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To the Temple of Alden

(The old Rosacruzian "Temple of Alden" is situated in the oldest section of California among primitive ruins on a hill overlooking the Pacific Ocean. Alden was its first Master and founder in 1603.)

The coastline ranges far, the skies unfold;
The mountains rise in glory, stair on stair;
The setting sun sheds Gold Rays as of old
In thickets dark where roses bloom most fair.
The ancient sea, deep wrinkled, ever young,
With salt-lip kisses still the silver sand.
In ruined Temple dwells the Master with silent tongue
And alchemists with strange fire shake the land.

An hundred generations here have come,
And wandered o'er these hills and faced the light;
An hundred times slight man from mortal womb
Has leapt and lapsed again into the night.
Here tribesmen dwelt, and fought and cursed their star,
And scoured both land and sea to sate their needs;
Prophetic eyes of Alden gazed here afar,
And laid the cornerstone of mystic deeds.

Nor dreamed this mystic mortal of his Past,
Nor the deep sources of his life divined;
Watching his herds, or nets in ocean cast,
Deaf to the ancestral voices down the wind;
Nor guessed what strange young likeness should arise
Self of himself, far in the future years
With his own soul within his sunlit eyes,
And in his heart his secret hopes and tears.

Yet, Alden saw—Yea, from his lofty stand
He saw each life continuous extend
Beyond its mortal bound and reach a hand
To others and to others without end.
He saw the generations, like a river
Flow down from age to age, and all the vast
Complex of human passion float and quiver—
A wondrous mirror where incarnations glassed.

And still through all the ages scarce a change
Has touched those mountain slopes or seaward curve,
And still the folk beneath the old laws range,
And from the ancient customs hardly swerve;
Still Life and Death, veiled figures, hand in hand,
Move o'er men's heads, dread, irresistible,
To ope the portals of that other land
Where Peace Profound and Alden dwell.

—Royle Thurston

The American Rosae Crucis

May 1920

The Cosmic Pilgrim

The Story of Ruth and the Children of Light in Eight Episodes

(A Sequel to A Thousand Years of Yesterdays)

EPISODE NUMBER ONE

MUSIC AND THE COSMIC

Ruth Cadman and William Howard Rollins stepped out of the "Chateau Bellecastle" into the cold, crisp air which creeps upon New York City after sunset in the winter months.

As they passed through the revolving doors of the main entrance in the remodeled mansion of former days, and stood beneath the canopy over the sidewalk waiting for the closed car which had been summoned, there continued to vibrate in their ears the wild and clamorous sounds of the mirth and merrymaking which becomes more and more unrestrained as the minutes near midnight in all the gay cafes and restaurants of Gotham on festive occasions.

And, New Year's day and night, like its eve, are times for young and old, rich and poor, to mingle, wine, dine and make merry.

Ruth and William had never spent such an evening before, either together or separately. Neither one cared for the superficial pleasures of the Bohemian or "White Light" sections of the big city. For twenty years or more he had been too engrossed in big business and his quiet home, cared for by his only charge, his mother; his whole world revolved around two points, his study fireside and his Wall Street desk, and there never had been any place in that world for the impractical, inane gaieties which cluttered the section of the city lying between his uptown home and his downtown office.

Ruth, on the other hand, had not only the time but the opportunity, the freedom and every excuse or reason for being carried into the whirlpool of the city's frivolous life, but to this very hour she had remained indifferent toward it all. With two young brothers and a sister striving to keep pace with the activities of the junior social set of Manhattan, with continued appeals and urges to unite with friends and relatives in the popular and almost unconventional functions of the *Greenwich Village* class, she found it difficult at times to refrain from severe criticism which she knew would be in vain and misunderstood.

Those who do not live in, and become a part of, the Bohemian world of Manhattan cannot appreciate the temptation that hourly presents itself to a girl of twenty or twenty-two, who is fresh and full of vigorous life, unusually or conventionally attractive, and with both time and money at her disposal. Of all the cities in the

United States none is more cold and indifferent, cruel in its lonesomeness and crushing in its defiance toward the one who tries to hold aloof from its maddening whirligig. To the heart and mind within a youthful body, seeking the lightness and joys of life, there is but one door constantly open,—the door that leads to the hall of *sans souci*.

Ruth had become acquainted with William through his mother. Together the very young woman and the very old woman had attended various lectures regarding child-welfare activities at the Civic Board meetings, and they had found much pleasure and mutual interest in the study of flowers and plants at the conservatories of the botanical gardens in the park. Although Ruth had been an almost daily caller at the Rollins home, she seldom met William, and their brief talks were always strained because of his interest in nothing else but business.

His mother had noted, however, the admiration in Ruth's heart for William because of his "utter disgust for the commonplace and unconventional gaieties of the city." Whenever Ruth spoke of William it was with a reverence, a wholesome respect, for his good qualities and a sigh for his complete indifference for all social functions at home.

"Oh! if Mr. Rollins would approve of your having a number of his friends here some evening with their wives and,—perhaps one or two others, he might find some interest in such wholesome breaks from the monotony of his business interests. Why, we could plan some nice entertainment, and there is Richard Le Roy Arteuil who talks so wonderfully on the development and possibilities of the higher self,—he would be glad to come on such an evening and give us much to think about. Oh! do try and persuade Mr. Rollins not to close himself up in his study night after night and shut out all of the good part of the world!"

Thus had Ruth expressed herself on one occasion to Mrs. Rollins, and months afterward there was not even the slightest sign that William had even entertained the thought for a moment despite his mother's careful and continued pleas.

But there came that New Year's eve, the last hours of the year 1916 when in some manner unknown to Mrs. Rollins a sudden change had entered the personality and actions of her staid son. And the whole of New Year's day,—yesterday—he had acted as in a dream; talking of the most unusual subjects, displaying a keen interest in matters most foreign to his usual thinking, and at the close of the day he had consented to take Ruth and his



mother to the "Chateau Bellecastle" for a holiday dinner.

True, his mother had suggested the diversion; but so had she suggested similar diversions on many other occasions. Ruth had merely dropped in to make a formal New Year's call and it was an accident that brought William and Ruth in each other's presence that afternoon by the big bay window while the setting sun bathed them in gold. Such were the thoughts of Mrs. Rollins, but it is difficult to believe that mere accident is responsible for so grave a thing as bringing the auras of two harmonious souls within the consciousness of communion. The suggestion that the three, mother, son and Ruth, have dinner at the "Chateau" and idle the evening listening to the bizarre music for which the place was famous, had met with an unusual and prompt approval, and now—the day was at its close and William and Ruth, with the mother discreetly in the background, were wrapt in their mutual interest in each other and in the days that were to come.

Mrs. Rollins could not help thinking, as she watched them standing in the yellow lights of the canopy, and wondering what the future held in store for two souls so oddly and completely agreed in their aspects of life. He was well-to-do, attractive in many ways, stately, dignified, kind, gentle and from a matrimonial point of view, a most favorable possibility. He did not show his forty-odd years except for the slight grayishness at his temples. Many were the business friends and associates who had attempted in the past to interest William in their daughters, yet his bachelor life, his home and mother, were his only real interests outside of business. Ruth was not only a very fair child of the brunette type, but her exceedingly lovable and gentle nature, her firm and considerate mind, brilliant intellect and alluring feminine qualities gave great charm to her soft, sweet voice when she sang or took a very definite place in any conversation. Here they stood, she in her long, loose wrap of lavender, he in his fur coat, she leaning, even nestling, close to him to be shielded from the strong wind, he holding her arm tightly to him, their hands clasped, their eyes sparkling with the inner warmth of soul happiness and the outer crispness of the night air. Totally unconscious of their environment, never realizing that there was a world about them, they smiled and laughed and waited,—waited with that freedom from anxiety that seemed to indicate that they cared not how long they might be there at the curb of the street, so long as they were together.

Then came the car. For an instant he almost forgot mother. He assisted Ruth into the car and was about to step into it himself, when he turned and said: "Why, mother, where have you been all this time. Come; get into the car; you will catch cold there." I didn't realize it was so cold out here." And Mrs. Rollins knew by these words that the great miracle had been wrought,—William was interested in some other being than himself, or his mother.

The ride homeward was without incident. The silence was more suggestive than anything either might have said. Not until the car had reached Ruth's home and William had summoned the butler and had escorted her down from the car did he speak.

"I will telephone you, sometime tomorrow morning, if I may, and will try to have two opera tickets for *Aida* if it is not too late. I do want you to see it tomorrow night and I think you will enjoy Mme. Gadski in her very best part. Then,—until I call you tomorrow, good night and may the fairy queens guard over you."

So, he wished to see more of Ruth, wanted more of her company, and that desire would lead him to the opera! Another miracle! He spoke knowingly of the opera and the singer and her part, but his mother knew that it was the first time, perhaps in fifteen years, that he had been within hearing of an opera or an opera singer.

Not a word was said by William regarding Ruth until, as he bade his mother good-night at the door of her room. Then his "Little mother, I am so glad that you planned the little dinner for tonight," gave her, as it would any mother who adored her son and was conscious of what he knew, the only thanks or appreciation she desired.

As sleep came upon these three there must have been established in the Cosmic a triangle of sympathetic attunement. The last thoughts of Ruth were: at last that great, big, wonderful man has opened his heart to the finer things of life, and perhaps he even has found love. In the mind of the mother was the thought: at last my son, who has but just learned the secret of his birth, the sorrow of motherhood and the joy of love, shows me that he can still reverence woman. And in the mind of William was the thought: it takes the souls of two, the unity of man and woman, to perpetuate the goodness of the world and to make the perfect manifestation of God's great laws. His mind was filled with the great lessons he had learned in his strange experiences with the thousand years of yesterdays.

Eight-thirty the following evening found William and Ruth seated alone in one of the softly lighted boxes of the Grand Tier of the Metropolitan Opera House. William had found one of his associates only too anxious to give him the exclusive use of this box when he found him desirous of breaking his long-established custom and ready to spend an evening at the opera.

Secluded from observation by sitting in the rear of the box, but with an unobstructed view of the stage, William and Ruth found much to comment upon and a great many things to put before each other in the form of mental introduction to each other's likes and dislikes.

They were not disappointed to find that their interest did not center solely upon the story in the opera nor even upon all of the beautiful passages of music. Neither did they take advantage of the many minutes between the first and second acts to promenade with the hundreds of others in the very exclusive walk especially provided in the rear of the Grand Tier. Serenely indifferent to the very environment and purpose of their presence there, they simply reveled in the close communion of their souls.

Somewhere in the middle of the second act, when the music was suggestively soft and sweet, the soul of Ruth was touched deeply, and she moved back into the box, as he did likewise; and she began the inquiry that had dominated her thinking ever since they came into the auditorium.

"May I ask if you have ever noticed that there is something within us which responds to certain finer emotions of life not easily placed within the category of purely human sensations?" This seemed to be the very best introduction to her inquiry and it offered not only every possibility for many revelations, but called for a very definite and unveiled answer.

"I was just about to ask a similar question. I have felt something within me deeply affected this evening by some of the passages of the music. I think it was those passages which are played upon the two cellos in the orchestra, or it may have been with the help of the harp, but they were the low-toned and soft passages. The higher scales in music do not appeal to me."

"You have not completely answered my question," she replied, "but you should not think it strange that the low-toned notes affect you, to use your own term, for when men are affected at all by music, it is always by such tones, while women are affected by the higher and sweeter tones. That is a law, or rather it demonstrates a certain law,—I am sure. But, what do you think it is that is affected,—what is it within you which music affects? Have you ever thought of that?"

