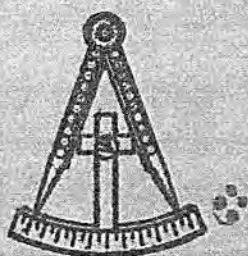


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American
Rosae
Crucis



June
1917

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The American Rosae Crucis

A Monthly Magazine Devoted to Science, Philosophy and Religion.

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Important Notice

This issue of the magazine is dated June, 1917, although it is Number 3 of Volume 2. Our last issue was dated February, 1917, which was Number 2 of Volume 2. In order to bring our magazine up to date we have secured permission from the Post Office Department to skip three issues and date the present issue June, 1917. To compensate our subscribers for the loss of the March, April and May issues all subscriptions ending in June, 1917, or thereafter will be extended three months. By this means we hope to keep our magazine up to date and to issue it monthly on or about the 10th of each month.

TABLE OF CONTENTS

Our Order—And The Dawning.....	66	Sunlight in the Grand Central.....	79
The War and Our Order.....	67	Russia, Past and Present.....	80
National Convention Notes.....	68	Truly Mystical.....	81
Musings of a Mystic.....	69	The Primary Law of Health.....	82
The Masonic Rose Croix.....	71	Forgive—Forget.....	89
Essays by Francis Bacon.....	74	Editorial Expressions.....	90
The Symbolism of the Rose.....	75	The Work of the Order.....	91
War a Condition of Mind.....	76	The Early Christians.....	93
		An Alchemical Parable.....	95



Our Order—And the Dawning

By the Matre of the Supreme Lodge



IN proportion as human advancement transcends the denser strata of materialism, the more subtle forces of Nature are made manifest, resulting in the discovery of hitherto unknown Laws together with the accomplishment of their application to the practical needs of the race.

It is, however, of paramount importance that spiritual and intellectual progress be evenly balanced in order to maintain a perfect equilibrium and preserve a well-poised evolution.

There remain in different parts of the world traces of ancient civilizations which evidently far surpassed our own in development.

We should do well, did we seek to understand why the once visible had receded into the invisible, why the once tangible had become intangible.

To-day the pendulum swings once more toward wondrous achievement in the realm of higher knowledge. The divine light of Soul illumines the upward Path, revealing to the reverent seeker untold marvels.

Once more is placed within the power of man that which enables him to be an intelligent co-operator with the hidden forces so that he is learning to conquer all that limits the scope of his activities, and realizing anew his Mastership—his God-given dominion.

When that is achieved along all the avenues pertaining to this plane of experience there

must come the supreme test. And none but the pure in heart may endure it.

All the sacred teachings point out the importance of selfless service, and none emphasizes more strongly than does the Rosae Crucis the absolute necessity of pure motive and altruistic application of all knowledge and all power. Nay; it sets forth in plain terms the danger of their misuse or even the withholding of them from the service of humanity. In great humility, then, let us advance. We have crossed the Threshold. We have caught glimpses of what is beyond!

A new age is dawning, and happy are those whose inner self is being awakened—who through knowledge are becoming able to distinguish between substance and shadow, and to grasp firmly that which is enduring, fadeless, divine.

The human family is passing through the crucible. May no alloy of impurity be found in the gold when it emerges from the fire.

May this hour, pregnant as it is with tremendous issues, bring forth such harmony, such wisdom, such a spirit of true brotherhood that never again shall our beautiful world be darkened.

Let our prayer be for "more light;" for that which shall enable us to endure the inevitable test and for final triumph through the abiding power of the "love that seeketh not her own."



June, 1917

MANUSCRIPTS

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Volume 2 Number 3

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The War and Our Order



It has been declared that we are at war with a foreign country. The declaration is official; it is authoritative.

Our Order, through its highest Officers, has likewise declared—during the past three years—that neither war nor panic would affect the constant growth of this country's resources, stability or power for good. In this publication we have reiterated the Masters' assurances that war would never destroy or displace the greater dynamic forces making for national happiness, wealth and intellectual advancement.

The mere declaration that war does exist—even though that declaration is official—does not produce war. That preparations shall be made, that we shall contribute to any faction or participant engaged in bringing about a speedy ending of the war, or that we, as a nation, shall assume a definite attitude regarding the principles involved, are self-evident necessities. But, regardless of how patriotically we would, and should, do these things, they cannot, in and of themselves, constitute war in this country, nor will they bring war to the plains and hills, cities and towns of our fair land.

America, the North American Continent north of Mexico, is standing to-day solidly on the

foundation of the principles which have made it what it is. We are expressing, in a militant manner, our indignation at the attempt to belittle those principles, and it behooves every admirer of them to give his loyal support to his flag and his country.

Pending the activities of the contest abroad and the militant affirmations in this country all loyal Rosaecrucians will apply peacefully and constructively the laws and teachings of our Order. Our work of spreading the Light, increasing the power of individual illumination and advancing the growth of brotherly love will continue uninterruptedly. More Lodges are being established each month. Many of our Brothers, in every lodge, have enlisted or are ready for the call to the colors; but many others are working diligently to build up the Order in America as decreed years ago.

Not one plan conceived by the American Supreme Council in 1915 has been abandoned or modified; not a single barrier has arisen to prevent the culmination of any determined act, and no condition is either foreseen or expected which will hinder the onward march of Rosaecrucians in America.

Therefore, let all Rosaecrucians be true to their oath to honor and respect the American flag while maintaining an absolute and perfect state of Peace Profound.



National Convention Notes

Pittsburgh, Pa., July 31st to August 4th, 1917



UNUSUALLY careful plans are being made for the comfort of those who wish to attend this Convention. In New York and Chicago there are Reception Committees making plans to meet those from various states who wish to accompany the Grand Lodges in their special cars on the Pennsylvania Lines to Pittsburgh.

* * *

In Pittsburgh the various committees have gone into every detail and the Seventh Avenue Hotel has been selected as the headquarters for the Convention. All visitors to Pittsburgh during the Convention shall go to the Seventh Avenue Hotel and there meet the Committee in charge of credentials.

* * *

New membership cards will be issued to all members in every Lodge before the Convention week and these cards are to be shown to the Committee of Credentials.

* * *

The complete program for the convention is not fully completed but will be summarized in our next issue. The Grand Lodge of Pennsylvania will conduct on one of the evenings, a First Degree Initiation for those living in Pennsylvania and other states who wish to enter the Order and have qualified to do so, but do not live near a Lodge. All our Officers of every Lodge attending the Convention will

enjoy and profit by seeing the work done by the Pennsylvania Grand Lodge in its very inspiring and perfect manner.

* * *

Our Western members who will pass through Chicago on their way to Pittsburgh shall communicate with Mrs. Malvina Carr, Chairman, 6023 Indiana Avenue, Chicago. Arrangements can be made with her for meeting the Chicago Committee at its regular headquarters in the Stratford Hotel and leaving on Sunday, July 29th, at 8:30 A. M., with the Chicago and other members for Pittsburgh. A private car and special fares are thereby afforded our Western members. Our Eastern members passing through New York shall communicate with the Supreme Secretary-General for similar arrangements for leaving New York, July 30, at 10:04 A. M. from the Pennsylvania Station at 33rd Street.

* * *

Those from the South can connect with the New York and Eastern parties at Philadelphia, the train arriving there at the North Philadelphia Station of the Pennsylvania Lines at 11:56 A. M., July 30.

* * *

Reasonable rates have been arranged at the Hotel in Pittsburgh and these rates can be obtained from the Committee in Chicago, Pittsburgh (Mr. Walter E. Hatch, 1122 Portland Street), or from the Supreme Grand Lodge Secretary in New York.

Notice to All Members

Each member of our Order is urged to apply at once to the Secretary of his or her Lodge for one of the new membership cards, properly stamped and signed. No member will be received at the Convention or as a visitor at any Lodge unless the new card is shown. Old membership cards will be void after July 15, 1917.

THE IMPERATOR.



Musings of a Mystic

By Frederick Roeber, 7th Degree

CONCENTRATION, like everything else that is complete, answers to the point of a triangle. (1) the operator, (2) a certain point, (3) something that is arranged in such a manner around this point, that the latter becomes its center; or arranging the particles of one thing around the particles of another so that both have the same center.

Now, in the many books on mind and thought-culture the rule for attaining a certain purpose is invariably: "concentrate upon such and such a thought," by which they mean: make that thought a center of attraction for your mind so that no other thoughts may enter. Well, all of us know from experience how wonderfully prompt "green" and "yellow" appear when we are concentrating on "blue" so that it takes a goodly amount of energy to succeed, and then not for long. Nevertheless, there are those who win seemingly without much effort while we are "concentrating" ourselves into a nervous state. Possibly there are differences in method; more likely than not, our friend comes out on top by consciously **REVERSING** the operation.

Instead of trying to center his objective thinking upon or around the thought, idea, form, thing, or what not, under consideration and have a thousand other thoughts interfere with the business, he nimbly takes the **PARTICLES** of that thought and marshals them around **ANOTHER** center, impresses them upon a **MAGNETIC** medium, which **ATTRACTS** them and by charging them with its own **FORCE** makes the thought **POTENT**.

What, now, is this other center, medium or material? Very simple, friends: it is in us, all around us; you have often seen it printed and described—**SUBJECTIVE MIND**! However, **NOT YOURS**, nor mine, nor anybody else's; it is **COSMIC**, and its magnetic force is encircling all circles. Here are the correspondences:

(1) The concentrator—operator—Will.

(2) That which is to be concentrated—object—Thought.

(3) The medium in which concentration is performed—subject—Mind.

