

The
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Crucis



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The American Rosae Crucis

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Notice To Our Readers

It is useless to comment further on the lateness of our issues. Try as we will, we cannot rush the issuing of our publication without injustice to the quality and diversity of matter we wish to produce.

This February issue will be in the mails before May first, although many may not receive it until May.

The March issue is under way and will follow in the mails about May 10th to 15th. It may be possible to put the April issue in the mails before June first; if so, we can expect to have the July issue on time by gaining a little each month.

If you do not receive your copies when others receive them, please inform the Publisher at once.

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April 10, 1917, Ex-Cathedra



Why We Have A Secret Order

An Explanation of Rosaecrucianism

The question is often asked: "Why is it necessary to have a secret order to promulgate the wonderful teachings which you have?" To this question there are many answers and some of these are noted here.

Primarily the idea of a secret order is to unite the students in one body for definite work and study with such obligations as make for unity of thought and purpose.

There is no other school or institute anywhere in the world dealing with diversified subjects and starting with the very elements of an education which holds its students so closely to the work and maintains such determination of purpose on the part of the student body, as a properly organized secret society. This very point is utilized, this very law is appropriated by organizations or groups of evil workers also because of the efficiency it produces. When used for good it means wonderful good; when used for evil it means formidable power.

Furthermore the teachings which our Order promulgate are not for every one. This is true, not because we so decreed it, but because many are not ready to receive them and understand them. There are many powers and forces in nature which can be used for wonderful good, which all of us admit would be dangerous in the hands of the incompetent, insincere or evil minded. But if we are mistaken in this opinion, based upon experience of a thousand or more years, then the mistake can be remedied by those who believe otherwise. For, a widespread demand for our teachings, a demand by every human being for such knowledge, if ever manifested sincerely, accompanied with unselfishness, will bring a quick response on our part and our work will be open to all. But time has shown and continues to show, that out of every hundred men and women we meet casually there are only fifteen or twenty who are willing to devote one hour or one day a week to deep and careful study of the laws and principles involved in our work.

That the average human being is ready to

have someone tell him any great secret of life, perform some miracle, or make some cure or otherwise apply the teachings of our Order, is granted. But such willingness to be shown or given some interesting fact or law does not constitute a sincere desire to study, master and unselfishly apply the laws and forces of nature for the good of humanity. And that is why we have an Order, a systematized schooling, a secret organization and a method of selecting who shall and who shall not receive the teachings.

However, what is said above does not mean that because but few are willing to study and master the laws, all should not benefit by the knowledge which our Order possesses. In fact the very purpose of our Order is not to gratify the personal desires of the members for knowledge, but to teach and help them to work in the interests of humanity. While only a few may know the laws, every man, woman and child, yea even the dumb animals, should receive the benefits of that knowledge.

Every Rosaecrucian promises, in exchange for the knowledge which he or she receives, to do at least one great act for humanity or for some man or woman before passing out of this life. Our work is, therefore, altruistic, humanitarian and utilitarian. The secrecy in our Order applies only to the study and teaching of the laws; the practise of them is to be done in the open, for all, without regard to race, color or creed.

For many hundreds of years the Order has grown with this principle, and it is to-day the most powerful, silent, secret, unpretentious and unselfish agent for good known to man.

To heal the sick without demand for remuneration; to advise and direct those groping in the dark by honest and unbiased advice; to remedy and transmute the evil forces into agencies for good,—these are the avowed purposes of our Order.

Are YOU ready for Rosaecrucianism? In your own answer will you find the reason for the secrecy and the exclusiveness of our Order.



February, 1917

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Patriotic Loyalty of Our Order

Extracts from the Great Initiates Oath of the A. M. O. R. C. in the United States



" . . . with the Will of God we shall, as Rosaecrucians and Brothers and Sisters of the Order in America, uphold all the laws of the Government of the United States; that we shall never be guilty of treason; that we shall honor and respect the Flag of the United States; that we shall be good and useful citizens . . . for the upbuilding of a better and more glorious nation of up-right, Godly, loving people." . . .

(This Oath has been taken by every member upon entrance into the Order, and the Order is justly proud, as it always has been, of its loyalty to the country in which it operates. To true Rosaecrucians loyalty to the Country is second to loyalty to God and God's purposes.)



My Impression of the Order

By Hon. Andrew Dickson Barlow, Former American Consul General to Mexico



MAN'S extremity is God's opportunity." So familiar, so frequently used and yet—know YOU the meaning?

'Twas thus, in the year 1889, in a Western city, I caught a glimpse of the "Light," which shineth always, for you and for me, everywhere.

Dense was the darkness but dependable has the "Ray" since proven to have been, in whose care I placed at that time, my very life.

"If any man have ears to hear, let him hear." (Mark 4:23.) Now!

To life, there is something more than appears on the fashion plates, animate or inanimate, even here in New York; and that something I, too, wished to KNOW; for having inhaled deep the sweet perfume, the flower was my soul's desire.

"Seek and ye shall find." (Mat. 7:7.)

Long and troublous has been the way and oft have I faltered, for many and alluring were the temptations.

"Lo here, lo there" did the voice of darkness cry unto me. Like the "barkers" of the show, it was, come hither and join our latest brand of "up-to-the-minute" or "Latest thought" ism, we "guarantee" satisfaction. Alas! too often did I stop to listen; sentimental pap for Truth, multifarious (and his numerous family) beliefs, "lofty" ideas and theories substituted for Knowledge, and forms innumerable of selfishness and self-aggrandizement for Love.

Onward, onward went the pilgrim, feeling perhaps as did Cardinal Newman when he wrote "Lead Kindly Light" on his return from England.

"Fear of the Lord is the beginning of Knowledge (Prov. 1:7) and "Blessed are they who do hunger and thirst after righteousness, for they shall be filled" (Mat. 5:6). Listen to that promise for you, NOW! In questioning doubt to the American Branch of the Ancient and

Mystical Order of the Rosae Crucis was I led. Overcome with uncertainty, many were my interrogatories, but as little by little the replies stood the test, the clouds faded and I received by word and demonstration positive proof of the power, wisdom, goodness and divinity of the AMORC for which I had so earnestly sought for many years, and I learned that since the year 1500 B. C. the order has been an educational one,—but, dear reader, whence cometh Knowledge?

After due and proper formalities, I was indeed happy to learn that my application for admission into the Order had been accepted and I was told to present myself prepared to take my first initiation.

That night I shall ever remember—educational indeed! The "New Wine" was not poured into "Old Bottles." (Mat. 9:17.)

Forms and ceremonies? Yes, of rare beauty but far, far more; the substance of a deep and everlasting reality. The shell was not devoid of meat. Do you understand?

Step by step I traveled on safe ground, free from the quicksands, which we of the world, all so well know. There was no speculation, nothing taken for granted. All stood the test, or will before it is finished; and there it was I found satisfaction. Souls, with discerning minds there gathered, 'twas not the herding of cattle for the "brand." Free from frivolity are our deepest and most lasting joys.

The flower laden atmosphere of the Temple vibrated by the sweetest music. Complete was the Circle and in perfect accord I participated in a soul-inspiring Initiation accompanied by thirty other neophytes. With confidence complete in our dependable guide, to higher realms were we taken.

"Depending on the strength of self,
I sought for peace in vain,
And found it not 'till hopefully,
I turned to Him again."

—Hannerty.



The Mystical Life of Jesus

An Outline History of the Birth, Life, Initiation and Transition of the Master
Revealing Hitherto Unpublished Facts Extracted From Secret Rosaecrucian Records

By H. Spencer Lewis, F. R. C.

INTRODUCTION

It was not a simple task I set for myself when I finally determined to gather together from a great mass of records such facts as would cast new light on the life of the man Jesus. Even after the first casual reading of some of the papers, records and notations bearing upon the life of Jesus found among the most ancient of our documents, I was impressed with the greater problem of approaching such a history with the proper spirit.

Nothing antagonistic to any religious doctrine or belief should enter an unbiased history of so great a man,—one whose every act, thought and intent have been used as a basis for some form of religious, philosophical or humanitarian practise. That there would be statements made contradicting the many well-established beliefs in regard to Jesus seemed unavoidable; that other statements would be made which would give a different interpretation to Biblical statements also seemed inevitable. But a frank, honest and reasonable presentation of these illuminating statements would be most welcome to the greater number of students of the life of Jesus, and this alone warrants the publication of this history.

To those who find in these pages that which displeases or disappoints, I can say only this: If to you the ideal of Jesus is in any way shattered, marred or transformed by this exposition of the real man, you must decide which shall be your Jesus,—the ideal of your heart and soul, or the great, good Master of flesh and Spirit.

From a Rosaecrucian point of view the Jesus of our records is no less noble, inspired, divine, good, loving and ideal than the Jesus of St. Paul, St. Mark and St. John; but our Jesus

is a brother, a friend, an Initiate, a man, a leader and a teacher whom we still look upon as the highest ideal of Rosaecrucian development in man, possible of imitation and probable of return.—The Author.

CHAPTER ONE

The Parenthood of Jesus.

Jesus was born of Gentile parents through whose veins flowed Aryan blood and in whose hearts and minds had been implanted the Jewish religion.

This is the simple, straightforward, definite statement found throughout our Rosaecrucian records.

There is ample proof, too, of the correctness of this statement aside from the many references in our own archives. In the Bible, the Talmud and in many reliable records having naught to do with our work, we find statements which can mean nothing else than a verification of the above positive statement; but these same statements have been either lightly or incorrectly appreciated and interpreted.

The parents of Jesus lived in Galilee. There is no possible dispute on this point; and they were Galileans, beyond any doubt. So our first consideration should be of Galilee and the Galileans.

In the 15th verse of the fourth chapter of St. Matthew we read a very significant statement which will warrant a careful investigation. We read: "Galilee of the Gentiles."

To the Bible student this remark should open a great field of thought and research. More than likely thousands of Bible students have read this statement and passed it by without due consideration. In fact, I find that much written in this history of Jesus would be known

The Author is indebted for some of the foreign translations and Jewish comments used throughout this History, to Prof. H. Gratz of the University of Breslau, Rabbi Sigmund Frey, Paul Haupt, Edward Day and A. Kampmeier.



and understood from a proper and careful study of the incidental statements made in the Synodic Gospels.