"Yes," drawled Rollins, fearing that he was being cornered into a definition or explanation of his under-



standing of the thing within which she could not comprehend. "It seems to me, from some little experience I have had,—that is very recent experiences, too recent for me to have carefully analyzed—that it is my inner, or the inner, consciousness, if I may use such a term."

"That is a very excellent description for one who has probably never appreciated the duality of man. But, will you tell me of these recent experiences? But, hush! we must listen to this solo;—see, this is the famous aria that is not quite so popular as others in this opera, but so soft and sweet."

Minutes passed and they sat in a world of thought and music utterly unconscious of their actual existence and conscious only of the most spiritual exaltation possible for the human consciousness to realize. Then the music became heavy and loud again, the great chorus came upon the immense stage and it was a signal for the consciousness of Ruth and William to return to normal appreciation again and once more the conversation resumed.

"Ah! but I am familiar with the fact that man is dual. I know very well, unusually well I should say, that man has a material body composed of blood and tissue and bones and cells and,—chromosomes, and all those things which he inherits from his foreparents. And, he also has a great light within him,—a soul. And I also know that that soul has consciousness and can be separate from the body, for I saw . . ."

"Wonderful, just wonderful!" she exclaimed, almost jubilant with enthusiasm. "And you saw! Saw what, Mr. Rollins? Do you refer again to your recent experiences? Oh! how glad I am that you understand, and possibly know."

"If by knowing, you mean thoroughly realizing, comprehending through all of one's senses, such as seeing, hearing, feeling and, and, experiencing,—then I know that man has a soul and that his soul is not a part of himself, but a part of the universe or the great soul-essence or whatever it is that exists in the great world outside of man, and I also know that that soul simply dwells in man temporarily; and it has its own consciousness separate from man's outer consciousness, and it can see or live in many places in a few minutes regardless of space—and even time. Do I make myself plain? Is that what you mean? I am sure I am not deluded for, well, I,—know!"

"How wonderful!" Ruth could not think of any other exclamation that would express her deep appreciation and enthusiasm. She had anticipated a long period of careful, discreet, revelation to this man of cold, matter-of-fact temperament before she could bring him to realize that man was more than a mere physical and mental automaton. What could have been his experiences which in so short a time transformed a man of materialism into a being of spiritual comprehension? It seemed as though the inevitable illumination had come to him,—the illumination that comes to all men and women when they are ready and prepared, but how came he to be prepared? Had he, after all, been in preparation for all these months, possibly years, while living a life so isolated from the world of gaiety and superficialities? But how account for his morose nature at times, his indifference toward any movement of uplift and humanitarianism?

"Tell me, Mr. Rollins," she began again, "how you came to know these things. You speak, vaguely, of experiences, but some of the facts you state could hardly have been realized through any experience,—that is, experience of the outer man. Do you think we will disturb any one here with our conversation? Shall we go on home,—to my home—and talk, or shall we postpone the subject until another time?"

"No; no! Do not postpone your questions, and, why not revel in this soft music while we have the opportunity? Somehow, I feel that our topic of conversation and the music are essential one to the other. We will not

disturb any one by sitting in the rear of this box and whispering.

"My experiences were not altogether of the outer man as you call it, but of my consciousness, or what you would probably call the soul. I hesitate to use that word for I cannot quite believe that it is possible for the soul in man to leave his body except at death or transition, yet something within my consciousness did leave my body recently and stood or rather floated, outside of my body so distinctly that I could see from it my own physical body in the chair. Could that have been my soul? Was that a trance condition bordering upon death or the complete separation of soul from body?"

"Why, no, Mr. Rollins, it was not your soul. Let me explain." Ruth moved over closer to William so that their chairs were in one very dark and distant corner of the box where the stage could not be seen by them and only a few on the opposite side of the Grand Tier could see them.

"What must have occurred—though I cannot understand how you came to have such a marvelous experience—was this: your soul projected its consciousness into space and with that projected consciousness there was the ability to see, to hear and to feel, not through the brain, but through the psychic senses of the consciousness. Therefore we, that is those of us who have been permitted to study the principles involved in such experiences, call the projected consciousness, the *psychic body of man*. We call it body because it, the consciousness, often takes the form of the person to whom it belongs, even to the physical appearance; and it has the ability to see, to hear, feel, smell and taste, and it can walk and touch things and even move them. That is why we say it is a *body*, being almost a replica of the human body. But we call it the *psychic body* because all its senses, all its manifestations and its entire existence is upon that immaterial, subtle, ethereal plane we call psychic for want of a better term. The projection or projected body is not the soul, but the consciousness of the soul. The soul does not leave the body, but its projection can, and may even trespass all distance, all space. It is much like the projection of the picture from the lantern slide in a stereopticon. Every time I attend an illustrated lecture and I see those beautiful pictures projected through space by means of LIGHT upon the screen, I cannot help making the comparison. I think the analogy is perfect. No matter how fully and completely the picture in all life-likeness is projected upon the screen from the glass slide in the stereopticon, the slide itself, the thing itself, is not projected, but remains there, while only the reality or consciousness of its personality is projected. The difference between one glass slide and another is the *personality*, the *consciousness* depicted thereon. It is that consciousness, that personality of the glass slide which is projected into space, not the material body or glass plate. Do I make myself quite plain? I do so love that analogy and use it so often in my own thinking or in talking to others."

"In talking to others?" asked Rollins with surprise. "Are you, then, acquainted with others who have had similar experiences? Do you mean to say that there are a number—possibly a class of persons—who are seriously interested in this matter?"

"That," replied Ruth, "is merely incidental to our discussion at this time. I may say, however, that it is not the first time I have discussed such an experience, simply to establish the existence of certain laws and principles, let us say. But you have not answered my question. Did I make myself plain with my pet analogy?"

"That analogy," said William as he smiled as one would smile at a child's preference for some toy or pastime, "is very good,—excellent! And it made plain to me the only point in my experience I could not understand. When I say experience, in this regard, I refer



to one incident of a number which occurred between ten in the evening of December 31st last and the afternoon of New Year's day. Within twenty-four hours I experienced the incidents of a thousand years,—a 'thousand years of yesterdays,' mother called them. You seem surprised that I should have had such an experience as seeing my own body from some point of view outside of my body, but that was only one incident. Others proved to me that man has a soul, where the soul comes from and where it goes at transition and many other wonderful, astounding things about man and his existence. Your surprise that I should learn these things without some preparation for them is no greater than my surprise at not having learned them before. If no preparation was required for them, why did I not learn these things before?"

"You and I, Mr. Rollins, only assume that no preparation existed. We do not know that to be the case. In fact, from what you now tell me, I am warranted in believing that some preparation had been made, either by yourself or by,—well, someone who was interested."

"By someone other than myself?" asked William again in surprise, this time turning his chair around so that he almost faced Ruth, with his one hand lying upon hers, in her lap. "Tell me," he said rather suddenly, looking right into her eyes with his usual steel-sharp gaze, and almost unconsciously squeezing her hands,— "tell me, could someone have been interested enough to want to help me in such a matter, and could that someone be one whom I know,—now?"

"It was not I who helped you, if that is what you mean," she said, laughing softly and taking her hands from his grasp. "As much as I am interested," she said with great emphasis, "in everything you do, and especially in this, I was not the one who helped you. It was probably one of the Masters. Ah! you look surprised again. You are going to ask me who the Masters are, and where they are, and many other questions hard to answer here and now. I will answer them another time, so gladly! But perhaps I can show you how one may be helped. The music is very soft now and may continue so for a few minutes. Suppose you sit perfectly relaxed in that chair,—yes turn it around away from me—and just gaze on that red light; there, that one near the curtain of the door. Try to forget where you are, Mr. Rollins. Do not close your eyes until you

feel that you must do so. Listen to the soft music, and,—well, do not think of anything in particular and mentally ask no questions. I, too, will remain quiet. Perhaps our neighbors will appreciate this as much as we will."

For perhaps ten minutes these two, Ruth and William, sat two feet apart staring at some material point but wholly unconscious of their environment and personalities. The music continued softly with two short solos and the auditorium was very quiet. A fragrance from the many flowers in the auditorium filled the warm air and if one could have witnessed the scene from a nearby point, one might have seen the auras of these two persons reach out toward each other and become blended in a beautiful violet haze that rose between them, not as a barrier but as a mighty attractive force pulling them together.

Suddenly there was a clash on the stage; the orchestra broke into heavy strains and a great chorus rushed upon the scene and sang the great melodious song which one carried away in memory because of its grandiloquent harmony and strength of voice. With a start, William turned and looked around him and then at Ruth, who was more slowly, perhaps because of more experience, arousing herself to consciousness. It seemed as if they were awaking from some sleep of the mind and body. For a few minutes neither one spoke, though now they might speak even loudly without disturbing any one else.

"Where have you been?" asked Ruth, as she reached over for her fan, which had dropped to the floor, but hesitated as he also reached to pick it up.

"Why, over some mountains into a strange place of birds and—"

"Birds and flowers, and men hunting the birds while women picked the flowers. Is that where you have been?"

"Yes, and with you,—Ruth,—for, Ruth, you were there, and it was so beautiful,—and so sad. What a wonderful lesson you taught me. It reminded me of the suffering of birds I saw a thousand years ago.—in one of my experiences, you know. I will have to go over this scene again tonight and then compare notes with you. It is the most wonderful experience a man could have of mystic nature, and almost equals some that I had alone. I am happier tonight than I have ever been in all the years since my childhood."

(To be continued)

DIVINE BREATH

By Naomi Black

I am but as the Chinese flute,
Silent,—mute.
Breath was given to the reeded throat,
Harmony, the note.
The luted song, half cry, half moan:
He who seeks, seeks God alone!
Tasseled in scarlet, the flute remains
As phantom of our mortal aims;
For without the Breath Divine,
'Tis naught, save ledge, for dust of time.



The Work of the Higher Degrees

By the Imperator



NE SERIOUS problem confronts the Masters of each of our Lodges and I believe that the greatest assistance can be rendered the Masters in the adequate solution of this by suggesting cooperation on the part of the members.

There has always been, in every Lodge, a tendency to keep from the members of the lower degrees, especially those in the First, Second and Third grades, the material and physical burdens of the Lodge and the problems calling for cooperative action on the part of all members. To put it in the logic of one Master: "The members in the First, Second and Third Grades are unacquainted with the history of their lodge and with the struggles and problems it had to care for long before they entered the lodge; also they are usually unacquainted with the complete personnel of the Lodge, its finances, income, plans and ambitions. While these latter things may be explained to them, it is questionable whether these new members could appreciate them while in ignorance of the past history and activities of the Lodge and unacquainted with all the officers and members. Furthermore, these new members are not fired with the enthusiasm and joy at the success of our work as are the higher degree members. This one fact alone separates the membership of each Lodge into two classes,—the *seekers* filled only with the happiness of having found the Secret Chambers, and the *workers* filled with the joy and mighty power of having found and attained."

The foregoing is typical of the attitude of most Masters of our Lodges, and it reveals the subtle principle in the consciousness of all members that there is a very distinct separation of members at the line drawn in our work between the Third and Fourth Degrees. Such a division was clearly intended in the schedule of teachings and in the arrangement of the work given to members to do in fulfilling their pledges of service to humanity. The first three degrees constitute one journey around the triangle, the *Shekinah*, beginning at the first point in the First Degree. The Fourth, Fifth and Sixth Degrees constitute the second journey around, and the Seventh, Eighth and Ninth constitute the third.

