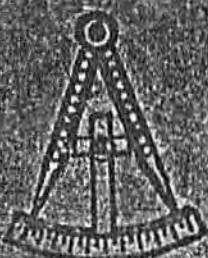


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The American Rosae Crucis

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Ex-Cathedra



Announcement

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Editorial



THE motto "In Hoc Signo Vincess" (By this Sign conquer) has been adopted by the Christian Religion, the Christian Endeavorers, the Knights Templar and many other Orders, who have for their aim the advancement of the race. The Sign of the Cross antedates the dawn of Christianity by many centuries. It was used in the Initiations of the Elusinian Mysteries, the initiate being placed on a cross and lowered into the "Grave." After remaining there for a period of purification of himself, the Third day he was raised from the vault, "born anew" and "risen with healing in his hands," purified by the knowledge he had obtained from the conditions through which he had passed during his three days' trance.

The cross was used in many forms, including the so-called Christian and the St. Andrew's Cross, for the crucifixion, or execution, of malefactors; it was both an emblem of disgrace and honor.

The Great Initiate—Jesus of Nazareth—Our Great Master and Exemplar, commanded His followers to take up their "Cross" and follow Him, and by His crucifixion upon the Cross, immortalized it in the eyes of the populace by the disgrace of His ignominious death thereon, and in the eyes of the Initiates through His ultimate triumph over death and His resurrection to Light and Life.

Few people now-a-days realize the full meaning of the command given by the Master to

His disciples, "Take up your cross and follow Me." If they do, how few carry out its precepts.

Every person wearing the emblem in public should show by their lives that they are true "Bearers of the Cross." Their everyday habits should be such as to encourage others to live upright and honest lives.

If this holds good with the outsider, how much more binding is this rule upon the lives and conduct of members of the "Rosae Crucis"?

"In Hoc Signo Vincens" must always predominate and never fail. It should be invoked at all times, in all places, when the wearer is likely to forget his mission.

According to my researches among the "Antient Tenets," as close as he can possibly live to them, the initiate must be above reproach. He must order his life, and his religious duty must be, "To do all the good he possibly can, and the least possible harm."

How can this be accomplished in New York, where every man is suspicious of his fellow? How in other cities?

It may be difficult in these days when litigation is so rampant at the smallest provocation, that when you are smitten on one cheek to offer the smiter the other, but if all Rosae-crucians are in earnest, a start can be made. If you are in employ and are defrauded by your employer, forgive him, and his surprise may be so great that he will repent his injustice to you.

Have you a partner who is doing a wrong to

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you in the business, stealing your reputation for fair dealing? Leave him and start afresh. If he will not render to you your just dues, let him go his way and you go yours. He will be the heaviest sufferer in the end and you will carry with you a clear conscience.

Have you entrusted your affairs to a lawyer whom you thought was a friend to you and who proves false to the trust you placed in him? Leave him to his own higher self, his Karma will bring him to justice more severe than you can.

Have you placed confidence in a man whom from his position in the religious sphere you felt was beyond reproach, and who used the information and plans you entrusted to his keeping, to further his own ends? Does this shake your confidence in religion and human nature? Do not allow it to have such an effect upon you. The man has not yet seen the Truth, or he would not have acted so.

Are these thoughts Utopian? Yes, but is not every advanced thought for the elevation of mankind Utopian? If someone does not make a start for the lead in the right direction, no one can follow, and Rosaecrucian Principles must compel the world to think, then something will be accomplished.

The Golden Rule: "Do unto others as you would have others do unto you," was used by Confucius, 300 B.C., and by Masters of Orders years before his time, and has been carried down through the ages to us. This rule can be applied to every circumstance of life which affects our fellowman. A Christian lawyer, a pillar of his church, with whom I was discussing a question of law and to whom I quoted the rule, replied: "You are living in New York, and had better forget all about that talk, you must 'Do the other fellow before he does you'." How many are living according to the latter standard instead of the true rule to-day?

It is the bounden duty of Rosaecrucians to prove to the world, that the rule is as practicable to-day as it was centuries ago.

One of the first steps toward gaining the ability to use the Golden Rule, is knowledge of self.

Who has not heard the preacher declaim

the words as written on the portico of the Ancient Temple of Greece, "Know Thyself," and listened to his remarks thereon? How many men now-a-days know themselves? It seems as if everybody wishes someone else to do their thinking on these moral subjects, and then parrot-like, they repeat what they have heard and claim the thoughts as original with themselves.

Men who know themselves live clean, healthy, moral lives, their bodies are clean inside as well as outside, their habits and thoughts are pure. When preachers, teachers, and leaders of men are observed in saloons and restaurants with intoxicating liquors before them, cigarettes and cigars in their mouths, they are verily "blind leaders of the blind," their talks in pulpit and on platform may be very eloquent, but their habits belie them and detract from any platitudes or morals they may elucidate. Who can respect "The Cloth" when it reeks with whiskey and tobacco?

Man should desire to keep his brain clear so that he may be fully equipped to reason out the many problems that confront him to-day. He is only just sober when he abstains entirely, and consequently he should shun as deadly poison all alcoholic liquors, then by example and precept lead others along the path of life. Nor does he need narcotics which deaden his faculties, so if he be true to himself, he should reject these habits and retain mastership of himself.

"In Hoc Signo Vincas," if truly assimilated into the consciousness and the whole of its attributes blended into the life of his wearer, will sooner or later become one of the most powerful weapons to help conquer the doubt and distrust that so permeate the body politic to-day.

If its origin is studied, and its true emblematic teachings followed, it will bring the student into a full knowledge of TRUTH, and the realization of the Trinity of Mind-Soul-Body.

"By this Sign Conquer" is not a fossil, an antediluvian something, that has no room in our consciousness to-day except as a curiosity in our mental museum. It is a living, personal entity. It is a living power that no creed can



suppress, it is a power that all and every creed is made the stronger and more virile by using. Mandates have been issued against it, but all were powerless. It lives in greater strength because of them. No issues that have been formulated against it have availed. Like a rock in the midst of the sea, it has withstood the ravages of the waves and the storms that have beset it, it still towers as a mark for all observers.

Each man and woman must read their own lessons from the sign, no one can interpret its meaning. In the silence of their own hearts they must read its message. But the message is nothing to them unless they put it into practice in their lives. Each must be individually responsible to themselves:

"One ship sails East, and another sails West
With the selfsame winds that blow.
'Tis the set of the sail and not the gale
Which determines the way they go."

Alfred H. Saunders.

THE COSMIC MIND IN SOCIETY.

In our last issue there appeared an article calling attention to the increase, in this country, of the use of occult signs. The writer pointed out that Thursday was becoming a popular day in the unconscious mind of the public for the beginning of things, and that the Cross was being used in many ways as a symbol or sign.

Considerably more could have been said on this point. The Triangle, too, will be found in more "trademarks" and other signs and marks than heretofore, and is very often featured in decorative work where the less significant symbols have held precedence.

Most significant, however, of the trend of the subjective mind—the Cosmic Consciousness—of a people is the fact that the minds of individuals are just beginning to turn to Egypt and its teachings for real pleasure in art, literature and the sciences. A typical example of this will be found in the recent \$200,000 entertainment given in the Astor in New York during February. Details of this affair were given in the March issue. But its true significance deserves comment here.

Time was when the wealthy, the idle and the

unthinking classes found pleasure in the pastimes of the present. Now those who might be expected to seek only the ultra-fashionable amusements of a nonsensical nature, devote considerable time, a great deal of inconvenience and a huge amount of money to satisfying that inner desire—that inner call—for something pleasurable from the Orient, especially from Egypt and its religions and doctrines.

It is indeed gratifying to find so much appreciation of our endeavors in behalf of the Order Rosae Crucis in America. And, more gratifying is it to find encouragement from those who might, with some pretense, if not reason, show antagonism.

WHAT OUR CONTEMPORARIES THINK.

A new magazine of any kind in a special class, dealing in an advanced manner with subjects touched upon in many other publications, generally meets opposition. That dreadful American condition called "competition" seems to rise as a barrier to a kindly feeling between magazines working along the same lines. But notwithstanding this, the American Rosae Crucis has heard only kind words from some of its older contemporaries.

Typical of the encouragement which is deeply appreciated is a letter from Marie Russak, the able editor of that excellent quarterly, "The Channel." Mrs. Russak writes that after her own investigation of Rosaecrucianism which involved years of study and considerable traveling, she is pleased to find the History of the Order so completely and authentically presented in our magazine. She is ready to verify so many of its points, she states, and realizes how important it is to have TRUTH at once destroy all the erroneous and deliberately false statements regarding the Order. To this end she requests permission to reprint the complete History in her next and succeeding issues, and this privilege, not quickly or indiscriminately given has been granted.

But we likewise anticipate antagonistic articles in other magazines—even those affiliated with our contemporary organization who may feel their own precarious existence jeopardized by us. It takes time—and a very hard battle



—to establish the TRUTH. But truth will prevail!

Once again an exponent of individual interpretations rises to tell us that certain occult doctrines permit of acts unanimously conceded by enlightened civilization to be immoral and unjust.

A professor of something or other, residing in New York City, has adopted the theory of Freud, under the mysterious name of Psych-analysis, and twists the theory to make possible his living with the wife of a friend. The suit in the courts does not interest us, but the unjustifiable use of Freud's theory demands comment.

Science is not yet unanimous as to the correctness of Freud's theory of the compulsive and obsessional neuroses, or as to the merits claimed for Psych-analytic treatment, but even its worst opponents would not believe that it permits of the violation of social conventions.

It is time that such nonsense ends. Occult thought, New Thought, Advanced Thought and other GOOD THOUGHTS should not be

used for the propagation of individual immorality and wickedness. Let us keep all that pertains to the psychic realm as pure and Holy as it naturally is.

The tramp of the feet of militarism is now heard in Egypt. The sacred deserts and plains are being despoiled by political warfare.

How often is Egypt to suffer through no acts of her own? Once the very centre of the world's civilization and advancement, once the beautiful country of peace and harmony, of quiet and devoted respect to all that makes for goodness and love—now to be the battlefield for a war that has naught to do with its interests.

Unexpected it was not. Unnecessary is the most that one can say of it. The war was sure to come, and the Egyptians knew it full well. Likewise they know well its significance, its outcome. But to have it brought so close to home, and to suffer through it is hard; and it brings to every Rosacrucian a pang of regret, even of hatred, for militarism in every form, for every purpose and in every circumstance.