Jesus himself was called The Galilean.

In the First Book of the Maccabees, the fourteenth to the twenty-third verse, we read that messengers from Galilee with torn clothing and in great anguish came to Judas Maccabaeus and reported that "they of Ptolemais and of Tyrus and Sidon and all Galilee of the Gentiles are assembled against us to consume us." And Judas told Simon, his brother, to choose certain men to go to Galilee and rescue the Jews who were in Galilee, that they might not be persecuted by the Gentiles. Simon took 3,000 men into Galilee where he fought many battles with the "heathens" and those Jews living in Galilee (or in Arbatta, as it states) and their wives and children were brought safely into Judea.

In this story we find much illumination, though some few side-lights from our Rosae-crucian records of that period will help to explain the full import of this epoch making event.

This transfer of the Jews living in Galilee was made in 164 B. C. At about the same time Judas Maccabaeus rescued his brothers who lived among the "heathens" in the north of the country (and East of the Jordan) and brought them all to Jerusalem.

According to this account, and many others, there were Jews in Galilee after the year 164 B. C. Thereafter Galilee continued as a nation of Gentiles or "heathens" (with an interesting history, well worth deep study) until the year 103 B. C. when Aristobulus, grandson of Simon, and first King of the Jews, forced all living in Galilee to adopt circumcision and the Mosaic Law. Since then the Galileans were Jews by religion but not Jews by race.

Now, these Judaized Galileans were called Itureans (see Luke III, I) and the word meant Assyrians. This fact presents such an interesting story that it must not be passed by; furthermore it reveals the true parenthood of Jesus.

In the Second Book of Kings, Chapter XV and verse 29, we find an outline of the story which is well authenticated in our records and others. It tells how in the days of Pekah, King of Israel there came Tiglath-pileser, King of

Assyria who took Ijon, Janoah and Kedesh and others and Galilee, all the land of Nephthali and carried them captive to Assyria.

Now, Tiglath-pileser IV was the founder of the Assyrian empire. His deportation of the Galileans to Assyria occurred in 738 B. C. The descendants of these deported Galileans were therefore called Itureans.

In the cuneiform inscriptions of Tiglath-pileser there is reference to this conquest of Galilee, but it has been misunderstood, as have many other statements in the Bible relating to Galilee, because few knew that Galilee is referred to as the LAND OF HAMATH.

The same name, Hamath, is used in the Old Testament, but it seems that modern students of the ancient writings did not recognize in this word Hamath the name of the ancient capital of Galilee. However, let it be known now that Hamath is the famous hot springs half an hour south of Tiberias on the Western shore of the Sea of Galilee.

Often in the Old Testament one may read of the "entrance to Hamath" and it always refers to the part of the northern boundary of Palestine. It is the WADY ALHAMMANS near Magdala, three miles northwest of Tiberias, where Mary Magdalene was born. In Numbers XXXIV, verse 7, we read that the northern boundary of Palestine ran from Mount Carmel on the Mediterranean to Mount Hor or Mount Tabor, five miles east of Nazareth; and from Mount Tabor to the entrance to Hamath, and so on.

Other Biblical references to Hamath are as follows: The King of Hamath, who sent his son to salute David, was a Galilean; Solomon's storehouses or granaries which he built in Hamath, were situated near the Sea of Galilee. The territory of Hamath which Jeroboam II recovered for Israel about 750 B. C. was the region west of the Sea of Galilee.

The true spelling of the name is Hammoth or Hammath, the Assyrian form being Hammati, which means Hot Springs. In the XIX Chapter of Hoshua, verse 35 we read: "The fenced cities are Ziddin, Zer, and Hammath, Rakkath and Chinnereth." This should read: Ziddin, Zer and HAMMOTH RAKKATH CHINNOROTH. Then it would mean the cities of Ziddin, Zer and "Hot Springs on the Shore of The Great Harp." The first "and"



in the paragraph indicates that only three cities were being mentioned, and there are no cities known as Rakkath or Chinnereth. Furthermore the Sea of Galilee was shaped like a great triangular harp.

I believe I have said enough to show that Hamath or Hammoth was in Galilee, though a page or two more could be written as further evidence.

That a great many Assyrians were sent to Hamath as colonists can be shown by many historical records, and likewise that these Assyrians were Aryans. Sargon II tells how he deported the Median Chief Feioces with kinsmen to Hamath.

Our records show, too, that at the time of the birth of Jesus the Galileans spoke a language which was not Hebrew. In several places in the Bible we find that Jesus spoke utterances which were Aramaic and not Hebrew. In fact a reading of Mark V., 41; VII, 34; XIV, 36 and XV, 34 will show this conclusively.

The Jews looked down on the Galileans for various reasons and they were ostracized in many ways. The Galilean dialect and language was a constant source of jest for the Jews. In Matthew XXVI, verse 73, we read that some said to Peter (who was from Galilee, as we know) "Surely thou also art one of them; thy speech bewrayeth thee." The Jews recognized the Galileans by the fact that these GENTILES could not distinguish the various Semitic gutturals.

From all this we may find much proof of the Rosaecrucian statement that Jesus was born of parents who lived in Galilee and who, with Aryan blood in their veins and a foreign tongue, adopted the Jewish religion by force of circumstances.

The genealogy of Jesus which is so exhaustively presented in the Bible is an attempt—and nothing more—on the part of his admirers to make him a descendant of David.

Our Rosaecrucian records, however, state in connection with his entrance into our Order in Egypt (fully dealt with later) that Jesus was a descendant of Zoroaster.

CHAPTER 2

The Anticipation of Jesus.

To appreciate thoroughly the advent of Jesus one must have a mental picture of the time, conditions and expectations preceding the birth of Jesus.

Just as at the present time, while part of the world is in the throes of war, hatred, anguish and greed, and another part is living in daily expectation of a wonderful manifestation of peace and brotherly love, so in those days the influences of the Cosmic Mind pervaded the consciousness of the people and manifested itself in all the plans, actions, thoughts, hopes and desires of the people.

At the dawn of history and for thousands of years the earth was a world of myth and miracle.

Geographically the earth was a great flat expanse of unknown bounds. There seemed to be but a mysterious universe above and about it, while all land seemed to be encircled by water with an unknown depth.

In the blue dome above were the stars and sun and moon, suspended there and moving in their courses by virtue of some strange power directed by an equally strange intelligence.

Above and beyond all things visible there might be invisible realms and in these realms, if not, indeed, in the visible realms, the unbridled, uneducated and illogical imagination of the populace placed supernatural beings with supernatural powers.

The science of things was unknown to the people generally. How the world began and where its inhabitants came from was hardly speculated, and certainly unknown. The operation of nature's forces and laws was not understood or even analyzed.

Imagination and fancy were rife. As with the child mind, so with these minds. That marvelous things occurred and occurred with regularity and dependency, was appreciated, but each manifestation, each impression, each expression of nature offered only another opportunity for dreams of incredible myths.

Wise men who could devise weird and mystical explanations or expound superstitions as truths, were hailed as sages whose words were divine, not to be disputed without sacrilege.



These were the conditions at the very dawn of civilization, when in the valleys of the Nile and the Euphrates certain minds were illumined and discerned many simple truths. They began to think, to reason, to analyze and to study the traditions which had been handed down from prehistoric nations. They compared the old beliefs of the Atlanteans with the beliefs of their own peoples. They examined the carefully recorded and classified practises of the ancients with the subconscious actions of the present minds. And in such study they found evidences of the working of the Cosmic Mind which gives true understanding to all peoples at all times.

They found in their own circles of philosophers those who seemed to perceive Divinely or Cosmically. These illumined minds seemed to be attuned in some strange way so that knowledge came as if by inspiration.

Thus there came to be among the discerning a few who were looked upon as natural interpreters and teachers of nature's laws. To these few the others turned in reverence, if not fear, for an explanation, an understanding and a protection.

These sages, mystics, seers, could offer no other explanation of their understanding than that given by the astounded multitude. They were "chosen," born for the high and glorious work of directing, teaching and leading the misguided.

Gradually the myths dissolved and reason and logic supplanted imagination. In the place of childish fancies, limited coincidences and vague intelligences there came recognition of special divinities and unseen powers.

The great, natural, inspired teachers banded together for the promotion of their studies and practises. They had come to learn, undoubtedly from experience, that through silent meditation amid quiet surroundings and suggestive environment, a greater influx of knowledge came as understanding by attunement. Attunement to what and how, they may have learned only very gradually. But the act or necessity of meditation is one of the first conscious practices they recorded as a law.

The result of this known law was the building of temples, grottoes or other places where

these men—and women—could meet in silence and reverence.

It is a natural thing for the mind of man to reverence that which seems supernatural or above the natural. Certainly their experiences in being able to comprehend the mysterious, taught or impressed them reverentially.

The history of these early temples, as recorded in our own Rosaecrucian documents (and reflected in some of our ceremonies in our Lodges to-day) indicates that the mystics appreciated the effects, the dominating influences, of environment. Therefore considerable attention was given to the plan, architecture and decorations of these early Temples.

That it was necessary to meet in secrecy as well as silence must have come as a result of studied diplomacy.

These sages or mystics were dispelling not only ignorance, but the sacred superstitions of the people. Slowly, through a century of years, the beliefs and fancies of the uneducated minds were giving way to less understandable but more arbitrary and autocratic interpretations. The deities of imagination were being supplanted by gods of reason; and these could not be summarily dismissed or altered in power and influence to suit the contingencies of individual vicissitudes.

Such destructive and constructive work was sure to antagonize as many, if not more, minds than were pleased and benefited; and as in the world to-day, evil is more drastic, more spontaneous and more intense than good. Therefore it behooved these sages and mystics to meet in secrecy in their sacred temples, and there, in meditation and discussion, receive and propound the knowledge which came from the Cosmic Mind.

To these temples in Egypt came men from many lands to study and acquire; and as they marvelled at the wisdom of the sages they, too, came to realize that some men were born Divinely attuned or inspired to receive the understanding of all mysteries.

Gradually there was established a firm belief—which assumed the nature of a doctrine—that in every century or every cycle, great men were born to become teachers and leaders.

