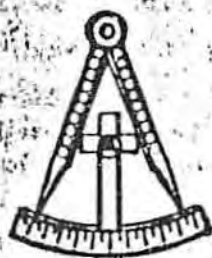


The  
American  
Rosae  
Crucis



August  
1916

25 cents



# The American Rosae Crucis

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

Published by

Culture Publishing Company, 306 West 48th St., New York, N. Y.

THOR KIIMALEHTO, - Business Manager  
Minister Publication, Editor-in-Chief

THE American Rosae Crucis is published with the permission of the Publication Committee of the American Supreme Council, under patronage of Most Worshipful Grand Master General H. Spencer Lewis, F.R.C., Emperor of the Ancient and Mystical Order Rosae Crucis of United States of America. Annual subscription for the United States, Canada, and Mexico, \$1.50; single copy, 25c. Foreign countries, \$2.00. Remittances should be made by draft on New York bank or postal money order. Other remittances at sender's risk. Entered as second-class matter February 14, 1916, at the Post Office at New York, under the Act of March 3, 1879.

## NOTICE OF REMOVAL TO

306 West 48th Street, New York, N. Y.

The American Rosae Crucis announces its removal from 70 West 87th Street to 306 West 48th Street, New York City, where the offices of the Emperor and Secretary-General of the Order are located.

Until January 1, 1917, the subscription price of this magazine will remain \$1.50. On and after January 1, 1917, the subscription price will be \$2.50. All subscriptions received before January, 1917, will be accepted at the low price of \$1.50, whether renewals or new subscriptions.

## Table of Contents

	Page		Page
Publisher's Announcement .....	2	Pain .....	15
Self-knowledge .....	3	Kut-Hu-Mi, The Illustrious .....	17
Book Review: Man—God's Masterpiece. ....	5	Personal Problems .....	18
Swedenborg: The Mystic.....	6	Faith .....	19
The Faithful Friend .....	10	A Strange Dream.....	20
Priests to God.....	11	The Infinite Mother.....	22
The Work of the Order.....	12	Home Study: The Wave Theory of	
A Few Words by the Emperor.....	13	Light .....	24
Sir William Ramsay.....	14	Book Reviews .....	30

Ex-Cathedra



## Publisher's Announcement

In this number of the American Rosae Crucis we publish the picture of Deputy Grand Master Kut-Hu-Mi of Tibet, India. In doing so we feel a word of explanation is necessary, because we did not publish this picture in the July number as promised in the biography of Master Moria-El.

Many letters have reached us requesting an explanation why these pictures are given such open publicity, bordering on a sacrilege. It is not our intention to hurt the feelings or devotional delicacy of any one or any set of philosophic students, congregations or assemblies. It is not regarded a sacrilege by those of us who accept Jesus, the Christ, as the Savior of the world, to have his picture in our possession, nor to publish the same for the eyes of those who want to study the features, whether these are idealistic or actual. Therefore we can not regard the publishing of these two pictures as a sacrilege, especially when the pictures were given to us for the express purpose of publishing. In connection herewith it is probably not out of place to explain the circumstances that led up to this publicity.

There came to our office a man who gave his name as George Ambrosius Immanuel Moryason Sykes, who stated that when in Tibet and India, he had met in the flesh Master Moria-El and Deputy Kut-Hu-Mi, both members and heads of our Order Rosae Crucis, and a number of other organizations unknown to us, that he had been selected as the personal representative of these Masters with authority to give a set to our Order as the true R. C. Order in America, and to publish, give away or sell these pictures and others of a religious and occult nature, and that these pictures were properly signed in the Zend Avestan language and were the only authoritative pictures in existence, that he intended to have the same reproduced and offer them to the general public or societies, etc.

We have published the pictures in this magazine as interesting and instructive to our readers. The biographical sketches written

by Mr. Sykes are certainly the most weird and astounding ever published in any American publication and since they pertain to the work of so many occult organizations we were assured that they would be appreciated by readers who were and were not members of the Order Rosae Crucis. The publication of the pictures and biographies has surely brought forth much correspondence from our readers and many personal calls to our editorial offices. We have heard and read much praise of the man and also some condemnation. We have been called upon to verify the statements made and in the absence of any proof in our possession (and which we never claimed to have) we have asked Mr. Sykes to give us in writing his guarantee that these pictures are just what he claims them to be. To this end we reproduce his written statement. It is broad, complete and covers every possible point and we trust that it will answer the many questions put to us by those who believe that the publishers have voluntarily unearthed these pictures with the intent to offer them in an unauthorized manner. The following statement, therefore, clearly proves that Mr. Sykes is ready to assume the full responsibility for both pictures and biographies and that he maintains his proper authority for their existence. The publishers invite any who have other information to write to them and the matter will be given to Mr. Sykes who is anxious to prove his claims to us and to all others.

### GUARANTEE TO PUBLISHERS

"I issue the following statement and warning: The pictures of the Masters which I offered to the American Rosae Crucis for publication with biographies, are issued under the order and by the authority of and signed by the Masters themselves in their own Zend-Zar (Sen-Zar) script (see S. D. and H. P. B., Vol. 1, Page 26), and have their signs and seals affixed. They are copyrighted by their duly authorized agent. They are issued in compliance with Temple Law. All other pictures of these Masters now in possession of others, made in the past or copied from unauthorized and unsigned portraits of them, or purporting to be of them, are made contrary to Temple and copyright Law and are unwarranted and illegal and are subject to confiscation whenever and wherever found; and all such infringements will be carefully and thoroughly guarded against by the Agent and Temple Association and brotherhood both here and abroad. Therefore I caution the public against unauthorized portraits of the Masters. The Brotherhoods will prevent by all their resources any attempt to wrong or cheat or defraud them or the public." G. A. L. M. Sykes, M. A., N. Y. City, August 17th, 1916.



August, 1916

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

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

Inland Subscription \$1.50 yr.  
 Foreign \$2.00 yr.  
 Single Copy . . . 25 cts.

*The*  
**American**  
 ⚔ **Rosae**  
**Crucis**

Copyright, 1916, Culture Publ. Co.,  
 306 W. 48th St., N. Y.

Volume 1 Number 8

**THE American Rosae Crucis** is issued on the first day of the Month, by the Culture Publishing Co., 306 W. 48th St., N. Y. All communications should be addressed to the company. Remittances made by N. Y. Bank Draft or Postal Money Order.

Inland Subscription \$1.50 yr.  
 Foreign \$2.00 yr.  
 Single Copy . . . 25 cts.

## Self-knowledge

By Hatchuep



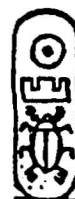
IN the consideration of Self-knowledge, the question is not whether a man is refined or common, beautiful or ugly, powerful or weak, rich or poor. From these points of view we know outer circumstances only, but vastly more important are the qualities of mind, the inner life of man. But even here, the question is not whether a man is intelligent or stupid, witty or sharp for the knowledge of the man is still limited to certain inner qualities, which cause action, expressions of will, the reason of action.

I do not know myself if I only know my action, what manner of action I share with all men of my kind, which cannot be separated from human nature, what manner of action I share only with a few, what manner of action at last is my very own. He who would know himself as well as others must first know the general, and then the special nature of man. He must know what is necessary, what is unchangeable, what accidental to nature, and at the same time what he himself, why he is such a man, what other people are, and how they differentiate from him. He must know how he and others have become thus, what original nature, what outer circumstances, and at last what is his own creation.

That by which man distinguishes himself are his expressions, speeches, movements, actions, omissions, as well as commissions.

But all of these together is not the individual himself, but only signs and symptoms by which the state of the soul is betrayed. There is such an enormous field of individual differences that the knowledge of self is difficult. Outer actions are but the cover under which is hidden the real. To know oneself one must not loiter in the outside but must enter the spirit of action, from the visible to the invisible, to determine with accuracy the reasons for action.

Most actions are the result of preceding resolution. I wish to act, therefore I act. I cannot covet, nor desire nor dislike objects which are quite unknown to me. I cannot like or dislike anything which I have not imagined good or bad. I cannot wish anything without awakening in me a distinct ideal of the good or bad qualities of the object. It may be that the idea is very obscure, far in the depth of the soul, but it can never be that an action takes place without a preceding idea of the quality of the action. Since acts or omissions are signs by which men differ, to know oneself one should know the reason for one's action, desires, likes and dislikes and imaginations. Imagination does not produce the same effect in everybody. There are ideas everyone shares yet the effect differs. Note the different effects a sermon has on an average congregation; one yawns, another laughs, another will shed tears of repentance. Imagina-





tion alone will not produce the will and the desire—the experience seems to be something more than mere consciousness of ideas.

No idea comes singly to an individual. Everybody has a great many of them, and no one can know how much, even the most stupid, does know. Each man makes distinctions and each distinction is known only by sign. Most men can count, but in order to count, it is necessary to have kinds and species, for only those of a kind can be numbered. So it is with judgment. Ideas tend to right or wrong, true or false, good or bad. The stupid only differs from the intelligent by the number of ideas that have become revealed and enlightened, and therefore more united. Imaginations seem to be the material out of which intelligence and reason work upon by comparison and penetration.

To know one's self is to know one's ideas; if they differ from the ideas of others; in what way they differ. What imaginations are dark, what clear and distinct; which are found often; which rare. How do ideas combine with others; do such combinations make difficult to inflow of others, or do they encourage them. What ideas are wanting; what should be strengthened, what weakened. This is to know ones thought. To know ones way of thinking is to know ones thought. To know a certain thing, one should not stop at the recognition, its ingredients, its signs, but also to what kind of an idea the thing belongs. When I know myself by my ideas, what kind they are and to what they belong, I then know what qualities to confirm and what qualities I should deny existence. This is to judge ones self. To know ones self is to judge about ones self; to judge which of all possible contrary qualities suit the individual. This judgment is called self estimation and self estimation is the chief part of self knowledge. He who can thus judge himself is on the path to self-knowledge. This faculty is the highest and is the only one by which practical reasoning becomes unified.

That knowledge has value in interest for man which stands in immediate relationship to him, and no part of our science fulfils these conditions better than self knowledge. The

object of self knowledge cannot be a thing outside of myself. That object is myself. Objects on the outside have no interest except as they concern me. No matter how curious I may be, nor of what kinds these objects may be, it is always by me that they have interest for me.

By the frame of my mind I am just such as I am, and it is my own to a high degree. The frame of my mind is the source of my joys as well as my sufferings; it is the telescope through which I see the world. A certain condition might make me feel in bounty although in want. To preserve the beneficent frame of mind, under all circumstances, and to weaken the opposite is the chief point. Knowledge of self teaches us what we are and what we should be. By it man takes account of himself, searches his spiritual and moral conditions and finds his possible gain or loss, before the account is made between him and heaven.

Knowledge of self is the best improvement of virtue. It is the highest science and the foundation of all spiritual perfection. The knowledge of self is the first condition of all true and lasting happiness. We are imperfect because our knowledge of ourselves is so imperfect. All true perfection of man is impossible without the cultivation of reason, inclination and thoughts. By self knowledge we improve all these. Man compares his reasons as noble or ignoble and by this comparison low impulses appear as defects. With self knowledge man can attain to perfection. It enables him to attempt the great task of improvement, and to carry it to perfection. To know one's self is to know ones condition better than anyone else; he knows what he needs and where, and how to apply that which he needs. He never will develop in the wrong place or in minor matters. He will not make the mistake of trying to improve outward conditions. He improves from the inner man and thus saves himself from the mere appearance of goodness, or hypocrisy.