The higher degree members may easily note, in retrospect, that when the Fourth Degree brings them back to the first point of the triangle again for the second journey around, there is a similar ceremony, a similar revealing of new and astounding laws and principles and a similar beginning at fundamentals, related to the First Degree, but of one higher plane. Likewise the Sixth Degree is mindful of the Third Degree in its application of laws just learned and principles unveiled; for is it not the second time the member stands at the third point of the sacred triangle? In the same manner the Seventh Degree brings the member back to the first point of the triangle! Is it not suggestive, especially since it is the *Seventh* Degree? And, is not the work of the Seventh,—the wonderful laws, the divine principles, the absolutely new formulae, experiments and exercises—delightfully demonstrative of its symbolical indication?

Those now in the Eighth Degree in various Lodges must also appreciate that it is symbolical of the Second Degree and the First Degree (but two planes higher) in its philosophy and principles. Continuing this analogy between the various points of the triangle and the Degrees, what can be said in these public pages of the Ninth Degree. Think of the Third and Sixth Degrees! If

the Sixth Degree was the same point of the triangle only one plane higher and containing such wonderful practical work so far advanced over its similar point (the Third Degree), what wondrous things the Ninth must bring into the lives of our members!

Even those members who are now dwelling on the threshold of the Tenth Degree with its long period of preparation in the strange, mystical interval between the Ninth and Tenth, must realize keenly what the Tenth holds in store for them by considering its triangle relation to the First, Fourth and Seventh Degrees, all of which began at the first point of the triangle.

But, while these journeys around the triangle serve to unite, or rather relate, the various Degrees in their principles, laws and attainments, for the members, they also serve to separate the members of the Degrees, and herein lies the cause of many of the Master's problems.

It need not be said that there is nothing in our physical organization or in the distinction of Degrees that should cause, or even suggest, a distinction of class or rank among the members of any lodge, in the sense of caste or grade of physical membership in the Order. We trust that not one member, in even the lowest degrees, has ever been able to feel that he or she was not just as valuable, appreciated, loved, needed and fully inducted in the Order as the Master, Officers or oldest or most advanced member.

Another Master expressed the problem, or an element of the problem, thusly: "We want the new members, those still below the Fourth Degree and who have been with us only from five to seven months, to freely revel in the wonderful re-education which is their privilege without being burdened or even *disconcerted* by the material or executive problems of our lodge, despite the fact that in time of unusual necessity or sudden crises of some matter, the new members, often of only one month's membership, have rendered the greatest service in some directions simply because they have been seeking, often for years, unselfishly and secretly to render efficient service in humanitarianism."

This gives us another point to consider. We have noted, often, that unexpected help of the greatest value has come from new members, often unsolicited or without suggestion. On more than one occasion a service or help that has turned the tide in some grave affairs of a Lodge or of the whole Order, has come from a new member when not hope but *expectation* was almost gone.

Do we fully realize the potent power lying dormant in the new members? Is a question that should be given greater consideration by every Lodge. And, surely this will not be mistaken to refer to the financial power of such possible potency.

Undoubtedly the new members of yesterday, today and tomorrow are better able to serve us with their possibilities than were the new members of two or three years ago, for several reasons. First, there are more ways, means and systematized utilities for new members to apply efficiently their possible services; and, secondly, there are more definite, concrete and self-evident needs and channels for such services; thirdly, there are many advanced members in each Lodge (and in so many more localities now!) to guide, suggest or assist the new members, or any others, who desire secretly, anonymously and adequately to render such service to the Order, a Lodge or to strangers as is easily within their means and consciousness.



And, this being so, the keynote of this message for this month, is squarely before our members.

There is another question, one which the Imperator would like to ask each higher degree Officer and member. (Those of the Circle please take note.) It is this: What have you done to secure new members, and what have you done to make all new members feel that they are especially blessed in the privilege of being able to render timely, efficient and needed service in the work the Order is trying to do? Let these higher degree members think for one moment of the problems that confronted the first Master of the first Lodge of this Order in this country. To speak impersonally, now, of those problems may be permitted of one who can review them with sadness and rejoicing.

Passing over the preparations of the First Initiation without the help of anyone familiar with even the fundamentals, passing over the giving of the prescribed lectures of the First and Second Degrees, think of the problems arising in giving the demonstrations of the Third Degree. Then those of the Fourth Degree Initiation; could anything be more difficult when one considers that there was no supreme body or Lodge in this country to send the necessary equipment which had to be made by the Master by hand, alone, in secret, from only the most simple of instructions and notations. As in preparing for the First Degree Initiation, there was no other living earthly being available to help in even the material and physical construction of the necessary things.

Then think also that all through those many months of advancing a hundred or more members from the First through the Second, Third, Fourth and Fifth Degrees not one word was mentioned of the fact that the Sixth Degree contained laws and principles of healing. Why not? Because it would have brought an inevitable demand for demonstration on the part of the one who was qualified in all the work and the only one available to do the work,—work which would have so engrossed him, so usurped his time and energy that other things would have been neglected. And, cannot most of our higher members, who have since become acquainted with the willingness of this one to render any service possible, appreciate how his heart must have been deeply saddened at times when he knew that the potent powers within his reach must be withheld at times. Never failing to secretly give assistance and help when severe cases were casually mentioned, he tried in this way to meet the inner-urge and not unduly attract attention to any unrevealed principles of the Order.

Not until the third or fourth lecture of the Sixth Degree was given—nearly a year and a half after the first Lodge was instituted—did the members know that the Order taught an unique, highly efficient, scientific, though mystical and exact system of treating disease or ill-health.

Can not the present higher degree members in each Lodge see what an opportunity would have been theirs in that first Lodge over five years ago? How they could have helped the new members in their afflictions and assisted the Master in his work of demonstrating the laws! And—are there not more and greater opportunities today for these high degree members?

Think of the unlimited possibilities easily at the command of those efficient in the work of the Seventh Degree! The ability to project the psychic consciousness into Cosmic space and reach the consciousness of others; the ability to render physical aid and assistance to those in distress or disease—at will, according to definite laws and formulae; all this is at the command of the Seventh Degree members.

What wonderful assistance such members could have given to the members of the first Lodge and can give to the lower degree members of each Lodge now. Suppose that the new members of that first Lodge and of all present Lodges were to receive a psychic visitation from some member soon after they had entered the First Degree; and suppose that the psychic visitor should make known to the new member that he was a higher degree member of the same Lodge and "called to see him" for the purpose of encouraging him in his studies, illuminating his mind and soul, and to bring psychic, Cosmic greetings of a truly divine fraternal nature. Would this not be a glorious work for the higher degree members to do? Would it not also remove the feeling that the new members are separated from the older members? Would it not unify them?

Clearly the work of the higher degrees is to establish a band of Cosmic workers. This has always been understood. But here is suggested a definite programme. Here is a key-note in the scheme of things as they relate to the Lodges and Lodge members.

In every way possible the new members should be made to feel that "Crossing the Threshold" into the First Chamber of our Order also means the crossing of the threshold into the sanctum of our hearts, into the warm, glowing firelight of the hearthstones in our souls.

Higher degree members are accustomed to attend the lectures and classes of the lower degrees; but even this fraternizing of the various degree members may have a personal benefit in it, for nearly all advanced members find benefit in reviewing the earlier lectures and demonstrations. But in the work suggested here all selfish purposes—if any ever exist—are laid aside.

What else the higher degree members may do is partially suggested in the book "A Thousand Years of Yesterdays" and more completely outlined in the story "A Cosmic Pilgrim" now appearing in this magazine.

Our new members should have every opportunity of participating in the service of uplift, in the privilege of helping the Order and the individual Lodge. For this reason the first few lectures of the First Degree have been slightly changed and several entirely new lectures are now to precede the original first lecture. In this wise we acquaint the new members with all the fundamentals of the purposes for which the Order exists, and with the service which each member of the Order is expected to give to mankind because of the Initiate's voluntary offer in this regard.

Attend the first lectures of the First Degree when they are given in your Lodge and become familiar with the very definite work—the altruistic, humanitarian, Godly work—which is suggested therein; then preach it, practice it, live it!

AN INVITATION

If this magazine reaches the hands of one who is a stranger to our order it should be considered an invitation to seek for more light. We have many interesting booklets and much reading matter of a serious and helpful nature which we will be glad to send upon request. State whether you belong to any other secret, fraternal or philosophical society and we will send you appropriate reading. Address Amore Secretary, 1297 Market Street, San Francisco, Calif.



Personal Magnetism

What It Is and How to Develop It

Fifteen years ago the subject or rather the condition of *personal magnetism* was given much attention in magazines and newspapers and there appeared many books and pamphlets on the market claiming to deal in a learned way with the nature and development of this mighty element of human nature. Little understood and seeming to refer to some strange quality possessed by only a few and mysterious in its potent ability to influence everyone who came within range of its subtle aura, it soon became the tool of the charlatan and the envy of all who failed in life's struggles.

The charlatan claiming to teach how it might be "secretly developed in the privacy of your own room" (to use the words of one prominent seller of a pamphlet) and the "advanced thought" speaker who explained how this silent Niagara of mystic power might be used to bring opulence and prosperity, health and happiness to you eternally, simply involved whatever real or actual there was in the knowledge he had of the subject and left the seeker stranded in a quagmire of terms and phrases, foolish mental exercises and blasted hopes.

But, there is such a subtle influence radiating from most human beings as may be rightfully called personal magnetism. It may be rightfully called this, because modern science in the laboratory of the mystic has shown that there is a magnetism in and around the human body. It is in the human body because of the *nature and action* of the vital force of life: it is around the human body because of the law which reveals itself in the study and examination of any physical mass which contains a *magnetic quality* or magnetism.

Within the past year science has investigated such a common and well known fact that the blind, walking along the street or in rooms do not depend solely upon the touch of their extended hands to guide them when approaching a wall or other large obstacle and keenly appreciate the fact when in the presence of another person. It has been found and scientifically proven that the magnetic aura extends so far in front of their physical bodies that the blind, whose delicate senses are strongly developed, actually feel their magnetic auras touch an obstacle long before the physical body contacts it.

In other words it has been found through the use of very delicate instruments that an aura of magnetic nature extends or radiates from the human body for as many as ten feet and always for at least five feet in all directions. And it has been found that when the human body approaches, say, a stone wall or any surface not highly magnetic, the radiations or lines of magnetic force emanating from the human body, strike such walls or surfaces and are bent backward or caused to reflect, and these reflected lines of magnetism are sensed by the blind or by those who have developed such psychic or subtle senses to an unusual degree.

Furthermore, the study of human auras has been greatly advanced in recent years by the revelations in the domain of advanced mysticism. At first considered as only the unknown and hypothetical abstraction of a mystical philosophy, the auras of human beings remained uninvestigated and even insincerely considered by the student of occultism. To many, the existence of auras was taken as mystically necessary, just as for many centuries the immaculate conception and divine birth of Jesus was considered theologically necessary by those who in all other matters demanded scientific proof for every religious claim.

But to-day, auras, like the existence of personal magnetism, are not accepted as a fact solely upon the claim and its rational relationship to known conditions of man, but upon such scientific evidence as is indisputable. For lo! we have found that the human aura can be seen and under many and varied conditions, but still, *under conditions*. Furthermore, human, or rather *personal magnetism*, is no longer the unseen, unknown and intangible thing it was fifteen years ago, but a thing that can be seen, measured, deflected, reflected, weighed, neutralized, increased, decreased and otherwise affected mechanically and by the use of the human will.

And, therein lies the secret which the charlatans of fifteen years ago and the *advanced thought* teachers of more recent years failed to discover and reveal to their well-paying students. It is that the human will, the strange directive, controlling, determining power always at the command of the human intellect, can actually, not theoretically, control and affect otherwise, the radiating vibrations called personal magnetism.