It is not impossible to trace the slow development of this idea into the doctrine held by



the sages for a hundred or more years prior to the birth of Jesus.

In fact, our Rosaecrucian records for 600 years prior to the birth of Jesus, show that, in accordance with a well established periodicity, there was born to each nation of peoples One who should be born nameless but become great of name. It was the exactness of the periodicity—the periodical recurrence of the birth of such an avatar—that led to the discovery of the law of re-incarnation. This phase of the subject is too vast, however, to be treated at this time.

Then came the great light to Egypt when Amenhotep IV (the great Master of the Rosae-crucian Order) promulgated for the first time the doctrine of one great God who was supreme and from which Divine Intelligence came all laws, all powers and all that was.

Believing that the time had come—then 1358 B. C.—to spread such an important revelation to the minds of all men, he undertook a revolution of the religion of Egypt, Syria and Persia. It was fraught with dire consequences and great potential good; but the populace would have none of it; and, as the greatest of all Egyptian historians, Breasted, has said, the great light came, illuminated the darkness for a while, and passed away,—the first doctrine of montheism ever given to the world.

But the thought of Amenhotep spread. The light had not shone in vain. The sages and mystics of the Temples still taught the truths of Amenhotep and these reached and fired the hearts of the people of Israel.

So there came into Israel an intellectual force, an ethical sense and a religious spirit which brought many changes. Their god became the great "Yahveh." To the simple minds their god was a mythical deity to whom they attributed powers and abilities which their wisest men could not understand. Through their forms of worship their god gradually became one who was to be feared and loved, respected and dreaded, approachable and unapproachable, just and unjust, jealous, revengeful, mysterious and mystical.

Judaism inherited much mysticism from the Egyptian teachings through the teachers who came back from Egypt, and even the Persian teachings made modifications from time to

time. In this wise arose the beliefs in a dual power in the universe,—good and evil, material and immaterial, physical and spiritual; and to each they attributed a domain,—heaven for the good and the spiritual, hades for the evil and the material.

In this doctrine was found an explanation of the contests of life. Egyptian and Persian mysticism and philosophy helped them to conceive that the good and evil forces of the universe were ever contesting for control of man, and that man in every action expressed this contest. The evil that men did was the temporary victory of the evil forces in man; the good he did was likewise a temporary victory for the good forces. Disease and disaster—even the calamities in nature—were other expressions of this contest between the two worlds or the two realms.

Then came the belief in the final victory of good over evil. Goodness by its virtue must eventually prevail and the kingdom of God, of "Yahveh," must be victorious. As a supplement to this thought came another, which was, after all, the dominating thought of Israel at the time Jesus was born. It was that God, or the great Messiah, would visit Israel and redeem the land and its people from the temporary victories of evil. He would come to save, to reign, and take into His kingdom all Israel. He would destroy not only all evil, but all nations not subjugating to Israel's redemption. The house of David was to become the greatest nation on earth, and a new Jerusalem, the glorified Zion, would be established.

This was the doctrine, the belief, the hope and the prayers in Israel; and back of this, in the minds of the wise men who had contacted the mysticism and teachings of Egypt was the firm, though silent, belief that a great leader, a true avatar, was to come as a representative of the Cosmic Forces as others had come before in Egypt and Assyria.

Thus, at the very hour preceding the birth of Jesus, we find the land of Israel expecting both a Messiah, and, with a few, an avatar; while Egypt confidentially expected another of the periodical avatars, a re-incarnated Master. Truly there was a perfect, mystical setting for so important an event. It required but the right flame, timely applied, properly an-



brings us at once to the question: Why was it applied to Jesus?

Going back to the Septuagint, we find that, instead of the word Christos being a Greek word, it comes, like nearly all the names of Greek deities, from the Egyptians.

To the Egyptians the word, as I will show, had a very specific meaning; and it was properly applied to the man Jesus for specific reasons.

To Egypt can we turn for many names appearing in the Bible. And, in this regard a few citations will prove interesting to Rosae-crucians and Masons.

There was old Hermes whose name has been corrupted or translated into Hiram of Tyre who built the temple without noise of axe or hammer. The Latin form of the name is Mercury; the Greek form is Hermes; and the Egyptian form was Tachut. In Hebrew Tachut (called "Thoth" occasionally in Greek) means "under" and "beneath." "Thoth" is lord of Maa (Egyptian Maa or Maat) meaning "truth," and Maa kHeru meaning "true words," from which came the Greek form "Mercury or Mercury. The Egyptian verb Ta or Da, "to give," is the The-os of the Greek and the De-us of the Latin. The Latin word Natura, (English, Nature) is likewise derived from the Egyptian word Neter, meaning "God" or "divine." Jupiter is also derived from the Egyptian E-Gypt-Ur, meaning "Great Egypt," a name applied to the Nile.

Now, at the time the Septuagint was prepared the whole of Egypt was concerned with a discussion of "Logos." The word, its meaning and portent was the cause of speculation in all the schools and Temples around the Mediterranean. This was at the time that, as stated in the preceding chapter, the Mystics and Sages were anticipating the coming of a reincarnated Avatar, while the priests of Israel were looking for the coming Messiah.

In Egypt the equivalent of the Logos was Tachut. As previously stated, Tachut was the lord of truth, or "true words," and as Maa kHeru he had written a guide for the soul on its journey through the Shades to Aalu. This guide, at first simulated on papyri, was later

symbolized by the words "Maa kHeru," and these latter words were invariably placed after the name of the deceased on the funeral papyri. In classic mythology we find this translated by Mercury or Hermes accompanying or escorting the Soul.

Further investigation of Egyptian writings reveals that Tachut (or Maa kHeru) was not only considered the protector of the dead but the creator of the living,—that is, he created the world and was therefore the best guide of the soul in its passage into, and out of the world.

Because of this act of creation, and because he spoke "true words" the Egyptian Sages and mystics associated "truth," or "voice," or "words" with creation, and they held that by the "truth" or "word" was the world created. This view is still held by the Rosae-crucians and demonstrated in our occult way to be correct in theory and fact. The idea has also found its way into the Theology of many creeds.

The idea was further developed by the Egyptians to mean that Tachut was a personification of the "word" and in many Egyptian writings we find kHeru to represent the "voice."

It is only a step further in the development of this idea to have a personified "Logos," representing the Word of Creation.

The Egyptian letter kH is a highly aspired H, and by the Greeks is usually transcribed as X and vice versa. The value of the Greek X is usually transcribed as Ch. The kHeru of the Egyptians would be, therefore, Cheru or Ch—R. These latter letters form the famous XP cryptogram of the early Christians. It is generally accepted that this XP referred to Christ, and in the Greek Gospel of John, Jesus is called the "Logos."

From all this it is plain that the word "Christ" was a term or title to be specifically applied, and the sense of the term naturally implies that it would be applied to one who had earned that title or demonstrated worthiness or reason for being so honored and glorified, if not deified.

The name or word "Jesus" presents the same understanding. The older Hebrew form of the word, as found in the Old Testament, is



"Joshua" or "Jeshua" and could be rendered "Jesu," the Greek form of the name being responsible for the final s. Originally the Hebrew form meant "helped of Yahveh" while the later Hebrew form meant "to deliver" or "to save." Therefore Jeshua came to be known as meaning "saviour" to the followers of Jesus.

That this name "Jesus" was not generally applied to Him in his early work or even during His great work, is indicated in many passages in the Bible which have not been affected by later interpretations or additions. In Mark VI: 1 to 3 we find that Jesus is referred to without the title, in this wise: "Is not this the Carpenter, the son of Mary?" and in Matthew the question is practically the same.

Nowhere in the Synoptic Gospels are the disciples reported as calling their Master "Jesus." They did call Him "rabbi" (teacher) and "adthonai" (Master) and other titles of respect and love, without the slightest reference to any title such as "Jesus" implies. Nor did Jesus ever apply the term to Himself except in one case where He charged His disciples with not speaking to others of Him as "Jesus the Christ!"

Sometime during His ministry—and toward the close of His life—the term or title "Jesus" was applied to this man, and at His death, if not before, the believers in Him came to look upon Him as "Jesus" because He had been their deliverer, their Saviour and their Christ.

But whether or not the name and title was applied during His childhood or later in life has no bearing upon the application of the title to-day to a man who, as we shall see in a later chapter, truly deserved the title.

The point to be remembered is that when the man Jesus was christened at the time of His circumcision He was given the name Joseph—the name of His father—as shown by the record of his Initiation, introduced in this history in another chapter

CHAPTER IV.

The Birth of Jesus.

To approach a subject like this is a difficult task; it presents almost insurmountable obstacles. One is deeply impressed with the importance, the significance and the consequences of every point connected with an event which has done more to bring the light of God into

the darkened corners of the earth than any other event of history.

The very greatness of the event; the dominating grandeur of its significance—and the beautiful simplicity of its environment,—these alone, aside from any religious aspect, make my act seem a sacrilege to discuss and analyze the event in cold type with modern tongue.

Since this history is to deal with the mystical events in the life of Jesus, however, I will confine my record to only those points casting light in that direction, and will leave to the inspired minds and pens the other, sweeter, Christian points so sacred to the hearts and souls of many.

My first consideration will be of the birth place of Jesus, (for I shall continue to use the title bestowed upon the Master).

An examination of the Biblical statements regarding the birth place of Jesus is sure to leave one in much doubt as to the exact locality—that is, the city or town of the nativity. Accounts, records and statements vary, and one must always remember that all the Biblical accounts were written after Jesus had passed on to a higher plane.

Records written of a man many years—a hundred or more—after his transition, are very apt to be influenced by the traditions, the impressions and the aggrandizing stories told by his admirers. This is especially so when the records are written by those admirers who are anxious to show every good reason for the glorification of the man.

We have the same conditions to contend with in the study of the lives of more modern men than Jesus; even in the lives of men of our own country and our own generation.

In the latter part of the life of Jesus and especially after the crucifixion, it was said by the disciples that Jesus was a son of David in an attempt to establish that genealogical connection. On this promise alone—for we find no other reason or explanation for it—the disciples assumed that Jesus was born in Bethlehem, the native town of David. This assumption we find expressed in Matthew and Luke.