As our judgment, or knowledge of others is made by comparison with ourselves, we can never know other people except in the degree in which we know ourselves. A better and



truer judgment of others is the beautiful fruit which this noble tree of self knowledge produces. This beautiful tree produces a more refined behavior, a more delicate and more obliging way, a worthier, more amiable and more indulgent treatment of others, an increasing sympathy for all, a more conscientious observance of social duties. If he who knows how false and unjust he is himself, sometimes, how critical and how foolish he often is, how imperfect; how often his most virtuous behavior is only the consequence of happy circumstances, how selfish in most ordinary actions, how the more apparent strength is nothing but mere weakness; how he often convinces himself that the most foolish acts are the best, how narrow, how selfish, how hasty often is his judgment—if he knows these things of his own experience, such an one will be less hasty in judgment, he will be more indulgent and forbearing, because every harsh judgment of others is in the end a judgment of himself.

The knower of self asks to be fairly treated

by others, and in the same way he will treat others. He will not ask impossibilities, but will treat men, in all circumstances as they ought to be treated. Wisdom and intelligence, the highest qualities of man thrive only in the soil of self knowledge. Self knowledge is the greatest prudence and wisdom. What is the prudence of which worldly people boast? How can it be called prudence when the purpose itself is foolish or bad? How weak, incomplete, onesided and faulty is perception that does not know all points, if I do not know the value of means and arrangement of purpose? How is this possible if I do not let it depend directly or indirectly upon my inner perfection, if the inner condition is so little known to me, my ideas wrong, my idea of perfection low or false?

By knowing myself alone do I know what I am, what I can do, what I can expect from others and what others may expect from me, so that they get my love and esteem—these two things without which life is miserable, are necessary to social life and happiness.

## Book Review

**MAN — GOD'S MASTERPIECE.** By Frank Crowell. Published by R. F. Fenno & Co., New York. A clear and concise exposition of the evolution of man and his realization of his oneness with God, "in whom we live, move and have our being."

We recommend the work to the student of philosophy and to the members of the Rosae Crucis Order. It abounds with Rosae Crucian principles and teachings. In the course of his discourse, the author refers to many eminent authors and professors of philosophy and science. On page 105 he says: "The subjective receiving suggestions from the objective opens

up a vast field for the improvement of man in the future (why not the present?), a field that has so far been sadly neglected. The conscious mind located in the brain cognizes happenings and passes its knowledge on to the subconscious to be stored there for future reference. Its highest function is reasoning. So man's every act, his thoughts even, register in the subconscious mind and there go to form character." On page 124 he states another Rosae Crucian truth: "Matter may take upon itself forms, each one higher than the preceding, but all progress comes from the unseen, the Spirit back of it. All material things are the outgrowth of spiritual forces."



## Swedenborg, the Mystic

By Ida Duncan Little



IN approaching a study of this most wonderful life the mind is deeply impressed by its universal character. From youth to age it encompassed not only our own world, our civilization and knowledge, but came in touch, also, with the worlds beyond. Divided as it is into three equal periods, clearly marked one from the other, we can distinctly trace its growth and expansion from original greatness to still higher greatness. One feels that a master must have incarnated to show the world such marvels.

Emanuel Swedenborg was born on the 29th of January in the year 1688, in that northern city of Stockholm. On the Scandinavian peninsula nature is in an austere mood, which is reflected in the character of the people. The snow clad mountains and stormy seas breed in them a reverence and awe of higher powers, leading to a religious and mystical temperament. The old sagas of the Norsemen leave deep traces on their descendants, and there is a spirit of freedom and an element of tragedy in their religion.

It was into a deeply religious family that the boy Emanuel was born. His father was Bishop Svedberg of Skara Stift; a man of much attainment and high standing in the Lutheran church. He was reputed to possess the power of hypnotic healing and had a guardian angel with whom he at times conversed, reminding us of the "daemon" of Socrates and the Platonists. Consequently, as his son grew up, he looked upon intercourse between the physical and spiritual worlds as a matter of course and we shall see how it influenced his later life.

Very little is known of his early years. In a letter, written long after, he says that from his fourth to his tenth year he was constantly engaged upon the thought of God and spiritual experience, so that his father and mother were amazed and believed the angels spoke

through him. When he was ten years of age the family moved to the town of Upsala, with its wonderful Gothic cathedral, and there in the cathedral square the Bishop built a large stone house. There is a pretty story told in relation to this that makes us acquainted with the family. It seems it was a house built under most harmonious conditions. No scoldings, no oaths were heard, every stone slipped easily into place, the workmen were well paid and happy. When it was finished all the poor of the town, men, women and children were invited to a feast to celebrate the event and were carefully waited upon by the Bishop, his wife and their numerous children. So was the house filled with vibrations of joy, love and service.

It was in Upsala that Swedenborg received his education, principally at the university of the same name, but we have no accurate account of his life until he reached the age of twenty-one—and here let us pause and glance at the horoscope of our subject.

As his birth occurred so far north and in a winter month, the chart shows three intercepted signs of the zodiac, giving us three houses governed by the fiery Sagittarius, which also rises, and three others under Gemini; therefore the rulers of these signs, the planets Jupiter and Mercury, are powerful in his life. Four planets in the first house, including the sun and Jupiter, show that much will be accomplished; while the sun and Mercury in the humanitarian sign Aquarius, indicate the direction of accomplishment.

This is pre-eminently the chart of a genius, and is extremely interesting to the astrologer. As is often the case in genius, the line between it and insanity is finely drawn. Mercury, the planet of mind, in bad aspect to Saturn and Mars, which are in opposition from the third to the ninth house, and the moon which also affects the mind, close to the planet Uranus indicate an unusual state of the mentality.





It is saved from evil by the benefic rays of Jupiter and Neptune.

We, of course, find the planets Uranus and Neptune important, as they always are in genius. The latter is in its own sign, Pisces, which adds to its strength. When Swedenborg was a boy of seventeen the sun, by its forward movement in the horoscope, came in touch with this planet and, under its influence he developed his poetical tendency, and studied music, becoming an organist in his father's church. Later on in the life we shall again see this power of Neptune.

The moon, in this chart, is in close conjunction with the planet Uranus and this is one of the most important points to be considered. The moon in any horoscope makes the circle of the zodiac and returns to the place it occupied at birth, every twenty-seven or eight years. Now this life, as before mentioned, is divided into three periods, corresponding exactly to each return of the moon to its original position. The periods, always spoken of by his biographers, are made important by the moon's close touch to the planet Uranus.

The first period covers the life up to the twenty-eighth year, and during that time, his work was that of the student, the observer, the scientist, along original and advanced lines, as Uranus would denote. The second period from the twenty-eighth to the fifty-sixth year was that of the philosopher, investigating the mind and soul of man. The third period, from the age of fifty-six to the close of the life at eighty-four years, is that of the seer, the mystic in touch with the spiritual world.

At the time of which we now write Swedenborg was twenty-one years of age and had succeeded, after much effort, in procuring the necessary funds from his father to enable him to make a voyage to London. In those days it was a journey of importance and in his case attended with perilous adventures. A great storm nearly wrecked the vessel and they despaired of their lives; then they were boarded by pirates and were in danger of death; finally, on entering London, Swedenborg narrowly escaped hanging for breaking quarantine laws, as the plague was abroad in Sweden. It is fortunate that he was a young

man of calm and poised temperament. He writes home of these events as though he was merely a spectator.

In London for two years he was immensely industrious. He lodged in the house of a match maker, a cabinet maker, a mathematical-instrument maker in turn and learned the trade of each. He read and wrote poetry, studied mathematics and astronomy, and invented, and wrote a book upon, a new method of determining longitudes. From London he traveled to Holland, Germany and France, visiting the universities and meeting eminent professors. At the end of five years we find him again in Sweden, and the following are some of the inventions he had completed. An air-gun to discharge sixty or seventy shots without reloading; a flying machine; a sort of steam engine for use in mills when the water gave out, and many other things which were far ahead of his time. The planet Uranus is the planet of originality and invention and was influencing him strongly.

Sweden is a country of great iron and copper mines and the government maintains a department called the Board of Mines. When Swedenborg was about twenty-eight years of age, his father, who was on friendly terms with the king, obtained his appointment as "Assessor" in this department and he retained the post for thirty years. He was particularly qualified for this work for his mind was of a practical, as well as scientific nature, and he was never content with theory. He brought about many improvements, traveling to distant countries to study their methods of mining and introducing them into his own land.

At this time occurred his only love affair. He had a friend, a scientist with whom he had worked, and he fell in love with this man's youngest daughter, a girl of about fifteen. As she was so young she was not consulted, but her father gave Swedenborg a paper containing an agreement that she should marry him when older. It appears that when she heard of this she was greatly distressed and implored her brother to steal the paper, which he did. When Swedenborg learned the state of affairs he released the girl and vowed never again to think of women. A vow easy for him





to keep, as his chart indicates. With the sun and Mercury in the sign Aquarius, Venus in Capricorn and the moon in conjunction with Uranus it was improbable that he would marry, and he never did. He returned to his mathematical studies and in 1719 was ennobled by the Queen Ulrika Eleonore for special engineering feats accomplished under his directions the previous year. His elevation to the nobility gave him a seat in the parliament and he became a very active politician, which is indicated by Venus and Jupiter rising in the sign of Capricorn, the sign of the statesman and politician.

Let us imagine Swedenborg's standing before us. A man above the average height, strongly built, the head larger, the face long, with features strongly marked and the eyes a brilliant blue. The expression, calm, decided yet kindly; the expression of a man of character. The intensity of Uranus seems to have acted on the mind only, leaving the personality calm, poised and dignified. We see a man of the world; of polished manners; a traveler in all the countries of Europe, speaking the language of these countries and acquainted with their life and customs; a brilliant scholar and philosopher, the friend of both scientists and kings, and yet withal—a man simple, ascetic, living a life of absolute integrity and honor. It is a satisfying picture.

The second period of this life is that of the philosopher. From the study of matter and the conditions of matter, Swedenborg passed to philosophy, but it should be remembered that he was always a scientist, a man of facts, and in his philosophy he clings to facts as a basis. The practical side of his mind demanded satisfaction yet his imagination was always brilliant and daring. New faculties now began to awaken within him, and his great desire was to fathom the mystery of the soul. He approached this mystery as a man of his type would approach it. He believed that the soul must be located in a certain part of the human anatomy, and his first work of this middle period was the *Economy of the Animal Kingdom*. He made a profound study of anatomy, taking long journeys to foreign countries to attend lectures. He says in the book just mentioned, "Thus I hope, that by

bending my course inwards continually, I shall open all the doors that lead to her and at length, contemplated the soul herself; by the Divine permission." Two more books followed, "The Animal Kingdom" and "The Worship and Love of God." These books were all written in Latin. Through them he acquired a European reputation, and was made a member of the Academy of Sciences of Sweden and Russia. With all his study and all his work he was still unsatisfied. The soul ever seemed like a will-o'-the-wisp. It led him on and on, but always eluded him. It appeared to be here and there and yet was not. Its action ever manifest in all the life of man, and yet it was never to be found by research into matter.

About this time closes the second period of the life and opens the third, last and most wonderful. Somewhere near his fifty-sixth year the planet Neptune began to be stirred into activity. This planet has a great influence upon the soul that is capable of responding to it. It effects the emotions and produces a yearning, which is, in reality, the desire of the soul for union with the infinite. This inward hunger is often misunderstood by man, who strives to satisfy it by sensuous pleasures or the taking of drugs, and thus degrades himself. But the more advanced soul understands and is raised to heights of which he never dreamed. The seer, the mystic is the child of Neptune. When the moon was, for the second time, approaching her place at birth, she came in harmonious relation to Neptune, awakening still further, forces that had already stirred under the influence of Venus.

