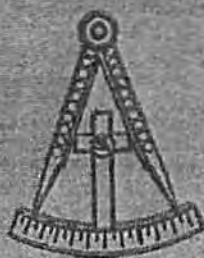


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Crucis



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LORD RAYMUND VI

WHO AS COUNT OF TOULOUSE REFUSED TO PERSECUTE THE MYSTIC HERETICS, AND, AS A MYSTIC MARTYR, HIS BODY WAS REFUSED BURIAL IN "HOLY GROUND", BUT WAS PRESERVED FOR 600 YEARS IN THE KNIGHTS TEMPLAR BUILDING, BUILT BY HIS FOREFATHERS.

(This Statue is dedicated to his Memory by the Mystics of France, and stands in the "Hall of the Illustrious" in Toulouse. This photograph was made by the Author, with special permission from the supreme authorities in Toulouse, and is the first photograph ever permitted of the Statue in this Hall.

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DECEMBER, 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.

U. S. Subscription. \$2.50 yr.
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Toulouse, The Mystic City of France

By The Imperator

PART II--THE MAGIC OF BROTHERHOOD

Raymund I was succeeded as Count of Toulouse by Bernard and Eudo, relatives, and these were succeeded in 918 A. D., by Raymund II, the grandson of Raymund I. Then, in 924, Raymund III, son of Raymund II, became Count of Toulouse.

In 950 this Raymund died and the grandson of Raymund II, named William Taillefer, became Count. One must note here that of all the hereditary counts in this family to this date, William was the first to have a surname. Family names were unknown at that time and one was distinguished by certain appendages to one's given name, which did not always become transmitted to one's children. In this family, as we shall see, there were many Raymunds. They were distinguished from other Raymunds of their time by the titles of Count, Lord, Viscount, etc., and from one another by the figures I, II, III, etc. In the case of William, however, and in certain other cases, the appendage of Taillefer was given to him, because it was descriptive of some act or characteristic acquired as a young man.

Because there were no family names, some of the most prominent men and women of France were distinguished by the location of their principal chateau or the name of their province. Thus, we find such names as Raymund d'Arles (Raymund OF ARLES); his children or heirs adopting D'ARLES as a surname and it eventually becoming a family

name. In fact in this very family of Counts in which we are now interested there was one who was born on the banks of the river Jordan while his parents were with the Crusaders to the Holy Land. He was ever after known as Alphonse Jourdain, although his grandfather was one of the Counts Raymund. Alphonse had children, all of whom were christened with the family name Jourdain for many generations, and all the present French Jourdain in France, England and America can trace their unusual family name to this instance of an ancient custom.

William Taillefer became prominent in early French history, and married Emma of Provence, thereby uniting to the holdings of the Toulouse lords the district or province of Provence.

In fact, at this time, or at the death of William Taillefer, in 1037, the estates owned or controlled in administration included practically half of the south of France.

Pons, son of William, succeeded him as Count until 1060, when the control of estates was divided by Pons between his two sons, William IV (the fourth William in the family since the birth of William the Pious), and Raymund IV. However, William IV, being the elder son, was given the hereditary titles as Count Toulouse, until 1093, when Raymund IV became Count, and, incidentally, the great-



est, most influential and distinguished lord of France.

All this time the administration of Toulouse as a great province was in the hands, nominally, of these hereditary Counts.

As one contemplates such vast power and realizes the oft-told stories of how the feudal kings or lords of those days ruled with autocratic power, making all their subjects mere serfs, one wonders where, under such conditions, a brotherhood of man could be fostered or even considered in the minds of the people.

Feudalism or serfdom deserves condemnation; it destroys the "freedom of man's body, mind and consciousness," which we as Rosae-crucians consider priceless possessions. But who has said that these Counts or Lords tolerated, let alone created and maintained serfdom in their provinces? It is false, and I stand now to bear witness against he who utters such falsehood. I KNOW this was not so and, knowing, I go on record to defend our beloved Raymunds against an insidious attack promulgated in the centuries gone by in the interests of the Roman Church and never properly denied and refuted, now that the cause for such an attack no longer exists.

In the matter of religion, for instance, the peoples of Gaul, living in the provinces of these Counts, were permitted to have and hold to any belief or practice they chose, although definite laws of morality were decreed by the Counts and—unusual perhaps—adhered to by these Counts themselves in general with all others. One can appreciate what this religious tolerance meant only by studying the history of the Roman Church at that time. The Counts did not voluntarily submit to the political powers of the Roman Church and were ready at all times, as we shall see, to sacrifice their lives rather than have themselves bound by the political dictates of that or any other form of religion; and they likewise declared that not one of their people should be under the domination of the Church, politically, although most of them were believers in the religious doctrines of the Roman Catholic Church.

On the other hand, the mystic sects and groups which assembled in every commune of this mystic country numbered a great many adherents. These sects and groups, springing from the mystic teachings brought into Gaul by the first foreign inhabitants, strengthened their work and made logical appeal to even the creed-bound Catholics, with the result that many of the Church's strongest pillars (so far as political power is concerned) became members of these sects, much to the consternation of the Church. This was the prime cause of

the Church's prosecution of these so-called heretics, and really brought about the reformation and the birth of the Protestant form of religion.

One may contend, however, that with the utmost freedom in religious beliefs and practices a people may have few other liberties and suffer all the limitations implied by the feudal system. In fact, those who contend that the subjects of these Counts and Lords of southern France were mere serfs willingly admit that religious freedom was granted them as some form or means of consolation.

But this does not tell the truth of the conditions as they existed in that part of France originally Gaul, and most certainly not in that part of Gaul which included the provinces of Toulouse, Comminges, Carcassonne, Foix, Montpellier, Albi, Lodeve, Milhau and Gevauden.

In these large counties or provinces the Counts of Toulouse were dominant Lords. They practically possessed all the estates, lands and fortified or walled cities in these places, which constituted the mystic walled cities of France.

In these places freedom of religious belief was incident with freedom of religious, sacred or mystic practices; and a study of these practices proves that the subjects of these Counts and Lords enjoyed other privileges, in fact RIGHTS, which many of us do not enjoy today, most certainly not in the United States of America, where such practices and customs, liberties and rights are condemned by so-called "blue laws" and attacked by orthodox Christianity.

THE MYSTIC RITES OF ANCIENT FRANCE.

In order that we may have a better understanding of the mysticism of France, and especially of Toulouse, its mystic centre, we shall examine a few of the many sects and cults founded in that country during the reign of the Counts of Toulouse and with their approval, endorsement and help.

The last Count of Toulouse mentioned by me in the preceding paragraph, was Raymond IV, whose reign began in 1093—the close of the eleventh century.

If we examine the mysticism existing at the beginning of his reign we will understand how and why it was possible for him to accomplish the greatest work of religious fervor known to France.

