

The American Rosae Crucis

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THIS ISSUE WAS PRINTED IN OUR OWN PRINT SHOP

Our readers, and members especially, will be pleased to know that this issue was printed and produced in our own printing plant.

After many months of planning and getting ready for the installation of the plant, we have put the machinery into practical operation, and while this is the first issue of our magazine to be printed in this R. C. Print Shop at the Supreme Temple, we have printed a considerable quantity of Lodge and Official stationery and many other very fine pieces of work are under way in the shop at present.

Perhaps the most important piece of work now under way is the Constitution of the Order, as adopted and amended at the recent Convention in Pittsburgh. This Constitution with a copy of the original Charter of the Foundation Members, a copy of the original Pronunziamento of the First American Council, and a specimen of practical By-Laws for Lodges to adopt, will be printed on thin paper like Bible paper, in two columns to a page, beautifully illuminated in colors and bound in various styles. The copies for the Grand Lodges will be bound in flexible leather stamped in Gold, bearing the imprint of the Lodge. Members' copies will be bound in paper, cloth or stiff leather. Announcement regarding these books will be made later.

Other matter produced in our shop and now ready for the Lodges and members is announced on the last page of this issue. You are invited to join with us in rejoicing over the success of our efforts to have our own R. C. Print Shop, equal to the best high-class print shop for private work in New York.



OCTOBER, 1917

MEMBERS are invited to send us short or long manuscripts on appropriate subjects. Such manuscripts should be written carefully on one side of the paper only, and folded or mailed flat, but never rolled. Return postage should be sent, if you desire your manuscript returned.

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The "New" Theory of Life

Professor Osborn's Book Arouses Considerable Interest in a Theory Which is NOT New

By Royle Thurston



VERY now and then we read in the daily papers or in scientific publications that a wonderful discovery of some hitherto unknown law or principle of nature has been made. We hear of "new" laws in physics, chemistry and medicine; and now we read of a "new" origin of life.

I do not mean to say that laws and principles cannot be discovered which are new in every sense.

I do not mean to say that laws and principles not now known cannot be discovered; as a Rosaecrucian I, with thousands of others, seek constantly for new light and new knowledge. I do wish, however, to protest against the use of the word new in connection with laws or principles just discovered by modern scientists yet very familiar to the scientists of old.

In the case at hand the use of the word "new" by newspapers and other publications is a serious mistake and one which even a cursory examination of the writing of the ancient scientists would reveal. If the word is used to mean that the discoveries of Professor Osborn are new to the medical profession or to some

other schools of science, then I will agree and say that it is time something new in these schools is admitted.

Professor Henry Fairfield Osborn does not make any preposterous claim for his findings; in fact he is frank and modest and therefore very readable and understandable. But his statements are so surprising to the average mind that we shall pardon the newspapers especially for holding their hands aloft and proclaiming that what he says is "marvelous" and "new" and "revolutionary."

To Rosaecrucians, especially those in the higher degrees, and even to those in the First Degree, Professor Osborn's statements are interesting as confirming—if confirmation from outside sources is needed—the teachings of our Order in its fundamental laws. Therefore we shall review together the principal statements in his latest book.

Dr. Osborn is Research Professor of Zoology in Columbia University, and otherwise associated with educational and scientific institutions. Personally I should say he is well qualified to speak in behalf of the schools he represents and to express the opinions of the most advanced workers in the field of medical and

scientific research. I have known Professor Osborn for a number of years and know him to be an able, painstaking and conscientious scientist.

Now then, let us look between the covers of the latest book entitled "The Origin and Evolution of Life," published by Charles Scribner's Sons of New York and well illustrated. (Price \$3.)

Professor Osborn says that his theory is based upon careful observations and experiments, and that, to put it briefly, he finds the origin of life to depend upon "action, reaction and interaction of energy."

Immediately we are interested, and, as Rosae crucians, interested deeply. We seem to be "at home." The statement seems like a familiar law to us, and the word "energy" recalls lectures in our First and Second Degrees. So we proceed to read.

And now we find a paragraph which reads as follows:

The evolution of life may be rewritten in terms of invisible energy, as it has long since been written in terms of visible form. All visible tissues, organs and structures are seen to be the more or less simple or elaborate agents of the different modes of energy. One after another special groups of tissues and organs are created and coordinated—organs for the capture of energy from the inorganic environment and from the life environment, organs for the storage of energy, organs for the transformation of energy from the potential state into the states of motion and heat. Other agents of control are evolved to bring about a harmonious balance between the various organs and tissues in which energy is released, hastened or accelerated, slowed down or retarded, or actually arrested or inhibited.

We note the words "invisible energy." We have heard the phrase "immaterial force" used at other times in other schools and have had to smile. Professor Osborn makes no such mistake. When he speaks of "invisible energy" he speaks carefully. For to the average eye under the average conditions, we know that the energy he is about to speak of is invisible;

but we also know that this energy is far from being an immaterial energy because it is invisible. How we have longed to find this discrimination, this distinction made! And how often have we found the same mistake. But we are encouraged in this case,—in this book. For note what else the Professor says: "The evolution of life may be rewritten in terms of invisible energy, as it has long since been written in terms of visible form."

Now we are right at home. We recall now the many books, the many school lectures and the many theories expanded wherein the evolution of life begins—and seems to end—in the visible forms of life. We have read of cells, cells and cells. Cells are the smallest forms of **VISIBLE** life, and therefore we must, perforce, begin our studies with cells. So says the average school and differently has said our own Order in all its teachings.

Now we are to read of the origin and evolution of life in its phases preceding cells,—in the invisible stages of evolution.

Professor Osborn realizes, as we do, why we have been lead to study cells,—why we have been going around in a circle, as it were, in our studies of the origin and evolution of life. He says:

The question then arises, Why has our long and arduous search after the causes of evolution so far been unsuccessful? One reason why our search may have failed appears to be that the chief explorers have been trained in one school of thought, namely, the school of the naturalist. * * * All the great naturalists in turn—Buffon, Goethe, Lamarck, Darwin, and de Vries—have attempted to reason backward, as it were, from the highly organized appearances of form and color to their causes. The same is true of the palaeontologists. * * *

Moreover, all the explanations of evolution which have been offered by three generations of naturalists align themselves under two main idea only. The first is the idea that the causes of evolution are chiefly from without inward, namely, beginning in the environment of the body and extending into the germ; this idea is centripetal. The second idea is just the reverse; it is



centrifugal, namely, that the causes begin in the germ and extend outward into the body and into the environment. * * *

If the naturalists have failed to make progress in search for causes, I believe it is chiefly because they have attempted to reason backward from highly complex plant and animal forms to causes. The cart has always been placed before the horse; or, to express it in another way, thought has turned from the forms of living matter toward a problem which involves the phenomena of living energy; or, still more briefly, we have been thinking from matter backward into energy rather than from energy forward into matter and form.