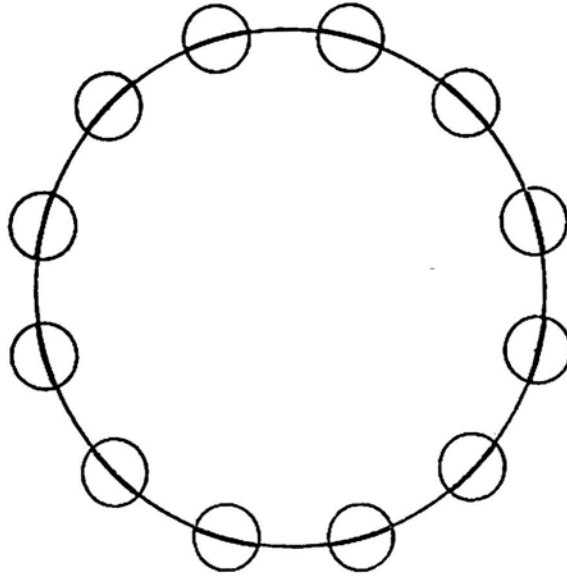
All this is not speculative, but decidedly **OPERATIVE**, as is the entire work of our **ORDER**. It also connects directly with our teaching, that there is no true individuality. Yet, I know myself as "I" and you as "You." That is, your form, appearance, speech, thought, are different from mine. You were born in another town, at another hour, under other stars. Further even than this, I cannot find on the whole globe another being exactly like myself! What else can follow from all this but that I am a separate something in every way— an Individuality? It will have to be admitted that the above reasoning is perfectly sound; sorry to say, it is also perfectly superficial: (1) That I cannot "find" another being exactly like myself is not proof conclusive that there "is" none such other. (2) "You were born under other stars" is not quite correct, for the same starry vault witnessed my birth which saw your entrance into the arena. True, the configurations were different, but who will prove that within a span of fifty thousand years they never could have been the same when a child was born? Anatomically and physiologically we are built on the same plan, your five senses function in the same manner as mine, your soul even is not "yours" and mine is not "mine"; it is "**SOUL**" simultaneously expressing through a body A, and a body B. In the Second Degree we are taught that Mind is the directing quality of Soul, that is to say, Soul vibrates and Mind directs the vibration (if we may use here the word "direct," for in the Cosmic is really no such thing as direction). "Here" is "there," "everywhere" is "everywhere," but—and here is the point of contact with our precious individuality—in the limited human bodies, though they are in-



habited by Cosmic Soul, "everywhere" is NOT everywhere; so it comes that within a small circle there is a difference of direction and thus we get our supposed separate minds or "individualities."

The subjoined diagram may make this

plainer. The small circles are human bodies, the large circle represents Cosmic Soul which passes through the center of all the small ones. It will be seen that the large circle (any circle, for that matter) in its entirety has really NO direction, for it commences and terminates



at any and all points of its circumference. The portions of it which appear as distinct arcs within the smaller circles show, although of the same length, in relation to the perpendicular, a difference of direction in each, thus representing the objective minds of the various bodies vise giving for the time being rise to a sense of separateness or "individuality."

Now let us conceive the small circles as traveling along the larger one again and again; they shall then be going the same path and experiencing all possible different directions, the

while being but embodiments of the One Cosmic Soul.

"Hold on there," says one; "we do not travel in circles, we progress in spirals." Well, that's good, keep right on your spiral until it leads you to the infinite sun! By the way, I know some other good people who do not travel in circles: they develop along "triangles," which means that they are very near the center, having to turn mighty sharp corners where the careless one does not get hurt, but hurts himself.

Publisher's Note

Your attention is called to the notice on page 65 of this issue, regarding extension of subscriptions and the dating of this issue.

The next installment of *The Mystical Life of Jesus*, *The Secret Kingdom* and the *Egyptian Hieroglyphics* will be published in our July issue, to be mailed in July. A complete report of the Convention will appear in the September issue, to be mailed in the latter part of August.



The Masonic Rose Croix

Some Reflections on the Eighteenth Degree of Masonry

By Keith J. Middleton, 33d Degree Hon.

(Reprinted from the April, 1917, issue of "The New Age," official organ of the Supreme Council 33d, Degree A. and A. Scottish Rite of Freemasonry, Southern Jurisdiction, U. S. A.)

FAITH, HOPE AND CHARITY.



IN considering the eighteenth degree one is profoundly impressed with the significance of this trinity, and further reflection emphasizes how illuminating and pregnant with meaning are these words.

FAITH.

How little we realize what an important part it plays in our daily lives. It is not too much to say that without it all human activity would cease, for consciously or unconsciously all our actions are rooted in Faith.

We rise in the morning and plan our day's work or play in Faith that the arrangements will not miscarry. We prosecute our business with Faith in the integrity of those with whom we make the bargain, knowing full well that legal safeguards are but poor substitutes. We eat in Faith that the food will rebuild wasted tissue and confident that those responsible have exercised all care to eliminate anything dangerous or injurious, and at the close of day we lie down to rest secure in the Faith that morning will find us alive and in full possession of the faculties and strength with which we retire.

If, then, we display such unlimited Faith in these purely physical aspects of life surely it is not unreasonable to assume that we must exercise equal Faith in the spiritual purpose and destiny of humanity.

"FAITH in ourselves, that unassuming confidence which is the secret of all true success, and parent of all great and noble actions."

FAITH in human nature and in man's capability for improvement.

FAITH in God that He is infinitely just and wise and that under His loving guidance all things work together for good.

HOPE must ever wait attendance on Faith, for without the encouragement of Hope, Faith would languish and might leave us.

We dream of personal achievement and Hope for its accomplishment. We aspire to happiness here and hereafter and Hope for its consummation, and we have bright visions of the vast possibilities of the advancement of humanity and Hope for its fulfillment.

In the hearts of all men of whatever rank or condition lies Hope for something, stirred to life by the Faith that promises satisfaction.

Ever man will hope and notwithstanding disappointment, ever his Hope will fire his enthusiasm into action leading on to his desire.

HOPE in the ultimate victory of civilization and the final enfranchisement of the human heart and intellect in every country in the world.

HOPE in the final vindication of the infinite justice, wisdom and goodness of God.

HOPE in a hereafter where man immortal shall see and understand the perfect symmetry, proportion and harmony of all the works of God; and comprehend the great mystery of His government of the world.

Truly the poet has said:

"HOPE springs eternal in the human breast,
Man never is but always to be blest."

CHARITY, last but noblest of the three, is Faith and Hope in action. Taught by Faith and Hope, Charity finds expression in all the various relations of life.

Animated by Charity in its highest form, the mother nurtures her child, the husband cherishes his wife, the son reveres his father,



and all family relations are cemented into the bond that preserves the race.

CHARITY excites in men interest in their fellows, led by CHARITY they aid, encourage, defend and succor those in need.

CHARITY which relieves the distresses—with a liberal hand, which feeds the hungry, clothes the naked, protects the widow, supports and educates the orphan.

"CHARITY for the faults and injustices of others; that merciful judgment upon the acts of others that we pass upon our own. Charity for those who differ from us in opinion; for their Faith and unfaith and their errors; since no error is greater than hatred and intolerance and it is always possible that what we think error may indeed be truth."

"CHARITY, that infinite, unchanging, inconceivable love that dwells in the Deity and moved Him to create the Universe."

GOOD AND EVIL.

The most ancient yet ever new problem that has baffled man in his search for truth and understanding, always present, always perplexing, is the mystery of Good and Evil.

If ever man needs the support of Faith, Hope and Charity it surely must be when contemplating this seeming paradox. Without their aid knowledge becomes barren, understanding fails, and man may well despair; but illumined by Faith, cheered by Hope and prompted by Charity, man may essay to solve the riddle, and question the Sphinx. Though the gain be small always we find the signs of an onward step, and upward reaching of the mind that marks man's progress toward his God. Measured by time such marks are apparently obliterated by the envious sands of time itself, but judged by God's standard of purpose and result, we may feel encouraged by the thought that our evolution, however slow, is assured, nor should we be unmindful of the great privilege that God has granted to man in equipping him to thus understand and note in however small degree his own advancement and purpose in the plan of life.

Though we cannot hope to comprehend the full meaning of Good and Evil, we may be com-

forted by the reflection that there can be no light without darkness, nor substance without shadow. Again we find the fairest lily springing from the foulest bed, shall we admire the lily less, for knowledge of the rank earth that feeds it. So, who shall be bold enough to deny to the so-called greatest sinner the right to evolve into the revered saint. One is forced to reflect that sin may have its purpose and once more moved by Faith, Hope and Charity to endeavor to understand such purpose and learn from it how best to serve for the betterment of ourselves and our fellows.

To do this is indeed Masonic.

In his allocution of 1905, Gr. Com. Jas. D. Richardson uttered these lofty sentiments:

"As Masons of the Scottish Rite our engagements bind us not only to help brothers of the Order, their wives, widows and orphans, but the obligation is higher, deeper and broader, for its purpose is to help all whom misfortune pursues, whom wickedness oppresses and whom falsehood and fanaticism persecute."

And in a national sense we may with profit paraphrase for ourselves part of Lincoln's immortal speech on the field of Gettysburg:

"It is rather for us to be here dedicated to the great task of remaining before us—that this nation under God shall have a new birth of freedom and that enlightenment and understanding of the people, by the people, for the people, shall not perish from the earth."

There is much to be done and realizing this we can understand the necessity of Eternity, for to comprehend the forward movement of humanity in terms of time as we understand it is beyond the grasp of the human mind.

Browning, seer and poet, has stated it well in causing Paracelsus to say:

"And this to fill us with regard for man
With apprehension of his passing worth,
Desire to work his proper nature out,
And ascertain his rank and final place.
For these things tend still upward, progress is
The Law of Life; man is not man as yet.
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth
While only here and there a star dispels
The darkness; here and there a towering mind
O'erlooks its prostrate fellows; when the host



Is out at once to the despair of night;
When all mankind alike is perfected,
Equal in full blown powers, then, not till then,
I say, begins men's general infancy."

THE CROSS AND ROSE

In searching for Truth we are aided by the symbols of the eighteenth and other degrees.

Much has been written and spoken about these symbols, but it may not be inappropriate to refer briefly to the principal two, that have been emphasized to you this evening, the Cross and Rose.

THE CROSS, most ancient of all symbols, is found in many forms, one of the oldest being the Crux Ausata, or handle cross. It was the most sacred symbol of Egyptian antiquity, meaning the pathway to eternal life, and was an indispensable emblem of all the religious ceremonies of ancient Egypt. It portrays the at-one-ment between the Divine and human wills and the loop is symbolic of the gloria or overshadowing of a dove, emblem of the Holy Spirit.

THE SWASTIKA is another form said to be derived from the movement of the point within the circle and according to Pike was known and used in India and Japan.

THE CHRISTIAN CROSS as it is now known existed as such long before Christ glorified it by giving up His life upon it in completion of His service to humanity. In the hands of the Romans it had been a badge of infamy, but long before their time it was known and to the mystics concealed many meanings.

Among these was that it represented the tree of life, the mystery of the dual nature, male and female, and then, as now, was symbol of the apotheosis of suffering. The human form itself is modeled upon its pattern and all nature bears the impress of its sign so that it may be truly said to be the symbol of life.

As the Crux Ausata meant to the Egyptians the pathway to eternal life, so to the Christian with a different application the Passion Cross means the gateway to eternity.

THE ROSE, considered by many as the most beautiful of flowers, also comes to us

from a remote age. It symbolized the dawn, secrecy, generation and regeneration.

To the Rosicrucians who believed that the seat of life is in the throat, the Cross represented the human form, the junction of the transverse arms with the upright indicating the position of the throat. Hence with the Rose added the Rose Croix, as we know it, became to them symbol of regenerated humanity.

