

The American Rosae Crucis



An official publication
of Rosicrucian
Mysticism

April
1920

35 cents



The American Rosae Crucis

A Monthly Magazine Devoted to Science, Philosophy and Religion

PUBLISHED BY

THE DEPARTMENT OF PUBLICATION

SUPREME GRAND LODGE

ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS



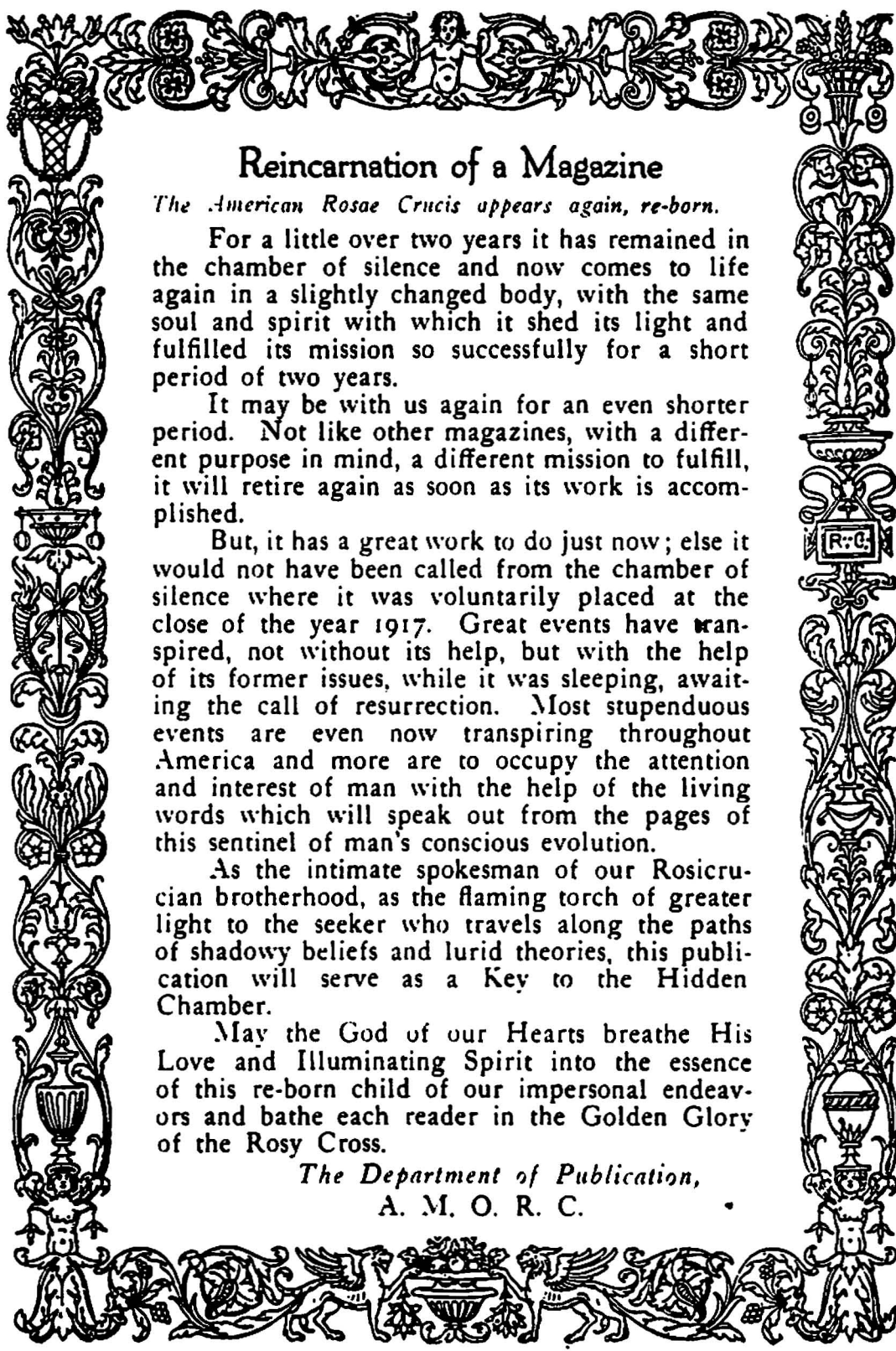
THE American Rosae Crucis is published with the sanction of the Department of Publication of the American Ministraro of the Order. It is edited by the Department of Research. It is the only official publication of the Order in America and manuscripts submitted by members must conform to the principles of the Order. Single copies are thirty-five cents. Back numbers, while they last, fifty cents each. Yearly subscriptions are NOT accepted. Address all communications for the magazine and its affairs to: Department of Publication, Amorc Building, 1255 Market Street, San Francisco, California.

TABLE OF CONTENTS

APRIL 1920

| | Page |
|-------------------------------------|------|
| Jesus a Normal Man..... | 3 |
| Revelations of the Past Year..... | 9 |
| Thousand Years of Yesterdays..... | 13 |
| Jottings for Members..... | 15 |
| God Breathed the Breath of Life.... | 17 |
| Questions and Answers..... | 20 |
| Lodge Notes..... | 21 |





Reincarnation of a Magazine

The American Rosae Crucis appears again, re-born.

For a little over two years it has remained in the chamber of silence and now comes to life again in a slightly changed body, with the same soul and spirit with which it shed its light and fulfilled its mission so successfully for a short period of two years.

It may be with us again for an even shorter period. Not like other magazines, with a different purpose in mind, a different mission to fulfill, it will retire again as soon as its work is accomplished.

But, it has a great work to do just now; else it would not have been called from the chamber of silence where it was voluntarily placed at the close of the year 1917. Great events have transpired, not without its help, but with the help of its former issues, while it was sleeping, awaiting the call of resurrection. Most stupenduous events are even now transpiring throughout America and more are to occupy the attention and interest of man with the help of the living words which will speak out from the pages of this sentinel of man's conscious evolution.

As the intimate spokesman of our Rosicrucian brotherhood, as the flaming torch of greater light to the seeker who travels along the paths of shadowy beliefs and lurid theories, this publication will serve as a Key to the Hidden Chamber.

May the God of our Hearts breathe His Love and Illuminating Spirit into the essence of this re-born child of our impersonal endeavors and bathe each reader in the Golden Glory of the Rosy Cross.

*The Department of Publication,
A. M. O. R. C.*



Jesus of Nazareth as a Normal Man and the Normal Man of To-day

By Simplicitas--Priest and Mystic



IT WOULD appear that we have lost very much by a neglect of consideration of the *humanity* of Jesus. Which neglect is consequent to a large degree upon the very great emphasis of his *divinity*. As it has resulted in an almost entire overlooking of the fact that his divinity and humanity are both relatively and thus equally brought to attainment by normality.

As, indeed, properly understood, it will be seen that both the humanity and the divinity of man will be brought to attainment in normality also.

It will of course be understood that the Normal is not necessarily the usual. This may be illustrated from the confession of the physician who by the study of pathological conditions is easily brought to the conclusion, for instance, that there is no such thing as a perfectly normal human throat. And, those who particularly study and manipulate the human spine, that they have never seen a perfectly normal spine. Thus we can see that as the word normality is used it is more than the usual, and has somehow attached to it the thought of ideality. The normal man is therefore the man in the full possession of all the powers of man without the underdevelopment of any.

Understanding therefore that Jesus of Nazareth was ideally normal as a man, and that the possible man of to-day is the ideally normal man let us consider both of them analetically and synthetically in their acts and experiences commonly known as miraculous.

Let us approach this study simply. That is, by the avoidance of the conflicting opinions and conclusions of scholarship that so easily impose themselves upon our attention, giving

heed most of all to the prerogative of apprehending what is true for ourselves. We shall be very much tempted to consider the expressions of scholastic authorities who may be found to be in harmony and thus in full support of our own apprehensions of the facts to be considered, but we have promised ourselves that we will be fair in rejecting those that coincide with our thought equally with those that oppose it. And certainly for the purpose of this study we are to consider facts and not opinions.

In the instance of recorded facts we shall accept the most obvious understanding of the words themselves, and, in the matter of scriptural record accept the American Revised Version as it reads, as the best translation in English and the final result of the most exacting criticism of the original text by the world's scholarship. This means without rejection of any disputed passages that a nice discrimination may be able to discover, and without strained interpretation or prejudiced avoidance of anything that we may find.

Such a study will be therefore a balancing of the recorded facts of attainment within the experience and possibility of the man of to-day, without anticipation or prejudgment as to conclusion.

Our effort is most reverent. For certainly we must understand that Truth is falsely considered as sacred, if by being considered sacred it is to be for us beyond the pale of the most careful and thorough individual investigation. Truth exists for the very purpose of being understood and incorporated in act and experience on the part of the sincere seeker.

This study is not intended as an attack upon error or truth as it relates to the essential divinity of Jesus, the man of Nazareth, as



theologically and mystically understood. It is an earnest and honest attempt to arrive at a fair estimate of the divinity and normality of man in the light of the facts recorded; and in human experience it ought to be both theologically and mystically understood. The divinity and normality of Jesus of Nazareth is estimated as it is in common thought by reason of the fact that he, first of all men, attained normality, and, most fully of all that have lived, answered to the evident thought and design of God in the creation of man.

Exalted as is the divinity of Jesus and, conversely, debased as is the divinity of man in our usual thinking, nevertheless fairly to consider either one or both of them together, we must understand that divinity is one and the same in both, if indeed it is in different degree between man and men, and man and Jesus the man. To do other than this would be unfair to what we may find divinity to be, to be so illogical as to postulate a conclusion before we begin investigation and denominate the whole proceeding unfair.

The divinity of Jesus of Nazareth,—his normality as a man,—is supported mainly by those recorded acts which are commonly known as miracles, and those recorded experiences commonly acknowledged as miraculous. The divinity and normality of the man of to-day will be supported in the same way if the facts can be found.

Other evidences of divinity may of course be discovered and considered, that may or may not lead to a modifying of the conclusion at which we hope to arrive, such as that attaching to the Wisdom of Teaching, etc., but the scope and purpose of this present paper is to consider the matter solely as it relates to the miraculous in act and experience.

It is therefore necessary before proceeding further, to the understanding of both Jesus and the man of to-day that we know what is meant by miracle. Reduced to its simplest terms it presents three phases:

- (1) A demonstration of spirit power over and within matter.
- (2) An administration of spirit law in the directing of spirit power.
- (3) Both of these phases combined in a single act, incidentally evidencing attainment on the part of the personal administrator of the law and the demonstrator of the power.

Several general observations are at once apparent.

(a) A general demonstration of spirit power as it is manifest in all being is not to be considered a miracle. Neither the general administration of spirit law in natural and physical expression. It is only a miracle when the demonstration and administration is personally controlled in particular instances.

