of course, is the great Supreme Centre, but has only a comparatively small number of members.

In France to-day—at this very hour—the loss of membership through the great war has been enormous. Even of the French Supreme Council of 25, there were living in December of 1915 only seven. But the loss in Germany has been even greater. So many of the Brothers of the Order in France were living in the South of France, that although they were called upon to bear arms, they did not reach the front. Then, again, a great many of the French Brothers were older men and men who held high offices in the Army, Navy and general Government and they did not participate in the actual conflict.

In Germany the loss has been beyond estimate. Without doubt it will reduce Germany's strength to third or fourth and leave France in the lead.



The Order itself spread into Germany shortly after the Grand Lodge was established in France. Charlemagne himself was the first to introduce the Order into Germany, for by his command one Mause settled somewhere along the Rhine near Coblenz and there began a propaganda for members in a quiet, dignified manner. He never lived, however, to see his work bear fruit, for the restrictions placed around application for membership were severe and too stringent. But in 1100 a Lodge was established in Worms, which became the Grand Lodge.

The Order grew rapidly in Germany during the 12th century, but it remained so secret and so inactive in its outward manifestations that little was known of the Order or its members. Toward the beginning of the 15th century a spell of quietude—of dormancy—came to the Order and as its members passed on few were admitted. Religious controversies and other troubles not of interest here—nor wise to tell—threatened the complete destruction of the Order. At the beginning of the 15th century there were only about 700 Brothers and Sisters of the Order living within the jurisdiction of the German Grand Lodge at Leipzig.

But in the 15th century—at almost the last moment—the great revival came. And whilst this great revival brought new life, new vigor and new hope to the Order in Germany, it has proven to be the most disastrous blow that ever came to the Order anywhere throughout the world. It has left a question, a doubt, unanswered and unsettled, in the layman's mind and has caused more misunderstanding of the Order's true history and ancestry than this humble attempt by me will ever be able to make clear.

In fact, it is necessary to speak very plainly on this matter, more plainly than Rosaecrucians have ever hoped to see put into public print, although one and all have felt that in some way the apparent mystery — not to say misunderstanding—be removed from the public's mind.

But, as I stated in the first instalment of this History, there is no prohibition against part of the truth of the German establishment, and the part which is unprohibited I will now give to the public for the first time.

Be it known, then, that notwithstanding the usual absurd and contradictory stories of those who do not know, the Rosaecrucian Order in Germany was NOT established by Christian Rosenkreutz or by Andrea Valentine or Johann Valentine Andrea, nor by Martin Luther, in 1615.

In 1399 there journeyed to Egypt one Christian Rosenkreutz who was born in Germany in 1378. He had been initiated into the Order in Germany on his 21st birthday (according to the official records kept by Krautznoff, Master of the 13th Lodge R. C. in Germany). He was an ambitious young fellow and had been educated in a Catholic Monastery and was especially proficient in chemistry. (One of the great "cross" formulae of chemistry is attributed to him). In the Rosaecrucian Temple in Egypt he laid before the Supreme Council a most remarkable document giving the status of the Order in Germany. This document—a predecessor of many now compiled, showed the name, birth date, occupation, education, religion, degree, "endeavor," attainment and responsibility of every member of the Order in Germany. On the basis of the figures he presented he argued that "immediate steps must be taken to re-establish the Order and rejuvenate its life in our land." He offered several plans to this Council held on December 2nd, 1400 A. D. Three proposals were unconsidered and one was "rejected because it threatens the secrecy of our internal organization." But a fifth proposal was accepted and after being titled a Magi of the Order on January 12th, 1401, he returned to Germany prepared to carry out his plans.

I will spare many minute details and give briefly the facts of import.

In 1408 he and three of the Masters of the oldest existing Lodges in Germany issued several Manifestos, the last one being numbered 329. These called upon all the Rosaecrucians within their jurisdiction to conduct a quiet canvass for new members.

In 1410 a new Rosaecrucian Temple was opened in Leipzig and a very active campaign was instituted for increasing the membership through non-sectarian lectures on religious subjects. In 1420 the membership of the Order had been increased to 1,345.