The Origin of the Encyclopedia

The world owes one great debt of gratitude to Masonry in the intellectual revolution brought about by the compilation of the Encyclopedia.

We quote from the French records the following extracts:

On June 25, 1740, the Duke of Antin, Grand Master of French Freemasonry, delivered an important discourse in which was announced the then great project in progress:

"All the Grand Masters in Germany, England, Italy, and elsewhere exhort all scholars and artisans of the fraternity to unite and furnish the Material for a Universal Dictionary of the Liberal Arts and Useful Sciences, theology and politics alone excepted. The work has already been begun in London and by the union of our fraternity, we will

be able to bring it to perfection within a few years. (Dated) June 24, 1740."

Messrs. Amiable and Colfavru says of this: "Otherwise, in another way, the work published in France was prodigious, consisting of twenty-eight volumes in folio, of which seventeen were devoted to the text and eleven to the plates, of which were afterward added five supplementary volumes, a work of which the principal author was Diderot, assisted through all by a cluster of choice writers. But it did not suffice for him to have these assistants in order to finish his work properly, he needed also powerful protectors. How could he have had them without Freemasonry?"

The first volume of the Encyclopedia appeared in 1751, and it has been reprinted, enlarged, and added to many times thereafter.



The Divine Law of Compensation

By Royle Thurston



AS certainly and surely as light dispels darkness and the planets move with exactness in their orbits, so does the immutable, Divine law of Compensation operate in the affairs of man as well as nature.

"As ye sow, so shall ye reap," is only part of this law. It should also be said that as ye fail to sow so shall ye fail to reap, and that which ye would sow if opportunity permitted shall be reaped in the same measure as was the strength of the desire.

The Law is simple in its fundamentals. The conservation of all natural forces and of nature itself will demonstrate the material manifestations of the Law.

Had it been possible to have weighed every ounce of earth and water on this planet 5,000 years ago or 5,000,000 years ago, and to do so this year, one would find that there has been no change made in the amount of earth or water in the interim. Yet coal has been extracted from the crust of the globe by thousands of tons monthly and consumed and reduced to a less bulky and less weighty substance. Heavy, massive trees—entire forests—are cut down and reduced to fine, light-weight ashes each month. Oil and water have been drawn from this sphere and consumed without leaving a material residue. Why then has not the earth—this old planet—become lighter in weight?

It is an interesting speculation, but ere one ponders long, one is confronted with the almost incomprehensible fact—that the Law of Compensation, working through the laws of conservation, brings about an **EQUALIZATION**, a restoration, and an actual, material compensation. For every ounce of matter apparently destroyed nature provides an ounce of apparently new matter. Thus equalization is ever active.

The same law operates in the immaterial world. The Law of the Conservation of En-

ergy is a well-recognized law of physics. Energy, like matter is never destroyed or lessened in its correct measure. It may be changed in its nature, in its physical form, in its manifestation to our objective faculties, but in reality its existence remains.

One of the most potent forms of energy most commonly considered as a force, is electricity. In our homes certain mechanical meters measure the amount of electricity consumed in producing light or power. These meters proclaim that we have consumed, actually used and destroyed, so many units of the power, for which we are asked to pay—to make compensation.

In truth, the electricity utilized in producing electric lights is neither consumed or destroyed. The meters register the number of units or amount of current, power or energy which passes through it. This current reaches the fixtures, enters the electric bulb and there is transformed into another form of energy or force—light vibrations. These vibrations are just as powerful, just as forceful and energized in their way as were the units of the electrical current from which they were derived. And, like unto the electrical units these light vibrations—units of light—can also be measured and registered.

We may boil water until a quart, or gallon, is changed into steam which rises into the air, condenses into a thin vapor and disappears into nothingness—seemingly! But we have not destroyed the water, nor has it lost any of its power. One gallon of water passing over a rock and falling upon the paddles of the mill-wheel acts as a power, a force, to turn the wheel some measurable fraction. In boiling the water we neither destroy its material existence nor any power resident within it. That same gallon of water when turned into steam in a proper container, with certain mechanical features, will exert its power and energy in any directed channel, and perhaps more forc-



bly and efficiently than in turning the mill-wheel.

And—as the steam passes off into the air its seeming disappearance is due to its condensation into small particles, infinitesimal drops, of water, a veritable mist of moisture, which drops to earth and finds its way to the larger bodies of water. Thereby water returns to water and the law of compensation is satisfied.

THE AFFAIRS OF MEN

And man, who is both material and immaterial, natural and supernatural, matter and spirit, is subject to these same laws.

It is given unto man to perform and fulfill a certain function in this world. Like unto substance and energy, man is subject to the Laws of Compensation and Conservation.

It was decreed by God that man should live. God gave to man the ability, the power, the energy, to utilize the products of nature to maintain life. He gave to man the first breath of life, but demands that the second breath shall be earned. In exchange for the life-force which God placed in man, man shall give back to nature an equal amount of force, or energy. And—so decrees the Law—as man gives unto nature, as he compensates nature, so shall nature compensate man.

Man is created in material form with Divine power and energy. He is created perfect. If his gradual development—either before or after birth—is imperfect or defective, it is because the Law of Compensation makes it so. Imperfect man—imperfect creation of any kind—in material form, is the result of imperfect production of man.

God's ideal of man is a perfect man, materially and spiritually. Spiritually all ARE perfect; materially we are the result of the Law of Compensation.

The ideal man is created to work and return—compensate—for all that God provides in nature. If man, for one hour, for one day or one month, fails to carry out his obligations, he is made to compensate through suffering. If man does not compensate WILLINGLY in one way, he is COMPELLED to compensate in another.

When man fails to return the good things to nature which he can give, when he fails to use his power, his abilities, to produce a compensation to nature or to man for what he has received, he will no longer receive from God, nature or man.

Man shall be happy, joyful and cheerful. He shall likewise make others happy, joyful and cheerful, for what joy and cheer he has received. If he fails to pay his obligations, joy and cheer will come no more to him. If in return he gives, produces, instills, SOWS sorrow, sadness, grief, misery and anxiety, he shall in turn receive, REAP sorrow, sadness, grief, misery, etc.

Nature works and manifests through exact, Infinite, ever-perfect laws, rules and operation. If man violates, wilfully, any of these laws, nature rebukes him, repays him, compensates him, with the suffering from his acts. If man, unmindful, violates any law of nature, nature in return teaches him the great lesson of compensation, through a practical demonstration of her inviolate rights.

If man is blessed at birth, or suddenly, or slowly thereafter, with wealth—material wealth—nature expects that in the USE OF IT man shall compensate nature and produce in others, AND FOR OTHERS, that blessing which he has received. If man fails to make proper compensation nature will deny unto him complete and final joy from his wealth.

MAN SHALL NOT GIVE HIS WEALTH

It is interesting, in this respect, to note what Rosaecrucianism teaches in regard to the illogical claims of fanatical socialism. I will diverge and touch on this important point, for while Rosaecrucians are active workers for the principles of universal brotherhood, and believe in many of the present-day doctrines of co-operative activities, they do not tolerate the unreasonable demands of the aggressive Socialists who ask that "he who has shall divide!"

Brother William H. Hile, in his great, SYMBOLICAL and captivating book "The Ostrich for the Defense," says:

"Learn to serve thyself and in doing so thou shalt serve others; learn to love and love shall be returned to thee; fellowship between men



and man's oneness with God—such precepts and thoughts are to sum up the religion of To-morrow."

In that one thought "Learn to serve thyself and in doing so thou shalt serve others," is the whole key to the problem of the disposition of one's abundant material blessings.

Regardless of the cause of one's fortunate position in life—whether through planetary influences one is born wealthy or suddenly acquires it, or whether it is obtained through personal endeavor, by the "sweat of the brow," it is a fact that wealth—material possessions in abundance over one's actual necessities—is given to one for a definite purpose. It is a compensation from God and nature to mankind that those who deserve it may be compensated. He unto whom the abundant wealth is given is selected to be the medium of distribution—the distributor of nature's compensation.

But—mind the Law—one cannot fulfill nature's demands by taking the abundance and giving it away, promiscuously or always even selectively. Nature cannot be compensated by dollars and cents. These things are man-made mediums of joy, happiness, sustenance, etc. But nature demands that the requisites, not the medium, shall be returned as compensation.

"Serve thyself and in doing so thou shalt serve others." Nature intends that those who HAVE shall use what they have to produce for others who have not.

To serve others does not mean to give lavishly right and left, neither does it mean to, through discrimination, judge our fellow-men. To do good for others must be through the road of self-help, to assist the individual to self-reliance by easing and relieving the mind of the burden pressing upon it.

If a man so disposes of or UTILIZES, his wealth that he serves himself WELL, he will serve others well.

The miser who disregards the great Law and hoards his abundant blessings, clings to his wealth and spends not, is denying to nature her just compensation. He is holding great riches—life, food, shelter, money—selfishly, refusing to make a return. Nature, however—through the law of conservation—is not cheat-

ed, but the miser is cheated. He shall pass on, without the true happiness and joy that might have been, while his wealth will remain—hidden, perhaps, for years—to eventually compensate those who deserve.

And—in this way another man may suddenly come upon his hoarded, hidden wealth. He may be a laborer whose toil unearths the fortune in the bowels of the earth where it was buried. Shall he feel free of the duty of compensation? Is he not to be the medium for giving unto others the compensation which the former possessor failed to give with this wealth? Or, is he truly an individual freed from all debt to God, nature and man, and therefore, entitled to a selfish possession of this money?

Or, if a relative of the miser acquires the accumulated, hoarded wealth by process of law or by testament, is he, too, free from all obligations to God, nature and man?

One will not find the answer to these questions in the demand that man "divide his money with those who have not."

If the miser were to learn the Law and its great lesson, and e'en at the last year of existence start to spend his wealth lavishly in serving himself WELL (not in debauching, which would NOT be serving himself well, but would be violating the laws of nature, against the principles of true compensation), by building or buying a good home, furnishing it comfortably, providing for himself and those with him good food and good clothes, by employing well-paid servants, by buying a yacht, automobile and carriage and having well-paid employees to run and manage these; by buying flowers, attending musicales, founding charitable institutions, encouraging medical or scientific research, etc., etc.—Yes, if the miser were to do these things, he would be serving himself WELL "and in doing so would serve others," and thereby comply with the Law of Compensation.

Think of how hundreds might be benefited by one man's wealth in this wise. Think of the joy, the happiness, the comfort, the hope that would be instilled and maintained in many hearts and souls by one man's attempt to serve himself WELL.