(b) A miracle is not contrary to law but because of law.

(c) And necessarily also a miracle is characterized by the ease of its accomplishment.

(d) Any miracle is therefore not necessarily without precedent nor is it impossible of repetition.

(e) A miracle is wonderful to those who personally know and direct the law, and an amazement to those who see it and do not understand either spirit power or law.

The reason for amazement is fundamentally due to the materialistic habit of human thought. It would not be considered a miracle if matter should become spirit or disappear. Or if spirit as we commonly think of it should be controlled by matter. But that spirit should become materialized, or visualized, or that spirit should control matter without visualization is by loose thinking understood as in violation of all precedent, and *amazing*.

God therefore, while existing and functioning spiritually is not working a miracle in the sense that being a Spirit he manifests from Himself as spirit. Except in particular instances, and then in these instances only as they appear to us, not as they are instances in relation to Him.

The consideration of miracle in relation to God and as both relate to Jesus of Nazareth, inclines to the conclusion that the manner by which Jesus came into human life and the manner of his being raised from the dead are both miraculous acts on the part of God as we are able to understand them. And indeed the scriptures so declare.

Jesus evidently and manifestly came into human life under singularly propitious conditions. Those who appreciate cosmic conditions as indicated in astronomical and astrological significations will understand that one answering to Him must have been born at about the time of his birth. The condition of the world, the mystical attendants at his birth, and the visit of the Wise men all add their testimony to this conclusion.

Those who appreciate the Hebrew scriptures, evidencing an age-long and general expectancy of such an one, the foretelling of their prophets particularly will accept the gospel and epistolary corroboration of his miraculous birth and resurrection, since history seems to have failed to record another of his characteristics sufficiently remarkable to be considered as a competitor for consideration in relation to him.

And, for the purpose of this paper as we have stated, we are to accept the account of the American Revised Version of his miraculous birth and resurrection. This bible expressly states that Jesus was born of God uniquely and that it was God that raised him from the dead. Our interest just now, is with



the facts known as miraculous which are recorded as intervening between his extraordinary birth and resurrection, and which he himself personally directed. It is the miraculous from the point of view of Jesus as a man that we are now concerned. And it will be seen that this does not destroy the idea of his normality, or that he was the ideal of normality for us.

However, entirely apart from the conditions of his birth which make him to differ in this from men, in some such way as may be seen, although in a lesser degree as we as men differ from each other by the individual antecedents and accompanying conditions of our several births, is the great fact that Jesus realized a divine consciousness, ordered his life in conformity to this realization, exercised himself in the plenitude of its privilege and ability, and thus attained his normality. As indeed we as individual men may also do.

Scripture records that he was a human baby and child,—that he grew in wisdom and stature daily,—that he early grasped wisdom sufficiently to dispute with the doctors in the temple,—early realized his mission, replying to the reproach of his mother "Wist ye not that I must be about my Father's business," and at the threshold of manhood of the times in which he lived, expressed his responsibility to God by the remark to his mother, "Mine hour is not yet come." Again and again later he declared, "I am not come to do mine own will but the will of Him that sent me, and how am I straightened 'till it is accomplished?"

It is but reasonable to suppose that if we as individual men realize and attain our divine possibilities relatively as he did, we shall be as miraculous in our lives as he was in his, and in harmony with the antecedents and conditions of our births as it was with him.

It is of absorbing interest now to proceed to the careful consideration of what the American Revised Version of the Christian's Scripture has to say concerning the privilege, prerogative and possibility of man.

"What is man, that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him but little lower than God, and crowned him with glory and honor. Thou makest him to have dominion over the works of thy hands: thou hast put all things under his feet: All sheep and oxen, Yea, and the beasts of the field, the birds of the heavens, and the fish of the sea, whatsoever passeth through the paths of the seas." (Psalm 8:4-8.)

Accepting these words as a poetic utterance must not be urged sufficiently to set upon one side the facts which they poetically declare. We are bound to accept them in the light of the more scientific statement of these same

facts bound up with others regarding man, and recorded in the book of Genesis.

"And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him: male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." (Genesis 26-28.)

Accepting these words as they stand it is evident that man has not realized and attained his privilege, prerogative and possibility in the image of God,—in being but little lower than God,—if it may be maintained that we have approximated that of dominion. Save in the outstanding instance of the man Jesus of Nazareth. As it is evident that the realization and attainment of Jesus of Nazareth is within the plan and purpose and design of God in giving man his being and his divine image as man.

Passing temporally over the many recorded instances of miracle in the Old Testament portion of the Scriptures, save to note that they are evidence what others did before Jesus accomplished his marvelous or similar works, we may consider the possibility and normality of man as expressed in the teachings of Jesus the Master.

When he sent forth his disciples he expressly instructed them to the attainment of privilege and power which the earlier scriptures had enforced, and with which enforcement they were very probably more or less familiar.

"And he called unto him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." (Mathew 10:1.) "Heal the sick, raise the dead, cleanse the lepers, cast out demons, freely ye have received, freely give." (Mathew 10:8.)

Luke 10:1, 9 and 17 records the sending forth of the seventy and the result. They were expressly to heal the sick. And they returned with joy saying, "Lord, even the devils are subject unto us in thy name."

And his parting statement to his disciples as recorded in Mark 16:18 was "And these signs shall accompany them that believe: in my name shall they cast out demons: they shall speak with new tongues, they shall take up serpents, and if they shall drink any deadly thing it shall in no wise hurt them, they shall lay hands on the sick and they shall recover."

The disciples did as he did. And with the



same ease. With the same understanding of their mission. And when they had reached the point of failure in the case of the epileptic boy, Jesus did not admit that their failure was impossible of being overcome by them. Upon another occasion Jesus seemed to refuse to admit that he possessed a power that exceeded the possibility of the disciples. In one instance he made the statement, "Verily, verily, I say unto you, He that believeth on me the works that I do shall he do also; and greater works than these shall he do because I go unto the Father." (John 14:12.) And again, "If ye have faith as a grain of mustard seed, nothing shall be impossible to you."

Never in any instance did he declare that anything that he did was beyond the power and privilege of his disciples.

It is almost staggering to our prejudiced and limiting understanding that this should be a condition of normality for man, but such it is in the light of scripture record and the teaching of Jesus the Master.

Without at this time pausing to particularize the many instances in which the apostles did also the same works, demonstrating the same power, administering the same spirit law, with the same ease, and the same endorsement of their attainment we hasten to the conclusion, which cannot be reasonably avoided without entangling interpretation that **SUCH WORKS OUGHT TO BE DONE TO-DAY.**

We shall be aided to a better understanding of the recorded miracles of Jesus if we observe the threefold division into which they seem most naturally to fall.

1. Miracles of nature.
2. Miracles of Mystic Demonstration.
3. Miracles of Healing.

1. The Miracles of Nature are:

- (a) The stilling of the storm.
- (b) Walking upon the water.
- (c) Turning the water into wine.
- (d) Feeding the multitudes.
- (e) The destruction of the fig tree.
- (f) The raising of the dead.
- (g) Poison rendered inert. (This is

not an act of Jesus as recorded but it is in the statement he made to his disciples. And in the interest of the complete list it would seem it ought to be noted.)

In the scripture of Psalm 8, Genesis 1, John 14, and Mathew 17, already quoted, these may all of them be considered within the possibility of man.

And without particularizing we may say they were all done by man *before the time of Jesus* as recorded in the Old Testament miracles, and by the disciples and apostles as recorded in the New Testament at or after the time of Jesus.

(a) The stilling of the storm seems as a control of the natural elements to be duplicated by the storm in Harvest of Samuel. (1 Samuel, 12:16-18.)

(b) It will be remembered that Peter did walk upon the water at the time of Jesus' doing so, and that Jesus did not reprove him for attempting to do as he did, but only for the failure of faith resulting in only a temporary success. And in the matter of overcoming the force known commonly as gravitation the causing of the iron to swim may be cited. (2 Kings 6:6.)

(c) The turning of the water into wine may be duplicated in the turning of the water into blood. (Exodus 7:14-25.) Or the sweetening of the water by Moses (Exodus 15:25) and Elisha (2 Kings 2:19-22.)

(d) The feeding of the multitude is duplicated in kind by Elisha's feeding a hundred men. (2 Kings 4:42-44.) And Elisha and the pot of oil. (2 Kings 4:1-7.)

(e) The destruction of the fig tree by the withering of Jereboam's hand (1 Kings 13:3-6) and more than duplicated in the instance of Ananias and Sapphira. (Acts 5:5-10.)

(f) The dead were raised by Elisha (2 Kings 4:18-37) and Peter (Acts 9:40) and by Paul (Acts 20:9-12).

(g) Poison was rendered inert in the case of Elisha (2 Kings 4:42-44) and Paul with the serpent (Acts 28:5).

Any or all of these are to be considered in the light of what we have already seen in Scripture within the possibility and the experience of man, as possible of accomplishment to-day.

2. The instances of mystical demonstration that are recorded of Jesus are mainly as follows:

(a) The evidence of the dove as a sign and the voice at his baptism by John.

(b) The spectacular and cosmic incidents of his Transfiguration.

(c) The many instances of his marvelous insight into material things, as in the shekel in the fish's mouth and the wonderful draught of fishes recorded in John 21:6.

To these should be added his wonderful insight into the minds of men. It was said of him, "He knew what was in man." The instance of the woman of Samaria is one of the most remarkable.

(d) His clairvoyance. Nathaniel as recorded in John 1:48. His statement "Lazarus is dead" (John 11:14) together with the whole circumstance. And the case of the man with the asses foal (Mathew 17:2) being perhaps the most striking.

(e) His psychic projection. The recorded occasions are almost entirely limited



to the period after his resurrection. This is a very interesting fact for the discriminating student of mysticism. However, the law governing this in the case of Jesus, will not be discussed here. But it must be understood that projection is easily possible before the experience of physical death.

These are duplicated among the other instances recorded as miracles in earlier or later scripture as follows:

(a) The incident and demonstration at Pentecost, which exceeded very markedly those accompanying the Baptism of Jesus.

(b) The transfiguration of Moses. (Exodus 34:29-35.)

(c) The case of Ananias and Sapphira, also of Peter in (Acts 10). And there are many others.

(d) Evidences will be readily found scattered over the record of the history of the early church.

(e) This faculty which in the case of Jesus was exercised almost entirely after his resurrection is not noted very definitely in the record of the early Church. However, for the purpose of this paper and study it is enough to say that this is a very common experience with those of a limited body of psychically developed men and women.

It is evident whatever may be said of the present day experiences of mystical demonstration that those recorded in connection with Jesus of Nazareth were clearly duplicated by others than he according to the authority of the same scripture which speaks of his exercise of the faculty thus demonstrated, and these same demonstrations may very reasonably be looked for to-day.

