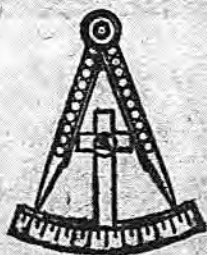


The
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January
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The American Rosae Crucis

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Notice To Our Readers

We are still gaining on the time lost in publishing and mailing our issues and each issue brings us a little nearer our proper date of mailing.

The many expressions of appreciation of the last issues and the earnest, cordial demand that we continue to give the same helpful, instructive information forces us to work slowly

and carefully in the selection and preparation of matter for each issue. Many will miss this issue because they have not renewed their subscription. If any errors are made in this regard, please notify the Business Manager as soon as possible.

(See page Twenty-two regarding subscriptions.)

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March 2, 1917, Ex-Cathedra



What Rosaecrucianism Means

An Introduction to Our Order



AS many of our readers are not members of our Order, a great number of inquiries have been received, asking for an expression of what Rosaecrucianism means. Therefore we propose to devote space each month in this publication to an explanation of the purposes of our Order.

The Ancient and Mystical Order Rosae Crucis was established in America in February, 1915, by power and authority derived from the Supreme Council of the world in Egypt. The Order itself is international, being the oldest secret and fraternal Order in the world and its history is definitely established from its inception in 1500 B. C.

Rosaecrucianism primarily means SERVICE. Inasmuch as we were created totally dependent upon one another in this material world, we have a definite mission to perform, an important task that we must do not yearly, monthly or weekly, but one that must be uppermost in our minds at all times and must be given expression in each of our acts and thoughts. It must be the prime motive back of everything we do. It is the unselfish application of oneself for the benefit of others.

As we give so shall we receive, and the greatest good we receive is that which we give away. Therefore, we must prepare ourselves to give more and more to our fellow men and women, if we are to perform our great purpose here and we only can do this by the proper mental development. Those personal abilities, latent capabilities and undeveloped talents must be given every opportunity for proper expression and application in every field of endeavor which makes for the benefit of mankind and the uplifting of the individual.

This great principle that he who is greatest among us is the greatest servant unto all, has

made our Order the real universal Brotherhood and Sisterhood. It is the great Leveler of humanity, not by humiliation, but by the true law of equality. Men and women occupying positions in all the fields of art, literature, science, medicine, law, politics, religion, etc., are brought together in our Order, working for one end—to be of more service.

The teachings of our Order are purely scientific and philosophical. They are not the work of one man, but the accumulated knowledge of hundreds of thousands, who have devoted their lives to the advancement of those things which are requisite to the betterment of mankind. Speculative or abstract teachings find no place whatever in the work of our Order. A Rosaecrucian either knows or does not know and what he knows he is able to demonstrate beyond doubt. The Laws which he studies are concrete, fundamental and operative only to promote God's purposes.

The teachings include an Ontology which is complete. One that makes plain to the Initiate life and its phenomena. All the sciences are thoroughly, exhaustively explained. The great mysteries of cosmogony, astrology, biology, geology, metallurgy, medicine, chemistry, etc., etc., are revealed.

The Order in America has no connection with any other movement, which may bear a similar name. In fact it is the only Rosaecrucian Order in this country, which derives its power from a recognized source.

Should that determination, that irresistible inner-call awaken within you that desire to unselfishly work for the betterment of mankind through the unfoldment of the individual's character, personality and abilities, then we invite you to communicate with the Supreme Secretary General at the Supreme Lodge for further information.



January, 1917

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Man A Miniature Sun

By "Paragram"

There is an earthly Sun which is the cause of all heat, and all who are able to see may see this Sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that Sun, and be conscious of his existence; but those who have

not obtained spiritual consciousness may yet feel its power by an inner faculty which is called intuition."—Paracelsus, De Fund. Sap.

"He who knows the Sun and Moon has a Sun and Moon in him, and he can tell how they look, even if his eyes are shut."

—Paracelsus.

MAN is surrounded by an incandescent atmosphere known as the photosphere, the theater of perturbations and of gigantic cyclones, the influence of which is felt even upon our small planet, earth. Our souls radiate and extend an influence much farther than the generality of people imagine. Every human body is truly a miniature Sun; he is not only influenced in the same manner as the Sun, but he influences others around him just as the Sun influences the celestial bodies belonging to its system. Dr. Baraduc, of Paris, whose interesting experiments toward obtaining photographs of the human soul are now well known to the French Society of Biology and Academy of Sciences, proves the truths of the ancient Hermetic science relative to the radiations from the soul of man, and the doctor and his assistants have taken several photographs of the vibrations emanating from human bodies, when those bodies were in varying conditions; for the photographs show those diverse conditions very distinctly. The vibrations emanating from the calm body are tranquil, those which emanate from the body in a state of cerebral or cardiac activity resemble the normal atmospheres of the Sun, and those

which emanate from a body in a state of wild anger or deep trouble resemble the solar tempests as they have been photographed by astronomers. "We, too," says Dr. Baraduc, "have our photosphere, which vibrates and moves, not only in accordance with the moral impressions which we receive according to our spiritual condition, but also according to the influence which is brought to bear on it by the tempests in the sun and on the earth." In other words, the doctor but repeats the old aphorism of the alchemists, theurgists, therapeutæ and magians, namely, that "the small is like the great, and that which is on high is like that which is below; as in heaven so on earth."

Now it is a well established fact that the same law which rounds the pearly dew-drop shapes also our world, and with all our telescopes we cannot pierce into that Grand Center, around which all the blazing suns and systems perform their stupendous revolutions. The Sun which we see in the heavens is not the actual Sun, but simply a deflection, or rather a focus of light for the brilliant rays of the Great Central Sun to pass through and give life to everything throughout the world. Physical science compels us almost to admit this, and



spiritual science constantly affirms this to be the case. Does not science inform us that all life which is displayed upon our globe passes through the Sun? But how much more powerful and more life-giving upon our souls is the activity of the soul-rays of the Great Central Spiritual Sun! Just as our common Sun is the center round which our earth and solar system revolves, so is it that the Great Central Spiritual Sun, which gives life to all the Suns throughout the Universe—is the Divine Center from which everything proceeds, and to which everything returns. This is the Throne of God, the Sun of Righteousness, of the Bible. Does not David the psalmist say that the Lord God is a Sun (Psalms lxxxiv, 11), and that He covereth Himself with Light as with a garment; that He stretcheth out the heavens as a curtain (civ, 2) and rideth upon the heaven of heavens (lxviii, 33), and "Is not God in the heights of the heavens," says Job (xxii, 12)? Truly is the history of the human soul and Christ written in the heavens and the Zodiac, which was the very earliest Bible, for it contains the history of the whole of humanity, and its twelve Signs are the twelve Gates of the Heavenly City or New Jerusalem. Thus can that grand truth be plainly understood which David said: "The heavens declare the glory of God and the firmament sheweth His handiwork. In them hath He set a tabernacle for the Sun"; and Job further tells us that "thick clouds are a covering to Him, and He walketh in the circuit of heaven." John also informs us that he was in the spirit on the Lord's Day, that is on Sunday, or the day of the Sun; that he saw God, or the Ancient of Days, and that his countenance was as the Sun shineth in his strength.

Re-echoing the above sentiments, that eminent and learned seer, Emanuel Swedenborg, teaches that the Lord is only seen as a Sun. He says "that the Lord actually appears in the heaven as a Sun, has not only been told me by the angels, but has also been given me to see several times, etc." Cornelius Agrippa, Paracelsus, Jacob Boehme, etc., all teach this idea more or less distinctly. The tutelary angel of every planet appears also as a Spiritual Sun, deriving light, heat, force and being from the Central Sun, and those tutelary angels reveal themselves now to the prepared ones of earth as distinctly as they did in olden times to the

prophets and hierophants of the ancient mysteries. The mental absorption practised by that peaceful people, the Hesychiasts of Mount Athos, is thus described in their writings: "Lock your door and raise your mind from every worldly thing. Fix your eyes upon the center of your body and strive mentally to find the position of the heart. At first you will discover only darkness and unyielding density, but if you persevere night and day you will miraculously enjoy unspeakable happiness, for the soul then perceives what it never saw before, the radiance in which God resides; a great light dwelling between the heart and the soul." The Vedic writings contain much that is similar to the above. In the Persian Oupnekhata, or Book of the Secret, it is written: "Like the tortoise, man must withdraw every sense within himself; the heart must be guarded, and the Brahma will enter him, like fire and lightning. In the great fire in the cavity of the heart a small flame will be lit up, and in its center is Atma" (the soul).

This is the ever-pulsating Heart of Deity that beats throughout every atom of Nature, for each atom contains that Central Germ which will ultimately raise it to the plane of eternal life. Our world breathes just as man and every other living creature; aye, and even as every plant and mineral does. Throughout our solar system a regular circulation of the vital fluid palpates, just as the circulation pulsates in the human body, the Sun itself contracting as rhythmically at every return of it as our human heart does. But whilst our heart pulsates fully every second, the solar heart takes eleven years to contract, and astronomers testify that the number of solar spots increases every period of eleven years, and when man's spiritual vision becomes properly opened, he will see the same sun-spot phenomena occurring with every heart-beat every second, owing to the throbbing contractions forcing the blood throughout the body. Man is truly a great mystery, for, in the words of Paracelsus:

"The same element which produces Mars, Venus or Jupiter in the sky, exists also in the body of man, because the latter is the son of the Astral Body of the Microcosm in the same sense as the physical body is a son of the earth. The seat of the Sun in the Microcosm is in the Heart, that of the Moon is in the Brain."



The Atomic Fixed Laws

Based on the Work of Dr. John Dalton

By The Imperator

Note: This is a continuation of the article on Dalton's work in the November, 1916, issue. Refer-



OR the purpose of diagrammatic illustration the atoms will be considered as perfect spheres. That they may at times be of different shapes is due to the fact that they may be compressed or flattened in places by contact with other atoms. Of late science has considered the atom as like unto a rubber ball which may be pressed so that it loses its perfectly spherical shape, but always retains a certain resemblance to a sphere.

The spherical shape of atoms accounts for much that could not be accounted for in any other way, and the shape also makes for many conditions and phenomena in chemistry and physics of a very interesting nature. In fact the spherical form of atoms enables them, as much as their chemical nature, to manifest in many different ways.

This latter fact Dalton illustrated by the diagrams shown on Plate Two.

Here we have in Figure A nine atoms placed within a square so that we may study their relation one to another. We notice that by having the atoms touch each other, as they do in this diagram, atom number five makes contact only with four other atoms—numbers 2, 4, 6 and 8. We note also that there is a considerable space between these nine atoms.