This is typical of Professor Osborn's honesty and frankness. Thinking backward, reasoning backward, experimenting from result to cause, has been the method employed so long and vainly that we have come to think—except for the teachings of our Order—that the fundamental laws, the primary cause, never would be reached.

On another page we read and find a little food for thought:

In contrast to the unity of opinion on the law of evolution is the wide diversity of opinion on the causes of evolution. In fact, the causes of the evolution of life are as mysterious as the law of evolution is certain. Some contend that we already know the chief causes of evolution, others contend that we know little or nothing about them. In this open court of conjecture, of hypothesis, of more or less heated controversy, the great names of Lamarck, of Darwin, of Weismann figure prominently as leaders of different school of opinion; while there are others, like myself, who for various reasons belong to no school, and are as agnostic about Lamarckism as they are about Darwinism or Weismannism, or the more recent form of Darwinism termed mutation by de Vries.

In truth, from the period of the earliest stages of Greek thought man has been eager to discover some natural cause of

evolution, and to abandon the idea of supernatural intervention in the order of nature. Between the appearance of "The Origin of the Species," in 1859, and the present time there have been great waves of faith in one explanation and then in another; each of these waves of confidence has ended in disappointment, until finally we have reached a stage of very general skepticism. Thus the long period of observation, experiment, and reasoning which began with the French philosopher Buffon, 150 years ago, end in 1916 with the general feeling that our search for causes, far from being near completion, has only just begun. * * *

As regards the continuous adaptability and fitness of living things, we have a reasonable interpretation of the causes of some of the phenomena of adaptation, but they are the smaller part of the whole. Especially mysterious are the chief phenomena of adaptation in the germ; the marvelous and continuous fitness and beauty of form and function remain largely unaccounted for. We have no scientific explanation for those processes of development from within, which Bergson has termed "l'évolution créatrice," and for which Driesch has abandoned a natural explanation and assumed the existence of an entelechy, that is, an internal perfecting influence.

This confession of failure is part of the essential honesty of scientific thought.

"An internal perfecting influence"! Who would have dared to think that a scientist of the modern school would venture to express himself in such terms? What does this mean? Are we to believe that, after all, science will recognize even the possibility of an inner, or internal, power or influence which is ever perfecting, ever constructive?

And, says Professor Osborn in one of the above paragraphs, in 1916 science finds itself far from the goal of its expectations. "The search has just begun"! When that becomes the cry, the slogan of science, then we of our Order will unite with them and work with them to the end. Until now we have had to journey along in a path leading in a different



direction, suffering the jeers of those who have so proudly pointed to "attainments" and discoveries, and ridiculing our humble steps. But if we are to journey together, the scientists and the mystics, then the scientists must go back to the beginning of things and start anew on the road to understanding. This is recognized by the Professor in the following words:

It is best frankly to acknowledge that the chief causes of orderly evolution of the germ are still entirely unknown, and that our search must take an entirely fresh start.

And now comes the startling discovery! The scientist discovers that if he is to learn the truth of the matter he must seek for the origin, or concept, of life and its evolution in the fields of physics and chemistry, and not in the naturalist's laboratory. He says:

There are here four evolutions of energy rather than one, and the problem of causes is how the four evolutions are adjusted to each other; and especially how the evolution of the germ adjusts itself to that of the inorganic environment and of the life environment, and to the temporary evolution of the organism itself. * * *

Whether our approach through energy will lead to the discovery of some at least of the unknown causes of evolution remains to be determined by many years of observation and experiment. Whereas our increasing knowledge of energy in matter reveals an infinity of energized particles even in the infinitely minute aggregations known as molecules—an infinity which we observe but do not comprehend—we find in our search for causes of the origin and evolution of life that we have reached an entirely new point of departure, namely, that of the physicist, and chemist rather than the old point of departure of the naturalist. We have obtained a starting point for new and untried paths of exploration which may be followed during the present century—paths which have long been trodden with a different purpose by physicists and chemists, and by physiologists and biochemists in the study of the organism itself.

Reminds us of our studies of the great primary energy which produces all life and manifests all life to us in the various stages of evolution. We seem to see in the above paragraphs some reference to the lectures in the First Degree. Most of us will realize, now, why we begin our studies of man and life generally with a careful analysis of the beginning of all things,—the great energizer, the force which manifests in action, reaction and interaction. We begin with that—instead of beginning somewhere else and hoping to reach that end some day.

If we read another paragraph in the book we find that the author has given us a book that is worth while, for we find these words:

In each organism the phenomena of life represent the action, reaction, and interaction of four complexes of physicochemical energy, those of the inorganic environment, the developing organism, the germ, and the life environment. Upon the resultant actions, reactions, and interactions of potential and kinetic energy in each organism selection is constantly operating wherever there is competition with the corresponding actions, reactions, and interactions of other organisms.

Then glancing at this paragraph we decide to settle in a comfortable chair and spend the evening with Professor Osborn's findings:

Being still at the very beginning of the problem of the causes of germ evolution—a problem which has aroused curiosity and baffled inquiry throughout the ages—it were idle to entertain or present any settled conviction in regard to it, yet we cannot avoid expressing as our present opinion that these causes are internal-external rather than purely internal—in other words, that some kind of relation exists between the actions, reactions, and interactions of the germ, of the organism, and of the environment. Moreover, this opinion is probably capable of experimental proof or disproof.

The book, we find, is divided into several sections and each is worthy of long, serious study by our advanced members. I will prize my copy of the book and hold fast to it.



Each In His Own Tongue

By William Herbert Carruth

(Published by Special Request)

A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave men dwell;
Then a sense of law and beauty,
And a face turned from the clod;
Some call it Evolution,
And others call it God.

A haze on the horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild goose sailing high;
And all over upland and lowland
The charm of the golden-rod;
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach
When the moon is new and thin
Into our hearts high yearnings
Come welling and surging in;
Come from the mystic ocean,
Whose rim no foot has trod;
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood;
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod—
Some call it Consecration,
And others call it God.



The Fountain

By Integritas, III^o



HE sculptor stood before a block of pure white marble. A fine old man, silver haired, gentle eyed. For years he had longed to give rein to the genius he felt stirring within him, but a growing family and ever pressing need of money had prevented his allowing much scope to his fancy; now, however, in his old age, all worldly needs provided for, he knew the hour had come.

The day before, the man who owned the quarry had brought him the marble. "Here Theodore," he said, "is the choice of my quarry, a perfect marble. Make some old burgher a gravestone, or do as you please with it, it is yours: but whoever gets it will have the most perfect marble ever seen. It is above price, therefore should be given: you are my best friend, may it benefit you."

It was truly a perfect stone: pure white without vein or blemish. Worthy thought Theodore, to be of benefit to the living. As he stood there mallet and chisel in hand he began to fashion a wonderful face. Day after day he carved away, when one noon, the rich man of the city entered the shop. He marveled at the exquisite thing growing under the sculptor's hand. "When you have finished that Theodore, I will buy it, whatever the cost I must have it."