As previously stated, mysticism entered Gaul in its very foundation as a country. The early



settlers were from foreign lands and many were from the East—Persia and Egypt especially.

Continued adoption of Eastern philosophy and mysticism gradually brought about the establishment of MITHRAISM, a very old and highly mystical religion, which my readers will find interesting to study and analyze even at this time, and which will probably be treated upon very exhaustively in later publications for our members. In brief substance Mithraism was austere, demanding self-restraint voluntarily practised, and requiring continued demonstration of courage and honesty. It contended that sins were forgivable, since they were experiences to teach lessons and the lessons being learned and punishment afforded through the working of the divine law of compensation here on earth, no future punishment was held against the body or soul, which in fact became purified AFTER a sin BY the earthly suffering resulting therefrom through the aforesaid law. For this reason Mithraism gave great peace of mind and soul to its devout adherents and thoroughly destroyed all superstitions and all FEAR OF DEATH AND THE WORLD TO COME.

So popular and universal became Mithraism, with slight modifications in the various provincial sects, that the rival religion, Christianity, as promulgated by the Roman Catholic Church, lost members and orthodox adherents. The Roman soldiers who sought religious study and worship in an especially fervent manner, were quick to adopt the dogmas and creeds of Mithraism in preference to Christianity; for the latter forbade the shedding of blood and denied the holy sacraments to Roman soldiers, of whom there were many in every city of Gaul or primitive France. Mithraism contended that, while the shedding of another's blood was wrong, and virtually a sin (and classed by them as such in the long list of acts which their adherents tried to overcome and prevent), still the shedding of blood by a soldier who had no personal purpose in so doing but did so as an act forced upon him, was quite evidently the result of a law which made him both the PERPETRATOR and VICTIM of a sin for which he, like unto the other victim, must pay just punishment according to the law of compensation. One can see in this idea the essence, the germ if you please, of the theosophical idea of Karma which is merely a modern term for a very old idea, an idea which had much to do with the governing of the lives of the peoples of ancient France.

During the reign of Raymund IV, the various sects in his provinces slightly modified their teachings, and in this they were influ-

enced by two schools or cults; they were the Rosicrucian Order from Egypt and Manichaeism from Persia.

In the March, 1916, issue of this magazine I have recorded how the Rosicrucian teachings were brought to France by one Arnaud in 802 A. D., who journeyed to Egypt at the command of Charlemagne, who tried to introduce in his kingdom (which covered Gaul) all the teachings of Egypt's philosophers. Arnaud's mission and return to France resulted in the establishment of a Rosicrucian Order in old Toulouse (Tolosa) within the walled city previously pictured in this article. In 898-99 a branch of this Order was established in Lyons and by the close of the year 1000 A. D., the Order had a monastery in Nimes (Nemausus), which city, with its wonderful temples, became the property of the Counts of Toulouse 185 years later.

This Order confined its activities to educating the more profound students of the arts, sciences and religious doctrines, and, as of old and like unto today, constituted a truly secret, exclusive and fraternal order—the first, perhaps, of many others which followed it in this mystic country.

Manichaeism, on the other hand, was a religious school or cult for the masses, not secret nor exclusive, but rather public and inclusive, and really designed to cater to the growing demands of the masses for some form of religious study other than that of the orthodox (Roman Catholic) church, which attempted at that time to stifle freedom of thought in many directions.

Just as Mithraism required initiation of the applicant as well as certain oaths and obligations, so did the Rosicrucian Order and Manichaeism in France. This brought about the construction of certain grottos or underground assembly places, and fortified Temples. While it was not considered a secret order like the Rosicrucian Order, Manichaeism was an enemy to the aforesaid church and was constantly subjected to persecution. Therefore the meetings or assemblies were held in well protected or guarded places though not necessarily hidden or secreted.

Manichaeism came to France early in the establishment of Gaul, and was in fact coincident with Mithraism; but it remained dormant, so to speak, while Mithraism was promulgated as a more preparatory or initiatory schooling.

Manichaeism was introduced in Gaul by one Mani, a Persian who settled in the mystic cities along with others from his country, as previously noted. There are some reasons for believing that he was from Ecbatana and was



of an educated, aristocratic family. He was educated at Ctesiphon, and was also given a post-education by his father, Babak, who was later associated with the so-called "Baptists" of southern Babylonia. The son was, naturally, trained in the beliefs of this religious sect, and for this reason it is called to the student's attention. This sect was closely allied with others having the names Elkesaites, Hermobaptists and Mandeans. The sect had adopted certain Christian elements, and these Mani modified and added to, in a mystical way, so that, when questioned about his doctrine, he claimed that they "blended the teachings of Christ with those of the ancient order of the Magi."

Mani prepared himself and his associates for his life work, so his records say, by entering the silence, daily, receiving divine revelations which he recorded in many manuscripts written in a language the alphabet of which was based on the laws of the Temples of Egypt, and much like our own Rosicrucian alphabet. He also claimed that he had been divinely instructed to travel from country to country and teach his system. Thus he entered Gaul, lingered awhile, sowed the seed, and went on to India and elsewhere. This was in the third century A. D. Not until the eleventh century, however, did Manichaeism influence the religious thinking of the peoples.

In brief, Manichaeism taught that not only did LIGHT symbolize good and DARK symbolize evil, but in a scientific (not wholly materialistic) way light produced goodness and darkness made evil. Therefore he claimed that a "proper study of religion required a thorough study of Nature and her elements"; for LIGHT was composed of all the elements that made for goodness while darkness was constituted by an absence of those necessary elements. Our Rosaecrucian Brothers and Sisters will find in this simple principle the profound, fundamental truths of our own teachings today. Mani also taught that God was the cause, source and radiation of LIGHT and that God was the spirit in all things, manifesting ten virtues—meekness, understanding, knowledge, wisdom, mystery, insight, faith, fidelity, love and high-mindedness. He taught a dual existence in all things, based upon the duality indicated by light and darkness.

It is impossible in this limited space to do justice to Mani's teachings, but the effect of his work upon the religious and mystic thought of the eleventh century in and about Toulouse is of importance.

Records which I have had the privilege of

seeing and examining show that the followers of Mani in the eleventh century adapted the teachings to conform to what would constitute a mystic church to satisfy the demand of the populace for a religion and church which it could understand. Therefore the Manichaen Church took from the Christian Church those mystic and ceremonial features which did appeal to the mystic minds of the day and added them to those established by Mani himself. The records show that thereafter, this new and popular church conducted ceremonies of adoration to God and God's symbol, the sun, formed various grades or classes with mystic names and secret signs, held sacred suppers and feasts in mysterious chambers (similar to the "Lord's Supper") and even performed baptism.

All this form of mysticism, and much more, was tolerated and encouraged by Raymund IV, who, while nominally a Roman Catholic (as all were supposed to be), preferred to leave the choice of religion to the minds of his people rather than to a distant pope.