If we consider each layer of atoms in this square space as being a stratum, we have three strata in Figure A. Between these layers or strata we have the large openings or "air" space. This means that in any such arrangement of atoms there will be a great amount of space between the atoms, and this space is occupied by what we shall simply call "air."

Now if we take these nine atoms and arrange them as shown in Figure B, we change the square to a rhomboidal form. By arranging the atoms in this wise we do several things of considerable importance. Dr. Dalton, in his papers to the scientific bodies of his day, spoke only of one or two results attained by this arrange-

ment of the atoms, but I shall speak of another result which he knew well but did not fully illustrate.

First of all it will be seen, as Dr. Dalton pointed out, that this arrangement of the atoms causes atom number five to contact SIX other atoms instead of only four as shown in Figure A. Thus, atom number five is in contact with atoms numbers 2, 3, 4, 6, 7 and 8. Furthermore, atoms numbered 2, 4, 6 and 8 now touch one another whereas they did not in the arrangement in Figure A.

This different arrangement makes every atom in the composition of anything a centre of a mystic group, so to speak. For every such centre atom will have six other atoms surrounding it, each making contact with the other. Thus each group consists of seven atoms—the centre one and its six companions. This is why such a group is called a mystic group. And, the true power of such a group is usually determined by the nature of the centre group. The results of such grouping, in a truly mystical way, is explained later on.

But the principal point which Dr. Dalton wished to bring forth by such an illustration of grouping was this: That when the atoms were so arranged the amount of air space between the atoms was reduced. By examining the grouping in Figure D one will see that there is considerably less air space between the atoms than between those in Figure A. He held and it has been demonstrated as true, that when the air is extracted from matter by a rearrangement of its atoms, the change or condition is brought about by this law.

The most interesting point, however, which Dr. Dalton touched upon, though did not fully explain in his life time, is illustrated in Figures B, C, E, and F.

By changing the arrangement of atoms as shown in Figure D, the strata of the atoms are altered in a manner easily clear by the diagrams. By taking any three atoms in Figure

ence is made in the present article to the charts appearing on pages 14 and 15 of the November issue.



A and grouping them in the same relation to each other as shown in Figure B, we discover another law. For example, we show atoms numbered 6, 8 and 9 of Figure A. In Figure B we see these three atoms in precisely the same relation to each other as they occupied in Figure A.

Now, by drawing a line from the centre of each of these three atoms to the centre of the others we have a triangle. If we consider the one atom (number 9) as resting upon two others, as constitutes a building of layers, or strata, we find in Figure E that the triangle has a certain height indicated by the dotted lines. We also note that the triangle is not an equilateral triangle. (And this is important to all Rosaecrucians.)

If, on the other hand, we take three atoms from the grouping in Figure D, we find another law. By taking any three atoms, or in this example by taking atoms numbered 4, 5 and 7, and placing them in the same relation to each other as they are in Figure D, we find that a triangle can be formed by drawing a line from the centres of the atoms. But in this case the triangle is an equilateral triangle.

By comparing these two triangles as shown in Figures E and F we see that they have different heights (indicated by the dotted lines) and the height is shown by the two heavy lines in the centre of the diagram.

This, says Dr. Dalton, shows the height of the strata of each grouping of atoms.

He also calls attention to the fact that in the grouping shown in Figure D, the angles are always 60 or 120 degrees—a fact to be kept in mind by all Rosaecrucians.

Therefore, we see that when the law of the triangle (the equilateral triangle) demonstrates or manifests itself in the composition of matter or the arrangement of atoms, we have an entirely different and important demonstration of the atomic laws.

The grouping in Figure D represents the grouping of atoms in the formation of ice. By this arrangement of the atoms the air space or "air" is eliminated to a great extent and thereby the liquid becomes more solid. This is accounted for by the two facts, that since the atoms fit more closely together the matter becomes more solid, and by the elimination of

air which takes from the water a great amount of its elasticity.

To further demonstrate the grouping of atoms in this fashion in the formation of ice, Dr. Dalton points to another interesting fact. He calls your attention to the formation of ice. He asks you to note that when water freezes by sudden congelation (that is, when water is brought into an atmosphere below the freezing point and is suddenly chilled) certain forms of crystals or spiculæ can be seen upon the surface of the water. Figure G shows one of these spiculæ and it illustrates two points: that the atoms co-related to one another as shown in Figures C and D, and that the angles are very significant.

An examination of the designs shown in snowflakes will teach one many interesting facts regarding the laws embraced in the foregoing statements.

COMBINING ATOMS

Let us turn our attention now to Plate Three. Here Dr. Dalton illustrates many other laws of the atoms.

To understand what Dr. Dalton meant to convey—and to make plain to our Rosaecrucian readers the laws they have been studying—we must bear in mind that all atoms have a certain aura around them due to their vibrations. Considering the nature of an atom and its composition from the Rosaecrucian point of view, it is not surprising that we should speak of an aura surrounding an atom. This aura of influence or magnetic quality has been recognized by scientists many years. David A. Wells wrote in his book issued in 1863 that atoms possessed a certain polarity which gave them a certain magnetic force, and he said that "the action of these forces compels the atom, in assuming its place in a crystal (of matter) to maintain a certain direction as respects the contiguous particles" (or atoms).

In Figures 1, 2 and 3, of Plate Three, Dalton shows atoms in groups to form certain elastic fluids. Figure 1 shows atoms forming Hydrogen. Figure 2 shows Nitrous Gas. Figure 3 shows Carbonic Acid. What he intends to show is that the aura from the atoms composing these three causes the atmosphere around the atoms to be charged with certain emanations from the atom, and that this atmosphere and the vibrations in it cause the composition



or element formed by the atoms to be "elastic." In this way, he says, are elastic fluids or gases formed.

In Figure Four, however, we come to one of the most interesting diagrams and illustrations of the atomic laws. In fact the point which Dalton tried to present in a veiled way has not been fully offered to the workers in chemistry before; and it is only with the hope that some chemists or workers in chemistry may find in my more or less veiled explanation some help for their problems that I venture to elucidate one of our Rosaecrucian laws.

Assuming (and this may not be an assumption at all) that the atoms do have emanating from them certain rays, we can best illustrate these emanations by making them diagrammatic. Therefore, we will consider that the rays issue from the centre of each atom and go outward from the atom in straight lines. For a very good reason we will assume that these rays form an aura around each atom and that this aura is in the form of a square. (I must repeat that this MAY NOT BE an assumption at all.) We find, however, that there are four emanations from each atom which form diagonal lines in the square aura surrounding each atom: in other words, there are four definite rays from each atom, stronger than the others, which leave the atom at equidistant points, and these rays are called the **POTENTIAL RAYS**.

Another point to be remembered is that all atoms are not of the same size. Figure 5 on Plate Three shows a number of atoms representing 16 different elastic fluids, from A to P. The atoms are drawn in their proportion to one another, and the square of aura surrounding each atom is drawn in proportion to the size of the atoms. Thus we can plainly see by the size of the square aura the difference in the auras of each of these sixteen atoms.

Behind all the laws known to chemistry for the mixing of certain atoms, or the mixing of certain elements, is this law; that the rays from each atom must meet and find harmony with the rays of other atoms if they would mix. This law is illustrated in Figure 4 on Plate Three. There are four atoms of Azote (Nitrogen) in their square auras at the top of Figure 4. You will note that the rays from these four

atoms, forming the square auras around each atom, unite or meet.

Because these rays join in this manner the four atoms form a united element. You will further note that the **POTENTIAL RAYS** of each of the four atoms meet and thereby form diagonals in the large square composed by the four smaller squares. Now at the bottom of the four squares of Azote there are two squares containing atoms of Hydrogen. These latter squares are larger than the others above them, because the atoms and auras of Hydrogen are larger than the atoms and auras of Azote, as shown in the diagrams G and P in Figure 5.

However, the atoms of Hydrogen unite well with the atoms of Azote because the diagonal rays, or the **POTENTIAL RAYS** of all the atoms in the combination in Figure 4, meet and unite perfectly. This is shown in Figure 4 by the **HEAVY DARK** diagonal lines running through four squares and which represent the Potential Rays.

To make this more clear, Figure 6 has three different atoms and their auras enlarged. Here we find that because of the difference of the rays forming the auras of those atoms, not one of the rays in one of those atoms or auras meet with others. No matter how you may place, or try to unite those three atoms—whatever they may be—they will not make the perfect mixture desired.

By this we learn that when the potential rays of atoms unite there is one form of mixture; and that when all the rays meet (as in the upper four squares of Figure 4) there is another mixture of a purer and unmodified nature. And—when none of the rays unite we find that the atoms do not give a true mixture of any kind.

Thus we see that theoretically at least, there is a great deal to study and learn about the potentiality of atoms and the emanations of atoms; for in the potentiality and in the rays lie the secret of the combinations of atoms and the formation of matter.

This, then, is the great work of the Rosaecrucian Order, and in our Order, as in no other teaching, are laws found making all those things plain which I have been able to refer to only in a veiled way in this interpretation of the work and discoveries of Dr. John Dalton.



An Official Inquiry

Into the Work of the Order Rosae Crucis in America
Announcement to All Members



WISH to call the attention of all our members and our readers to the fact that an Official Inquiry was conducted to determine the cause or causes for the various charges made against our Order by two or three excommunicated members.

For some time past these two or three have written various letters, signed and unsigned, to Masonic bodies or individuals and to others interested in our work. The letters purported to give certain facts derogatory to our work and set forth certain charges which, if true, would warrant sensible men and women in looking with suspicion upon our claims, our offerings and our work.

Many of the letters—some of which are in our possession—constitute criminal libel and the writers might easily be prosecuted for sending such defamatory and libelous matter through the mails. But the Emperor has consistently refused to begin legal proceedings against any one of the few who have wilfully and maliciously attacked our work. He believes and is demonstrating that not man-made laws but God's laws and natural laws will prove more adequate and more fair in such matters.

But there are so many who have been more or less influenced by these charges and the letters, and so many have made inquiries regarding them that the Emperor was advised by very excellent counsel to appoint a Commission to make an Official Inquiry into the nature of these charges and their cause or causes.

Accordingly the Emperor selected a Commission consisting of some of our members—those most intimate with every detail of the work—and a number of men and women who are in no way connected with our Order or even related to or friendly with members of the Order.

Among those forming the Commission were two Masons in good standing in two Masonic Lodges and otherwise connected with various

side bodies of Masonry, who have been in various degrees of our Order, even in the highest now operating in the Supreme Lodge. There were also those who are and who have been teachers in the public schools of New York and who have passed into the highest degrees of our Order; and there were some who are interested in various arts, sciences, professions and trades who have likewise passed into the highest degrees and who have been active members, Officers or Councilors of the Supreme Lodge since the Order was established in America.