This should be particularly interesting to Scottish Rite Masons, for, knowing that the cube symbolizes the physical, and knowing further that the cube unfolded becomes the cross, it explains the relation of these two symbols and how unregenerate man represented by the cubical stone, can become regenerate symbolized by the Rose Croix, and at the same time find in the Cross the door through which he must pass to spirituality.

So much might be added about these and other symbols, but enough has been said to indicate the importance of symbols, indeed it is obvious when we reflect on the fact that through all ages man has been taught by symbols.

Long before written language existed, knowledge was imparted by symbols and many have retained their meaning through all time.

A symbol might be described as a concrete expression of the truth and we who are searchers for truth must ever be grateful to Masonry and acknowledge our indebtedness to the Institution for preserving so much of the symbolism of the past and pointing to the way to acquire further illumination.

Nor has teaching by symbols been confined to the past, it is freely used to-day, and the greatest teacher who ever lived used symbolism to impress his followers with the understanding he so earnestly desired to implant.

This understanding of man's relation to his Creator, of the great Law of Love, and supreme effort in service to others has itself been symbolized to us this evening, and through its own inherent truth, this Law of Love and Service continuously and increasingly impresses itself on the consciousness of humanity.

As to proof of this, there is no objective proof that would satisfy, but if we can imagine our-



selves on this night some two thousand years ago spectators of the world's greatest tragedy and in the thought of that time viewing the passing events, we should see:

A lonely discredited teacher, deserted by almost all of his followers, with no influence or friends, lacking help and support of any kind.

Arrayed against him the combination of the greatest military power of the world scornfully indifferent it is true, but still opposed to him, and in a religious sense, the still more powerful hierarchy of the church, cruel, bigoted, intolerant of the least encroachment on the usurpation of power, and bitterly interested in the destruction and physical annihilation of this poor itinerant preacher who, meek and non-resistant, had yet dared to openly reproach and

indict them for their rapacity and prostitution of their high offices.

Under such circumstances could any of us foresee anything but the absolute failure of such an one? Looking backward, however, from the perspective of the present we see the steady growth of the seed then planted by the Christ and cannot escape the conviction that far from being a failure, time is proving in expanding ratio, the truth of his teaching and that the result viewed from the physical standpoint, has been achieved without authority, without organization, without support, financial or political, but vitalized only by the authority of truth itself.

Shall we not, then, feel encouraged to continue our search for truth?

Essays by Francis Bacon

I—of Studies

STUDIES serve for Delight, for Ornament, and for Ability. Their Chiefe Use for Delight, is in Privatnesse and Retiring; For Ornament, is in Discourse; And for Ability, is in the Judgement and Disposition of Businesse. For Expert Men can Execute, and perhaps Judge of Particulars, one by one; But the generall Counsels, and the Plots, and Marshalling of Affaires, come best from those that are Learned. To spend too much time in Studies, is Sloth; To use them too much for Ornament, is Affectation; To make Judgement wholly by their Rules is the Humour of a Scholler. They perfect Nature, and are perfected by Experience: For Naturall Abilities, are like Naturall Plants, that need Proyning by Study: And Studies themselves, doe give forth Directions too much at Large, except they be bounded in by experience. Crafty Men Contemne Studies; Simple Men admire them; And Wise Men Use them;

For they teach not their owne Use; But that is a Wisdome without them, and above them, won by Observation. Reade not to Contradict, and Confute; Nor to Beleeve and Take for granted; Nor to Fnde Talke and Discourse; But to weigh and Consider. Some Bookes are to be Tasted, Others to be Swallowed, and Some Few to be Chewed and Digested: That is, some Bookes are to be read onely in Parts; Others to be read but not Curiously; And some Few to be read wholly and with Diligence and Attention. Some Bookes also may be read by Deputy, and Extracts made of them by Others: But that would be, onely in the lessee important Arguments, and the Meaner Sort of Bookes; else distilled Bookes, are like Common distilled Waters, Flashy Things. Reading maketh a Full Man. And therefore, I a Man Write little, he had need have a Great memory; If he Conferre little, he had need have a Present Wit; And if he Reade little, he had need have much Cunning, to seeme to know that, he doth not.



The Symbolism of the Rose

By Nettie Claire Lewis, 2d Degree

(Read at the New Year Feast of the Illinois Grand Lodge)



NE of the most perfect, exquisite thoughts our Creator has given us is the Rose.

By universal suffrage the Rose has been voted to be the loveliest among the children of flora.

We have but to remember that the Rose is linked by the chain of association with a thousand chapters in the history of our race.

A native of the East, the Rose is now universal, opening its petals to the sun of every clime.

The ancients regarded the Rose as the emblem of silence, love, joy, and secrecy; the sacredness of the Rose has been felt and recognized in all ages, from the crude drawings on rocks and skins of our primitive ancestors, to the immortal inspirations of Dante and Raphael.

The Rose is the crystallization of all growth, unfoldment, evolution in the vegetable kingdom—the plant life through eons and eons of time, struggling, suffering, aspiring towards the perfection of grace, beauty, and fragrance of the flower kingdom.

What does this inspiration and attainment of heavenliness symbolize?

The Rose is the symbol of Man's Soul in the process of its growth, unfoldment, and evolution towards its Creator.

Each delicately tinted petal of the Rose, in the layers of mystic perfume is like unto the desires, longings, sufferings, aspirations of the human soul, through eons and eons of time, unfolding, grouping, growing towards the perfection of God's Ideal.

Man, like the Rose, has a sacred power which permits him to discover the inner significances, the reality of invisible things.

As the Rose turns her heart to the physical sun, so man turns his Soul to the spiritual Light of Truth, which we implore at the Divine Threshold, and which may suddenly come

upon us in the midst of darkness and ignorance.

All physical perfections come to an end, while the divine virtues are infinite. Those who are servants of the Spiritual Beauty are everlasting.

The petals of the Rosaecrucian Rose have—"Lengthened life; mitigated pain; extinguished diseases; increased the fertility of the soil; given new securities to the mariner; spanned great rivers and estuaries with bridges of form unknown to our fathers; guided the thunderbolt innocuously from heaven to earth; lighted up the night with the splendor of the day; extended the range of human vision; multiplied the powers of the human muscles; accelerated motion; annihilated distances; enabled man to descend to the depths of the sea, to soar into the air; to penetrate into the recesses of the earth; to traverse the land in cars which whirl along without horses"—these are but a part of The Rose, for The Rosaecrucian Philosophy never rests, never attains, is never perfect—ITS LAW IS PROGRESS.

Thus each petal of the Rose on The Cross is symbolic of The Oneness of the World of Humanity; Universal Peace; Universal Tolerance; International Consanguinity and Solidarity; the establishment of The Kingdom of God, first in the hearts of men, then upon earth.

The world of humanity is like unto God's Rose Garden, and the various races, tongues and people are like His various Flowers. The diversity of colors in a rose-garden adds to the charm and beauty of the scene, likewise the variety of nations enhances unity and charm.

Into each human heart God planted the seed of a Spiritual Rose. If we plant its roots deep in the soil of unselfishness, water it with the dew of purity, protect it from the blasts of prejudice and bigotry, give it the sunshine of God's UNIVERSAL LOVE, it will flourish and unfold into blossoms of heavenly beauty for all God's children, with the perfume of A DIVINE CIVILIZATION.



War a Condition of Mind

A Few Words of Timely Warning

By the Imperator

(Rosaecrucians should bear in mind that next to our loyalty to God and God's purposes is our loyalty to our country, and that all of us in this country have pledged in the Great Oath of our Order to honor and respect our Flag, to uphold all the laws of the Government of the United States and never to be guilty of treason. But neither our loyalty or respect to and for our country and our flag shall make or permit us to shed the blood of another. It is strictly forbidden by our oaths and obligations.



NOT even the most enthusiastic partisan of militarism would say that the wilful shooting of one man by another constitutes war. Nor in its multiple form, with hundreds, thousands or millions trying their utmost to annihilate an equal number of fellow beings, does the act itself constitute war. It is murder in any case and every case, regardless of the stupendous nature of the crime or the magnitude of the offense.

The difference, however, between our present-day conception of murder and our highly-polished, ethical conception of "war" is a difference of motive behind the act. That which is shocking, terrifying and despicable under most circumstances, is aggrandizing, noble, and, yea, even laudable, under other circumstances. The act at one time calls forth public condemnation, natural abhorrence, religious admonition and legal prosecution; at another time it arouses public patriotism, unnatural enthusiasm, religious tolerance and legal approbation.

Both attitudes toward the same act are attitudes of mind; and murder finds its sanction as war in the attitude of the minds of those who admit that war is a condition, a thing, a reality, apart and distinct from murder.

Murder, as a crime, an actual emotion of human nature, has been gradually decreasing in manifestation through the continued evolution of the soul and mind of man. Excusable one time as a sudden outburst of the most primitive instincts of the animal nature in man, it has come to be only explainable as depravity, perverse and retrograde development in but an occasional soul or mind.

Then, in the midst of the certain and definite growth of our abhorrence of murder, and in the light of our advanced and ethical attitude regarding such forms of depravity, we, the peoples in general, fling aside our higher conceptions and participate in a world-wide destruction of human life.

What can account for such reversal of principles? What, but our condition of mind, could excuse the act we have condemned and appease the repulsion in our soul?

If, then, we find the permission, the excuse, the toleration and the exuberance for wholesale murder as war, in the attitude we take toward the act and its motive, we must agree that war, as a condition, a thing, in our present cycle of evolution, exists entirely in our minds.

Rosaecrucians,—deep-rooted, true, evolved and re-incarnated Rosaecrucians—do not oppose war. To **OPPOSE** war is to assert an active, positive position against that which requires destruction because of its positive existence. To the Rosaecrucian—the mind which knows and understands—war does not exist. It has no real entity, is not an actuality and therefore requires no opposition.

War as a condition of mind, should be negated. It should not be tolerated; its reality should be denied as having no material existence. Psychologically, the Rosaecrucian would, and should say: "Peace, love, kindness are positive conditions having actuality and therefore constant reality. War, hatred, unkindness are negative conditions having no actuality but only temporal reality."

As we have said, editorially and otherwise in this magazine—think Peace, live Peace and



show Peace, then War in all its ramifications and material manifestations will cease to occupy a chair of directorship in the government of man's worldly affairs.

LOYALTY TO THE COUNTRY.

All Rosaecrucians are, or should be, loyal to their country, however, regardless of this denial of the right to war. Second only to loyalty to God and God's purposes should be a Rosaecrucian's loyalty to the country in which he lives or the flag under which he finds protection, material existence or the pursuit of happiness and success.

The very vital interests of America, its welfare, integrity, dignity and honor, should greatly concern every true American Rosaecrucian and demand his whole-hearted protection. This is unequivocal; it is one of the conditions of membership implied in the Great Oath taken by all Neophytes upon their entrance into our Order.