Naturally, the Roman Church looked to Raymund IV, the most powerful ruler of France, even more powerful than the King, to further its interests in his domains. Early in his reign he encountered the strong arm of that Church, and only because of his desirable power did the Church refrain from attempting to force him to persecute the Manichaeans, Rosicrucians, Waldenses, and a dozen other sects and cults which were rapidly uniting in one powerful non-Catholic body, called heretics.

But now we come to the great act of Raymund's life, which shows not only the love his subjects bore for him and the power of the brotherhood established in his domains, but likewise shows the effect of mysticism and its study upon the minds of such sincere and devoted peoples.

When the call came for crusaders to journey to Jerusalem to protect the Holy City from the invasions of the heathens who were determined to destroy and pilfer, Raymund IV listened attentively to the pleas and consulted his associates. Raymund, like his forefathers, had appointed various trusted and educated men with the details of his government and he even permitted the subjects in his domain to select other administrators. That this was, in fact, a plan of the brotherhood then existing, will be shown shortly.

Finally, Raymund notified Pope Urban that he and his associate administrators had decided to enter the crusades and carry the banner of Toulouse into the Holy Land.





THE FIRST KNIGHTS TEMPLAR EDIFICE

Built in Gaul by the Forefathers of Raymund VI, Count of Toulouse, to shelter the Pilgrims on their way to the Holy Land.
It was in this Building that Lord Raymund's Body remained for 600 years, awaiting Burial,
because of his Excommunication from the Roman Catholic Church.

(Photograph by the Author. All rights reserved)

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This famous banner, which I have seen, is of special interest to all Rosaecrucians. Raymund had adopted as the "coat of arms" or heraldic symbol of Toulouse, the cross, under which was a lamb in a sleeping posture, and over which was the cord (with mystic knots) of the cordeliers, representing the cord and knot worn by the mystic monks of the cults and sects in and about Toulouse.

With this banner he went to the Holy Land with an army of many thousands of his subjects, men and women, including almost 78 per cent. of the adult population of his domains and 39 per cent. of the children, each volunteering, sacrificing all worldly possessions and leaving all that was dear at home. This seemed to them in accordance with their mystic vows of sacrificing the material for the spiritual. It was the greatest army that reached the Holy Land and in crossing the mountains through the snow the multitude lingered to build "hospitals" or shelters for future pilgrims. These buildings were large, of white stone or granite, and were given in charge of certain "advanced" brothers, who were titled Knights Hospitallers and Knights Templars.

Raymund IV (later surnamed St. Giles from the place of his birth) succeeded in reaching the Holy Temple and in routing the great army of heathens; and it was Raymund IV who finally won the victory and placed his famous banner "on the tower of David."

For this great feat he was offered the advocacy, or rulership, of the Holy Sepulchre, but in the midst of his loyal subjects, who had suffered much and made possible his feat, he faced them and, in a memorable speech, gave them credit for the victory and refused the honor offered him (having in mind the mystic brotherhood's vows), saying "I cannot wear a crown of gold (in a place) where our great Master wore a crown of thorns." This speech, recorded in the papers at the Vatican and in the Dungeon in Toulouse, made Raymund IV and his brotherhood famous, but likewise brought great suffering to his children.

His successors were his descendants for many generations, each becoming more powerful as Lord of domains and more beloved as Count of great cities of peoples.

Since the foregoing article was written Jerusalem has been the scene of another crusade against the heathens. Once again after hundreds of years of occupation and control by the Turks the Holy City has been captured in the name of those who have a greater love and respect for its places and memories. Christians of all sects may now control the sacred country; and the Jew, ever the wanderer without a country, may again find his Zion where his heart has ever been.

We come to a close of this interesting, though seemingly endless subject, with the reign of Raymund VI and his son, Raymund VII, great grandchildren of Raymund IV, in the years 1194 to 1249.

Raymund VI had fostered the growth of mysticism and its sects to such an extent that he permitted the brotherhoods—now united in one body—to choose twelve councilors to rule his domains and govern his people. He was the most beloved of all the Counts, and when, in his old days, the Roman Catholic Church ordered him to rid his domains of all so-called heretics, by killing them, he refused, saying: "These people are my friends, my brothers and sisters, loyal and good, to whom I am bound as strongly as they are bound to me by love. They have done nothing wrong. Jew and gentile, Catholic and heretic, alike enjoy the freedom of my lands; heathens I have none. What, then, should cause me to destroy their lives? I refuse to do it by any command of the Holy See!"

For this he was made a prisoner while the war waged hard. Orders were given to the papal legates to kill all the subjects of Raymund's domains, and "God will know His own" (meaning the loyal Roman Catholics).

This was the beginning of the war which resulted in the establishment of the loss of thousands upon thousands of lives. It was because mysticism, true understanding, freedom of thought and BROTHERHOOD had been established, that the Roman Catholic Church found it necessary to destroy its enemies.

Raymund VI finally passed to the beyond, and because all burial ground was owned by the Roman Catholic Church, burial was denied him. So his son, Raymund VII, had the body of his father placed in a vault of the first Knights Templar Hospital built by their forefathers, where it remained for 600 years awaiting the opportunity to be properly buried.

Thus closes the brotherhood endeavors of one long line of Counts of Toulouse, ending in the year 1222.

Does one wonder that Toulouse is considered a mystic city from which so many sects and religious orders have come to us? A cherished city in hearts of all mystics, it is dearly beloved by all Rosaecrucians.



Publishers' Notice

THE NEW MONTHLY PUBLICATION

This issue, dated December, 1917, will be the last issue of this magazine, as announced last month.

Beginning with January, 1918, we will issue a new publication each month not only to take the place of The American Rosae Crucis, but to supplement it in a way that was impossible heretofore.

INSTRUCTIONS TO MEMBERS

All members should read carefully the following official instructions regarding the new monthly publication and how to procure it.

The new publication will be called "CROMAAT" which word is very significant to all members of our Order. It will be smaller in size than the present magazine, so that it may be more easily carried or used for study purposes. It will contain each month from 48 to perhaps 96 pages. It will be printed on very fine white paper and bound with heavy covers having an attractive Egyptian design.

The purpose of the new publication is to give to our members such additional secret help as will enable them to advance more rapidly in the studies of this Order. Naturally the secret teachings of the Temple Lectures will not be so published, but there are a great many other wonderful and vital subjects which can be so printed without violating any of the fundamental laws of the Order.

Since we now have our own printing plant and can produce these publications in our own Temple with our Brothers' assistance, it is possible to issue these secret publications and send them safely to each member under a new arrangement described below.