The strangers who were invited to take part in the Inquiry were the Editor of the New York World, representing the New York World's Bureau of Fair Play, the Religious Editor of the New York Sun; the Editor of a leading Masonic newspaper; a prominent New York clergyman, and an officer of the staff of the Northern Jurisdiction of the Masonic Scottish Rite bodies. In addition to these, a special officer of a New York society for the enforcement of criminal and moral laws was invited to hear the particular testimony and evidence bearing upon such matters as would interest him.

And, a very cordial invitation was written and mailed under certificate to the two men who have made the principal charges against the Order—Mr. Sykes and Mr. Saunders. They were urged to be present at or before the Inquiry and present the so-called evidence and proof they claimed to have upon which they based their serious charges. Neither of these men appeared at the hearing or since then, nor have they submitted their evidence in any form.

The result of the inquiry is very satisfactory to every Rosaecrucian. There were a goodly number present at the Supreme Lodge on the evening of February 23rd, and the Inquiry was conducted as though it were being conducted in a court of law. Witnesses of all kinds and for all purposes were called to a witness chair. Their testimony was taken through questions



and cross-questions and by voluntary statements. Stenographers' places were arranged and a complete record of the Inquiry was made.

The principal charges considered were: That Rosaecrucianism embraces features constituting clandestine Masonry. This was proven to be not only untrue but without the slightest foundation. That our Order is without proper authenticity and power as a legitimate Rosae-crucian Order,—this was proven to be untrue, for evidence and testimony was convincingly given showing that the Emperor's story of his journey abroad to secure the Order (as published in the May, 1916, issue of the American Rosae Crucis) is absolutely true and proven to be so by certain papers, letters, certificates, photographs, passes, permits, acknowledgments, etc., some of which bear city and national stamps and seals or signatures of French officials not connected with the Order. That our Order was not now being conducted by the original Councilors or Officers chosen

to form the Order in this country; this was also proven to be untrue, for it was shown that only six members have ever been officially removed from the Supreme Lodge, and these were removed for planning and assisting in a scheme to commercialize, weaken or usurp the powers of the Order. (Two men so removed are the ones who have made these charges against our Order.)

There were many other points considered and the Inquiry ended in the most beautiful testimony in favor of the goodness, grandeur, sacredness, helpfulness and mighty power of the Order and its teachings.

By special request the complete minutes of this Inquiry properly certified to by masons and others present are being sent to Masonic executives, newspaper editors and to Federal Departments of our American government.

The Emperor.

The Call

Written especially for the American Rosae Crucis

By BERNARD SEXTON

I will arise and go
The Spirit is calling me,
I drop my mortal garb
For souls are free.

Into the night alone I go
And a Name my voice is calling,
And a Voice is calling me,
Like a bird-note softly falling.

Little Voice out of Eternity
May I ever hear Your calling,
A dream and a vision You are to me
And a Love that was ever enthralling.



God Wrote

(An Appreciation Of the Article in the November Rosae Crucis Entitled,

"God Spoke," By H. Spencer Lewis, F. R. C.)

GOD WROTE. Each world a letter, and each universe a word of sentence systems reaching on towards infinity. Blue space the tablet of His thoughts, star bright, sun-golden as the day of days which makes the volume of His love, and will, and word. And I, unlike the fly that creeps among the markings of a printed page not knowing of a single letter there, can measure something of the majesty of His unfolding volumes of immensity, His thought eternal, and His life of Love.

GOD WROTE. Upon the stone, that, 'mid the thunders of the mountain-top He placed within the hands of one of old—a law to make a people one with Him, that He, through them might speak the language of His plan and purpose for the age. Impatience and the sin of man then broke the law, and stones of law, and, in the break, the crystallized TRIANGLE and SQUARE revealed another law than that in human word. For He had written IN the stone the vaster truth than word upon it, though they read it not.

GOD WROTE. Amid the accusing throng intent to curse her with the curse of God and Man—when, stooping down, upon the sand that pressed His feet He traced the word of sin and judgment there, and rased it with His hand till it was smoother, fairer than before. And her accusers, and she who sinned, could read the treasure of His thought divine and know that sin—their sin—her sin, was not.

GOD WROTE. Upon the hearts of those who make His Church, and they, repeating in a symbol worship—within the pile of stone, of pillared span and tower, a mount of reverence—beneath up-lifted Gothic forest of the nave—

in white robed throng of kneeling worshippers, in up-turned face of saintly one, in Altar with its light and cross, its Priest and mystery of broken bread, and wine, that gives new life and love and heaven-born ecstasy of soul—in fellowship with the archangels and the hosts of heaven—mingling with their forever sweet orisons and their "In Excelsis" there—till in the symbol worship of the Church below we read His truth of Church that yet must be.

GOD WRITES. In symbol of the vision of the night—amid the glorious colors of the dark—with the delicious tracery of silence—in mystery and hush more eloquent than oratorical strain—and I can feel, can see the thoughts that breathe the life eternal—and I can know the fellowship of truth sublime, that was, and is, and is to be.

GOD WRITES. Upon the soul of things, and they who see can read and know of words unspeakable—that break with love. The silver ray, that, circling all that else were mean, ennobling it. The bursting, many colored glory of the lives of Brother Men. The lustre of the flower and fruit and tree that radiates—that swells and surges in its joy to greet me, and persists, until they meet and melt in me, and I in them, and I and they are one—and, in myself I see the circling vortex of the soul of all that breathes, and is—and GOD, the great I AM—myself the symbol of the whole.

Thus does God write, and blessed are the eyes that see and know the symbol letters that spell out the Soul of All.

REV. GEORGE R. CHAMBERS,

Grand Master, Iowa Grand Lodge.



The Secretary-General Resigns



THE following letter has been placed on file in the records of our Order. It is of interest to all our members who have known and loved our Secretary-General since the establishment of the Order in this country.

To the Respected Emperor and Most Worshipful Grand Master General A. M. O. R. C. of America:

Dear Brother and Sire:

Before the Sign of the Cross: Greetings!

It is with the deepest feelings of respect to you personally, and with full realization of the important step now taken, that I humbly request the favor of being released from the duties of Supreme Secretary-General of our beloved Order to take effect at the beginning of the new fiscal year. During the two years I have occupied this position I have faithfully tried to discharge my duties to the best of my abilities and means, and the work done may bear witness whether or not this endeavor has been in vain.

I feel that the welfare of the Order demands this important step by me, knowing that my labor is desired in other capacities.

My dear Sire, I pray you that the same close friendship and love that have existed between us during these trying years may be further cemented by this renunciation of an honor I have deeply felt as a sacred duty and which I have humbly strived to fill.

Before the Sign of the Cross I assure you, my beloved superior, that my sole endeavor in this incarnation will be an unselfish labor in the interest of our beloved Order to the glory of God and the upliftment of human kind.

With Peace Profound,

THOR KIIMALEHTO, K.R.C.,

Secretary-General A. M. O. R. C. of America.

Given unto seal this the 16th day of February, A. D. 1917, and of our Order 3269, New York, N. Y.

The foregoing letter came as a great shock to the Supreme Council of America, yet we

realized that the work of his office was a great burden upon Brother Kiimalehto. He has fulfilled his duties so wonderfully, so untiringly and so enthusiastically that the Order in this country owes to him a debt which it can never repay except with the love, the kindness and goodness which it gives to all.

Brother Kiimalehto has during the past two years given his entire time free of charge to the performance of his duty as Secretary General, realizing the inability of the Order at this time to pay for clerical service, and he has been untiring in his efforts to spread the Great Light. He likewise began the publishing of this magazine, which is now our property, and we understand that through conditions caused by the war in Europe, he has been thrown on his own resources for the support of his family.

The Emperor has repeatedly expressed his personal love and admiration for Brother Kiimalehto and his high ideals and steadfastness. He has always been fair, just, considerate and self-sacrificing.

In accepting the above resignation the Emperor directed that resolutions should be adopted and presented to the Secretary-General by the Supreme Council and desires that all who have felt the same debt to him should write him and express that appreciation that he may have in his personal files the letters of love.

In further appreciation of his work the Emperor has appointed Brother Kiimalehto Grand Master of the New York Grand Lodge. That Lodge is now being formed in New York and Brother Kiimalehto will be duly and fittingly knighted as Grand Master at the New Year festivities in the Supreme Lodge on March 21st.

We feel that the organization work on the Empire State is in good hands, and expect to be able to report the establishment of many lodges in the State.

Announcement of the election of the new Secretary-General will be made in another issue.

THE EDITORS.

Page Eleven



Sweet Singers

By Virgil

Singers of Earth, arise!
Thy songs are needed.
Sing of the morning—
Dawning, not of the night
That glooms around you.

Pen cannot sketch
Or aught reveal
The horror of the karmic night—
Through which the earth reels;
Sodden in blood and tears.

Singers of Earth, sing
Of the morrow, not to-day;
Raise thy eyes to far off skies—
Where are revealed
The promises of Day.

Singers, glimpse the vision
Of that Day and raise
Thy voice in song; caroling—
The Dawn. Awaken
The Sleeper by song.

Sing as the nightbird
Of the stars and long,
Long waiting for the Dawn—
The whisperings of Nature
Reveal, reveal in song.

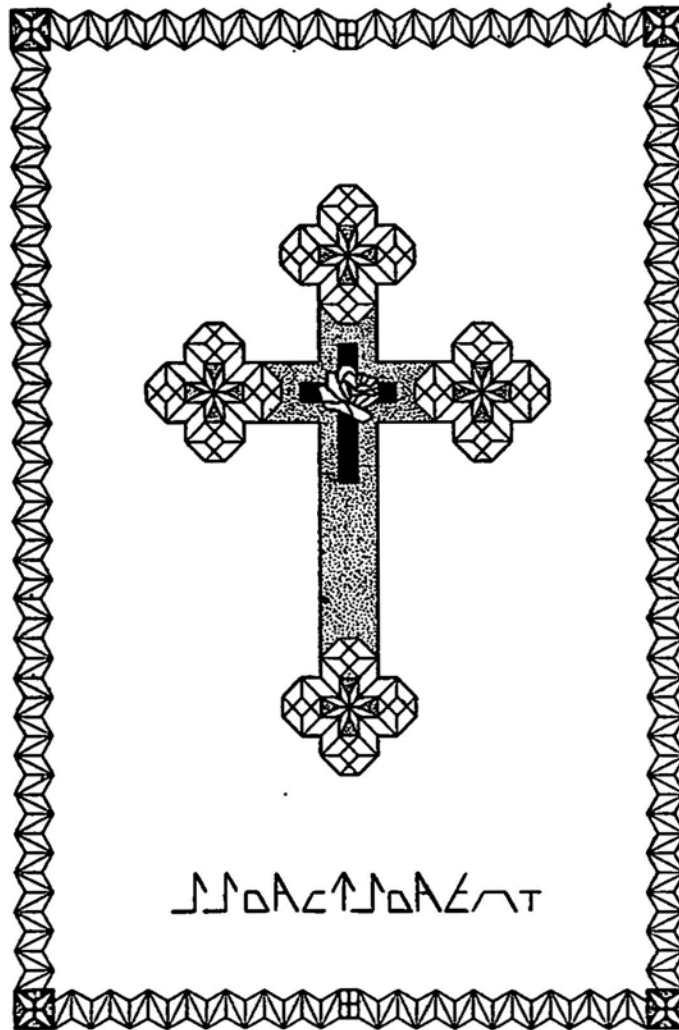
Sing, for the flight of time
Is not yours to fling
Aside. Thy gifts are needed.
Serve the Muse—deep.
Sing of Truths.