This obligation should present no difficulty to the Peace loving Rosaecrucian, however. Our watchword has always been, through the ages, "Peace Profound"; and we most certainly refuse to shed another Brother's blood the while remaining loyal to our country, our flag and our declared principles of Americanism.

THE PACIFIST AT WAR.

Should the Peace-loving Rosaecrucian find himself selected to defend his country against the enemy, or drafted to take arms and participate in the warring activities of his country, he is not bound by any law to take arms and go forth to destroy others. He may and shall consistently refuse to do this, as against the sacred principles of our Order. But he shall not refuse to do humanitarian work and take such part in the war as will help to bring about happiness and Peace.

The country, like the individual, has its cycle of existence, its incarnation, reincarnation and its Karma. The mind of the country or the nation, is the collective mind of its peoples. The soul of the American republic is the unified souls of all true Americans. If individuals must pass through experiences, tests and trials

as a part of the working of the Divine Law of Compensation, so must the nation.

If, therefore, in the working of the law, our country finds itself tried by the experiences of war as its Karma for the thoughts its peoples have held, it behooves every American to submit to the same law and yield to the test and trial directed to him individually, and while determined that Peace Profound shall ever be his watchword, he must pass through the experience which will teach him the true lesson of his watchword.

THE BROTHERHOOD OF MAN.

But the Rosaecrucian on the battlefield will not destroy his brother's body with that anger, that hatred and that envy which have typified most of the battles of this greatest of all wars. As a warrior a Rosaecrucian can do his duty as he understands it or as it is impressed upon him. But I can conceive of a Rosaecrucian facing his brothers of another nation on the battlefield and saying to himself—if not to his opponents upon opportunity: "It has been decreed, brother, that you and I shall seek by every means to destroy each other's body. As brothers of a great universal brotherhood and children of one Father, I hold no hatred toward you and I envy not the blessings thou hast. But the law of compensation, to which we are ever amenable, has decreed that because of our tolerance of the condition of warfare, because for ages we have held the thought of war and because we have permitted war to be a condition of our minds, it needs be that we shall face each other here and reap as we have sown. Thou shalt commit an act for which thou must atone in another life, and I too shall do that which must be compensated in the future. It is our Karma! And in our next lives we shall have learned our lesson and with millions of others, deny to war its regal power. Then, brother, you and I and the world shall know and realize "Peace Profound!"

Think you this too idealistic? Know then that even now in the annals and recorded incidents of the present war there are hundreds of instances where opposing warriors, individually and collectively, have met at the border between battlefield and battlefield, or in the refreshing moments at the side of pools, or in



the darkened dens of camp prisons—or, more often, in the Red Cross tents of mercy, and there, touched with the divinity of the brotherhood of man, have found Peace in the exchange of just such thoughts while the cry of battle raged around them.

HYSTERIA.

There is one note of warning which I must sound at this time. Its message is far more important than all the issues conceived by our Congress as sufficient warrant for war.

I have declared, and attempted to show, that war is a condition of mind. As an obsessional thought it tends not only to color one's viewpoint of every issue, but to direct one's activities in all worldly matters.

Therefore, as in every case of obsessional thought, hysteria or fanaticism is more certain to result.

The horrors of war, the incidental results of war and the drastic effects of war on business, finances, commerce, social activities and the peace of mind of the people will be in exact proportion to the attitude of mind held by each individual of our country.

If financial panics, commercial revolutions and political upheavals can be fostered and matured in times of peace (as experienced in this and other countries) by the attitude of mind of the people, how much more potential is such an attitude in the time of war? That is a question which the psychologist can ask, but only the nation can answer.

Our country to-day is more prosperous than it has been in many years. There are more men and women actually engaged in trades, arts and professions than ever before. Many are working for the government, it is true; but they are on Uncle Sam's payroll. Where such men and women have left more lucrative positions to enter the government's service, the vacant positions have been filled by others. Every worth-while industry is working to full capacity—and most of them are working day and night with three "shifts" of employees in place of the usual one. More men and women—yes and even children—are drawing salaries to-day in America than ever before.

Every form of wholesome amusement and past-time is enjoying the most prosperous of all seasons. Generally speaking business is "big" and prosperous. Even nature gives every indication of favoring America with wonderful and unusually fine harvests.

Recent statistics show that America needs to learn one lesson,—how to be economical. That does not mean privation. The hysterical, fanatical mind seizes upon the idea of economy and cries, "privation, sacrifice, poverty, starvation." There lies the danger!

It has been shown that America wastes in food sufficient to feed 150,000 beings in Europe. To save that waste—and it is only one of the great wastes in America—is the purpose of much of our Government's propaganda. Every business man, every systematic housekeeper knows that preventing waste does not mean privation or denial of what is used, or required, **BUT THE SAVING OF WHAT IS NOT USED OR NECESSARY.**

Not one necessary luxury, not one longing of the heart or mind, need be sacrificed by the average American to effect a very considerable or even stupendous saving. It is wilful or thoughtless extravagance which must be avoided, not only now during the war, but hereafter, if America is to learn the great lesson which conditions in Europe have taught.

Ceasing to buy necessary or even luxurious clothes, furnishings, homes, foods, pleasure and recreation will bring disaster and financial ruin, **WITHOUT CREATING A GREATER STABILITY** of our resources as planned by the Government.

In fact, the success of our Government's plans to maintain a solid, firm financial condition and an era of general prosperity depends entirely upon each American continuing to patronize every trade, art, industry and profession as liberally as possible—but always with the one idea: prevent extravagance and eliminate waste.

As stated in an early issue of this magazine, America is to become the greatest, most powerful, peaceful and prosperous country in the world in 1920, with its "place in the Sun" regardless of declarations of war and the hysteria of the unthinking or "over thinking" fanatics.



Sunlight in the Grand Central

Especially written for the American Rosae Crucis

By Bernard Sexton

Sunlight splashing on the floor,
Intimate, yet ever new,
Silent messenger of life,
Serving all, but known to few.

Sunlight streaming thru the bars,
Take my spirit's voice along
Your white roadway to the stars—
Take back this little song.

Those who send you know me well
Brother gods, in dreams we talk,
Dim vast secrets they do tell
When among the stars we walk.

Little silver-whited ray
On this lonely earth I kneel
To the radiant ones I pray,
Listen to my song's appeal!

Let your shining keep in me
Love of song and faith in light
And all the holy ministry
That makes a sunny day's delight.

Let your shining be to me
As to thrush and bumblebee
A secret call to hidden things,
Breath of song and song of wings!



Russia—Past and Present

The Authoritative Account of the Development of Thought in a Wonderful Country

By Count Alexander M. Lochwitzky, L.L.D.

INTRODUCTION.



THE editors of the American Rosae Crucis wish to announce that the interesting story of the persecutions in Russia and the development of freedom of thought and action in that country will be given in an exhaustive and authoritative manner in this magazine in several articles now being prepared by Count Lochwitzky.

As an introduction to the story, the editors wish to give a summary of the life of this interesting man who entered our Order in America some time ago and is one of our active workers in spreading that great light which has done so much for the peasants and others in Russia.

Lochwitzky was born a Count. His wife was the Countess of Luxemburg. He was reared in the lap of luxury and by all the laws of his country was the inheritor of the privilege of forcing others to labor that he might live without labor. He was naturally taught to look down upon and despise the proletariat. But as a young man he came in touch in Russia with that great psychic body of men which made him understand and realize that what he had been taught and the life he was expected to live was wrong, unfair, unjust and inhuman to his fellow-man and to himself. Because of his education, political and social position and determination to right the great wrongs, he was selected by the Masters to start in Russia the spreading of the light through means and methods which few others could adopt. One of his first acts was to organize in Russia a plan of teaching children by the same methods long employed in our Junior Order, and at once he opened a free school for the education of the children of the peasants. He laid aside the honors conferred on him by birth, and despised his worldly titles and in many other ways

proclaimed his distaste for the customs and powers of royalty.

Because of this and because he became active in promoting liberal education in the higher circles as well as among the peasants, he was considered a man dangerous to the powers of Russia, and the Czar of all Russians by royal ukase condemned him to exile for a term of years at hard labor on the bleak island of Saghalien. He was torn from his wife and children, whom he never again set eyes upon, for she and her aged father died of grief. His royal estates were confiscated and although he was a Lieutenant Colonel he was put in irons and with a band of murderers and robbers, sent to live a life of degradation and misery.

After many months of sufferings the Count escaped one night through the kindly act of a Japanese ship captain. He was concealed in a coffin-like trunk for 40 hours and finally succeeded in entering Japan.

At the outbreak of the Japanese-Russian war he was unjustly accused of being a Russian spy. So determined was the Russian Government to exile this promoter of liberal education, they were willing to charge one of their own noblemen with spying against his country. The Count fled to China and from thence in 1904 to the United States.

Among his first acts in this country was his application for citizenship and in due time renounced all allegiance to any prince or potentate of other countries. He began an active campaign of education in this country under the Stars and Stripes. His excellent education in English and his degree of Doctor of Literature especially equips him to carry on the great work in which he is now interested. He has lectured for the Government and is at present Captain in the United States Army; and such men as Dr. David Starr Jordan, President of the Leland Stamford University, Dr.



Harry King, President of Moores Hill College, former Governor Richard Yates of Illinois, Professor Stempel of the Indiana University and other prominent educators highly endorse the work which our good Brother Lochwitzky is doing by spreading the great light.

He is very anxious to continue to promote the organization of the Rosae Crucis Order in this country and in a letter to the Emperor he frankly states that since freedom has come to Russia our Order in that country will grow

stronger and our teachings will continue to promote the upliftment of the peasants just as it has done during the past fifty years.

In the articles to be published in this magazine Brother Lochwitzky will tell the story of Russia in the past in connection with the work of education and fraternal uplift as conducted by our Order and its branches, and of what we may expect in Russia in the future. The first article will probably appear in the July issue.

Truly Mystical



PERHAPS some of our readers can explain to us what is meant by the name "Mystic Rose Council" as used in the following news item. This item is taken from the New York American of Sunday, April 22, 1917. While it confirms our understanding that there is much mysticism of the rose known to Roman Catholics, and while we are pleased to see that in the Roman Catholic secret order known as the Knights of Columbus the Rose is given some consideration and made mystical, still we would like to know, and will some one kindly tell us WHY and HOW the Knights of Columbus have a Council bearing such a name. Like the little Jap, we "inquire to know."

MYSTIC ROSE TO CELEBRATE.

The twentieth anniversary communion mass and breakfast of Mystic Rose Council, No. 268, Knights of Columbus, will be held to-day. The mass will be celebrated by the Right Rev. Monsignor Francis H. Wall, D. D., chaplain of Mystic Rose Council, at eight o'clock, in the Church of St. Charles Borromeo, One Hundred and Forty-first Street, near Seventh Avenue, of which the Rev. Monsignor Wall is pastor.