But—if the same amount of money were divided among many and given in lump sums it might be soon gone, foolishly used and though some others would eventually receive good from it, those to whom the money was originally given would not receive all the joy and happiness and good possible, while the giver might never know of what good was accomplished and thereby he, too, would fail to receive the happiness and joy he deserves.

THE LAW IMMUTABLE

No, my friends, the Law says: for every hour of pain that ye cause unto another, for every moment of grief that ye bring upon another, thou shalt suffer sometime—now, in this

life, or in thy next incarnation. For every good deed thou shalt be compensated in nature's own way with a like act. For every evil thought thou shalt have suffering accordingly. For every destructive thought thou shalt be reduced accordingly. For every constructive thought or act thou shalt be rejuvenated and uplifted. For every gift thou shalt make return in goodness. Nothing is lost, nothing forgotten, nothing destroyed, nothing completely consumed. All things shall be equalized, not at the great judgment day, not at some distant time, but at the setting of each sun, at the tick of each minute—NOW!

God has ordained it so, therefore peace profound be with thee!

President Wilson's Philosophy

Extracts from His Recent Address which are Typically Rosae Crucian

"And the infinite difficulty of public affairs, gentlemen, is not to discover the signs of the heavens and the direction of the wind, but to square the things you do by the not simple but complicated standards of justice. Justice has nothing to do with expediency. Justice has nothing to do with any temporary standard whatever. It is rooted and grounded in the fundamental instincts of humanity.

"You never can tell your direction except by long measurements. You cannot establish a line by two posts; you have got to have three at least, to know whether they are straight with anything, and the longer your line the more certain your measurements. There is only one way in which to determine how the future of the United States is going to be projected and that is by looking back and seeing which way the lines ran which led up to the present moment of power and of opportunity. There is no doubt about that.

"There is no question what the roll of honor in America is. The roll of honor consists of the names of men who have squared their con-

duct by ideals of duty. There is no one else upon the roster, there is no one else whose name we care to remember when we measure things upon a national scale. And I wish that whenever an impulse of impatience comes upon us, whenever an impulse to settle a thing some short way tempts us, we might close the door and take down some old stories of what idealists and statesmen did in the past and not let any counsel in that does not sound in the authentic voice of American tradition.

"Then we shall be certain what the lines of the future are, because we shall know we are steering by the lines of the past. We shall know that no temporary convenience, no temporary expediency will lead us either to be rash or to be cowardly. I would be just as much ashamed to be rash as I would to be a coward. Valor is self-respecting. Valor is circumspect. Valor strikes only when it is right to strike. Valor withholds itself from all small implications and entanglements and waits for the great opportunity when the sword will flash as if it carried the light of heaven upon its blade."



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

Compiled By H. SPENCER LEWIS, F. R. C.,
Grand Master General and Imperator of the Order in the United States.

(Continued from the March Number)



IN presenting this instalment of the History, I realize that I am casting light upon as perplexing a problem as that of the history of the Order in Germany. In fact, the points to be satisfactorily cleared up are greater in number than were those connected with the Rosaecrucian movement in Germany. In the latter country there was only ONE organization, one body, to deal with; in America, the investigator is confounded by an array of organizations, all purporting to be truly Rosaecrucian.

Since writing the previous instalments of this History, the writer has heard the same question asked innumerable times: "Granting that the History of the Order as published is true—and establishes the Order in Europe beyond question—WHICH is the true Order in the United States?"

Without any attempt to mitigate the good work that is being done by many honorable, sincere bodies, and without meaning to misrepresent any facts, the writer will simply offer such explanations as have come to him through his superior officers abroad and through such sources of information as are open to all unbiased investigators.

At the outset, then, let the writer frankly state that his knowledge of many of the Rosicrucian bodies in the U. S. A., has not been gained through intimate or personal contact with them. The writer is not a member of any of them, and therefore does not attempt to speak of their origin, legitimacy, history or work, as do some historians who know no more of the facts than does the writer of this History. It is unfair to do so. And, if any statement is made herein which is not based upon actual fact, those who KNOW differently will confer a real favor upon the writer by com-

municating the truth; for truth must always prevail.

As has been stated in a previous instalment, Vaughan came to America at one time and "lost" here the precious Rosaecrucian "stone," that it might sink into the soil and fertilize the land with the thought and Spirit.

Since his time, there have been a great number of attempts to establish some form of the R. C. Order. So many of these failed, and were of small, local influence, that time nor space will not be taken to speak of them.

But at the very time of this History's publication there are a number of more or less active Rosicrucian bodies in the U. S. A., and of these I will speak.

Foremost among the sincere attempts of one individual to interpret and offer an individual understanding of what Rosicrucian Philosophy might be, is the work of Max Heindel, a truly devoted student of mystic lore. Mr. Heindel bases his philosophy upon the common, but mistaken, idea that Rosaecrucianism is "an interpretation of Christianity." With this as a premise—and who shall gainsay it is a beautiful and noble premise—Mr. Heindel has built an enticing and inspiring abstract philosophy. He has performed his work—answered his "call"—by writing and publishing several books, one of which I heartily recommend to all admirers of the Christian religion. He has also formed an organization known as the "Rosicrucian Fellowship," in California, and he has groups of students in many cities who devotedly buy and study his books. He is doing a good work and, to the best of my knowledge, has never attempted to call his movement an "Order" or "Lodge." All this I say to those who would ask: "What is 'Rosicrucian Fellowship?'" And—Mr. Heindel makes no claim to having ever been initi-



ated into the A. M. O. R. C., or of representing the Rosaecrucian Order. He frankly and honestly states he is a writer, publisher and teacher, with good books to sell.

The next most popular movement is the "Temple of the Rose Cross," under the sponsorship of our good friend, Marie Russak, who edits the "Channel" Magazine, in California. Here, too, there is an honest and frank admission that the sole object of the movement is to enable sincere students to find those higher teachings which seem to lead to the mysteries of true Rosaecrucianism. Mrs. Russak is so greatly interested in the true Order, and in having the truth of the Order's origin and present status established, that she is republishing this complete History in her magazine. She is ready to verify, she states, the truth of many of the statements made in this History, of the origin, authenticity and present position of the A. M. O. R. C. in Europe and America. No one has ever been misled by Marie Russak into thinking that her movement—with its Rosicrucian Centers in many cities—is the real R. C. Order or Lodge. Marie Russak is fair, honest and true.

Theosophy added "Rosicrucian" teachings and symbolism to its higher work only to assist its advanced students to study around the true R. C. science and philosophies. It does not claim to have any of the true R. C. secret work, or to be a branch of the A. M. O. R. C. in any way.

Then there are several organizations having such names as Societas Rosicruciana, which name could not be incorporated or legally used because it is the name of a foreign body—the Masonic Rosicrucian chapters of England and elsewhere.

These organizations do not claim to have any connection whatever with the Ancient and Mystical Order Rosae Crucis, as founded in Egypt and established throughout the world. They are principally designed to give to advanced Masons such wonderful teachings as they may secure from interpreting the principles of Rosaecrucianism, and they do not have Initiations, Degrees or "work" similar to the A. M. O. R. C.

So, after all, we find the Rosicrucian bodies of many cities in the U. S. A., are easily

grouped into the above three classes. Certainly a great number of books have been written by various authors on subjects claiming to be "Rosaecrucian." But all of these, without exception, are personal philosophies, personal teachings, based on what the authors believe must be the true teachings of our noble Order. But the thinking seeker for light will appreciate the fact that books which sell publicly for \$2, \$3, or \$5, or \$50 do not contain the true Rosaecrucian teachings. Rosaecrucianism is not learned through books.

"But are there no true Rosaecrucian books in the U. S. A.?" Such is the question often asked. Now, for the first time, let me state in public print, a very startling answer: "Yes!"

I can take the Initiated adept of our Order—as I have done—to the great New York Public Library on Fifth Avenue—and there in a small, quiet room, astound him with what has been sent here from abroad in the way of real Rosaecrucian literature. I can go to a few isolated shelves—by special privilege—and bring to light ten to twenty very rare, hand bound volumes. They are bound crudely in sheepskin, parchment or leather, bearing indifferent, misleading or hidden titles. Their pages are very old and yellow—brittle and ready to crumble under the touch. Their dates of printing show them to be real, priceless antiques. They abound with diagrams, charts, illustrations, formulae, explanations and secret laws. They bear many handwritten notations. The back fly-leaves bear signatures, marks and seals of many of the A. M. O. R. C. Grand Masters and Masters of Europe living in several centuries. Every proof is given that these books—the only existing copies in the world—were handled, thumbbed, studied and used by many of the great Masters of our Order in various lands.

These books, I say, can be seen, read, and studied—when the time comes for the Brothers and Sisters of our Order to have them. Some of them have been the priceless possessions of Europe's great Grand Lodges for many centuries, and their coming to America is a great gift—greater than any that has ever been made. The writer was in France when the Supreme Council held a special session in Toulouse, to pass upon the giving of several of these books



to this library; and on good authority, it is stated that the same Supreme Council was in a dead-lock session of 28 days trying to decide on the sending of one other similar volume to America.

Yet—there lie these volumes, dusty and musty, their actual presence known to the librarians, but their true contents, their value, and their great temptation unknown and unappreciated.

What a fortune would be made by some of the firms and individuals who peddle lessons and "degrees" by mail, if they could reprint these books!

But, such books, such information, cannot be purchased at ANY price. Rosaecrucianism is NOT sold at so much per quarto-volume.

And—because this is so, because Councils in Europe have felt warranted in having their busy members, many of them Government officials, some of them living at great distances, come to special sessions of many days to consider the passing of one book from one place to another—because of this, I say, it seems strange that there are in America to-day some thousand or more men and women who have been cleverly made to believe that for a few dollars they can pass through 49 degrees of Rosaecrucian teachings in one book sold for ten dollars!

This leads me to speak of the society known by many names, but principally as the "Rosicrucian Fraternity," whose head teacher is Dr. Clymer.

Dr. Clymer operates the Philosophical Publishing Company of Allentown, Pa., and sells reprints of some so-called "Rosicrucian Books" written by one Dr. P. B. Randolph, who never had either right or privilege of writing for publication any Rosicrucian secrets. In fact, Dr. Randolph was looked upon with displeasure and disdain by the A. M. O. R. C. in France, because of many acts—principally the selling of so-called "secrets," which were no secrets at all.