What then is this magnetism? It must be associated with, or be directly under the supervision of, the mind or intellect. This is apparent from even the most simple experiments. It must also be associated with the vitality or vital energy of the human body, for we find that magnetic radiations of the human body are affected by the standard or strength of the vital force in each body, fluctuating and vacillating as the vitality or constitutional health of the body changes.

This dual association of the personal magnetism with mind and vitality offers an intensely interesting field of speculation for the materialist, and solves a profound problem for the advanced mystic, and is especially charming in its revelation of laws and principles to those Rosae Crucians who have made careful notes of their lectures in our Second, Fourth and Sixth Degree lectures.

In the symbolic alphabet of the Second Degree of our Order there is one letter, the letter "I", which remains a query to most members until long after they have reached the Eighth Degree. But it is not saying too much to the lower degree members to say that this letter "I" refers to the very essence of the matter being discussed in this article.

We find then, that the magnetism which radiates from the human body (eliminating here all consideration of any possible magnetism from other animal bodies) is truly magnetic in the same sense that the term magnetism is used in connection with physical forces or energies, and that, therefore it is dual in nature, consisting of two opposite natures of energy or vitalism, blended by their attraction for each other and surrounding the human body because it is from the two opposite energies in the human body that this magnetism derives its essence.

A question most naturally comes to mind. Is the aura, then, also a result of this magnetism? or is an aura a visible manifestation of the radiations of personal magnetism? And, without explaining why, which would mean a long discourse more advisable at another time, it can be said that auras are but the visible manifestations, *color manifestations*, of those radiations which constitute the personal magnetism of the human body.

And, how can this personal magnetism be developed? The question is the one which served the pseudo-mystic well in the days when he filled his coffers with the fees which accompanied all such questions requiring a dipping of the mystic hand into the well of the unknown. The answer must be apparent from what has already been



soul. Maintaining a perfect or normal state of health will supply the earnest of the magnetism composing the radiations emanating from the human body. But even this is not what is desired by those who in the days gone by and in the present time seek to *develop their personal magnetism*. Granted perfect or normal health, granted an excellent constitution, granted a magnetic power of one hundred per cent. efficiency in the body, there is still a deficiency in that subtle something which makes one person attractive, likable, mentally magnetic, appealing, almost alluring in an indefinite manner, and another repulsive, unattractive, weak, *negative* and undesirable. What is this? This is the secret asset, mystic power, occult principle, elusive essence which is so greatly desired.

Ah, if that could be secured by the use of a mere formula! If that most desirable of all human qualities, the ability and power to always attract, please, interest and fascinate even to dominating another could be attained in a simple manner, what a glorious gift I might give to my readers at this time! But it cannot be done because it is not of man's doing. It is of the soul, of the inner

self, that self which must evolve, which must attain through experience, must grow through eons of time, must reach its decreed fulfillment of accomplishment through the humility of the physical, material self and the gradual enthronement of the Master Within. Through the medium of the magnetic radiations of the body must reach out the heart and soul and intellect of the Master Within; as light travels from the center of the universe to man in the medium of ether, so must the great Light within travel from one soul to another in the medium of the magnetic vibrations of the human aura.

How to develop it? Develop the inner man and dethrone the material man. Attune the inner consciousness with the Cosmic Consciousness. Find God in the Universe and find God Within. Live a life that is clean, noble, upright and right in the eyes of God and man, and there will radiate from you an ineffable magnetism that is incomparable with the enticing, tempting, insidious attraction that surrounds the evil, materialistic, designing person, whose magnetic radiations are generally infused with strong sex vibrations or mighty thought waves of cunning and wilful deceit.

Facts and Falacies

Ouija-Board Mumpsimus

The sudden official investigation of the ouija-board craze conducted by Government officials in the little town of El Cerrito, California, brings to greater public attention the unusual and insane development of the use of this so-called mystic device during the past few years.

Regardless of the fact that the ouija-board, in one form or another and under various trade-mark names has been with us for many years, it is true that the past three years has seen its use become very popular and very dangerous. A sudden craze for the hourly use of a checker-board and a game of checkers would be almost as dangerous as tending to become an unreasonable habit or the dominating act of an unbalanced mind. But the use of the ouija-board has even greater dangers lying within its widening domain.

Perhaps the cause of this increasing mania may be found in the great awakening that has come to the minds of the populace causing a realization that there is much more to the psychic side of life than has hitherto been suspected, and perhaps, also, the public speeches and writings of eminent men on the subject of Spiritualism has given greater credence to the possibility of so-called spirit communion. The fact remains that in families where a few years ago the subject of psychic experiments, aside from seance practices, would have been scoffed at, today there is one or more ouija boards in use, privately and openly.

Even among the poor who could not afford years ago, and most certainly cannot afford now the price of an ouija-board, there are one or more found to be in daily use, directing and controlling the affairs of those who more than others need sane and constructive advice and help. Thus, in one family, or rather in one home, in the town of El Cerrito, with four adult inmates and two children, there were found three ouija-boards. The four adults were discovered in terrible mental and physical condition and have been pronounced insane and are now in an asylum, and one of the children, Rosie Bottini, called the "mystical child" was found with her hair cut off, her body bruised and her mind hysterical through attempts of the parents to drive out the evil spirit from the child which had "entered her body from the ouija-board." Other children in the neighborhood and other

adults as well had come under the influence of the ouija-board craze there, and some of these children cried and told stories of how the ouija-board spelled out that they had evil spirits in them and were made to suffer by their parents accordingly. Even the High School near the place was affected in its work by the ouija-board craze among its pupils. Most certainly there was a pitiful condition in and around El Cerrito,—but is it any worse there than in thousands of other cities and towns?

Officials of various branches of the city and State departments may rightfully feel that it is their duty to check, in some manner, the rapid and insidious growth of this insane practice. In California the war against the board has been opened in the newspapers with attacks upon the practice by articles from the pen of noted psychologists. But this will not deter the unreasoning and uneducated from continuing their experiments and practices. Each of these will assume that the noted psychologists are prejudiced, unfamiliar with or biased toward the claims of spirit-communion and therefore not to be believed as an authority in regard to the ouija-board. The devotees of any such practice will divide all who speak on the subject into two classes,—as either *for* or *against* the claims of *spiritualism*. We wonder, therefore, in which class we shall be placed because of the present article on the ouija-board.

The truth of the matter is, however, that the ouija-board has nothing to do with *spiritualism* or the claims of spiritualism, or even with the fundamental principles involved in real communion between disembodied personalities and earthly personalities. Fundamentally the ouija-board is a tool for the subjective or subconscious mind, just as the pencil or pen is a tool for the objective mind. Therefore the ouija-board does come within the domain of psychological laws and not of spiritual laws.

And right here is the basic principle which so many, if not nearly all who use the board, overlook. The ouija-board is not an entity, but a medium. It is not a living thing, but a lifeless, material thing with no more inherent power, no more consciousness, no more independent animation than the old fashioned sewing board (made of the same material and often in the same factory where ouija-boards are made); and the little heart-shaped table, with or without a pencil is just as spiritualized, just as conscious, just as intelligent as the iron



base of the family smoothing iron. To most of our readers these statements of fact will seem trite because they are so evidently true, so obviously correct. But to thousands upon thousands of our "Irreverent" and "sacriligious" comments about the board and its little moving table will be shocking and astounding,—and unbelievable! This shows the danger, this proves the necessity for some nation-wide campaign of instruction regarding the dangers of fanatical credulity and hyperorthodoxy.

And, we have found, even after fully explaining that the so-called messages revealed by the board may be only wild or sane, responsible or irresponsible, logical or illogical, true or untrue, expressions of the subconsciousness of the operator of the board, the board is still used with the declaration that it has served many a time to ease an aching heart, solve a perplexing problem, remove a doubt or inspire confidence and has never caused any harm.

And this argument reminds us of the famous story of the poor and uneducated Priest who was discovered using the word *mumpsimus* instead of *sumpsimus* in the Latin chant beginning "*Quod in ore sumpsimus.*" When he was told of his error he replied: "You cannot take away my old and tried *mumpsimus* with your new *sumpsimus*!"

And there you have the attitude of many a mind when science tries to cast light upon the ignorant methods of the past—and present.

Extravagant Thinking

Just by way of illustrating that "as a man thinketh, so he is" appertains to things other than mental or psychic, the following facts are given in defense of the terrible accusations made against the High Cost of Living.

Fundamentally to blame for the present high prices and still higher cost of existing, is the mental attitude of mankind in America. It is a fact that the higher the price attached to things the more man demands that he shall have those things. Price and not worth, rarity and not utility are the standards by which man seems to judge the things he buys.

The price of sugar rises, and America retaliates by using more of it! The figures show that in 1919 America used 50 per cent. more sugar than in 1918. The price of diamonds rose steadily in 1917 and 1918, still Americans doubled their imports of diamonds in a single year.

During the war we were advised to wear less silk and we were shown the advisability of this by being presented with the rising prices of silk, prices which seemed to take silk out of the class of necessity and put it even beyond luxury. But the City Bank of New York estimates that in 1919 the value of raw silk imported to this country was \$300,000,000, as against \$180,000,000 in 1918. When this raw silk was manufactured here in America its value—its cost to Americans—was \$750,000,000. Did we buy and pay for all that? Yes,—except for \$25,000,000 worth of the manufactured silk which we exported, and then imported \$50,000,000 worth of additional manufactured silk so as to more than even up what we left go to others. The price of raw silk had advanced from \$3.09 a pound in 1915 to \$8.42 a pound in 1919. But that made no difference to our extravagant thinking.

From the time we arise in the morning and seek for the bottle of milk that must be delivered to our doors in sterilized bottles along with the very best Parker-house rolls, until we retire at night and must have a patented adjustable electric light over our beds in order to comfortably read and then extinguish the light by the pulling of a silken cord, we live in a world of extravagant thinking.

There was a time when the polishing of a tin milk pail with which to go and get the milk from the corner store in the morning, was a daily practice. Today it is the daily habit to clean the highly polished, expensive alumi-

num pots which are no more sanitary and no more efficient for many purposes,—and we must have steel wool to polish the inside and a special way to wash the outside of these pots, for the soft ashes of the fire-box will no longer do.

There was a time when the opening of windows and doors served to cool and refresh the house on a sultry or hot day, but now we must have electric fans, must keep the doors and windows closed to prevent dust from hurting the oriental rugs, and use expensive incense or deodorizers to purify the atmosphere. There was a time when the old-fashioned woolen blankets were ideal to sleep under in cold weather, but not now. When the Government attempted to sell its unused gray, old-fashioned army blankets at \$5.75 each, stores could not sell them in the face of the demand for the light-colored, fancy bordered lighter-weight blankets at double the price.

There was a time when the carpets were swept by a good stiff broom or taken into the open and well shaken, when the heavy irons on the stove did the family ironing, when the ideal light at night was a big oil lamp with a white shade to give the utmost light with the least cost. Today the rugs must be cleaned in the house by a vacuum sweeper using electric power, the ironing must be done with an electric iron, and the house must be lighted with a number of electric lamps spotted at various parts of the room and ceiling, covered to give a soft light and using the utmost of current to give a minimum of white light.

Every modern device offered to the housewife is advertised as being a labor-saver, reducing her work to a minimum and therefore inexpensive as an investment. Still the housewife is as busy as ever and has even less time for absolute relaxation than our old grandmothers had. If there is an hour left in the day when there is nothing about the house to do, there are auto drives to take, lectures to attend, musicales to patronize, civic moves to encourage and support, social teas for the display of special-occasion clothes, and modistes' shops to visit, in place of the old-fashioned dressmakers.