Last year this well known organization had present at its annual communion mass the remarkable attendance of ninety-eight per cent.

of its total membership. The council's officers anticipate that the number of those who will receive Holy Communion with the council this year will surpass even the figures of last year. To make the council's twentieth year commemorative from a spiritual standpoint, Chairman Vincent A. Maher and the Twentieth Anniversary Communion Mass Committee are exerting every effort to have present the full membership.

After the mass, the council's members and guests will assemble outside of the church, and march in a body to the West End Restaurant, No. 266 West One Hundred and Twenty-fifth Street, where breakfast will be served. During the repast, prominent speakers will address the gathering. Among the speakers will be Right Rev. Francis H. Wall, D. D.; Alfred J. Talley, Past Grand Knight James McGuirrin, of New Amsterdam Council; Richard P. Walsh, D. D., Twenty-first district; Grand Knight Frank A. Larkin, of Mystic Rose Council. The toastmaster will be Past Grand Knight Frank J. Jones. Past Grand Knight Charles F. Kelley will speak in behalf of the charter members.

At the breakfast a selected musical programme will be rendered by Professor Charles A. Hauschel, organist of Mystic Rose Council. The council's charter members will be grouped at a separate table.



The Primary Law of Health

By Dr. Chas. W. Green, 3d Degree

NATURE'S GREAT LAW.



NATURE'S laws are accessible to every human being on this earth, regardless of station, education, riches or poverty, to make this clear and point out a direct path to vigorous health, mental and physical development according to Nature's law is the object of this article.

By knowing and obeying the primary or basic law of the Universe, by persistently and conscientiously applying it to ourselves, individually and collectively is the one sure, positive way of uplifting the entire human race; of raising the human race from ignorance into light, truth and love. If mankind would live according to this law of Nature, would learn to know his Creator through this law of Creation, the entire race would realize its oneness with Nature and with God, his Creator; love, wisdom and bounding health, far beyond his imagination would spring up in his heart and being, old things would become new, disease and despair would be things of the past, to be despised and loathed.

It is the inherent right of every individual to know this basic law of his creation and to choose happiness, joy and health in preference to disease and pain.

Take a look around at the pain-distorted, haggard faces, note the appalling effect of discordant vibrations in each unsteady step, in the bent and deformed bodies and one is soon forced to admit that while old methods and past systems have done much to ameliorate suffering and better conditions very materially, in the religious, moral, mental and physical worlds, they have left much to be desired and there is great room for improvement.

This article is intended to appeal strongly to the thousands of honest searchers for light, enquiring the way of life, who have found old methods inadequate; to them a helping hand is extended, to them NATURE'S SIMPLE

LAW will be given, learn it thoroughly and OBEY.

BREATHE, VIBRATE.

Right breathing is man's first step in obedience.

The law of Expansion and Contraction; Attraction and Repulsion; of Vibration, if you please, is wisdom personified. It embodies life, it is life itself, by it and it alone is life and everything in our Universe sustained, by it man is directed and moulded in Wisdom's ways, is vitalized and refined, all his life forces are directed in the ways of wisdom for his own good.

To impress upon the mind of the reader the great importance of motion or as we will call it, Vibration, it will be necessary to refer to many established facts and truths that are already known and taught. By and through Vibrations is it possible for matter to be made manifest, without vibrations the entire Universe would cease to exist, this wonderful Solar System of ours would be disrupted, all forms of animal life including the human animal would vanish. Vibration is the foundation of all, the corner-stone of all.

The entire Solar System and the space occupied by it is made up of Atoms, each one separately and collectively is constantly vibrating, whirling and spinning.

Every Atom expresses life, all is motion, indestructible and inseparable. Such a condition as a dead Atom, an Atom void of Vibration is an impossibility throughout Nature.

By this universal law of Vibration, Atoms are revolved into masses of matter of every description, by this incessant motion things created are controlled. Atoms are rearranged, transformed into other more complex and highly perfected forms of life, these again are transformed into other innumerable varieties and more complex and beautiful forms with greater possibilities of breadth and larger, grander scope of action.



ALL IS INCESSANT MOTION; VIBRATION

During the process of evolution, starting with the lowest form of unicellular life, the Amoeba, the Infusoria and the Rhizopods and passing on to the lowest forms of animal life, in which the organs are few and simple and the number of potentialities are small in number, we find that any cell may act as a brain cell or a center for receiving Vibrations or sensations. But in the gradual evolution of the cell life a certain series of cells became the particular medium for transferring special lines of force, more potentialities are introduced and the organs become more complex and more varied. Then, a few cells were segregated for the purpose of higher intelligent functions, then other colonies or series of cells were employed or trained into the uses of the loftiest exercise of the mental faculties, always in an ascending scale, until the production of man, in whose complex structure we find in essence, all the potentialities in nature that have preceded him. Thus, instead of a single, tiny ganglion, contracting and expanding, vibrating and receiving simple sensations or vibrations, we have a grand, complex mass of cells, all preserving their individuality but Vibrating in unison and capable of receiving and estimating the sensations or Vibrations received from hundreds of inferior ganglia.

All is Vibration, nothing would be possible without Vibration, viewed from every angle and studied scientifically, it is astounding.

It is natural to assume that if the Primal matter from which the entire Universe has been evolved, is intrinsically endowed with Vibration, that all forms of matter, both animate and inanimate, are also endowed with the same property, and that is the condition which Scientists have discovered to exist even to the extent of being Radio-active or light generating, it has been demonstrated that wood and metal give forth these emanations to such an extent that photographs have been produced by their use.

There is no difference in what is generally known as living and dead matter, all matter is alive, save only in degree. It is supposed that the matter of which the highly complex living body is composed is also luminous or Radio-

active, we cannot see the interior phosphorescent light within the human body but a visible manifestation of luminous particles that emanate from lowly organized forms of Protoplasm in the cells of inferior animals and insects may be seen. Because their primitive life-substance is so much more exposed upon the surface of the organism than in man, their inherent properties are more apparent, as for instance, many of the "Fungi" are self-luminous and the phosphorescence which may be seen at night in the Tropical seas as the water is churned up by a ship passing through it, is due to the Radio-active properties of the Protoplasm contained in the cells of the millions of living animalculae which are found in those parts.

All forms of material manifestation are the result of Vibratory activity, every Atom, every cell, is compelled into ordinary action, and the manifold forms and harmonies of nature are the result. It is the supreme power that everything must obey, from the making of worlds to the growth of an oyster, from the formation of the human body and the first cry of a new born babe to the rending of a mountain by earthquake, it circulates the blood and gives color to the cheek of a country maid. The thoughts, feelings, sentiments, all the powers of man's body, spirit and soul are moulded and evolved by it, the evolution of the conscious will and the operation of the Sympathetic Nervous System, controlling all the Vital functions of the human organization are directly due to and absolutely dependent upon the operation of this wonderful force—Vibration.

The importance of Correct Breathing as a means of sending out Vital, life-giving waves of Vibration to all the tissues and special organs of the human body, in order to increase their power of proper functioning and elimination of waste, has enlarged and taken on a new aspect, it has previously been regarded in a mere physiological sense, as a means of obtaining Oxygen, but now the fact is recognized that MOTION is involved. Motion is never lost, all structures originated in motion and motion underlies the entire physiology of the organic function and the senses, therefore if proper motion is applied to the lungs by systematic, intelligent breathing, expanding and



contracting them, every atom, every cell in the body must respond, and to quote from Williams: "We are but mere creatures of motion; our entire life is motion; we never did and never can do anything but move. How very important then to know how to move, to Vibrate in accord with the law of motion and in harmony with the LAW OF NATURE."

Motion or Vibration is started by rapid, full, regular breathing, by expanding and contracting the lungs, by forcibly raising and lowering the Diaphragm, practically massaging the Solar Plexus of Nerves and other large nerve centers, waves of motion or Vibration are sent flowing and rippling up and down the lines of least resistance, through the nerve channels, and when these channels are filled to overflowing it is forced, waving and rippling all through your entire organism, affecting each atom and cell of your being.

By filling and crowding your organism with vibrations, the motions rise higher and higher and are converted into heat, chemic force, electricity and magnetism.

Your lungs are under the control of your will and by learning this great Law of Nature it is possible for you to supply to an unlimited extent your entire physical organization with motion and life-giving Vibrations.

Only obey, follow nature's unmistakable path or law and Nature will do the rest, the beneficial results which you will experience and which are sure to follow the strict observance of this wonderful law, will be like unto a "New Birth," the birth of the sub-conscious or inner man. Nature has no special favor to bestow upon one of her children more than upon another, all she asks is obedience, and her rewards are sure. Simple obedience to her laws is man's highest wisdom.

An exhaustive consideration of the cell which enters into the formation of all varieties of matter, but more especially the matter of which the human body is composed and with which we are more particularly interested, is impossible in a magazine article, all that will be attempted under the circumstances, will be to give a general outline of the cell, cell life, cell construction and cell contents and to outline more especially the wonderful Vibratory ac-

tivity and its influence upon the Vital Forces of our organism.

Regarded from a Literary or Scientific point of view, my article may be a flat failure. If emphasis can be given to an all important Law of Nature and a few grains of good common sense be brought to even one individual "seeking light," by which that individual is benefited and a brighter, broader view of life brought to view, the writer will feel that he has been sufficiently rewarded and will forgive criticism along any other line.

We will be compelled to quote quite extensively from Ernest Haeckle, which will be done with a feeling of security and a knowledge that we are not following a blind leader.

Brücke correctly denominated the cell the "elementary organism" and showed that, in the body of man and of all other animals, they are the actual, independent factors of the life process. Kölliker earned special distinction, not only in the construction of the whole science of histology, but particularly by showing that the animal ovum and its products are simple cells.

However widely the immense importance of the cellular theory for all biological research was acknowledged, the "cellular physiology" which is based on it only began an independent development very recently.

When the able botanist Schleiden, in 1838, indicated the cell as the common elementary organ of all plants, and proved that all the different tissues of the plant are merely combinations of cells, the extraordinary possibilities of this important discovery was at once recognized, and led Schwann to finally extend the discovery to all the animal tissues. Many of the older theories, which sought the nature of diseases in supernatural and mystical causes, were almost universally accepted down to the middle of the nineteenth century, then Virchow conceived the happy idea of transferring the cellular theory from the healthy to the diseased organism; he sought in the more minute metamorphoses of the diseased cells and the tissues they composed the true source of those larger changes which, in the form of disease, threaten the living organism with peril and death.



In sickness, no less than in health, man is subject to the eternal "Iron Law" of Vibration of physics and chemistry as all the rest of the organic world.