"I cannot sell this," said Theodore, "all my youth I was forced to sell my art for a pittance: I am going to make this for love. It is to be a fountain to be set up in a public place, as my gift to the people."

"Well said," cried the rich man, who was truly benevolent. "No finer gift could the city receive than this product of your wonderful art, when the fountain is finished, I have a fine plot of ground, shaded by over-arching trees, just outside the city which I will give as an accompaniment to your fountain."

And Theodore's heart sang as he chiseled away, and thought of the happiness his fountain would bring, for already a shaded, beautiful spot had been promised to the people whom Theodore loved.

At last the fountain was finished. There it stood, the figure of an angel, with wings spread, and the beautiful face uplifted; the hands stretched palms upward, as though invoking a blessing; while around the rim of the fountain were carved the happy faces of cherubs singing.

The chief officers of the city made a fete the day the fountain was set up in the shaded spot that the rich man had contributed; and the people of the city came, rich and poor alike, and made merry and feasted. A well had been dug and a rock spring found, and the water conducted in such a way as to flow through the angles' hands: and as the first stream gushed forth, Theodore stood with a cup and insisted that all present should taste of the waters.

The musicians played, the children sang and danced, and all drank from Theodore's cup and rejoiced. The rich man who had given the shaded spot beamed on all benevolently, but the happiest man there, was Theodore: he lingered long after the night had come and the feast was over, and the moon had risen lighting the place with its silver light, recalling each kind expression, each handclasp of the grateful people: and he breathed deep of the mystic hour, and the tears stood in his eyes, as he asked God's blessing on this gift of love.

And the tale of Theodore's fountain and the charming shaded spot reached the ears of the Princess: and she journeyed to the city and visited the fountain and was struck by the beauty of the angel's face and the shade of the over-arching trees, and the thought came to her as she drank the waters, that this spot could not be even more beautiful. So she



ordered her gardeners to plant many varieties of gorgeous roses and the rarest plants and shrubs, and to place marble seats about: for thought she, "nothing can be too beautiful to accompany Theodore's loving gift."

And the spot became a veritable bower. Roses and flowering shrubs and vines trailed over the trees and seats. Children laughed and played, and the poor and weary rested, and happy lovers came of an evening, and nightingales sang among the roses and all who came seemed happier and threw off the cares of the day. And whether the sunlight glanced on the fountain, or the moon made a soft halo about the angel's head, the waters were cool and sweet to the taste and seemed to bring joy and rest to all who drank.

Years went by: Theodore passed away. The city grew and many changes came. Most of the people who had known Theodore had gone. Either left the land or passed out into another life. But still the garden grew in its beauty, and the sweet waters poured through the angel's hands.

Other children came, and lovers and old people, poor, mostly now, tired with toil, who had nothing beautiful of their own, and rested in the shade. And it was breathed by some who had been there on mystic summer nights in the time of roses, when the moon shed her magic light on the garden, and the nightingales sang in chorus, that a radiant white Presence passed like a zephyr through the hallowed spot, and stood by the fountain, and those who drank then of its waters, were healed of any earthly ill or sadness. But as time went on, even this memory grew dim and faded into superstition.

One night, there chanced to be passing through the city a Prince. A hard man, filled to the brim with the world and its pleasures. Dissipated, wearied, disgusted, sick at heart. For his son, the one thing in the world he held dear had been taken from him: and he had sought to lighten his sorrow, by a series of debauches and revels. In his nervous, restless wanderings about the city, he came upon the garden. The trees swayed in the night wind, the waters purling through the angel's hands tinkled deliciously, and a gust of warm

rich scent from the clustered roses greeted the nostrils of the sensitive, restless, unhappy man. He felt the invitation and rest of the quiet spot and entering, flung himself down on a vinedraped seat.

He reflected long and defiantly on the outrageous fate that had deprived him of the one thing he had loved in all the world; for in spite of his pleasures, his fawning court and his wealth, everything was as dead-sea fruit, bitter and acrid. Life was a desert strewn with bleaching bones—his son—his one happiness in life was gone.

It grew late as he sat there alone; when a shuffling step aroused him from his bitter reverie; and a beggar, bent and palsied, with the eyes of a mystic, shambled unsteadily up the walk and tremblingly fell into the seat beside the Prince.

His Highness was outraged by such familiarity, and drew away several inches along the seat from the beggar. "How dare this low, diseased creature clad in malodorous rags, seat himself beside me, the prince of the land?" And looking again, he saw the beggar was too feeble, too sick to go farther.

Being too weary to care much the Prince continued to share the seat with the beggar, in whose mind these thoughts were raging: "Why does this rich man, sumptuously clad, breathing haughtiness and contempt, come to this one spot where the poor and humble can rest unmolested, and sit there showing his hatred of me, when he has all the gardens of the world to choose from? Can he not leave this one place to the poor? God knows we don't care to mingle with his kind." And the beggar, looking askance at the Prince, perceived that he was too weary, too absorbed in his sorrow, to move. So they both continued to sit, each despising the other, while each felt through his nerves creep the rest and peace of the garden.

The moon began to rise: a nightingale, high in the branches of a magnolia, sang a song of sheer delight. A breath of rose perfume like incense permeated the air; a low whispering zephyr stole up the central avenue of the garden, past the Prince and the beggar, and a wonderful, radiant Presence approached scarce-



ly visible yet perceptible; its filmy garments, hardly more tangible than mist floated behind it, the body like a glowing lamp defined through the drapery. It passed them, stopped at the fountain, brooded over the waters as though in blessing, and melted before their eyes.

Both men stirred and gazed after the Radiance. The haughty Prince and the beggar with eyes of a mystic, turned with one accord and looked at each other. "What was it?" asked the Prince. "Surely that seemed a presence, it was more than moonlight." "It is said," replied the beggar, "that on summer nights in the time of roses, a white Presence is seen in this garden and disappears by the fountain, and all who drink of the waters on that night are healed. I have lived here many years and have never seen it before."

A deadly faintness seized the Prince, an aftermath of his long continued orgies, he reeled against the back of the seat, and dragged at his throat to loosen his collar. The beggar knew that the only remedy at hand was a draught of water; he took from his rags a cup, and shuffling to the fountain filled it and brought it to the Prince. He was panting and trembling from the exertion, and the Prince, now somewhat recovered looked at the cup. It was battered, rusted, unwashed; he recoiled; then he looked at the earnest eyes of the beggar and sensed his desire to help. He took the cup and drank greedily of the water; it was

cool, crystal clear, and sweet to the taste; then in pity he turned to the wretched man—"Drink thou, too! For thou art faint as well as I!" The beggar drained the cup and sank upon the seat.

At first the Prince felt a delicious rest steal through his body; then happiness surged like a tide to his heart; and turning to speak to the beggar, he saw standing beside him a strong man! "It is a miracle," said the Prince in a hushed voice. "Yes," breathed the beggar. "What is the secret?" asked the Prince. "This," said the beggar. "We came here with a common need, to this spot given in love for the need of all humanity; blessed by the love of all who have come here. Though I hated your pride, in my weakness I gave all I could to help you; and you in your pride disdained not my help, but shared the benefit with me. We became brothers in a common bond, and drank from a common cup, these waters made potent to heal through the love of the giver."