Some of the subjects to be treated in the new publication are: The complete grammar and two dictionaries of the Rosaecrucian language. This language is easily spoken or written, and with the secret key (which will be supplied separately to each member by the Masters of all Lodges) it will be possible to

conduct secret correspondence with all members or officers or to read and study secret manuscripts which are beyond the understanding of an outsider. In fact the language, with its secret alphabet (distinctly different from the alphabet of the first degree) makes a code language which cannot be deciphered even by the best experts in codes. Another subject will be a complete manual for all members containing definitions of all terms used in our work, manner of entering our Temples, signs and terms of courtesy to be used, Temple decorum, salutations, origin of some of the customs and practices, the symbolism of the Temple, etc. Still another subject will be the complete system of "Vibration Values," showing how to determine the vibration values of names, letters, and numbers as well as of qualities and elements of all material and spiritual things. This system not only explains for the first time in an understandable manner what is really the Fourth Dimension, but teaches how to use the system in determining the nature of persons and things. This system will be found more reliable, more complete and more explicit than any so-called number system now used.

Our idea is to publish one big, complete subject in each issue, so that each issue or copy of the new publication will be a complete monograph on one subject. But each issue will also contain proper illustrations, a biography perhaps, and some news of the work of the Order for the month preceding. Also each issue will contain Questions and Answers, in which department the Emperor will answer such questions pertaining to the Temple Teachings as may be asked by the members in their Lodges and which are found difficult to answer at the time. Such information will pertain to the secret teachings, of course, and the answers will be given so that only members will understand. This valuable work has been impossible heretofore in a public magazine.



Taken as a whole, the new publication will be more like a series of monographs or books, each containing a complete subject in addition to other matter. But because this is so, and because such monthly publications are too valuable to be issued without limitations and care, we have adopted a means of publication and distribution which will take from the plan all commercialism and all probability of misuse.

HOW TO SECURE THE NEW PUBLICATION

The following instructions, should, therefore, be carefully understood by all members and by all readers of the present magazine.

In order to strictly limit the new publication to members who are in good standing in the Order, and to them **ONLY**, the new publication will be issued by the "AMORC COLLEGE LIBRARY." This library, as the name implies, will be an integral part of the Order and under the direction of the Supreme Grand Lodge. (The word AMORC is to be pronounced as a word of two syllables, as A'morc. This word will be greatly used in the near future to designate our Order in preference to other terms in all exoteric matters.)

Membership cards for this Library will be issued at once in two different forms—one for those members who are "paid in advance members" and one for those who are not. Membership in this library will be limited to those in our Order, of any Degree, who are in good standing, and whose dues are fully paid at the time of joining the library. Membership fee will be either \$2.50 per year in advance, or 25 cents monthly (equal to \$3.00 per year). This fee is equal, therefore, to the former subscription price to the magazine, or to the monthly price per copy for each issue.

Each membership card bears a serial number and these numbers will be recorded in the membership book of the Library at the Supreme Grand Lodge. Each membership card also has attached to it, twelve coupons. One coupon must be given in exchange for a new issue of the new publication, as a receipt. In this way the Library will always know who has copies of the new publication and will be able to keep track of every copy.

Each Lodge will have a Lodge Librarian. Such librarian may be the Secretary or some other member appointed by the Master of the Lodge and working under the instructions of the Chief Librarian at the Supreme Grand Lodge.

Those who hold "Paid in advance" membership cards (the fee being \$2.50 for card and twelve coupons) need only present a coupon to the Lodge Librarian and receive each month a copy of the new publication. Such membership cards can be secured from the Lodge Librarian only, and only when the member can show his or her Lodge Membership Card with dues fully paid or within the time limits set by the Lodge.

Those who do not wish to pay the whole year's fee in advance may secure from the Lodge Librarian a "Non-paid" membership card (of a different color) with twelve coupons attached, and upon presentation of 25 cents dues with each coupon each month to the Lodge Librarian, a copy of the month's publication can be secured.

Naturally the fee is more economical if \$2.50 is paid in advance instead of 25 cents each month.

By this plan the publications can be secured only from the Librarian of each Lodge. The publications will be sent to him or her each month in sealed packages and no copies will be sent to individual members by mail as heretofore unless the member is traveling away from home, in good standing in the Lodge, and sends a coupon to the Chief Librarian with 15 cents extra to pay for sealing and mailing at registered rates. A Member of the Library may, however, have another member in good standing secure a copy from the Lodge Librarian for him or her if absence from the Lodge is found necessary at any time.

OWNERSHIP OF THE PUBLICATIONS

Another important point to be understood by all our members is that each copy of the publications issued by the Library will always remain the sole property of the AMORC COLLEGE LIBRARY and will be simply loaned for an INDEFINITE time to each member of the Library. This means that in



exchange for the Library fee of \$2.50 yearly or 25 cents monthly, each member will be supplied with a copy of the new publications each month, and each member may retain and possess each copy so long as she or he remains in the Order or remain loyal to the principles of the Order; but all such publications will be forfeited as soon as a member is Excommunicated permanently or resigns from all "active" or non-active association with the Order.

From time to time other publications than the regular monthly issue may be produced to give additional information, or to give some information in a smaller or different form. Such publications will be loaned to the Library Members under a similar arrangement.

In addition to this the Supreme Grand Lodge will issue an occasional publication to be called "THE TRUTH OF THE MATTER." It will contain several articles at one time, presenting the Rosaecrucian explanation of certain scientific or other observations or occurrences, as well as inspirational matter. In this publication the name of our Order will not be mentioned and only hinted at in a veiled manner. This publication will be used for propaganda purposes and will be supplied to all Library Members free of cost and to Lodges in quantities at a nominal price.

NOTICE TO ALL SUBSCRIBERS

All subscribers to the American Rosae Crucis whether members of the Order or not, will be notified hereby of the new plan to be put into operation in January. A letter will be sent to all our subscribers who are NOT members explaining that if their present subscription extends beyond December of 1917, they may have copies of the back numbers to make up for such copies as they should receive in 1918, or we will refund a part of their subscription money proportionate to the number of months of unexpired subscription.

Subscribers to the American Rosae Crucis, who ARE members of the Order and whose subscription expires after December of 1917, will receive a membership card to the AMORC COLLEGE LIBRARY for those months still covered by their unexpired subscriptions. Such membership cards will be made out by

the Chief Librarian at the Supreme Grand Lodge and sent to the Secretary or Librarian of each Lodge sometime during December so that all members may have them at the first meeting of the Lodge in January, at which time the first issue of the new publication will also be ready for issuance at each Lodge.

If any subscriber who is a member of the Order has any difficulty in connection with the receipt of membership card or procuring the publication, he or she should first consult the Lodge Librarian about it. If the matter cannot be settled by the Lodge Librarian, then write to the Chief Librarian, Supreme Grand Lodge, 306 West 48th Street, New York.