In the Universe, matter is composed entirely of cells, energy is dependent upon Vibration, which is infinite and illimitable, its substance fills infinite space and is eternal motion, this motion runs on through infinite time as an unbroken development, with periodic change from life to death, from evolution to devolution, the innumerable bodies which are scattered about the space-filling ether all obey the same "Law of substance or Vibration," while the rotating masses slowly move toward their destruction and dissolution in one part of space, others are springing into new life and development in other quarters of the Universe.

Our sun is one of these unnumbered perishable bodies, and our earth is one of the countless transitory planets that encircle them, our earth has gone through a long process of cooling before water, in liquid form, could settle thereon, this slow development and transformation of countless organic forms, must have taken many millions of years.

Among the different kinds of animals which arose in the later stages of the biogenetic process on earth, the vertebrates have far outstripped all other competitors in the evolutionary race, the most important branch of the Vertebrates, the mammals, were developed later, from the lower amphibia and the reptilia.

The most perfect and most highly developed branch of the class mammalia is the order of primates, which first put in an appearance about three million years ago, at the beginning of the Tertiary period, the youngest twig of the branch primates is man, who sprang from a series of man-like apes toward the end of the Tertiary period.

Consequently the so-called history of the world—"the brief period of a few thousand years which measures the duration of civilization"—is an evanescently short episode in the long course of organic evolution, just as this in turn, is merely a small portion of the history of our planetary system; and as our mother earth is a mere speck in the sunbeam in illimitable universe, so man himself is but a tiny

grain of PROTOPLASM in the perishable framework of organic nature.

MAN IS BUT A TINY GRAIN OF PROTOPLASM, BEAR THAT IN MIND.

Atoms which enter into the development of all kinds of cells, it would appear from the very latest intimations of physical science, are endowed with or there exists within the interior of the chemical atom, deeper down even than the electrical corpuscle of which it is composed, "a secret Vibratory force" called the "intra-atomic Vibrations or force" that may yet clear up many of the mysteries of chemical action as well as of the origin and process of living matter.

Back of the cell Vibration is the Atomic Vibration, back of and within the Atom seems to be the existence of a force wholly out of relation to the mechanical action that comes from external agitation, the atom contains a force within itself that is the most powerful of all known forces and the liberation of his wonderful Atomic energy within the cell organism hints to us something of the amazing energy of the cell itself. The cell itself is by no means a simple organism, it is so extremely complex that it can be regarded as nothing but a perfect machine, with numerous parts functionally correlated.

The cell body seems to be constructed for the special purpose of destroying structures through chemical changes, and liberating the energy which is confined within the cell-compounds, which is speedily transmuted into motion, heat or some other form of active energy, but the chemical compounds must first be introduced into the cell before the chemical destruction can take place.

It is the office of one special organ of the cell, called the nucleus, to assimilate the cell food, that is, to convert the food into its own substance, but within the nucleus there is an almost miraculous substance, called chromatin, which controls the destiny of the nucleus, constitutes the physical basis of heredity, and is handed down from one generation to another by continuous descent.

In the cell division or cell cleavage, for the formation of new cells, another organ, the "centrosome" plays a most important part and per-



forms the peculiar office of seeing that the "chromatin material" is equally divided among the subsequent cell-descendents, and of causing the daughter cells to be the equivalent of the mother cell and of each other. These cell factors, however, all seem to have been bits of machinery developed from a still more primitive substance, which is characterized by even more tenuous and irritable properties, for all parts of the cell (the cell wall, the nucleus, the chromatin and the centrosome) lie within a sea of fluid substance, a sort of soapy foam, or viscous slime, neither solid nor fluid, the PROTOPLASM.

From this we see how delicate is the structure and how thin, irritable, and susceptible to the play of subtle Vibratory forces is the fluid substance within which the cell structure abides, and as some presume, from which it has been evolved.

PROTOPLASM is now regarded as a colloidal substance, that is, a substance between a solid and a fluid, it cannot be strictly described as either liquid or solid in the physical sense, it is viscous, very unstable and Phosphorescent, thus indicating it is in a state of decomposition, and it is believed to give out a semi-material product as an emanation, particles which are Radio-active or light giving.

Protoplasm seems to be a substance that causes all sorts of chemical changes or reactions without in the least disturbing its own equilibrium, it causes life activities and chemical changes in the organism of the embodied cell, but no chemical changes or disturbances can be detected within its own substance.

Having thus a vivid picture of the cell formation and activities presented to us, it will not be so difficult to grasp the contention of the Physiologists that all mental action, all the energies aroused in the entire human organization is directly due to and absolutely dependent upon Vibration or Vibratory activities operating within or without every cell composing the human body.

Atoms composing the cells of our bodies preserve their own structure, but yet are polarized to the life of the cell; cells composing the organs of our bodies preserve their own structure, but yet are polarized to the life of the organ; the organs composing our entire physi-

cal system preserve their own structure, but yet are polarized to the life of the system, and our systems preserve their own structure, but yet are polarized to a greater system—NATURE.

The four essential elements which enter into myriads of combinations by means of their power of attraction and repulsion, are, Oxygen, Nitrogen, Hydrogen and Carbon, and by far the most widely diffused, the most important of these four elements is Oxygen, forming as it does the greater portion of the solid rocks, the earth, the atmosphere, the waters of the ocean and more than one-half of the living bodies of plants and animals. The energy, the activity of the different animals is determined by the amount of Oxygen they respire, this is also true in regard to the human animal, his force, his energy is determined by the rate at which Oxygen is introduced into his system, by means of the air he breathes.

We will now proceed to a short consideration of the lungs and their function of respiration, because of the important part they play in the production of Vibrations; the subject of this article.

The respiratory organs are the Lungs, the Trachea, the Bronchia and the air-vesicles or air cells, at the extremity of the Bronchia, valuable assistance is given to the act of respiration by the Diaphragm, the ribs and muscles of the chest.

The Lungs are conical organs situated on each side of the chest, they are of a pinkish gray color, mottled and variously marked with black, they are made up of five lobes, three on the right side and two on the left side.

The Bronchia proceed from the bifurcation or division of the Trachea to their corresponding lung, upon entering the lung they divide into two branches and each branch divides and sub-divides, and ultimately terminates in myriads of small sacs or air-cells.

By the alternate expansion and contraction of the surrounding walls and floor, the lungs are correspondingly enlarged and diminished in size. By means of the Trachea, the Bronchial tubes and their branches; the air is conveyed to every part of the lung, the contractile pressure of the chest driving the air out, during the act of expiration, and the external pres-



sure of the atmosphere forcing it back again, during the act of inspiration, by this means the constant renewal of the air in the lungs is secured.

The air cells of the lungs are covered with minute blood vessels, called pulmonary capillaries, it is here that the blood that has been used throughout the system and returned again to the lungs for purification, is changed from Venous blood to Arterial blood, purified and returned to the left side of the heart, from the left side of the heart it is again distributed, through the Aorta to all parts of the body and is again returned to the heart by means of the veins and the Superior and Inferior Vena-cava.

In addition to the change from venous blood to arterial blood, which is effected in the lungs and is accompanied by a change of color, from a dark purple to a bright red, there is also a chemical change.

Oxygen, from the air contained in the lungs, passes inward or is absorbed through the cell membrane, and continues with the blood; at the same time Carbonic Acid, from the venous blood, escapes through the membrane in the opposite direction, mingles with the air and is thrown from the lungs during the act of expiration.

The Capillaries which are diffused through the entire body, perform exactly the opposite office to those of the lungs, it is here that the bright arterial blood is changed back into dark venous blood, the Oxygen which was absorbed in the lungs is carried along with the red corpuscles and is surrendered up at all points of the organism, to enter into other combinations.

A true combustion goes on in the Capillary system, which is supplied, on the one hand with Carbon as fuel, from the food which is eaten, and on the other hand with Oxygen, which is furnished by respiration; the vital functions of the body are carried on by means of the heat which is generated by this Chemical Combination, and the amount of heat produced is in proportion to the amount of Chemical action, and this depends upon the quantity of Oxygen supplied by respiration and the quantity of Carbon furnished in the food.

Carbonic Acid is conveyed out of the system, where it is generated in proportion to the ac-

tivity of the respiration and in proportion to the amount of Carbon introduced in the food; by means of the lungs, the retention of Carbonic Acid within the system; or any other substance which has fulfilled its purpose and is ready to be rejected, would be a prompt source of disease and fatal to all Vital processes.

A plentiful supply of Oxygen and its rapid diffusion to all parts of the organism, is of the utmost importance in the phenomena of animal life, as Oxygen is introduced into the system in a free state and is thrown off from the lungs in a state of combination, we are forced to conclude that Oxygenation occurred within, this is the fundamental and characteristic process in the animal economy due to the powerful affinity which Oxygen has for the elements of which the organism is composed. Very few persons breathe enough to fully expand the lungs, neither do they take enough Oxygen into the system to purify the blood or furnish sufficient Vital force to run the human machine in a proper manner, nor do they pay any attention to the control of the breathing function. When we can control the physical body and compel its harmonious action with Nature's Laws, mental vigor, harmony and growth must follow, honest, earnest, persistent work in this direction cannot fail to meet its just recompense.

Man has the power by which he can control the breathing process and thereby maintain the full action of the lungs and all parts of the body and supply an abundance of vital force to all its parts, and thus preserve a harmonious action of all parts with themselves and with each other.

Control of the lungs is the first step or key to the whole situation, bear this in mind, failing in this you fail in all, this requires absolute honesty with yourself, no one else can do it for you, neither can it be done by faith.

It is impossible for a man to get perfect control of his organism only through this motion of his lungs, if he is not master here, he is a mere creature of the law, and his environments, the same as an animal, by gaining control here he becomes master, and can assist himself according to nature's process.

The first step in the right direction can only be taken by compelling the lungs to expand



and contract equally, and as no motion is lost, every atom, cell and organ is effected by the equalization, and as this is their primary life they very readily, when touched by it, fall in line, obey, and are shaped or builded by it.

All who have a pair of lungs and a will, by honest, persistent, patient work, can in a comparatively short time gain control of themselves, secure and maintain better health, and a grander and nobler personality, than they have ever known or thought possible.

In his life upon this earth, man is the product of this planet, he is composed of the same elements, and is brought into existence, governed, and must be evolved to the highest degree of perfection for him to attain on this earth, by the same law that evolved the earth and solar system from the nebulous cloud.

Everything that comes within the scope of your senses, every object you see or feel, every sound that comes to your ears, everything you taste or smell, is but an effect of this law of Vibration, it is impossible for the mind of man to conceive anything that is not produced by this law of Nature's forces; motion, by the velocity of its waves or Vibrations, determines everything.

At your birth, Oxygen darted into the cells of your lungs; irritated them into expansion and contraction, you caught hold of the movement of attraction and repulsion by the expansion and contraction of your lungs, and your personal planetary life commenced; at death, you let loose, and your personal planetary life ends.