On the other hand, the casual reader is confronted with and puzzled by the many references to Jesus as "the Nazarene" implying that Jesus was from Nazareth.



Since the Rosaecrucian records dispose of both Bethlehem and Nazareth as the birth place of Jesus, I will present some points relating to the latter town first.

If we turn to a map of Palestine we find the village of Nazareth in Galilee. This fact is the only one which can be said to be circumstantial evidence of the claim that Jesus was born there, for Jesus was born in Galilee.

We find, however, that the present village of Nazareth is not so old as we have been led to think. When the early Christian records spoke of Jesus as "the Nazarene" and implied that, therefore, some place of that name was the place of nativity, search was immediately made for such a village.

In the first few centuries after Christ, when the wonderful Christian doctrines were in the making, every spot, place and incident in the life of Jesus was eagerly tabulated and glorified. Palestine to-day presents to the pilgrim a series of monuments, sacred shrines, glorified tombs, trees, wells, walls, hills, caves, temples, cities, towns and districts connected with some incident in the life of Jesus; and if one such has been overlooked by the Christian churches, the heathens or the "guides," it soon will be found, labeled and—I am sorry to say—quickly commercialized as far as the pilgrim or tourist is concerned.

When it came to finding a place called "Nazareth," however, great difficulty was experienced. Nowhere in the Old Testament is such a village mentioned. Ancient geographers never heard of it, no record showed that it existed. In fact, the name or word "Nazareth" was never used in the life time of Jesus, but the word "Nazarene" was used then. It was not until after the crucifixion, not until the disciples, the admirers, the believers, the enthusiastic biographers of Jesus began to prepare the records of His life that the word "Nazareth" came into existence, and solely because it seemed to be implied by the saying: He was a Nazarene!

The disciples, however, did find in Galilee a small—very small—settlement called "en-Nasira" and that was immediately translated (we should really say transmuted) into Nazareth; and to-day the maps of Palestine show "en-Nasira" and "Nazareth" as names for the same village. The reason for this, as every

student of the language will tell you, is that by no stretch of the imagination, by no translating that is based on any law, and with no respect for truth can the name en-Nasira represent or mean the same as Nazareth.

The true meaning of the term "the Nazarene" was long overlooked or misunderstood by the translators, but is recognized to-day by every student of the Bible who delves into the intimate facts. There was in Galilee at the time, a sect known as the "Nazarenes" and Jesus, by virtue of His illumination and life, was a member of this sect. "The Nazarene" meant that he was one of that sect, and nothing more. In the Greek texts of the Gospels the term "the Nazarene" is translated into "he of Nazareth," but this is likewise due to the fact that the translators thought that the name Nazarene referred to a village rather than a sect.

So, in the third century after Christ—and not until then—was the village of en-Nasira glorified as the city of Nazareth, in spite of the difference of the two sibilants. Since then—more particularly since the fifth century—en-Nasira, as "Nazareth," has grown to be one of the prominent sacred places of Palestine, and a village of some importance.

One illuminating point stands out in Mark VI: 1, also in Matthew, it is the statement that "when He was come into his own country, He taught them in their synagogue." Now, every interpreter of this statement, especially those of the orthodox Christian churches, says that the words "in his own country" in that statement refer to Nazareth; in fact, the whole statement is used to prove that Jesus went into Nazareth to teach and preach. Yet—every record shows that at that time "en-Nasira" was too small to have even the smallest kind of a place of worship and most certainly had no synagogue. It was only a settlement around a spring which was at that time called the "Spring of the Guard House" and is now called "The Spring of the Virgin" or "St. Mary's Well." Thus have the change from en-Nasira to "Nazareth" and the traditions of time and disciples altered even the name of a simple little spring, whose purpose in the days of Jesus was to give cooling and refreshing draughts to the simple folk, but whose purpose now is to attract undue attention, arouse speculative interest and pose as a religious monument,—one of the many doubtful, misleading shrines in this Christian Mecca of Palestine.



Annie Besant on "Toleration"

A Message to Theosophists



O many of our Theosophical friends have written to us recently regretting that they could not join our Order because they believed that the rules, laws or obligations of Theosophy—or rather of the Theosophical movement—prevented them from uniting with any other movement of a similar nature.

Most of these seekers for truth referred to statements which they believed Mrs. Besant had made and likewise to remarks made by Mr. Warrington of the Theosophical Society. We have tried in every way possible to learn whether there was any ground for such belief on the part of Theosophists and have not been able to receive any word direct from the T. S. Headquarters. We cannot conceive that the T. S. would be intolerant toward any good or wise movement and the Emperor inquired of the Rosaecrucian Lodge in India—where Theosophy and its principles are so well known—as to whether any light could be thrown on this subject.

The reply received is very welcome and will prove illuminating and encouraging to all American Theosophists. It at once renews our admiration for the T. S. and, in fact, unites our efforts if the principles given by Mrs. Besant are still applicable. In 1912 there was a great T. S. Convention held in Adyar, India, and the very point we now raise was discussed officially then. The following are extracts from President Besant's reply which formed an official address:

"Then we come to the suggestion that all who believe certain doctrines should be dissociated from the T. S. How far is that to go? Is every Hindu to leave it, because he holds doctrines the Theosophical Society does not hold? Every Christian, every Mussulman, every Buddhist? Who is going to be left? There are only two bases on which such a Society can exist. One, of utter liberty of opinion—and that includes everybody. Or, on a

dogmatic basis, to which only those will be admitted who hold those particular views.

"The fact is, you cannot go against one opinion you dislike without forcing yourself into going against all opinions. It was said quite truly that animosities arise from differences. I grant it. But I thought the Theosophical Society had partly as its work to teach people to discuss differences of opinion without showing the animosities that arise in the outer world! It seemed to me that was its object: that as we saw the world torn by religious animosities, we came forward and said 'Belonging to many faiths, we join together to discuss our differences as brothers, instead of quarreling over them as enemies.' Are we to give up that noble work and bind ourselves down to a particular set of views?

"We have members in the order who worship Shri Krishna; we have others who worship Jesus; we have others who worship the Christ; we have others who simply think of a great teacher and do not give any special name to the teacher.

"Why I know quite well among you those who worship Vishnu, worship Shri Krishna, worship Mahadev, worship Lakshmi, worship Sarasvati. Are we to say that none who worship them are to belong to the Theosophical Society? Are we to say to the worshipper of Shri Krishna, 'You shall not preach about the Divine Object in Whom you believe, and against you the platform of the Theosophical Society is to be closed?'

"What kind of bigotry is this coming up in the thirty-sixth year of our life? We have been free until now, and some of us intend to remain free until the end. TOLERANCE does not mean tolerating the opinion you agree with; it means TOLERATING THE OPINIONS WITH WHICH YOU DISAGREE.

"I can tell you as a dry matter of fact that if you thought of excluding from office all the members of the E. S. there would be little left of the Theosophical Society after you did it.



We do not want to dictate to any other what God he shall worship, what teacher he shall bow before, but we claim that in the inner sanctuary of our own experience we shall be allowed freedom without being insulted, as all others are allowed it within the limits of the Theosophical Society.

"I AM IN FAVOR OF FREE SPEECH, FREE OPINION, FREE THOUGHT. I believe it is the condition of all growth in truth. But I am against the limiting of people in order to suit a few people in the Society, who do not even agree among themselves as to how far the scepticism should go. Bhagavan Das desires the teaching of the impersonal; but the atheist would object even to that, and the atheist has as good a right in the Theosophical Society as I have. Where will you stop if you begin to lay down belief and non-belief as the condition of membership?"

The foregoing extracts are taken from official T. S. records sent to us. We trust that

Mrs. Besant's reply to the questions asked in 1912 by her members and officers—and which questions are pertinent at this very time—will leave no doubt in the minds of all Theosophists as to the freedom of thought in their organization. We heartily agree with Mrs. Besant when she says: "Where will you stop if you begin to lay down belief and non-belief as the condition of membership?" And this has always applied to our own Order just as we believed it of the T. S.

Next month we will publish—as a result of many inquiries—some side-lights on the origin of the Masters' Portraits which were sponsored by Mrs. Blavatsky, and a few points in regard to the Masters also. We will use only official information and, as ever, present an unbiased and informing article. Later, we will publish some hitherto little known facts regarding Mrs. Blavatsky's stay in Egypt and her work previous to the founding of the Theosophical Society, which we know will be welcomed by Theosophists and Rosaecrucians alike.

The Passing of the Master Morya

It is with profound regret that we announce to our readers that a Higher Call has come to the great Master Morya.

For many years occultists and especially Theosophists have learned to know, love and respect the character known to them only as the Master Morya. To Madame Blavatsky do we owe all that we know of this wonderful personage for she introduced him to the Occidental world and gave to him the renowned reputation which he and the Master K. H. have borne so many years.

We have looked forward anxiously and with deep interest to the promised coming of Master Morya. Only a year ago and up to six months ago we were informed almost daily that Master Morya was coming to America on the first of January, 1917, to visit all Occult

Orders, Societies and Lodges and after due investigation select those which were right and give them his blessing, and cause all others to meet their fate and pass from material expression.

To those who loved the Master we extend our sympathy. We deeply feel for the loss of any ideal and especially one so dear to the hearts of thousands who have never seen him, heard his voice or even knew of him all that we would like to know.

To those who have been waiting to have all the questions raised by Immanuel settled by the Master Morya as promised, we can only say, in the words of the Temple Artisan:

"There are events in life so sacred that even words cast a shade upon them, and the yielding up of his physical body by a Great Master comes very near to being one of them."



Finding Yourself

By William Judson Kibby

(Editor's Note.—We take great pleasure in introducing a new department in our magazine devoted to teaching character analysis and giving guidance to our Brother and Sister Rosae-crucians. Questions will be answered briefly, pertaining to the subject involved in his articles. Mr. Kibby is employed by some of the largest commercial and industrial organizations in our country in giving them advice, in picking men and in training officials in his science, and the principles which he will set forth in his articles are all based upon his experience. The following article is one devoted to the study of child life. The articles in future numbers will be illustrated.)