The two men clasped hands before the fountain; tears stood in their eyes. Thoughts too deep for speech filled their hearts. They turned and went their several ways. The nightingales sang like an inspired chorus. The moon lit up the angel's face and silvered the rippling waters of the fountain. The white Presence arose from before it, breathing a blessing after the two men, that followed them with the scent of the roses.



The Name of Our Order

A Legal Question Which Should Interest Every Member at This Time

By The Imperator



MATTER of vital interest to our Order has come before me during the past month for consideration, and I deem it advisable to present the facts and the situation to our members so that they may understand at least one of the problems now occupying the attention of the American Supreme Council.

When our Order was founded here in America by twenty-two men and women of New York, assembled on April 1, 1915, the question of the name of the Order was seriously discussed.

Naturally the name, or phrase, Rosae Crucis, formed the essential part of the name we intended to use. The full title, Ancient and Mystical Order Rosae Crucis, was practically imperative, though I distinctly stated that, should we chose, it was permissible to use any veiled name or term which might seem advisable. The fact was fully realized that the name of the Order—unlike its cymbols and its teachings—was of little value to the members but was of value only to those not yet initiated as a guide in their search for certain forms of teachings.

We were aware of the further fact that the word ROSICRUCIAN was used in America at that time for commercialism. There was no mistaking that fact. An examination of the bibliography of occult books published in America and England, and then on sale in America under the name of ROSICRUCIAN, plainly indicated that when an author or firm desired to create a quick and sure sale for a book it was labeled "Rosicrucian." This commercial feature of the work was also used in connection with semi-philosophical, co-operative movements without any pretense of being either a branch or headquarters of a real Rosicrucian Brotherhood.

For these reasons we realized that the word Rosicrucian was of no value to us, since it did not indicate to the experienced seeker for truth that it was what he really desired; on the other hand the word Rosicrucian was detrimental to us in many ways, smacking of commercialism, book-selling, community investments, etc.

The result of our deliberations at that time was that we would never use the word Rosicrucian in the title of our Order. The word itself is not good Latin and its orthography is understood only when one realizes that it was used by "Rosenkreutz" in Germany to give a mystical interpretation to the real name of the Order.

Finally, by a unanimous vote it was decided to use the words ROSAECRUCIAN and ROSAECRUCIANISM, based on the phrase Rosae Crucis, when an adjective or noun were desired. To this decision we have adhered in all official references to our Lodges of this Order except in such cases as we found it necessary to use the word Rosicrucian in a descriptive manner with those who were seeking that word. But in such cases we have made it plain, very plain in fact, that the name of our Order was spelled ROSAE CRUCIS and that we had no connection with other movements using a different spelling.

This understanding has been sufficient for all purposes and we know of no time when we, as an Order, have been mistaken for any of the commercial propositions existing here in America.

We naturally feel proud of our Order's name. Under its name and emblem have we united in unselfish service for mankind in the fulfillment of God's laws. We have pledged to protect the name and symbols against all attacks and all aspersions. Our very lives are given to the glory of the standard under which we rally and sacredly hold communion with the higher forces of God and nature.



But we must not give a material value to the name of our Order any more than we would lend its import and meaning to the promulgation of that which is worldly and selfish. Gladly must we sacrifice even the name Rosae Crucis if, thereby, we would protect the principles which it represents and the laws which we love and manifest.

And this is exactly the situation. We are threatened with the loss of the name in this country, on purely legal grounds. We cannot deny the legality of the laws invoked, but we can deny, and will attempt to combat, the claims made by those who now seek to rob us of this valued possession.

One who has for years commercialized the name of Rosicrucian and Rosey Cross claims, with some pretense to legal correctness, that he and he alone is entitled to the use of the words Rosey Cross and its translation into every language. It is a broad claim and a serious one. We must consider it from every aspect and be sure that we are right—then rally to the protection of our standard or rightly submit to the truth and verity of the claim made.

It appears that the man making this claim asserts that he has been publishing so-called Rosicrucian books with Rosicrucian secrets for many years prior to the founding of our Order in America. Incidentally he claims that, since he has been publishing and selling Rosicrucian teachings for these many years he was, therefore, conducting a true Rosicrucian Order or "Fraternity of the Rosy Cross," as he styles his movement.

He further claims that "for sixty years" his Rosicrucian Order has existed in America and still exists, and that no second order of the same name can rightfully establish itself in this country without being legally prohibited from using the name he claims to have been using.

We have tried, in the past two years, to have this man in Pennsylvania bring this very matter into court. We have even offered to pay all the costs if he would do as he has threatened—test his right to the EXCLUSIVE use of the word Rosicrucian and all foreign or English equivalents. The case has never come to court, but has been passed by the man in

Pennsylvania to the Post Office Department of the Federal Government for decision.

The matter has come up, however, for action by the American Supreme Council, because of the united efforts of a few who now seek to legally or otherwise deprive us of the use of the words Rosae Crucis.

We would have our members bear in mind that when the first Council meeting was held in America (as stated on April 1, 1915), and thereafter, and full discussion of the adoption of the name was conducted, there was at that time no movement in America using the words Order Rosae Crucis, Rosae Crucis Order, Rosicrucian Order, Rosicrucian Lodge or Ancient and Mystical Order Rosae Crucis, or even the initials, A. M. O. R. C. Nor was there any movement or groups using the triangle, point with a Cross within it, or any of our other symbols (excepting the Cross) as a symbol of an Order or Lodge. I say this with confidence in my correctness, for a careful search of three years before helping to organize our Order here, revealed that there was one group of Freemasons organized under the title "Societas Rosicruciana in America," and a Rosicrucian Fellowship in the West which did not even claim to have a regular Order with Lodges, and a Rosicrucian Fraternity somewhere in America with a few groups of students meeting to discuss books which they had purchased from one firm, without even pretending to hold Convocations in tiled Lodges in the form of an Order. But of course the fact that I could not find any signs of an organization similar to ours, or that our Councilors could not find any such signs, does not prove that somewhere in America, in some small place there was not a secret, silent group using our name or a name like it. That is why I say that I speak with confidence in my correctness, but do not wish to be understood as saying that I cannot be mistaken.

The fact is, however, that there was no literature or advertisements, books or pamphlets obtainable bearing our symbols or the name we have adopted, and in fact there was nothing to be found which indicated that there was a regular Order of the R. C. in this country.

Now when the claim is made that "for sixty years" there has been a regular Rosicrucian



Order in this country, we find ourselves being forced to recognize the sale of so-called Rosicrucian books as constituting an Order. This seems preposterous, but it leaves one other claim which may be legally correct and therefore worthy of our most serious consideration. It is this: that since the name or word Rosicrucian and Rosey Cross were used by a firm in Pennsylvania and elsewhere in America for sixty years they have a prior and exclusive right to the name Rosey Cross. The claim is made more difficult for us, if true and correct, by the further explanation that the right to the use of the name includes its translation into every language, including the French and the Latin.