The membership card for our present subscribers will be made out from our subscription records. Remember that those who have subscribed for "the year 1917" or whose subscription ends with 1917, are entitled to three additional copies because of the non-publication of the March, April and May issues of 1917, unless allowance has already been made (as in some cases) for these three months. However, the average subscription for 1917 which was to end with this, the December number, will be extended to cover the months of January, February and March of 1918. Therefore such subscribers will receive Membership Cards in the new Library with only three coupons attached. In March the Membership Cards will have to be renewed. All other subscribers, as stated above, who are members of the Order will receive cards showing sufficient coupons for the number of months still covered by previous subscription.

We urge all members of the Order to join the paid-in-advance class of Library Members for not only is a saving made thereby in the cost of Membership Fees, but much time and trouble will be saved at the Lodge meetings in procuring copies of the new publications.

Bear in mind that in some copies of the new publication there will be published the translation of foreign Rosaecrucian Manuscripts of a very instructive nature and because of the value of this new publication Library Members will be prohibited from loaning their copies to non-members of the Library and certainly no copy should ever be shown to non-



members of the Order. The showing of a copy to any one NOT entitled to see a copy will mean the expulsion from the Library, if not from the Order, of such member.

The following is a copy of the letter sent to the Post Office Department notifying the Department of our contemplated change in the issuance of the magazine:

November 27, 1917.

Postmaster, New York City,

Attention Second-Class Mail Division.

Dear Sir:

We are the publishers of the monthly magazine "The American Rosae Crucis," entered at the New York Post Office as Second-Class matter on February 14, 1916. The purpose of this letter is to officially notify you that the said magazine will voluntarily suspend publication at the close of this year, and the December, 1917, issue will be the last issue under the present arrangements.

The purposes and causes underlying the suspension of the magazine are several. There is no financial cause or difficulty of any kind, and there are no complaints, troubles or foreseen difficulties so far as any such may have a bearing upon a forced suspension of the magazine. Neither do we find this step necessary because of increased cost of production, etc., since the magazine is not and never has been a truly commercial proposition.

But we do find it necessary to issue and circulate a more private monthly publication than was "The American Rosae Crucis," so we shall

establish another monthly publication to go to all our members without the privileges of the Second-Class laws, under seal with First-Class postage prepaid. The new form will have a distinctly different name and will begin with January, 1918. All present subscribers will be duly notified and where there may be any differences as regard subscriptions and their terms, we will make proper idemnity.

We will be pleased to have your approval of this change or if that is not necessary, your acknowledgment of this notice.

Supreme Grand Lodge,

per H. SPENCER LEWIS.

The following is a copy of the reply received from the United States Post Office:

December 6, 1917.

Publishers of

"The American Rosae Crucis,"

306 West 48th Street,

New York, N. Y.

Gentlemen:

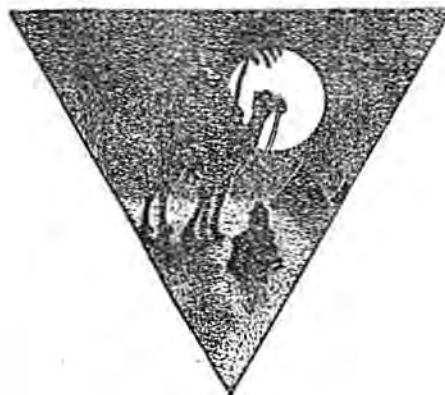
Your letter of the 27th ultimo (mailed December 3) is received. It is noted that the publication of "The American Rosae Crucis" will be discontinued with the December issue, and report of that fact will be made to the Department in regular course.

Very respectfully,

T. G. PATTEN,

Postmaster.

(Signed) Per THOS. F. MURPHY,
Assistant Postmaster.



The "Other" R. C. Order in America

An Attempt at a Satisfactory Explanation

There is one question which has been asked of us so often by our members and by so many hundreds of seekers, that we feel we should do our utmost to make perfectly plain the truth of the matter. The question is this: "Having heard that there is a Rosicrucian Order with certain colleges in New York, Boston, Philadelphia and elsewhere, tell me whether this organization claiming to have a charter from Europe is connected with your A. M. O. R. C.?" One other question often asked in connection with the preceding, is this: "If this other Order is chartered by the R. C. Order in Europe, why has it no connection with the A. M. O. R. C. of Europe?"

Heretofore we have simply replied to both questions by saying that there was no other Order in this country having the name A. M. O. R. C. or claiming to be a branch of the Ancient and Mystical Order Rosae Crucis except our own, despite the seeming evidence to the contrary.

But we are urged to consider that, in withholding a fuller explanation, we are doing an injustice to ourselves, to the seekers for our Order and to the other movement as well. It is not our intention to injure any other movement doing its best to help humanity or bring Light where darkness prevails. Our sole purpose is to assist the seeker to find that which he is seeking. If he or she seeks a certain definite, proscribed school or system and cannot decide between a number, we can only do our share in making clear the differences between the various schools or systems and then permit the seeker to judge.

Truth is universal. No school, system or Order has a monopoly of Truth. One thing is sure, what is true today will not become untrue tomorrow, so far as fundamental laws are concerned. But new truths may be discovered at any time and there are many truths discovered OUTSIDE of our Order and outside of every school, system or organization.

One need not belong to or unite with any school or system to learn great truths or to put them into practice; but co-operative work, unity in purpose, often helps in producing greater results and most certainly helps the student and the seeker to more rapidly advance in his chosen work. It is far better for the seeker of our teachings to belong to SOME school, system or Order than to none at all.

While all the foregoing is true, it does not, however, answer the specific questions asked above. It is the purpose of this article, therefore, to answer the questions fairly and without bias of any kind.

First, let the writer assure all our readers, that he does not believe, yet claim, that as a Rosaecrucian, as a student of Rosaecrucianism or as one who is very familiar with all similar movements in America, that he is in possession of all the knowledge pertaining to such movements in America. Nor does he believe that he knows of all the secret organizations existing in America at the present time. Therefore he says, conservatively, that the only "other" Rosicrucian Order or organization meeting in Lodges or Temples in America of which he knows anything (and which body uses the "College" for a Lodge) is one which is officially known as the "S. R. I. A.," or Societas Rosicruciana in America.

Believing that this is the organization referred to by those who ask the questions given as a text for this article, the following explanation is made.

The S. R. I. A. seems to have Lodges which it seems to call "Colleges" in several cities. There is some evidence to the fact that such colleges exist or did exist in Massachusetts, Philadelphia and certainly in New York or the Metropolis District of New York.

Furthermore the S. R. I. A. movement in America seems to be a branch of a similar organization using the same initials in England



(The Societas Rosicruciana in Anglia). If the American organization of that name has a charter from abroad it is fair to assume that the charter was granted by the organization in England, for that in England was the parent body, seemingly, of this Rosicrucian Society.

Please note that the word Order is not used in its name, although it does refer to itself at times as a Brotherhood.