Any one wishing to communicate will direct their letters to William Judson Kibby, c/o this magazine. Mr. Kibby is an analyst for the great newspaper known as the Cleveland Plain Dealer. He is also author of a work upon character analysis, and is an Officer in our Order.)

IMITATION AND ENVIRONMENT.

Imitation is a trait of character we are prone to associate with small children and fail to realize that a large percentage of them retain this to a marked degree throughout life, while all children retain more of it than we realize.

A mother came one day, with her splendid boy five years old, and explained that the little fellow was constantly employing himself in the daily routine that she was accustomed to, and that she often found him doing, ahead of her, the things she did not want him to do, for instance: Trying to darn stockings, sew on sewing machine, use the vacuum cleaner. She seemed unable to turn his mind to any other sort of play which children normally enjoy.

In studying the child, it was found that he possessed a very large development of imitation, his father being away all day, the boy saw little of him, and had very little to imitate from the father. There were no children near "Bobby" to play with, he must imitate something, so he imitated mother.

Imitation is a wonderful power for usefulness or destruction, the difference being largely a matter of environment.

The sorrow is that altogether too few parents realize that the child is hourly imitating and developing, mainly, our weaker traits of character, instead of the stronger, for it requires less will power or exercise of thought to follow negative conduct, than the positive.

This is a sad truth. It, therefore, behooves father and mother to control and properly direct their lives before their children, if they

would counteract such evil effects in after years.

When the boy or girl comes to associate with other boys or girls, the imitation continues as before.

Parents do not know the children that their offspring play with, as a rule, well enough to see that they are becoming the composite of those whom they constantly meet in the most intimate relationship in school, play or work: yet we see them change almost before our eyes, and know not where these strange or new sayings come from, contrary thoughts and traits which were never known in father or mother as children, and which seem to overwhelm the child. Then come misunderstanding and heartaches.

A nagging mother forgets that she nagged her children all day when they were young, and when her children grow to maturity, she reproves them for their nagging upon the grandchildren or grandmother.

Nagging to children, who are very cautious and backward, is most damaging, for the action of nagging destroys self-reliance, initiative, and develops a deep rooted fear, which may, in some children, leave the child abnormal in meeting others, whipped and afraid to venture even to the extent of exercising childlike play; and in others, with combative tendencies, will develop a fighting, quarrelsome disposition. In the highly nervous type of child, it increases nervousness, and results in a nervous wreck at an age when he should be getting the greatest possible strength for life.



A prominent educator recently brought forth the fact that the lack of concentration is being fostered to a marked degree in the home by the parent, in bringing to the children too many different toys.

The mother does not realize that the constant change of toys or too many toys develops discontent and lack of concentration. A few toys well adapted to the child is a helpful influence.

Too much care cannot be exercised in selecting toys, for oftentimes toys decide the kind of playmates the children will choose. The same is true with books.

The choice of playmates should have the deepest consideration, for many of the sorrows in our homes to-day are the result of playing with mentally unbalanced children, children who have never been disciplined.

Children who show imitative tendencies should be influenced to read the autobiographies of great men above all other reading, and to hear noted men and women speak and be brought in contact with those who aspire to great undertakings and high ideals, and yet not confined to any one line but rather broad and diversified, especially if the child is light of color, hair, eyes and skin.

One of the startling facts about imitative children is that they imitate the coarser and baser very much quicker than they do the better qualities, except where the child possesses an extremely refined disposition.

One of the most common evils in present day life of children is the tendency of parents to reprove them by saying, "You're a bad boy"; "You never will learn anything"; "You're the most stupid child I have ever seen," and hundreds of even more harmful.

The effect of constant suggestions of a negative nature develops within the child exactly the contrary life than that which the father or mother have desired.

A boy who thinks disloyal thoughts, becomes disloyal. A boy who thinks dishonest thoughts, sooner or later becomes dishonest in his dealings, because these thoughts have had their place in the mind before action has taken place.

Never was a truer thing said than "As a man thinketh in his heart so is he," and these negative suggestions build up a negative con-

dition which only too often results in the downfall of what would have been a splendid type of manhood.

Two of the most harmful outgrowths of the present-day environment are the lack of obedience and industry.

One of the greatest curses in the life of the business boy or girl is the lack of strict obedience.

This, to a large degree, is responsible for the constant shifting of young men from one position to the other and when you couple this with the lack of industry, you have touched the seat of one of the greatest drawbacks of this day and generation.

This is not said in the spirit of criticism, but rather to awaken the parent in the American home to a full realization of the meaning of a thoughtful program from the cradle up.

One has only to inquire of an employer of a large number of young people to find these facts true.

Children should be taught to earn every penny they can secure, by a program thought out, so that they will have means and opportunities created for the earning of money and they can lay away for a college course, a business training, etc.

Failure to inculcate the idea of earning money has resulted in lack of appreciation of the value of a dollar and what it means to earn it.

It has also taken away independence and made the victim willing to be dependent and left him ignorant of the struggle which is so necessary to the proper growth and development of real manhood and womanhood.

ANSWERS TO QUESTIONS.

Every month questions will be answered pertaining to principles involved in a better understanding of ourselves and adaptabilities. Address questions to William Judson Kibby, c/o this magazine.

R. D.—My boy is about to enter college. I want him to study for business. My husband wants him to study agriculture. The boy wants to take an engineering course. So what are we to do?

Throw away your preconceived notions as to what your boy should or should not be, but rather study him and see what his natural gifts



are. See if he has shown any constructive tendencies or ideas. See if he is handy at manufacturing, or constructing of things with his hands, if he has the proper endurance for engineering work. Did he conceive this idea from some boy's father, reading of a book or by talking to other young companions? Be sure that the boy's talents and adaptabilities are the object of your consideration and not what you want him to be and remember that it does not necessarily follow that because your boy seems to desire to be an engineer that he is fitted by nature to pursue any study of engineering and that there are several types of engineering work.

A. L.—I am the mother of three fine boys. The oldest boy, 12 years of age, seems bent upon buying his way with the boys at play. Somehow he is beset with the idea that he can purchase his way wherever he goes by buying others. What can I do to help him away from this habit? He is apparently very normal.

It looks as though your boy is the victim of an environment which has drawn out this bargaining or trading instinct. Very likely you or

others in the family have early in life bargained with him by offering him little things, gifts, pleasures, money and so forth, if he would obey or do the thing you wanted him to do.

See if you have not fallen a victim to this fearfully bad habit of purchasing obedience, for it is one of the most ruinous habits possible. Never allow anyone to bargain your children into obeying. Appeal to their desire to serve.

D. C.—I am now in college studying law. I fairly detest it. What shall I do?

If what you say is based upon a calm, reflective study of yourself and your adaptability to law, I should say that you were very foolish to remain a day longer than you have to. In the meantime analyze yourself and see what your strongest points are, your weakest points. Write them down upon paper, side by side, and apply your strongest points to different lines of endeavor that you might have a craving to follow, and see how they fit. Always remember that your strong points are oftentimes your weakest points. Consult some experienced broad-minded individual.

The Editors Wish to Announce to All Members That a Child Was Born to
The Emperor and Sister H. Spencer Lewis

Coincident with Sunrise (5:17 A. M.) Wednesday

APRIL 18, 1917, R. C. 3270

At Inwood-on-the-Hudson New York
(130 Post Avenue)

And the Child Shall be Christened in Our Temple

Colombe Madeliene Lewis

May Joy, Love, Understanding and Peace
Profound Find Expression Evermore
in This Manifestation of God's Most Wonderful Laws.



Black Magic in America

A Timely Warning



DESPITE the great enlightening which has come to America during the past hundred years through the spread of occult truths and scientific teachings, we can find much evidence that Black Magic holds its terrible power over many men and women.

More surprising, however, may be the fact that there are those who profess to teach Black Magic and to practise it; publicly proclaiming their knowledge of the principles and their ability to exert the powers supposed to be inherent in the practices.

During the past month there has come to our headquarters such evidence of evil through this Black Magic that we feel it necessary to say a few words of warning. At the same time this affords us an opportunity to explain what the Black Magic really is and thereby cast a spell which will protect the understanding.

Black Magic or the Black Art, so-called, is a perversion of all that is good. No matter whether you look at it from a materialistic or spiritualistic viewpoint, it is evil. Even when considered in the abstract—which should be done—it is the opposite of that which is kind, good and constructive.

The great power of this so-called Magic lies in FEAR. A review of the history of Black Magic and a close, analytical study of its development as a pseudo-science, reveals the fact that Black Magic grew in power in proportion to the FEAR that its promulgators instilled in the hearts of men and women. And, aside from clean living and clean thinking, the greatest enemy of Black Magic is ignorance of its existence or its claims.

One is not surprised to find, that along with the other human beliefs and superstitions of the dark ages, there came into the human consciousness the belief that another human being could, at will and from a distance, direct into

the heart of man such destructive vibrations as would bring about disease and disaster.

Side by side with the belief in witchcraft and "satanic possession" has grown this belief in the powers of Black Magic until it came to be the most logical explanation for all evil or dire occurrences and finally developed into an instrument of persecution, coercion and dynamic force limited in power only by the beliefs of the sufferers.

But to think that in these days—at the very present moment—there could be found in the United States one or more individuals working together in the name of goodness and love who use this same instrument to bring about their plans, seems like a page from a book of the dark ages.

Yet this is precisely the case.

In a State nearby there is a publishing firm which has catered to the demands for "light" on the part of men and women for many years. They have published old books, new books and adopted books under enticing titles for various sums ranging from fifty cents to one hundred dollars. These books claimed to teach the ancient secrets, even Rosaecrucian secrets, and to expound the principles of brotherly love, goodness and peace. Financial success attended the work and few would have realized the error of their purchases had not the Rosaecrucian Order been established in America along with other movements which cast light upon the real principles of Rosaecrucianism.

Now comes a condition which would seem impossible in enlightened America. One by one the old purchasers of these books who have stopped pouring their gold into the coffers of this firm, have been written to by the acknowledged president of the firm, stating that their infidelity to his movement will bring disaster and evil to them through a curse which accompanies his condemnation.