If such a claim is true, then the words Rosae Crucis cannot be used by us in any way, regardless of our right to them even by any Charter that would be granted by the highest authorities of Europe or elsewhere, or through any patent we could secure from any power in any land, except a legal decision by a court of this country.

But, some of the members of the Supreme Council of our Order have pointed out a grave weakness in this claim, or rather a point which becomes of value to us if the fundamental principle of the above claim is substantiated, namely, that a prior use of the name gives exclusive right to its use.

It must be remembered that the words Rosicrucian and Rosae Crucis or any form of the term cannot be patented and have not been patented. There is no law of the land limiting the use of the term in any way, but prior use, if established, may be used as a reason for asking for exclusive right.

If this point can be established in the case of a general name, so greatly and widely used as has been the term Rosicrucian and Rosey Cross, then, our Council points out, the exclusive right to that name and its translations should be given to the Order of Free and Accepted Masons, for the Masonic Order in this country used the term Rose Croix (the French translation) and Knights of Rose Croix, for many years previous to the first use of it by the man in Pennsylvania who wishes sole right to its use. In fact, the following shows

that the terms were used in America 83 years ago and continuously since then:

In a book now in our Rosaecrucian Library at the Supreme Grand Lodge, entitled "A Report of the Supreme Grand Council, Organized by Ill. Bro. Joseph Cerneau in the Year 1807 for the United States of America." This book gives the details of the work done by that Council, and although its movement is today considered as irregular Freemasonry by most authorities—and by our Order—nevertheless the record does prove that in 1879 a charter was issued by that movement containing the phrase "Knights of Rose Croix," in connection with Lodges then established. It also shows that in 1824 the Marquis De Lafayette arrived in New York, and after being exalted in one Chapter of the movement was honored by having the Supreme Council 33rd Degree issue a charter to a "Lafayette Chapter Rose Croix."

In other books at our disposal and in some in our possession we find that there were Chapters or Degrees of Freemasonry operating under the name "Rose Croix" in America in the years 1823 and 24. This was at least 83 years ago, and therefore 23 years before the time claimed by the man in Pennsylvania as being the origin in America of the term Rose Cross, Rose Croix, Rosicrucian, etc.

Is it not reasonable to suppose, then, that if prior use gives an exclusive right to a term, that the bodies or secret Orders now existing in America which used the term for over twenty years prior to its use by any one else should claim such right and take immediate steps to protect its rights.

The Masonic bodies in America have never claimed such a right, however, and have never charged that there is any violation of their rights. It has remained for a commercial institution to seek such a valuable asset as the exclusive right to a term or name which has for thousands of years represented all that is not represented by commercialism.

Should further investigation or legal action show us that our Lodges in this country cannot legally use the name we have, then we shall rely upon our symbols and the letters "R. C.," as in the days of old to indicate the na-



ture of the service to mankind in which we are engaged.

Our Lodges throughout America are NOT branch lodges of any European society, order, organization or secret movement. Our Order here in North America is operating in an independent jurisdiction, with its own government, its own Supreme Council, its own ratified Constitution and with no allegiance to any

individual or group except the Supreme Masters, whose laws are the traditional principles and ideals of this Order. Our work is growing rapidly and we have the fraternal and spiritual relations of our Brothers and Sisters throughout the world. Naught can hinder the progress so well started. With or without a name we will be found by the true seeker and reach the soul in need.



Chuculain Sings of His Repentance

By Bernard Sexton

Bitter the sorrow that lay on my soul
For the hours when I turned from the light,
For the days when my birthright seemed less
than the whole,
And I knew not that Love, my heart's delight
Sang like a nightingale in haunted woods
Beyond the mountain peaks that walled me in
The towering hills of all my lesser moods,
The spent volcanic peaks of Sin!



The Work of the Order



DURING the month of September and in the early part of October the work of the Order assumed unusual greatness. As a direct result of the Convention many new Lodges began their activities with renewed interest, and other Lodges in the process of development were stirred into action by the demands for immediate sessions.

In Boston, Mass., the Lodge is preparing for its first Convocation early in November. Master Clemens has opened permanent headquarters and the interest is keen. The Lodge there will be assisted by one or more of the members of the Supreme Lodge who have gone to Boston to live.

In Kentucky there are two Lodges preparing for Convocations this Fall,—one in Lexington and one in Louisville. An occult writer and editor of international reputation is in charge of the work in Kentucky and this assures that state of very successful Lodges.

In Los Angeles the work has progressed unusually well. The Matre of that Lodge returned to New York after the Convention and remained with the Supreme Lodge for a time making all necessary arrangements here for their opening Convocation.

In San Diego and San Francisco there are Lodges now arranging for first Convocations and to each of these Lodges have recently rallied some of the most competent and well-known workers in the field of occultism.

The Grand Lodge of Pennsylvania is planning to have its own permanent Temple and Committees at work there report great enthusiasm. The Lodge is now ready for entrance into the Fifth Degree. The Grand Master and his officers have done fine work during the past year, conducting four Convocations each month and progressing rapidly through the degrees in a careful manner.

Our Lodge in Philadelphia is also ready for

the Fifth Degree, while in other cities of Pennsylvania subordinate Lodges have just had the Fourth Degree. The Grand Master of Pennsylvania is most certainly kept busy assisting the Lodges in his jurisdiction. The Lodge in Philadelphia has had some pretty additions made to its Temple and the members have found considerable pleasure, Peace and power in having their own Temple always open for meditation and study.

The Grand Lodge of Puerto Rico in San Juan is also planning to have its own Temple and will probable occupy it this Fall. The work there, conducted in Spanish, is progressing well indeed and letters from members indicate that the Master and officers have the love and hearty cooperation of many loyal, unselfish workers. A few of the members of that Lodge have recently demitted and united with us at the Supreme Lodge.

In Tampa, the Florida Grand Lodge has entered the Third Degree and reports indicate that, with the new members recently taken into the First Degree, we have a very active and enthusiastic group in Tampa. Another Lodge is under way in Jacksonville.

In Chicago the Illinois Grand Lodge is progressing through the Third Degree and will soon be ready for the Fourth Degree. The Grand Master has been called to Fort Berg, Indiana, as medical examiner and the work is now in the able hands of Deputy Master Soelke. The Subordinate Lodge, Ben Ben No. 8, in Chicago, is also about ready for its work and the Master of that Lodge is highly pleased with the large membership he has for his opening Convocation.

In Canada several Lodges are under way, one of which will hold its opening Convocation in Lashburn this Fall.

In several other States there are Lodges being organized under the direction of the National Propaganda Committee appointed at the recent convention.

Nearly all of our Lodges are now systema-



tizing their methods of examining applicants and looking after those who fail to abide by the strict rules of the Constitution which was adopted at the Convention.