3. It seems well that we consider the Healing Miracles of Jesus of Nazareth separately. For the reason that healing demonstrations are most numerous. And most appealing. Also because, being so numerous, it is better to attempt to understand them by a general classification than by a consideration of the many particular instances. And because we can most readily follow the course of our study and the purpose and intent of this paper by grouping them in the mass. The massed group being inclusive of the miracles of Jesus, of those before and after him found in other scriptural records, and those of to-day by present-day mystics and semi-mystics.

(a) Healing by psychological suggestion. The past two decades have brought these to the front of popular attention and into a better understanding. The many present-day instances of healing which are known to be accomplished by this method, have made many of the scrip-

tural instances very much more clear and understandable.

Christian Science has attained such hold upon public attention that it must be reckoned with. Many who think deeply, and many more who think but superficially if they really think at all, are very illogical, as they list all the results of Christian Science under the head of Psychological suggestion. These seem almost to overlook the fact that if the cure is accomplished it is unfair to deny it by contemptuously denominating the method of accomplishment. Science has made the statement that Christian Science never has accomplished a cure that would stand the test of a thorough scientific investigation. It does not seem to have occurred to them that by their understanding of proof they are perilously near to the sophistry of demanding what they determine shall be considered failure before investigating. Meanwhile Christian Science will do good even if its field of possibility is thus limited, and will do harm, both because the good it does is done "not wisely" and because of a dogmatically imposed substratum of error of thought.

The Emmanuel Movement clearly makes the distinction between functional and the structural,—the psychological and the actual in disease, and treats only the functional and the psychological.

Mental Science and New Thought have much of mystical truth but are seriously entangled both in their understanding and application of it.

(b) There are many recorded instances of structural and organic healing on the part of Jesus and others. The only way to deny these is to discredit the scripture which so unequivocally so states them. And also by others than Jesus in Old and New Testament. Such miracles ought to be possible to-day. Are possible to-day. And are actually accomplished.

An almost endless argument may easily be indulged in if we desire argument, but we desire fact. And so much do we desire it that we do not expect to discover it by much use of opinion. That Scripture record as a fact in itself attests these facts is sufficient for the purpose of this paper.

(c) Healing at a distance. More than a single instance is given of this method of healing by Jesus. Christian Science essays to do the same apparently without knowing the law, although knowing of it. (In fairness in this connection the statement ought to be made that there is an esoteric section of Christian Science, the members of which are presumably further advanced in the knowledge of the laws involved, and consciously or semi-consciously used.)

The Mystic of to-day knows the law and



exercises the power even as Jesus of Nazareth did.

Thus have we seen what is normality for man in an investigation of the miraculous acts and experiences of Jesus of Nazareth and the possible man of to-day.

The indifferent, who, living in a world of material things as if these were the only important matters, semi-tacitly admit that there may be spirit as well as matter. By this attitude they will inevitably fail of the attainment of normality as men.

There are a great many, so many that it may be said that they compose the great body of the Christian Church, who, by their thinking can never get away from the conception of God as a being of immense physical proportions,—a great man somewhere sitting upon a throne. These also in their work and service follow popular demands rather than inner urge, not knowing that the latter is of the spirit. In their personal expression they are ready to affirm that God has created and does sustain his creation, and even helps them in answer to their prayers in some mysterious and non-understandable way. These have rested their all upon some written word, some voice of authority or organization which they accept as authority. In each instance upon something that is outside of themselves. Which conclusion, so they reason, seems to be supported by certain more or less external facts of their experience, and is collectively endorsed by the great body of the Church of which they are a part. Theoretically spirit exists for them. Practically, almost, spirit does not exist. These too must fail of normality.

To these who have just been mentioned, in increasing numbers, may be added those who have really found God in an inner experience, who, yielding to the demands of their own souls, know the joy of Christian service, who, trusting and praying under the direction of the inner urge, know the peace that attaches to the realization of an intimate God and the inevitability of goodness. These trust, and it is well. These serve, and the end of their service is achieved. These pray, and their prayer is answered. To such, spirit is real, and powerful; and the thought that it is so is restful and helpful. But they do not know the law of the spirit. Perhaps to them even the thought that spirit and law are associated may be repulsive. And in this, because of it, they fall short of their possibility of attainment of *normality as men*.

There exists to-day a school of students enjoying the advantage of highly developed masters and the heritage of wisdom coming down to them in esoteric form that are never content with the crude idea that law can antagonize or suspend any other law. These

know that the idea that the material can direct and control the spirit is a fallacy. Being mystics, the fundamental fact of all being for them is the spirit control of the material. And knowing the law they are capable of directing those demonstrations of power and administrations of law which we have seen have been the credentials attendant upon normality for man.

To know the law is more than to perform acts as a result of the law's operation unwittingly, since to know the law is to be intelligently certain of its operation and to possess the capability of repeating the act.

The age of miracles indeed has not passed. Just as we have seen the miracles of Jesus were either anticipated or followed by duplications by others. So also that any act is impossible without its own power and law. The law being always equal, given the conditions equal also, the act may be repeated again and again. And to-day as ever.

To the demand for the making of the law public, on the part of the curious and those who are unwilling to pay the price of application necessary to its attainment, we can only say that the knowledge can only be given to those who are ready to receive it. And also it is mystically true that the law cannot be withheld from the ready.

To the urge that the present age be shown the miraculous in particular instances we can reply as Jesus did, "A wicked and adulterous generation seeketh after a sign, but there shall no sign be given them." Sacred things can never be safely put upon exhibition. And in this matter the disposition to exhibition automatically precludes the possibility. Jesus never responded to a request for a sign. The nearest to this was when he told the disciples whom John had sent, "Go tell John the things that ye see and hear." It is inconceivable that Jesus would ever have said, "Come. See me do it!" None but those who, because they duly appreciate the sacredness of mystical power, are worthy to possess it.

To produce testimonies and affidavits as if some nostrum or patent concoction of drugs were being advertised is repulsive to a prohibitive degree.

Nevertheless there will be met in ever increasing numbers (since the mystical Order is now directing the attainment of ever increasing numbers of those who are approximating ideal normality), those who will demonstrate in a loving service the prerogative and privilege of man. But these demonstrations will always be for service and not for exhibition.

Nature is being controlled by spirit law and force directed by those who are thus credited as Mystics. Metals and other matter is being transmuted by the control of the electron as an expression of spirit and re-arrangement



of the atoms. What is known to the scientists as the law of gravitation is known as something else by the mystic, and being thus known is used in manifestations that are apparently the opposite of material effects. Mystical demonstration as light and fire are frequent. Illumination or transfiguration is occurring. Insight into the minds of others without speech or seeing or even the necessity of being physically present is an everyday occurrence. Clairvoyance is becoming with many a common faculty. There are many that know the date and manner of their decease. Thought is being projected with a far greater immediacy than the telegraph. While projection of consciousness to see and be seen across continents and around the world frequently is done. Healing without drugs or surgery or manipulation, merely by the easy application of law directing spirit power, so easily that it may be continued for a day without fatigue. Healing at a distance is accomplished. And the dead are raised. All this is affirmed by those of this school of advanced age enlightenment in truth and soberness.

It is divinely human, or ideal normality.

We have seen that this is the heritage of man, the experience of Jesus anticipated or duplicated by others and within the possibility of the man of to-day.

There will always be a large number who can not understand to whom no statement or sign will be sufficient. There will be those ready to say of any demonstration: "It might have happened anyhow"; of healing: "that those who were healed only thought that they were sick, it was a case of pseudo-sickness and therefore pseudo healing"; of the control of matter: "it really isn't so, it only seems to be so; or it stands to reason that it isn't so"; or, "it is a trick." That clairvoyance is but "imagination and self-deception." Mind reading is really "but a guess." And certainly that those who were raised to life after breathing and pulse has ceased. "Well, they were not dead." They will say! Let them say!!

And, as a last resort the superstitious will declare out of their bewilderment and fear, even where manifestly good is accomplished, "It is demonology." So it was with Jesus!

It will be seen that the very best of proof is to be taught the law and personally direct its administration and demonstration of spirit power over the material. This privilege belongs to all mankind, without restriction as to wealth, social or present-day educational standards, requiring however most of all, humility, patience and that faith that works by love.

To all sincerely enquiring souls we say, "Come and see."

(To Be Continued)

Revelations of the Past Year

By the Imperator



THE Rosaecrucian Year which ended last month gave the world more light on fundamental laws of nature than any other year of the past decade. Leaving aside any marvelous achievements of science, and considering only the simple little truths—most of which have no commercial value and in their abstract form are of no practical value to the world of applied science—this past year will pass into history as the year of illumination and revelation scientific.

And we as Rosaecrucians are especially proud of the fact—if we may ever feel proud at all—that not one of the seemingly astounding and revolutionary principles revealed through experimentation or accident in the greatest laboratories of science has contradicted the very definite, concrete and thoroughly demonstrable laws and principles which we have been teaching in our Temple lectures to the brothers and sisters of our Order for many years. In fact the most surprising revelations made by science

during the past year, those which have started national and international scientific bodies into long and serious discussions and have filled the scientific and lay journals with long articles, are not revelations to our members at all, but rather belated discoveries or acknowledgments of the existence of laws and principles which we have held fundamental for many years and without the exact knowledge of which we could not have performed or manifested the many, many operations of nature's activities in so many departments.

Perhaps the outstanding discovery of science, so far as our own viewpoint is concerned, is that embodied by science in its very carefully and conservatively worded admission that "there is a positive electron" entering into the constitution of atoms. Slowly, with great reluctance, and ever mindful of the fact that such admission would completely contradict and revolutionize all its former and persistent statements, science has made step after step toward what it probably thought would be an unnoticed



change in its terms regarding the nature of electrons. We have smiled as we read month after month of the new findings regarding electrons: we have noted with increasing satisfaction, the transition of the word "ion" to *electron*: we have analyzed the transformation going on in the minds of those who dare to publish what they find or who are empowered to present the finding of others in the scientific publications, and have seen such statements as "negative electrons grouping around a positive ion" change to "negative electrons grouping around a positive nucleus" and then this changed again to read "a certain definite number of negative electrons forming by some law around a number of positive corpuscles": but at last the truth came and we read that science had found that negative electrons obeyed some law, in number and form, and grouped themselves in various symbols around *positive electrons*, etc. In fact one scientific mind ventured the opinion that the symbols thus formed in the composition of atoms resembled the geometrical designs found in the shapes of snowflakes! And perhaps all but Rosaecrucians were surprised or—skeptical.

More than one scientific writer has referred to the fact that there *appears to be* some law of numbers and geometrical form controlling or determining the principles involved in the grouping of electrons to constitute atoms. Surely we may say that science is rapidly becoming alchemistic in its thinking.

But, let us examine a few of the more or less famous findings of science during the past year.