This influence had caused the desire in Swedenborg to write the book, "The Knowledge and Love of God," which really belongs to this period. In it he says, "Our loves hold the reins and excite and govern our minds; by them we are drawn and them we follow." His mind gradually grasps the fact of "Correspondences"; the material ever symbolizing the reality of the spiritual. He begins to know the soul, not by facts, nor philosophy, but by spiritual insight.

About this time he began to have dreams and visions; dreams so remarkable that he



kept a record of them, dreams that increased rapidly in clearness. This record which he calls the Spiritual Diary tells of strange lights seen, and voices heard, and visions wonderful. Sometimes he passed into a state of trance and remained thus for days at a time. He could induce this trance by certain methods of breathing. Finally an angel appeared to him and they conversed together. From this event onward, he could, in perfect wakefulness, in the light of noonday see into the spiritual world and talk with angels.

We must remember that while this change was going on within him, he was still an active man in the world, meeting many people, writing and publishing books and employed in the Board of Mines. When he was fifty-eight years of age the king Fredrik I wished to promote him to a high position in this department because of his able and efficient work, but he declined the honor. He was still an active member of Parliament, and few of his friends knew of the change that had come over him. From this time on he devoted himself, almost exclusively, to writing the books that he believed were given him from the spiritual world. These books are many in number: "The New Jerusalem," "The Last Judgment," "The Angelic Wisdom" and "Heaven and Hell" are perhaps the best known. They were published in London and Amsterdam and necessitated many journeys.

At this time, about 1747, traveling was a difficult matter compared with to-day. Wooden sailing ships were much at the mercy of storms, while on land bad roads were traversed by means of heavy coaches. Pirates were active on the sea and brigands on the land. Swedenborg traveled all his life and met with many dangers in the early part, as the planet Saturn in the ninth house would indicate. After, however, his intromission into the spiritual world there was a complete change. Fair winds always accompanied the ships on which he voyaged; so well was this known that all the captains desired him as a passenger. Wherever he went he was beloved by the people, who claimed he brought them good fortune.

There are many stories told of his wonderful powers as a seer, but he would seldom ex-

hibit them. However, one day in the year 1770, a large number of people had met in the city of Gothenburg to do honor to Swedenborg. At the dinner table he sat next to a merchant named Bolander; suddenly turning, he said sharply, "Sir, you had better go to your mills." Mr. Bolander was surprised and hurt at the short, somewhat rude manner of this remark, but he left the table and went to his mills. When he arrived there he found a large piece of cloth had fallen against a stove and was burning rapidly; in another moment the mill would have been in flames. He returned to thank Swedenborg, who explained that he had to speak abruptly as there was no time to be lost.

As Swedenborg advanced in years he spent much time at his house in Stockholm. This was a small, one-story house, built of wood, and set in a garden filled with flowers and box-trees cut in queer shapes after the Dutch fashion. There was a summer house made into a study and another summer house for visitors. Here among his flowers and his books the old man lived alone, waited upon by the gardener and his wife. Many were the visitors who came to see him for his fame extended over Europe. The tall, slim figure wrapped in a long, gray gown; the face with its calm, benign expression and wonderful blue eyes; the simple child-like manner impressed all who beheld him. Most of his time was spent writing his long Latin books and, as he believed, being used by higher powers to deliver a message to the world.

In his eighty-third year he made his last voyage to London. He had no fear of traveling alone, as he said his angel was always with him. He was most unworldly in every way, and put absolute trust in people. He had ample means but spent little except for mere necessities, living a frugal and ascetic life, and when he died leaving no will.

When he reached the age of eighty-four the moon in his horoscope had returned for the third time to its place at birth. The great Uranus had made the circle of the zodiac and was again in conjunction with the moon. The sun, by its progression, had also come to this conjunction, and all were in evil aspect to the sun at birth. Therefore the time had



come for him to leave the material plane. Shortly after his birthday, while still in London, he had a paralytic stroke and three weeks later passed over. He foretold the day and hour of his death, and was filled with peace and contentment, his mind clear and active. On a Sunday evening, the 29th of March in the year 1772, this Sunday child with a gentle

sigh gave his last breath. He was buried in a little Swedish church in London, but in 1908, his fame having steadily increased, Sweden became proud of its son, and, with the permission of the English government, his remains were placed on a Swedish frigate and carried to his native land. In the beautiful cathedral of Upsala stands the tomb placed there, in his honor, by the Swedish nation.

## The Faithful Friend

From Avesta-Zend Fargard 13

By Pythidamon

Of the Order of Faithful Friends

### I. The Dog

1. O Good Lord, which is the good friend among the creatures of the Good Thought, that overcomes those of evil thought, during the darkness?

Ans. It is the bristling black dog Vangha-para,\* the hedge dog, O Zartusht, the protects the good man and his belongings, and whoever hurts this dog shall be punished for it.

2. Whoever strikes a shepherd dog or a hound or a pup shall have no peace until it is atoned for, O Zartusht.

10. If a man strikes a dog and injures it, or cuts off its ear, or paw, he will himself be mutilated in this or a future life.

12. If a man kills a dog he shall be whipped at a post, or he shall surely die in combat, or a violent death.

13. If he injures a young dog (a pup) he will be struck down by disease, or a robber, or his house will be burned, or he will be drowned. Misfortune will befall.

16. Whoever murders a weasel, a mongoose, a ferret, a fox, or a coyote will suffer a like penalty as in 13.

17. A shepherd dog, or a collie, watches the flocks and herds; a yard dog watches the grounds and buildings; while a house dog watches the house. Every Zoroastrian (Rosae-crucian) household was supposed to have one of each (3 dogs).

### GATHA 4, SLOKA 1

18. If a man gives bad or decayed food, or hot food or poisoned food to either, of these dogs, then what shall be done?

Ans. He shall be given the same as he gave them and shall be ostracized by all good men.

20. The dog, of all good creatures, gets old quickest if he is not fed by people who have food, and watching things and receiving none, from this arises the custom of leaving food on one's plate. Every member of the household was expected to put aside three bites of each kind of food on each plate for each of the three dogs, the shepherd, yard and house dog.

28. Give the dog Man-da-min (corn) and milk or oily food (fried) for this is the proper kind for dogs.

### GATHA 5, SLOKA 29

29. If a dog goes mad what shall we do? Put a wooden collar on him, tie him up and heal him.

Sloka 35. They shall heal him as one of the Faithful friends for he is the most faithful of all Friends. He is the faithful friend, so if he is not healed, or no one who is near will heal him (as it is his duty to do) then when he needs a physician none will help him; so shall be the karma of an unfaithful man.

The faithful shall take care of a stray dog, an injured dog, a sick dog, a wounded dog, or a homeless dog, as he would of a child, or a man, or friend.

\* When the dog sees a Drugi or evil being he bristles up all along the spine like a hedge, so they call it a hedge dog."—Pahlavi Zend texts.



## Priests to God

By Ariel

Priests to God! In distant ages  
Did we tend the altar fire,  
Where the pyramids of sages  
Rose to say—"Lo! we aspire"—?

Were our hearts in consecration  
On those altars purified,  
That in future incarnation  
Ne'er the Faith should be denied?

Priests to God! The vaulted arches  
Of the heaven's lofty dome  
Form the temple-close, where marches  
Man to his eternal home.

Let us bear our tapers, lighted  
At the altars of the East;  
Keep the Faith that once we plighted,  
Clad in spotless robe of priest.

Brothers, let us humbly labor  
As God's earthly temple throws  
Light divine on friend and neighbor,  
Till each looks aloft and knows;—

Knows the sanctity of living,  
Knows the Holy Place within,  
Knows the incense born of giving  
Life itself, to save from sin.

Priests and Brothers, death may sever  
Ties that bind us to this sod,  
But the Temple stands forever,  
And we serve, as Priests to God.





## The Work of the Order

The Minister of the Department of Extension makes a most interesting and encouraging report. Naturally the summer months brought a period of laxity in the field work, but since August 15th wonderful activity has been shown by the score or more of groups and individuals in various sections of the United States where new Lodges are being established. The daily mail received by the Department of Extension brings very encouraging suggestions and offers of help, even from hitherto unapproachable sources,—sources which have heretofore remained aloof from the proposals of commercial organizations claiming to be humanitarian in principle.

We are especially proud of the fact that the innermost and highest circles of Freemasonry have come to us with their good wishes, as we have gone to them with an outstretched hand of welcome and good-will. As one instance of their high regard for our work we cite the offer of the Scottish Rite Temple in one State to our Grand Lodge there for its convocations and we are informed that this same compliment will be given us in many states. Our Imperator desires us to make public his sincere thanks for this offer and many similar ones.

During the past few weeks new Lodges were arranged for in the following cities: Providence, R. I., Birmingham, Ala., Fort Worth, Texas, Harrison, Ark., Newark, N. J., Denver, Col., and Los Angeles, Calif.

The Grand Master of the Pennsylvania Grand Lodge in Chicago on September 8th. On his return to New York he stopped at Detroit to officiate at the second official meeting of the Grand Lodge and also stopped long enough at Cleveland to officiate at a public organization meeting there. In Chicago a special open, public meeting was held in order to give the public an opportunity to hear of the work of the Order. The

Imperator was well received and his pointed remarks, excellent illustration of the Order's aims and purposes and its wonderful activities made a strong and pleasing impression on a very large number of deeply interested men and women.

A German and a French Lodge are being established in New York City as well as an English Lodge in Brooklyn. Considerable interest is being shown by foreigners whose parents or grandparents at one time belonged to the Order in Europe. Therefore Lodges conducted in their own language have been requested from the Department of Extension.

In Pittsburgh the Grand Lodge, which recently held a very pretty and interesting Lawn Fete on the lawns of one of its Officers, has arranged for another Lodge in the east end of the city to meet the desires of their growing membership.

### APPLICANTS FOR MEMBERSHIP

In answer to so many letters received during the past few weeks the Supreme Secretary General wishes to state that he cannot give through the mails to those unknown to him, the names and addresses of our Grand Masters or other officers in the different States and cities. This was being done for a while but we learned that advantage was being taken of our general publicity by those antagonistic to any good work to interfere with our plans. Therefore, if you wish to make the acquaintance of our Order, you may address me as below and I will send you our Official Publication No. 2, telling all that may be made public about our work. We will then forward your letter to the nearest State or city officer of our Order and he or she will communicate with you direct. No matter where you may live, from the Hawaiian Islands to the West Indies, and from Alaska to Panama (where a Lodge will be formed shortly) there



is some one who will assist you in joining with us in this good work. Wherever the American flag rules or offers its protection, there Rosacrucianism in its true form will be found within a few months. Our national organization and active propaganda is very complete and systematized. Rosaecrucianism will be a

national institution, a national organization and a national power within the next twelve months. Naught but the will of God can stay the progress it is now making. Omnia Vincit Amor. Thor Kiimalehto, K.R.C., Supreme Secretary-General, 306 West 48th Street, New York City.

## A Few Words by the Imperator



WISH it were possible to hold a grand yearly convention of all our members, that I might take each one by the hand, give them our grip and say to them personally what I will try to say in this impersonal way. But we will have our first convention next year, and so I must wait.

On July 24th, past, there ended the first seven years since I sailed abroad to find the Masters and seek permission from them for what I have given to America. The seven years seem like a score or more; but that is due to the fact that for five and a half years I had to work in silence and bide my time to announce the coming of the Order. The last year and a half have seen me so active, so engrossed in this great work that time has passed rapidly and gloriously.