Luxurious, extravagant thinking, with its consequent extravagant living and the inevitable monthly call of H. C. L. We complain at its call, but bid it welcome in every thought and act of our conscious living and even after our transition we must not have our discarded body neglected by luxury, for we must have automobile hearses, massive mausoleums and gorgeous funeral services.

True and False Astrology

Astrology is another one of the sciences—for a science it has become in its modern use of every scientific principle of mathematics and astronomy—which is becoming more and more popular and, fortunately, more understood and appreciated.

But there is a false astrology, or rather a false practice and understanding of it which is a relic of the days of superstition, and this must be frustrated in its grip and effects upon the minds of the unknowing.

No longer does the advanced astrologer say that in the stars—in the planets and their aspects—lies the fate of all men. In fact, modern astrology does not teach or tolerate the idea of fatalism. The most experienced astrologer, he who has made careful observations of the working out of hundreds of natal horoscopes, will say that "personality is fate, character is destiny."

Man is not the plaything of the beams of Cosmic vibrations which cross one another and touch him in a most subtle manner; nor is he the free-thinker and master of his destiny that some egotists believe. There is a happy medium. Planetary influences may tend to direct and urge at times, may even insist upon their impulses being dominant at times, but man has the



privilege of choosing between right and wrong, between this and that, and in his thinking and choosing, he may or may not be yielding to a planetary urge or impulse.

"Some men live their horoscopes," says an eminent authority, and he might just as well have said "some men yield to all impulses whether they come from within or without." Such men are either of primitive minds or have dethroned their reasoning. The difference between man and beast is the ability to reason. Reasoning means giving careful consideration to the impulse, desire, need, effect and result. With this ability and granting the tendency of planetary vibrations to cause impulses or desires within the heart of man, man is still free from involuntary servitude to the planets.

The modern, scientific horoscope will show only the tendencies which the inner and outer man may have to contend with, and possibly his ability to cope with them and reason. No matter what the tendencies may be in a horoscope, if there is an indication of a strong will and a good brain for reasoning, the individual will rule his tendencies and modify them. This is the point that so many astrologers have overlooked in the past.

And then—there is the Master within. What of him? The impulses and urges from within the soul of man are more dependable and surely more helpful for the advancement of man than the vibrations from any planet. When man learns to listen to the small voice from within he will be less affected by planetary aspects. Can astrology help in this regard? Only by taking into consideration the past incarnation of the individual—and each accurate horoscope should throw much light on this point.

The Good in Man

Every now and then we read in the daily papers of some act of man which shows that man listens occasionally to the "still small voice" and yields to a Cosmic impulse that is unselfish, noble and divine. The following news items are from papers published in California in the month of April. They were casually or accidentally noticed by some of us from time to time and not purposely sought for:

"Guy Linchen, member of Battery A, 149th Field Artillery, commanded by the late Colonel Curtis G. Redden, was recently elected town clerk. The next day he resigned as town clerk in favor of the widow of his former Colonel, because by the Colonel's death she was left with three small children to support." This occurred in Danville, Illinois.

"In Plainfield, New Jersey, Thomas Mertens found that the reason for Mrs. Willets' continued rental of a taxi from him was to take her crippled son to various parks for fresh air and a little pleasure. She is a widow, living in dire circumstances, the only income being from another son's sale of newspapers. She had to save the pennies to afford a weekly ride for the crippled boy. When Mertens discovered this he presented Mrs. Willets with the small car and ordered one of his drivers to be at her service until the younger child could learn to drive it."

"When Robert Warden, a tramp, stopped over night at the little cottage of Anson Launchman near this town, he found the husband and wife ill and the children without food or warmth and a small mortgage on the property due the next day. After cutting wood and building a fire he appropriated a neighbor's horse, rode fifteen miles to town at night, and with a significant glance at the gun in his pocket demanded that the bakery, the grocery store and other stores fill the basket he had with him. Then he demanded that the physician of the town accompany him and bring medicines to the couple. When he saw that he had done all the good he could he took himself on his way, simply leaving his name and several pieces of jewelry with which the mortgage could be paid. He was unknown to all who saw him."

"A surprise was the climax of the meeting of the city council today when James Calvin Thurston was awarded the architectural prize of \$15,000 for the best plan and scheme for a civic center. Thurston made a short speech, thanking the council but saying he could not accept the gold pieces unless he accepted them on behalf of the poor of the town, and suggested that the policemen of the First Adu Squad be the sole distributors of the money. Thurston himself has been in poor circumstances for many years and all expected that he would use the prize money to re-establish himself in business."

Laugh

Build for yourself a strong box,
Fashion each part with care,
When it's strong as your heart can make it
Put all your troubles there;
Hide in it all thoughts of failures,
And each bitter cup that you quaff,
Lock all your heartaches within it,
Then sit on the lid and laugh.
Tell no one else its contents,
Never its secrets share,
Drop in your cares and all worry,
Keep them forever there;
Hide them from sight so completely,
That the world will never dream half;
Fasten the strong box securely,
Then sit on the lid and laugh.

—Anonymous

Cosmic Circle

Read the story "Cosmic Pilgrim" and the article "The Work of the Higher Degrees" in this issue. "Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

OUR NEXT ISSUE

The June issue of this magazine will contain two very important articles among many of great interest. They are: "India and the Life of Its Mystics Today," by Brother R. of the R. C. Lodge in India and formerly a member of the Governor-General of India's Council and official Translator to the Government of Madras; "The Story of a Vestal Virgin of Egypt," being the history and life of the mummy of the only Vestal Virgin from the Temple of Amen-Ra, Egypt, in America, now preserved in San Francisco.



The Raising of the Dead

A Supplement to "Jesus as a Normal Man"

(Continued from the April issue)



It seems wise to consider the raising of the dead apart from the general study of scriptural record as it relates to the possibility of the Normal Man of to-day since it appears to our thought, that, for the present age it will be the last point of advantage in support of Mystical Truth in material demonstration. And almost unassailable evidence of the control of matter by spirit.

Raising the dead will be a miracle. Is a miracle in common understanding. Let us refresh in our minds therefore that the Mystical understanding of a miracle is 1st, a demonstration of spirit power over and within matter; 2nd, an administration of spirit law in the directing of spirit power; and 3rd, both of these phases combined in a single act, incidentally evidencing attainment on the part of the personal administrator of the law in the demonstration of spirit power.

Scepticism and rationalism will always maintain that if the dead are raised, beyond any dispute they were not dead. From their point of view there is no answer to that! Even their own scientific evidence of death, supposedly incontrovertible, will be discredited in the presence of the raising of the dead as a fact.

And the extreme difficulty is appreciated by the Mystic as he knows that the dead may not be raised to prove that they can be so raised; since the grossly scientific attitude in submitting to the demand for particular demonstration precludes, on the part of the demonstrator, the possibility of a demonstration.

Nevertheless THE DEAD ARE RAISED.

The instances in which Jesus of Nazareth raised the dead in the order of their record are:

1. The raising of the widow's son. (Luke 7:11-16).
2. The raising of Jairus' daughter. (Math. 9:18, 19, 23-26).
3. The raising of Lazarus. (John 11:1-46).

That the power of raising the dead was not limited to Jesus of Nazareth we have seen from other scripture accounts as follows:

4. Elijah. (1 Kings 17:17-24).
5. Elisha. (2 Kings 4:18-37).
6. Peter. (Acts 9:40).
7. Paul. (Acts 20:9-12).

The instruction to his disciples by Jesus of Nazareth included "Raise the dead!" (Math. 10:8).

The writer of the Epistle to the Hebrews speaks of this power as one of the results of faith. (Hebrews 11:35).

Considering these several accounts analytically we find that:

1. Was by touching the bier and the use of the words "Young Man, I say unto thee, Arise!"
2. Was by excluding those who evidently considered that the dead were hopelessly dead—taking into the presence of the dead the Father and the Mother of the dead, and his disciples—taking the hand of the dead with the words, "Damsel, I say unto thee, Arise!"
3. Reasoning with the sisters. Praying "because of those who stood by," evidently to give them at least a non-antagonistic attitude towards his power. Saying in a loud voice, "Lazarus, come forth!"
4. Putting the child upon his own (that is, the prophet's) bed. Stretching himself upon the body three times. And the prayer, "O Lord, I pray, let the child's soul come unto him again."

5. The child had been laid upon the prophet's bed. Being alone with the dead, he lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands. Then walking in the house he returned to do the same again, having also prayed unto the Lord.

6. Peter put them all forth, and being alone with the body he kneeled down and prayed, and turning to the body said, "Tabitha, Arise!"

7. Paul fell upon the body and embraced it. To these details should be added the significant statement in connection with the miracles of Jesus, "He spake the word that souls can understand."

Considering these accounts synthetically it would appear that:

a. To be alone with the dead is an advantage, except in the instance that hopefulness is manifestly present within those who are with the dead.

b. Stretching upon the dead physically may not be necessary but *psychically* may be.

c. Calling them by name, when their familiar name is known, may be necessary to awake them.

d. That together with all of these it may always be necessary to use a certain *word of power*.

e. Always with prayer, mental or oral.

Because of the wide difference of understanding it seems necessary at this point to pause and ask the question, WHAT IS DISEASE AND DEATH?

The materialist will say that disease is caused by the abnormality of some organ or part of the body, or an abnormality of part with part, which abnormality brings about the physical end known as death. That death is the result of physical disorganization.

Those who have formed a habit of the materio-spirit basis of understanding will agree with the materialists, adding however the fact of their conviction, that as a result of these conditions, the soul leaves the body.

The psychologist in his present day groping for the truth equally from a materio-psychological basis, connecting thought with the brain, admits that the consciousness leaves the body at death as a result of physical and brain-mind conditions.

The Mystic alone knows that disease exists first in the psychic body, even when accidents result. That disease cannot exist in the physical unless it exist first in the psychical. And that always from the psychic body disease manifests materially and physically. That to harmonize the psychical is to produce a corresponding harmony of the physical. And that death is the result of the condition of the psychic body and the withdrawing of the soul.

Even the Christian's Bible has fostered the non-mystical understanding upon this point. It is a materio-spirit revelation, as it was necessary that it should be, to reach down to the comprehension of those who were materio-spiritually inclined; and to answer the purpose of its age. It must not, however, be understood that this is said with the idea that the Bible as a revelation in verbal expression will be superseded. On the contrary true Mystics know that it will answer its supreme purpose as in the coming age it will be mystically-materially understood.

Understood from a materio-spirit basis, however, it can be made to show that death ends all. Such arguments exist and have been given to the public. And in the presence of such arguments the Christian, unwittingly conferring with his inner consciousness, closes his eyes



of mental understanding awhile to indulge in the pathos of hope, as he listens to the thunder of conviction of soul.

And that is why the Resurrection was such a striking teaching in Apostolic times, and why to-day the Church resorts to labored argument to show the truth of the soul's immortality and the reality of spirit.

The Mystic knows that a true revelation is given as directly as is possible, considering the degree of attainment of the one to receive the revelation, in the sublimest understanding with the minimum of objective expression; and aided, not hindered, by the spirit made manifest to consciousness in and through material and physical expressions.

Even the Church has seemed to hide from ordinary eyes by an incomplete Bible much that puts spirit before matter. The Wisdom Literature of the so-called Apocrypha for instance.

Perhaps no more beautiful setting of the poetic and philosophic combined in spirit-matter emphasis can be found than the 3rd and 4th chapters of the Wisdom of Solomon, which has unhappily been omitted from the ordinary Bible. "The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality," etc.

Or no more beautiful setting of the poetic-scientific than in Ecclesiastes, the 12th chapter, the conclusion of which is, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." But you will observe that here, the physical conditions seem to cause the return of the soul to God rather than the psychical. It is the materio-spirit aspect.