In 1484 Rosenkreutz passed on to the Spiritual Realm, satisfied that he had done all he could to rejuvenate the life of the Order in Germany.

But—and here is the very difficult story to explain to those not initiated—in 1450 there was born to one of the three Masters associated with Rosenkreutz, a grandson whom Rosenkreutz predicted would some day become the Grand Master of the Order in Germany. Rosenkreutz figured that he (the child) would be born again—reincarnated—in 1594 and that he would be 21 years of age, eligible to the Order, in 1615. Therefore Rosenkreutz ordered, on his death bed, that all his original papers and documents should be buried with his body in a vault and that such vault should not be opened until 1615,—the year when young — would be 21 years of age. This period of 120 years after Rosenkreutz's death would test the theory of reincarnation, for certain signs and seals were placed in the tomb which, it seemed sure, the reincarnated "—" would recall from his previous work in the Order if the theory of reincarnation was true.

Our records show that in 1615 a certain Master of the Order in Germany, with due ceremony, opened the Vault, as directed, and turned over to a new Initiate, named Hoff, the papers and documents bearing certain signs and seals. Why Hoff was selected to receive these and what the papers contained is known to the advanced Brothers and Sisters of our Order.

Hoff, however, found in the papers certain instructions which he immediately communicated to one very advanced Brother of the Order—Sir Francis Bacon.

This, I realize, is the first mention ever publicly made, of the connection of Sir Francis Bacon with the Order in Germany, although it was long ago established that Bacon was an enthusiastic Brother of the R. C. Order.

The result was that in the same year appeared the now famous FAMA FRATERNITAS, translated into German by J. V. Andrea. Other pamphlets also appeared one even anticipating the opening of the Vault—and all of these were written by, or under the direction of Bacon, who carried out Rosenkreutz's written directions for spreading the work in Germany

through printed, veiled, public propaganda literature.

(Why have so few—and there are a few—noticed that the portrait used in some of these German R. C. publications, purporting to be a likeness of Andrea, was in reality a most faithful portrait of Bacon?)

On many of the pages of these propaganda books—so cleverly written as to completely veil their true meaning from the casual reader—there were the same symbols and signs as used by Bacon in some of his acknowledged works—likewise similar R. C. watermarks.

The plan worked successfully, but unfortunately gave such wide publicity to the Order and its work in Germany that many, through a misunderstanding of the veiled meanings, believed that Andrea, or even Rosenkreutz, was the founder—the original founder—of the Order in Germany. Some even believed that because Martin Luther, who was a Master in the Order, used the Rose and the Cross on his family coat-of-arms, he was probably the founder of the Order and author of the FAMA FRATERNITAS.

In closing this section of the history, and especially that portion of it dealing with the misrepresentation of the founding of the Order in Germany, I wish to point out the great lesson which may be learned by the unbiased lay-mind through comparing the TRUTH of the history of the Order in Germany with the "stories" and "histories" so widely published in books and encyclopaedias.

It is so easy for the most clever, careful and conscientious historian OUTSIDE OF OUR ORDER, to be mistaken about facts which deal with the INSIDE. You must be initiated to KNOW, although, of course, you may SURMISE at any time.

This is illustrated by the fact that one of the most prolific of occult writers and investigators—A. E. Waite—published in 1887 a deep, impressive book, attractively entitled: "The Real History of the Rosacrucians, founded on their own Manifestos, and on Facts and Documents collected from the Writings of Initiated Brethren." That is a title warranted to make anyone feel that the real truth would be revealed at last. The book had a tremendous sale and was hailed by many as a



blow to the "antiquity" of our Order. From it so many of our present-day encyclopaedias, including the very brainy and "original" eleventh edition of the Britannica, have copied like sheep following a wandering leader.

But Waite—who so strongly presented the wrong history of the Order in Germany by misunderstanding all the manifestos and Documents he chanced to see, was NOT a Rosaecrucian and COULD NOT know the veiled meaning of them.

But in later years he became a Rosaecrucian through English Masonry—and in the first issue of the "Unknown World" published in 1894 in London, he wrote on page 29: "Much has come to light in these matters since 1887 and the work [his book] as it stands is in need of a thorough revision."