Most popular of all is the discovery made by Prof. Einstein, that light rays are not *straight* rays. To appreciate what this Swiss mathematician meant, we must recall that it has always been believed that there were such things as straight lines of light and so-called *sight* lines both of which were so straight that they ever formed a tangent to any line that has even the slightest curve to it.

Prof. Alfred Einstein says that the lines of light coming to us from the stars or the planets are not straight, but *bent* out of straightness by the magnetic attraction of the sun. The real principle which science says that Prof. Einstein has discovered is that light rays, or in other words, light vibrations in a radiating stream, have weight, have a tangible existence, and can be weighed, pulled, bent, deflected and caused to otherwise push or strike against things as would a stream of water. It is this principle which startles the scientific world, not the fact that the light waves from a star are affected by the sun's magnetism: and yet this principle, this nature of light vibrations, has been known to and utilized by Rosaecrucians for so many years that we cannot conceive of light waves being of any other nature than tangible and

easily affected by magnetic attraction and having weight and impact. We would like to say to Prof. Einstein and to Prof. Eddington and also to Prof. Crommelin of England who have been so pleased or surprised with Einstein's discovery, that there is no such thing as a straight line anywhere in the universe: that all lines are curved, that there is no straight sight-line, for such *straight* lines would go off into space indefinitely and that space itself would have to be indefinite. If nature abhors a vacuum, so nature abhors any tendency toward a straight line as greatly as art detests it. And about to the same degree that man is able to create or maintain a condition of vacuum is man able to make a straight line.

And, is not space indefinite? The paragraph above would indicate that Rosaecrucians believe that space—cosmic space—has a limitation. This is what the Rosaecrucians of old believed and taught, even as far back as the days of our first great teachers in the days of the Egyptians. Yet, only late in the fall of 1919 did the scientific world have its attention called to this fact. Sir Joseph Thompson announced that the findings of the Royal Society and the Royal Astronomical Society of England "were the greatest since Newton enunciated the principle of gravitation." Others proclaimed these findings the most portentous scientific discovery in the history of the world. And what were these findings? They came about through official observations of the eclipse of the sun in May of 1919 and a consideration of Einstein's theory along with some reasoning on the part of Dr. Andrew Crommelin of the Royal Observatory at Greenwich, who said: "The consequences of our findings and of the discovery would be that space would no longer be looked upon as extending indefinitely in all directions and that if investigators could go far enough they would re-enter the same ground. Euclidian straight lines cannot exist in Einstein's space: they are all curved and, if they travel far enough, return to the starting point." In other words the findings of the two Societies, or at least of their representatives, included the idea of the limitations of the space of the universe.

Referring to Newton's explanation of the manifestation which he called gravitation, even that is no longer safe in the hands of interfering science, for behold, one Prof. T. J. J. See, eminent astronomer, announced that the force called gravitation is as much a *push* toward the earth as a *pull*. He says that the force is a magnetic one, and like all magnetic forces must consist of two polarities, negative and positive, and that these magnetic waves emanate from the sun toward the earth and from the earth toward the sun. "When the interpenetrating electro-dynamic



waves interlace.—like two giant corkscrews.—the two bodies will tend to be drawn together (i. e., gravitation)—a property we see in all bodies or masses of matter. This accounts for their being drawn together, the sun and the earth; they are only held apart by the action of other forces, tending to offset it." To Rosaecrucians this explanation is typical of how close to the truth the scientific mind can come without having the facts revealed. The man of science, the man representing certain schools or systems of science and having always the criticism of his associates in mind, cannot completely submit himself to the dictates of truth when illumination dawns upon his consciousness. He must ever temper fact with theory, truth with belief, new light with old light.

What will Prof. See and others of his class say when they learn that there is another fundamental element or force entering into the agency called gravitation.—that which we may call *centrifugal force*, for a convenient name? In our summary next year of this year's discoveries on the part of science, will we be able to say that science has found this fact too? Let us hope so.

Late last year the world was intensely surprised with the announcement made by Sir Ernest Rutherford of the University of Manchester that he had solved the riddle of transmutation of matter, the secret sought by the ancient alchemists. Those of us who knew that Sir Ernest had been working and experimenting with radio activity for a number of years were not surprised at his announcement made in the *Paris Matin*. The more intimate he became with the fundamental principles of radio activity, the more he must have become convinced of the possibility of transmutation; for a mineral in the process of radio activity is a mineral in process of devolution and evolution. That he should have found the law whereby man may direct the activities of such minerals toward a change of its physical nature is not surprising.

Long before science accepted a hypothetical outline of the periodic table of all elements, Rosaecrucians had a table in which the 144 elements formed by electrons were arranged according to their period of vibrations. It was truly a periodic table in a more accurate sense than that still used by science with its seven definite and one indefinite divisions and its many absent elements. Thus the alchemists', or Rosaecrucians', table of elements showed that the difference between one element and another was a difference of one definite period or key of vibrations on the keyboard of many octaves. It showed also that one element became another in the process of evolution or devolution through the addition or subtraction of one period of vibrations. The alchemists and the modern

Rosaecrucians utilized this knowledge, used fire and other natural means to bring about the addition or subtraction, and thereby brought about what is popularly known as transmutation. That some mystics of old, like many of the scientific minds of today, were filled with the desire for personal gain, or urged in their experiments by the selfish wish to gain gold, may have made them seek only to change baser metals into gold or white gold (platinum). But this was not the ambition of the more sincere, religious and inspired mystics or alchemists any more than it is of the present day Rosaecrucians or men of science, who realize that not only would selfishness defeat their possible successes, but the manufacture of gold upon any large basis would be but to lower the standard and thereby frustrate the very purpose in mind.

And, just about the first of this year science was interested again in the published announcements of Professor Frederick Soddy, of the Physical Chemistry Department of Oxford. Professor Soddy, too, has made himself famous through his deep study and analysis of the physical elements and especially of the radio active minerals. He says: "There was nothing extravagant in the dreams of the alchemists who sought to transmute baser metals into gold. The elements can be transmuted into one another, or could be if the atoms in them could be varied slightly. To get gold from mercury expel from the atom of mercury one *betaparticle* which will make thallium, then extract one *alphaparticle* from the thallium and it will become gold; or to get gold from lead expel from one atom of lead one *alphaparticle* which will turn the lead into mercury, then proceed as above with mercury."

What is one to think of such statements from the brightest mind of the physical laboratories? When, in this very magazine in the year 1916, we announced that a demonstration in transmutation had been made in the laboratories of our Supreme Temple we were criticized by the scientific world of this country for daring to say such impossible things. Yet, now that the scientific world has admitted the possibility of transmutation we may dare to continue to teach its principles in our Temple lectures as part of the work of various degrees dealing with nature's forces and elements.

More important, however, than the transmutation of base elements into refined minerals or metals, is the transmutation of base natures and base minds into refined and pure expressions. The work is just as difficult and far more beneficial to humanity than the interference with nature's own methods of evolution in the physical world. Such transmutation can come about, however, only through man discovering God and attuning himself with God and permitting the radiating essence of God to infuse



his being and drive away, neutralize, transmute, the baser man into the divine man. The Light of God, the revelations of God's laws and principles and the conscious devotion to God's purposes, these and these alone, can save man from the disintegration that follows when man lives and breathes in an atmosphere and material environment, in a world of thought and action, that is unattuned with the Infinite Light.

This is so well expressed in an editorial of the San Jose (Calif.) Mercury-Herald of Sunday, December 7, 1919, that I cannot refrain from publishing the following extracts:

"Perhaps the truer method of leading one from the byways of error into spiritual paths is to emphasize the presence of the power within. Everyone is conscious of its existence. Everyone knows it is there. But not everyone is aware of its potentialities. The idea that it is mere emotion is to confuse God with the recurrent vibrations of our common nature. This can only be corrected or avoided by the conviction that not only is God the most real of all influences but that He dwells within every soul, and that that soul must find Him before communion with Him is possible. A mere mechanical acceptance of certain doctrinal exactions such as mark the average professor of religion is of no value as a regenerative, nor can it of itself conceivably effect a transformation of the daily life. But when communication with God is established the entire nature begins a process of change which is sure to continue without abatement throughout eternity. It is permanent while mere impression is as evanescent as the fidgetings of the natural world which expresses itself alternately in sunshine and storm.

"Nor is there a royal road to true religion. Concentration upon spiritual things, the cultivation of a desire to possess them, a daily life under the captaincy of self-control, complete restraint of the passions, even as Saul of Tarsus long before he became converted fought with his—these are the sign-marks of the soul seeking the Truth. To one who faithfully knocks the door shall be opened, to one who asks for bread no stone will be given. It is not easy. Nothing of permanence in the physical world is easy. How much more so of the spiritual world which is linked with eternity. Nevertheless we are all equally equipped for the spiritual development. No other can do for us the things that God in His wisdom has decreed we shall do for ourselves. No matter how favorable our heredity, or advantageous our environment or association, finally we must work out our own salvation. It is a personal individual responsibility. Thomas à Kempis makes this clear in his wonderful little book, 'The Imitation of Christ.' You may differ with the theology of

the author, but you cannot question the underlying essentials, nor read it without feeling that salvation is not the simple momentary experience of an emotion-swept soul but the finding of those spiritual springs that well up within every heart appealing for recognition and companionship, and for the opportunity of cleansing and refreshing the entire nature.

"The very moment that this new-found light floods with radiance the chambers of the soul, life's outlook becomes clothed with unimagined hues, the countenance becomes the reflector of the new experience, and thenceforward the world and its allurements, its vices and its degradations, lose their hold. That is what Paul meant when he said 'To me to live is Christ.' It is what changed him from a reviling agitator to a great spiritual leader prepared to sacrifice everything he possessed, even his life, for the verities of God's revelation. It is what buttressed the life of Christ against the temptations of the flesh, and as a mere lad made Him the master of all wisdom, so much so, according to the Scriptures, that the philosophers and theologians were glad to sit at His feet and learn. Religion, true religion, answers all human problems, illuminating the mind, healing the body, and guiding the footsteps. Compared with it nothing else is worth while, for it not only fills the voids of mortal life but prepares the soul for the continuous, never-ending pilgrimage.

"It is the pearl of great price. And what is best of all, it is not to be sought for geographically as one might seek for something in a far-off land—it is within the soul of all life, it will respond to and answer the call of every condition or station. It is for the poor as well as the rich, it is for every man and within every man, but none can have it without earnest seeking and constant overcoming."

And, this is what our Order has maintained in all its preachments; even more.—our Order has held open wide the door for those who would come and find God in all of nature's laws, and live a life conforming with nature's highest principles.—live a life *of* and *with* God.

In the fields of religion and psychic research as well as in the purely physical world great advances have been made and we are happy in the thought that this year, the year 1920, will bring greater illumination to the minds and souls of men than ever before. We are on the threshold of a great awakening, we are just sensing the first tinges of light at dawn, and we can but mentally visualize the grandeur of the high noon.