Sing on, and on, and on—
The world is filled with tears
Shed o'er forgotten biers—
Rob death. Sing of Life—
The Life of Souls.

Fling wide thy throat in song,
Carol Truth long.
Above the moaning o'er the dead
Sing sweet Singers—
Soul Truths in song.



Greetings



The above is an illustration of a card designed and printed by an officer of the Illinois State Lodge, and presented to all Brothers and Sisters of that Lodge for New Year.




The Sacred Kingdom

A Story of a Visit to the R. C. Temples and Shrines of Ancient Egypt

By Es-Rahad

CHAPTER I

Looking Backward

OME day I will go to Egypt and visit these old Temples and shrines, and then, if there is any truth at all in this theory of reincarnation, I will find myself and my surroundings. Either my mind is obsessed by vagaries from things I have seen and heard in this life, or I actually recall scenes and incidents of my past life or lives. A visit to Egypt alone will determine the truth."

It was with such a promise to himself that Phillip Norton broke the spell of the silent meditation in which he had dreamed in retrospection for perhaps an hour. With full consciousness dawning upon him and a realization of the hour, he dismissed the matter with that finality which meant, with Norton, "it shall be done."

Phillip Norton was a worldly man in the eyes of his closest friends. They saw him only as a Bohemian or a bachelor, living quietly, even conservatively, in his studio facing Bryant Park, on West Fortieth Street, in the very heart of New York; but in the social world peculiar to men of his type he was the proverbial "social lion." It was this fact, this participation in social gaieties, his attendance at afternoon teas, late dinners, theatre parties and studio dances, that gave to Norton the reputation which after all was not descriptive of the true, or inner man.

Norton came from nowhere, so far as anyone knew. For many years he had occupied the same studio with its reception room, dining-room and kitchenette in that building famous for its Bohemian occupants. His entrance into the social set of that world was sudden; but just when or how, no one seems to recall. Nor does it matter with those who live and eventually die in that world; men and women are judged by what they are rather than by where they came from; neither the past nor the future

concerns these care-free, happy, strangely-bonded humans.

To those who showed the slightest interest in Norton's personal affairs the man seemed to have sufficient income to live even more luxuriously than he did. He was not devoted to any profession or business which occupied any considerable part of his time, for one could always locate Norton at one of three places—his studio, the Fine Arts Club, or a certain Turkish bath. When not at one of these places he was walking through the parks, in the great library opposite his studio or taking his usual morning ride on the bridle path of Central Park.

His appearance, figure, and attire suggested ultra refinement and education, with the culture which accompanies a college life and social life abroad; in fact there was an indescribable German air about many of his mannerisms and his well pronounced likes and dislikes, which, however, were voiced only when demand was repeatedly made. Thus, while generally silent regarding the European situation, when pressed for an opinion his neutral attitude seemed to lean slightly out of balance in favor of Germany.

He was tall, slightly above the average in both height and weight. His hair was dark and plentiful, his eyebrows heavy, dark and really attractive. His eyes were dark, brown in color, though so deeply shaded by his heavy eyebrows that they appeared as black as the black diamonds which their glitter suggested. His complexion was fair though, in the company of women there came to his cheeks a bright color, adding wonderfully to the charm of his kindly smile.

In fact, Phillip Norton was an attractive, jovial, kindly fellow, as greatly liked by the men as he was loved by the women. His ever-ready wit, his briefly-told tales and his quick solution for every social problem made him, in a very short time, the master of the clique in which he moved.



And, certain it is, no one who knew him well would have suspected that Phillip Norton could sit in silent, almost sacred meditation in his studio and finally resolve upon so serious and mystic a journey as he promised on the night of April fourteenth.

It was not Phillip Norton who resolved, but—well even Norton could not tell who it was.

The book which had greatly influenced Norton's mind of late was a new presentation of the theory of reincarnation. While philosophical in treatment and really meant for light reading as an introduction to more profound teachings, it occasionally put forth a real gem of scientific law and reasoning. It was these poignant paragraphs which appealed to Norton's analytical mind and slowly convinced him that there might be considerable truth in the theory so subtly and logically argued.

That the life we live to-day is but a note on the keyboard of a cycle of lives, seemed reasonable when one considered the many peculiar phenomena of life; and that the present life, the present expression in the cycle, is indirectly a result of past expressions seems more understandable as a cause for many of the trials, tests, experiences and inherent, latent abilities than any other theory expounded by church or school.

It seemed that way to Norton, at least. All his life, in odd moments, when alone or in deep thought, he was haunted with scenes and actions of places and times far remote to his present consciousness. Books and pictures, even music, would bring to his realization memories of similar impressions of the past—a past he knew to be far beyond recollection in the present life. Years ago he dismissed these as flights of his imagination, but recently they had become too real, too much a part of his subconsciousness to be the passing dreams of his otherwise very practical and modern mind.

So it came to pass that only a month after his resolve to visit Egypt the opportunity came to make the journey. To those who inquired he dismissed the subject with a brief and wholly unsatisfactory explanation.

"The war has brought about some changes in Egypt which affect some holdings left to me by my father. Cable and mail communications are not sufficient to protect these interests and since it is a delightful time for a trip of this

kind, I will become my own messenger. It is horribly annoying to have interests in so distant a place, but perhaps I will enjoy this enforced rest and diversion."

On the 16th of May, Phillip Norton, with many bags and much baggage, sailed from America for the Mediterranean. "Gone to Cairo," was the explanation given by his friends to inquirers. Yet, Cairo had no interest for Norton and it is doubtful whether Norton remembers to this day what Cairo was like.

CHAPTER II

A Mysterious Acquaintance

Little interest is attached to Norton's trip to Alexandria, Egypt. When taken in the proper time of the year such a long journey by water is an experience long remembered. Norton found congenial company despite the fact that he was greatly out of his element. With the women he was popular as usual and the mystery of his life—a mystery which seemed to hang about his personality and his every move like the dew that hangs over the fields in the morning—was always an attraction to the women, each thinking that in devious ways it might be revealed by the exercise of feminine charms.

But Norton was determined that he would make no acquaintances on this trip, fearing that, as is often the case, such acquaintances would influence the plans he had made. He did not wish to have anyone know where he was going. Perhaps he feared that some would question him too closely and that others would suggest this or that place and thereby impress his mind with sights and scenes in Egypt which he would rather have come to his consciousness by surprise.

He felt like one who is about to read a mysterious story in a new book. To have even a glimpse of the pages in the heart of the story would spoil the author's plans to bring situations suddenly and attractively to the reader. He believed that the great author of the story in which he was to take part in this trip had planned certain features which would help him to prove or disprove the theory of reincarnation; and he would not have one of these features made less effective by reference to them.

In this reasoning Norton was right. If one is to judge of those subtle things which are of the mental or the soul, then one must give the



mind and the soul every opportunity to be impressed and attuned in accordance with those laws so little understood. If Norton was to find in Egypt any verification of the theory or statement that he had lived there in another life, he must find such evidence in the sudden realization of places and things as they came before him in the natural course of events. And to have those about you ready to direct your

attention to sights and incidents in Egypt would mean interference.

But with all this determination on the part of Norton's mind and with all the care he could exercise, Norton did make an acquaintance in Egypt and this acquaintance had much to do with his entire trip through Egypt.

(To be continued next month.)

Peculiarities of Figures



MYSTICAL nimbus surrounds the figures 3 and 7, the mathematical ideas of the trinity and of the days of the week. The figure 5 was for the ancient Pythagoreans and for the Druids of the Celts the symbol of eternal law in Nature, the secret signature of the order of the world, and it was for the Waldensians and Beghards of the middle ages the important mathematical rule, the pentagram, observed in all the magnificent domes and minsters of those days.

But the constellations of 3, 5 and 7 are more or less known to almost everybody. So is the tradition of the ominous 13. Aside from these figures, however, there are a number of figures of which a systematic arrangement produces combinations which have occupied not only the time of the idle but have been the subject of much abstract study for the philosopher. Such combinations, by the way, have also been and are part of the stock in trade of all kinds of so-called mind readers and mystifiers.

The figure 9 [3×3] is one of the most peculiar in this respect. The well known French philosopher, Bernard le Bovier de Fontenelle (Feb. 11, 1657-Jan. 9, 1757—it will be seen that he reached the age of 99 years) made the figure 9 the object of much study. He shows that $2 \times 9 = 18$, and that 1 and 8 is again 9. Any multiplication of 9 with any figure up to 10 will again produce 9 if the result is added horizontally. So will multiplications with figures from 12 to 20.

The same philosopher found a remarkable peculiarity in the figure 37. If 37 is multiplied by 3 and in successive rotation up to 27, it always produces the same figures, and the latter added horizontally again give the figure of the multiplicator. For instance, 3×37 equals 111, which added horizontally is 3; 6×37 equals 222, in the same addition 6; 27×37 equals 999, in the same addition 27. Above 27 the peculiarity ceases.

Moiran, another French mathematician, found still another peculiarity of the figure 9. He established the fact that if a binominal figure is read backward and the smaller figure is subtracted from the larger the difference is always 9 or a multiple of 9. For instance, 12 read backward is 21, deducting the smaller from the larger figure remains 9, or, 25 backward is 52, deducting 25, remains 27, or 3×9 . The same ratio occurs if the changed figure is smaller than the other. For instance, 83 and 38, the difference being 45, or 5×9 .