A few years—1887 to 1894—will make a great difference in one's understanding of Rosaecrucianism and its History, especially if during those years one becomes a Rosaecrucian.

That is the lesson I wish to point out to all our contemporary historians and writers on subjects pertaining to Rosaecrucianism.

The next instalment of this History will deal with the Order as established in America, with a brief outline of the many attempts to start or found a similar organization in the United States beginning with the visit to this country of Vaughan, and of the unsuccessful plans of one Randolph and his followers who attempted to create a secret society through the sale of non-descript books and miscellaneous writings.

Notes of the Lodges

PHILADELPHIA.

Prelate Alfred H. Saunders and Secretary-General Thor Kiimalehto visited Philadelphia on Washington's Birthday and conducted an open meeting for the benefit of the Lodge now being organized in that city. Prelate Saunders addressed the audience on "Oriental Mysticism and Rosaecrucianism" and greatly pleased his hearers with many vital and interesting facts. The meeting which was conducted by Brother Byron J. Musser, 3°, was very successful in arousing keen interest in the work of Sister V. L. Musser (4614 Ludlow St., Philadelphia), who is organizing the Lodge there. Sister Musser, as Secretary Pro-tem, has been granted permission to found this Lodge and the State Lodge in Pittsburgh has granted a Charter to the proposed Lodge. All who are interested are invited to write to Sister Musser.

PITTSBURGH.

The State Lodge in Pittsburgh is advancing enthusiastically and all are deeply interested in and appreciative of the valuable instruction being given in the degree lectures by Master Wm. H. Hodby. State Secretary Robert Eldridge (412 Cameraphone Building, Pittsburgh) announces that second Lodge is being planned

in the North Side of Pittsburgh to meet the requirements of the many applications for membership. This is excellent work and we extend our congratulations to the Pittsburgh State Lodge and its Officers.

IN THE WEST.

Applications have been received from those living in Iowa, Arkansas and California for the establishment of Lodges in various cities. Considerable enthusiasm is shown in these letters, coming as they do from those who have devoted much time and thought to the investigation of the Order and its doctrines. The Middle West and the West will undoubtedly prove a great field for Rosaecrucianism, and all who are interested should write to our Secretary-General, Thor Kiimalehto, Grand Lodge Temple, 70 West 87th Street, New York.

NEW ENGLAND STATES.

Our Prelate is planning a trip through some of the New England States to lecture and assist in the founding of Lodges. All who are interested in co-operating with our Prelate should write to the Secretary-General for information.



A Study of the Planets Uranus and Neptune in Relation to Genius

Ida Duncan Little, 3°



O the student of astrology the planets' Uranus and Neptune have the fascination which usually accompanies the partially unknown, for while they have been carefully studied since their discovery, there still seems to be phases of their activity as yet unexplained.

At the present period in the world's history, the strange stirring of spiritual forces in many parts of the globe and the still more unfathomable destructive forces tearing down our civilization, must undoubtedly be laid to the action of these planets.

On the present occasion, however, we shall turn our attention to their action as shown in the lives of some of the world's geniuses.

To the psychologist the study of this supernormal attribute called genius is always a subject of absorbing interest, and he finds in contemplating the life of the genius that sensitiveness, often of the entire organism, is one of the most salient features.

Now it is found in astrology that the more sensitive the person, the more accurately will the horoscope present a picture of his character and life. The vibrations of the planets playing upon the clod produce little or no effect, but as the soul progresses through incarnation after incarnation it becomes more and more capable of responding to vibration, and the genius is like a finely strung harp played upon by the winds of heaven.

Before looking at some horoscopes showing genius, let us try to understand in part the nature of the planets Uranus and Neptune. Uranus, or Herschel, as it is sometimes called, after its discoverer, circles around the sun outside the planet Saturn. It is often spoken of as "The Awakener" and is a sphere producing vibrations of great activity, power and energy. It largely represents the will aspect of spirit, its action and purpose in life, and when strong in a nativity, the will is very determined, positive and impulsive in nature, while at the same

time there may be intense and concentrated activity. Uranus is considered the octave of Mercury (the planet of mind) and is believed to show the mind in its universal and higher aspects. It gives intuition rather than reason. It is always unconventional, having no affinity with established laws and customs. It would lead onward from the particular to the universal, from the finite to the infinite. Its action upon the individual is through the nervous system which it vitalizes to an intensity sometimes destructive.