Nevertheless as a true Mystic sees and knows it, reversed in its statement,—that is to read it, "The spirit returns to God who gave it," (see Genesis 2:7), and because of this, and succeeding, "the dust returns to the earth as it was," it is beautifully, exactly, scientifically, philosophically and mystically true.

And, scientifically, we say that the reason for death, or the vacating of the body on the part of the soul, is because it, the soul, becoming negative in polarity, the attraction of the essentially positive cosmic is too powerful for it to remain in the body. And at the same time, —as a part of the same condition, the soul having become essentially negative, the essentially negative condition of the body repels it. The vacating becoming permanent as the body becomes, under the influence of the earth, more and more negative and begins to disintegrate; and as the soul is become more essentially a subsidiary or negative part of the great and essentially positive Cosmic. The soul, through the Cosmic, has returned to God.

It would therefore occur, that if the proper balance of polarity between soul and body can be restored, the

dead will live again.

And, when this is accomplished, since the lack of proper balance of polarity was the cause of the disease, (or the result of the cause of death, as in the case of violent death), the injury will be remedied psychically, and the disease will be cured,—*the dead will be raised to health.*

The administrator of the law governing spirit power in the raising of the dead must have subjective knowledge of the law and surrender himself as a channel of V. L. F. (4th Degree).

He must have subjective knowledge that in the particular instance the raising of the dead will be according to the Cosmic will, that is, within the limit of the law.

He must be directed by a pure desire. Such an overwhelming sympathy with the relatives and friends, that he himself in any of his interests, or any other reason for the raising, is entirely submerged.

He must be directed by pure will. That is, with an overwhelming intention to restore to life, in which no element of uncertainty as to the result can find a place.

He must be alone with the dead, excepting perhaps those who may be in cosmic harmony with him. Or those who are in a hopeful and expectant attitude.

He should reason with the soul to return, urging the pain of separation from his family, and the possibility that the soul has not yet profited fully by its stay in the present incarnation, etc.

He should straighten out the limbs of the body.

He should stretch forth psychically upon the body, heart to heart, using the *held breath*, inhaled and exhaled as we are taught.

We should use the Lost Word of the . . . degree, mentally.

And wake the soul by the calling of its familiar name, (if it be known) and taking the hand, using the opposite hand, (that is the right hand to the left of the dead, or the left hand to the right of the dead).

Summarizing this particular matter we may say that we have found that:

Jesus of Nazareth was not alone in the exercise or directing of this power as is evident by the scripture records of others than he.

Jesus of Nazareth expressly commanded his disciples to raise the dead as if it were not only within their power, but also within their duty. And they did it.

The details of the scriptural raisings from the dead corroborate the knowledge of the law applying. Which law is confirmed cosmically as it is given in the teachings of Rosacrucianism.

While it is true that the raising of the dead will be but incidentally corroborative, yet the world is waiting for this demonstration. And the demonstration being given it will be, at once, the evidence of the truth of mystical teaching and cosmic law and a credential of personal attainment of Normality as a Man on the part of the Rosacrucian Master.

Heal the sick! Raise the dead!

The Year 1920

is a very important year for the United States of America for several reasons. First, it is the 144th year since its birth in 1776, and is therefore the end of its first cycle of life and the beginning of its new cycle—a year of rebirth or reincarnation. Secondly, it is twice 144 years since 1632 when the first Rosacrucians came to America closed their career here and passed away in old California (see the poem on page 28). It has another significance which will be explained later.



The Home Instinct of the Soul



home to God.

HERE is one expression of the heart of man which persists in the face of the taunt of "sickly sentiment," the denial of rationalism and the cool indifference of agnosticism. It comprehends an experience of an immortality of bliss in the presence of God after the present life. Out of the consciousness of man perennially arises the realization that after death the Soul goes

By an understanding home must be a localization that is known. We say a localization, because it carries the idea of more than a locality by reason of the personalities that we are bound to include in the term, which personalities moving from locality to locality take with them as they go from place to place the idea of Home. The personalities composing the family entering into the details of the locality make up the localization of home.

And, home is also a localization known by a previous experience, which experience binds us in heart and desire to the localization whenever we are absent from it.

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.
Home, Home, Sweet Home."

The head, as the seat of the intellect, may be shaken by the statement, "After death is the great unknown," but the heart, as the seat of the consciousness, is fixed upon its realization as home, where Father, Mother, Brother, Sister,—loved long since, and lost awhile, now are.

We can never think of home as a place where we have never been. And thinking home is evidence that we have been there.

To the assertion that theology and the Church, and even the Bible as theology and the Church interpret it, fails to state that we have ever had an experience previous to the experience of birth into the present life, little heed is given.

In the Cathedral they are singing, "Jerusalem, my happy home, name ever dear to me." In the Camp-meeting, the oft refrain is "I'm going home." In worship of intensest devotion, "I'm but a stranger here, Heaven is my home."

The parent leaning over the cradle asks, "Where did you come from, Baby dear? Out of the everywhere into here," knowing meanwhile that "everywhere" is too vague, it had better be "from God." And the eyes of the dead are gently closed as we are possessed with the thought, that in the presence of death sweeps away all imaginings, "They have gone home."

You can't kill out the sentiment, because it is more than a sentiment. To tear out the thought it would be necessary to tear out the human heart. The thought of Heaven as a "home" and death as a "going home" by the authority of the universal consciousness is exactly true.

Theology is silent about it, save to show that heaven is a localization that may be made home, if we are fortunate enough to get there. And the Bible, read with preconception, to discover what we already know as orthodox, is silent as it is orthodox. The simply wise will assert, Ah! but we mean that after death we go to our "Eternal Home." But, does eternity have an end? Or beginning? Then why maintain that it begins with our death? Or our Birth?

Materialism that argues that death ends all, appears as bleak and dark as a rugged shore line, against which the ocean of truth ever flows with gentle ripple or mighty dash of wave.

In the deepest recesses of our materio-spirit thinking, as in the caves and deeply dug mines of earth where the atmosphere persistently follows, so the home consciousness of the Soul crowds in.

As each Soul unfolds in its growth, like the heart of the seed unfolding, each life grows from the hidden center that has been, is and will be,—unfolding out of and into the consciousness of God as Home.

Let the consciousness and heart of man be true, though all else that is human be found false!

All this, because it is so!

Poetry expressing the Cosmic thought throbs with this conception.

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God who is our home."

—Wordsworth.

Holy Scripture in its Wisdom Literature speaks of death as "The dust returning to the earth as it was, and the Spirit returning to God who gave it." (Eccles. 12:7.) And St. Paul expressly states out of his philosophic mind and actual experience, "We are willing rather to be absent from the body, and to be at home with the Lord." (2 Corth., 5:7, American Revised Version).

A moment's thought convinces us that birth is one experience and creation is another. And science declares birth to be a stage of growth or development.

Mysticism knows that the Soul comes from God at the first. As it knows also that the Soul comes again from God to each new birth of the individual. The Soul goes back to God at so-called death, again and again. As it was primarily with God so also is it longer with God, from the viewpoint of experience, if not of time, as we mortally estimate duration as time.

This can be demonstrated. Is demonstrated. Is evidenced in Holy Writ. Is the belief of a majority of mankind. Is as a belief, more than twice as old as Christianity. Metempsychosis or Re-incarnation is the only reasonable and satisfying conclusion, in the presence of all the facts we have been considering, and in the harmony of the Unit of Being.

Listen! I hear singing! It's a dialect song of old Scotland.

No one doubts the orthodoxy of the Scotch. Or gives a second place to their philosophic, theological and intellectual acumen. And all the world listens when a Scotchman sings.

"I am far frae my hame, an' I'm weary aftenwhiles,
For the longed for hame-bringin', an' my Faither's welcome smiles.

An' I'll ne'er be fu' content, until my een do see,
The gowden gates o' Heav'n an' my ain countrie.
The carth is fleck'd wi' flowers, mony tinted, fresh an' gay.

The birdies warble blithely, for my Faither made them sae:

But these sights an' these soun's will as naething be to me,

When I hear the angels singin' in my ain countrie."
He is singing as he feels, which is better than he knows. Of the home from which he came, and the home to which he goes.



Jottings for Members

In the March issue of the *Cosmopolitan* there is an intensely interesting article by Harvey O'Higgins entitled "Yourself and You." An editorial note regarding the story says: "The Secret Springs,—in happiness and success: how Theodore Roosevelt overcame insuperable difficulties and how you can apply the same scientific rules to yourself."

The story deals with the power of the mind and its functionings and in part we read the following: "The subconscious mind has a complete record of all our past, and that record can be reached in dreams, or under hypnosis, or in delirium. If there were such a record always crowding into our conscious minds, we should be so bewildered by the consciousness of the past that we would be unable to focus our attention on the more important present. Therefore, the two are separated by a barrier in which there is a door, and at that door there is a guard whom we call 'Memory.' When we want anything out of our past, we call for it, and Memory summons it from the inner room." Sounds as though Harvey O'Higgins has been listening around somewhere, or has actually summoned some information from that self-same inner room. We should like to see more of this in print. Five years ago no popular writer would have dared to express such "unscientific thoughts" and magazines would not have printed them. All who read the story and enjoy it should write a letter to Mr. O'Higgins, in care of the *Cosmopolitan*, 119 West 40th Street, New York City, and thank him. If each one will write him we are sure he will give us another similar story, so please write. You owe it to others to take the time to encourage such helpful articles and stories.

We also wish to call the attention of our members to a book which many, if not all, will wish to own. It is called: "John Dalton and the Rise of Modern Chemistry." It is written by Sir Henry Roscoe, and is one of the Century Science Series published by Macmillan & Co. For a long time we have wished for a good book on the life of Dalton, and some of our early lectures advise the members to read of his life and theories and laws regarding atoms. But it has been almost impossible to find such a book in the libraries and the encyclopedias give very little on the subject of his wonderful findings regarding atoms and molecules and "the law of proportions." This book, therefore, is especially welcome and will always be a book of reference in the library of every student in our Order. Write to the Occult Book Exchange, 361 West 23rd Street, New York City, for such books.

We would like to have reports from our members of the success they have had in some notable cases of treatments by our own methods as given in the Sixth Degree. From these reports, a few of which come to headquarters at times, we have gained some important facts of help to others and we are anxious to extend this sort of matter. We know that hundreds of cases are being helped each week, but the unusual cases interest us especially.

Our Masonic Brothers will be glad to know that Brother Norwood is continuing the publication of his excellent paper, "Light," at the publishing house in Louisville, Kentucky, after difficulties and struggles, many of which were directed at him in the form of attacks from enemies. The paper sparkles with breezy,

illuminating news of a Masonic nature and we are glad to see it coming regularly through the mails again.

We wish to advise our members that whenever they pass a newsstand that sells *Colliers*, the *National Weekly*, they should look at the cover and notice whether there appears a triangle within a circle next to the date line. If there is such a small symbol there they will find somewhere within the pages of the magazine an intensely interesting article,—although it may be veiled with a title or heading that does not reveal the nature of the article or story. Likewise in such magazines as *Colliers*, the *Literary Digest* and others of standard reputation, readers will note among the advertisements a notice of new books published by one or more recognized publishers in the United States, and this notice will also have in its heading the triangle with the words "Books you should read. By this sign you will know them." And,—wherever the triangle appears in notices in the public magazines and newspapers, our members will know that something special is being said worthy of the attention of all our members. This is the year for signs and the triangle will reveal much to our discerning members and will be used by many publishers and others to disclose a very important connection.