Meanwhile we say again that science has not been able, in all its scientific discoveries and revelations to contradict a single fundamental principle taught by our Order in the various



degrees pertaining to the composition of matter, the cosmogony of the universe, the nature of the vital force of life, the cause of elemental manifestations and the origin of all things. While year after year the textbooks and reference books in every department of science have had to be altered, revised, changed and often discarded as obsolete in principles and laws, our Temple lectures have remained unaffected by the rapid changes and revolutionary findings and all that we have had to do in the past hundred years or more has been to gradually add to our store of facts as we have made new and important discoveries in our own laboratories, decades, and even centuries ahead

of the findings of science. What a wonderful testimonial this is to the principles upon which our Order was founded, that naught but the demonstrable truth should be accepted or taught and that the voice of God, the whisperings of nature herself, should be our teacher and director in the sanctum of our researches.

And, most wonderful of all is the fact that the Order is open to the seeker for truth regardless of race, creed or color and that it represents more truly than any other movement in the world, the classroom and the sacred temple of the brotherhood of man.

"A Thousand Years of Yesterdays"

An Excellent New Book for Our Members



AT LAST our Order has a book of its own which it can freely and sincerely recommend to strangers as giving an outline of the principles which our Order holds dear and which point out to mankind the place he occupies in the universe and the work God intended man to do.

This new book, titled, *A Thousand Years of Yesterdays*, is from the pen of our Imperator, H. Spencer Lewis, and is published by the College Press of San Francisco, California. The publishers, realizing that the mission of such a book would be fulfilled only by wide distribution and sale, have put it out in a strong, attractive and economical binding and have placed the very low price of sixty cents upon it. This was made possible by the fact that the art work for the cover was donated by one of our brothers and the author refused any payment in the form of royalties or otherwise.

It is well printed, bound with soft flexible covers and contains an introduction by the Reverend George R. Chambers which reviews the essential points covered by the strange story of mystic revelations. Brother Chambers, writing as a priest of the Episcopal Church, says in part of the Introduction:

"It is not generally known that for thousands of years there are those who have taught the unity of truth. This body of students reveals in the present volume that which may be accepted as a more popular expression of

their teachings, and as the pioneer of others which will be forthcoming. It is presented as evidence that science is a matter of *inspiration* and *revelation*, as is religion.

"Interesting as is this story it is not intended for light reading. It is to stir the depths of most profound thought and urge to the most thorough investigation. Let the merely curious beware of disappointment. Here the sincere soul will rejoice."

The book has been reviewed by a number and highly endorsed as one of the strangest stories ever written since Zanon was given to the public by Bulwer Lytton for the same purpose. In fact, those who have read the story say that it will ever remain as a classic in occult literature.

One of the best, because discriminating, comments made regarding it is: "To me it manifests its cosmic origin in the marvel of its plan and movement and the literary delicacy in unfolding the subjects."

The story is of the struggle that a prominent business man passes through in trying to satisfy a strange desire that came to him on the eve of his birthday to see into the past for a purely personal and selfish reason. But before he is able to have this desire satisfied in any degree he passes through a series of revelations that embrace all the principal doctrines and teachings of our Order. Not only is the subject of reincarnation dealt with in a new and most convincing manner, but other subjects of wide interest at the present time are presented from the Rosaecrucian viewpoint. These



include: the origin of life, the nature of the material germ of life in the body of man, the principles of heredity and transmitted traits of character, the nature of the soul and its function in man, the function of the soul between incarnations, prayer and its nature and efficacy, memory and its attributes and function, reasoning, the power of suggestion and the use of will power, cosmic consciousness and the ability to project it into the past and the future, concentration, suggestion, auto-suggestion, the meaning of the Rose and the Cross, and many other intensely interesting subjects.

The plot of the story is so fascinating that one cannot drop the book until the mystery of each chapter is revealed, and one is therefore carried onward and onward through the story and at the same time backward and backward through a thousand years of time covering a number of cities and places. The descriptions and pictures of times and places show that the mind telling the story must have had an intimate association with these places, and one of the scenes in ancient France is worthy of careful study by those who would know of the intimate life of the nobility of France in the tenth century.

The book does not reveal the secrets of our teachings, but to those who are in our Order it will serve to give an excellent idea of the fundamental principles of our teachings and at

the same time give them a wonderful philosophy of life. To our own members it will reveal between the lines the solution of many problems which arise from time to time in the study of our Temple lectures.

Either as a book for our members to preserve for reference in regard to the working of many laws, or as a book to hand to those who would borrow a book to serve as an introduction to our Order, this Thousand Years of Yesterdays cannot be equaled. We fully expect that the first edition will soon be exhausted and a second edition will be necessary to meet the demand indicated by the approval given to it by reviewers and critics.

Those who are not members will send their remittances, including ten cents for postage, direct to the College Press, Market and Ninth Streets, San Francisco, Calif. The book will be on sale, however, by the Librarian or Secretary of each Lodge, and time will be saved by purchasing the books through them.

Every member should buy two copies at least—one for personal use and preservation and one to loan to prospective members from time to time. This is an excellent way to assist in securing new members, for there is a reference to our Order in the close of the book which the publishers placed there in their desire to co-operate with the author in spreading more light.

AMORC COLLEGE OF THE UNITED STATES OF AMERICA

The attention of our members is called to the opening of AMORC COLLEGE OF THE UNITED STATES OF AMERICA. This college has been fully chartered and incorporated by law to provide complete collegiate and academic courses of instruction in those subjects of greatest practical benefit to mankind. It is empowered to teach direct and indirectly, personally and by a special plan of correspondence, and to confer upon its graduates certain honors and degrees. Many courses are now ready. These embrace such subjects as cannot be fully and competently taught in our Temple lectures or which are extended to cover a professional degree such as Doctor of Philosophy, Doctor of Arcane Chemistry, Doctor of Chemistry and Physics, Doctor of Psychology, etc. Members of our Order who wish to perfect themselves in a college course based upon our own principles (not found in any other college course) should write for the Curriculum of the College in which all courses are outlined in detail. The College is not a commercial institution in any sense and except in a few cases its courses are limited to our members. Speak to the Master of your Lodge or write to: AMORC COLLEGE, College Building, 1255 Market Street, San Francisco, California.



Jottings for Members



AGAIN we must disagree with Fournier d'Albee. Some little time ago he wrote a book called, frankly, *The Electron Theory*. We criticized his contradictions and serious errors regarding electrons in one of our publications—the G. Cromaat. And now he has produced another book titled, *Two New Worlds*. In this new book he deals with the intensely interesting and little written about, *infra world*, the world that exists on the point of a needle, the microscopical world. Our members might read this book with considerable interest and we would have been glad to endorse it, for such a book is needed since even the dictionaries and encyclopaedias do not contain an adequate definition of the term *infra world*, let alone a description of its almost unlimited and unexplored regions. But a casual glance, even, through this new book by d'Albee is disappointing and our members would hesitate to read it when they came to such a statement as this: a drop of water hanging on the end of a leaf may contain thousands of small animals which eat and fight and love and die and whose span of life, to judge from their intense activity, is probably filled with as many events as our own. *Boil that drop and all life ends!*

Would any of our members who have advanced beyond even the second degree believe that by boiling a drop of water the life that it contained is destroyed? Suppose we increase or multiply that drop by hundreds and have a larger amount of water, and suppose that we do boil that water. What becomes of the water? It is changed, transmuted if you please, into steam, a vapor. Has such change affected anything other than the physical, the material size and attributes of the water? Could the elements of the *infra world* be affected by anything affecting only the physical world? The *infra world* is wonderful because it is beyond, outside of, the greater physical world. Were life and activity in the *infra world* affected by the continued changes in the physical world above it, all life on this planet might be destroyed in one stroke of change. No, we cannot accept the statements of d'Albee or any other eminent scientist when they disagree with our fundamental teachings. Within the past year we have had too many scientific discoveries proving that our teachings have been right for many years despite the former ridicule and derision that science directed toward them.

So many of our Lodges are now in or about to enter the very mystical work of the Seventh Degree wherein the adepts begin to utilize nature's forces and have them obey their commands, as it would seem; and reports indicate that many members in this Seventh Degree soon find that they were unfair to themselves and to the teachings of the Order in having slighted the principles and laws taught in the Second, Third and Fourth Degrees. Therefore many, a great many, have found it advisable, without suggestion, to review the work of these earlier degrees whenever the earlier degrees held sessions. May we suggest now to those in the early degrees to take this little warning, note the presence of higher degree members in your midst, and profit by the opportunity you now have.

* * *

Recently another circular has come into the hands of the Department of Research at headquarters in which an individual, moving from city to city giving twenty lessons in occultism for twenty dollars, claims that "there is a royal road to occult power." The absurdity of the claim is offset by the serious fact that his lectures are attended by great throngs who believe, and frankly say they believe, it is possible to have nature's secrets revealed briefly and quickly. The circular tells prospective students that he will demonstrate a real "short cut" and upon inquiry we find that in places where he has been the only short cut demonstrated has been his own hurried departure from the city at the close of the twentieth lesson. Still, he does not defraud; for the experience should be worth a great deal more than twenty dollars to each over-ambitious student of occultism.

* * *

And that reminds us that even our Order is not free from imitation or clandestine representation. Some self-constituted avatars of divine wisdom have organized a secret society with a name so similar to the true name of our Order that many will probably be misled for a time. It is always so easy to copy and imitate a successful thing and so difficult to originate; and when it pertains to anything occult or mystical the word Rosicrucian or the words *Rosae Crucis* represent a standard of quality and conscientious endeavor that is priceless to the imitator.

* * *

No considerable surprise was manifested in the various Lodges by the removal of the Im-



perator's headquarters to the West nor of the later removal of the offices of the Supreme Secretary and Archivist to the same place in the West. Individually some members expressed surprise, but this was because they had not followed the trend of events preceding the change, nor had they carefully read the various publications of Cromaas as issued. It was announced for many months in advance that the Imperator was preparing to get away from the busy and annoying activities of the material administration of the Order and the West was always spoken of as the ultimate goal of the Supreme Officers for many reasons. In fact on the Imperator's return trip from the West in the spring of 1918 he publicly stated at many Lodges in several States that he would some day return to an ancient Temple site in the West and his plans in connection therewith, explained to many in detail, are all but completed.

* * *

Another hope, ambition and desire of the Supreme Lodge is being rapidly fulfilled. It was that some day the highest degree members of the Supreme Lodge might be scattered in various lands to urge and pursue the work of the Order. Today, several years after the plans for such work were made, more than half of the highest degree members are in distant points—distant from their original place of assembly in New York. From Sweden and Denmark, Germany and Belgium, France, England and South America come letters of encouragement and reports of untiring endeavors to increase the work we have pledged to do. Another is soon to go to India and undoubtedly in other Lodges there are those who will go abroad soon and will want to assist there. We shall be glad to hear from these and to aid them in their work in whatever country they may elect to live.