That any man could believe such a threat would be effective is overshadowed by the



fact that a dozen or more men and women have written or spoken to us for relief from this "curse" which is claimed to "eat the very heart of the body with cancer" and thereby bring about "death" of the body.

An investigation of the matter shows that these men and women, in buying certain so-called secret books from this firm, believing thereby to secure helpful and inspiring teachings, were asked to sign a pledge or promise attached to the order blank so that these "rare and secret" books might be sent them by mail. As these readers completed one book, without having found that for which they were seeking, they were encouraged to buy another book, usually a more costly book, and at prices which were increased or decreased in accordance with the possibilities of the purchasers' pocket books.

Always was the oath extracted from the buyer by having it included in the purchase of the book. The oath did not seem to be of a very serious nature—especially for such wonderful secret books—and they were generally accepted, signed and returned to the publishing firm.

These simple oaths have, however, been used lately to bring reluctant buyers to terms and to make those who thought of entering any other school of study stop and wonder and then find FEAR growing in their hearts. Thus, Black Magic scores again!

In order to relieve the anxiety and perhaps the mental or physical suffering of those who have purchased such books and have taken such pledges, we wish to inform them of the following facts:

You are told in letters sent you by mail from the publishing firm that if you unite with any other movement you are breaking the solemn pledges you made when joining the secret order conducted by this publishing firm.

You are further told in these letters that such action as uniting with any other movement will mean your expulsion from the other secret order and with this expulsion will go the curse or punishment which your books have taught you to fear.

You will read such statements in those threatening letters as this one, taken from a

letter dated March 21, 1917, signed by the head of the so-called secret order:

"Furthermore, any member belonging to this order, makes oath, by the acceptance of membership, to at once forward all books to the Master or his secretary, if at any time such member joins any other order not in harmony with this order. Failure to do so shall bring the pronouncement of anathema from the Hierarchy, by the master."

Other statements in such letters try to impress upon the reader's mind, by intimation, that he or she has taken an oath not to join any other movement teaching truths or secrets of any kind. You will notice in the paragraph above that it is said such oaths were taken by the "acceptance of membership." It does not say that such an oath was signed. That is the point overlooked by so many of the inquirers who write to us in fear. They believe they may have signed such an oath, binding the freedom of their minds and souls, and have forgotten it. That is what is counted upon—that each will believe he has forgotten the nature or wording of the oath and will abide by the interpretation now given of that oath.

Our records show, from oaths sent out by that publishing firm and which were not accepted or signed, that there is nothing in the oaths which is being violated by joining any movement, including the Vedanta Society, the Theosophical Society or our Rosaecrucian Order. To make this plain, we publish here a copy of the wording of such an oath as was sent to a possible purchaser of a \$2.50 book:

"I solemnly swear and affirm in the name of my parents and my sacred honor and in the presence of my living soul and God Almighty to maintain in inviolable secrecy until death as regards all teachings and instructions that may come to me in the secret Occult School-Imperial Order MSS. or secret books and likewise I swear and affirm to divulge nothing concerning Persons, Things or Places, which knowledge may come to me through connections with these schools."

Such an oath is reasonable if the books referred to contain secret matter of any kind. But there is nothing in this oath or the similar oaths which prevents the purchasers of the books from uniting with any movement



disseminating knowledge or inspiring teachings.

And most certainly there is nothing to be feared—not even by the good lady in Chicago who spent \$400 for books from this firm and who was urged to take additional lessons from a “garu” at \$25.00 per year in order to become an “initiate” of the so-called order—by the threats of “anathema” or other dire consequences because of seeking truth and light wherever it may be found.

Such threats are only efficacious when they are FEARED. And, Fear is a God to many. It makes slaves of those who acknowledge it. Be free; none but God can visit such punishment for any violation, and the violation must be of natural laws, not laws conceived in the evil mind of man.

Apropos of the foregoing, and as proof that there are many who believe that the art of Black Magic is a concrete thing which is sufficient as a weapon to use for personal purposes, we announce as a part of the history of occultism in this country, that a class has been formed in New York for the study of the “sacred art of Black Magic!”

A self-styled Indian prince—suzeraine and pontif of an unknown city said to be in the bottom of a mysterious volcano—has not only come to New York as a “superman” looking for a “superwoman” and incidentally to teach

subjects of all kinds and for all purposes at excellent prices; but to make an appeal to the minds of those who believe in Black Magic, or to cater to the desires of those who wish to possess some power claimed to work evil, he has organized a class of nine to study the principles, practices and arts of Black Magic.

This limited class—limited to those few whom he promises to make mighty workers and controllers of the destiny of men and institutions in this country—is to pay him for his instructions at the rate of one hundred dollars per student for ten lessons.

In the circular matter regarding this “class of nine,” distributed by those who claim to be workers in the fields of goodness and love, we find that the claim is made that God and Jesus were the master black magicians, and that the forces of Black Magic are superior to the forces of nature!

It does seem inconceivable to many that such blasphemy, such claims and such work could exist to-day. But we are sure that the class of nine is well filled, and that perhaps additional classes will be filled ere long. It is still worth one hundred dollars to some to learn how to practise Black Magic, but we thank God that there are thousands of others more anxious to learn how to live and let live, and to love and promote love.



The Work of the Order

During the past month the work and success of the Order has increased with the same steadiness and enthusiasm experienced since its inception in this country.

The great increase of correspondence, especially with the Department of Extension, has forced this Department to add to its staff those Brothers and Sisters in the Supreme Lodge who have so kindly offered their services.

Few realize what it means to organize, maintain and continue to extend such work as is being done by this Order. There are few of the largest business houses in America which have as many branch offices or representatives as we have, and there are few firms or movements having the widespread, imperative and detailed correspondence which our work naturally produces. Yet all this work is being done by the willing services of those who have nothing personal to gain, but who know that in such service lies redemption and salvation as well as power and knowledge for those who walk in darkness.

We are especially pleased to read from day to day the very pleasing reports of the Secretaries of the various Lodges concerning the lectures of the First and Second Degrees. Now that these lectures have been augmented and the improved lessons have been given to so many hundreds of our students, the comments, praise and suggestions make wonderfully interesting reading.

The usual comment is: "Why have we not been able to receive such information before?" From the very first Temple Lecture of the First Degree—which now contains such wonderful matter—hundreds are benefited to such an extent that, they say, their course of life is changed, and always for the better.

In New York at the Supreme Grand Lodge where the members are working in the Sixth Degree and studying the laws which underlie disease and health, many wonderful demonstrations are being given, like those given by our Imperator to nearly 300 members on his recent trip to the West. Such unusual conditions as

permanent blindness, deafness, abnormal growths, etc., have yielded to the powers explained in the lectures and changes have been brought about in from 3 to 5 minutes. The success of this work during the past month has passed from Lodge to Lodge across the country and the greatest enthusiasm to progress rapidly in the work is realized by all.

During the past two months we have had many visitors at the Supreme Lodge in New York. Many of these were Masters, Officers or Brothers or Sisters of our Lodges in different States, while others were representatives of Lodges being organized or about to be organized. But we have also had many strangers come to us from various departments of the Government of the United States, Canada and Mexico, as well as physicians, scientists and experts in many schools. These come to us expressing their appreciation of the work the Order is doing and offering to aid us in every way possible.

We find that through many channels there have been those who wished to investigate the Order and test its claims, and these now come forward with encouraging words of endorsement, and offer their services. The practical slogan of the Order, "Service to humanity," has been understood and is bringing unusual results.

Already the Temple of the Supreme Grand Lodge in New York is found to be too small for the large convocations being held there continually. Even the executive offices are far too small for the proper conduct of the work, and the accumulation of records, files and official communications is crowding our rooms to the limit. Therefore a Committee was appointed to find another building which may be occupied after our lease expires at the present address next August. Several excellent sites and buildings have been offered to us and other plans have been suggested for the purchase of other places, but we must find a convenient as well as large building which we can use exclusively as is our Temple at the present time.



The work of the various Lodges during the past month has been inspiring and encouraging.

In the Grand Lodge of Porto Rico two Christenings were held on the evening of the Rosae-crucian New Year, March 20th. At that time, and during the New Year Feast, little Eva Alicia Rene Tanchez (born June 11, 1916), and Ana Helena Lajara (born August 15, 1915), were duly Christened in accordance with our ancient custom.

The Grand Lodge of Illinois is seeking a building for permanent headquarters with an appropriate Temple, Library, Master's Room, Reception Room and Laboratory. The mem-

bership of that Lodge has grown steadily until it has reached the limit for one Lodge and must be divided into two or more. At the recent New Year's Feast of that Lodge a beautiful gold Master's Jewel composed of a compass, arc, triangle and cross, set with a ruby, was given to the Master by the members of the Lodge in appreciation of the excellent work he has done.

Those wishing to learn of the nearest lodge in any State, or who desire to apply for membership in any locality, should write for information to the Supreme Secretary-General, 306 West 48th Street, New York City.

Immortality of the Soul

(Written by Cicero in the 1st Century B. C.)

And now, among the different sentiments of the philosophers concerning the consequences of our final dissolution, may I not venture to declare my own? and the rather, as the nearer death advances towards me, the more clearly I seem to discern its real nature.

I am well convinced, then, that my dear departed friends, your two illustrious fathers, are so far from having ceased to live, that the state they now enjoy can alone with propriety be called LIFE. The soul, during her confinement within this prison of the body, is doomed by fate to undergo a severe penance; for her native seat is in heaven, and it is with reluctance that she is forced down from those celestial mansions into these lower regions, where all is foreign and repugnant to her divine nature. But the gods, I am persuaded, have thus widely disseminated immortal spirits, and clothed them with human bodies, that there might be a race of intelligent creatures, not only to have dominion over this, our earth, but to contemplate the host of heaven, and imitate in their moral conduct the same beautiful order and uniformity so conspicuous in those splendid orbs. This opinion I am induced to embrace, not only as agreeable to the best deductions of reason, but in just deference, also, to the authority of the noblest and most distinguished philosophers. And I am further confirmed in my belief of the soul's immortality

by the discourse which Socrates—whom the oracle of Apollo pronounced to be the wisest of men—held upon this subject just before his death. In a word, when I consider the faculties with which the human mind is endued; its amazing celerity; its wonderful power in recollecting past events, and the sagacity in discerning future; together with its numberless discoveries in the several arts and sciences, I feel a conscious conviction that this active, comprehensive principle can not possibly be of a mortal nature. And as this unceasing activity of the soul derives its energy from its own intrinsic and essential powers, without receiving it from any foreign or external impulse, it necessarily follows (as it is absurd to suppose the soul would desert itself) that this activity must continue forever. But farther; as the soul is evidently a simple, uncompounded substance, without any dissimilar parts or heterogeneous mixture, it can not, therefore, be divided; consequently, it can not perish. I might add, that the facility and expedition with which youth is taught to acquire numberless very difficult arts, is a strong presumption that the soul possessed a considerable portion of knowledge before it entered into the human form, and that what seems to be received from instruction is, in fact, no other than a reminiscence or recollection of its former ideas. This, at least, is the opinion of Plato.