Prof. James says: "A process set up anywhere in the centers reverberates everywhere, and in some way or other affects the organism throughout, making its activities either greater or less."

All organized life is a grouping of organic cells according to some definite form, and the human brain in its long climb to the widely diversified specializations of the physis factor, began with nothing greater than the living cell, each division of the bodily functions corresponds in its character with a division of the faculties, they became specialized there, but they still retain a close sympathy of action with the corresponding parts of the body.

Knowledge of and compliance with this supreme law of Nature will soon demonstrate the breaking of the false processes that have been set up in your system.

Mere breathing may seem too simple to overcome or vanquish the many destructive processes within us, but nature has evolved the Solar System and all there is in it by this simple Law of Vibration, and the proper application of these same Vibrations to the human system, is sufficient to bring into harmony its life forces.

Do not become a breathing crank, especially the deep breathing kind, that imagines that he must inflate and strain his lungs to their utmost capacity at each respiration: control of the motion of the lungs is the point to be attained.

Deep breathing, when carried to excess, inflates and strains the lungs, and if continued for any great length of time must be kept up, or when not constantly exercised the overdeveloped air-cells are liable to fall into a state of collapse which renders that part of the lung an easy prey to morbid processes.

With ordinary care of yourself, control of your lungs, plenty of good, plain, nutritious food, sufficient bathing for cleanliness and no more, moderate exercise daily, massage of the muscles of the abdomen and the underlying tissues and organs, plenty of fresh, pure air at all times, both day and night, will be about all that you will require to maintain health and harmony the remainder of your planetary life.

The experience of a man of prominence, whom you all know well, will not be amiss and may be the means of showing the importance attached to right living, right breathing and fresh air by the people of brains, all over the world to-day.

While walking up the steps of the Capitol at Washington, February, 1910, Senator Tillman suffered a stroke of Paralysis, involving his right side. Senator Tillman says:* "As the result of close study, self-control in eating and watching myself, I have now recovered fairly vigorous health. The poisons caused by excessive food and lack of elimination ultimately get in their deadly work; like an engine, if the human body is properly cared for and kept in



adjustment, it will last a long time, but ignorance and neglect will cause its premature death.

Living, in my opinion, consists in being free from pain, with a capacity to enjoy life and such of the good things of the world as are good for us, to have a sound mind in a healthy body.

Though I am fairly well educated, I lament every day of my life the lack of knowledge of my own body and of the proper care which is so essential to the preservation of health, our educational system shows a great lack of judgment and sound reasoning when it neglects to deal with this ignorance.

A mere smattering of Physiology, with no appreciation whatever of its real purpose and meaning, is the most that men and women ever receive. Physiology and the study of the laws of health should be essential features in the curriculum of all of our schools, and students should be made familiar with the bones, muscles, arteries and nerves of the body, so that they would understand their functions and how to keep them in good health.

The four chief factors responsible for the fact that I am alive to-day and which I am sure would prove beneficial in all cases and to all men, are," Drinking an abundance of hot water;

careful attention to diet; my system of deep breathing; and the persistent and regular practice of physical culture.

I want the world to know of my system of deep breathing, this method of breathing is to inhale deeply and hold the breath until I count ten, or I inflate the lungs fully and hold the breath for a couple of seconds or so while performing an exercise.

I want blood that is purified and Oxygenated to go to the brain rather than the foul, stagnant stuff which most people carry in their arteries, this method of breathing insures thorough Oxygenation of the blood, and I know from my own feelings and the results that have followed the use of this system, that it benefits me.

Everyone knows that it is important to keep the bowels open, and I endeavor to aid nature by diet and kneading or massage, the latter is accomplished by massage of the abdomen, beginning at the right side about three inches above the groin and pressing inward and upward with both hands, following the ascending colon, then the transverse colon, and then down the left side, over the site of the descending colon."

*Extracts from Senator Tillman's letter to Physical Culture, April, 1917.

Forgive—Forget

(By Marchesa Florence Alli-Maccarini)

Has the world scorned and wronged thee,—
Wouldst fain in the grave's darkness thy life's
sun was set?

For thou art tired of treachery and pain—
Dearest, Forgive!—Forget!

The little selfish souls thou blamest so,
Sought but the happiness earth could give;
And they will find, like thee, but grief and woe:
Dearest, Forgive!—Forget;

If father, brother, husband, child alone
Should leave thee and forsake thee, do not
fret,—
They're but the swaddling clothes thy soul's
outgrown:
Dearest, Forgive—Forget!

From its own ashes **MUST** thy soul arise.
The whole world's cinders could not make it
live;
In thine own heart the germ of Freedom lies,
Dearest, Forgive!—Forget!



Editorial Expressions

WHAT A CHURCH CAN DO



NEAR us, on 48th Street, there is a Church which deserves some notice in this publication; not because it has anything to do with our work, but because it is putting into practice some laws which we are trying to promulgate.

For a year or more the Church stood idle, empty and failing in its mission. The pastor had found the Church unsupported and it was closed and offered for rent. Our Supreme Lodge at one time thought of renting it, and it has been a surprise to us that it was not used by some "moving picture" concern because of its nearness to Broadway and the theatrical centre.

But there came to this closed Church a man with determination plus a knowledge of human nature and the desires of mankind. He believed he could redeem that Church or at least fill it again with earnest truth seekers who wanted practical Christianity, simple religion and a place of worship always open to them. He was given an opportunity by his superiors and we have watched with keen interest the rapid growth of this wonderful church.

It is now called the Union Methodist Episcopal Church. Dr. T. Basil Young is the pastor. Since the church was situated in the very heart of the theatre and theatrical residence section he made his appeal to those actors and actresses who seldom find a church which gives them the welcome and the practical help found in this old church.

In the basement of that Church, where there were large rooms never filled with Sunday school classes, he arranged reading rooms and writing rooms for the theatrical folk. He planned a series of daily talks for them early in the evening. Then he organized practical helps for them and put much of this work in charge of a well-known, but retired actor who has always been active in uplift work. Finding the need of the profession for rehearsal

rooms for those who could not afford expensive places, such rooms were also arranged in the basement, and not a few "acts" have been rehearsed in the basement of this old church during the past few months. Every help is offered to those who are in need and we find from a little investigation that the old church and Dr. Young stand "aces high" in the estimation of the profession.

And, along with this practical work Dr. Young has been preaching truth on Sundays, fearlessly and simply, directly and concretely. His Sunday services are well attended, even by those who are not in any profession; and he has made that old church a temple for the people and of the people where God steps upon the altar platform and reveals such a God as we seldom find in other churches. Many of our members attend that church and we are interested in seeing its good work spread. But why are there not more churches like this one, which bears the very appropriate title: "The Friendly Church"?

INTERNATIONAL GOVERNMENT.



HERE has come to our hands a little book written and published by William Bower of Ava, Ill., entitled the International Government. From the literature which accompanies the book, it would seem that Mr. Bower is interested in promoting a plan for an international government and that he hopes to bring about such a government by sending forth these little books at 25 cents a copy or two dollars a dozen.

Certainly, Mr. Bower has undertaken a stupendous task. The dreams and life work of Charlemagne were insignificant in comparison to what Mr. Bower and a few others seem to have lying dormant in their minds. Altruistic and desirable, wonderful and noble as an international government would be, and despite the fact that we as Rosaecrucians hope that such a thing will be some day, we are too conscious of the fact that it cannot come now or in



this century, nor can it come through physical propaganda such as is indicated by the literature we have seen.

Before you can have an international government under which, or by which, all peoples and nations can be ruled or live in harmony, you must have Unity. Before there can be unity of action there must be unity of thought; before there is unity of thought there must be unity of consciousness and understanding. The little book issued by Mr. Bowers contains 60 paragraphs which give reasons for an international government. The last six paragraphs explain the purpose of the book. In these we find the following thoughts: That comments and suggestions from the public are desired in order to discover ways and means of forming a permanent organization for the propagation of such a government; that plans are desired for creating a fraternal feeling among individuals and nations based upon the Christian doctrine; that the nucleus be formed out of which shall come the international government. Since

suggestions are requested may we humbly submit the following: First, establish a basis of thinking and living throughout the world which is not narrowed or broadened upon any religious doctrines or creed. Secondly, help mankind to realize the unity of all souls and all minds and to recognize in God the one omnipotent ruler and international executive. Thirdly, develop the thinking of men and women in such channels as will bring to their consciousness the true realization of the Brotherhood of Man and the falsity of the arbitrary worldly divisions into creeds, classes, races and sexes. With these suggestions accomplished an international government will follow as naturally and as easily as will Peace Profound come to the whole world; and there will be no need for propaganda literature, no need for organizations and no need for these written suggestions which are penned in all kindness and good will toward the high ideals entertained by Mr. Bower and copyrighted by him in thirty-three countries and their colonies.

The Work of the Order



DURING the past two months the activities have been very encouraging. Some very important steps have been taken and there have been a number of New Lodges instituted.

In the Supreme Grand Lodge the members have advanced into the Seventh Degree where they are now applying the first laws of attaining health and curing disease and abnormal conditions. The Rosaecrucian system is once again demonstrating its high percentage of efficiency in overcoming or modifying every physical and mental condition of man. Even in the hands of those who have never attempted such work before the same average of success is attained as in the hands of the Masters. The large number who have studied the system here in America and who have put it to the most severe test have found it to be all that our teachings claim for it. Nothing succeeds like accurate knowledge based upon truth and law.

The Supreme Grand Lodge has also had a number of Initiations of the First Degree and its membership is now very large, with many Degrees working under the leadership of several Masters.

The Temple in New York has been altered and the number of rooms increased. Some months ago we were confronted with the necessity of either increasing our facilities at the present Temple, or finding another place. After considerable discussion we decided to remain where we are. But the Supreme Lodge has been lengthened and re-decorated and beautifully enhanced by the addition of specially built furniture and accessories. The general executive offices have also been altered and enlarged and made somewhat more private, although no attempt is made to have anyone feel that perfect liberty to meet our chief executives has been curtailed. We have added an editorial and work room for the magazine as well as a large room for the preparation and



care of the correspondence from our out-of-town members. Another room has been arranged for the care of the magazine's printing plant and another smaller room for the storage of our magazines and other literature. The work of re-building, reconstructing and re-decorating was done entirely by Brothers and Sisters who volunteered their services, working night and day for over two weeks, while other members of the Supreme Lodge who could not assist in the work gladly donated toward the expenses. We do not believe there is another organization in New York where such expert services have been so gladly given and where such wonderful enthusiasm is constantly shown.

Brother Peticolas, Grand Master of the Nebraska Grand Lodge, has come to New York and is now engaged in helping us carry on our work at headquarters. A Charter for Nebraska has been granted to a Brother of the Nebraska Jurisdiction who is also actively interested in the Masonic work of that state.