And what wonderful work has been accomplished! For hundreds of years the minds of the thinking people, the cosmic consciousness of the nation, have been waiting and searching for the truth as Rosaecrucianism expounds it. It is an old, but ever pleasing story, to have strangers either call to see me or write to me saying that the principles and doctrines which our Order represents are just what they have been seeking for years in every channel, in every philosophy and in every occult or scientific organization.

Then too, I find so many many—deep, serious, well-educated men and women—who feel that somewhere in the past, somewhere in the dark recesses of their consciousness, they have at one time realized all that we are doing and

can do, and our Order comes to them as a renewal in this existence of a past experience.

Crossing the Threshold opens the doorway. In itself it is not the highest point of attainment; it is but the first step on the ladder. So many find, and rightfully, that the first three degrees of our Order, with its 18 to 20 Sacred Convocations and inspiring lectures, are degrees not only of illumination, but degrees of elimination,—elimination of old and mistaken ideas, theories and customs; elimination of self, of selfishness, of evil, wrong thinking and wrong doing; elimination of the chaff from the wheat, the unworthy from the worthy. After all the tests and trials, lessons and experiences of the first three degrees, those who remain in the Order and successfully pass into the Fourth Degree with its most beautiful, sublime and uplifting Initiation, are truly the worthy ones whose hearts and souls are filled with rejoicing and Godliness. The pathway through the Order is not easy; the way of the transgressor is hard. Neither money nor social position, will or power count in the personal, inner trials. Yet the deserving find it all so beautiful, so sweet and so illuminating that Peace Profound reigns supreme in their consciousness, mind and body.

Around me I see and meet beautiful souls who have been tested and who have given to us all that they have received in the way of power. It is wonderful, grand! There is no greater experience in life than finding one's self raised to glory, to power and sublime knowledge. It reveals the God in us and the Good and makes us all true Brothers and Sisters. With God's will, may it ever be so!



## Sir William Ramsay



HE noted chemist and alchemist, Sir William Ramsay, passed away on July 23, 1916, at his home the Beechcroft, Hazelmere, Bucks, England. He was considered the foremost chemist of our times, and his demise will be felt and regretted all over the world.

As a writer he was as successful as a lecturer, and among the numerous papers and books from his pen, the following are of special interest: "The Molecular Surface Energy of Liquids," and "The Discovery of the Constituents of the Air." His three papers on atmospheric gases "Neon," "Krypton" and "Zonon" are of inestimable value to science. With Lord Rayleigh he wrote "Argon, a New Constituent in the Atmosphere" and in conjunction with F. Soddy "The Transmutation of Radium into Helium."

Sir William Ramsay was what he was by right of labor and appreciated endeavor. He was not born a noble as the world regard such, but he rather established his nobility by personal acumen. He was knighted in 1902 and received the Nobel prize of 1904. The Nobel prize has nothing to do with the knight-hood of royal creation; it is far superior to any such, and it is only a coincident that the Swedish philanthropist who founded the Nobility of the World, did have the name Nobel. Ramsay was recipient of this honor.

Sir William was born in 1851, and became assistant in the Young Laboratory of Technical Chemistry in 1872, and Professor of Chemistry at the University College of Bristol in 1880, when he also joined the Faculty of the University College of London as Professor of Chemistry, from which he retired in 1913 as Professor Emeritus.

Sir William was a staunch supporter of synthetic chemistry, which he regarded as "the hope of future generations." In an article he wrote for the New York Sunday Times of Dec. 1, 1912, he says: "The modern chemist must work for future generations. The synthetic process, really the development of comparatively recent years, is successfully solving

many of the problems that are vital to the life of the people of the future. The work of the modern synthetic chemist now involves the saving of untold millions of dollars to the present and future generations."

In 1913 Sir William Ramsay delivered a lecture on the subject of transmutation at the Chemical Institute in Rome before an audience including King Victor Emanuel in which he explained how he had produced argon from dry hydrogen, and how he had found that when an electric discharge is passed through a vacuum tube containing a little hydrogen, two rare gases appear, which he has called helium and neon. He further explained that the transmutation of baser metal into gold was possible in only one of two ways, either by the transmutation of one element into another, or by the creation of an element from electricity.

That Sir William did not give ALL his knowledge to the world we know, but still he was regarded by his colleagues as a man of brilliant imagination and daring conception, often causing the scientific bodies much worry and theme for discussion. His work has done a great deal to shake the very foundations of chemical science, and shown many fallacies in the "axioms" of chemistry. He has continually intimated or hinted that the world stood "on the threshold of an entirely new departure in scientific investigation."

Are we to find in America the man who dares to take up the reins where Ramsay left them? Have we not the material and the genius? Have we not the knowledge to give to those who prove themselves worthy and daring to face the storm of protest arising from ignorance? Time alone will tell when, where, and how. In the meantime we cherish the memory of Sir William Ramsay, the Illuminated, who wrote his chapter in the World's History, not by tramping down his fellow men, not through destructive tactics, but through useful endeavor for the service of mankind, and who left the world better because he had lived here. His memory lingers in loving hearts, especially in the hearts of all Rosacrucians.



## Personal Problems

Edited by Helen B. Johnston 4°

Come, now, let us reason together.—Isaiah 1, 18.

Every day some one is becoming interested in Rosae Crucianism. Every day some one who has been interested, is becoming more interested. Every day the words "Rosae Crucis" become more significant, not in the hearts of a favored few, but in the hearts and minds of hundreds and thousands, right here in our own God-favored country America.

Many, however, while they read with interest any information that may come to their hands, and who find inspiration as well as knowledge in our Magazine every month, are looking eagerly for some article which will bear, even ever so remotely, upon the problems they are facing. Even when an article does appear which is applicable to their experience, new students often lack the ability to see the practical application, and they miss the personal message because they know it was written for the general public.

The truth expressed in Rosaecrucianism has been and is destined to be lived in human experience, sooner or later. If it does not stand this test it is not of truth, of wisdom, or of God, therefore not Rosae Crucianism. The wisdom of God is sufficient, at all times, for all human need. This is not what we believe, or what we hope, or what we have faith in, but it is what we KNOW. We want to make this wisdom practical, and to help you, each reader of the Magazine, to get the courage, the strength, the inspiration, the beauty and the vision, and to make a personal and not a general application to it.

For this reason we send out to you this month the invitation "Come, and let us reason together." This is not going to be a place to deposit all your troubles, real or imaginary, where you will find solutions, cut and dried, in small doses of affirmations, or any other form, without involving any effort on your part. We would not, if we could, solve your problems for you, or fight your battles, for to

do so would be to take away your crown. We, too, have our troubles, and we also have conquered some; we too have our battles, and some we have fought. Yet we always found the work was easier, and the victory sooner won when we reasoned together. We would like to have you share with us in our reasoning, and to share in yours. While we know that "every man must bear his own burden" yet we always follow the dictum of our Elder Brother who asked us to ever "bear one another's burden, and so fulfil the law of Christ."

Now do not confuse this section of the magazine with the department of "Questions and Answers." All questions relative to the Order will be referred to those in authority and they will be properly taken care of. As above stated, this section of the magazine will be devoted to the practical, personal application of truth.

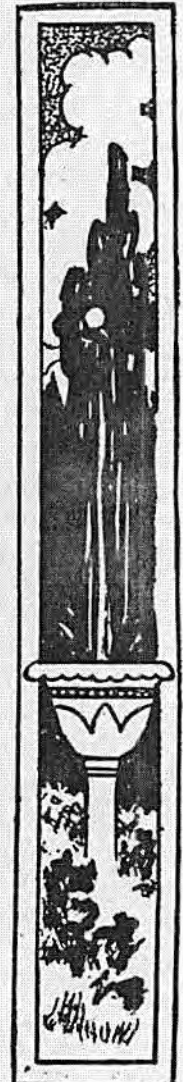
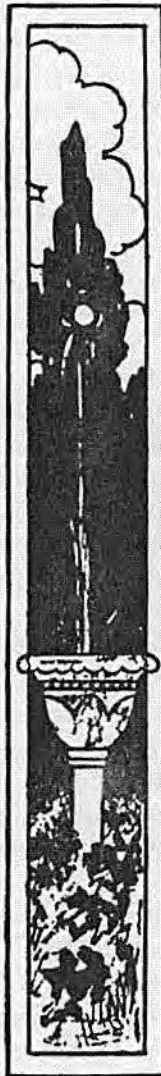
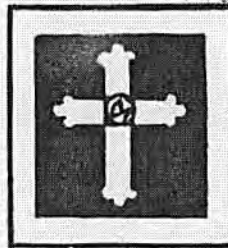
We do not know what the response will be to our invitation. It may be large (we hope so) or it may be small. We will answer some inquiries every month in the magazine, but we may not have room for all. Human problems, however personal, have a human interest, and this magazine is dedicated, from cover to cover to the uplift of humanity. There may be some, however, who would like a personal reply, and we will grant it, if you so request, and enclose postage.

"For all the ills under the sun  
There is a remedy, or there is none.  
If there is one, then let us find it,  
If there is none, then, never mind it."

(In writing to this Department, please address your letter to: Personal Problem Department, American Rosae Crucis, 306 West 48th Street, New York City. State your problem in as few words as possible, writing on one side of the paper only, and be sure to give your full birth date and place of birth. This latter information will not be published, nor will your correct name, which, however, must be signed to every letter, whether personal answer by mail is desired or not.)







The Service of Publication.

The R.: C.: Temple Ass'n.



∴ 𐬨𐬀𐬎𐬌𐬎𐬌𐬎𐬌 > 𐬀 ∴ 𐬎𐬌𐬎𐬌𐬎𐬌 ∴

∴ Kut-Hu-Mr. The Illuminator ∴  
 ∴ D.G.M. of Tibet (Bod-Yul) ∴  
 ∴ Kai - Et - Hu - Mata - of the Avesta ∴  
 ∴ Vendidad Fargard XIX Sloka 39-129 ∴



## Kut-Hu-Mi, the Illustrious

Biographical sketch prepared by  
G. A. Immanuel M. Sykes



HE Master Kut-Hu-Mi, the Ket-Hu-Mata of the Avesta-Zend, is Deputy Grand Master of Thibet and of the Occident and Orient. He is associate head of the Order of the Men in White Clothing. He was Thutmose 3rd of Egypt and erected the obelisk that now stands in Central Park, New York. It is one of the Ancient Landmarks of Rosaecrucianism and Freemasonry.

When Morya resided at Lake Moeris (Morias), K.H. was his associate and as two of the Three Master Masons they supervised the erection of the foundation of all the Egyptian Temples and Landmarks, including the Pyramid of Gizehs, Sakkara, the Sphinx and Rock Temples of Ahu-Sinhel, Philae, Karnak and Luxor.

Kut-Hu-Mi now resides near Kichingargha, called variously Kichinjirgha, Kichi-jirg-jargha or Parcha-jarg-hatba by Thibetans and Sikkinese, the Five Treasures of Snow from the five peaks of the range.