The Illuminated Cross

By Janet Bolton

I hold enshrined within my memory
A dream, for it was strangely real to me;
I stood alone, and in the gathering gloom
I saw a giant cross before me loom;
My heart stood still,—I gazed with eyes of
dread,
In vain I tried to turn and would have fled
But fear had entered like a poisoned dart
And left me numb with terror stricken heart
And transfixed gaze upon the cross of stone
That like a giant spectre towered alone
With empty arms outstretched against the
sky,—
“My cross,”—I heard my anguished spirit cry.

And when I would have swooned in darkest
night,
Then lo upon the cross there shone a light,—
A radiant light,—most wondrous bright and
warm,
And to my troubled soul there came a calm,—
A peaceful calm serenely sweet and deep,
Remaining 'till I woke from out my sleep,—
Awoke to find my cross was with me still—
An aching void the years could never fill.

Yet o'er my spirit swept a calm delight
That wrapped my shivering soul in warmth
and light;
Indeed, no less a cross it still would be,
But an Illuminated Cross for me,—
A lighted milestone on life's journey set;
And there where strange and devious pathways
met
I kneeled to bless the cross and breathe this
prayer,—
“God help all those who have a cross to bear
And fail to see the Light a-shining there.”



The Sacred Kingdom

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

By Es-Rahad

(Continued from the January, 1917, issue.)

Norton had just stepped from the long gangway leading from the ship to the strange-looking dock when he experienced that inexplicable impression which comes to foreigners the first time they enter Alexandria.

One sees but little of Alexandria from the ship and still less from the dock. Out at sea one is able to discern some very odd-looking buildings whose strange towers are tinted by reflections of light from adjoining brightly-colored buildings; but from the dock the view of the city is shut off by many wooden structures, walls and dock divisions. It is not, therefore, the weirdness of the city, so keenly appreciated when one is in the heart of it, which brings the strange impressions, but the very atmosphere, the vibrations of the aura of the city and the country.

On the dock there are always the large number of natives whose dress and features are not typical of Egypt but rather of a clan or nation of people entirely independent of any other in Egypt. Too often does the tourist study these natives at the dock and gain from them a false impression of the class of men and women one is likely to meet and deal with in travels through Egypt. I presume, without knowing, that it is this type of men and women so often pictured or simulated in America in the pictures or theatrical performances; for from descriptions given to me by Americans of what they believe to be a typical looking Egyptian, I am always amused to find them describing what we call the shaduf workers or the fellaheen laborers, and most of these are Arabs by birth and—well nothing at all by education, belief or practice.

Norton, however, was not greatly interested in these men, ever anxious to serve, to bow in humility and offer their advice for small sums. To him they were part of the unsightly arrangements of the dock. His sole thought was to secure his baggage, get away from the dock

and to some hotel where he would make very definite plans.

Most of the passengers on his ship had left him at Marseilles, France, and he found now that there were but few to land at Alexandria. Some even indicated that they would be in Alexandria but a few days awaiting the return trip of the vessel, for they were merely sea-going travelers who enjoy the water and make such trips often without having the least inclination to see Egypt or any other country.

Sooner than he had expected he found his baggage sorted and piled in one place ready for him, much belabeled and marked and, to all appearances, having been around the world on several trips.

Getting his permit to leave the dock and turning his baggage over to an English representative of a forwarding company, he passed along the gloomy dock to what we shall consider a street or avenue.

With the guidance of the English baggage-man Norton was soon located in the hotel. His actions were those of a matter-of-fact man greatly used to hotels of every kind and not at all strange to the odd customs of foreign hotels. He found his room comfortable and convenient, planned after the latest of the European hotels, with a beautiful view of the outer sections of the city.

It was perhaps four o'clock in the afternoon when Norton unpacked his wardrobe, arranged his toilet articles and prepared to take a cooling bath. The setting rays of Ra in Alexandria at this time of the year and through June, July and August, make a cooling bath a luxury enjoyable many times a day.

But before Norton could remove his coat or collar he was informed that there was a visitor to see him and would he have the gentleman—a term which signified an Englishman—see him in his room. Norton was perplexed and displeased. But he could do no more than



have the visitor sent to him and he so informed the servant.

In a few minutes the servant ushered into Norton's room a tall, well-built foreign-looking gentleman who bore every evidence of breeding, culture and education. He may have been Italian or French by birth, though the sun's rays had darkened his skin to a deep brown, which gave him an appearance of a native of some tropical country. He entered the room with a swagger and a deference which gave Norton to understand that here was his equal in social position, whatever it may have been.

Norton waited for the stranger to speak, for he was not sure whether he could make himself understood with his English, although he could use, upon occasion, sufficient French to express himself in small matters.

And so the stranger spoke. His first words indicated an excellent knowledge of English tainted with a practised mannerism which added charm to the definite foreign accents.

"If it pleases you, may I introduce myself as a native of Egypt, an Official of the local Government," he said politely: "and I have come to offer you my services while you are in Egypt."

"I am delighted with your courtesy and kindness," replied Norton extending his hand, "and while I shall probably need little assistance from the Government while in Egypt, I may need some advice in planning my itinerary. My name is Norton, Phillip Norton, of the U. S. A. And your name?"

"I regret that I have no card to offer you," said the stranger in a manner which Norton took to be less apologetic than it seemed. He probably meant to call attention to his own surprise at Norton's very informal introduction.

"However, I am Tadros Bey, representing the Department of Antiquarianism at Cairo. You will need my services, or rather those of a reliable guide, during your visits to the Tem-

ples, and I shall be pleased to place such a man at your disposal."

"The Temples?" queried Norton in surprise.

"I refer to the ancient Temples, of course," explained Bey, as if he had not made himself perfectly plain to Norton. "You have come to Egypt to delve into the mysteries of the Temples, or rather into the mysteries of Egypt, and you will most certainly require a dependable and familiar guide."

"I, I, to delve into mysteries," started Norton, with some pretense of seeming surprised at such a thing, but he was cut short rather intolerantly by Bey.

"But it is true. You have not come here to explore as do Englishmen at this time of the year, and only explorers or investigators of some kind come here in the Spring. Your baggage which I saw being taken from the dock did not indicate that you had made even the slightest preparations for explorations of any kind, and explorers from America are few and well-known to us. Your mission therefore aroused my interest, excited my curiosity and then—then I learned of your real purpose in coming to Egypt. How this is so you will learn very likely before you reach your goal, for you have a goal although you know it not at present. That is why I came here to warn, or rather advise you, not to make any further plans until I have sent to your presence the one man who can prepare and direct you in your search. If you desire he will call this evening and together you can spend a pleasant evening which would otherwise be dull in a place like Alexandria to one who knows so little of the language and the customs. My friend speaks good English, and,—well I shall not anticipate the things which he may tell you. Shall I have him call after dinner?"

"You greatly surprise me," exclaimed Norton, nonplussed and unprepared for so sudden a turn in his plans, "but I will be glad to talk to your friend this evening at eight-thirty."



The National Convention

Pittsburgh, Pennsylvania July 31st to August 5th

Instructions to All Lodges

The following official instructions are issued to all Lodges of our Order and every member should make his or her plans for attending the Convention in accordance with these instructions.

Each Lodge of the Order in North America is to send two official representatives:

(a) The Master of the Lodge, or in his place the Deputy Master, or in his place some other Officer or Councilor representing the Council of the Lodge.

(b) A Brother or Sister of the Lodge who is not an Officer or Councilor, who shall represent the body of the Lodge in addition to and separate from the Council of the Lodge. This representative of the Lodge shall be elected by the members of the Lodge (the Officers and Councilors not voting) and without advice or suggestion from any Officer or the Council.

The voting power of these two representatives at the Convention shall be as follows:

Each representative will vote for his or her Lodge on all questions pertaining to Constitutional laws or amendments and other matters in accordance with the number of members in the Lodge represented.

The proportionate power shall be: one vote for every five members in the Lodge or fraction of five members, for each representative. (In other words a Lodge having 65 members, including Officers and Councilors, will give to each of their representatives 13 votes, making a total of 26 votes for that Lodge; a Lodge having 53 members including Officers and Councilors will give 11 votes to each representative, the number 53 being a fraction over 50 and counting the same as 55.

In this wise the body of each Lodge will have the same voting power in all matters as the Council of the Lodge. This is merely a suspension of the autocratic power of each Master and each Council of every Lodge for this one occasion only and in no wise affects

the autocratic power of every Master and Council in the administration of their Lodge affairs. However, it does permit of full representation and equal vote and will demonstrate to all, that while the Order is autocratic in government such autocracy is not tyrannical, but elastic and flexible to the will of the greatest number.

The Constitution of the Order for North America, long since adopted and approved by the Supreme Council, will be considered at the Convention and adopted and amended by all the Lodges represented, thereby making the present Constitution nationally approved.

In our next issue we will outline many additional details of the plans for the Convention, but during the coming month the following instructions should be acted upon by all the members of every Lodge:

In addition to the two representatives to the Convention which each Lodge should send, all other members and Officers are very cordially invited to attend all the sessions. The Imperator is especially anxious to have all the Vestal Virgins present, for a very pretty affair is being planned for them in addition to many other features in which they can take special part. They may be escorted by a parent, or when this is not possible, by one of the Sisters of the Lodge who may be coming to the Convention. Because these Vestals will be entertained in a special manner, possibly stopping at one hotel together in charge of the Vestal Committee of the Pennsylvania Grand Lodge, we must know at once how many Vestals expect to attend the Convention. Therefore the Matre of each Lodge is requested to look into the matter, learn whether the Vestal can attend and who will escort her and notify the Chairman of the Convention whose address is given at the close of this announcement.