After Randolph's death, Clymer—as a printing expert—undertook to reprint and resell the old books of Randolph, and so successful was he in promoting Randolph's plans for some sort of a Rosicrucian Fraternity (whose "Grand Lodge" disbanded a number of times)

that he wrote several books of his own concoction.

Many have purchased his "secret" book, giving the "first 49 degrees of the Illuminati" of the Rosicrucian Order, for \$10, believing that it was "secret," as the title page stated, but finding that it was a "copyrighted" book—as are nearly all of the "secret" books sold by this publishing firm. One of these even claims to give the Initiation work in the Temple, etc.!

But the Rosicrucian Fraternity is not a legitimate ORDER of any kind. It is only a SCHOOL, conducted principally by mail, through the sale of books. Dr. Clymer himself frankly says so. In a recent letter to the writer he says: "I hold that the Rose Cross, or call it any other name meaning the same,* is not a Lodge or secret society, as we usually understand it I hold that the Rose Cross, or the Rosicrucian Society (his organization) is a SCHOOL of Spirituality, that its degrees are degrees of growth, of development. . . . The Rosicrucian Order or Fraternity instituted in America by Randolph does not organize to confer degrees, never did, but is in truth a School of Spirituality, in other words, a School teaching a higher and better system of living."

Such a frank statement from Dr. Clymer, over his signature, is a valuable asset to a History of this kind, for it adds information from an authority and removes all doubt. There were some who believed that perhaps Dr. Clymer's work was more than the starting of simple school classes in certain localities, where his books were sold. Some even thought that Dr. Clymer was an Initiate of the real Order Rosae Crucis. But the above extracts from his letter dispel all misapprehension and leave Dr. Clymer with the clean record he deserves as a successful publisher of so-called "secret" Rosicrucian books, degrees, lectures, etc.—interesting, no doubt, but having no connection with the TRUE Order which IS A LODGE, is a secret society and does organize to confer degrees upon its advanced adepts throughout the world under the only name of Rosae Crucis.

In closing this section of the History let me

*Dr. Clymer has many names for his organization—he is not the least particular.



again call the attention of the sincere seeker for light to the few sane and safe guides which are true guide-posts along the dark paths which lead to the Eastern Portal where some—many—may “Cross the Threshold.” First—the true Order—the original and perfect Rosae crucian Order is known by only one name—“The Ancient and Mystical Order Rosae Crucis.” Secondly—its world-wide, established symbol is the triangle with the point DOWNWARD and with the cross within the triangle. Thirdly—it sells no books or degrees, by mail or otherwise, purporting to contain secrets or initiations. Fourthly—it has naught to do with any religion—Christian or otherwise—or with

any Yogi philosophy. Fifthly—It has regular Lodges or Temples in various cities, each with its Master and Officers, its Grand Lodges, its Supreme Lodge in New York; and its work, as decreed by the Supreme Council of the World, is done in secret under a regular Constitution.

Any question in your mind as to the genuineness of the Order will be easily set aside, if you inquire at the proper place—and that place is NOT within the covers of a book.

The next instalment will contain the story of the establishment of the true Order in the United States.

The Deer and the Crow, and the Jackal—A Fable

Translated from the Sanskrit for this Magazine



HERE is, in the land of Magadha, a forest named Champakavati. Here, for a long time, a Deer and a Crow dwelt in great friendship.

This fat-limbed Deer, roaming at will, was perceived by a certain Jackal. Having seen him, the Jackal reflected: “Ah, how I should enjoy this delicious meat!—The thing is clear; I will first get his confidence.”

Thus reflecting, he approached and said, “Friend, hail to thee.”

The Deer said, “Who are you?”

The Jackal replied, “I am the Jackal, named Smallwit. Here in the forest, deserted by friends and relatives, as though dead, I dwell alone. Now, having obtained a friend again, I am entering the land of the living. I must be your companion by all means.”

The Deer said, “So be it.”

Thereupon, at the setting of the Heavenly Sun with a garland of rays, the Deer and the Jackal went to the dwelling-place of the Deer.

Here, on a branch of a Champaka tree, dwelt a crow named Goodwits, an old friend of the Deer.

Seeing these two, the Crow said, “Friend Dapple-coat, who’s this second one?”

The Deer said, “This is the Jackal, come seeking a friend.”

The Crow answered, “Friend, confidence in chance-comers is not just proper. This is not well done. It is said, ‘A dwelling-place is not to be given to any one whose character and family are unknown’.”

Hearing this the Jackal called angrily, “It was so with you, too, whose character and family are unknown, on the first day you had a sight of the Deer.

“This belonging to our own party or a stranger, This is the calculation of the small minded; But of the noble minded, the world is as a family.”

And as the Deer is my friend, so I wish you also.”

The Deer said, “What’s the use of wordy talk? Let us all remain together in one place, experiencing happiness with familiar conversation.

‘No one is anyone’s friend, no one is anyone’s foe;

By intercourse friendship is born, as likewise enmity’.”

By the Crow was said, “So be it.”

So on the morrow each went to his own feeding ground.



At a certain time, secretly, the Jackal said, "Friend Gazelle, in a certain part of this very wood is a field full of grain. I will lead you there and show you."

It being thus done, the Deer, daily going there, fed on the grain.

This having been seen by the farmer, he set a snare. Immediately after, the Deer went back, and wandering around, was caught.

He reflected: "Who is able to rescue me from the hunter's snare as the snares of death, other than a friend?"

In the meantime, the Jackal having come there, approached, reflecting: "It has borne fruit at once by my plot. In all probability even the accomplishment of my wish will come to me. The bones, covered with blood and meat of this one, will surely be obtained by me."

And this Deer, overjoyed at seeing him, said, "Friend, sever at once my bindings. Rescue me quickly, for—

'In misfortune one may recognize a friend, in battle a hero,

In debt an honorable man, in the loss of property a true wife.'

And again—

'At festivals, and likewise in adversity, in famine, and in danger from the foe;

At the palace door and at the burying place, this friend stands by'."

The Jackal, having repeatedly inspected the snares reflected: "Firm-bond-bound indeed is this Deer," and said, "The snares are made of sinew. This is the Lord's day, how can I touch them with my teeth? Friend, if you are of the same mind at day-break, I will do as you desire." Having said this he concealed himself near.

At this time, the Crow, perceiving the Deer not come home at eventide, sought here and

there. Finding him in such a condition he said, "Friend, what's this?"

The Deer answered, "This is the fruit of rejected words of a friend. It is said—

'Who listens not to the words of a well-wishing friend,

His misfortune is near, causing joy to his foe'."

The Crow asked, "Where is the Jackal?"

The Deer answered, "He stands just there, desiring my flesh."

"Friend," said the Crow, "thus it has been previously said by me—

'The scoundrel saying pleasant things, that is no cause for confidence;

Honey stands on the tip of his tongue but in his heart is deadly poison'."

So at day-break, the farmer, coming to the place with a cudgel in his hand, was perceived by the Crow.

The Crow said, "Friend Gazelle, you pretend to be dead. Having filled your belly with wind and made your legs stiff, remain so. When I make a noise then you quickly jump up and run away."

The Deer stayed just as the Crow said. Thereupon the farmer, his eyes wide with joy, perceived him.

"Aha! He has died of himself," he said, and loosed the Deer and began to gather up his nets.

Then the Crow gave a loud caw, and the Deer, having heard it, sprang up and ran away.

The cudgel, flung after him by the farmer in anger, struck the Jackal and killed him.

And thus I say—

"In three years, three months, three half-months or three days

Right here one reaps the fruit of extraordinary deeds."

—V. W.





William B. Hodby, K. R. C.
Grand Master
Pennsylvania Jurisdiction
Lieutenant Commander Knights of the Rosy Cross



William B. Hodby, K. R. C.

Grand Master Pennsylvania Jurisdiction



ERE and there in this world are some men found who are natural born leaders and builders in all affairs making for the betterment of man and the up-building of the human race. Such a man is Brother William H. Hodby, Grand Master of the Grand Lodge in Pennsylvania.

Brother Hodby was born in Bedford, England, on the 17th of October, 1860. Astrologically he comes under the influence of the "Balance" and his mentality, his character and his judgment is as well balanced as the Scales of Libra.

He is a man we have all learned to love and respect. Under the most trying conditions, under the most severe hardships, he has maintained that even, quiet, judicial demeanor that makes for harmony and peace.

Brother Hodby was born a seeker for Light. His horoscope will show that he has an unquenchable thirst for truth and knowledge. He joined with the Masons in their search for the lost word. He worked with them and is still an enthusiastic worker. But Brother Hodby was an unselfish seeker. He did not want for himself—but for others, and most naturally his thoughts turned toward Rosaecrucianism.

As one of our visitors told us recently, Brother Hodby has the voice and vibration of a mystic. His dignified appearance, his kindly smile and deep, piercing eyes simply add to the impression one gets when he hears the soft magnetic voice of our Brother.

Brother Hodby was made Master of the State Lodge in Pittsburgh on November 25th, 1915. With great labor and wonderful ability he proceeded to open the beautiful Rosaecrucian Temple there, and initiate many Brothers and Sisters. He has devoted his time and his abilities to carefully fulfilling his duties and the laws of the Order and his Lodge to-day

is the first Grand Lodge to be established by the Supreme Grand Lodge.

The State of Pennsylvania leads to-day in the number of Brothers and Sisters of the Order. There is a second Lodge being planned in Pittsburgh, one has already received its Charter in Wilmerding, and another in Philadelphia, and another will receive its charter in Altoona even before this is published, and still another in Rochester will be ready for initiations by April. To all these Lodges Brother Hodby and his able Officers are giving their time and attention for the good of the great work we have under way.

Those who meet Brother Hodby in his Old Book Shoppe at 624 Penn Avenue, Pittsburgh—the result of a determination to build and conduct a high-class store on straightforward principles—always find him ready to give a kind word and a true R. C. handshake of brotherly love. Hand in hand with him stands his sweet wife ready to spread the gospel of truth, love, light and fellowship everywhere. To our Grand Master we send our greetings and congratulations.

From one of the Worthy Masters granted a Charter in Pennsylvania by Grand Master Hodby comes to us a letter speaking of his Initiation into the Order under Brother Hodby's guidance. In part it reads:

"I am profoundly impressed with the very fine class of people Brother Hodby has gathered around him in the Grand Lodge. The Initiation was wonderful. It was the pleasure of my life. Its simple beauty, its grandeur, inspires the loftiest ideals. The entire ceremony is beyond expression. 'Crossing the Threshold' compels the deepest reverence and silent thought. The 'Charges' and Oaths of the Master gave one that feeling of elevation and illumination that can be felt only in one Great Brotherhood."