Very little have we been able to learn about the American organization although careful inquiry has been made. It publishes considerable literature and has a few books containing its purposes, its symbols, etc., and a few books on occult subjects for sale which do not contain anything treated upon in our work.

However, from one of its official publications we find that it "comes down to us from remotest antiquity," while in an official statement on a yellow card we find that it is the "American Branch of the widely distributed Rosicrucian Brotherhood" and that it "has no connection with any organization known as Rosae Crucis or Rosaecrucian, etc."

Turning therefore to the official publications of the same named organization in England we find greater light on the subject. In a book written by "Wm. Wynn Westcott, M. B., Supreme Magus of the Societas Rosicruciana in Anglia (S. R. I. A.)" we find, in the first few pages an outline of the fantastical history of 'how' one Christian Rosenkreuz returned to Germany in the fifteenth century after being in Egypt for study and initiation, and organized the true Rosicrucian Order in that Country.

After this history is told, the pages further relate how this true Rosicrucian Order grew and reached many cities. On each page of the story the term Rosicrucian Order or Order is used to refer to the organization established by Rosenkreuz after his return from Egypt, until we reach page eight, where, after many years of the growth of the Rosicrucian Order in Europe, the story of a new organization is told as follows:

"In 1865 the Societas Rosicruciana in Anglia was designed by Robert Wentworth Little (who rescued some Rituals from the store-

rooms of Freemasons' Hall), and Kenneth R. H. Mackenzie, who had received Rosicrucian initiation in Austria, while living with Count Apponyi as an English tutor, and also authority to form an English Masonic Rosicrucian Society."

This paragraph is followed by others showing how both the Rosicrucian Order and the Societas Rosicruciana spread throughout Europe or instructed its initiates, and we find that some years later the "Soc. Rosic in U. S. A." was founded and recognized as well as others in foreign cities.

This then leads us to understand only a few facts. First, we find that the Society (S. R. I. A.) in England was designed by two gentlemen, one of whom rescued some rituals from Freemasons' Hall, and the other having really received true initiation in the Rosicrucian Order in Austria and having authority from some one to establish an "English Masonic Rosicrucian Society."

The American organization claims to be a branch of that body designed in England, not as a Rosicrucian Order, but as a Masonic Rosicrucian Society, limited to Masons.

Of the work of the American Society, little can be learned of course, and we have no desire to secure any information of a secret nature. But a few of its former members have united with us and they state, without violating any obligation, that the work of that society is interesting, helpful and conducted in a pleasing, refined and sacred manner. The chief differences between the work of that Society and ours, we are told, is that we have a regular course of prescribed lessons in certain scientific and practical arts and laws, whereas the other organization has not. This may not be the case and we cannot speak with knowledge. We have heard naught but good about the S. R. I. A. and have only the kindest feelings for the good purposes of its heart.

The principal point to bear in mind, however, is that the S. R. I. A. in England or America or elsewhere is NOT connected with the A. M. O. R. C. The latter organization is NOT Masonic in any sense, is open to members of both sexes after strict examination, and was not designed, organized, founded or



created by any one person but by hundreds of Master Minds, true Rosaecrucians, whose teachings and laws, ideals and secrets have been handed down from the days of the conception of the Order in Egypt in 1350 B. C.

In both organizations the seeker will find help, light and power, as indeed he will find them in organizations not bearing the name Rosicrucian or Rosaecrucian. But, if ye seek the door that swings inward, and moves secretly upon hinges of antiquity, ye will not enter the door which moves outwardly and re-

veals that which is within, regardless of the fact that strength, power and Peace may abide beyond both doors.

Let no one who has determined to enter the S. R. I. A. be influenced from so doing by what has been said here, however, for not from without, but from within only, can one discover the truth. Our doors are always open to the sincere seeker who wishes to learn that he may know, do, and live as a "master of the temple" with all the forces of the universe at his command.



THE LIGHT

What man or child so blind who cannot see
The hand of GOD in everything that lives,
What FORCE but his can cause the Rose to bloom,
Or Stars revolve in space or Sun to shine?
And yet, some pigmy men with withered souls,
Deny that the GREAT GOD OF LOVE exists;
Their eyes are blinded by the clouds of sin,
Their dying souls refuse to see the LIGHT.—
But thou, dear one, hast seen the Shining Road
Which upward leads from darkened fields below.
And now, can'st thou not live a life so pure,
That He who rules may hear this humble prayer:
Great Father, Ruler of our earthly home,
Let us partake of Thy Great STRENGTH and LOVE,
That we may lead some wandering Soul to Thee,
That we may Live as Thou would'st have us Live,
That our unseeing eyes may see The Path
That Thou hast marked for those who seek the SIGN:
Make our Hearts Pure (for only pure in heart
May enter where the Brightest Light abounds),
That by Example, on this earthly plane,
Our lives may show some Seeking Soul the WAY.

Selected.



The Work of the Order

AS the year closes we find that after three years of diligent work and sincere application to the ideals and principles of our Order, we have made unusual progress and now enjoy the success of our endeavors.

It is not a simple matter to introduce into America a new movement having very distinctive ideals and an autocratic form of government. Americans, that is those who are of the United States, are prone to think that naught but democracy is the ideal government. From childhood that is taught and the belief that the United States are ruled by truly democratic laws of government is very common and universal. But such is not the case. When the country is at peace and no national crisis are threatening the welfare of the country and peoples then, and only then, is a modified form of democracy tolerated by those whom we have elected as our chief executives.

It is a noticeable fact in the affairs of this country, as in all countries, that when a great crisis arises or a grave calamity threatens the very foundations of the life and existence of a people, the ruling minds, the chief executives, take recourse to autocracy with its power and its guarantee of safety.

Since this country has been at war our own government has shown its autocratic tendencies on many occasions; and those matters which are of vital importance, which cannot be safely left to the decision of the people, have been autocratically handled and disposed of by the men whom we have elected to office in times of peace upon a platform declared to be typical of democracy.

It is right that this should be so. Even nature finds the power of autocracy to be the only power making for success in her realms. Every law of nature is an autocratic law,—immutable, inconsiderate of all else except the one purpose and one goal to which she is dedicated, and determined that all should bow to her laws and decrees.

Nature is likewise constructive in purpose, and resorts to seeming destruction only to

bring about greater progress. So can all forms of autocratic government be constructive and for the final, ultimate, good of all. There seems to be a general impression that autocracy means tyranny, suffering, death! Nothing is further from the truth. Autocracy, tempered with love and the consciousness of the divine permission which makes possible the opportunities to direct and serve our fellowmen, means the uniting of many minds, many hearts and many hands in a more efficient service or more productive work, whatever it may be. Such unity, cooperation and collective concentration means greater power, solidarity and peace and through peace will come plenty, health and happiness.