The planet Neptune is the most lately discovered and the least understood of the planets of our solar system. Its name, Neptune (the ocean), largely represents its nature. It is unstable, chaotic and in the individual acts directly upon the emotions, the soul, and the subconscious mind, leading him either to the heights of the genius or mystic, or to the depths of the degenerate. Its action is on the psychic plane, not the physical, and we must have the sensitive or developed soul for its vibrations to produce any effect whatever. The great mass of mankind do not respond to either of these planets. Neptune is related to feeling or the emotions in the same way that Uranus is to thought, and it therefore represents the octave of Venus (the planet of love and emotion) and gives universal love, universal sympathy, the departure from the finite to the infinite again.

Impressionability is one of the strongest characteristics of the soul responding to Neptune. As the water changes as the wind blows upon it, so the genius responds to environment. Sensitive to impressions of form and color as is the artist, sensitive to impressions of form and sound as is the musician or poet. With this receptivity is united the creative power belonging to the universal or the absolute, and this surging up within the sensitive soul of the genius enables him to place his impressions before us in such a manner that we immediately comprehend their universal and God-like nature.



Genius in its aesthetic form—poetry, music, painting, etc., is under the reign of Neptune, but Uranus must act also for will is necessary for expression.

Probably the concentration of the will on one faculty through a series of lives is the secret of genius.

In the intellectual or scientific genius Uranus is the more potent, but Neptune plays its part as we see in the nativity of Edison, where the sun and Mercury are both in conjunction with the latter planet.

Why may we not consider Edison a reincarnation of an alchemist of the past centuries where the will power was concentrated upon chemistry and the secrets of nature? We know from modern psychology that concentration upon a subject will cause the thought to become subjective or belonging to the soul, and consequently carried on from life to life. Why may this not be the reason why Edison in his early boyhood turned naturally to chemistry and the study of nature? Uranus, strong in his nativity, shows lying within the soul universal knowledge, which forces its way up into the objective mind or intellect and brings to the surface unknown truth in relation to nature, and we thus have the great alchemist of the present century.

The Nativity of the poet Shelley shows us the loved child of Uranus and Neptune. Born at a time when the stars showed the tumult of the French Revolution, he was always a soul revolting against the established order of things spiritual and temporal. Always restless, always dissatisfied, striving to express the uprush of the genius within him, the universal vibrations of Uranus and Neptune carried him ever onward.

The conjunction of the sun in this horoscope with Uranus adds its vitality to all the natural qualities of the latter planet and made Shelley reject all conventions which he believed to be binding. Uranus calls for freedom and the betterment of humanity, and the poet seeing the misery in the world around him felt that freedom, political freedom, social freedom, would lead the race to better things. The planet Mars also joined its strength and warlike qualities, so that Shelley fought for and clung to his ideas with the tenacity of the

martyr. The man of gentle and calm manner was roused to fury by the acts of oppression, cruelty or injustice.

When we see this blonde, blue-eyed type with its delicate constitution and tendency to consumption, played upon by forces of such great strength as are observed in this chart, we can hardly wonder that the physical body suffered under the strain. Extreme nervous irritability and strange lassitudes and pains were never understood nor cured by the physicians he employed. The diseases of Uranus and Neptune must be cured by higher than material means for they originate within the soul.

Shelley at one time hesitated whether to devote his life-work to metaphysics or poetry, both under the influence of Neptune. He chose poetry but the metaphysical strain characterizes much of his work. Neptune always sees the spiritual reality lying beneath the surface, never content with the material. And in this poet genuine inspiration flowed forth from within the deep wells of being. Neptune represents the soul or psychic body of man, and when expressing in its highest form unites him with the infinite. So we feel in the poetry of Shelley a strangeness, a spirituality that would portray for us another world. Always looking forward as must the Uranian, Neptune showed him visions far beyond the imagination of the ordinary mortal.