If the play (not a moving picture) "Maytime" comes your way, or you come within reach of it, go to see it and revel in the sweetest, cleanest play America has seen for a long time. You will leave the theatre with a feeling of rejoicing that you live and that love and other divine emotions can dominate our thinking and acting at times. You will also love the music, the very catchy and sweet melodies which breathe a breath of spring, fresh flowers, Heavenly attunement and divine rhythm. When you find, several days afterward, that you are continually humming some of the melodies, please remember that the music was written by one of our Brothers,—one who has written wonderful music for us in the past.

The re-birth of this magazine was given a very warm greeting by the members and by those who have not yet united with us. From many sources have come compliments and good wishes. In various libraries or book stores where the magazine has been placed for sale, we have reports showing that more magazines were sold than we anticipated and some of the librarians and dealers say that the magazine attracted considerable attention and very often a purchaser came back for more copies to give away. Each member should constitute himself a committee of one to ask the newspaper or magazine dealer nearest to him to take a few copies on consignment. Speak to your Lodge Secretary or write to us about it. You can tell the dealer that he can have five copies on consignment and that he is to pay 20 cents for each copy after he has sold them and you will take back each unsold copy. Your Lodge Secretary will give you the copies to give to any dealer and we will adjust matters with your Lodge. The more copies which reach the hands of non-members the greater will be the work the magazine is intended to do.

A recent letter from someone back East in New York says: "Do you not think that the great change from the changeable weather in New York to the continually warm climate of California will affect the health of those of our executives who have gone from the East to the West to live?" Oh! how successful has been the misleading propaganda literature of the several cities in the



southern part of California. In those southern cities the climate is much warmer than it is in San Francisco, but it is not continually warm there, either. As for San Francisco, the truth of the matter is that the temperature ranges from 48 to 64 each day, according to the very careful weather reports emanating from an official who is prejudiced in favor of San Francisco. We have noted slight frost on the streets early in the mornings and yet the weather man said that the temperature that day was not lower than 48. Even one of the newspaper editors suggested that perhaps the weather man kept his official thermometer in an over. It is very cold some evenings and very warm some days between 10 A. M. and 4 P. M. It rains seldom, but when it does rain the atmosphere is cold and very damp and seems to make us Easterners colder and more chilly than when it was very rainy in New York. But all through the winter we saw no snow, only rain on nine days between Fall and Spring, and flowers blossoming all the time. This is San Francisco. The fogs, however, which sweep down upon the city at times (and save the vegetation and flowers in the dry season) are so wonderfully refreshing, so clean and invigorating and fragrant with an unusual perfume that no matter what climate you may ever offer us hereafter you will have to include California fogs. We can wear our winter or fall clothing and coats or wraps (if we happen to possess a particular set of seasonable clothing) all the year 'round here and enjoy it. And we can wear much of our summer clothing in parts of the days and be very comfortable. That should indicate a considerable variation in temperature and not a constant temperature of warmth. We also feel that if some truth propaganda regarding San Francisco could be issued in New York instead of the misleading matter issued by the tourist agencies who are anxious to land you in Los Angeles all the time, there would be many more who would come here prepared for what really exists and therefore enjoy it the more. But such propaganda would be unprofitable for the tourist agencies, for many reasons. Therefore, we take all this space to go on record as presenting a different story about California and San Francisco especially. Ye town's boosters please copy.

Notes of the Lodges

The problem of the jurisdiction of the Grand Lodge in Mexico City, Mexico, has been settled. Various suggestions were submitted and at a meeting of the Minutemen of the Order on March 26th it was decided by the various Ministers present, that the jurisdiction of the lodge should include not only the Federal District but the adjoining states of Mexico and Morelos. This gives the Grand Lodge there a jurisdiction covering 12,262 square miles with a population of 1,873,895. The name "Anahuac" has been adopted as the name of the Grand Lodge in Mexico city. We are informed that the name means *between the waters, or near the waters*. It is the aboriginal name given by Aztecs to an extensive plateau in the central part of Mexico and comprised more than half of the territory now belonging to Mexico.

Officers and members of the New York Grand Lodge have made a number of visits to the Massachusetts Grand Lodge lately. Their reports confirm the semi-official reports from that Lodge that harmony and growth are the most noticeable elements there. There was a marriage ceremony held in that Lodge in March at which time a Clergyman brother was married and the ceremony was sanctified in the religious and legal sense by the Chaplain of the Lodge, who is a clergyman of another denomination. This little incident of two clergymen of different denominations meeting upon a Rosacrucean basis at the Altar in our Temples has been illustrated in many ways heretofore and it indicates the

common ground upon which we all stand. Add to this the fact that such a ceremony was assisted by officers of various denominations and witnessed by even those of the Jewish faith, and we have a pretty picture of unity of thought in the worship of God that is inspiring.

Early reports of the elections held in various Lodges just prior to the New Year indicate that Masters and other officers were almost generally re-elected to office. That is an excellent indication of the strength and harmony in each Lodge and of the determination of each Lodge to continue the present period of progress and construction.

The Grand Lodge of Florida was incorporated under the laws of its State as a "non-profit" corporation in March. The by-laws and articles of incorporation as filed with the State (and published in the daily papers there) are excellent and contain strong statements of the organization's affiliation and adherence to the American Supreme Council and the Order's Constitution. Other Lodges preparing to incorporate may have a copy of the Florida Grand Lodge Articles of Incorporation by writing to the Supreme Secretary and Archivist. It will save much time and trouble in preparing them.

The New York Grand Lodge has again reported unusual growth and activity. Nine degree meetings a week is the new programme, with a subordinate Lodge under way. We are pleased to say that the New York Grand Lodge has grown more rapidly since it has been left to its own resources than when it was so busily engaged in, and so greatly affected by, the work of the national organization.

The Grand Lodge of Pennsylvania reports through its Master a steady growth in the work and an increase in membership through the return of a few who were inactive for a time.

We have been pleased to note that in many Lodges there have been old names added the lists of active membership and, in some cases the members now returning after being inactive for a year or more, are very enthusiastic about the work. The return of so many members in this way indicates the dawn of the cycle so long predicted. It shows that our attitude toward many things was right and that our work may be mistaken at times by some in their hasty judgment, but in time all will come to see that the Order is what they have been wanting and cannot do without.

The Grand Lodge of Illinois reports increasing interest in the work of the higher degrees. The Grand Secretary there constantly reminds us of the fact that the Lodge in Chicago is solidly with the Order in all its work and outside of a few changes in Officers, due to one or two leaving the city, the Lodge remains intact in its higher degrees with openly expressed enthusiasm for the lectures and teachings.

It is rumored that the Deputy Master of Delta Lodge No. 1 in Philadelphia is to visit California soon with his wife. Among all the flower, Naval, Blossom, Fruit, and other holidays and parades we have here, we are sure we can arrange for another celebration for these two good members of the Order who have done so much to help their own Lodge and the work of the Order generally. But remember, Brother and Sister, the unwritten law that operates here in this sunny state. It is: Stay with us one week and you will not want to leave; stay two weeks and you will stay more; stay three weeks and you will come back to live here within a year; stay five weeks and you will not go back at all.

The Lodges did not receive the requests to send matter



for this part of the magazine in time to have their reports reach us for this issue, therefore we will have to delay some reports until our next issue.

The whole of the Rosae Crucian Year 8273 is before us at this writing, and we should make it the most memorable year in this history of the Order.

Some New Year Incidents

Practically every Lodge held its New Year's Feast on Saturday or Sunday, March 20th and 21st. Very many interesting and inspiring incidents occurred in the Lodges which would require too much space to give at this time. But our members may be interested in a few of the details of the celebration held in the California Grand Lodge where the Emperor and some of the Supreme Officers shared the feast this year.

The Feast was held on the evening of March 20th, Saturday, at from 11 P.M. to 1:30 A.M. The Temple itself is Egyptian in architecture and decoration, and it was lighted with a soft blue light from unseen lights which gave the effect of an assembly in the moonlight. The Emperor, Supreme Secretary, Supreme Colombe and the Master of the National Lodge were present as well as the Ministers of the American Ministraro of the Western part of the continent, and all the officers of the California Grand Lodge, with a very fine representation of the entire California membership.

One of the interesting features of the evening was the presence of Prince Sohrab, a member of the Persian Legation in Washington and a member of the Persian-American Educational Society. He had sent word to the Emperor that since it was also the Persian national New Year and it was customary for all of the Persians to celebrate the day, he would like to join with us in celebrating the feast at midnight. After an address by the Emperor explaining the history of the New Year's celebration and its mystical significance, the minute of midnight came and the lights in the Temple were extinguished except for one beam of light which shone from above like a ray of light from a great star. This shone upon Prince Sohrab who stood in the centre of the Temple at the Altar and he chanted in the ancient Persian manner a long and beautiful prayer to the God of our Hearts invoking a blessing on the brotherhood of man, the Order Rosae Crucis and the work of the coming year. The scene was deeply impressive and when the prayer had ended and the lights were turned on again, the Prince came to the East and delivered an address on the mysticism of Persia, relating his activities therein, and spoke of the work our Order is doing. Then he translated the Persian prayer into English and we were deeply impressed with its idealization of our principles. When the Prince wears his oriental robes in our Temple and chants with the true and mystical vowel sounds of the Persian language we are carried away to the land of mysticism beyond the seas.

At one o'clock the feast was served with corn bread, salted nuts and California grape juice. The Grand Master appointed the officers for the ensuing year and the Emperor invoked the blessing of God upon the Order and the work of its members. It was, all in all, an occasion to be remembered.

Typical of the assemblies in other Lodges at this time was that in the New York Grand Lodge, where during the ceremony a prayer was given asking the blessing of God upon all the Officers of the Order and pleading for continued health and strength for the Emperor. The following telegram received by the Emperor from the New York Grand Lodge is also typical of the sentiment expressed by each Lodge at this festive time:

"Greetings from New York Grand Lodge assembled in celebration of New Year last night, arose in unanimous vote to extend you their love, loyalty, appreciation and service."

A Thousand Years of Yesterdays

This book is also moving into the hands of the public and we must keep on pushing it. It was written primarily to interest the seeker, not to help our own members so much as to give the outsiders a little taste of our teachings. Therefore its mission can be filled only by having it reach the hands of strangers. We are sending many hundreds of copies to public libraries, but we cannot reach the small local neighborhood libraries as easily as our members can. Take one, or if possible, two copies to the library near your home and tell the librarian the books are donated. Ask the librarian to index the book under "mysticism." This is very important, for the seeker naturally turns to the word "mysticism" when looking in the index for books, and in this way he will find the book easier than when it is indexed only under its own name. Librarians always appreciate such suggestions.

Also go to your local book stores with a few copies and ask the book man to take them on consignment at 40 cents per copy and you will take back what he does not sell. The same can be done with the magazines each month. Let the dealers have the magazines on consignment at 20 cents per copy. Do all you can to get these two publications in windows, on shelves and in places where the public will see them. Remember, inquiries coming from seekers who read them, will be sent to your lodges. This is excellent propaganda work.

About This Magazine

The first issue of the magazine for this year, dated April, was warmly received by all Lodges and by members not attending Lodges at present. From everywhere in the country we have received requests for more copies. One Lodge wrote and said that their allotment of magazines was sold the first day. Others have written for copies to give away. Members in various Lodges at once wrote for copies to place in bookstores and libraries.

We are planning to send the magazines to the principal libraries of the United States, but our members can give us unusual help in that regard if they will take a copy each month to the library nearest their home and tell the librarian that it is donated and will be donated each month. Secure your copies for libraries from your Lodge. Remember, the greatest good can be done with these magazines only by placing them in the hands of those who are NOT members. Today, seekers for Light go to the libraries and look for just such publications as our magazine. Tell the librarian to index the magazine under "mysticism" as well as under its own name.