* * *

It may interest our members generally to know that the Supreme Secretary and Archivist and the Supreme Herald (who is also Master of our National Lodge) were married on Sat-

urday, February 21st, in the Egyptian Temple of the California Grand Lodge. The solemn, beautiful Rosaecrucian ritual was used and the various officers taking part were of the California Grand Lodge, assisted by the Supreme Colombe, the Imperator, the Supreme High Priestess and members of the Supreme Council for the North American Jurisdiction. At the close of the R. C. ceremony the Rev. Henry Frank performed the required religious and legal ceremony. They will live in San Francisco for a time until the Temple and executive residences are built in the vicinity of the ancient R. C. Temple further south in California.

* * *

Every member should feel absolutely obligated this year to assist in bringing as many seekers for light to the outer portals of our Order as possible. Never in the history of our country was there such a widespread demand for mystical light and never in the history of the world was as much light being shed on the mystical and occult as now. Thousands are seeking now, seriously and intently, where only a few sought before. The public libraries and reading rooms, the book tables at book stores and the mail-order departments of publishing houses testify to the fact that the demand for information—facts and theories—relating to the occult and the psychical, and even the religious, has increased a thousandfold in the past three years. Now is the heyday of the aquarian desires and we should not fail in our obligations to aid those who need a suggestion, a word of direction. There are a number of helps which members can quietly, secretly or conservatively give the seeker. They are: The Little Brown Casket (a small book of excellent help), the new book A Thousand Years of Yesterdays (mentioned elsewhere in this issue), back numbers or present issues of this magazine, and other pieces of literature. Ask your Lodge Secretary for copies of these or send to the Supreme Secretary for them (address 1297 Market Street, San Francisco, California).



NOTICE TO MEMBERS:—The new new Rosaecrucian year, 3273, will be born at a few minutes before ten on the evening of March 20th, 1920, in Europe. In America the equivalent time will be early Sunday morning, March 21st for Eastern sections of the continent, and about one hour before sunrise for Western States, on Sunday morning.



"God Breathed the Breath of Life"

By Samuel Lewis---Member of Department of Research

"And the Lord God (Elohim) formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis, 11-7. This is the passage that is quoted as containing the First Law of the R. C. Ontology. And if this law is true it will hold good on all planes of nature. Therefore, Brothers and Sisters, let us look into certain aspects of this law; not in its deeper, esoteric sense, but at the *words* themselves and the *thoughts* contained therein.

Epecially let us regard the two words "breath" and "soul" and investigate them in fields not touched upon in the lectures. Remember, however, this is only an introduction so that some Brother or Sister may look deeper into the lore of mankind and pick the golden grains of wheat from the chaff.

Bear in mind first of all the above is a translation, not necessarily "the" translation from the Hebrew. Certain words are used meaning certain things. The Jewish people had three words for soul: NEFESH, NESHEMAH and RUACH and all of them meant "breath," albeit in different aspects. The latter is generally translated "Spirit" but meant "a rush of wind" or a "breath." It is translated into the Greek "pneuma" and Latin "spiritus," which had nearly the same meaning, but there is no real English equivalent. This is referred to in the Pentecost episode in the New Testament, and elsewhere which will be referred to below. Ruach and pneuma refer to the Breath of Life, nefesh and the Greek psuche refer to the soul.

According to Jewish doctrines, man is formed by a union of two natures: the flesh, which he shares with all the animals, and the "spirit" (ruach) which renders him a Child of God. The former is rooted in the earth and is earthward bent; the latter is a "Breath of God" and strives to unfold the divine in man until he attains the divine image. Beside the quotation in Genesis cited, we find:

Job, xxxiii. 4: The spirit of God hath made me, and the breath of the Almighty hath given me life.

Isaiah, iii. 22: Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?

Ecclesiastes, xii, 7: Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

But this doctrine (the First Law of our

Ontology) is not found among the Hebrews alone. It was certainly taught by the Hindus (Atman meant both "soul" and "breath") and by the Egyptians. It is found in the folk lore of the aborigines of Siberia, among the Polynesians, among practically all the Indians of the Americas, regardless of the many differences between them; in Africa alone the doctrine is not widespread.

In Australia they say Pund-jel, the Creator made a clay man on two pieces of bark. . . . He then lay down on them, blew his breath hard into their mouths, their noses and their navels; and presently they stirred, spoke and rose up as full-grown.

The Maori story runs: The God Tiki or Tane took red riverside clay, kneaded it with his own blood into a likeness or image of himself, with eyes, legs, arms and all complete, in fact an exact copy of the deity; and having perfected the model, he animated it by breathing into its mouth and nostrils, whereupon the clay effigy at once came to life and sneezed. . . . So like himself was the man whom the Maori Creator fashioned that he called him Tiki-ahua, that is, Tiki's likeness.

The Eskimos of Point Barrow say: "There was no man until a certain spirit named A SE LU who resided at Point Barrow made a clay man, set him upon the shore to dry; breathed into him, and gave him life.

But the most remarkable is that of the Natchez Indians which Du Pretz gives in his History of Louisiana: "The Guardian of the Temple (sic) having stated that God formed man with his own hands, I asked him if he knew how that was done. He replied that according to their ancient Word (capitalized) God had kneaded clay like that of which they made pottery; that He had made of it a little man, and that after having examined it and found it well formed, he had breathed on his work; that as soon as this little man had received life, he had thought, acted, walked and found himself a grown man." What is remarkable is that there is not only record of a *Word* (or *the Word*) among the Natchez Indians but they had the "Mysteries." Science has come to the conclusion that the Natchez Indians are of exactly the same race as the Mayans of Yucatan. The writer believes that this is further evidence in favor of the existence of Atlantis, for we find the "Word," the "Mysteries," and the same creation story



among other things with the Egyptians and Hebrews on one hand and the blood-brothers of the inhabitants of Yucatan on the other.

Orthodox Christianity has lost a good deal of the meaning for the reason that instead of the Greek words being translated into the same English as their Hebrew equivalents, they are translated into words that color the various theologies. For example "pneuma," the Greek equivalent of "ruach," is generally translated "Spirit," yet up to a few years ago, "pneuma" was also translated in many places "Holy Ghost," also the Orthodox have now changed this for the most part to "Holy Spirit." But what is remarkable, in the Gospel of John iii., 8, it is translated "wind." Why "wind" here? Elsewhere in the New Testament other words are used to mean wind, and in no other case is pneuma given this translation. It always, however, meant air, or a breath of air. Among the Greeks themselves it never meant soul or spirit: it did, however, mean "breath of life."

In Greek the word "psuche" meant both breath and soul. It is so found in all Greek dictionaries and had this meaning throughout Greek literature. But in the New Testament it is translated generally life or soul, sometimes mind. Now "psuche" never meant "life," there being two other Greek words for that. It is derived from the verb "psucho," *I breathe*.

What is worse, the adjective "psuchikos" meaning pertaining to the soul or psuche, appears six times in the New Testament. It is never so translated nor is it translated *psychic*, or *spiritual*, or "*of the breath*" all of which might be correct, but four times is translated "natural" (which should be phusikos in Greek) and twice *sensual*. This last is the worst, but is certainly consistent with those who are trying to find the Kingdom of Heaven *without*. Everywhere is the tendency to contrast psuche and psuchikos with pneuma, but in I Thessalonians, v. 23, both pneuma and psuche are contrasted to soma, *the body*, and Jesus always used psuche as the soul in contrast with the body.

The writer found practically nothing about "spirit" and "soul" in the various religious commentaries. The Catholics candidly refer the investigator to Jewish literature. The Protestants, who have so much to say about the soul in public, seem unable to tell what it is but admit it originally had something to do with the breath. On the word "spirit" there is practically no material, except "Holy Spirit" or "Spirit of God," and then all that is given is the Jewish conception of "ruach" often without reference to that word.

It is surprising that in Swedish, "rok" means smoke; and in Finnish "rokheus" means soul.

and in Dutch we find "ruiken" meaning wind, both these words resembling "ruach."

Almost everywhere among the Indo-Germanic peoples we find the root "an," to "breathe" and everywhere this root is used we find the word for "soul" or "spirit" having this root. Beginning with the Teutons we find

| | (Spirit) | (Breath) |
|-----------|----------|----------|
| Swedish | ande | anda |
| Danish | aand | aande |
| Icelandic | anda | anda |

In Dutch "adem" means both *breath* and *spirit*. The Teuton words for soul are of the same root as our word and reference to this will be made below.

In the Gaelic languages we find the words for soul and breath all have the root "an" but the word spirit comes from the same root as ours, namely, the Latin "spiro." For instance:

| | | |
|---------|----------|--------------|
| Welsh | ysbryd | spirit |
| | anadl | breath |
| | enaid | soul |
| Irish | spiorad | spirit |
| | analaim | to breathe |
| | anam | soul of life |
| Gaelic | spiorad | spirit |
| | analaich | to breathe |
| | anail | soul |
| Manx | spyrryd | spirit |
| | ennal | breath |
| | annym | soul |
| Cornish | anal | breath |
| | enef | soul |

In these languages the idea of spirit is always connected with the breeze or wind, while the soul was the divine spark.

The same is certainly true of the Latin. Spiritus meant breath, breeze, air or breath of life from *spiro*, to breathe or blow. Even *animus* at first meant a "blowing" but came to mean the soul. Strictly speaking there is no more ground for using "spirit" the way it is commonly used, making it not only the derivative (as it is) of spiritus but also the translations, than there is in using our word "second," which comes from the Latin root "to follow" and more specifically from the gerund of that word which meant "favorable" and had nothing to do with "two."

The root "-an" is found in the Greek *anemos* which meant a breath or breeze and is also found in Sanscrit. This same root has passed into the Polynesian languages and one could elaborate on this phase also and find many interesting things. In Hebrew "anph" meant to breathe and in Egyptian "ankh" meant life.

By a peculiar law the Hebrew anph is equivalent to the Egyptian *nef*, which meant breath, equivalent to the Hebrew *nephesh*, "breath or soul." This comes from an Accadian

source but is also found among the Celts. For instance, in Cornish *nef* meant heaven and *enef*, soul. These roots point to a time and place where these peoples were connected and that points again to the lost continent of Atlantis. It is interesting to note that the Greek and Sanskrit words for cloud, *nephos* and *nabhas*, come from this root.

The root *nef* subsists. *Nefas* means breath and *nefar* soul. In Arabic *nefs* or *nufus*, soul, and *nafas*, breath. The same root has been adopted in practically all countries to which Mohammadiism has spread.