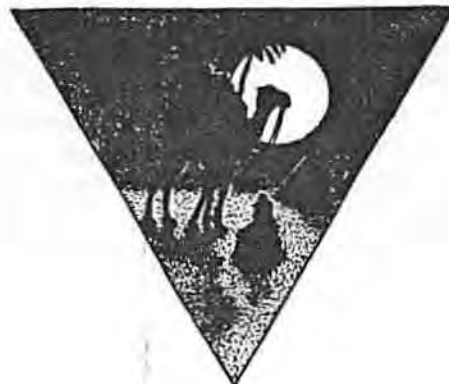
He is Deputy Chief of the Magian-Zend-Zorastrian, and Mazda Orders and Schools of Science, Philosophy, Sociology and Religion, and of the Great White Lodge or Supreme Lodge of the Order of Men in White Clothing; also known as "the Order of the Immaculate Conception" or Lodge of Perfection, Lodge of Purity, Lodge of Peace, etc. White was held to represent peace, purity, perfection and immaculate cleanliness,—hence the Order of Immaculate Cleanliness and the Immaculate Conception.

Kut-Hu-Mi is also associate head of the Nazarines, Nazarites, Essenes, Hermits,

Covenanters, Illuminati, Strangers, Friends and Faithful Friends, Magi, Abbas, Pioneers and Mel-Kayi-Zend-ea called by some Melchisedek (Mael-Kai-Zedek). All the Divisions of the Orders owe allegiance to him and are governed by the Temple Association of Associates of God, of which, with Moria El, he is associate head.

The Master is also known as Kut-Hu-Mata (the Kai-et-Hu-Mata of the Zend-Avesta), transliterated into English this would read: The Kingly and Good Thought, as the words Hu Mata in Zend mean good thoughts, just as Hu Hatha means Good Word and Hu Varashta, Good Deed. Here is where Faratashtra preceded the New Thought movement by 9,000 years.

He is referred to in the Avesta-Zend as the abiding place (translated "Land") of the Brilliant, the Shining Wisdom, the Illuminated or Illuminator, or again as the River Kethumant (see Fargard-Vara-Gatta-XIX,—sloka 39, Gatta 129, the River or Stream of Wisdom. Such is the poetic way eastern peoples have of naming people and places. He was the King Thutmose (Thoth-mus); this translated into English would be Thoughtmost (Kai-ja-hu-ti-mios or Kai-Ra-Au-Mata, Kroomata) of Egypt. He founded the Ra-Zar (Chros); in Avestan Chronology see the accounts of Vau-Roz (Chros) and Parsi-yan calendar,—it is the New Year or New Rising, Newly Risen or New Rose or Next Year, and refers to the Beginning of the New Order of the Ages and the Age of Brotherhood which began January 1, 1915, and 1920 is reckoned to be the Anno Pax, Anno Rose-Cross and Anno Fraternitas.



## Pain

By Constantia

Between the mountain-tops lie vale and plain;  
Let nothing make you question, doubt or grieve;  
Give only good and good alone receive,  
And as you welcome joy, so welcome pain.  
—Ella Wheeler Wilcox.



SOME one has said that Pain is the beginning and the end of earthly existence, because through Pain we come to this world and often in Pain we leave it. Still the value of Pain as a propelling-force is very often overlooked and misunderstood.

Pain and Pleasure are opposite poles of experience, and we cannot realize one without knowing the other. Thus joy springs from anguish by the realization of the state of Pain.

In order to deal with our subject intelligently, let us analyze Pain, its operation and results. We find first that Pain is formless, not concrete, definite or limited, because if it was it would be perceived by our objective mind and have an actual form existence. We find it rather a condition of the mind, a subjective realization, caused either by definite, actual, or indefinite conditions. Being a state of the subjective mind, it is real only to the one who experiences it, and is not an actuality to anyone else. We therefore find that Pain is mental, indefinite, unlimited, a creation of the individual mind; it is not a cause, but effect produced by something else, and depending upon the individual realization and conception for its depth, quality or intensity.

Bodily pain, although having its cause in disease of the body, still remains a mental reality. If we remove the cause—the disease—we will remove the pain. Pain is not an enemy, but a friend, the sentinel of the body, reporting that something is wrong. To stupefy or paralyze the pain is to remove the sentinel who tells us of the wrong, and the unseen enemy is allowed full sway and can go on undisturbed in his destructive work. To destroy pain by drugs destroys to some extent the natural office of the nerves so that they cannot

report to us the conditions that need correcting.

Pain is often caused by an excess of carbon dioxide in the blood, and can be relieved and completely eliminated only by proper deep breathing. Increased respiration will always prove beneficial.

Pain is also caused by an excess of fibrin in the blood vessels and in such cases a short fast, and a reduced diet, or change of food is necessary.

When the cause of pain has ceased to operate, time will take care of the rest. Air is free, so is abstinence of food, two very important items in eliminating physical pain.

What of the Mental suffering our souls pass through needlessly? Why do we think and act from the selfish point of view? Why do we harden our hearts to the pain of others? Why do we vibrate separativeness which is destructive? These are a few causes of Pain, and no power but ourselves can apply an antidote.

If you want to be without Pain physically and mentally try a cheerful disposition; see only good in others; love your neighbor as yourself; think and act with consideration of others; let joy and peace and love find expression through your daily thoughts and acts, and watch for results. Your steps will be more buoyant and you will feel sometimes as though you did not touch the ground in your walk; your eye will be clearer, with a penetrating power you did not dream of, and your whole face will be illumined. Why? Because you have opened the door for the soul to express itself,—you have let the sunshine into the dark abyss of your being. It is worth trying, don't you think so?





## F a i t h

By Helen B. Johnston

Now, Faith is the substance of things hoped for, the evidence of things not seen.

**W**HAT an important part Faith plays in life! How it would revolutionize life if we would but give it the place of honor which is its divine right. We are so crusty! So of the earth, earthy! We are so blind in our ignorance that we would blindfold our guide, Faith. Our belief that faith is blind is so deep-seated that when our lives are blessed with the tangible demonstration of things that were at first only hoped for, we do not give honor to Faith, but we congratulate ourselves on being so lucky. We reflect with elation on the coincidence; or we even attribute, many times, the work of faith to mere chance.

Faith does not expect to come to her own on the objective plane. She does not belong on the material world. Her sphere is the sphere of cause, the subjective nature of humanity. When she brings her treasures to the material world, she is satisfied to depart to her own domain, to inspire man to greater achievements and victories.

When we speak of man we think of the objective man, the eating, sleeping, working, playing, thinking, talking man, the man we meet every day by the hundreds and by the thousands everywhere. If he but knew the valuable, the faithful, the powerful, the wise servants he has, at his beck and call, not by any particular achievement of his, but by his birthright, he would rise, in the dignity of his divinity, and become a king among men.

His servants, however, though wise and powerful, even beyond what he dreams, are subservient. They will not intrude in his presence without his command; they will never take the initiative. If left unseen and forgotten, in an undeveloped portion of his domain, there they will stay, for all time, until they get the call from their lord and master.

These servants are numerous, but we are only going to talk of one of them today, Faith.

Faith is the keeper of his treasures, if we would impersonate man's subjective powers. In reality she is too great to be harbored in personality. She IS his treasure, even the substance of all he hopes for, the evidence, to him, of all that is in the future.

When man begins to learn of his subjective faculties and takes (at first) little trips into the silence, at the closing of the last door of objective sense, Faith meets him, and begins the work of divesting him of his burdens and unravelling the problem he has brought with him for solution. Into his mind she sends coursing thoughts that upbuild; thoughts of courage, of strength, of purpose. Before his eyes she unfolds the mystery of the next step, and the next. He sees, scientifically, how to construct his way and his plan, and finally he sees unfolded before his eyes the final vision of victory. Into his consciousness is dropped the "evidence of things not seen" as yet on the material plane.

Here he is strengthened! Here he has meat to eat that the world knows not of. Here it is sweet to rest awhile, but with the vision of victory still burning in his mind, he is eager to go back to the plane of activity, eager to bring his evidence to the eyes of his wondering companions on the earth plane, of things he has hoped for.

As he approaches again the door which separates the unseen from the seen, the parting word is the word of Faith. It lingers in his memory, and guards, at all times, the connection between his objective reasoning and action, and his vision of victory. With courage, and with faith he goes, every step of the way, and the climax is the sure working out of law, without the necessity of coincidence or of chance.

What has the future in store for you? NOTHING, unless you learn to recognize and





honor that valuable servant of yours, Faith!  
What then will she bring? NOTHING.  
Hers is not the province of knowing what she  
shall bring. She is subservient always, and  
her attitude is "What wilt thou have me to  
do!"

Arise now, brother, in the dignity of your  
divine sonship. Enter into your rightful do-  
main, consciously. Go forth, from this day,  
with the shield of Faith, conquering and to  
conquer, "not by might \* \* \* but by my  
Spirit."

## A Strange Dream

Written Immediately upon Awakening.

By F. A. Hassler, M. D., Ph. D.

"In a dream, in a vision of the night, when deep sleep  
falleth upon men, in slumberings upon the bed; then he  
openeth the ears of men, and sealeth their instruction." Job,  
xxxiii, 15, 16.



DO not know of any reason why I  
should have had the dream related  
below, unless, perhaps it may have  
been that some weeks before I had  
read the following poem by S. Wil-  
berforce:

### "THE MYSTERY OF CHASTISEMENT"

Within this leaf, to every eye  
So little worth, doth lie  
Most rare and subtle fragrancy.

"Would'st thou its secret strength unbind?  
Crush it, and thou shalt perfume find,  
Sweet as Arabia's spicy wind.

"In this dull stone, so poor, and bare  
Of shape or lustre, patient care  
Will find for thee a jewel rare.

"But first must skilful hands essay,  
With file and flint, to clear away  
The film, which hides its fire from day.

"This leaf? this stone? It is thy heart;  
It must be crushed by pain and smart,  
It must be cleansed by sorrow's art—

"Ere it will yield a fragrance sweet,  
Ere it will shine a jewel meet  
To lay before thy dear Lord's feet."

I was not aware that these lines had made  
any particular impression upon my mind, nor  
did I recollect the fact of my having read them  
until several days after the dream had come  
to me.

In my sleep I saw before me a glorious being  
having the form of man but evidently belonging  
to a superior order of creatures, a being, as it  
were, composed of light shining with all the  
beauty of a sunset cloud. Anything that is not  
perceivable by the senses, nor within the limits  
of the thought of man cannot be described in  
human language. The being who appeared to  
me was so far above what even man's thought  
could conceive that my pen could never picture  
in words the glory, beauty and majesty of that  
which no words could describe. With shaded  
eyes and bended knee I bowed before this awful  
presence.

The words, "Arise, and follow me," fell upon  
my ear. With the quickness of thought I  
found myself, with my glorious guide, in a  
beautiful meadow, the green grass grew luxu-  
riantly and many wild flowers waved their  
painted petals above the verdant carpet. In a  
moment all this was changed, many men with  
horses were tearing up the sod—but what  
struck me the most was that every root, every  
blade of grass, every tiny flower groaned in  
agony when hoof of horse or iron blade of plow  
pressed out its life or tore its tender fibers  
asunder. The harrow, roller and seeding ma-  
chine followed each other in quick succession,  
and while being crushed, broken and replanted



the voices of many plants came to me as smothered sighs and moans, the very earth itself seemed to groan in anguish.

In an instant I heard a new cry, that of the bursting seed, and before my wondering eyes; tender blades, leaves and tall stalks of cane waved over the field. Scarcely had they arisen when many sounds of mourning again attracted my attention and I saw that the sickle was put to the field. The keen cut of its edge, the drying out of the life of the stalk gave great pain, and the voice of the cane filled the air with woe.

The thought arose in my heart, why all this suffering? My all glorious companion replied before ever the words had reached my lips, "Be patient and you will see."