From the very first the most illuminated minds—those most familiar with the principles of all secret societies and knowing something of our Order and its history—have united with us with a full realization of the meaning and purposes of the autocratic government directing the affairs of this Order. But at times some members have felt that the autocracy of our Order was an assumed power exercised only upon rare occasions and without reason or rhyme. This has been the cause of many trials and considerable trouble in the harmonizing of the work and the unifying of minds and hearts in some lodges.

In every issue of our official publication since January, 1916, and in every piece of literature issued by the Supreme Grand Lodge prior to January, 1916, the statement was made that the government of the Order was autocratic, the supreme executive being the Imperator, whose powers were NOT limited by the Constitution, nor totally defined by any such set laws or rules. This great power in the hands of one man not only made for greater efficiency in administration, but likewise placed upon the head of a really young man grave responsibilities and unusual labors and tests of endurance.

But most of the obstacles which have been cast in our paths have been overcome. In fact, at this writing, early in December, the horizon



was never more clear, the outlook never more bright and the assurances of continued growth and success never more encouraging.

Naturally a movement like this has made its enemies. "Friendly enemies," we have learned to call them through the repetition of this phrase by our Emperor, who never ceases to look upon all trials and obstacles as the fire in the crucible helping to refine the elements and making pure the metal. Therefore, those who in the past have sought to delay or injure the great work have truly rendered us great favors and are deserving of being called our friends, though working under the enemies' banner.

Every form of attack, every conceivable charge, every sane and absurd criticism have been made against the Order, its chief executive and the supreme officers. Various departments—if not all in fact—of the Government of the United States have been called upon to investigate us,—and even the governments of other countries have been asked to search for and send to our friendly enemies any data in their possession tending to injure our good name or our altruistic purposes. But after two years of such investigation and search, inquiry and occasional inquisition, not one department of this government, not one executive or under-officer of any branch of the government has even attempted to curtail our work or interfere with the natural, healthy and worthy growth of our Order.

Let it be known also, that many of those who have come to us seeking to find fault, hoping to find one detail amiss, one error, one opening for the purpose of destroying our growth, have eventually become our friends and often our most enthusiastic workers. Newspaper editors and reporters directed to the Supreme Grand Lodge by misleading charges mailed anonymously, doctors seeking to disprove our claims of unusual knowledge in their own fields, scientists desiring to contradict our laws regarding the most fundamental principles of nature, and lawyers and special investigators seeking to find some irregularity in our practices and our administration, have finally united with us and become most potent workers in our behalf.

For all this we give thanks to God. The

work has been hard and heavy, wearisome at time and most trying. Our one great incentive, however, has been the illuminating of the Cross,—casting the brightest light upon it that its golden sheen and the tint of the rose might be more deeply appreciated, first through the objective senses and then through the finer consciousness.

Our hopes for a Grand Lodge in every State by the end of 1917 have not been realized, but we are not far from that goal and only the present political conditions have prevented a complete realization of all our hopes. But the conditions in this country were not unexpected, as indicated by statements in the past and even early issues of this magazine nor is the outcome, the final result of all the strife and contention unknown to us.

As 1918 enters into our consciousness we find the Order making its first move toward profound silence. We are about to retire to oblivion, as we predicted we would, and carry on our work in a greater way than has been possible before. Not only will this magazine, as a public publication cease with this issue, but other literature will be so edited and issued as to be more conservative, more secret and more silent. Membership into our Order will be far more difficult to acquire after January, 1918, than membership into any other secret organization, and all Secretaries and Masters in our Order will be notified of the new requirements for membership after that date.

We find our greatest strength coming now from the workers in the field, from those who have studied with us one, two or three years, and are willing to give their time, their services and their worldly ambitions unselfishly in our behalf that humanity may benefit and God be praised.

Therefore, the Minister of the Department of Extension and the Minister of the Department of Well-fare, will bid the readers of this magazine adieu and retire for some time. For many months they have reported the monthly activities of the Order, and their labors now end so far as reporting these activities in a public magazine. They have endeavored and probably succeeded in concealing their names



and identity, but others working with them, as the Emperor, the Supreme Grand Master, the Supreme Grand Secretary and the Supreme Grand Treasurer and other Masters and Officers, have not been able to maintain a discreet secrecy as to their identity, due to the suspicious nature of the average American seeker for our work, who demands, first and

above all else: "Who is at the head of this movement?" For their willingness to reveal their personalities and identity they have had to suffer and pay a price far too great, and we should give them every opportunity to retire now and become, as we shall all become hereafter, simply, Frati and Fratini (Brothers and Sisters) Rosae Crucis.

The King's Highway

THE NARROW PATH TO WISDOM, TRUTH AND HAPPINESS

By the Supreme Grand Master

THE whole of Nature is an expression of Truth but how few there are who can realize the truth expressed in Nature! Are we not all more or less caricatured images of the truth, which we are originally intended to represent? As long as we ourselves have merely a fictitious existence, owing to the non-recognition of the truth within our own selves, we merely know the caricature which we represent, but not our true, real self.

There is no other actual knowledge than the knowledge of self. Every being can only truly realize its own existence, but not that of any element entirely foreign to it. Therefore, it is of the utmost importance that men should be instructed about their own Nature, their Origin, and their ultimate Destiny because an intellectual person is not inclined to undertake a labor, unless he is convinced about its usefulness.

WISDOM as a principle, is inconceivable unless it becomes manifest in the wise, and only the wise are capable of recognizing it. A man without knowledge knows nothing. It is not man in his aspect as a being without any principle who can know any principle whatever; it is always the principle itself that recognizes itself in other forms. Thus, we maintain, if a person desires to know the truth, the truth must be alive in him; if there be no truth, in him, he can perceive no truth, neither within himself nor in external Nature.

For ever the Truth is crucified between two "thieves," called "superstition" and "scepticism," and if we see only one of the crucified thieves, we are liable to mistake him for the truth; but the two forms of the thieves are distorted, or to express it more correctly, the truth is distorted in them.

There can be nothing higher than the attainment of TRUTH. In comparison with this treasure, worldly possessions sink into insignificance for he who possesses the highest has no desire for that which is low; he who knows the reality does not care for illusions and is not bound to, or swayed by, actualities. To learn, to attain knowledge, to be wise, is a necessity for every truly noble soul. To attain the Truth, and to serve our fellowmen, our country, and mankind—this is the noblest destiny of man.

Very near to us, indeed, lie the mines of Wisdom; unsuspected they lie all around us. There is a secret in the simplest things, a wonder in the plainest, a charm in the dullest. Thousand and one occasions will come to us all, in the ordinary path of our life, in our homes, and by our firesides, wherein we may act nobly, as if, all our life long, we led armies, sat in senates, or visited beds of sickness and pain. Thousand and one occasions will come in which we may restrain our passions, subdue our hearts to gentleness and patience, resign our own interest for another's advantage, speak words of kindness and wisdom, raise the



fallen, cheer the fainting and sick in spirit, and soften the weariness and bitterness of their mortal lot.