Now in our law there is another very interesting word in this connection and that is the word "dust." Both this word and its Sanskrit equivalent have the root "du." Now let us follow this root among the Indo-Germanic peoples and we find some very interesting things. For instance there is the German *dust* and *dunst*, steam; Greek *thumos* meant steam or smoke, also desire and particularly the "desire body"; and with this is connected the Latin *fumus*, Slavonic *dymu* and Sanskrit *dhu*, all having the same or closely allied meanings. In Norwegian we have *duft*, meaning breath.

Now when we come to the Slavonic and Baltic branches of the Aryans we find the total absence of the root "an" but the universal presence of this root "du" and with meanings as follows:

| | (Soul) | (Breath) |
|------------|---------------|--------------|
| Serbian | duh, du-a | dah, dihanje |
| Polish | duzani, duch | dech |
| Bohemian | duse, duch | dech |
| Lithuanian | duzia, dvasia | atsidusimas |

The root for our word "soul" is unknown. It can be traced through the Teutonic languages but does not appear among the other branches

of the Indo-Europeans. But in Finnish they have "sielu," meaning soul; in Hungarian we have "szel" meaning wind, and in Turkish "soluk," meaning breath. It is possible that the root of our word may be traced in this direction; it points back to "breath." Among the Hungarians *lelek* means soul and *lelekzet* breath.

This same process could be continued elsewhere but these few examples show that certainly the proto-Aryans connected the soul, or spark of life, and the breath. The Hebrews, Egyptians, and others also. Did these ideas spring from a common source? Did they come from Atlantis? They are not prevalent among the peoples of Africa, except in the North (which peoples are claimed to come elsewhere than from Atlantis), nor among the Melanesians, Japanese and other peoples in Indonesia and vicinity, which peoples were not, for the most part, Atlanteans.

If a law be true, it will be found true in all departments of nature. The *breath* and *soul* are connected and philology and mythology give evidence in support of the idea. Trace any word back to its source, study the history of roots, study vibrations not only from the standpoint of physics but also from the standpoint of physiology and philology and you will find there one of the most beautiful Occult fields. When a pass-word is given, investigate it, study it and its uses. Behind the mere pronunciation of Cro-maat and Amen are many beautiful fields: the harvest has not been gathered and he who bends himself to tracing ancient roots and the study of mantra (even this word) will be rewarded.

Especially will all this apply to the lost word contained in the Fourth Degree.

STOICUS 7°. California Grand Lodge.

AN INVITATION TO STRANGERS

If you are a stranger to our Order, or if this magazine comes into your hands through any one of its channels of distribution and recommendation, and your soul and mind seem to respond to the message it contains, you may consider this an invitation to the Outer Chamber where the Guardian will give you *more Light*. If you feel the urge—write a letter expressing your most sincere desires and wishes and mail it to Magus Veritas, Amore Building, 1255 Market Street, San Francisco, Calif. A reply may come through an unexpected channel.



Questions and Answers

(Members of the Department of Research will be glad to answer questions here each month pertaining directly or indirectly to our teachings. Questions should be written on one side of the sheet and the member's name signed as well as name of Lodge. Address such questions to: Research Department, care of AMERICAN ROSAE CRUCIS, 1297 Market Street, San Francisco, Calif.).

W. E. R.—"What is the correct or true speed of light?"

The speed of light waves is 186,333 miles per second. It is not 186,300 as often given by science, and there is no fraction in the number, for obvious reasons, as so often given in scientific publications of recent date.

H. J. W.—"Can you give me the number of vibrations for the various colors of the spectrum?"

You have asked a considerable question in a few words and we fear you may tire of numbers before we are through. The number of vibrations for white light, traveling at the speed of 186,333 miles per second, is 500 millions of millions per second, or in other words,—

1,000,000,000,000, x 500,

which means 1 million million, multiplied by 500. Breaking this white light up into its spectrum colors we find the number of vibrations for each color to be as follows:

| | |
|-----------------------|--------------|
| Extreme Red | 438 m. of m. |
| Red | 477 m. of m. |
| Intermediate Red..... | 495 m. of m. |
| Orange | 596 m. of m. |
| Intermediate Or. | 517 m. of m. |
| Yellow | 535 m. of m. |
| Intermediate Yl. | 555 m. of m. |
| Green | 577 m. of m. |
| Intermediate G. | 600 m. of m. |
| Blue | 622 m. of m. |
| Intermediate Bl. | 644 m. of m. |
| Indigo | 658 m. of m. |
| Intermediate I. | 672 m. of m. |
| Violet | 699 m. of m. |
| Extreme Violet | 727 m. of m. |

Remember that the m. of m. after each number above means millions of millions. Thus, the number of vibrations of blue is 622 millions of millions vibrations per second. You will find this is slightly different in number from the figures given on the chart in the C. issue of Cromaat. That is because the "Key board" published there has a slightly different pitch. The relationship of each color is the same, however.

D. T.—"Will it ever be possible to send a projectile to the moon?"

Most certainly not! Leaving aside science's pet obstacles called friction, pressure and lack of power to carry the projectile the distance *believed* to exist between the earth and the moon, there are other conditions and things to be considered of which science knows little as yet. For instance: what of the magnetic forces and elements existing between this earth and the moon? The earth has a negative polarity and anything like a projectile, created of earthly things, would also have a negative polarity and would, therefore, be affected by magnetic conditions. The moon as an independent mass, would have to have a different polarity than the earth in order that moon and earth would remain separated and not be brought together by their unity of quality, and that force which keeps them apart would prevent any projectile from this earth-mass from reaching another mass of a different magnetic nature. Also, where is the moon? Do you believe it is where it appears to be? Do you think it is located where the telescope indicates it is? Even though a projectile was shot into space to a point indicated by the telescope as being the location of the moon, the projectile would probably be just 90 degrees of an arc from such point. Measuring the curve of rise and fall back to earth again of the size of a projectile necessary to travel so many miles into space as science *believes* exists between the moon and earth, indicates that if the projectile was sent into space from any point on the land surface of the earth, it would drop back again on land, not into water—and we do not like to think of what would happen in such an event.

H. R.—"What is considered to be the oldest land on the surface of the earth?"

Undoubtedly the western and middle western part of the United States. Tradition always pointed to the lost continent of Atlantis as probably being the oldest land, but this is now known to be incorrect. There are many proofs that the land between the Mississippi and the Pacific Coast is the oldest land on earth and no doubt a lost continent below the surface of the Pacific Ocean should be added as part of it. One of the oldest sections of this area is in and around Monterey, California.

V. V.—"What is meant by *natural magic*?"

Such strange and unusual applications of nature's laws, at the will of man, through the privilege of God, as man has been able to manifest at times by his knowledge of nature and nature's principles without the aid of trickery or fraud. The term was long used by those who believed that the mystics performed miracles of magic. In its place we use such terms,



today, as demonstrations of natural laws, manifestations of nature's principles. The word *magic* would be misleading now.

R. T.—"What is the difference between 'psychic body' and 'astral body'?"

There may be a difference in the nature or number of attributes given to each of these two bodies by the two different philosophies using these terms, but essentially they are the same bodies. The term "psychic body" is used by our Order.

Lodge Notes

One of the most interesting problems that has confronted any one of our Lodges in process of establishment was that which bothered the officers of the Lodge in Mexico City, Mexico. And, we must admit that we at headquarters were puzzled, too. The problem was this: since the Lodge was to be located within the city of Mexico City, it was within the Federal jurisdiction of Mexico, which is but a small territory. Would that mean that the Lodge jurisdiction of that Lodge would be confined also to that small territory instead of to a larger one as with other Grand Lodges? The matter is not yet settled and we hope to explain the solution in our next issue, as the story magazines say.

The New York Grand Lodge is most certainly working overtime if one is to judge from recent reports. It must be remembered that this Lodge has its own Egyptian Temple and can, therefore, meet every night in that Temple if it wishes. But, is that privilege any warrant for such a program as this: Monday nights, 8th Degree lectures; Tuesday nights, 3rd Degree lectures; Wednesday nights, 2nd Degree lectures; Thursday nights, 8th and 9th combined for special demonstrations and lectures; Friday nights, 6th Degree lectures; Saturday nights, 1st Degree lectures; Sundays, sacred convocations or council meetings? This sort of program has been in operation for some time and is likely to continue indefinitely, for new members are being initiated at frequent intervals. We are glad to publish this schedule for the sake of members of other Lodges who may visit New York and wish to attend their regular degree some evening. Remember, there are pleasant rest rooms there and the Temple is open all day for silent meditation and communion. Some of the Supreme Officers visit there each night of the week.

It may not be too late to record the fact that when the Grand Lodge of Massachusetts

in Boston held its anniversary recently, there were many pleasant and enthusiastic testimonials to the Master there by the officers and members, most of whom have been affiliated with the Lodge since its inception. The growth and good work of this Lodge proves that a Sister-Master is capable of conducting a Lodge in that jurisdiction with as much efficiency as any Brother-Master

The Master of Karnak Lodge in Pittsburgh, Penn., is about to journey Westward with his wife for recreation and study. Lodges in Chicago and California are destined to have a very pleasant visitor.

Speaking of the Chicago Lodge reminds us of the fact that the Grand Lodge there is especially favored by its location in that city, for members journeying Eastward and Westward generally stop off for a day or two in Chicago, and the Grand Lodge or its Officers continually profit by this and enjoy many visiting members. The Chicago Lodge is growing rapidly, having had a number of initiations within the past year. The Secretary reports the utmost in Peace, Harmony and Enthusiasm.

The Spanish Lodge in San Juan, Puerto Rico, reports that while it has not increased in numbers, it has advanced in the work to a degree where the members are not only enthusiastic but bound in ties that are now inseparable. Many of us would like to drop into that Lodge way down there and witness one of our ceremonies in Spanish, with one of our familiar lectures also in Spanish. Visiting the Lodge psychically does not appease the desire to hear and feel objectively the strange ceremonies that must take place in that gathering.

Delta Lodge in Philadelphia is advancing well in the work and the Secretary reports that since some changes were made there for the sake of more perfect co-operation in the operation of our laws, there is greater satisfaction on the part of the members and a more impressive demonstration of the principles we hold so dear.

The Grand Lodge of Florida, in Tampa, reports that the work of the 8th Degree is progressing wonderfully well. They have had eighteen or more lectures in the 8th Degree and are keeping up the practice of the 7th Degree experiments with excellent results. Some of the Brothers and Sisters there have been meeting at times for the purpose of united projections into cities and places far distant with unusual results. We would like to see



more of this work in other Lodges as soon as they reach the 8th Degree.

* * *

The Supreme Secretary recently visited the Grand Lodge of New Jersey and his report is inspiring. He says that each member of each degree is as enthusiastic as the new initiate. The Master there is working hard and diligently to reach out even beyond the work and teachings laid down in our rituals and lectures, because there is so much to accomplish in so short a time as *one* incarnation.