The peculiarity of 9 remains also in square and cubic figures. The square of 12, for instance, is 144, the reversed figure 21 has the square of 441, and the difference of both square figures is 297, or 33×9 . The square figures 144 and 441 added horizontally again make 9.

The cubic figure $12 \times 12 \times 12$ equals 1,728; reversed, $21 \times 21 \times 21$ equals 9,261. The difference between both 7,533, or 837×9 . Besides this, and similar to the square, the cubic figures result in 2×9 , thus $1+7+2+8 = 18$, and $9+2+6+1 = 18$, leaving 9 still as the basic figure.



The Rosaecrucian New Year

By Ida Duncan Little

Contemplate the courses of the stars, as one should
do that revolves along with them.

The Universe compact of all things, is One.
Through all things runs one Divinity.—Marcus
Aurelius.



THE Rosaecrucian year 3270 opens in the city of New York at eleven o'clock and thirty-three minutes on the evening of March 20th. The sun at that time enters the sign Aries and thus marks the advent of spring or The Vernal Equinox. The chart drawn for this birth of the R. C. year gives us an early degree of the sign Sagittarius rising in the east, and Jupiter, the great benefic, becomes ruler. If we turn to the old mythologies we find much of interest in relation to this name. Saturn—or time—was the father of Jupiter, Neptune and Pluto. As time devours all things, he devoured his children, but Jupiter the youngest was saved by his mother, the two others were rescued, and the three united and dethroned their father. These three form the trinity of the Greek mythology. They divided the kingdom of Saturn between them. Pluto became lord of the under world or the world of action and signifies power. Neptune rules the world of water or emotion, while Jupiter rules the upper-world or the world of thought. The trinity thus representing Divine Power, Divine Love and Divine Wisdom. Jupiter, as thought, penetrates all planes, he is unlimited. At the nod of Jove (Jupiter) the cosmos trembles. He is the god of beneficence, and kindness, answering all prayers of his children, but stern in punishment and from the mountain tops his voice is heard within the tempest.

In astrology we still find Jupiter the ruler of higher thought, philosophy, religion, but in addition the vibrations of this planet are found to influence the worldly possessions of mankind and he thus becomes the planet of fortune, of expansion, of increase. He governs the growth and development of all things along lines that bring contentment and bliss. He develops men so that he expands to the infinite and also brings down the infinite mind to man.

He inclines to conventions, forms and ceremonies, but adds to this real devotion and benevolence. We may now understand something of what he means as ruler of this coming R. C. year.

In this horoscope Jupiter is placed in the sign Taurus and this will add stability and persistence to his other influences. Taurus itself delights in religious forms and symbols of all kinds, and its own symbol of the Bull was prominent in the religion of ancient Egypt. Again, we here find Jupiter speaking in friendly terms to the lady moon, (as the old astrologers delightfully called her) and this will give expansion and right direction to the psychic forces. As a whole the horoscope is an unusually fortunate one. Mercury, Venus and Mars are close together in the sign Pisces and in conjunction with the sun, so that all affairs of the mind and affections will be vitalized. The sign Pisces, occupied by the moon and three planets and ruled by Jupiter assumes an importance. This sign belongs to the watery or emotional trine; the two other planets of the triangle being the signs Cancer and Scorpio. Pisces whose symbol is two fish placed side by side, has been very active since the beginning of the Christian era. It may be remembered that over the doorway of an early Christian was placed the fishes, so that all might read his religion. This is interestingly told of in the novel "Quo Vadis" which deals with the life of these people. In reading the life of Christ we find that this element of water plays a prominent part, and it is through the watery or emotional nature of man that he comes in touch with the infinites.

Now we may divide this element. The restless ever changing ocean, corresponding to the sign Cancer; the still, deep lake corresponding to Scorpio; the onward moving river with its many turns and windings, corresponding to Pisces. This sign has two rulers, Jupiter as



before mentioned, and Neptune that God of the water, and universal emotion. When the outermost of the known planets of our solar system was given, by astronomers, the name Neptune, it was not a matter of chance as they may have imagined, but the never varying working of infinite law. The influence of the vibrations of this planet upon man effect directly his emotions or his soul and lead him to great heights or the utmost depths. So Neptune, trident in hand, directs us through his element. He arouses in us sympathy, compassion, hospitality; he withdraws us from the element of earth, and leads toward vaster things, universal view points, universal brotherhood, universal love.

This New Year horoscope of the R. C. by synthesis results in Pisces; the "lady moon" herself is there, and all indications point to the harmonious working of the element of water throughout the order, Universal brotherhood and love! What greater endeavor, what greater work can be imagined and the planets themselves now assist and draw us onward. Neptune strives with all his might to lift us above the present turmoil of the world. What may we not accomplish as our hearts thrill to these influences! Emotion (feeling) causes man to think, thought leads to action, and so are raised the temples of the ages.

(It is interesting to note that the birth-sign of our Emperor is Sagittarius and his rising sign is Pisces. His two great rulers are, therefore, Jupiter and Neptune. A re-reading of this article with this in mind, brings much additional illumination to our members.)—Publishers.

THE NATIONAL CONVENTION

Pittsburgh, Pa., July 31st to August 5th.

All our members should make note of this date. After several changes the halls have been rented and the plans made. We find that these dates suit the greatest number and assure us a very large attendance. The Emperor's recent trip through many states has indicated to him the wide interest taken in this First National R. C. Convention in America. Every lodge now organized and those being organized have pledged unstinted support of the Convention and many novel, interesting and pleasant features are planned.

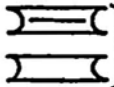
Because of the great number who have been accepted as Neophytes in cities where we have


no Lodges, and because so many others similarly situated desire to be initiated, we have planned a Special National Initiation during the Convention for those whose applications are received by the Supreme Secretary-General in New York and passed upon before July 1st. Those desiring to be Initiated at that time should communicate with the Supreme Secretary-General at once.

Many interesting features will be announced in our next issue regarding this Convention. Make no hotel or railroad plans until after reading the February issue of this publication.




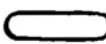
Egyptian Hieroglyphics, PLATE III

39.  } mer, *A ditch, river or watercourse. To love.*


40.  s', *Lake with smooth water.*

41.  *Lake or Sea with rough waters.*


42.  sem, *To go; to walk; to move.*

43.  as, *An Island; a concrete, separate thought.*

44.  Amen, *The god Amen.*

45.  puti, *The two horizons. E. and W.*


46.  pah, *Swamp; marsh.*


47.  } hemt, *Metal; iron or copper ore.*
baa, *The Alchemist's Crucible.*

48.  *The Alchemist's fire*

49.  *The Universal solvent*

BUILDINGS


50.  nu, *A town or city having established recognition.*

51.  per, *A house; a home. To go out; to exit.*


52.  perxerw, *Sepulchral meals or offerings.*


53.  per het, *White house or the Treasury.*

54.  h *Courtyard and Inner Chamber.*

55.  mer, *Adjoining houses.*

56.  het *A great house; A Temple.*

57.  hetāa *A great Temple. The Master's Temple.*

58.  hetu, *Temples or sanctuaries in one group.*

59.  neterhet *A god's home*



Intuition



THE rudimentary sixth sense, which we call intuition, is stronger in animals and children than in man, because man depends more upon reason for his guidance. Animals and children know intuitively whom to trust, and we, ourselves, have intuitive likes and dislikes for people, frequently justified by experience, however unreasonable they may appear.

A man has intuitive knowledge of form, color, music, truth, mathematics, etc. He can not tell you how he has this knowledge, but it is unerring, and when largely developed, constitutes genius. Blind Tom the pianist, and Colburn the lightning calculator, are familiar instances.

By intuition, savages discern certain indescribable changes in the face of Nature, subtle atmospheric influences which portend changes, and upon which animals base their preparations for the different seasons, and seek protection from approaching storms.

The sixth sense is likewise the basis of the gift of prophecy. By it we are enabled to read human nature, and to forecast the drift of events.

Intuition is the source of all knowledge of right and wrong. Education has simply trained and disciplined conscience; its origin and growth are intuitive. Before churches, creeds, books or priests were invented, men were capable of discerning right and wrong, and had an intuitive belief in immortality. In spite of all the follies and iniquities perpetrated by churches and theologies, these fundamental natural elements of all genuine religion have persisted. They are, to-day, the best assurance that we have of a future life. But experience has taught us that by cultivating our intuitions—by bringing our lives into harmony with Christian principles—by searching out and obeying the natural laws which govern the various departments of life in accord with the overreaching, universal moral law, our belief in immortality grows and strengthens.

In the world of materialism we learn that supply and demand are inseparable. It is logical, then, to conclude that this natural belief in immortality, growing stronger through the culture of the intuitive nature, this constant striving after right living, is the condition, the preparation for immortality. The culture of the spiritual nature endows it with generous feelings, sublime aspirations, noble ideals, divine attributes, which may serve the ego in a future existence as the members of the body obey human wills. Before we can live again it is essential that we develop a Nature capable of living and sustaining itself under other conditions.

For instance. In this life we can not live without air. In another existence we may find life unsupportable without the capacity to love. People do not love naturally and unselfishly. They have to learn to love through generous, lofty, self-sacrificing devotion to ideals, principles, human weal, etc.

We bring with us to this world the powers and organs by means of which we nourish and cultivate our natures here. Our earthly estates depend upon our mental and physical qualifications. Those who are blind, deaf, maimed, miss sources of pleasure and development which others enjoy. So those who do not cultivate the sixth sense, the gem of the higher nature, lose the purest and sweetest of all pleasures. Growth, development, progress are essentials of immortality as well as of physical health and material prosperity. If these conditions are neglected dry rot will attack the soul.

We are placed, also, in such relationships to other men, by environment and social connections, that we must help educate each other or suffer for each other's transgressions. The scheme of redemption does not contemplate any narrow-minded selfishness, whatever a corrupt and power-seeking priesthood may have taught men. Experience demonstrates over and over that men suffer for their own wrongdoing directly and indirectly for that of



their fellowmen. God has arrayed every natural human instinct in favor of an honest, upright, benevolent life. Men would long ago have learned this lesson by simple observation and inference, but for the perverted teachings of orthodoxy, which made opinions and professions paramount in importance to life and works.

Develop intuition, live right, help educate your brother man, come closer into communion with the Great Source of All Things, and shallow skepticism, obtuse atheism, corrupt infidelity and diseased pessimism, will be seen as mere mists, storm-clouds, beyond which the warm, fertile, joyous sun of eternal life and light shines on forevermore.

Happiness

Erwin S. Beecher



THE secret of happiness is so simple it is no wonder we often overlook it. Simplicity is the height of wisdom, and, therefore, difficult to attain. Christ told us that a little child should lead us, that truth issues from the mouths of babes, and that except we become as little children we could not enter into the Kingdom of Heaven, which is everywhere in the Universe that happiness reigns.