In a moment's time I saw that we were in a large room in which was a great machine into the huge mouth of which the cane was placed, then between immense rollers its life was crushed out, the room being filled with its death

moans. Several other processes, evidently giving great pain, were being repeated in different parts of the building. "Ah," I said to myself as I saw the beautiful white sugar being carried to the warehouse, "Ah, I see. It was to get the good, to get the sweet out of it that it was necessary to give so much pain, not only to the direct object of the husbandman's care, but even to other objects indirectly connected therewith. All this crushing, breaking, pain and sorrow was in the end to bring forth the good that was in the subject of it."

"That is what God is doing with you," said the glorious being by my side. I turned, but he was not there; his message had been given.

I have tried to give the dream exactly as it occurred to me, without embellishments of any kind, and as far as my memory and notes made the next day serve me I think the above is a simple statement of that which was brought before me in my sleeping hours.

---

## A Valuable Suggestion

Mr. Thor Kiimalehto,  
Secretary-General, A.M.O.R.C.

Respected Sir and Brother:—

As an immediate result of the Grand Master's lecture in the Supreme Grand Lodge on August 8th I offer the following little paragraph as a suggestion for the magazine:

### A RECIPE

Dear Brothers and Sisters, though we have risen to membership in the Most Noble Order on earth, we are not yet perfect; there are still many failings, but a sure warning and protection is always at hand—

Whether busy or at leisure always keep in mind this short phrase: "So does a ROSAE-CRUCIAN!"

Perhaps some quick word will then remain unspoken and many a chance to render quiet service to friend or stranger will then be joyously made use of, which others might not even see. "So does a ROSAE-CRUCIAN!" will soon cease to be a phrase; it will enter Body, Soul and Mind, transmute the grosser into the finer and bring us nearer to PERFECTION.

Fraternally,  
Brother of the 2nd Degree.



## The Infinite Mother

By James G. Clark

I am mother of Life and companion of God!  
I move in each mote from the suns to the sod,  
I brood in all darkness, I gleam in all light,  
I fathom all depth, and I crown every height;  
Within me the globes of the universe roll,  
And through me all matter takes impress and soul.  
Without me all forms into chaos would fall;  
I was under, within and around, over all,  
Ere the stars of the morning in harmony sung,  
Or the systems and suns from their grand arches swung.

I loved you, O earth! in those cycles profound  
When darkness unbroken encircled you round,  
And the fruit of creation, the race of mankind,  
Was only a dream in the Infinite Mind;  
I nursed you, O earth! ere your oceans were born,  
Or your mountains rejoiced in the gladness of morn,  
When naked and helpless you came from the womb,  
Ere the seasons had decked you with verdure and bloom,  
And all that appeared of your form or your face  
Was a bare, lurid ball in the vast wilds of space.

When your bosom was shaken and rent with alarms  
I calmed and caressed you to sleep in my arms.  
I sung o'er your pillow the song of the spheres  
'Till the hum of its melody softened your fears,  
And the hot flames of passion burned low in your breast  
As you lay on my heart like a maiden at rest;  
When fevered, I cooled you with mist and with shower,  
And kissed you with cloudlet and rainbow and flower,  
Till you woke in the heavens arrayed like a queen,  
In garments of purple, of gold, and of green,  
From fabrics of glory my fingers had spun  
For the mother of nations and bride of the sun.



## THE AMERICAN ROSAE CRUCIS

---

There was love in your face, and your bosom rose fair,  
And the scent of your lilies made fragrant the air,  
And your blush in the glance of your lover was rare.  
As you waltzed in the light of his warm yellow hair,  
Or lay in the haze of his tropical noons,  
Or slept 'neath the gaze of the passionless moon;  
And I stretched out my arms from the awful unknown,  
Whose channels are swept by my rivers alone,  
And held you secure in your young mother days,  
And sung to your offspring their lullaby lays,  
While races and nations came forth from your breast,  
Lived, struggled and died, and returned to their rest.

All creatures conceived at the Fountain of Cause  
Are born of my travail, controlled by my laws;  
I throb in their veins and I breathe in their breath,  
Combine them for effort, disperse them in death;  
No form is too great or minute for my care,  
No place so remote but my presence is there.  
I bend in the grasses that whisper of Spring,  
I lean o'er the spaces to hear the stars sing,  
I laugh with the infant, I roar with the sea,  
I roll in the thunder, I hum with the bee;  
From the centre of suns to the flowers of the sod  
I am shuttle and loom in the purpose of God,  
The ladder of action all spirit must climb  
To the clear heights of Love from the lowlands of Time.

'Tis mine to protect you, fair bride of the sun,  
Till the task of the bride and the bridegroom is done;  
Till the roses that crown you shall wither away,  
And the bloom on your beautiful cheek shall decay;  
Till the soft golden locks of your lover turn gray,  
And palsy shall fall on the pulses of Day;  
Till you cease to give birth to the children of men,  
And your forms are absorbed in my currents again—  
But your sons and your daughters, unconquered by strife,  
Shall rise on my pinions and bathe in my life  
While the fierce glowing splendors of suns cease to burn,  
And bright constellations to vapor return,  
And new ones shall rise from the graves of the old,  
Shine, fade and dissolve like a tale that is told.





## Home Study for Second and Fourth Degree Members

# The Wave Theory of Light

Lecture by Lord Kelvin

Note: What follows is taken from Lord Kelvin's Lecture delivered at the Academy of Music, Philadelphia, September 29th, 1884, under the auspices of the Franklin Institute. It is not only an excellent example of Lord Kelvin's power of exposition in subjects which he had no superior in the scientific institutes, but it is especially interesting to members of the Second and Fourth Degrees of our Order, wherein similar subjects are minutely studied. William Thompson, Baron Kelvin of Largs, was born in Belfast, Ireland, June 24, 1824. He graduated from Cambridge at 21, and after studying in Paris returned to Scotland and became Professor of Natural Philosophy. His life thereafter was a brilliant one and he was showered with honors by many institutes and academies. Because of his part in laying the



**M**UST say, in the first place, without further preface, as time is short and the subject is long, simply that sound and light are both due to vibrations propagated in the manner of waves; and I shall endeavor in the first place to define the manner of propagation and the mode of motion that constitute those two subjects of our senses, the sense of sound and the sense of light.

Each is due to vibrations, but the vibrations of light differ widely from the vibrations of sound. Something that I can tell you more easily than anything in the way of dynamics or mathematics respecting the two classes of vibrations is, that there is a great difference in the frequency of the vibrations of light when compared with the frequency of the vibrations of sound. The term "frequency" applied to vibrations is a convenient term, applied by Lord Rayleigh in his book on sound to a definite number of full vibrations of a vibrating body per unit of time. Consider, then, in respect to sound, the frequency of the vibrations of notes, which you all know in music represented by letters, and by the syllables for singing, the do, re, mi, etc. The notes of the modern scale correspond to different frequencies of vibrations. A certain note and the octave above it, correspond to a certain number of vibrations per second, and double that number.

Atlantic cable he received the knighthood and in 1892 he was raised to the peerage. After being Professor at Glasgow for fifty-three years he was chosen its Chancellor. Long before his transition on December 17, 1907, he was recognized as the most distinguished man of science of his time, and was likewise the most loved. His knowledge of vibrations and energy was wonderful, considering that he discovered most of the laws through observation and analysis, without having had the opportunity to learn the very fundamental laws which our Order makes plain in the Second and Fourth Degrees. The lecture given here, is not generally published and is a rare contribution to our library of auxiliary reading and should be carefully preserved.

I may conveniently explain in the first place the note called 'C'; I mean the middle 'C'; I believe it is the C of the tenor voice, that most nearly approaches the tones used in speaking. That note corresponds to two hundred and fifty-six full vibrations per second—two hundred and fifty-six times to and fro per second of time.

Think of one vibration per second of time. The seconds pendulum of the clock performs one vibration in two seconds, or a half vibration in one direction per second. Take a ten-inch pendulum of a drawing-room clock, which vibrates twice as fast as the pendulum of an ordinary eight-day clock, and it gives a vibration of one per second, a full period of one per second to and fro. Now think of three vibrations per second. I can move my hand three times per second easily, and by a violent effort I can move it to and fro five times per second. With four times as great force, if I could apply it, I could move it twice five times per second.

Let us think, then, of an exceedingly muscular arm that would cause it to vibrate ten times per second, that is, ten times to the left and ten times to the right. Think of twice ten times, that is, twenty times per second, which would require four times as much force; three times ten, or thirty times a second, would require nine times as much force. If a person were nine times as strong as the most muscular arm can be, he could vibrate



his hand to and fro thirty times per second, and without any other musical instrument could make a musical note by the movement of his hand which would correspond to one of the pedal notes of an organ.

I know the velocity of sound in feet per second. If I remember rightly, it is 1089 feet per second in dry air at the freezing temperature, and 1115 feet per second in air of what we would call moderate temperature, 59 or 60 degrees—I do not know whether that temperature is ever attained in Philadelphia or not; I have had no experience of it, but people tell me it is sometimes 59 or 60 degrees in Philadelphia, and I believe them—in round numbers let us call the speed 1000 feet per second. Sometimes we call it a thousand musical feet per second, it saves trouble in calculating the length of organ pipes; the time of vibration in an organ pipe is the time it takes a vibration to run from one end to the other and back. In an organ pipe 500 feet long the period would be one per second; in an organ pipe 10 feet long the period would be 50 per second; in an organ pipe twenty feet long the period would be 25 per second at the same rate. Thus 25 per second and 50 per second of frequencies correspond to the periods of organ pipes of 20 feet and 10 feet.

The period of vibration of an organ pipe, open at both ends, is approximately the time it takes sound to travel from one end to the other and back. You remember that the velocity in dry air in a pipe 10 feet long is a little more than 50 periods per second; going up to 256 periods per second, the vibrations correspond to those of a pipe two feet long. Let us take 512 periods per second; that corresponds to a pipe about a foot long. In a flute, open at both ends, the holes are so arranged that the length of the sound-wave is about one foot, for one of the chief "open notes." Higher musical notes correspond to greater and greater frequency of vibration, viz., 1,000, 2,000, 4,000, vibrations per second; 4,000 vibrations per second correspond to a piccolo flute of exceedingly small length; it would be but one and a half inches long. Think of a note from a little dog-call, or other whistle, one and a half inches long, open at both ends, or from a little key having a tube three-

quarters of an inch long, closed at one end; you will then have 4,000 vibrations per second.

We have here these luminous particles on this scale, representing portions of air close together, more dense; a little higher up, portions of air less dense. I now slowly turn the handle of the apparatus in the lantern, and you see the luminous sectors showing condensation traveling slowly upwards on the screen; now you have another condensation making one wave-length.

This picture or chart represents a wave-length of four feet. It represents a wave of sound four feet long. The fourth part of a thousand is 250. What we see now of the scale represents the lower note C of the tenor voice. The air from the mouth of a singer is alternately condensed and rarefied just as you see here. But that process shoots forward at the rate of about one thousand feet per second; the exact period of the motion being 256 vibrations per second for the actual case before you.

Follow one particle of the air forming part of a sound wave, as represented by these moving spots of light on the screen; now it goes down, then another portion goes down rapidly; now it stops going down; now it begins to go up; now it goes down and up again. As the maximum of condensation is approached it is going up with diminishing maximum velocity. The maximum of rarefaction has now reached it, and the particle stops going up and begins to move down. When it is of mean density the particles are moving with maximum velocity, one way or the other. You can easily follow these motions, and you will see that each particle moves to and fro and the thing that we call condensation travels along.