War's Demand

By William J. Robinson



WANT more grist for my mills of
war
And I want the very best,—
Not the worn-out worthless sons of
toil,
Nor the babe on its mother's
breast.

I demand the youth with his buoyant heart
And the man at the gate of life,
I want the husband and father too,—
Regardless of children or wife.
I want them all as my war mill grinds,—
The wine of their veins is mine.
I want you to give them up to me,—
'Tis cowardly to repine.
What care I for a mother's tears,
Or the wife with a broken heart,—
What care I if children wail
As I rend loves' ties apart.
All I want is my toll of blood,
Which flows from the millstones of hate,—
As relentless they grind to crush mankind
And laugh at their cruel fate.
I want the fruit of a million wombs,
The valiant, the young, the strong,—
I will leave you the sick, the aged, the frail.
They may to your women belong.
They will father a future race
Of puny anaemic men,—
Then I will cry aloud for them,
When my war mills grind again.
Thus I deplete the human race
For war is the despot's blind,
And as long as greed doth rule the world
The millstones of war will grind.

A String of Fragrant Beads

By Carrie Hoopes Bohanan

MY CHILD! my child! what will ye have?" My mother's voice was patient but tired. She had tried in divers ways to amuse and interest me. She had threaded my needle and knotted my thread. She had cut the skirt and fashioned the sleeves of my dolly's dress and still I was ill-tempered and restless.

Outside the rain fell in sheets, its dull monotony broken now and then by piercing gusts of wind that shook and swayed the great trees creating a sound not unlike the angry rush and roar of the distant sea.

My mood was plainly in accord with the elements, and when my mother asked, patiently, but in a tired voice: "Child, child, what will ye have?" I answered defiantly, "The blessed candlestick and the holy beads."

"Blessed Mary, forgive the child," said my mother, as she crossed herself. Then turning to me, she said gently: "And what would ye do with the holy candlestick and the blessed beads?"

"I would wear the beads around my neck and make an altar and put the candlestick on it for dolly," I said, and there was still a note of defiance in my voice.

My mother reached for me and shook me by the shoulders, then releasing me, she said: "Ye are a godless bairn, and it is Father O'Rourke I will talk to about ye, and it is the nunnery he will say is the place for ye." This quieted me and I sat still so long on the chair on which my mother had placed me that she glanced up several times from her sewing to see if I had fallen asleep.

The thought of a nunnery nearly paralyzed me. I was nature's own child. I was her slave, her worshipper; I was swayed by her mysteries and governed by her moods. And even as I sat on the chair I was planning what I should do if Father O'Rourke said I must become a nun. The wind in the trees died away with

the waning of the day, and the sound of the distant sea became only the rise and fall of the incoming tide. The rain ceased, and the western sun shot out one great brilliant shaft of beauty and was gone. Then it was evening. My father came in and found me sitting on the chair. His face shone with the freshness of the outside and in his cheery voice, he said: "What ails my little lass?" My mother told him of my depravity in wanting to adorn myself with the holy beads, but he only laughed, and said: "Mother, she is but a wee bit of a lassie yet, be ye not too hard on her."

The next day I saw Father O'Rourke coming toward our house. Now in times past it was my custom to run and meet him, and, hand in hand, we would come to the house, but this day I was afraid of him. On our back porch there stood a high bench, long and broad. Mother had made a cushion of bright calico filled with corn husk stripped fine, and across the front she had sewed a ruffle or curtain that reached to the floor. So bedecked and comfortable was the old bench that we called it a settee. Under this settee, shielded from view by the friendly curtain, I hid.

My mother came out and took her seat on the settee beside Father O'Rourke, as was her custom when the kind priest came to our house in summer. Presently, I heard Father O'Rourke say, "Where is the little lassie, I missed her welcome to-day?"

"It is likely she is in the grove," said my mother, "and it is well that she is, for it is about her I would speak. The child is strangely queer, good Father, and I cannot understand her. Only a few days ago, I came upon her with a piece of bark tied under the soles of her feet, and she had taken off the slip she is wont to wear and had me best red table-cover thrown over her shoulders, and around her neck she wore a string of red berries. I said, 'Child, child, what is it ye are after any-



way?" "This," says the bairn, "is how they dress in the country where I used to live, and in that country it is hot, hot, always hot, and there are heaps and heaps of sand far away from the sea, and the trees are tall, tall with all the branches on top." And I said, "Child, child, from where do you get these strange thoughts?" And she made answer like this, "The pine trees and the oaks, the big trees and the little trees, all talk together, and so does the sea tell things and I understand." "Then again, when I had me hands in the spice cakes, to-day," continued my mother, "the lass she sniffed of the spices and says she, 'I love these spices, they came from the country where I used to live'."

Here my mother stopped, and I felt as if I must choke before the kind Father made answer. My soul cried within me to go and throw myself down at the priest's feet and implore him not to send me to a convent, but my whole body was paralyzed with fear. I could scarcely breathe. The silence was awful. I knew the kind Father was lost in thought and that my mother sat with her hands folded in her lap in respectful silence.

Then, in a voice that shook with emotion, I heard the priest say, "'Tis passing strange that the child should speak of those things for there IS a country in the Far East where people go in sandled feet, and wear robes unlike our clothes, and the trees are tall with all the branches at the top, and there are great wastes of sand as wide as our sea, and the air is hot and laden with the perfume of spices." Here he broke off abruptly and asked: "Have ye a book the child might have seen to breed these fancies?"

"Do you na remember, kind Father," said my mother, "that me and my good man canna read?"

"Even so, good Mother Donnelly, but the lassie must learn to read and it is I who will teach her."

"But good Father, ye must know all," continued my mother, "it was only yesterday the child was so ill-tempered, I prayed all day to the Blessed Mary for patience, and when I said to the bairn, 'Child, child, what will ye have?' She made answer like this—'I want the holy beads to wear around my neck, and the blessed

candlestick to make an altar for my dolly'."

At this, the good priest broke into laughter, and said, "Fear not, good mother, it is only the woman in the child to want to wear the beads, and why, pray tell me, should not dolly have an altar, it could do no harm."

My mother stood in the doorway and watched the priest out of sight. I heard her draw a deep breath, as if she had freed her mind of a great burden. I could also hear the priest giving long, low whistles for me. I longed to throw myself in his arms and tell him how I loved him, but I dared not move.

A few days after this I again heard the priest's whistle. This time I ran to meet him, and we rested on a fallen tree in the grove. I showed him my string of berries and told him the stories as the trees and the sea had told them to me. Reaching down into the pocket of his long coat, he drew out a little battered silver candlestick, and gave it to me, saying: "Prize this highly, child, for 'tis old—old, and the story of it runs that it was once the property of an Egyptian Princess. 'Twas given to an old college chum of mine who went into the far country to preach the word of God."

From his other pocket he drew out a box of bright colored beads of different kinds and design, saying: "Take these, lassie, and when you are ill-tempered sit and string them as your fancies direct, the while ye may be weaving dreams."

And then my lessons began, and I learned to read, and the real wonders of the world were opened to me. I grew tall and comely, and the kind father grew old and feeble. Many were the times he stayed at our house, and, after the evening meal, we sat about our table and I read to my parents and the kind priest, and when I kissed my old father good-night, he was wont to say: "It is not so proud of your learning ye are, that ye will be ashamed of your old daddy, is it?" And then I would throw my arms around his neck and say: "No, daddy, I love you and mother and the holy Father better than all the world."

But one day there came one I learned to love better than my mother and dear old daddy. He was big and strong, and learned like the kind priest, and he would have it that I should

see that beautiful new country over the sea. So we traveled over that new land, stopping here and there as some new interest held us, and when my husband turned to me and said: "What will you take from this place back to the old country, for a remembrance?" I would always answer the same: "A string of beads or a quaint candlestick."

So it came about that amid all the fresh beauty of that new country I craved old beads, new beads, bright beads, big and little beads, and quaint candlesticks of gold, silver, brass or crystal.

In one place we stopped, 'twas called California, the "land of roses," and it was rightly named. Roses, roses, great roses, big and little roses, grew in profusion and scented the air with rich perfume. Here I learned that the people crushed and ground the petals of roses to a soft pulp, from which they fashioned beads that retained their fragrance. After I heard this, I grew restive. I longed for home. I pictured our own rose garden, and I was anxious to get back to fashion beads from my sweet Irish roses.

Once home again, the idea of fashioning beads from rose petals grew upon me. Nay, I did not stop with rose petals, but in the morning I wandered about the woods and fields gathering the petals of all colors and kinds of wild flowers. In the afternoon and evening I crushed and ground them to a pulp and fashioned beads from this pulp. I was not content to fashion simple beads, but a force I had no control over, urged me to decorate the beads while still soft and receptive. So, in some I wove a thread of gold dotted with tiny bits of color, on others I moulded ancient designs and characters.

One evening my husband, coming in suddenly, found me engaged in this tedious task, and would have me stop at once, but my mother arose, and placing her hands on his shoulder, whispered in his ear: "Leave her alone, son, she canna help it, women in her condition follow not their own wills, but the will of the other little life within them."

The fashioning of beads became an all-absorbing interest; I could scarcely eat or sleep

for wanting to be at my work. The mornings were filled with the gathering of petals, and when the afternoon sun set behind the western hills, I was still working feverishly at my task, and I scarcely had the strength to go on.

One evening my husband found me seated by the table working nervously, my fingers trembled, my cheeks burned hot, and the pulp would not hold together. In my mind I had the design I would work into the bead. I was studying a character on the quaint candlestick the kind priest had given me, but my strength was too far gone to finish the task. My husband recognized this, and made as if to take the candlestick. In a passion of rage, I snatched the candlestick and threw it on the floor and fled to another room, and gave vent to angry tears.

The next day my little son was born, and the beads were forgotten. One day, when he was about three weeks old, my nurse placed me in a comfortable chair by the window and laid my baby across my lap. Outside, the rain fell in torrents, the wind howled, and the sound of the sea was wild and angry. My thoughts went back to that dreary rainy day, when, as a little ill-tempered child, I had shrieked for the holy beads and the blessed candlestick.

The postman's whistle sounded and my nurse brought me a package post-marked Egypt.