What Jesus especially referred to in these often misunderstood statements was the blissful unconsciousness of self, the teachableness, the enthusiasm and absence of malice which make healthy children the happy and lovable beings that they are. No man, however hardened by disease, self-seeking or vice can look upon the innocent sports of healthy childhood without a sigh of regret, an involuntary quickening of the heart's best impulses.

It is selfishness, self-consciousness and sensitive vanity, egotism and a morbid desire for sympathy, notice, etc., exciting, harmful emotions, leading to base actions and placing men in wrong attitudes towards life, that causes unhappiness. There are people whose presence we cannot enter without an intuitive and oppressive feeling that we must render tribute to their vanity to get along with them. In others natural egotism incites them to speak in censure or detraction of everything and everybody. Selfishness leads men to take advantage of others in the attempt to secure riches, personal ease and indulgences.

The sensitive, self-conscious man is embarrassed and hampered by a constant sense of

his deficiencies. Fear of criticism and failure paralyzes his energies. He wearies his friends with continual draughts on their sympathies. He magnifies and exaggerates the misfortunes of his condition until everybody dreads his company.

All of these people are unhappy because happiness lies in self-forgetfulness. To be happy one must cheerfully accept the conditions and circumstances of his lot, hope for the best, have faith in the final issue, and exert his powers intelligently to do the best he can for himself and fellows, leaving the consequences to take care of themselves.

The vain man is unhappy because he fritters away his time and energies chasing the will o' wisp, popular approbation, which cannot satisfy the soul's hunger for immortal principles. The egotistical man is not happy because he is wronging others, and conscience pricks. Selfishness hardens and vulgarizes. The selfish man's finer sensibilities atrophy. He ceases to grow morally and intellectually. Sources of pleasure dwindle. Abused appetites and functions refuse to serve purely animal ends. Strife between soul and body after much discord and friction terminates in disease and death.

The self-conscious man can steel himself by doing his best systematically, losing himself in enthusiasm for his work and love for those dependent on his labors. Those who crave sympathy or adulation should cultivate the sense of justice, for they are weakening and demoralizing their associates. Unhappiness attends attempts to satisfy these cravings because the keen intuitions of the soul are bruised and lacerated by every violation of right,



whether the intellect understands the cause or not. Happiness is the natural reward of right living. It is a sort of joyous peace or untroubled calm. It is stirred by passing moods, as the wind ripples the stream, but abides in the depths of the soul.

Happiness varies in degree and kind with the character and development of the man who harbors it, of course. In the shallow, it shows itself as simple good-nature. In those who have suffered, learned and grown strong, it is manifested in broad charity, a diffusive kindness and helpfulness, while there are a few who seem to radiate a pure exquisite sense of

happiness, as beings who walk always with God. These are the fragile vessels over whom we sigh with foreboding, feeling that we must all too soon surrender them to a less harsh and rigorous world.

Happy people attract us all as a load-stone does magnetic particles. We feel, intuitively, that happiness is the natural destiny of man, but most of us set out on the wrong road, make many mistakes and endure the inevitable penalties before we are willing to become as little children and enter into our natural inheritance of love.

REGARDING SUBSCRIPTIONS

There seems to be some little misunderstanding regarding the subscription rates to this magazine. Beginning with the January 1917, issue the rate is \$2.50 yearly. Single copies 25 cents each. Old issues are as follows: January 1916 to October 1916 inclusive, 50 cents per copy. November 1916 issue, \$1.00 each while they last. December 1916 issue 25 cents each at present.

To those who wish to have a complete set of the magazine for 1916 we offer the whole 12 numbers for \$5.00 if ordered at one time before April first. After that date the cost may be higher.

To those who wish to subscribe for 1917 and also have a complete set of 1916, we offer a combination subscription for the two years, 1916 and 1917, for \$6.50 providing such combination subscription is received before April first. When such subscriptions are received, the whole 12 issues for 1916 will be mailed at

once and the 1917 copies will be mailed monthly.

The price for copies of our back numbers is constantly increasing according to their scarcity. The demand for them is increasing daily and we must be sure that those who wish them really require them. When new Lodges are organized there is always a certain demand for the early issues with the "History of the Order" and we must retain some copies for that purpose.

Various changes have been suggested to lower the cost of the production of this magazine and we are reluctant to make them. The copies now cost just about the retail price and unless all our Brothers and Sisters work together to increase the subscription list we will not be able to produce as fine a magazine as this is growing to be. It is your magazine—please help it to grow healthy and strong.



Chinese Visits to America 499 A. D.



IF we follow down the official chronologies to 499 A. D. we will find an account of one Hwui Shan, who in that year returned to China with the statement that he had come from a country lying a great distance to the east. His story so excited the interest of the government that the imperial historiographer was commanded to enter it upon his official records. Although the Chinese and Japanese both are thoroughly familiar with the story of Hwui Shan's discovery, the celebrated Chinese scholar, Ma Twan-lin, searched the original records and made a copy of the imperial historiographer's original digest that it might be proved beyond doubt.

Hwui Shan was a Buddhist missionary priest. With five brother missionaries he left China, sailing north by the peninsula of Kamchatka, to the Aleutian islands, eastward to Alaska, and thence to Fusang, which is the name of the country he tells the most about. He describes the people he encounters on his voyage. The Aleutian islanders, he said, were a happy, joyous people, having the custom of tattooing their bodies, and they received the stranger with great hospitality. East of these islands was the country he called the "Great Han," whose inhabitants had no implements of war, nor carried on a war with anyone, but were content to live by hunting and fishing. This description of a people applies truly to the inhabitants of Alaska, the Eskimos, who are a peaceable people, never having been known to have had wars of any kind.

Fusang, literally "The Land of the Mulberry Tree," is described as being situated twice 10,000 li to the east of "Great Han." By a glance at the map it will be seen that an easterly course from that part of Alaska nearest the Aleutian islands would bring the navigator to British Columbia, but then the old Buddhist missionary may have been careless in regard to his sailing directions, or east for southeast may have been substituted in the record.

"Twice 10,000 li" is figured variously between 6,000 and 7,000 miles, and that distance in a southeasterly direction taken from Alaska along the Aleutian islands brings the traveller to Central Mexico. Now, Hwui Shan's account of Fusang and its people, where he appears to have tarried some time, applies to Mexico. His particular attention was called to the fact that the inhabitants of the country had no walled cities or towns, which would naturally be the observation of a Chinaman arriving in a thickly-populated country from one where everything is encompassed with a wall, as in China.

Hwui Shan describes the houses of Fusang as being constructed of adobes or sun-dried bricks, similar to those of the Pueblo Indians of the present day, and then he gives a faithful description of the Mexican agave, that most useful of all plants to the native Mexican. He said they made cordage and paper from its fiber and ate the tender sprouts of its young roots. He speaks of a milk which was probably the fermented juice of the maguey, the pulque of the present day, and calls the tuna, the fruit of the cactus, which we call a prickly pear, a red pear, which, if not plucked, remains on the tree throughout the season. The people had no iron, but used copper in a variety of ways, and gold was of no value. Speaking of the inhabitants, he said the children married at a very young age, which is true of the aboriginal tribes of Mexico.

The religion of Buddha was founded in Central India about the beginning of the Christian Era, and he commanded his followers to go forth and preach his doctrines in every part of the world. Thus with religion East Indian arts were carried into China and Buddhism was eventually accepted as a religion by the Chinese, who preserve in their records accounts of journeys made by various Buddhists in 385 A. D., 399, 518 and 629. These accounts are all written by the Buddhists themselves where the account of Hwui Shan is chronicled.

After the destruction of the dynasty of Tsin



in 420 China was divided into two empires, that of the north and that of the south. Li Yen Chen, a Chinese historian, who wrote a history of these two empires about the beginning of the seventh century, gives an account of Fusang, and describes how the land is reached by sailing along Kamchatka, the Aleutian islands and the coast of North America. By this route the navigator is out of sight of land but once, and then but for 200 miles.

We have it that when Hwui Shan returned to China he had left behind him his five companions to carry out the missionary work commanded by Buddha. What became of these is not known, but they may have been the means of instructing the natives of Fusang in building the cities found by the Spaniards a thousand years later, and in other arts as well.

The Mayas of Yucatan had attained a greater degree of civilization than the Aztecs, as the remains of their cities attest. The Spaniards, in their blind zeal for the Romish faith, destroyed everything that showed the civilization of this people. Whence came this civilization?

The Toltecs appear to be the first of the aboriginal races who had attained to any degree of civilization. They inhabited the valley of Anahuac (the valley of Mexico), built cities and temples and were a peaceable people. The Aztecs, a war-like tribe, came down from the north, desolated the cities of the Toltecs and drove them south into Central America and Yucatan, taking to themselves some of the Toltec arts and industries. So the civilization of the Toltecs became diffused. The remains of the Mayas in Yucatan are evidently Toltec, and what do we find?

In the National Museum at Madrid is preserved one of the books of the Mayas which escaped the general auto da fe of the Bishop Landa, who burned these books whenever found. Its paper resembles very much that of the Chinese, and consists of a long strip doubled in folds between two boards like their early books. The text consists of hieroglyphics and picture writing and does not resemble Chinese text.

In Mexico exist traditions of the visit of a people who taught them many things.

When we come to search the remains of the Toltecs, or whoever the builders of those cities were, now scattered in ruins throughout lower Mexico and Yucatan, we find in many places the counterpart of such Buddhist temples as are found in Java and many other Asiatic countries to which the Buddhist religion was carried. M. Desire Charnay, in his "Ancient Cities of the New World," gives a drawing from a photograph of the "Temple of the Sun" at Palenque, and opposite, a picture of a Japanese temple. One is almost a counterpart of the other. He also compares the stucco bas-reliefs on the ruined nunnery at Chichen Itza to Chinese carvings. If we examine a drawing of the restored palace at Palenque and compare it with the temple at Boro Budo, in Java, we will find that they resemble each other. Waldeck found the old temples of Yucatan analogous to those of the Buddhists at Ava, Pegu, Siam, and the Indian Archipelago, with the same niches in which the cross-legged god Buddha sits in Java. How are we going to explain these things to the contrary of the Chinese records?



Blooms in my Rose Garden

By Harriet M. Smith



THE light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of all eternity, who is in the midst of all things. * * * And the spirit and the body is the soul of man; and the resurrection from the dead is the redemption of the soul; * * * the elements are eternal; and spirit and element inseparably connected, receiveth a fullness of you; * * * through the redemption that is made for you, is brought to pass the resurrection of the dead." * * * "For all are under sin, except them which I have reserved unto myself, holy men that ye know not of." * * *

"The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings in their glory, in the midst of the power of God. * * * Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, He hath

seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound."