In his early and dramatic death, Uranus still controlled him. It is placed in his horoscope in the house of death, and with its usual suddenness of action carried him away. In his small boat out on the Mediterranean, the black cloud of a thunder storm enwrapped him, and when it had passed neither man nor boat was to be seen. This great soul, the expression of the highest vibrations of Uranus and Neptune, had returned to the infinite.

During the Renaissance in Europe astrology was held in high esteem, and among the better classes of people, when a child was born an astrologer was consulted as a matter of course. At various courts the position of astrologer was held for a lifetime, and at the court of the Medici family in Florence it passed from father to son. Ruggieri, the elder, cast the horoscope of Catherine de Medici, afterward famous as a French queen, and every detail of her life was



in accordance with his reading. Nostradamus and Cardan in France, Paracelsus in Germany and many others made great reputations by their knowledge and accuracy in reading the horoscope.

Now at the time of which we write the two planets Uranus and Neptune were unknown. It is true that occultists of the present day find traces of a knowledge of them among the ancient peoples in the centuries before Christ, but at this period during the Middle Ages and the Renaissance it had been entirely lost. How then did these early astrologers obtain their accuracy with these two powerful planets left out of consideration? Undoubtedly it is due to the fact already stated, that the mass of mankind is unresponsive to these more rarified and intense vibrations. Sensitives, of course, existed then as now and genius played its part, but if these horoscopes were cast, they could not have been correctly read. Intellectuality and spirituality increase as civilization advances. Thought seeks the source of things on a plane higher than the purely material. Scientists, as evolution progresses, admit higher unknown forces beyond the known, and mankind will ever become more and more in touch with these, as it rises above the material in its conceptions.

Genius possesses insight into this great unknown.

As Neptune represents love in its universal aspect, it also expresses universal sympathy; and sympathy for mankind in general we find to be strong in the work of Charles Dickens. Neptune is in conjunction with the moon in this nativity and the characteristics of mind shown by the moon (imagination, fancy, moods, etc.) are intensified by it. If we turn to one of his biographers (Taine) we find him saying, "Here was an imagination of singular intensity which enabled him to see the object presented and to impart to it a kind of visionary life. An imagination excessive and capable of hallucinations."

The reader will, perhaps, remember that Dickens said many of his characters appeared before him as real people, sometimes speaking to him. Sarah Gamp often sat beside him in church and spoke to him. The psychic influ-

ence of Neptune expressing strongly is obvious in these experiences.

Another biographer says of him, "He was a man who at any moment might cry like a child, and so sensitive to criticism that you might say he lacked a skin." Here is the intense sensitiveness of Neptune.

At the hour when Dickens was born, the planet Uranus was just coming to the eastern horizon and this fact gave it much power in his life. It gave him his immense strength of will; his intolerance of control or advice, his power of concentration, his intuition, and opened an intellectual channel for genius to arise. He looked on men and life with the seeing eye; the sympathetic heart. Uranus gave him the desire to better the lot of mankind in general, to reform abuses, to hold up to ridicule obsolete laws and conventions, to advance into the newer, the broader, the better, the more universal.

His physical appearance was largely colored by Uranus. Carlyle says of him, "A quiet, shrewd-looking little fellow, who seems to guess pretty well what he is and what others are." His features were small and almost effeminate, and his face expressed great vitality, energy, alertness, combined with a certain metallic quality, truly Uranian, as was also his wiry and active body. This planet acted strongly on the nervous system, intensifying it in the usual manner. He says of himself, "I have no relief but in action. I am almost incapable of rest. If I could not walk fast and far I should just explode and perish."

In all his great host of characters there is not one that fails to give us the feeling of actual, vivid life. They cover all classes of society, all types of being; they express all thought, all emotion, so universal was his viewpoint, so true his sympathy. Creator—that word belongs to him, that word describes his genius.

It is interesting to observe in studying the psychology of genius that this power reaches its height in the great majority of cases before the thirty-fifth year. Sensitiveness becomes dulled as life progresses, and soul, mind and body are played upon by materialistic forces. What is called "the fire of genius" can no longer force its way through the hardening



shell. Would not this again show us that these farthest away planets, Uranus and Neptune, can effect us only when we are capable of feeling finer vibrations?