Before I looked beneath the soft silk lining of the box, I read the letter that lay on top, and this is what it said:

"Dear Nora:

We are in Cairo, we always come back to Cairo, but outside of the city lies the mystery and romance of this strange land. Only yesterday the doctor unearthed a romance. He came upon a man in a very hovel of a place; he was ill, near unto death. The doctor helped him and told him the end was near. The poor creature clung to the doctor's hand and begged him to pray for him. 'Pray,' said he, 'to the God of the Cross.' 'What do you know about the God of the Cross?' asked the doctor, and he replied, that long, long ago, a kind priest had told him about it. Then came the romance. He said he was a direct descendant of the royal house of something or other, the doctor could not make out what. That centuries and centuries ago there lived a beautiful princess who, just before she was about to become a mother, conceived the idea of making beads from the petals of sweet smelling flowers. On each save one, she fashioned a character as a tribute to some god, and on the last one she made a cross, and went to offer the string of beads as her sacrifice, but the gods were very angry because of the bead with the cross,



and when her baby was born dead, she cursed the gods, and threw the candlestick from the altar in a passion of rage. This candlestick he gave to the priest, who told him the story of the cross. Knowing your love of beads, I am sending the string the poor creature gave to the doctor. He said they had passed from one generation to another for centuries, and he, alone and dying in a hovel, had no one to leave them to.

I read no further, but drew the fragrant beads from their silken nest. My fingers trembled, my breath came in gasps, I reached over to the dresser drawer, and drew out my string of fragrant beads. They were identical save one with the century-old beads of the Egyptian Princess. The old candlestick which the priest had given me stood at hand. On its base under some ancient heads were some half-obliterated hieroglyphics, a tribute, no doubt, to some ancient god, and this was what I was trying to fashion on my last bead. What strange force had impelled me to fashion a string of fragrant beads identically like the princess' of old? What strange force had impelled her to fashion a cross on her last bead, while I had tried hard to fashion a tribute to some ancient god?

My thoughts turned to the words of the kind

old priest. I recalled how we had studied together the blue-bells out on the hill. How in the early spring they came unbidden and blossomed in a wealth of blue, then faded and became a shriveled, dry seed that dropped to earth and came up the next spring, a blue-bell, the same and yet not the same.

The distant roar of the sea sounded loud and angry. The same sea that was when the ancient princess lived and cursed the gods of old. The same and yet not the same, for by an unseen force the sea yields herself unto the clouds and no eye can see that it is gone. And the clouds open their hearts and the part that the sea gave, drops back again into the waiting bosom of the deep, and the sound of the rain and the sea is ever the same yesterday and today, ages and ages to come.

I sat dreaming, lost in the wonder of the moment. A tiny low gurgling sound brought me back to the realities of this life. The tiny babe lying across my lap was laughing in its sleep as if mocking the human mind that tries even for a moment to solve the mysteries of this thing we call "Life."

The Order and the Children

By Helen B. Johnston, 2°

Introductory Note: As has been the custom in Europe for several centuries, the A. M. O. R. C. will institute in this country the Junior Order Rosae Crucis. There will be classes held at least once each week in every Lodge, on a week day afternoon (after regular school hours) for boys and girls between the ages of 7 and 15. These children need not be of parents who are members of the Order, though usually they are. They will have a concrete organization with their Officers and Ritual. Each Junior Order of each Lodge will be under the leadership of the Vestal Virgin of the Lodge, assisted by several adults whose special work and profession is teaching. The lessons in the Order will be discourses on Truth, Nature, Goodness, Love, Justice

and Kindness. In no other way are the lessons of delicate refinement, faithfulness, honor, respect, courtesy and true understanding so thoroughly instilled in the young minds than through the teachings in the Junior Order. In Europe—though the Order is little heard of outside of its close channels—it is considered much like a finishing school for the higher education and training of children. The dues are only ten cents weekly and a strict investigation of the morals of the children is required before admission. The Junior Order is ready to receive applications from parents by addressing the Secretary General or the Secretary of any Lodge.—**IMPERATOR.**

THE little children of the Order have, as a birthright, the greatest honor conferred on the children of men. They may not appreciate the high privilege; even we parents can hardly comprehend what it means to be born of parents who are students in The Ancient and Mystical Order of Rosae Crucis.

We have barely crossed the threshold, but already, in the course of our study, we have regretted the early planting in our mentalities, of ideas which now must be uprooted, notwithstanding the fact that they were sowed by sincere and well-meaning parents and teachers.

It is our privilege to bestow on our children, the blessing we seem to have missed, and we



can so train the growing mentality, that no precious years need be spent in afterlife, uprooting the errors taught in childhood. If we are diligent in our efforts, we may be able to make our greatest conceptions the starting had point for the younger mind. This will be our greatest privilege, in this incarnation, and our greatest service to the race. If we are wise, taking the attitude of a student as well as teacher, to the child, we will learn many a vital lesson, through the lips of a little child, for "a little child shall lead them."

Many incarnations had passed ere we attained the point where we intelligently hungered after the truth. Many battles had been fought and won ere we were entitled to recognition by this austere Order. The child who is honored in this world with parents who are Rosae Crucians is no undeveloped ego, but one who has earned, in past lives, this high privilege. The little one may prove to be our Elder, in his grasp of truth, and he may, with perfect ease, conceive, from simple statement, that which we labor many years to comprehend. It is only in the material sense in which we hold the relationship of parent and child. In reality, we are all Brothers, at the feet of the Master, learning to know ourselves, and our relation to the universe.

The American Order has just begun its operations, and many plans have not yet been put in execution. It has a very definite plan for the children. The training in the Temple is going to be, in these latter days, appreciated,

as it was in the early days, when the supreme knowledge was lettered on the Temple door, "Man, Know Thyself." The little children were brought to the Temple at a tender age, as Samuel, and left there, and there were great prophets and sages in those days.

There is no reason why parents should not begin to instill into the growing minds of the younger members of the family, an appreciation of the truth, and a proper reverence for the Order. Very soon we hope to be able to devote a department in the Magazine every month to the children. This may not be entirely of a juvenile nature. Much valuable instruction will be offered to parents in reference to the children, and some articles will be addressed to the little ones direct.

The task of teaching the child to think correctly and therefore scientifically, will not be so hard a one as it may seem on the surface. We must remember that OUR difficulty in comprehending the truth is due to the fact that WE were not taught in infancy to think scientifically. The truth now conflicts with what we have been led, through ignorance, to believe. The child has no preconceived notions to overcome, and we, as parents have no more sacred duty on earth than to so direct our children's thoughts, that their conception of God, the universe and himself, is true, and the foundation is laid on which to build perfect manhood and womanhood. There should be no necessity, in after life, to uproot any mental work of earlier years.

The Oldest Book in the World

The Prisse papyrus, or Book of PTAH-KOTEP, given to the National Library in Paris, 1847, was found in the tomb of one of the Entews (Antufs), kings of the 11th dynasty, in the Necropolis of Thebes. It contains eighteen pages of writing, being a treatise on manners and morals supposed to have been composed by one of the Pharaohs about 3766 B.C. The large and solid character of the writing on this papyrus approach closer to the hieroglyphic than the hieratic class, and we would therefore be of the opinion that its date is before, rather than after, the twelfth

dynasty. The maxims deal with a variety of subjects. The proper treatment of a wife by a husband is thus indicated:

"Fill her stomach with food, clothe her back; these are the cares to be bestowed upon her body. Caress her and fulfill her wishes during the time of her existence; it is a form of well-doing which does thee honor. Be not brutal; good manners will influence her better than force. Give her what she longs for. It is these things which make steadiness in the house; if thou repellist her it is an abyss."



Bacon vs. Shakespeare



MOST strange, indeed, it is that the literary world continues to honor the man Shakespeare or Shakespeare as the genius who wrote the many beautiful works attributed to him.

To the Rosaecrucian—the adept who is familiar with Rosaecrucian literature and the lives of Rosaecrucian Masters—it is deplorable that the man who did write the works cannot have due credit and world-wide recognition.

It is fitting, at this time, when all the world is celebrating the death of the great actor, to present the Rosaecrucian evidence against the belief that he wrote all the works attributed to him.

And—there is considerable evidence, undeniable proof, that our Worthy Master Sir Francis Bacon did write those plays, those books and those allegorical stories which have been unequalled in English literature.

Those outside of our Order who have declared their belief that Bacon wrote these things, have come to this conclusion through discovering the "internal evidence," the earmarks, of Bacon's mind. They knew nothing of the Rosaecrucian evidence—did not need it—in finding that Shakespeare could NOT have written all that now bears his name.

First, came the learned astrologers. They made a careful study of all the astrological references, passages and terms used in the various "Shakespeare" writings. After compiling them in one pamphlet they discovered that every reference, every term and every notation was scientifically correct. So many of them were notations of actual astrological conditions existing at the time they were written, yet so profound, so deep and so significant, that only one well versed in Astrology, familiar with its inner workings and laws, could have known these things. Then, again, other passages showed a knowledge of the arcane work of Astrology which was so uncommon a subject that only those engrossed in the actual work of

Astrology could write so clearly and yet symbolically of it.

Then came the adepts of chemistry and alchemy, of magic and mystery, of profound natural laws and secret principles. They, too, found that references to these things, a certain familiarity with secret doctrines and a knowledge of many laws unknown to the great masses of the times, were expertly and correctly treated and presented in the writings.

Then came the philosophers. They were astounded at the deep and wonderful philosophy which the writings contained. After them came the students of English and rhetoric and like others, they were puzzled at the knowledge shown in these same writings.

And, last of all came those analytical minds which found the hidden codes, the mysterious mis-placed letters and mis-spelled words. These revealed one name—the name of Bacon—and other words which proved that Bacon had written some parts, at least, of the accredited Shakespeare works.

If we look into the life of the play-actor we find that there is not one iota of evidence to show that he ever studied Astrology, that he knew the secrets of alchemy and the great laws of chemistry. We do not find that he had studied philosophy of an arcane nature, we cannot see how he became familiar with medicine, with biology, with magic or mysticism.

By a great stretch of imagination, by granting all due credit to the few years of private teaching he had in Latin and English, we may allow that he could write the beautiful English found in these works. There are hundreds of the world's brightest literary lights who will not concede even this. But, granting that it was possible—where did he receive his scientific and philosophical education? From all contemporary reports of him, Shakespeare did not impress anyone as a truly learned man. Yet the most profound secrets of all learning, all art, all science and all mystery are repre-



sented, symbolized or expressed in these writings.

We know Sir Francis Bacon. We know what he knew. We know from his admitted writings that he wrote in the same strain, that he expressed the same philosophy, that he had at his finger tips all the knowledge which mystifies us so in the Shakespeare writings.