* * * Behold, I will liken these kingdoms unto a man having a field; and he sent forth his servants into the field—saying: Go, labor; in the first hour I will come unto you and ye shall behold the joy of my countenance; likewise unto the second and so on unto the twelfth; and the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, so on unto the twelfth.

Therefore unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time and in its season, even according to the decree which God hath made. * * * Believing in the power of Jesus Christ, or in my power which speaketh unto thee; for behold, it is I that speaketh; behold I am the light which shineth in darkness, and by my power I give these words unto thee."—Given 1829 to 1833.

OLDEST MEDICAL WORK EXTANT.

A large majority of the disciples of medicine believe that the works of Hippocrates, the "Father of Medicine," are the oldest of all medical treatises. This, however, is not the case, as the discovery of an ancient Egyptian papyrus by the late George Ebers almost classes old Hippocrates as a modern writer. This "Hermetic Book of Medicines of the Ancient Egyptians in Hieratic Writing" is regarded by many archæologists to be nearly seven thousand years old, and is supposed to

have been written during the reign of Bicheres, a king of the fourth dynasty, 4688 to 4666 B. C. According to the Arab from whom Ebers purchased it, this papyrus was discovered between the bones of a mummy in a tomb of the Theban Necropolis. The document is now carefully preserved in the library of the University of Leipsic, and all doubts of its genuineness have been set at rest by the confirmation of its antiquity by leading Egyptologists.



Editorial Expressions

The following Editorial appeared in the New York Times for February 25th, 1917:

WHAT'S HAPPENING?

"There seems to be no end to the unusual goings on in this country. Last week the New Jersey Legislative Commission advised the repeal of six of the "Seven Sisters" laws, which were to make the State happy by abolishing trusts. South Carolina repealed the laws which were to cheapen insurance, but which drove all insurance companies from the State. Texas passed a bill inviting back to the State the corporations which were convicted under the anti-trust laws. The Federal Department of Justice ceased its Grand Jury investigations of the high cost of living, because no proof of conspiracy had been found. Representative Lindbergh withdrew his remarks impeaching the Federal Reserve Board, because he had no evidence against it. A Congressional investigating committee reported that no official was blameworthy in connection with the famous peace "leak" which drowned its discoverer and patentee, Mr. Lawson. Representative Moore abandoned his attempt to procure investigation of his allegation that the newspapers are venal, having sold themselves to foreign Governments unnamed. Pennsylvania's commission of inquiry reported that there was no basis for the belief that there was any conspiracy to increase the price of anthracite improperly.

"Any of these things might have happened without any cause for special wonder, but not all of them. Have the people grown weary of the muckrakers, and are they seeking other scapegoats than the trusts? Or have the trusts brought forth fruits meet for repentance?"

Yes, the people have grown not only weary of the muckrakers, but of muckraking. Gradually it has dawned upon the mind—the consciousness—of the American people that destructive criticism and destructive thinking will not construct a new or better nation.

All the things which the New York Times considers strange are a direct result of different thinking. And there are evidences plentiful that the nation as a whole, like a majority of its individuals, is thinking vastly different thoughts than those which occupied its mind in the last decade.

These strange—or unusual—occurrences are typical of the turn many events will take in the future with no other explanation than that it seemed proper and consistent to make them.

The Cosmic Mind is working subtly throughout the whole fabric of the American nation. It manifests not only in the thoughts of the people, but in the actions and plans of the people.

More and more will one ask "what is the matter?" And more and more will an explanation come from a study of the workings of that mind, that consciousness, which pervades all space and is especially operative in America. It will bring this nation greater glory, greater power, greater love and greater respect as time passes on; for the cosmic mind knows no war, no strife, no evil, no sin—no neutrality.

* * *

PEACE

Amid the turmoil and unrest in the country at this time there are those who do not simply believe in peace, think peace and pray for peace; nor are these loving people ready to have peace at any cost even if they must fight for it. But they know peace and live peace. They may stand in the thickness of battle, in the very hell-fire of war and in the terrifying environment of suffering and agony and act peace, by rendering that service and doing those things which bring peace—not peace to the nation, not peace to the body, nor peace to business and trade—but peace to the soul. That is the peace which makes for real happiness, real advancement and real development; it is truly Peace Profound.



A Mystic's Advice

The following was written in the year 1784 by E. Sibley, eminent mystic and astrologer, as advice to those starting the great studies of mysticism and

MY Friend, whoever thou art, that shalt with so much ease receive the benefit of my laborious studies, and dost intend to proceed in acquiring this heavenly knowledge of the Stars, wherein the great and admirable works of the invisible and all-glorious God are so manifestly apparent, in the first place consider and adore thy omnipotent CREATOR, and be thankful unto him for thy existence. Be humble, and let no natural knowledge, how profound and transcendent soever it be, elate thy mind, or withdraw thee from thy duty to that divine Providence, by whose all-seeing order and appointment, all things heavenly and earthly have their constant and never-ceasing motion; but the more thy knowledge is enlarged by this comprehensive science, the more do thou magnify the power and wisdom of the Almighty God, and strive to preserve thyself in his favor; having in constant remembrance, that the more holy thou art, and the nearer thou approachest to God in thy religious duties, the purer judgment shalt thou always give. Beware of pride and self-conceit, yet never forget thy dignity. Reflect often on the primeval state of thy creation, that thou wast formed in the perfect image of God, and that no irrational creature durst offend Man, the Microcosm, but did faithfully serve and obey him, so long as he was master of his reason and passions, or until he suffered his own Free-Will to be governed by the unreasonable part. But alas! when the first father of us all gave up the reins to his disobedient affections, and deserted his reason and his God, then every creature and beast of the field became rebellious and disobedient to his command. Stand fast then, O Man! to thy integrity, and thy religion! consider thy own nobleness, and that all created things, both present and to come, were for thy sake created; nay, for thy sake, even God became man! Thou art that creature, who being conversant with Christ, livest and conversest above the heavens. How many privileges and advantages hath God bestowed on thee!

occultism. It is advice which we would pass on to those even in these days who wish to become illuminated and live the life of the Masters.

thou rangest above the heavens by contemplation; and conceivest the motion and magnitude of the Stars; thou talkest with angels; yea, with God himself; thou hast all creatures within thy dominion, and keepest the Devils in subjection. Thy capacity for acquiring knowledge, is unlimited by thy maker; and the blessedness of an enlightened mind will bring thee the consolations of joy and happiness—Do not then for shame deface thy nature, nor make thyself unworthy of these celestial gifts; do not deprive thyself of the power and glory God allotted thee, for the possession of a few imperfect, vain, and illusory pleasures.

When thou hast perfected the contemplation of thy God, and considered the extent of those faculties with which thou art endued, thou wilt be fit to receive the following instruction, and to know in thy practice how to conduct thyself—As thou wilt daily converse with the heavens, so instruct and form thy mind according to the image of divinity. Learn all the ornaments of virtue, and be sufficiently instructed therein. Be humane, courteous, familiar to all, and easy to access. Afflict not the unfortunate with the terrors of a severe fate; in such cases, inform them of their hard fortune with sympathetic concern; direct them to call upon God to divert the judgments impending over them; to summon up all their fortitude, and to endeavor to remove the threatened evil, by a manly exercise of that free-will, with which the all-merciful God hath endowed them. Be modest in conversation, and associate with the sober and learned. Covet not riches, but give freely to the poor, both money and judgment. Let no worldly consideration procure an erroneous judgment from thee, or such as may dishonor this sacred science. Love all thy fellow-creatures, and cherish those honest men who cordially embrace this Art. Be sparing in delivering judgment concerning thy King and country; or of the death of thy prince; for I know experimentally that Reges sujacet legibus stellarum. Rejoice in the number of thy friends; and avoid litigious suits and contro-



versies. In thy study, be totus in illis, that thou mayest be singulus in arte. Be not extravagant in the desire of learning every science; be not aliquid tantum in omnibus. Be faithful and complacent; betray no one's secrets, I charge thee; never divulge the trust either friend or enemy hath committed to thy

faith. Instruct all men to live well; and be a good example thyself. Avoid the fashion of the times, its luxuries, and lasciviousness; but love thy country, and be its friend. Be not dismayed, though evil spoken of; conscientia praestat mille testibus.

The Work of the Order



DURING the past month (February) we have seen an unusual growth in our Order. Aside from the number of Lodges instituted or organized, we have seen that gradual growth of the understanding and power of the Order which is not directly due to numbers. While the real power of the Order can be exerted only through many active members, the power they exercise comes through development and understanding.

In Brooklyn, N. Y., the Grand Lodge for the State of New York was organized on February 27th and our Respected Grand Secretary General Thor Kiimalehto will become the Grand Master for New York State. (More regarding this subject will be found on another page in this issue.)

Reports from all Lodges indicate that enthusiasm is increasing daily. As the various Lodges advance in the teachings and pass to the higher degrees, the members come to realize the wonderful teachings which the Order possesses.

On March 3rd our Emperor left New York for a trip to many Lodges. His visits were as follows: On Sunday evening, March 4th, he spoke at a public meeting in Pittsburgh and on Monday evening he addressed the 1st and 3rd Degrees of the Grand Lodge there. Then on Tuesday evening he addressed the members of Paragon Lodge No. 2, A. M. O. R. C., in Wilmerding, Pa. Wednesday evening, March 7th, he addressed a public meeting in Cleveland and the following evening he addressed the members of the Ohio Grand Lodge in that city. On Friday the Emperor addressed the large membership of the Illinois Grand Lodge in Chicago and remained there to speak at a very large public meeting on Sunday. By special invitation on behalf of the University of Wisconsin the Emperor spoke there on Monday

night, March 12th. He left Madison the following day and reached Harlan, Iowa, to address the Grand Lodge members there and he was to go to Omaha to speak on Friday evening the 16th at our Grand Lodge of Nebraska; but the snow storms prevented.

Upon the Emperor's return to New York in time to attend our New Year's festivities, he spoke very highly of the wonderful reception given to him in every city. By the public and the members of our Order he was received as a man with a message; and the reports of the local secretaries in every city indicate that the Emperor's message was appreciated and effective. Aside from the many banquets, receptions and courtesies extended to our Emperor, there was given to him every assurance of loyalty to the purposes of the Order and determination to make our principles paramount in the minds and hearts of the thinking people of America.