In Illinois our beloved Brother, Grand Master Hubert, has resigned because of his probable call to the colors as a physician. His Deputy Master is now Temporary Master and another Lodge on the South Side of Chicago has been instituted with a member of the Illinois Supreme Council as Master. In accepting the resignation of Master Hubert the Supreme Council of Illinois, to whom the Emperor returned the Master's letter of resignation, accepted it with reluctance and only after passing resolutions expressing their deep appreciation of the wonderful work Master Hubert has done for our Order. He is now retired as a

Past Grand Master of the Order in America, and as such retains his several Jewels and will receive a Past Master's Certificate from the Emperor. May all the powers of our Order and the Rose and Cross ensconce our Master in his noble duties for humanity while sacrificing his own interests.

Charters have been granted for the State of Montana, the City of Lexington, Kentucky; Boston, Mass.; Los Angeles, California; and Madison, Wisconsin.

In Iowa our Grand Master is assisting a number in the establishment of a Lodge at Council Bluffs while in the Grand Lodge of that State progress is being made by the members who are in the Second Degree.

Several Christenings have occurred in our Order lately. In Orientas Lodge No. 5 of McKeesport, Pa., the daughter of Brother and Sister Haberman was Christened Ardath Bertha Haberman, on the evening of April 13, 1917. In the Supreme Grand Lodge the son of Brother and Sister Rock was Christened William Lewis Rock, and one of our Sisters sponsored the naming of another child, Jean Heggie, five weeks old. These two Christenings occurred on the evening of June 7th just preceding the Seventh Degree Convocation.

We wish to state again that those who live in districts where we have no Lodges, but who wish to be Initiated this summer may visit the First Annual Convention in Pittsburgh during the week of July 31st to August 4th and at that time pass into the First Degree. Those so desiring will please communicate with the Supreme Secretary-General, 306 West 48th Street, New York, before July 15th.



The Early Christians

Were They Members of a Secret Mystical Society?

By Erwin S. Beecher, 3d Degree

THE early history of Christianity from the time of the activities of the man Jesus until the establishment of the Roman Church, in the third century, is more or less shrouded in tradition and mystery, and apparently its true history is not exoterically known. Probably it is well that such is the case, because the facts, as known to a few Illuminated and Initiated Brethren, would cause unnecessary discussion.

My object in touching upon the subject at all, is to bring forth proofs of my statement, recently made, that the early Christians were a secret brotherhood; also that many, if not all the sacred rites of the present day Church were taken from other sources.

In the first three centuries after Jesus we find numerous sects and cults, all Christian in their teachings, based upon the same fundamental doctrines and differing only in interpretation and name. Their teachings or precepts were not NEW in the true sense of the word, but were in substance the reincarnation of the ancient doctrines of Egypt, Persia and Chaldea. Taken as a whole we find the men and women banded together in secret societies, having signs and tokens, and claiming to be in possession of a secret doctrine—in some cases purporting to have come from Jesus and His Apostles.

It seems certain that this secret doctrine must have been of a higher esoteric order than that generally thought, because we often have mention of the general world as "profane." That they also practised the art of healing is an established fact, but that they practised such ceremonies as baptism, christening and extreme unction, marriage and the Mystic Banquet—all ante-dating Jesus and Judaism, is not so universally known.

In this connection let me caution the reader to make a distinction between the extreme unction as practiced by the Christians and the Holy Sacrament of the Roman Church of that

name, which is an ordinance preparing a dying person for a future state of existence (Council of Florence, A. D. 1439-1442, Pope Eugenius IV; ratified and raised to dignity of Sacrament at Council of Trent, A. D. 1545). In James v. 14, 15, the following injunction is given: "Is any sick among you? let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." From the foregoing quotation it can be seen that extreme unction was designed to heal, with a hope of removing the malady and "raising" him up for future service in the world. Instead of being a symbol or harbinger of Life it has been perverted to a symbol of death.

The celebration of the Sacraments, particularly the Eucharist, were always kept with profound secrecy, and this Mystic Banquet, together with the Mass, are rites of extreme antiquity, originated and practised by the celebrated Priests of M-t-s.

The symbol most commonly used by the early Christians was a fish, either nailed over the door of their homes or otherwise displayed prominently on monuments or articles. This symbol is of Chaldean origin and refers to the Piscean Age then existing and to O-anne, the ancient Fish God. ("We are little fishes in Christ our Great fish."—Tertullian.)

The early Christians we also find were divided into three groups or degrees, namely: Auditors, Catechumens and the Faithful, and no one but a proven true fedelis was initiated into the mysteries of the esoteric Christian work.

The writings of the early fathers of the church bear witness to these statements that the primitive Christians had concealed doctrines which were taught to but a few.

Clemens, Bishop of Alexandria, A. D. 230, says:

"Baptism was one of their ceremonies; they



also laid on hands and partook of the symbolic [mystic] banquet" That to explain the mysteries would be but to put a sword in the hand of a child." that the early Christians "communicated with each other mind to mind." and "strangers they termed the Profane."

Tertullian, A. D. 216, says in his Apology:

"None is admitted to the religious mysteries without an oath of secrecy. We are especially bound to this caution, lest strangers betray us. We should not only provoke heaven but draw on our heads the utmost human displeasure and should strangers betray us, they know nothing but by report and hearsay."

Origin, born A. D. 135, answering Celsus on the charge that the Christians had concealed doctrines, says:

"Inasmuch as the essentials and important doctrines and principles of the Christians are openly taught it is foolish to object that there are other things that are recondite, for it is common to Christian discipline with that of other philosophies in whose teachings some things are exoteric and some esoteric, and it was so with the disciples of Pythagoras.

Archelaus, Bishop of Mesopotamia, A. D. 278 says:

"The Mysteries the church now communicates to him who has passed through the introductory degree, they are not explained at all in the hearing of the Catechumens, but much that is spoken is in disguised terms that the faithful who possess the knowledge may be more informed and those who are not acquainted with it may suffer no disadvantage."

St. Gregory Nazianzen, Bishop of Constantinople, A. D. 379, says:

"Our mysteries are not made known to strangers."

St. Basil the Great, Bishop of Cesarea, A. D. 326-376, says:

"We receive the dogmas transmitted to us by writing and those which have descended to us from the Apostles beneath the mystery of oral traditions, for several things have been handed to us without writing lest the vulgar too familiar with our dogmas should lose due respect for them. This is what the uninitiated are not permitted to contemplate, and how should it ever be proper to circulate among the people an account of them."

St. Augustine, Bishop of Hippo, A. D. 347-430, says:

"Having dismissed the Catechumens we have retained you only to be our hearers because besides these things which belong to all Christians in common, we are now to discourse to you of those sublime mysteries which none are qualified to hear, but those that have the Master's favor and are made to partake of them. . . . To have taught them openly would have been to betray them."

St. Ambrose, Archbishop of Milan, A. D. 340-393, says:

"All the mysteries should be kept concealed lest it be divulged to the ears of the Profane. He sins against God who divulges to the unworthy what the Master confided to him, for it is not given to all to contemplate the depths of our Master."

St. Chrysostom, A. D. 354-417, says:

"I wish to speak openly but I dare not on account of those who are not initiated. When the holy Mass is celebrated in, we drive away all the uninitiated persons and then close the doors."

St. Cyril, died 444, Bishop of Alexandria, in the seventh book against Julian, says:

"The mysteries are so profound and exalted that they can be comprehended only by those who have been enlightened. I shall not therefore attempt to speak of them, lest by discovering them to the uninitiated I should offend against the injunction not to give what is holy to the impure, nor cast pearls before such as cannot estimate their worth and the ignorant not being aware of the weakness of their minds condemn what they ought to venerate."

The foregoing quotations are ample proof of my contention that the early Christians were of a secret brotherhood, and taught and practised certain dogmas not generally known. From this original, secret body sprung many different sects or creeds, varying in degree of Light and understanding according to the development of the various teachers or standard-bearers.

Truth is the same in whatever age or degree found, and it is only our own conception and understanding that differs.



An Alchemical Parable

For Our Second Degree Members

Note: As an example of how the alchemical writings of the Ancient philosophers contained veiled instead of literal instructions we publish the following odd parable which can be easily put into understandable instructions by our Second Degree members. It has always been believed that the formulas and processes described in the alchemists' writings were literally true or else purely abstract symbolism. Very often it has seemed that the formulas given might even produce a material result if followed literally. The following example, for instance, might seem to contain a rare chemical process to the uninitiated and to the lay mind while to the modern chemist a superficial reading even would cause him to say: "Some more of the alchemical rot, to which serious minded men and women foolishly devote their lives." In this way much of the mystics' writings of the past and much of our modern mystical literature is condemned by the brilliant minds of the day, but let us simple folk rejoice in the deeper understanding which we secure from the proper reading of these parables. To help our Second Degree members understand the good of the story we have accented certain capital letters throughout the story and if reference is made to the symbolical alphabet of our second degree, these emphasized capital letters will explain what is really meant by the instructions given by the old alchemists.—Editor.

To an old alchemist came a young student. "Master," said he, "I have labored hard; yet all my mixing and smelting did not bring me to the pure Gold; what shall I do?" Don't let That discourage You, son, rejoined the old man. Perhaps you have neglected the Furnace, for the right Heat is of greatest importance, Everything after its own Measure, the Bottom as well as the Cover.—You must combine Earth with Quicksilver and Hydrogen in order to precipitate Gold; the other materials are Yeast, "sublimated" Ferrum, and of the two Kinds of Umber take the second. A Xeriff (an ancient Egyptian gold coin [Webster] and a "half Xeriff" will buy it all. The young man thanked his master and went away. However, he met others and in talking about the trivialities of the daily life he had half forgotten the advice when reaching home. The first mistake he made was to take Nitrogen and Oxygen instead of Hydrogen and Quicksilver, to these he added an overdose of Laurel Seed for a Ferment; Earth he forgot entirely. Although he worked with great Zeal the result could not be the expected one, for what he finally produced was Aluminum, and not Gold.—So take ye heed then and consider well the beginning of the "Words."

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

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

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

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Editor, Minister Department of Publication, 306 W. 48th St., New York.

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

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

2. That the owners are: Supreme Grand Lodge AMORC of North America; H. S. Lewis, Grand Master, 306 W. 48th St., New York; A. B. Brassard, Grand Secretary, 306 W. 48th St., New York; Louis Lawrence, Grand Treasurer, 306 W. 48th St., New York, and 144 members.

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Supreme Grand Lodge,
Ancient and Mystical Order Rosae Crucis.

Sworn to and subscribed before me this 17th day of April, 1917,

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Thomas P. Burke,

(My commission expires April 2, 1918.)





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ASTROLOGICAL HOROSCOPES

IMPORTANT NOTICE

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