The being whom these planets favor is incapable of leading a placid existence either mentally or physically. He must express unrest and advancement, and the leaders in the van of life are not always the happiest from the mundane standpoint. They see too clearly, feel too deeply.

In the horoscope of the poet Tennyson, the planet Neptune is exceedingly active. It stands in relation to both the sun and the moon (the individuality and the personality) and at the time of his birth was near the western horizon. It is in a fiery sign of the zodiac, which adds to its powers as a spiritual and psychic force, and it is most interesting to observe its effect on the character and life in question.

Tennyson was a man of great size and kingly appearance, with a fine aquiline face, a mass of dusky black hair and serene dark eyes. A powerful instrument for the expression of powerful forces. Carlyle says of him, "A man solitary and sad, carrying a bit of Chaos about him which he is manufacturing into Cosmos." So was his creative power apparent.

With all this size, dignity and force was united the extreme sensitiveness of Neptune. This gave him the desire to seclude himself from the world, and to spend many hours entirely alone when the soul could rise and respond to the beauty of nature and express its genius.

What an imagination he possessed, a "riotous imagination," given him by the influence of Neptune on the moon. What dreams and visions rose within him, a life in itself, carrying him away from the world about him.

It was well known to all his friends that he was subject at times to a form of partial trance which he could produce at will by the repetition of his own name. In this state he lost touch with external things and became absorbed in mystical contemplation. The soul seemed consciously to leave the body and come in touch

with the universal. This is a quality given by Neptune when active in the horoscope of an advanced ego.

It is interesting to note how the biographers all speak of his fondness for the water and with what fervor he writes of it. The mountain brook, the waterfall, the placid stream, the ocean—all appeal strongly to the child of Neptune. He cannot explain it; it is a matter of feeling, but the water seems to express certain movements of his soul, calm or stormy, and it soothes and refreshes him to be near it. "I hear," said Tennyson once, "that there are larger waves at Bude than any other place. I must go thither and be alone with God."

The concentration, self-absorption and creative power of the ego who has passed through many incarnations are all apparent in Tennyson; the details of material life seem not to exist and the soul awakened realizes only the vastness and beauty of the cosmos. He sees everything from the point of view of the creator, whether it be beauty, love or tragedy.

Uranus in this horoscope is not as strong as in some cases of genius, but it left its touch upon him in the form of a vast and deep melancholy. There is little of the wildness, the revolt, the splendor this planet may produce; but the more placid aspects of the expression of the spirit are portrayed through the influence of Neptune. Tennyson recognized clearly the power of love, "That mediator between God and man," as Plato calls it. Love in the universal acting upon humanity and striving to draw it upward.

The man or woman of genius is the most perfect type of humanity; more in direct touch with the absolute and more capable of response to it. Therefore they inspire our respect, our admiration, our wonder. Though their life on this material plane may not in some cases be in accord with laws and conventions, we realize that their real life is on the mental and spiritual planes of being. Their children are the works they leave behind them that keep their names brilliant through the passage of time.



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.)

WHAT IS A ROSAE CRUCIAN?

"If it is possible to give me a short definition of what a Rosaecrucian is, I would appreciate it."—J. M.

A Rosaecrucian—man or woman—is one who lives a life of attainment, with the firm determination that before he or she completes this cycle or period of earthly existence some deed of goodness for the betterment of the human race shall have been accomplished through personal endeavor. Essentially a Rosaecrucian is one whose moral code is the very highest, whose creeds and dogmas are based upon distinct interpretations of the laws of God and whose every thought and act express an appreciation of the basic universal laws, the love of God, and the fellowship of all mankind.

MEDIUMSHIP?

"Does Rosaecrucianism teach mediumship or spiritualism?"—Querent.

Rosaecrucianism does not teach "Mediumship" or "Spiritualism." It has naught to do with these things as commonly understood. So-called Mediumship is a gross, materialistic expression of the crude operation of some very subtle forces and sensibilities. As practised in this country it is entirely condemned by our Order and its doctrines. Spiritualism, so called, is the willful interference with the manifestation of Spirit and the Infinite, Cosmic Mind. When it is not an interference, it is fraudulent, except in a few minor cases where the true manifestations are permitted under correct, divine, sacred conditions. Neither Mediumship nor Spiritualism can be taught, and books will never make a medium of anyone. You must grow, evolve, develop, into that beautiful spiritual character and Soul where you are always attuned with the Infinite Mind and Spirit. Rosaecrucianism will help you to reach this state, but not through simple books. Books claiming to teach such things are "made to sell" and like other commercial articles—even when

given away—must pay the seller or giver in some way before they can help the receiver.