In all our Lodges in America the Rosaecrucian New Year was fittingly celebrated with sacred festivities and a symbolical feast. This night, March 21st, proved to be a very important occasion in America, for in many cities and states there were assembled hundreds of men and women in love and peace, attuned with the cosmic and sending into the æther vibrations of goodness, peace, happiness and health. The day will long be remembered and it marks not only the first of a series of many happy New Year celebrations throughout the country from coast to coast, but it is the beginning of a new year for our work—a year which will bring wonderful results to our work and ideals.

Those living in any state and wishing to know the address of the nearest Lodge Secretary, should send their inquiries to the Supreme Secretary General, 306 West 48th Street, New York.



Questions and Answers

THE MASTERS

R. F.—Is Master El Moria Ra and Moria El the same person?

No. El Moria Ra is a living human being who holds by election the position of Supreme Executive of the Ancient and Mystical Order Rosae Crucis. He was elected to this position because of ability, knowledge and wonderful love. Nothing supernatural is claimed for him, of him, or by him, and his headquarters are in Memphis, Egypt. El Moria, so far as we are able to learn, is a more or less mythical master reputed to be many hundreds of years old by virtue of a secret which enables him to live continuously in this material expression. He is also reputed to live in Thibet and was first made known to the public through the Theosophical Society. Rosaecrucianism teaches that transition is imperative at certain times in the cycles of life and that continuous life in one body, though that body may change its nature occasionally, is impossible. Therefore we cannot accept the biography or claims made for Moria El as much as we would like to. The similarity in names is not a coincidence nor significant. There is an explanation which is sufficient but unimportant.

CREMATION

G.—I understand that Rosaecrucians believe in cremation under certain conditions and I also understand that the ancient Egyptians so prepared the bodies of the dead that they were preserved for all time. Can you explain this inconsistency?

Rosaecrucians in some cases believe in cremation, it being purely a matter of individual opinion or desire. The conditions of which you speak are, simply, that if a body of a Rosaecrucian is cremated, the ashes must be deposited in the soil and allowed to mix with the soil within seven days after transition. This is to fulfill the Rosaecrucian law based upon a natural law and a divine law, that "dust to dust must return." The ancient Egyptians did preserve the bodies, but if you infer from that, that the strict adherents to our Order preserve bodies, you are mistaken; for the members of

our Order who lived the life and teachings were generally cremated and evidence of this is abundant in Egypt even at the present time. You must not mistake all Egyptians as being Rosaecrucians—far from it; and you must not mistake all so-called Rosaecrucians of to-day as being adherents to our Order and living the life and teachings of our Order.

OUR FRIENDS

H. A.—Is Masonry friendly to your Order and is your work antagonistic to Masonry?

We believe that this matter has been answered many times in our magazine and in such public statements as have been made by the various lodges of our Order. We hold that Masonry and Masons generally are our friends, and we have never found any occasion warranting us to doubt such friendship. Fully 50 per cent. of our male members are Masons and most of them are of the higher degrees and they are as enthusiastic about our work as we who are not Masons. Certainly there is nothing in our work or teachings antagonistic to Masonry or to any Society, Organization, Religion or Science. For further information on this point, see the article in this issue regarding "An Inquiry into the Rosae Crucis Order."

ABOUT THE WAR

X.—What have your Mystics and Prophets to say about the war in Europe?

Our Prophets are conservative and generally silent. It is not our business or their business to make public predictions of any kind. However since the Masters of our Order abroad and especially those in Egypt, did predict in official documents the coming of the war in Europe many years before it occurred, and prepared for it eighteen months before the first "scrap of paper" was signed, it may be permissible to say what our official documents proclaim as to the outcome of the war. In general, it is that war will end this year, that peace terms will be started early in 1917 and that America will have no war, even if war is declared by this country against any other country now at war in Europe. That there will be tense moments, declarations and diplomatic moves is quite evi-



dent, but all of this will tend to establish permanent peace, rather than war. We have in the Emperor's office a map sent from abroad in connection with an official document which indicates the readjustment of political conditions when peace terms are negotiated. We consider this map prophetic and reliable. In our November issue we editorially spoke of peace terms being offered in December or January and all our prophecies in this regard and in regard to this European situation have been fulfilled. Let us therefore, think of, inquire about, and dream of Peace Profound rather than War.

IMPOSSIBLE

K. F.—Does Rosaecrucianism claim to know all that is to be known and to have a perfect knowledge of everything?

Positively no. There is more to be known than is known and what we know is but a very small fraction of what we expect to know. By "WE" is meant not the present generation but the future generations, men and women of the future. At present we realize in our Order as we progress during the various degrees and acquire certain knowledge not obtainable outside our Order that, after all, we really know little and constantly discover that there are fields and regions not yet explored by the human mind. It is impossible for a Rosaecrucian to believe that he can know all that is to be known of the knowledge contained in the universe, or that the Order possesses all the secrets, laws and principles embraced in the working of God's laws. No one would be a

Rosaecrucian who believed that; for in all humility we acknowledge our profound ignorance and recognize the fact that we are children in the very kindergarten of nature.

OLD TOULOUSE

Philip.—I find that in some of the higher Masonic degrees there is a Ritualistic office or officer connected with the city of Toulouse. I also see that in your Order you have much to say about Toulouse. Was Toulouse at some time the center of Mysticism or Masonry?

There is an officer in some of the degrees of Masonry whose title refers to Toulouse, but we cannot speak further of this matter. Our Order in this country owes a debt of gratitude to Toulouse because in that city there has been a center of our work for many years from which great help has come to us. However, Toulouse is not considered as a world center of Mysticism and it is because of other things that Toulouse is so dear to the hearts of Mystics. It is one of the oldest cities in France and was known to the Romans as Tolosa. It was the center of the birth of advanced civilization in France, the city whose Lords and Counts had much to do with Protestantism and with the advancement of art, science and literature. At some future time the editors will publish in this magazine an article bearing on many of the interesting points of the history of Toulouse which had to do with things we are interested in, and you and Masons and occult students generally will learn why old Toulouse is a city to be loved and held in fond remembrance.

CORN BREAD

Corn bread contains more nutriment than wheat bread, and is a better diet for persons suffering from liver and kidney disease. It is likewise more stimulating to the bowel, and aids in controlling the constipation so common in these diseases. While the addition of sugar makes it more palatable, it does not agree so well with the digestive organs, as a rule, the sugar causing fermentation. It is cheaper than wheat bread, is readily prepared, and requires little knowledge or experience to cook it. Except in the South, the use of corn bread in the form of dodgers and hoe-cake is almost unknown. In ante-bellum days, corn bread was

the staff of life with the Southern darkies, and their well nourished bodies, white and regular teeth and general freedom from disorders of nutrition spoke with silent eloquence of its nourishing qualities. Good pastry cooks are rare, and badly cooked wheat bread is a prolific source of indigestion. Corn bread is not open to the faults so common with wheat bread. It is not soggy, heavy or tough and prone to fermentation. Nor does it require such quantities to satisfy the appetite. Those who suffer from acid indigestion, sour eructations, flatulence, etc., will be helped by substituting corn for wheat bread.



Book Review

FUNDAMENTAL QUESTIONS, by Henry Churchill King. The MacMillan Company, 66 Fifth Avenue, New York. Price \$1.50. President King presents here a masterpiece on fundamental questions, treated from the modern dogmatic standpoint. The author has taken up such subjects as: Suffering and Sin, Prayer, Life's Fundamental Decision, Christian Unity, and Christianity as a World Religion. We take the liberty to quote:

"The truth is that we have been very slow in coming to recognize in religion—what has been long recognized in philosophy and social theory.—what a true unity is; that unity should be indeed organic, though in a different sense from that often meant; and that true organic unity presupposes differences, not uniformity. Uniformity gives only a sandheap of identical atoms, but no true unity. Paul's epoch-making figure of the body of Christ with many different members and many different offices must not be allowed to slip from our minds. We cannot get this higher unity of an organic body without different members and different functions. These very differences are necessary if the parts of the body are to be members one of another, and are to be bound together into the more significant unity of the whole organic body. Paul's figure of the organism, thus, that became so influential later in philosophic, ethical and social thinking, thinks of a true unity, but nowhere of uniformity."

The author faces squarely the paramount question of the churches—Unity. We are moving in leaps and bounds toward this ideal and it is pleasing to see that both press and pulpit recognize this fact and try to meet the demand.

STEPS IN HUMAN PROGRESS, by Christian D. Larson, published by Edward J. Clode, New York. Price \$1.00 net.

Among the New Thought writes Christian

D. Larson is the most logical and constructive it has been our pleasure to read. In this volume Mr. Larson holds out a helping hand to those who desire to achieve the very best in life. He gives an exposition of the means whereby humanity is climbing to higher things—the Self, the Truth, the Spirit.

Although we personally, and as Rosae-crucians, demand more than abstract theories, we must admit that this book is helpful, because it calls into play and activity latent forces for good. It is a pleasure to recommend this book, because of its simple and direct style.

"HOW I KNOW THAT THE DEAD ARE ALIVE," by Fannie Ruthven Paget, published by the Plenty Publishing Co., 33d and Western Ave., Washington, D. C. Price \$1.60 postpaid.

This book contains a series of psychic experiences of unusual interest. It is in nature very much like Patience Worth, although it goes further into the psychic demonstrations. It seems to us that the title of the book should have been: "Why I believe in Spirit return," because the book is solely devoted to an exposition of spiritualistic phenomena. As a whole this book will be found interesting by those who are anxious and eager to accept a belief in the supernatural and do not care to go further into the causes underlying psychic phenomena.

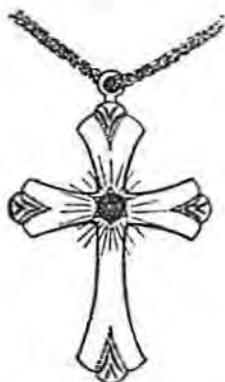
"THE DIVINE ART OF LIVING," by Kathleen M. H. Besly. Published by Rand McNally & Co., Chicago, Ill.

A small little book of 98 pages but full of helpful thoughts and practical advice. The key note of the book is that right thinking is a necessity in order to produce right living. It is pleasingly written in an easy and simple style, and breathes an atmosphere of human sympathy.





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ASTROLOGICAL HOROSCOPES

IMPORTANT NOTICE

The Publishers wish to emphasize the points made clear in our last month's notice about Astrological Horoscopes. These so-called "readings" do not make predictions of any kind and have naught to do with "fortune telling." The maps and readings are made exclusively for our members as a personal help in the study and interpretation of the ancient Egyptian Science of Astrology. (See page 31 of the December, 1916, issue.)