The Masters of several Lodges have changed recently because of the war and other conditions. Masters of all Lodges are elected by the Lodges or the Lodge Councils and, while the Masters' powers are autocratic they are, at all times, subject to the laws of the Constitution and the vote of the Council.

THE SUPREME LODGE

We have been very busy here at the Supreme Lodge and have not been able to catch up with the time lost during the summer months. Our daily visitors have been numerous and we insist upon making our visitors welcome and—happy. Among our visitors during the past thirty days were: The Matre of the Los Angeles Lodge, the Chaplain of the Florida Grand Lodge, Officers of the Ohio Grand Lodge, the Master of the Wisconsin Grand Lodge, two members of the Puerto Rico Grand Lodge, the Master and Secretary of Delta Lodge No. 1 in Philadelphia, and one of the Boston Lodge workers.

On September 28th the advanced members of the Supreme Lodge were initiated into the Eighth Degree with a very impressive and truly mystical Convocation. There are several other degrees now meeting here each week and a group is now ready for the Fourth Degree while still another is ready for the Third. On October 15th a First Degree Convocation was held at which time a large number Crossed the Threshold into the First Degree, among the initiated being a few well known in the occult field, some having military positions and others being professionally known throughout the country.

A few beautiful donations have been made to the Supreme Lodge this Fall. In fact hardly a day passes without its gift to us from some part of the country. We have received from some Brothers of our Third Degree a beautiful cabinet made in symbolical form for the care of all members aprons and a full set of each months issues of the magazines. It is of mahogany with white triangles and gold initials

on each drawer, surmounted by our Order's triangle carved in beautiful wood. It was made in spare summer time by Brothers engaged at the Steinway Piano factory. And, by the way, we have a number of Brothers in that one factory who are enthusiastic workers for our Order.

Another gift, made by a Sister of the Third Degree, is a beautiful, hand carved marble fountain for the West of the Temple. It is used for special purposes and will always be an ornament as well as useful addition, even when we have our own larger building. Other gifts are clocks, tables, chairs, books, a very fine piano (now under reconstruction by our Brothers of the piano industry) a piano player cabinet, rugs, ornaments, etc. All these things are unsolicited gifts and we deeply appreciate them. It is undoubtedly true, as many visitors say, that there are few movements in this country which receive the unselfish services and the willing gifts bestowed upon our Order in every Lodge throughout the country.

While on this subject it may be well to repeat what has been said at headquarters so often. All the possessions of the Order now in use, or which it may acquire by purchase or donation, belong not to any individual of the Order, but to the Order itself to hold and to have for all time. In this respect giving to our Order is different from giving to those movements where one or two have a controlling interest and actually possess all that the movement owns. Everything is given to the Rosae Crucis, in the name of Rosae Crucis and owned in like manner.

There is perhaps no other Temple of mysticism in America so wonderfully attuned with divine vibrations and so sacredly maintained as our Supreme Temple in New York, open all day and all night for those who wish to come at any hour and meditate or study. Even at the Threshold of the Temple one now feels the vibrations of mystic power which have accumulated and become refined through days, weeks and months of holy invocations and prayer. Our Temple is as nearly like the old Temples of Egypt as it is possible to have one in the heart of New York City.



Notice to All Members



FOR sometime past the Supreme Treasurer and his assistant, the Supreme Financial Secretary, have been trying to help the Lodges maintain accurate records of all throughout our Jurisdiction to financial transactions. While such transactions are, perhaps, of least consequence in our work, they are necessary however, and even though very small, must be given efficient and systematic attention. This applies most especially to the payment of dues by the members. The dues are the sole source of support for our Lodges, since aside from this income, there is no other revenue.

Each Lodge has its lodge room rent to pay, postage, stationery and incidentals. These expenses must be met by the members' dues, and it is incumbent upon the members to pay the small dues regularly.

The Constitution which was adopted at the Convention is very lenient in this regard. It has never been the purpose of our Order to build up a great fund or even to collect from its members more than is actually necessary to maintain the expenses. Therefore no drastic measures are taken when dues fall in arrears, providing there is sufficient to meet current expenses. But the Constitution does set a limit for the lapsing of dues. It gives each Master the right to issue a Pronunziamento to the effect that if dues fall in arrears six months, such member or members shall lose active membership in a Lodge.

Certainly six months is a liberal time. The dues are so nominal everywhere that members who cannot, or at least do not pay their dues for six months should either drop from active membership and participation, or seek personal (and confidential) extension of time from the Master of the Lodge.

But the Masters also have the right to insist upon prompt monthly payments of the dues in order to receive all Lodge benefits. This is the only way to keep the Lodges from getting into debt. Therefore the Imperator has instructed all Masters to see that every member has a Membership Card issued upon the payment of the Initiation Fee, and that upon the back of these cards be kept a record of monthly dues as provided for. Then, if members permit dues to lapse the Master may insist upon immediate settlement, and if not settled within six months the member may be crossed from the active membership list. In the interim, however, members who are in arrears two months or more, may be prevented from taking new degrees or progressing in any degree, unless by special dispensation by the Council of the Lodge.

MEMBERSHIP CARDS

For this reason it is imperative that you possess a membership card properly signed and sealed by your Lodge and that you bring this yellow membership card with you to your Lodge each time you apply for admittance.

The Imperator has issued a decree to all Lodges that these yellow membership cards must be shown to the Guardian of the Temple at all convocations, lectures or assemblies. It will be regrettable if some members are refused admittance at any Lodge Convocation because of the neglect to take the card along, but the rule has been made and must be abided by. It is a simple matter for our Sisters to keep this card in their purses for identification at any time, and surely the Brothers have no excuse—with their many pockets—for not having their cards with them always.



Initiation --- Its Practical Value

By Benevolentia, VIII°

II. THE MYSTERY OF THE CHRIST.

The historical Christ is a glorious Being belonging to the great hierarchy that guides the evolution of humanity, who used for some three years the body of the disciple Jesus; who spent the last of these three years in public teaching throughout Judea and Samaria; who was a healer of diseases and performer of other great works; who gathered round him a small band of disciples whom he instructed in the deeper Truths of Life; who drew men to him by the singular love and tenderness and the rich wisdom that breathed from his person; and who was finally put to death for blasphemy, for teaching the inherent Divinity of himself and of all men. He came to mark out again the ancient narrow way; to proclaim the existence of the Initiation into the Knowledge of Truth. His, the patient labor, which strengthened soul after soul to endure through the darkness, and cherish within itself the spark of mystic longing, the thirst to find the Hidden God. His, the impulse, which spoke in the thunder of Savonarola, which guided the calm wisdom of Erasmus, which inspired the deep ethics of the God-intoxicated Spinoza. His, the energy, which impelled Roger Bacon, Galileo, and Paracelsus in their searchings into Nature. His, the melody, that breathed in the masses of Mozart, the sonatas of Beethoven, the oratorios of Handel, the fugues of Bach, the austere splendor of Brahms. His, the Presence, that cheered the solitary mystics, the hunted occultists, the patient seekers after Truth.