To those who do not know, let it be stated again that Sir Francis Bacon was a Master Rosaecrucian, an adept in the very highest degrees of the Order, a Brother of the Great Illuminati. He, and those with him in the Illuminati, could have written the great secrets found in the Shakespeare writings. In addition he had the training and the ability to express his thoughts in such beautiful language.

But the most important evidence of all is to be found in the first published writings under the name of Shakespeare. There, in the papers of the books, in the pages forming the books, are to be found water-marks of the Rosaecru-

cian symbols. At least ten of them will be recognized instantly by our Members of the Order in America. The letters "R. C." and the Rose and the Cross appear most frequently in these water-marked symbols. And—the same water-marks appear in Bacon's admitted writings. Bacon was a Rosaecrucian. Shakespeare was not. Bacon had good reason, as we know, to publish these writings under the name of the actor, who was presenting and playing the works for him, while Shakespeare had no reason, no ability, no understanding to use the symbols, the marks and the signs which we find throughout the Shakespeare writings. Therefore, let no Rosaecrucian be deceived. Shakespeare did write a few pieces of literature; but they are so easily distinguished from those in question that the comparison alone warrants even the lay-mind in suspecting that Shakespeare died in glory which he did not deserve.

Fr. III. XII.

Dreamland

By Constanica



THE condition known as sleep is as wonderful and mysterious as death, yet we pass every night within the ivory gates with as little concern as possible, and it approaches us without surprise or apprehension.

And we dream; we may see with intensity an event of the future or a morbid concoction of fantasy. Do we always dream in our sleep?

When we consider sleep from a purely physiological standpoint we find that our energy is reduced to a minimum. The work of the glands is slower; they are not called on to secrete so many products from the blood. In fact, there is a general displacement and rearrangement of molecules. The pulsations of the engine are slower; the tissue-changes are reduced considerably. The brain becomes paler, the appearance of the face grows more pallid and the resemblance to death is more apparent.

Science tells us that the temperature of the human body rises between 6 A. M. and 11 A. M., increases at a slower rate from then on to 6 P. M. and then falls, reaching a minimum at about 4 A. M.

But here is where the present-day sciences leave us hopelessly at sea. The physiological phenomena accompanying sleep can be explained, but what of sleep itself? What of the human soul's manifestations? Does the soul itself sleep? Does it, like the body, need repose? What happens to the mind, to the mental and moral powers of man when overcome by slumber? What of the strange phenomena of our dreams wherein familiar and ordinary secular events connected with some of our daily experiences are either blended with others not so connected or are turned upside down and presented in an unmeaning fantasy which seems very natural at the time?

Is our normal consciousness active? If not,



would we remember or recall the dream in the morning? Then we must admit a partial consciousness. Is it possible that science is at fault? What are the attributes of the objective mind? What are the attributes of the subjective mind? Is memory, recollection, and reason controlled by the objective or subjective mind? Is it possible that the "five senses" are both objective and subjective attributes?

Kolschutter, Spitta, Michelson, Descartes, Liebnitz and Lebet advance the theory that dreams are continuous. M. Vaschide of Salpertiere University, France, says: "We dream during all the time of sleep, even during the most profound sleep—sleep that resembles syncope. The true psychic life of sleep, like the true life of dreams, shows itself only when sleep begins to be profound. Dreams that occur during deep sleep show the processes and existence of that unconscious brain work to which we owe, to our great astonishment, the solution of problems that have long occupied our attention, which appear suddenly and as if miraculously."

Under the name of dreams have been studied the hallucinations that come at the moment when we fall asleep, and those that are produced at the moment of waking. The "chaos of dreams" as it is called by Gruthuisen, is almost absent in true dreams, which seem to be directed by a certain unconscious logic, by attention, and by will: as well as by that indefinable something that escapes the senses and that makes us think of the dream images of which Aristotle speaks. The mental state of these dreams may be compared with the unconscious mental work of waking hours.

A close relation exists between the nature of the dreams and the depth of sleep. The more profound the sleep is, the more the dreams have to do with an earlier part of our existence, and the farther they are from the reality. On

the other hand, the more superficial the sleep is, the more the sensations of every-day life appear and the more the dream reflects the pre-occupations and emotions of waking hours.

The question then arises if dreams can be controlled? Can we by the power of will enter into certain vibrations of the soul and visit places of past, present or future events? If so, there must be a scientific explanation.

Those who do not dream, or who pretend that they never dream are victims of an illusion of psychic analysis. The person or sleeper does not remember or perceive anything because ordinarily we can exercise self inspection only when going to sleep or awakening, and with certain persons these phases pass so rapidly that there is no conscious denomination or control, nor recollection of subconscious activity. In the majority of regular dreams, that of profound sleep, it seems that there is a continuity of conception. With a subject that is awakened several times in one night, a certain order of ideas may be remarked in his dreams—a strange correlation connecting dreams that are apparently the most separate.

The idea has long been entertained that babies do not dream, but this theory is exploded, as every mother can verify, because a few weeks after birth, and while asleep signs of suction, smiles and laughter have been seen. No doubt that the remembrance of dreams only occurs when a child begins to talk and understands what is said to it, and that is the reason why our recollections that do not go much further back than the time when we were five or six years old, but that we dream long before that age there is no doubt, although the range of our dreams is naturally circumscribed by the elementary sensations we exercise, normally or abnormally.

Man, know thyself!



News of the Lodges

PITTSBURGH, PA.

The wonderful work accomplished by the State Lodge in Pittsburgh is encouraging indeed. Because there are now two Chartered Local Lodges in the State, the State Lodge has been made and proclaimed the Grand Lodge of the Pennsylvania Jurisdiction, by a decree issued by the Imperator during March.

Grand Master Hodby and his officers have given able assistance to the new Lodges forming throughout the State and have given their time in visiting these new Lodges and in installing the Officers.

On New Year's Eve, March 20th, the Grand Council and Officers of the Grand Lodge in Pittsburgh held the Initial Convocation again, admitting many new Brothers and Sisters. After the Convocation the Council and Officers remained and celebrated the New Year's Feast at 1.06 A.M., Tuesday morning, at which time the new Officers were Installed. It was a beautiful and inspiring occasion and telegraphic greetings were exchanged with the Supreme Council in New York. Unusual enthusiasm is shown by the Brothers and Sisters of the Grand Lodge there, and we send our hearty greetings and wishes for Peace and Success to the New Officers.

WILMERDING, PA.

Paragon Lodge No. 2

A Charter has been granted to Worthy Master Starrett by the Grand Lodge at Pittsburgh and the new Lodge will hold its Initiation Convocation on April 12th. The organization of this Lodge was phenomenal in as much as a demand for the Lodge arose among those who have been preparing themselves in a silent group for several years, and when permission to organize a Lodge was permitted they lost no time in showing their appreciation, requesting that the Charter be granted on the New Year's Day so that their annual anniversary would fall on that date. To all the Officers and Councilor, to the Brothers and Sisters, and then, to Brother Starrett, we send our

greetings and wishes for Peace and Great Power.

PHILADELPHIA, PA.

Delta Lodge No. 1

The Charter for the Delta Lodge No. 1 was granted to Worthy Master Byron J. Musser on New Year's Day. Several very enthusiastic meetings have been held in Philadelphia by the organization committee and the indications are that the Lodge will hold its Initiation Convocation early in April.

ALTOONA, PA.

Memphis Lodge No. 3

Application for a Charter has been made to the Grand Lodge and the earnest seekers for Light in Altoona are striving diligently to complete their plans for a very large and powerful Lodge. We will be glad to note their work in the next issue.

ROCHESTER, PA.

Another Lodge is being formed in this city and the indications are that they will apply for a Charter before the end of April. The Foundation Committee is very enthusiastic, and we are sure they will succeed in their search for Light.

HARLAN, IOWA

Several of the Brothers of Masonry are actively engaged in organizing a Lodge in Harlan and the indications are that they will apply for a State Charter in April. The Committee is planning an especially spiritual Lodge, and the secretary will be pleased to hear from those living in Iowa who wish to assist.

DETROIT, MICHIGAN

Bro. Warren E. Van Allen, of 21 Breckenridge Street, Detroit, is organizing a Lodge and wishes to hear from those who desire to help in establishing a State Lodge for Michigan Jurisdiction. It is expected that a Charter will be granted to Bro. Van Allen in April, and those living in Michigan interested in local Lodges in any city should communicate with Bro. Allen.



IN OTHER CITIES

Applications are becoming numerous from those who wish to join with us. The only difficulty found at the present time is in assisting those who apply to associate with those who can organize Lodges. So many applications come from those living in cities where we have insufficient members to organize a Lodge. But in a short time these applications will increase in sufficient numbers to warrant Local Lodges.

THE NEW YEAR 3269

Monday evening, March 20, 1916, or to be concise, Tuesday morning, 1.06, Eastern time, the sun entered constellation Aries and then was ushered in the Rosaecrucian year 3269 of the Order. In many cities and hamlets where the Rosaecrucians live the hour was received in prayer and devotion, a prayer for peace and harmony, love and good will to all human kinds, regardless of race or creed.

Many a pilgrim, far away from his brethren, was awaiting that hour to get in contact with ALL of us, to contribute and feel the vibrations set in motion by abundance of power and will. From the west to the east these vibrations traveled with a tremendous force over the whole globe, and we will surely feel the effects of them during the coming year.

United States participated this year in the great work, not by solitary pilgrims in scattered localities as in the past, but by organized co-operation. From the Californias and the Middle States on to the Atlantic Seaboard concerted action prevailed, and here in New York the New Year was celebrated at the Supreme Grand Lodge Temple with a symbolical feast, given to the officers and councillors of that body in recognition of services rendered during the year.

The feast was a love-feast or rather a magical feast, planned and staged by our beloved Magus "Felicitas" of the Supreme Grand Lodge. The table was one great cross with a huge cluster of roses in the center of the cross-arms, surrounded by three tall candles. The mystic numbers, the triangles, and the squares were in abundant evidence throughout for those who had eyes to see. The triangle was

most conspicuous in representing Light and Love, in tokens and mementoes. Nature's harbinger of renewed life was represented very significantly, and as a whole the table decorations conveyed a lesson to the mystic who could read the details.

The menu was also in keeping with sacred and mystic lore. No meat was seen, but still the repast was frugal. No cooking had been done, if one can consider cornbread outside the realm of the culinary art. Grape juice was the principal drink.