ALCHEMY?

"Does the present Order Rosae Crucis teach the principles of alchemy as did the Order of old?"—Skeptic.

So you are a skeptic, Brother? Well, well. There are quite a few like you, Brother, but they do not always ask questions,—they merely decide against and then say they don't believe. Rosaecrucianism has always taught the principles of Alchemy and the present Order Rosae Crucis will also teach Alchemy—and practise it as in the days of old. But why are you skeptical about that? Perhaps you do not know the true meaning of Alchemy. So many mistake it for pure magic that it is hard to make them realize that it is only the art of true chemistry—many of the principles of which are being practised in the largest chemical laboratories in the world to-day. True, the Rosaecrucians were Master Alchemists, and many of their most profound secrets are still sacred to the Order and unknown otherwise. To them—and to all Brothers and Sisters of our Order—the laws of Alchemy and the secrets of the art make many wonderful things easily possible.

AN OLD QUESTION.

"Is the 'Rosey Cross' a symbol of Christianity?"—X.

Rosaecrucianism is non-sectarian and has naught to do with any religion. We have stated this so many times and have tried to make it so plain in all our writings. It is an old question and based solely upon the resemblance of our symbol to the Christian Cross. But let us ask one question—or several—in return. If the Cross is a symbol of Christianity—that is, a symbol peculiar to Christianity—how is it that the Jews used this Cross in many ways for so many years previous to the birth, life and death of the Christ? And how is it that the Egyptians also used the Cross? Always has it been



a symbol of BURDEN, SUFFERING and MAN. Its origin is easily traced—and it leads to the times so remote to Christianity that there can be no possible connection except by adoption. Christianity adopted the Cross as a sacred symbol,—Rosae Crucianism created it.

Q. I understand that there are some religious customs in various denominations which had their origin in Egypt at the time your Order was founded. Is this true, and what are they?—S. S.

A. Please, Sister, have mercy on us. Your question involves the printing of an encyclopaedia. But we will mention a few points uppermost in mind right now. The Egyptian always placed a gold ring on his wife's finger at the marriage ceremony. Two thousand years before the first Pope assumed to "hold the keys," there was an Egyptian Priest at Thebes

with the title of "Keeper of the two doors to Heaven."

To-day there is a holyday called Candlemas Day. In Egypt there was the "Feast of Candles."

The Egyptian Priests always shaved a small spot on the top of the head. Mummies now in museums show this. So do the monks and priests of Catholicism.

The Egyptian Priests wore a linen overdress of obligation at their ceremonies. The Episcopal ministers wear a linen surplice while reading the Liturgy.

These few will suffice to answer your question now. But, consider, if you will, the fact that the Egyptian Rosae Crucians adopted the Cross as a sacred symbol in 1300 B. C.—1,300 years before the birth of Christ—before there was a Christian religion. It is significant.

Publisher's Notes

MAGAZINES RECEIVED

The Bookseller, Newsdealer and Stationer, Vol. XLIV, No. 2. Published at 155 Fifth Ave., New York, semi-monthly. A well-edited magazine of the book trade.

The Channel, Vol. I, No. 2. Edited by Mary Rusak. On International Quarterly of Occultism, Spiritual Philosophy of Life, and the Science of Super-physical Facts. Yearly subscription \$1.00; single copy 30c. Published by the Channel Publishing Society, Los Angeles, Cal. This magazine promises to be one of the leading metaphysical publications of America, and we extend our hand of fellowship and love to the editor and publishers.

The World's Advance Thoughts, Vol. XXVII, No. 9. Edited by Lucy A. Mallory, Portland, Ore.. Yearly subscription \$1.00. An exponent of New Thought and Mental Healing.