Go back as far as we may into antiquity, we find everywhere recognized the existence of a hidden teaching, a Secret Doctrine, given under strict and exacting conditions to approved, tried and tested candidates by the Masters of Wisdom. Such candidates were initiated into "The Mysteries"—a term that covers in antiquity, as previously stated, all that was most valuable in science, most profound in philosophy, and most spiritual in religion.

Every great teacher of antiquity passed through the Mysteries, and the greatest were the Hierophants of the Mysteries; each came forth with the same story, and the solar myths are all versions of this story, identical in their essential features, varying only in their local color.

Only those could be recognized as candidates for initiation who were already good as men count goodness, according to the strict measure of the law. Pure, holy, without defilement, living without transgression—such were some of the descriptive phrases used of them. Intelligent also must they be of well-developed and well-trained minds. The evolution carried on in the world, life after life, developing and mastering the powers of the mind, the emotions and the moral sense, learning through experience, practicing the discharge of duties, seeking to help and lift others—all this belongs to the ordinary life of an evolving man. When all this is done, the individual has become "a good man," the Chrestos of the Greeks, and this he must be ere he can become the Christos, the Anointed. Having accomplished the exoteric good life he becomes a candidate for the esoteric life, and enters on the preparation for Initiation which consists in the fulfillment of certain conditions.

These conditions mark out the attributes he is to acquire, and while he is laboring to create these he is sometimes said to be treading the Probationary Path, the Path which leads up to the "Strait Gate," beyond which is the "Narrow Way," or the "Path of Holiness," the "Way of the Cross." He is not expected to develop these attributes perfectly, but he must have made some substantial progress in all of them, ere the Christ can be born in him. He must prepare a pure home for that Divine Child who is to develop within him.

The first of these mental and moral attributes is Discrimination; this means that the aspirant must begin to separate in his mind the Real from the Unreal, the True from the



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False; learn to discriminate between them, so that what is unreal to the world may become real to him, and that which is real to the world may to him become unreal, thus enabling him to walk by knowledge, not by sight. Then the aspirant must learn Control of Thoughts, and this will lead to Control of Actions, the thought being to the inner eye, the same as the action. He must acquire Endurance, for they who aspire to tread "the Way of the Cross" will have to brave sacrifices and sufferings, and be able to endure. He must add to these Tolerance, if he would be the Child of Him who "maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Further, he must acquire the Faith to which nothing is impossible, and the Balance which is described by the Apostle (II. Cor. vi., 8-10).

Thus the Evolution of Love is accomplished; and the Evolution of Love is the Evolution of The Christ. In the True Mysteries this Evolution is undergone step by step—the Candidate's Life is the Mystery Drama, and the Great Initiations mark its stages. In the Ancient Mysteries these were dramatically represented, and the ceremonies followed in many respects "the pattern" ever shown forth "on the Mount," for they were the shadows in a deteriorating age of the Mighty Realities.

There are five Great Initiations in the Life of a Christ, each one marking a stage in the unfolding of the Life of Love. At the first great Initiation the Christ is born in the disciple; it is then he realizes for the first time in himself the outpouring of the Divine Love and experiences that marvellous change which makes him feel himself to be one with all that lives. This is the "Second Birth," and at that birth the "heavenly ones" rejoice for he is born into "the kingdom of heaven," as one of the "little ones," as "a little child"—the name ever given to the new Initiate.

It is significantly said by some of the early Christian writers that Jesus was "born in a cave"—the "stable" of the Gospel narrative; the "Cave of Initiation" is a well-known ancient phrase, and the Initiate is ever born therein. Over that cave, "where the young child" is, burns the "Star of Initiation," the star that ever shines forth in the East when

a child-Christ is born. Every such child is surrounded by perils and menaces, strange dangers that befall not other babes; for he is anointed with the chrism of the second birth and the Dark Powers of the unseen world ever seek his undoing. Despite all trials, however, he grows into manhood, for the Christ once born can never perish, the Christ once beginning to develop can never fail in his evolution; his fair life expands and grows, ever increasing in wisdom and stature, until the time comes for the second Great Initiation, the Baptism of the Christ by Water and the Spirit that gives him the Power necessary for the Teacher and Healer who is to go forth and labor in the world is "the beloved Son."

Then there descends upon him the glory of the unseen Father in its pure radiance, but from that scene of blessing he is led into the wilderness and exposed to the ordeal of fierce temptations. Conqueror over these temptations he passes into the world of men to use for their helping the knowledge and power he would not use for his own needs, and he who would not turn one stone to bread for the stilling of his own cravings, feeds "5000 men besides women and children," with a few loaves.

Into this life of ceaseless Service comes another brief period of glory, when he ascends "a high Mountain apart"—the Sacred Mount of Initiation. There he is transfigured and there meets some of his great Forerunners the Mighty Ones of old who trod where he now is treading. Then he passes the third Great Initiation; the shadow of his coming Passion falls on him, and he steadfastly sets his face to go to Jerusalem—repelling the tempting words of one of his disciples—Jerusalem, where awaits him the Baptism of the Holy Ghost and Fire. After the Transfiguration, the setting forth towards the last stage of the Way of the Cross. Thus is triumph ever followed by ordeal, until the Goal is reached.

Still grows the Life of Love, ever fuller and more perfect the Son of Man shining forth clearly as the Son of God, until the time draws near for his final battle and the fourth Great Initiation leads him in triumph into Jerusalem, into sight of Gethsemane and Calvary. He is now the Christ ready to be offered, ready for the sacrifice on the Cross. The drinking of



the bitter cup of betrayal, of desertion, of denial, meets him as he goes forth, and alone amid his jeering foes he passes to his last fierce trial. Left still to suffer, crucified, to die to the life of form, to surrender all life that belongs to the lower world, surrounded by triumphant foes who mock him—the human soul faces, in uttermost loneliness, the crushing agony of apparent defeat. Yet, summoning all the strength of the “unconquerable spirit,” the lower life is yielded up, its death is willingly embraced, he rises to the life that knows no ending, radiant in the consciousness of death faced and overcome, strong to help to the uttermost every child of man. Among his disciples he remains awhile to teach, unveiling to them the Mysteries, preparing them also to tread the path he has trodden, until, the earth-life over, he ascends to the Father, and, in the fifth Great Initiation, he becomes the Master triumphant, the link between God and Man.

Such was the story lived through in the true Mysteries of old, and now and dramatically portrayed in symbols in the physical plane; Mysteries, half veiled, half shown. Such is the Christ of the Mysteries in His dual aspect, Logos and Man, kosmic and individual. Is it any wonder that this story, dimly felt, even when unknown, by the Mystic, has woven itself into the heart and served as an inspiration to all noble living? The Christ of the human heart is for the most part, Jesus seen as the Mystic Human Christ, struggling, suffering, dying, finally triumphant, the Man in whom Humanity is seen crucified and risen, whose victory is the promise of victory to every one who, like Him, is faithful through death and beyond—The Christ who can never be forgotten while he is born again and again in Humanity, while the world need Saviors, and Saviors give themselves for men.