Among the guests of the evening was Worthy Master Byron J. Musser, of Philadelphia, Pa., and Brother Paul Maiworm, of the State Lodge of Pennsylvania. Brother Maiworm spoke of the work in Pittsburgh, Pa., and extended the New Year's greeting of his State Lodge to the Supreme body. He spoke of their labor, their trials, and the victories won in their work, he spoke of the harmony and sympathy prevailing, and of their appreciation of their master, Brother William Hodge. During the evening a telegram arrived from Pittsburgh with congratulations from the State Lodge of Pennsylvania then assembled in similar festivity.

Brother Musser, who had just received his charter, described, in a few well chosen words, his and Sister Musser's labor to get the Delta Lodge under way and predicted coming great success from that Lodge.

Our prelate, Magus Saunders, described the symbolism of the different vegetables served at the table. Our chaplain, Knight Shelander, took for his subject "Brotherhood," and in well chosen sentences emphasized the cause and effect of true brotherhood on society at large. In fact, all Knights and Sororos had something bright and uplifting to say, including Colombe.

The host of the evening was our beloved Grand Master and Imperator, Brother H. Spencer Lewis. He spoke at length recounting his experiences in France and England, of his promises to the Council of the World, and of the opportunity before us here in America.

The feast broke up at three o'clock in the morning, with a happy New Year to everybody.



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.)

THE ROSAECRUCIAN CHURCH?

"Is there a Rosaecrucian Church?"—H. H.

Yes and No. First define the word Church. If by Church you mean a purely religious institution, then the answer is no. If by Church you mean a Temple devoted to Rosaecrucian teaching and prayer for those who wish to follow the Rosaecrucian moral teachings, then the answer is yes. There will be Rosaecrucian Churches in this country in a short time. Very likely the services will be held on Sundays, because that is the first day of the week according to the Calendar, because it is the Sun Day, and because it permits of more complete recreation, concentration and general attendance. Such services will be open to the public, without fees and without obligation except those voluntarily given by the devout members. There will be the sacred music of the old Rosaecrucian Monasteries, a lecture of teaching upon some helpful subject, open discussion and a period of silent concentration for the development of the inner-self. Do you wish to join with such a movement? Then write to our Secretary-General.

AUTHORITY?

"Is the American Order the real, true Order?"—B. Y.

The American Ancient and Mystical Order Rosae Crucis is the only authoritative, sanctioned and legitimate Order of Rosaecrucianism in America, and it has had no authorized predecessors. It is the only Order having papers signed abroad by the Masters, possessing the ancient and official Jewels and Seals and having the true Secret Mandamuses, with correct ancient Lodge work and teachings. The very highest authorities in such matters have carefully investigated and tested these claims, and aside from some little astonishment at the magnitude of the work being done, there is no question of the authority of the American Order.

"Will you tell me why the Triangle used in your Order has its point downward?"—S.

The triangle is used in both positions in the work of Rosaecrucianism. It is used with its point downward on the seals of the Order because it has a special spiritual significance in that position. The triangle of three equal sides is in perfect equilibrium in whatever position it may be placed. Common practise has made it seem more logically placed with its point upward.

"What connection has the Pyramid (Cheops) with Rosaecrucianism?"—A. H.

The Great Pyramid of Cheops was not a monumental tomb for one of the ancient Pharaoh's as is often stated. It did contain a tomb—but the large stone container never held a King's body. It was for ceremonial purposes because the Great Pyramid was a temple in which the advanced Brothers and Sisters of the Order were Initiated. To-day the Pyramid is held sacred by us because it is a storehouse of great souls—a place where vibrations from thousands of Masters have made their impress and remain to be a power for world-wide good. It is one of the most sacred monuments to Rosaecrucianism in the world. And—it is more, far more than we can say here.

"Can a person become a member of the Order by correspondence?"—K.

No. Undoubtedly there are those who would like to sit in the comfort of their homes—couched in an easy chair with feet resting easily before the fire on these cold wintry nights, and there, quietly, peacefully and lazily read and study the great lessons of our philosophies. But those who desire knowledge in this way never get it. What you receive in that way is hardly worth its cost in time and study. The rich, lazy man would pay any amount—thousands of dollars, for the great lessons and valuable secrets; the poor, lazy man would say thank you for such lessons as



he could easily borrow from someone else to read at home. But he who deserves and really receives is he who goes forth in search for what is desired. It is not the money of the rich man or the "thank you" of the poor man which brings this knowledge to the soul and mind—but the sacrifices of time, of pleasure, of convenience and comfort that earns the great reward. Those who offer you the secrets of our Order in printed form for a few dollars, are defrauding you and taking money that will never do them any good. You are wronging yourself and the seller; he is wronging himself and the buyer.

"Is Rosaecrucianism teaching Christianity?"—V. L.

That depends upon what you mean by Christianity. If you mean the doctrines of the Christian churches, no. If you mean the principles that Christ taught, yes. Fundamentally many of the Rosaecrucian principles are identical with those that Christ taught, simply because they have the same origin. What Christ taught was likewise Rosaecrucian. And, strange as it may seem, the Jew can, and has, adopted these same principles and admires the man Jesus for having taught them. But that is not Christianity in the sense the term is generally used. If it only were! If the Christian Churches to-day taught the fundamental principles that Jesus taught, and all Christians lived up to them, practised them and believed in them—there would be little need for Rosaecrucianism.

"Is there any similarity between Christian Science and Rosaecrucianism?"—B. G.

Yes, the same similarity that Light bears to Darkness. Not that the one is the antithesis of the other—but that both are opposite extremes. One is purely religious, based on Christ's teachings, the other is purely scientific, based on God's Laws. One is an abstract philosophy based on the Bible, the other a concrete, operative science based on natural laws and the written observations of Master minds. Christian Science is limited, while Rosaecrucianism is unlimited. Both seek causes rather than effects—but both differ in their interpretation of the causes. Christian

Scientists make good Rosaecrucians, for their training prepares them well for the true science we teach. Rosaecrucians make poor Christian Scientists because they—even in the first degree—find themselves far in advance of anything that Christian Science can teach them, and the few fallacies of the latter jar strongly with the truths of the former. (Do not, Brother, think that we are attacking Christian Science; we would far rather have you attend the Christian Science church than many of which we have intimate knowledge, and there are very few, if any, open philosophies as uplifting as Christian Science.)

PRESERVE THIS COPY.

Our readers are urged to preserve every copy of this magazine, for we note with pleasure the increasing demand for copies of the past issues. These will soon be exhausted and as the days and years go by every copy of this magazine will become more valuable. All copies should be bound in some suitable form and in time a volume of the issue will make the most complete encyclopaedia of Rosaecrucianism ever published.

MYSTIC MOVING PICTURES.

Mysticism will be portrayed on the moving picture screens. An interesting and weird story, entitled the "Mysteries of Myra" is ready to be shown in the best moving picture houses throughout the United States. Releases will begin early in April and before the end of May every reader of this magazine will have an opportunity to see this serial which will cover many weeks. The story is a love story but its mystery centers around all that could be extracted from the realm of mystic lore and practise. You will see hypnotism, telepathy, mind-reading, thought-transference, crystal gazing, spiritism, automatic writing, etc., etc. One of the principal figures has upon his brow the "Triangle" and he ably demonstrated what may happen when an oriental comes into possession of secret powers which are used for evil purposes. There is a lesson to learn as well as an hour of pleasure to be spent in seeing these pictures.



Publisher's Notes

BOOK REVIEWS

THE HUMAN FORM DIVINE, by Genevieve Brady. Published by the Christopher Publishing House, Boston, Mass. Price, \$1.50. Quite an interesting and instructive book on the subject of freedom of the physical development through the mental and spiritual powers of the individual. It presents a theory, worked out by the author through many years of teaching and study. That the soul can express perfectly only through a perfect body is here presented in a new and interesting way. The book is well printed, with large readable type, and as a whole is a worthy addition to the literature of eugenics.

THE IMPERSONAL LIFE, published by the Sun Publishing Co., San Diego, Cal., is a peculiar little book, whose author is not personal, although it is an exposition of personality. It seems to be an address by the Divine Spirit to the aspiring soul. It is an appeal to the realization of self, and is evidently intended as a help to build the great "I am," but to our mind it seems questionable whether its mission will bear the fruit its author intended. The two topics treated, Soulmates and Mastership, should have received a clearer and more thorough discussion and explanation. This is most regrettable in one who assigns himself the task of writing down the words of the great "I am."

LYRICS OF LIFE, by Adele Chester Deming. Published by the Christopher Publishing Co., Boston. Price, \$1.00. An interesting little book of poems covering many subjects of higher thought. There is much to be commended in this volume. While all of the poems do not reach a high literary standard, they are all thoughtful and sincere. A number of them, however, have more than ordinary merit. As an example of one of the best, we quote *Woman's Power*:

O Woman, would'st thou shape the world anew,
Bring justice where injustice now is rife,
And peace where discord reigns? Then keep thy life

From jar of outward conflict. Harken to
The wisdom born of silence, and subdue
Thy restless soul unto Creation's plan,
Which destined thee the counterpart of man,
And bids thee be to thine own nature true.

To thee man turns for counsel, rest, and cheer,
Unconsciously, as leaves turn to the light.
Be still, and keep thy inner vision clear;
Preserve the magic of thy noiseless might;
And through thy calm and heaven-illuminated mind,
Be God's Regenerator of Mankind.

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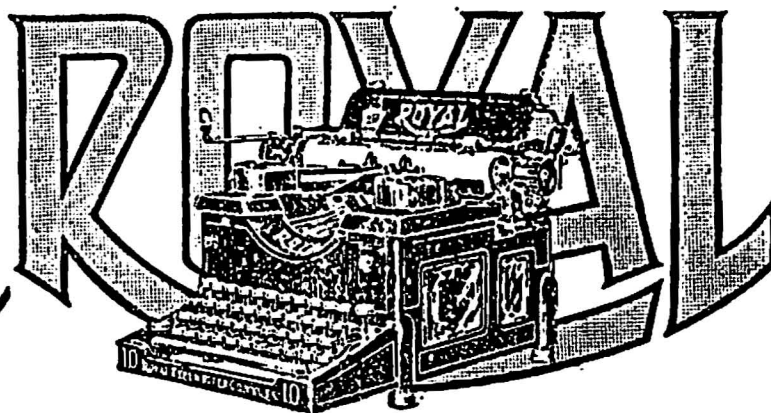
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