Bible Review, Vol. XIV, No. 5. Published by Esoteric Publishing Co., Applegate, Cal. A magazine devoted to the study of the Scriptures and natural law. Subscription price \$1.50; single copy 15c.

The Phrenological Era, Vol. XI, No. 12. Edited by Mr. Tope, of Bowerston, Ohio. Treats of Phrenology, Physiology, Psychology and Ethics. Subscription 50c.

The New Thought Truth, Vol. I, No. 12. Published by The New Thought League, 509 N. New-

stead Ave., St. Louis, Mo. Subscription price \$1.00; single copy 10c. Edited by Miss Harriet C. Hulick.

Power, the Higher Thought Magazine, Vol. 9, No. 8. Published by the Power Publishing Co., 3929 W. 32nd Ave., Denver, Colo. Subscription price \$1.00.

BOOKS RECEIVED.

Being Well-Born, by Michael F. Guyer. Published by The Bobbs-Merrill Co., Indianapolis, Ind. A scholarly volume on a timely question, discussing and explaining the effects of heredity and environment on the human specie. It treats of man as an animal only, and absolutely fails to recognize that which belongs to the life of the soul, or the elemental spirit of matter. 12mo, cloth, \$1.00 net.

The Divine Language of Celestial Correspondences, by Coulson Turnbull. Published by the Gnostic Press, San Diego, Cal. One of the ablest books written treating on Astrology in a profound, intelligent and interesting way. It explains the influence of the planetary colors and vibrations upon human beings. It is a universal horoscope full of points of interest to the older practitioners as well as to the beginners. It brings to light some of the immense intellectual power and scientific knowledge of the Ancient Egyptians, Grecians and Indians, which have scarcely been equaled by present-day scholars. It is a practical volume and easily comprehended, eliminating much useless verbiage, found in other volumes treating on similar subjects. Cloth, gold, \$3.00.



Books Recommended for Study

<p>Works by Coulson Turnbull</p> <p>The Divine Language of Celestial Correspondences</p> <p>Cloth \$3.00</p> <p>376 Pages Fourth Edition Enlarged</p> <p>A work endorsed by the leading astrological and Theosophical magazines in the world. A work on esoteric and exoteric astrology rapidly becoming the best text-book for astrological students. Thirty-three chapters dealing with the zodiac, their mystical correspondences; the planets, their esoteric meaning; the study of the involution and evolution of the soul; occult physiology; planetary notes and the musical scale; how to prove the moment of birth; the directions of sun and moon; the tables showing planetary positions for many years; with diagrams, plates; how to read and erect the horoscope. No other book is necessary to begin study.</p> <p>THE RISING ZODIACAL SIGN. Its meanings and prognostics. In fine cloth, price 50 cents.</p> <p>To the beginner in astrology this work will be of especial help in showing what to look for in every horoscope. It is also full of points to the older practitioners.</p> <p>THE LIFE AND TEACHINGS OF GIORDANO BRUNO. Price: In Leather, \$1.25; In Cloth, \$1.00.</p> <p>Students of Mysticism will find much of deep and lasting interest in this new contribution to the mystical literature of the day. Two fine illustrations have been added to this excellent work.</p> <p>THE Gnostic Press</p> <p>Box 598 San Diego, California</p>	<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>CULTURE PUBLISHING CO.,</p> <p>70 West 87th St., New York.</p>	<p>The New A to Z Horoscope Delineator</p> <p>is the American Text Book of Astrology.</p> <p>Second, revised and enlarged edition now ready. Cloth, 363 pages, illustrated, price \$2.00 postpaid. Teaches practical, Modern Astrology for private or public practice.</p> <p>One of the 27 Astrological works by Llewellyn George, F. A. S., Principal of the LLEWELLYN COLLEGE OF ASTROLOGY, editor of the monthly "Astrological Bulletin" magazine (now in 8th year). Send for catalogue, prospectus, etc. FREE. Address:</p> <p>Llewellyn Publishing Co.</p> <p>Box 633, Portland, Ore., U. S. A.</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.</p> <p>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>
<p>For Sale By ROSAE CRUCIAN SUPPLY BUREAU</p> <p>Enclose 10c for postage on each book. Culture Pub. Co., 70 West 87th St., New York</p>		