Times change, and circumstances; but Virtue and Duty remain the same. Evils to be warred against but take another shape, and are developed in a different form. There is the same need of Truth and Loyalty as in the days of old. He who endeavors to serve, to benefit, and improve the world, is like a swimmer, who struggles against a rapid current, in a river lashed into angry waves by the winds. Often they beat him back and baffle him. Most men yield to the stress of the current, and float with it to the shore, or are swept over the rapids, and only here and there the stout, strong heart and vigorous arms struggle on toward ultimate success.

May we not consider it a blessing to man, and not a curse, to have been sentenced to "earn his bread by the sweat of his brow"; for nothing great or excellent is attainable without exertion; safe and easy virtues are prized neither by gods nor real men; and the parsimoniousness of Nature is justified by its powerful effect in rousing the dormant faculties, and forcing on mankind the invention of useful arts by means of meditation and thought.

Man becomes morally free only when the notions of chance and that of incomprehensible necessity, are displaced by that of Law. Law, as applied to the Universe, means that universal, providential pre-arrangement, whose conditions can be discerned and discretionally acted on by human intelligence. Duty supposes a rule both intelligible and certain, since an uncertain rule would be unintelligible, and if unintelligible, there could be no responsibility. In a world of a multitude of individuals, a world of action and exertion, a world affording by the conflict of interests and the clashing of passions, any scope for the exercise of the manly and generous virtues, even Omnipotence cannot make it, that the comfort and convenience of one man alone shall always be consulted.

Thus the educated mind soon begins to appreciate the moral superiority of a system of law over one of capricious interference, and as

the jumble of means and ends is brought into more intelligible perspective, partial or seeming good is cheerfully resigned for the Disinterested and Universal. Self-restraint is found not to imply self-sacrifice. The true meaning of what appeared to be necessity is found to be not arbitrary Power but Strength and Force, enlisted in the Service of Intelligence. God having made us men, and placed us in a world of change and eternal renovation, with ample capacity and abundant means for rational enjoyment, we learn that it is folly to repine, because we are not angels, inhabiting a world in which change and the clashing of interests and the conflicts of passions are unknown.

So the mystery of the world is sufficiently cleared up to inspire confidence. We are constrained to admit, that if every man would but do the best in his power to do, and that which he knows he ought to do, we should need no better world than this. Man, surrounded by necessity, is free, not in a dogged determination of isolated will, because, though inevitably complying with Nature's Laws, he is able, proportionately to his knowledge, to modify, in regard to himself, the conditions of their action, and so to preserve an average uniformity between their forces and his own.

And the Ancient Thought, exemplified in the Mysteries, exhibits to us Man's Intellect, ever struggling to pass beyond the narrow bounds of the circle in which its limited powers and its short vision confine it; and ever we find it travelling round the circle, like one lost in a wood, to meet the same unavoidable and insoluble difficulties. Science with her instruments, Astronomy, Physics, and Chemistry, have greatly enlarged our ideas of the Deity, by discovering to us the vast extent of the Universe in both directions, its star systems and its invisible swarms of minutest animal life; by acquainting us with the new and wonderful Force or Substance we call Electricity—and further,—apparently a link between Matter and Spirit; still we find that in our speculations we but reproduce over and over again the Ancient Thought.

Science consists of those matured inferences from experience which all other experience



confirms. Indeed, true Science realizes and unites all that was truly valuable in both the Ancient theories of Meditation and forms of Mysticism. "Listen to me," says Galen, "as to the voice of the Eleusinian Hierophant, and perceive that the Study of Nature is a Mystery no less important than theirs, nor less adapted to display the Wisdom and Power of the Great Creator. Their lessons and demonstrations were obscure, but ours are clear and unmistakable."

If we love Truth, Justice, and Nobility of Soul, we should know that it is GOD we love underneath these special attributes, and should unite them all into one great act of total Piety. We should feel that we go in and out continually in the midst of the vast forces of the Universe, which are only the Forces of God; that in our studies, when we demonstrate and attain a truth, we confront the thought of God; when we learn the right, we learn the Will of God laid down as a rule of conduct for the Universe; and when we feel Disinterested Love, we should know that we partake the feelings of the Infinite God. Then, when we reverence the Mighty Cosmic force, it will not be a blind Fate in an Atheistic, or Pantheistic world, but the Infinite God, that we shall confront, and feel and know.

Thus, in proportion as the thought and purpose of the individual are trained to realize that God and Truth are inseparable, and to conformity with the rule of right, prescribed by the Supreme Intelligence, so far is his HAP-

PINESS promoted and the purpose of his existence fulfilled. In this way a new life arises in him, he is no longer isolated, but is a part of the Eternal Harmonies around him. A man who is the slave of prejudices will never become the King of Nature, and, as we Rosae-crucians say, the Master of Transmutations. The Philosophical Stone, which is the foundation of the Absolute Philosophy and the Supreme and Unalterable Reason, is necessary above all things. And this Stone is found by separating our certainties from our beliefs, and by making perfectly distinct the respective domains of Science and Faith.

The Philosophical Stone, the Masters say, "must not be exposed to the atmosphere, nor to the gaze of the profane, but it must be kept concealed and carefully preserved in the most secret place of the laboratory, and the possessor must always carry on his person the key of the place where it is kept."

All Fourth Degree Members know where "the most secret place of the laboratory" is, as well as "The place where the key is kept." No sincere Rosaecrucian will ever forget the Illumination received in this Degree, with reference to the "most secret place." He has learned to keep that which he knows locked up within his heart, for in Silence is Power.

This is the KING'S HIGHWAY, the Perfect Way to the Shekinah, the Holy of Holies; the Narrow Path of Peace and Power the Road of Attainment, and true Mastership, trod by "the few" in ages past, present and future.

A NEW ROSAECRUCIAN HYMN

With this, the last issue of the American Rosae Crucis, we present our readers with a copy of the new Rosaecrucian Hymn written and composed by two of our Brothers.

This hymn, as will be seen by the beauty of the thought, is an inspirational expression. It was written in our Supreme Grand Lodge Temple by Fratro Barney O'Mara, the well known Irish tenor who entered our Order during the year and has devoted much of his time to adding to the music of our rituals.

The music for the hymn was written by Fratro Theodore Westman, another well known musician and composer who was initiated with Fratro O'Mara. He has succeeded

in interpreting the mind of the author of the words, and has added his own feelings which are apparent in the many pretty phrases of the melody.

The hymn will be published in regular sheet music form with a pretty cover so that those desiring to have another copy may secure one for fifteen cents from the Rosacrucian Supply Bureau, 306 West 48th Street, New York City.

The Emperor would like to have this Hymn sung at all convocations of all Lodges whenever possible and especially on the occasion of Initiation and the New Year's celebration in March. Members will find the Hymn wonderfully soothing and inspiring.



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