* * *

The Master of the Grand Lodge of Ohio reports that some members of that jurisdiction are about to go a-visiting in various States, but desire to keep up their regular studies. It seems that the places selected to visit by these members happen to be where we have no Lodges in operation at the present time. This is regrettable, for us and the members. There are many small cities or towns where we have no Lodges or even groups of members meeting in regular form for lectures at this time, and this should be changed as soon as possible. It behooves every member to inform us of the fact that he has found a place where there should be a Lodge and none exists. However, the visiting, or rather traveling members, will not be left without some instruction while absent from their Lodges. The Ohio Grand Lodge has done too good work for us to permit one of its members to be left unaided at such times as this.

* * *

The Grand Master of the Grand Lodge of Iowa recently visited the officers of the Grand Lodge of Nebraska and addressed them in a special meeting in Omaha. These two States are co-operating for the purpose of spreading as much light as possible in that part of the country. This kind of co-operation is inspiring and commendable. We send our very best wishes to the new officers in Omaha and hope that their opportunities for great good will reward them with the satisfaction of having served their fellow man well.

* * *

From 'way up in Regina, Sask., Canada, has come to headquarters a beautiful hand-painted holiday card in Egyptian design. It said, simply, *Greetings from Regina*, and was free from marks of personality, but we have an idea that the artistic hand of the Master there had much, very much, to do with its creation. Once in a while when the weather is unusually warm here in California in the winter months we like to think of our several Lodges and groups up in Canada. It is cooling when one is over-warm from strenuous activities. We would like to receive some post-

card views of the cities in which our members in Canada live. Will we receive them, now? We need only hint in this very indirect way to receive them. We delight in this subtle manner of requesting things of this nature. It proves to us how wonderful are the laws of psychology, especially those dealing with suggestion.

* * *

The members who left some of our Lodges in Pennsylvania several years ago to live in the wilds of Wyoming with an ideal Rosae-crucian community, report that they have established a Lodge in or near the little settlement called Weston. They are delighted with the growth and success of their material plans there as well as with the fine opportunities to study and put into practice many of our laws.

* * *

The Ammon Lodge No. 14 at Worcester, Mass., reports interesting progress.

* * *

The Grand Lodge of Pennsylvania, in Pittsburgh, reports increased interest in the work of the higher degrees. This winter was the fourth anniversary of that Lodge's inception.

* * *

Paragon Lodge No. 2 in Wilmerding, Penn., is very enthusiastic about the work of its present degrees. Some of its members are conducting individual experiments which we have contacted at times very successfully.

* * *

Every now and then we find the higher degree members of our Orientas Lodge No. 5 in McKeesport, Penn., succeeding unusually well in their individual experiments. The Master reports that some members are holding private meetings for the purpose of developing auras in accordance with the teachings of the 7th Degree. This is the kind of work that will bring fine rewards later on.

* * *

Members of the El Amarna group in Guerneville, California, have been visiting the Grand Lodge of California in San Francisco. They are proceeding with their own work with increasing enthusiasm.

* * *

We have been very pleased with the reports from the Secretary of the Ben Ben group in York, Penn. Confronted with many trials in organizing last year, they are now succeeding without delays of any kind.

* * *

Sister Smith as Master of the Maat group in Eatonville, Washington, is doing excellent work and we are pleased to have her hearty co-operation. She and the good Sister-Master of the Grand Lodge in Boston should meet some day and have a very interesting session.



Their comments regarding feminine directorship would interest us, if we would be allowed to listen.

* * *

The officers working in St. Louis, Mo., are planning a conservative campaign for new members. Let us all help. Send inquiries to headquarters in California.

* * *

Readers or seekers living in and around Indianapolis, Ind., will be directed to the active workers in that city. The work there is especially interesting to us at the present time.

* * *

The Master of the Edfu Lodge up in Nainaimo, Canada, has sent a long list of questions regarding new scientific points in connection with the lectures of the 1st and 2nd Degrees. We will have our Research Department answer some of them soon, but in the meantime the members would do well to read the G. Cromaat. However, we like the great interest being shown there in the subject of their inquiry.

* * *

After some little delays the Grand Lodge of Wisconsin, in Madison, is proceeding again with increased interest.

* * *

We are awaiting interesting reports from the Aten Lodge in Lethbridge, Canada. We want to hear from the members as well as the officers. Let us have some news for this column. Tell us about the snows, at least. We have forgotten all about them since leaving New York and coming to sunny California.

* * *

And, there is the Kurna group in Medicine Hat, Alta., Canada. The name sounds as though the city might have an interesting story attached to its history and we would like to know about it and say something of it in this column. Can some of the members leave our work alone long enough to send us the story? We know that the degree lectures you now have are intensely interesting, but think of us and others who would like to know where the name "Medicine Hat" came from.

* * *

Brother Shaub down in Tennessee is not being forgotten in his good work there. His Lodge will some day have a story to tell. We know because of certain signs and "symptoms."

* * *

Strange about the members in the group that was to grow so big in Berkeley, California. They got into the habit of crossing the bay to come to the special lectures or regular demonstrations at the Grand Lodge of California in San Francisco, and now they are slighting their own possibilities in Berkeley. Come, come.

Berkeley is big enough to equal the San Francisco Lodge. We will help you make it so.

* * *

The Master of the group in Detroit, Michigan, has an office for prospective members and committee meetings in the Chamber of Commerce Building. Those who do not know his address and wish it can be informed from headquarters.

* * *

A sister is also Master of one of our Lodges in Inuegui, Chile. We expect to have a report from her in our next issue, for there is great work being done there and we are always anxious to know how our sister Masters are doing.

* * *

And, to those groups and Lodges which we have not mentioned in this column at this time, we say: Send us your reports. Your formal reports to the Supreme Secretary do not contain the interesting side-lights we would like to have for this column. It is not our intention to publish here a directory of all our Lodges, but we would like to say personal and impersonal things about each one. So, send us your reports addressed to the magazine.

How to Use Your College Library Coupons

Many of our members who joined the College Library system in 1917 have coupons remaining attached to their membership cards. Each coupon was to entitle them to either a copy of Cromaat or any other magazine we issued. Only seven issues of Cromaat, from A. to G., were produced; therefore no member should have more than five coupons attached to his membership card in the College Library. Those who have more than five have failed to secure one or more copies of Cromaat and they should look over their numbers and see which are missing and ask their Lodge Librarian or Secretary for them. We will promptly send packages of Cromaaats to all Lodge Librarians who write us for back issues, from A. to G. inclusive. Those who have the full set of Cromaaats and still have five coupons left may have issues of the new American Rosae Crucis for each coupon until the coupons are exhausted. We will not continue the Library system after that because of the great amount of work it has meant for the Lodge Librarians and for the few workers at headquarters who are so rushed with other matters that some relief from growing details must be planned.

Those who hold unpaid membership cards in the College Library will have to pay twenty-five cents with each coupon for either a copy



of Cromaas or a copy of the new American Rosae Crucis. This is a saving of ten cents on the copies of the American Rosae Crucis and we regret that by this system those who have no membership cards in the College Library will be paying thirty-five cents for their copies of this magazine while the others are paying what seems to be twenty-five cents. But the difference is like a year's subscription to a magazine paid in advance and the buying of separate issues. As soon as all Library coupons are exhausted, which will be within five months, all will pay the same price.

Please note that we will not accept yearly subscriptions to the American Rosae Crucis paid in advance, because we are not sure that we will continue this magazine a whole year, or even that we will continue it as a monthly for more than a few months. It is being issued, or rather re-issued, at this time for a special purpose and when that purpose is fulfilled we will withdraw the magazine again as we did at the close of 1917.

To those who may be interested let us say that as a financial investment, the American Rosae Crucis was never a paying proposition nor could it ever be. Even aside from the fact that we sold many issues at less than cost of production, plus postage and wrapping, we also gave away hundreds of each issue and we have had the additional cost of carrying these back numbers from East to West, storage and handling, loss in transit through the mails, etc. Unless the new issues now being sold at thirty-five cents each are purchased by practically every member and propaganda copies also paid for by the Lodges or individuals, we will soon discontinue its publication because the cost of production each month, at the very high prices now obtaining, will exhaust the means at our disposal for such work. The Order is not interested in commercial features of any kind and to make a magazine support itself requires too much attention to financial matters to harmonize with the other great work we are devoted to. Therefore we must have the utmost support from our members to warrant the continuation of this magazine beyond a few months.

Books and Magazines for Our Members

There are still a number of old issues of THE AMERICAN ROSAE CRUCIS on hand at headquarters, and while we are not at all anxious to dispose of them, their value being greater as each month and year goes by, still we will be glad to sell these back numbers to members

who wish to complete their sets or who wish them for propaganda purposes. The price of each is fifty cents. They include the twelve numbers for 1916 and the nine numbers for 1917 (there having been no issues for March, April and May of 1917).

Especially good for propaganda purposes is the January 1916 issue containing the history of the early establishment of our Order in the days of old and explaining the principles upon which the Order was founded; and there are other good articles in the same issue.

We wish to call the attention of our members to the private publication, Cromaas. This monthly monograph was published for a while to give our members such secret reading as would help them in their studies at home. We have many of these on hand, and as with the other magazines, we are not anxious to be rid of them, for new members will want them from time to time. But, we find often in correspondence, that members have not read such issues of Cromaas as the C. Cromaas in which a Complete System of Natural Harmonics is explained with unusual charts and diagrams; also the B. Cromaas in which all the rules of the Order, the definitions of the various terms and phrases, the principles of the teachings, the secret work of the Order and many other valuable things are explained and illustrated.

There were seven issues of Cromaas, from A. to G., issued. These are not sold to members, but loaned to them, and the procedure is to join the College Library by paying twenty-five cents each month. This gives each member either a copy of Cromaas for each monthly coupon or a copy of THE AMERICAN ROSAE CRUCIS. Since THE AMERICAN ROSAE CRUCIS sells for thirty-five cents per copy, those belonging to the Library save ten cents as long as they have coupons; after that they too must pay the full thirty-five cents per copy because of the almost double price we must pay now for the cost of production of the magazine.

Elsewhere we explain about the College Library and how to use the coupons.

We have no other books for sale, for we are not in the book business. We are taking orders for the book, A Thousand Years of Yesterdays, at 70 cents by mail, solely because the book is written by our Imperator and because at this low price it will assist in propaganda. But, if our members desire to buy other occult or mystical books, old or new, or wish to know about old and rare books of an occult nature, we advise them to write to Mr. Oscar Richter, who conducts an antiquarian book business at 361 West 23rd Street, New York City. He is a member of our Order and one whom our members can rely upon for the procuring of any book at any price.