Furthermore all Brothers and Sisters planning or even anticipating or hoping to come to the Convention are urged to write at once to



the Chairman of the Convention stating that they are SURE to come, are PLANNING to come or HOPE to come, so that the Chairman can prepare a list of those who will surely come and those who may come and thereby make proper arrangements. By stating whether you wish to have a room at a private house (or furnished room house) or at a hotel, the Convention Committee can let you know of the possible rates, and according to the number attending the Convention can reasonable rates and special accommodations be arranged. (If you wish replies of any nature please be sure to enclose a correctly addressed return envelope with return postage.)

RAILROAD RATES AND SCHEDULE

The Imperator has secured the hearty co-operation of the Pennsylvania Railroad and if all our members attending the Convention will use the Pennsylvania lines so far as is possible it will mean special courtesies and reduced rates. The Passenger Department of the Pennsylvania has prepared the following schedule and rates for this Convention and it means a considerable saving in railroad fares.

If ten or more leave any city on the Pennsylvania lines, and at the time of buying the railroad tickets the purchasers state that they are attending the Rosaecrucian Convention at Pittsburgh and wish "party rates" on a block ticket for the same train, the ticket agent will make a considerable reduction. From New York the party rate is \$9.50 each instead of \$11.00; from Philadelphia the party rate is \$8 each instead of \$8.75; from Washington the party rate is \$6.71 instead of \$8. Reductions from other cities will be proportionate.

It is planned to have all members reach

Pittsburgh on the evening of Monday, July 30th. Therefore those members living in the West and who may pass through cities where we have Lodges would do well to take such trains as will enable them to make connections with other parties of members so that from Chicago eastward all may travel together. A Committee of the Grand Lodge of Illinois will be pleased to meet those coming from the West and help them make connections with the many who will leave Chicago. (The Chairman of the Chicago Committee is Mrs. Malvina A. Carr, 6023 Indiana Avenue, Chicago.)

Suggestions for music, entertainment and other special features should be addressed to the Entertainment Committee, Supreme Grand Lodge, 306 West 48th Street, New York City.

It is planned to have one large and beautiful First Degree Initiation during the Convention for the Initiation of those applicants who do not live near any Lodge at the present time. This ceremony will be conducted by the Grand Master and Grand Officers of the Pennsylvania Grand Lodge and will be attended by all the Officers of every other Lodge who may be present at the Convention. Every Lodge should, therefore, secure and send to the Supreme Secretary-General in New York the applications of those members in their Jurisdictions or adjoining Jurisdictions who wish to be initiated at this time.

All general correspondence regarding the Convention, arrangements for rooms, rates for boarding, etc., should be sent to:

MRS. JACK BROWN, K.R.C.,

Convention Chairman.

209 Lothrop Street, Pittsburgh, Pa.



Rosae Crucis

Written in Appreciation of His Initiation by
Lindsay Dorsey, Pennsylvania Grand Lodge

Hail! Across the misty veil of years
There comes again the Light,
A rosy glow—the pale stars fade
Into the realm of night.
The haze divides—how bright the ray—
This mist—dispelling Eastern Light,
Nations flourish but to fall,
A tide, an ebb, a gain, a loss;
Yet down the ages shines the Light
In splendor still—The Rosy Cross.

Amen-Hotep, before thy outer door
I humbly stood until from out the dark
I heard thy voice; 'twas soft and sweet
And music to my soul—Then a terror came,
A horrid ghoul—and stretched its wraithlike
hand
To clutch my heart—" 'Tis death!" I said;
But then the answer rang—a silver tone—
The place was flood with light,
"Why choose ye death?—take me!"
And death was put to flight;
And through the wondrous Rosy Cross
I came to Love and Light.



Supreme Lodge Notes

A large group of tried and tested Brothers and Sisters of the Sixth Degree in the Supreme Lodge, were duly Initiated into the sacred Seventh Degree on Thursday Evening, April 19, 1917.

Enthusiasm—quiet and dignified—regarding the unusual work now going on in the Supreme Lodge in such that the Brothers and Sisters are determined to have the Temple Lectures and demonstrations of instantaneous healing, projection of auras, visualization of mighty powers and forces, creation of early forms of animal life, etc., continue throughout the summer months. Soon many other Lodges will reach this same Degree of understanding and Mastership, and then the mighty work of the Order—little dreamed of by those outside its fold—will be seen and felt throughout the country to the benefit of mankind and the Glory of God.

THE EMPEROR'S MAIL

The Emperor wishes to express his regret in not being able to personally answer all the letters addressed to him by the Brothers and Sisters of the Order. Aside from the regular official correspondence, the mail at headquarters is becoming unusually heavy and beyond the attention of any one person. While the Emperor is very glad to hear from the members and to receive their words of pleasure, thanks and appreciation, as well as comments, he cannot answer such letters unless they ask questions which require definite answers. Otherwise your letter will not be answered but a silent word of appreciation and acknowledgment will be sent forward for each one received.

HAVE YOU BOOKS TO GIVE?

The Supreme Grand Lodge in New York City is anxious to make its library as complete as any occult library in America. Therefore it again appeals to all Brothers and Sisters and likewise to all our friends, even casual acquaintances, to donate to us any occult, religious, scientific or philosophical book which can be spared. In sending such books please

write your name on the title page and state that you donate it to the Supreme Grand Lodge of North America. We do not wish, however, to have those books which Brothers and Sisters should donate to their own Lodge Libraries, if their Lodges are establishing libraries. All other books and pictures will be greatly appreciated and acknowledged. Address: Supreme Grand Lodge Library, 306 West 48th Street, New York City.

ABOUT WRITING TO HEADQUARTERS

All Brothers and Sisters and others should make note of the following suggestion: In writing to the Supreme Grand Lodge or any of its Officers, please direct letters regarding new Lodges to the "Minister of the Department of Extension"; all letters regarding official business should be addressed to the Supreme Secretary General. All letters regarding financial transactions should be sent to the Supreme Financial Secretary and likewise all letters regarding the magazine's articles or work should be sent to the "Minister of the Department of Publication," while remittances for the magazine and subscription matters should be directed to the Publication Manager.

All checks for all purposes should be made payable to no one but the "Supreme Grand Lodge Treasurer, A. M. O. R. C." Official remittances made payable to the Emperor, or any other Officer, will, as heretofore, be returned so that they may be properly drawn.

RETURN POSTAGE

Have you ever thought of what it means to us—and to many other organizations and firms or individuals—when you enclose with your letters (asking for information), one or two stamps for return postage? It means so little to you at the time, but the day's mail at Headquarters in New York is growing so large, that the return postage on letters from members and others amounts to a very large item each week. If you wish information which is gladly given merely for the request, or you request literature which costs you nothing, surely you will help us in our principles of economy by enclosing return postage with your letters.



2 PRIZES FOR OUR READERS

A Little Thought, A Little Trouble,
And You Will Render Us A Service

The Editors are anxious to know what articles or subjects are desired by the readers of this magazine so that the greatest service to the greater number may be given. Therefore every reader is invited to write a short note to the "Managing Editor" stating which subjects appeal or please the most,—whether scientific (like Dalton's Laws, Magnetism, Electricity, etc.), astrological, mystical (like the Journey to Egypt now running), biographical and instructive (like the Life of Empedocles recently published and the Mystical Life of Jesus now running), or general reading (like God Spoke!, Intuition, Happiness, Cosmic Forces, etc.) Naturally the subject of Rosaecrucianism will always find a prominent place in this magazine in addition to the other articles.

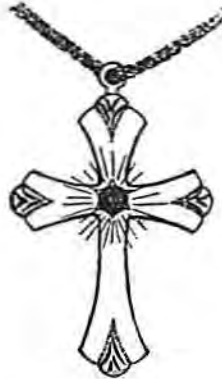
For the best letter stating GOOD REASONS for the specializing of CERTAIN SUBJECTS, the publishers will award a Bound Set of the 1916 issues of the magazine. All answers or suggestions must be in our hands by the 1st of June.

Another set of the 1916 issues in a Binder will be given to the member of our Order who can write in not over 50 words a statement of the aims and purposes of Rosaecrucianism. Such statement must be in the nature of a definition of "Rosae Crucis" and also make plain the avowed work of the Order. In no reference work or dictionary of to-day can a proper statement be found and we are sorely taxed to put such a statement in a few words,—less than 50 if possible. All such answers or statements should be sent to the Imperator before June 1st, with your name and address properly signed.





No. 9.A.



No. 10.B.

ROSAE CRUCIAN JEWELRY

No. 9.A. is a stick pin for ladies or gentlemen, made of special silvered metal; contains 5 excellent brilliants and one large red stone for the Rose. Price 70c.

No. 10.B. is a special 14 karat Cross with very fine red stone in center of triangles. Front of Cross is chaste and cut, back is moulded into form of four Egyptian Lotus symbols. Chain is good "curb" style, 16 inches long. Roman and bright finish. \$4.00 each, with chain complete.

Illustration exact size.



BIND YOUR MAGAZINES

At the request of many of our readers we have had a special binder made to order to hold 12 copies of the American Rosae Crucis. The magazines are easily bound or fastened into this binder, in such a way that when the binder is laid open on the table it will remain perfectly flat and permit the whole magazine page to lie flat. The binder is made with a strong wooden back and heavy sides covered with maroon canvas, stamped on the back and cover with our symbols and the title in gold. This is an excellent way to preserve all your issues of the magazine. Orders must be sent in now to be sure of your binder as only a limited number were ordered.

PRICE \$1.00 EACH

Note: Those who wish back numbers to complete their files must bear in mind that the price of the issues for January, February, March, April, May, June and July is 50 cents each. This price will increase as the copies become more scarce.

Send all orders to

ROSAE CRUCIAN SUPPLY BUREAU, 306 West 48th Street, New York City.

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.)