I shall show the distinction between these vibrations and the vibrations of light. Here is the fixed appearance of the particles when displaced but not in motion. You can imagine particles of something, the thing whose motion constitutes light. This thing we call the luminiferous ether. That is the only substance we are confident of in dynamics. One thing we are sure of, and that is the reality and substantiality of the luminiferous ether.



This instrument is merely a method of giving motion to a diagram designed for the purpose of illustrating wave motion of light. I will show you the same thing in a fixed diagram, but this arrangements shows the mode of motion.

Now follow the motion of each particle. This represents a particle of the luminiferous ether, moving at the greatest speed when it is at the middle position.

You see the two modes of vibrations, sound and light now moving together; the traveling of the wave of condensation and rarefaction, and the traveling of the wave of transverse displacement. Note the direction of propagation. Here it is from your left to your right, as you look at it. Look at the motion when made faster. We have now the direction reversed. The propagation of the wave is from right to left, again the propagation of the wave is from left to right; each particle moves perpendicularly to the line of propagation.

I have given you an illustration of the vibration of sound waves, but I must tell you that the movement illustrating the condensation and rarefaction represented in that moving diagram are necessarily very much exaggerated, to let the motion be perceptible, whereas the greatest condensation in actual sound motion is not more than one or two per cent. or a small fraction of a per cent. Except that the amount of condensation was exaggerated in the diagram for sound, you have in the chart a correct representation of what actually takes place in sounding the low note C.

On the other hand, in the moving diagram representing light waves what had we? We had a great exaggeration of the inclination of the line of particles. You must first imagine a line of particles in a straight line, and then you must imagine them disturbed into a wave-curve, the shape of the curve corresponding to the disturbance. Having seen what the propagation of the wave is, look at this diagram and then look at that one. This, in light, corresponds to the different sounds I spoke of at first. The wave-length of light is the distance from crest to crest of the wave, or from hollow to hollow. I speak of crests and hollows, because we have a diagram of ups and downs as the diagram is placed.



Here, then, you have a wave-length. In this lower diagram you have a wave-length of violet light. It is but one-half the length of the upper wave of red light; the period of vibration is but half as long. Now there, on an enormous scale, exaggerated not only as to slope, but immensely magnified as to wave-length, we have an illustration of the waves of violet light. The drawing marked "red" corresponds to red light, and this lower diagram corresponds to violet light. The upper curve really corresponds to something a little below the red ray of light in the spectrum, and the lower curve to something beyond the violet light. The variation in wave-length between the most extreme rays is in the proportion of four and a half or red to eight of the violet, instead of four and eight; the red waves are nearly as one to two of the violet.

To make a comparison between the number of vibrations for each wave of sound and the number of vibrations constituting light waves, I may say that 30 vibrations per second is about the smallest number which will produce a musical sound; 50 per second gives one of the grave pedal notes of an organ, 100 or 200 per second give the low notes of the brass voice, higher notes with 250 per second, 300 per second, 1,000, 4,000 up to 8,000 per second give about the shrillest notes audible to the human ear.

Instead of the numbers, which we have, say in the most commonly used part of the musical scale, i.e., from 200 or 300 to 600 or 700 per second, we have millions of millions of vibrations per second in light waves: that is to say, 400 per second, instead of 400 millions million per second, which is the number of vibrations performed when we have red light produced.

An exhibition of red light traveling through



space from the remotest star is due to propagation by waves or vibrations, in which each individual particle of the transmitting medium vibrates to and fro 400 million million times in a second.

Some people say they cannot understand a million million. Those people cannot understand that twice two makes four. That is the way I put it to people who talk to me about the incomprehensibility of such large numbers. I say finitude is incomprehensible, the infinite in the universe is comprehensible. Now apply a little logic to this. Is the negation of infinitude incomprehensible? What would you think of a universe in which you could travel one, ten, or a thousand miles, or even to California, and then find it come to an end? Can you suppose an end of matter or an end of space? The idea is incomprehensible. Even if you were to go millions and millions of miles the idea of coming to an end is incomprehensible. You can understand one thousand per second as easily as you can understand one per second. You can go from one to ten, and ten times ten and then to a thousand without taxing your understanding and then you can go to a thousand million and a million million. You can all understand it.

Now 400 million million vibrations per second is the kind of thing that exists as a factor in the illumination by red light. Violet light, after what we have seen and have had illustrated by that curve (Fig. 119), I need not tell you corresponds to vibration of about 800 million million per second. There are recognisable qualities of light caused by vibrations of much greater frequency and much less frequency than this. You may imagine vibrations having about twice the frequency of violet light, and others having about one-fifteenth the frequency of red light, and still you do not pass the limit of the range of continuous phenomena, only a part of which constitutes **VISIBLE** light.

When we go below visible red light what have we? We have something we do not see with the eye, something that the ordinary photographer does not bring out on his photographically sensitive plates. It is light, but we do not see it. It is something so closely continuous with **VISIBLE** light, that we may

define it by the name of **INVISIBLE** light. It is commonly called radiant heat; invisible radiant heat. Perhaps, in this thorny path of logic, with hard words flying in our faces, the least troublesome way of speaking of it is to call it radiant heat. The heat effect you experience when you go near a bright hot coal fire, or a hot steam boiler; or when you go near, but not over, a set of hot water pipes used for heating a house; the thing we perceive in our faces and hands when we go near a boiling pot and hold the hand on a level with it, is radiant heat; the heat of the hands and face caused by a hot fire, or by a hot kettle when held **UNDER** the kettle, is also radiant heat.

You might readily make the experiment with an earthen teapot; it radiates heat better than polished silver. Hold your hands below the teapot and you perceive a sense of heat; above it you get more heat; either way you perceive heat. If held over the teapot you readily understand that there is a little current of hot air rising; if you put your hand under the teapot you find cold air rising, and the upper side of your hand is heated by radiation while the lower side is fanned and is actually cooled by virtue of the heated kettle above it.

That perception by the sense of heat, is the perception of something actually continuous with light. We have knowledge of rays of radiant heat perceptible down to (in round numbers) about four times the wave-length, or one-fourth the period, of visible or red light. Let us take red light at 400 million million vibrations per second, then the lowest radiant heat, as yet investigation, is about 100 million million per second of frequency of vibration.

I had hoped to be able to give you a lower figure. Professor Langley has made splendid experiments on the top of Mount Whitney, at the height of 15,000 feet above the sea-level, with his "Bolometer," and has made actual measurements of the wave-length of radiant heat down to exceedingly low figures. I will read you one of the figures; I have not got it by heart yet, because I am expecting more from him. I learned a year and a half ago that the lowest radiant heat observed by the diffraction method of Professor Langley corresponds to 28 one hundred thousandths of a centimetre of wave-length, 28 as compared





with red light, which is 7.3; or nearly four-fold. Thus wave-lengths of four times the amplitude, or one-fourth the frequency per second of red light, have been experimented on by Professor Langley and recognised as radiant heat.

Everybody knows the "photographer's light," and has heard of INVISIBLE light producing visible effects upon the chemically prepared plate in the camera. Speaking in round numbers, I may say that, in going up to about twice the frequency I have mentioned for violet light, you have gone to the extreme end of the range of known light of the highest rates of vibration; I mean to say that you have reached the greatest frequency that has yet been observed. Photographic, or actinic light, as far as our knowledge extends at present, takes us to a little less than one-half the wave-length of violet light.

You will thus see that while our acquaintance with wave motion below the red extends down to one quarter of the slowest rate which affects the eye, our knowledge of vibrations at the other end of the scale only comprehends those having twice the frequency of violet light. In round numbers we have 4 octaves of light, corresponding to 4 octaves of sound in music. In music the octave has a range to a note of double frequency. In light we have one octave of visible light, one octave above the visible range and two octaves below the visible range. We have 100 per second, 200 per second, 400 per second (million million understood) for invisible radiant heat; 800 per second for visible light, and 1,600 per second for invisible or actinic light.

One thing common to the whole is the heat effect. It is extremely small in moonlight, so small that until recently nobody knew there was any heat in the moon's rays. Herschel thought it was perceptible in our atmosphere by noticing that it dissolved away very light clouds, an effect which seemed to show in full moonlight more than when we have less than full moon. Herschel, however, pointed this out as doubtful; but now, instead of its being a doubtful question, we have Professor Langley giving as a fact that the light from the moon drives the indicator of his sensitive

instrument clear across the scale, showing a comparatively prodigious heating effect!

I must tell you that if any of you want to experiment with the heat of the moonlight, you must measure the heat by means of apparatus which comes within the influence of the moon's rays only. This is a very necessary precaution; if, for instance, you should take your Bolometer or other heat detector from a comparatively warm room into the night air, you would obtain an indication of a fall in temperature owing to this change. You must be sure that your apparatus is in thermal equilibrium with the surrounding air, then take your burning-glass, and first point it to the moon and then to space in the sky beside the moon; you thus get a differential measurement in which you compare the radiation of the moon with the radiation of the sky. You will then see that the moon has a distinctly heating effect.

To continue our study of visible light, that is, undulations extending from red to violet in the spectrum (which I am going to show you presently), I would first point out on this chart (Fig. 120) that in the section from letter A to letter D we have visual effect and heating effect only; but no ordinary chemical or photographic light. Photographers can leave their usual sensitive chemically prepared plates exposed to yellow light and red light without experiencing any sensible effect; but when you get toward the blue end of the spectrum the photographic effect begins to tell, and more and more strongly as you get towards the violet end. When you get beyond the violet there is the invisible light known chiefly by its chemical action. From yellow to violet we have visual effect, heating effect, and chemical effect, all three; above the violet only chemical and heating effects, and so little of the heating effect that it is scarcely perceptible.

The prismatic spectrum is Newton's discovery of the composition of white light. White light consists of every variety of colour from red to violet. Here, now, we have Newton's prismatic spectrum, produced by a prism. I will illustrate a little in regard to the nature of colour by putting something before the light which is like coloured glass; it is coloured



gelatin. I will put in a plate of red gelatin which is carefully prepared of chemical materials and see what that will do. Of all the light passing to it from violet to red it only lets through the red and orange, giving a mixed reddish colour. Here is a plate of green gelatin; the green absorbs all the red, giving only green. Here is a plate absorbing something from each portion of the spectrum, taking away a great deal of the violet and giving a yellow or orange appearance to the light. Here is another absorbing the green and all the violet, leaving red, orange, and a very little faint green.

When the spectrum is very carefully produced, far more carefully than Newton knew how to show it, we have a homogeneous spectrum. It must be noticed that Newton did not understand what we call a homogeneous spectrum; he did not produce it, and does not point out in his writings the conditions of producing it. With an exceedingly fine line of light we can bring it out as in sunlight, like this upper picture—red, orange, yellow, green, blue, indigo, and violet, according to Newton's nomenclature. Newton never used a narrow beam of light, and so could not have had a homogeneous spectrum.

Now what force is concerned in those vibrations as compared with sound at the rate of 400 vibrations per second? Suppose for a moment the same matter was to move to and fro through the same range but 400 million million times per second. The force required is as the square of the number expressing the frequency. Double frequency would require quadruple force for the vibration of the same body. Suppose I vibrate my hand again, as I did before. If I move it once per second a moderate force is required; for it to vibrate ten times per second 100 times as much force is required; for 400 vibrations per second 160,000 times as much force. If I move my hand once per second through a space of a quarter of an inch a very small force is required; it would require very considerable force to move it ten times a second, even through so small a range; but think of the force required to move a tuning-fork 400 times a second, and compare that with the force required for a motion of 400 million million

times a second. If the mass moved is the same, and the range of motion is the same, then the force would be one million million million million times as great as the force required to move the prongs of the tuning-fork—it is as easy to understand that number as any number like 2, 3, or 4. Consider now what that number means and what we are to infer from it. What force is there in the space between my eye and that light? What forces are there in the space between our eyes and the sun, and our eyes and the remotest visible star? There is matter and there is motion, but what magnitude of force may there be?