(To be continued)

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

Of American Rosae Crucis, published monthly, at New York, N. Y., for Oct. 1, 1917.

State of New York, County of New York, ss.: Before me, a Commissioner of Deeds in and for the State and country aforesaid, personally appeared H. S. Lewis, who, having been duly sworn according to law, deposes and says that he is the Managing Editor and Master, American Rosae Crucis, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager, are:

Publisher, Supreme Grand Lodge AMORC, 306 West 48th St., New York.

Editor, Ida Duncan Little, 306 W. 48th St., New York.

Managing Editor, H. S. Lewis, 306 W. 48th St., New York.

Business Manager, A. B. Brassard, 306 W. 48th St., New York.

2. That the owners are: Supreme Grand Lodge AMORC of North America; H. S. Lewis, Grand Master, 306 W. 48th St., New York; A. B. Brassard, Grand Secretary, 306 W. 48th St., New York; Louis

Lawrence, Grand Treasurer, 306 W. 48th St., New York, and 144 members.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for which such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

Supreme Grand Lodge,
Ancient and Mystical Order Rosae Crucis.

Sworn to and subscribed before me this 19th day of Sept., 1917.

H. S. Lewis, Grand Master.

Honora A. Burke,

(My commission expires March 18, 1919.)



Annual Financial Report Of The Supreme Grand Lodge

For the Year Ending August 1, 1917

RECEIPTS

Royal Support From All Lodges.		Fees and Dues From Supreme Lodge	
1916		1916	
August	\$ 29.20	August	\$ 36.50
September	5.38	September	118.00
October	20.25	October	49.50
November	110.78	November	30.00
December	12.50	December	49.50
1917		1917	
January	53.94	January	89.00
February	66.06	February	40.00
March	265.62	March	236.50
April	52.56	April	54.60
May	40.50	May	108.00
June	77.97	June	104.00
July	8.69	July	90.81
Total	\$743.45	Total	\$1006.41
Magazine and Supplies		Loans or Donations	
1916		1916	
August	.....	August	\$ 75.00
September	.....	September	168.00
October	\$ 15.55	October	292.00
November	340.25	November	1145.00
December	465.21	December	63.00
1917		1917	
January	454.77	January	27.00
February	275.30	February	.....
March	178.97	March	.....
April	78.85	April	100.00
May	261.35	May	.....
June	300.96	June	.....
July	67.95	July	.....
Total	\$2439.16	Total.	\$1870.00



THE AMERICAN ROSAE CRUCIS

DISBURSEMENTS

Clerical Salaries and Hire		Rent, Light and Telephone	
1916		1916	
August	\$120.00	August	\$125.00
September	100.00	September	70.00
October	125.00	October	60.00
November	105.00	November	60.00
December	100.00	December	82.85
1917		1917	
January	150.00	January	66.63
February	100.00	February	73.98
March	100.00	March	76.67
April	105.00	April	73.06
May	125.00	May	73.69
June	116.00	June	60.00
July	50.00	July	78.75
Total	\$1296.00	Total	\$900.63
Postage and Telegrams		Propaganda Literature and Stationery	
1916		1916	
August	\$11.00	August	.....
September	16.00	September	\$21.00
October	15.27	October	9.00
November	29.57	November	.....
December	13.55	December	.....
1917		1917	
January	11.25	January	.....
February	32.84	February	.....
March	21.57	March	.....
April	38.45	April	16.00
May	19.00	May	50.00
June	23.75	June	.....
July	18.00	July	.....
Total	\$250.25	Total	\$96.00
Magazine Publishing		Temple Maintenance	
1916		1916	
August	.....	August	\$43.07
September	.....	September	71.01
October	\$125.00	October	.....
November	275.00	November	2.95
December	204.07	December	4.00
1917		1917	
January	225.00	January	9.75
February	222.84	February	4.00
March	246.98	March	11.75
April	140.00	April	.86
May	135.32	May	10.50
June	59.60	June	7.86
July	251.00	July	1.00
Total	\$1884.81	Total	\$165.75



THE AMERICAN ROSAE CRUCIS

DISBURSEMENTS---Continued

Temple Fixtures and Books		Convention Expenses	
1916		1917	
August	.....	July	\$300.00
September	.....	
October	4.25		
November	6.14		
December	.....	
1917			
January	.....	
February	32.84		
March	40.00		
April	26.32		
May	52.00		
June	.....	
July	.....	
Total	\$161.55		\$300.00
Traveling Expenses		Loans Paid Back	
1917		1916	
March	\$15.00	December	\$50.00

SUMMARY

Receipts		Disbursements	
Royal Support	\$ 743.45	Clerical salaries and hire	\$1296.00
Supreme Lodge fee and dues	1006.41	Rent, light and telephone	900.63
Magazine and Supplies	2439.16	Postage and telegrams	250.25
Loans and Donations	1870.00	Propaganda Literature, etc.	96.00
		Magazine publishing	1884.81
		Temple maintenance	166.75
		Temple fixtures, etc.	161.55
		Convention expenses	300.00
		Traveling expenses	15.00
		Loans paid back	50.00
Total	\$6058.02	Total	\$5120.99

(Continued on next Page)



THE AMERICAN ROSAE CRUCIS

SUMMARY—Continued

ASSETS		LIABILITIES	
Part of printing plant	\$ 300.00	Accounts payable	\$ 374.12
Engravings	500.00	Loans	7690.00
Printing paper	50.00		
Propaganda literature	150.00		
Stationery	75.00		
Magazines (back numbers)	5100.00		
Binders	50.00		
Costumes	200.00		
Copyrights, etc. (Culture Pub.)	6000.00		
Jewels	2000.00		
Antiques	500.00		
Temple equipment	500.00		
Degree equipment	100.00		
Organ	200.00		
Library	1000.00		
Pictures	500.00	Surplus	9840.88
Office-furniture, etc.	200.00		
Scientific and electrical apparatus	300.00		
Typewriters and dup. machines	180.00		
Total	\$17905.00	Total	\$17905.00

LODGE AND PERSONAL STATIONERY

OFFICIAL LODGE LETTERHEADS---

In two colors, with emblems and individual Lodge seal, bearing
Lodge Secretary's name and address, per 1,000, \$3.75

MEMBER'S PRIVATE STATIONERY---

Beautiful pale blue, suede finish paper, large Baronial size, em-
belished with the Order's emblem in blue, 48 sheets and envelopes, \$1.25
With personal initial added to the emblem, extra,50

CONFESSION TO MAAT---

A beautiful Wall Card, 11x14 inches, printed in four colors and
our emblem in gold, reciting the Confession to Truth for our
Members, each,25

All the above Designed, Printed and Produced in our R.'.C.'. Print Shop.

ROSAE CRUCIAN SUPPLY BUREAU

306 WEST 48TH STREET.

NEW YORK CITY