I move through this "luminiferous ether" as if it were nothing. But were there vibrations with such frequency in a medium of steel or brass, they would be measured by millions and millions of tons' action on a square inch of matter. There are no such forces in our air. Comets make a disturbance in the air, and perhaps the luminiferous ether is split up by the motion of a comet through it. So when we explain the nature of electricity, we explain it by a motion of the luminiferous ether. We cannot say that it is electricity. What can this luminiferous ether be? It is something that the planets move through with the greatest ease. It penetrates our air; it is nearly in the same condition, so far as our means of judging are concerned, in our air and in the interplanetary space. The air disturbs it but little; you may reduce air by air-pumps to the hundred thousandth of its density, and you make little effect in the transmission of light through it. The luminiferous ether is an elastic solid, for which the nearest analogy I can give you is this jelly which you can see, and the nearest analogy to the waves of light is the motion, which you can imagine, of this elastic jelly, with a ball of wood floating in the middle of it. Look there, then with my hand I vibrate the little red ball up and down, or when I turn it quickly round the vertical diameter, alternately in opposite directions;—that is the nearest representation I can give you of the vibrations of luminiferous ether.

Another illustration is Scottish shoemaker's wax or Burgundy pitch, but I know Scottish shoemakers' wax better. It is heavier than water, and absolutely answers my purpose. I



take a large slab of the wax, place it in a glass jar filled with water, place a number of corks on the lower side and bullets on the upper side. It is brittle like the Trinidad pitch or Burgundy pitch which I have in my hand—you can see how hard it is—but when left to itself it flows like a fluid. The shoemakers' wax breaks with a brittle fracture, but it is viscous and gradually yields.

What we know of the luminiferous ether is that it has the rigidity of a solid and gradually yields. Whether or not it is brittle and cracks we cannot yet tell, but I believe the discoveries in electricity and the motions of comets and the marvellous spurts of light from them, tend to show cracks in the luminiferous ether—show a correspondence between the electric flash and the aurora borealis and cracks in the

luminiferous ether. Do not take this as an assertion, it is hardly more than a vague scientific dream; but you may regard the existence of the luminiferous ether as a reality of science; that is, we have an all-pervading medium, an elastic solid, with a great degree of rigidity—a rigidity so prodigious in proportion to its density that the vibrations of light in it have the frequencies I have mentioned, with the wave-lengths I have mentioned. The fundamental question as to whether or not luminiferous ether has gravity has not been answered. We have no knowledge that the luminiferous ether is attracted by gravity; it is sometimes called imponderable because some people vainly imagine that it has no weight; I call it matter with the same kind of rigidity that this elastic jelly has.

## Book Review

Dr. Rudolf Steiner's little book on **THE SUBMERGED CONTINENTS OF ATLANTIS AND LEMURIA** gives us many facts concerning their history and civilization obtained from the Akashics Records. Those of us who are aware of Dr. Steiner's wonderful power of spiritual insight find these accounts of great value. He tells of the wonderful memory possessed by the early Atlanteans; of their power of using the Life Force and of obtaining it from grains and other seeds, this force then being utilized in traffic and industry; of their air-ships which rose but a trifle above the earth; of their houses formed of branches of the growing trees; also of the close kinship of this man of bygone ages with Nature.

The Lemurian, the Atlantean and the Aryan are three of the Root-Races of humanity; we, ourselves, belonging to the latter race and the Lemurian preceding the Atlantean. The continent of Lemuria lay to the south of Asia and included parts of Asia and Africa. The inhabitants of this land had not developed memory, nor did they possess language as we understand it, but nevertheless, their powers were wonderful. They understood the inner life of plants and animals; "in building anything they did not have to calculate the bearing capacity of a trunk or the weight of a

block of stone, they could see how the trunk would bear, how the stone would settle through its weight." They could lift enormous burdens by will power and their main object in life was to develop the will. The Lemurian, studied the natural forces and transformed them into the power of will, so that he could accomplish what Nature accomplishes.

The globe itself was in a different condition at that time. The earth crust was not fully hardened; the atmosphere was much more dense. Animals were still in the amphibious stage. Forms were different, our ferns being then trees of monstrous size, and many of our small ferns gigantic. Altogether the student of occultism will find much to interest him in this little volume published by the Theosophical Publishing Society of London.

We have received a copy of the third edition of Dr. Steiner's book, **CHRISTIANITY AS MYSTICAL FACT**. This title hardly does justice to a book of real interest to every occultist or initiate. The word "Fact" is important, as Dr. Steiner believes that true mysticism is built upon facts concerning the spiritual life in man and that these may be studied in the same manner that the scientist employs in studying nature. With this idea in





mind, more than half of the volume is devoted to an investigation of the Ancient Mysteries.

This oldest religion is found hidden in the oldest nations and is spoken of always with reverence by their sages, but, also, with fear for to betray its secrets meant death. "Divine, spiritual forces are latent in the man who lives merely through the senses, but they become a manifest reality in the initiate," so this secret religion developed in man these latent forces. The initiate does not regard as a supreme science that science which investigates the growth and decay of things, but he strives to awaken the God "who lies spellbound within them."

Dr. Steiner epitomizes for us Plutarch's understanding of the Mysteries and the Mystic and that of the Greek philosophers before Plato, Heraclitus and Empedocles, including also the Pythagorus of Southern Italy and their studies in numbers; "for them too \* \* \* the essential point was the awakening of the eternal in the personal." The chapter on

Plato as a Mystic is followed by one showing the close relation that the Myths, or symbolical stories, bore to the Mysteries; how they really described to the uninitiated what the Mysteries concealed. The description of the Mystery wisdom of Egypt is of real interest to Rosicrucians and the true meaning of the myth of Osiris is well brought out. We are indebted to the so-called Book of the Dead for this knowledge.

The latter part of the volume is devoted to Christianity, showing how the Mysteries were the seed from which Christianity developed. The gospels and the miracles mystically interpreted are clear to every initiate and the "word" of St. John is the "spiritual soul" of Plato. "During the period of the Mysteries union with the spirit was only for those who were initiated. \* \* \* In the coming of Christ, something, i. e., the deeds of Christ, were placed before the whole of humanity so that all might share in the mystical union." The book is published by G. P. Putnam's Sons, New York and London. I. D. L.

## PORTRAITS OF THE MASTERS

(Signed in Zen-Zar)

The Temple Supply Association, 101 West 126th St., New York, has secured the rights to reproduce and sell portraits of the Masters of the East. During the last 25 years travellers and students of Theosophy visiting the Far East have brought back to United States copies or paintings of these authorized originals, but it is only recently the Temple Supply Association has secured the rights to reproduce the same in United States.

At the present time the following reproductions are ready for delivery in the following sizes:

MORIA-EL, The Illustrious. ZAR-ATUSHT-RA, The Magian.  
KUT-HU-MI, The Illuminator. JESUS, The Na-zar-ene.

PHOTOGRAPHS		PHOTOGRAPHS	
Size	Price	Size	Price
3x4	\$0.50	3x4	\$2.50
4x5	.75	5x7	3.00
5x7	1.00	7x9	3.50
7x9	2.00	10x12	5.50
8x10	3.00	12x14	7.50
10x12	4.00	14x16	10.00
12x14	5.00	Life Size	25.00
14x16	7.50		
Life Size	20.00		

Half-tone Reproduction of Moria-El and K. H.

3 1/2 x 4 1/2 ..... 25c

The Temple Supply Association

101 WEST 126TH STREET  
NEW YORK.

Send Express Money Order or P. O. Money Order to  
G. A. I. MORYASON SYKES, M. A. 101 W. 126th St., New York City, U. S. A.



## Works by Coulson Turnbull

The Divine Language of  
Celestial Correspondences

Cloth \$3.00

376 Pages

Fourth Edition

Enlarged

A work endorsed by the leading astrological and Theosophical magazines in the world. A work on esoteric and exoteric astrology rapidly becoming the best text-book for astrological students. Thirty-three chapters dealing with the zodiac, their mystical correspondences; the planets, their esoteric meaning; the study of the involution and evolution of the soul; occult physiology; planetary notes and the musical scale; how to prove the moment of birth; the directions of sun and moon; the tables showing planetary positions for many years; with diagrams, plates; how to read and erect the horoscope. No other book is necessary to begin study.

**THE RISING ZODIACAL SIGN.** Its meanings and prognostics. In fine cloth, price 60 cents.

To the beginner in astrology this work will be of especial help in showing what to look for in every horoscope. It is also full of points to the older practitioners.

**THE LIFE AND TEACHINGS OF GIORDANO BRUNO.** Price: In Leather, \$1.25; in Cloth, \$1.00.

Students of Mysticism will find much of deep and lasting interest in this new contribution to the mystical literature of the day. Two fine illustrations have been added to this excellent work.

**THE GNOSTIC PRESS**

Box 596

San Diego,

California

## The A to Z Horoscope Delineator

Is the American Text Book of Astrology

Second, revised and enlarged edition now ready. Cloth, 363 pages, illustrated, price \$2.00 postpaid. Teaches practical, Modern Astrology for private or public practice.

One of the 27 Astrological works by Llewellyn George, F. A. S., Principal of the LLEWELLYN COLLEGE OF ASTROLOGY, editor of the monthly "Astrological Bulletin" magazine (now in 8th year). Send for catalogue, prospectus, etc. FREE. Address:

**LLEWELLYN PUBLISHING CO.**

Box 638,

Portland, Ore., U. S. A.

## Brother of the Third Degree

*A Modern Mystic Story*

By WILL E. GARVER

PURDY PUBLISHING CO.

1000 Mallery Bldg., Chicago, Ill

Price \$1.35

## THE CHANNEL

An International Quarterly of Occultism, Spiritual Philosophy of Life, and the Science of Superphysical Facts

*No official connection with any sect, society, or creed*

EDITOR, MARIE RUSSAK.

Partial Contents of Last Three Issues.

### JANUARY, 1916

My Experience with the Living Dead Man.  
Reincarnation.  
The New Race of the West.  
There is no Death.  
Color Language.  
Hypnotism, Mesmerism, Suggestionism.  
The Plotinus of MacKenna.  
The First Tolstolst.  
And ten other articles.

### APRIL, 1916

The Phenomena of Dreams.  
War Sonnets.  
The Little Indesirables.  
Freemasonry in the Bible.  
Numerical Significance of Language.  
History of the Order Rosae Crucis.  
Occultism in Nature and History.  
And ten other articles.

### JULY, 1916

A Psychic Revelation—Patience Worth.  
How the Karoks got Fire.  
Wider Psychology of Insanity.  
The Science of Occult Healing.  
Pimeria.  
Spiritual Significance of the War.  
Reincarnation in the Bible.  
The Ghost of the Lonely Cape.  
And many other articles.

**BOOKLET OF SPECIMEN PAGES SENT GRATIS ON REQUEST**

Yearly subscription, United States, \$1.00; Canada, \$1.15; Foreign, 5/3.  
Single Copies, United States, 30c; Canada, 35c; Foreign, 1/8.

Subscriptions may begin with any of above numbers.

**THE CHANNEL PUBLISHING SOCIETY,**  
TEMPLE PARK, HOLLYWOOD,  
LOS ANGELES, CALIFORNIA.