We will have copies of the April issue on hand for some time and whenever you interest someone in the present number (May issue) ask if they would like the April issue also.

Notice

This issue of the American Rosae Crucis is printed in smaller type in order to give our readers more matter within the space of the same number of pages. The high cost of paper necessitates this.



The Divine Birth of Jesus

A Remarkable Account of the Parentage and Birth of the Master from an Old and Authentic Record

Translated and Condensed by the Imperator.



HIS IS published just at this time because of the publication in this magazine of the very learned article by our Brother Simplicitas on "Jesus as a Normal Man." As Brother Simplicitas stated in the introduction to his article in the April issue, "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." For too long have we viewed the divinity of Jesus as being a sign that he was superhuman, or not human at all; and too often the attempt to show that Jesus was truly human has resulted in making it appear that Jesus was not divine to a special degree.

Brother Simplicitas warns us that "of course the normal is not necessarily the usual . . . as the word normality is used it is more than the usual, and has somehow attached to it the thought of ideality." In this sense, Jesus was truly a normal man; in another sense he was human, not superhuman; in every sense he was divine.

The following story, condensed necessarily to permit of publication in this magazine, and altered in some of its most significant terms to meet the requirements of public utterances and the limitations which surround the public dissemination of matter embracing many of the secret principles of our Order, nevertheless reveals facts and fundamental principles which the initiated will greatly appreciate and the uninitiated will find generally illuminating. It is with the utmost reverence and appreciation of Jesus as the Christ, The Master, and the man, that this account is given such wide circulation as will naturally follow its publication in this magazine.

In the days of the mystic sects and sacred cults of the Great White Brotherhood of the orient, there was one Joachim who was High Priest in the Holy Temple of Helios at the outer gates of Jerusalem. And Joachim was a devout follower of the sacred rituals and had pledged to give all that was his to the great work. And when the time came that his wife, Anna, was to have child they agreed that if it should be a girl, and she should show in her infancy that she was divinely ordained, she should become a dove in the Holy Temple and remain a Virgin of the Sacred Sanctum. And in the ninth month Anna bare a child, and it was a girl as the astrologers (Magi) of the Temple had predicted. And when the days were accomplished, Anna purified herself, and gave the child the breast, and called its name Mary because the sun at birth was in the sign of Libra.

And when the child was six months old it was taken by the parents to the Temple that the child might be examined and that which it carried from its last life revealed in the presence of the Priests and the Magi. And the child was placed in the Sanctum upon its own feet, with its face toward the East, while the mother sat upon a white cloth at the foot of the Vestal Fire. And the child was urged to walk and it did walk. And the Priests and Magi noticed that the child took seven steps and then knelt upon its knees before its mother in the Sanctum. And as the Magi chanted the mother lifted up her child and cried aloud to the heavens: "As the Lord my God liveth, thou shalt not walk upon this earth until I give thee to the Temple of the Lord." And the Priests glorified in the fulfillment of the

prophecy that Joachim, their High Priest, should give to the Temple of Helios a virgin.

And the mother was good with her promise. She made a sanctuary in her chamber and placed upon the floor a cloth from the Temple of Helios upon which the child Mary should walk and set foot not upon the earth until the day of her deliverance to the Temple. And the mother suffered nothing common or unclean to pass by her child and called the undefiled Virgins of the Priests of the Temples to lead her about the improvised Sanctuary and to carry her into the rose gardens when the sun was mellow.

And the child's first birthday came and there was a sacred feast at the home of Joachim and Anna and all the Priests and Scribes and Magi of the Temples of the Brotherhood were present. And Joachim brought the child Mary from the sanctuary to the Priests, and she was sprinkled with undefiled water and the petals of the rose and the Magi proclaimed her officially named Mary, the Dove of Helios. And the Priests blessed her and prayed to God saying: "O God of our Hearts, bless this child and make her name, as the Magi have just proclaimed it to be, a name to be eternally named in all generations of the sons of God." And all present said, So be it, So be it, Amen! And her mother took the Dove to the Sanctuary to give it breast and she sang a song to God, saying: "I sing thee a song, O holy child, a song unto God, for he hath given me the fruit of righteousness. Harken, ye Scribes of the Twelve Kingdoms of our land, for the Holy Dove is with me and God abideth with us." And when the feast was ended they went away rejoicing, each of the Twelve Scribes to bring the great tidings to their Twelve Temples of the Twelve Kingdoms.

And the months passed and the child became two years old and there was another birthday feast. And Joachim said, "Let us carry Mary to the Temple, that we may render the vow which we vowed, lest perchance God refuse us the privilege and our gift become unacceptable." But Anna, its mother said: "Reest not that Mary is wise and strong for her years and blessed with an understanding not of this life but of that which she carried with her to the mouth of my womb when she was born? In another year she will be stronger and of wisdom sufficient to permit her to journey to the Temple alone without her father and her mother as was wont in the past." And Joachim agreed. And when the child became three years of age and was exceeding bright and with inner understanding, Joachim called the Priests and Scribes of the Twelve Kingdoms and invited the undefiled Virgins of the Priests to escort Mary to the Temple. And the Virgins came with the sacred lamps burning with joy at the gift of God to the Temple. But Mary refused escort and was carried only by her Mother to the Temple gate, that her feet might not touch the earth. And the Virgins were within the Temple chanting and incensing the Sanctum when Mary was received at the outer portal by the Priests of Helios. And the child was taken into the Temple and placed on the third step leading to the Altar while the Sacred Fire burned and the Priest prayed to God saying: "God hath magnified his purposes and his name to all generations and through this child God will manifest his redemption to the children of this land." And he blessed the child and she danced with joy and walked from the Altar into the Sanctum and knelt before the Shekinah.



And as the parents made toward the door of the Temple they turned and saw that the child asked not to go. And as the Virgins and Priests and the Scribes and Magi filed in walk to the West of the Temple they cast rose leaves upon the kneeling child. And the parents marveled at the child's desire to remain alone in the great Temple. And when they had departed and the child was alone, Mary was lifted up over the Shekinah and she saw her own child body floating as a Dove in the air and from out of the space above the Shekinah there appeared a hand as though of an angel giving Mary *as she floated*, a morsel of food, and a voice, as if from the angel said: "Behold, this is to be thy food henceforth, for no longer shalt thou find milk at thy mother's breast, for thou hast sucked that which God hath provided and now thou shalt eat that which thy kin shall serve thee."

And when Mary became twelve years of age she was made womanly with functions which gave sign and symbol that her day had come to fulfill the vow of her parents. And a council was held of the Priests and the Magi, who said: "Behold, Mary the Dove is become twelve years old and she giveth sign that her day to dwell within the Temple has come. Shall we take her now or wait the allotted time of twelve years and eleven months?" And the Magi replied: "Go before the Altar and ask God to show that which is right and whatever God shall manifest to thee, that also will we do." And Joachim, as High Priest, entered the Sanctum and placed upon his official garment the triangular breast plate, and prayed for illumination. And a form appeared to him, saying: "Joachim, Joachim, go forth and summon the widowers of the Brotherhood who hath homes and let them take a sacred staff apiece, and Mary shall be given to be cared for to him to whom God shall show a sign." And Joachim reported that which was given to him and the Scribes were informed to bring forth the widowers of their Kingdoms.

Now there was one, by name Joseph, who was of the Kingdom of Ra, and who was a devout Brother of the Temple of his Kingdom; and when he heard that all the widowers were summoned to Helios, he laid down axe and tools with which he was building a house, and hastened to meet the others. When all the widowers were assembled before the Temple of Helios the High Priest selected 144 sacred staffs and purified them before the Altar and gave each of the widowers a staff. But there was no sign given by which Joachim could tell the answer to the selection the voice promised. But Joseph was the last to receive a staff and as he lifted it in sacred salutation to the High Priest, behold a white dove went out of the rod and hovered over the head of Joseph. And the High Priest said to Joseph: "Thou hast been allotted to receive the Virgin which hath been given to Helios, to keep with thyself in thy home." But Joseph refused, saying, he knew not what was intended by the gathering and that he had two sons and he was old, and the Virgin appeared to be a young girl not yet thirteen as was the law. And the High Priest admonished Joseph reminding him what God did to Dathan, and Abiram, and Korah, how the earth opened and they were swallowed up because of their gainsaying. And Joseph feared, and offered to take the Virgin and to keep with himself the Dove of Helios. And he said to Mary: "Behold, I have received thee from the Temple of God, and I will leave thee in my house and go to finish my building and will come to thee." And thusly came Mary to live with Joseph the widower and builder, as the Virgin of the Brotherhood.

And there came a time when a council of the Priests of Helios was called to make plans for the making of a new curtain for the Temple. And the Priests said, let us call the undefiled Virgins of our Brethren and also our Dove of the Temple. And when the call was answered there were seven virgins. And then Mary was sent for

as the Dove of the Temple. And when they were within the Temple, the High Priest ordered that lots should be cast to see who should spin the gold for the curtain and who should spin the green, the scarlet, the purple, the blue and the fine linen and silk. And the true purple and scarlet fell to the lot of Mary, their Dove. And she took the materials and went away to her home.

And as she worked upon her spinning there appeared to her a figure of a great Master who said: "Fear not! I come to bring thee a message of great joy, Mary, Holy Virgin and Sacred Dove of Helios, for thy day hath come to fulfill the prophecy of the Magi. Thou hath found favor with God and thy Brethren and now thou shalt conceive from the word of God." And when Mary heard this she disputed within herself, saying: "Shall I conceive from the word of God? And yet shall I bear as every woman beareth?" And the voice of the figure said: "Not in the manner of thy understanding shalt thou conceive, but in the manner of thy understanding shalt thou bear. For though the lips of man may kiss thee as the hands of the High Priest hath blessed thee, so shalt the seed of man be thy heritage; but the word of God shall be breathed upon thee at that time and its power shall make thee holy and bless the seed that it may be of God. Wherefore also that Holy life which shall be born of thee shall be called the Son of God, and thou shalt call his name Jesus because he shall be the God in man and will become the God with men." And Mary answered: "It shall be according to the word of God!"

And Mary wrought the purple and the scarlet and took it to the High Priest. And he spoke to Mary and told her he had been informed that her day had come to conceive and be blessed and he rejoiced with her and told her that her name would be holy in all the generations of the earth. And Mary went away, in time of preparation, to her cousin Elizabeth, and stayed there until her condition was so manifest that she again sought the privacy of her home sanctuary.

And her sixth month came and Joseph returned from his housebuilding, and entered his house he found Mary was with child and he was surprised and sorrowed. He smote his face and threw himself upon the sackcloth of the sanctuary and wept bitterly, saying: "With what face shall I look to my God? for I receive a Virgin, and the Dove of our Temple, and have not guarded over her and she has been defiled by man! Who hath done this thing in my home? Is not the history of Adam repeated in me?" And Joseph arose from his sackcloth and called Mary and said to her: "Why hast thou who walked the seven steps and was raised to the third step of the Holy of Holies in our Temple, permitted man to defile thee? Didst thou not receive food from the hands of an angel as a token that thou wast not to accept from man that which would feed thy earthly desires?" And she wept bitterly that Joseph did not know and that he should mistrust her, and she cried: "I am pure and know no man!" And Joseph was filled with awe and challenged her words, saying: "Whence then is it that thou art thus?" And she said with sweetness of voice: "As our God liveth I know not how this came but through the word! As I slept he came unto me with pureness of spirit, freed from the mortal body of sin, and whereas he breathed not the breath of lust but spake with the breath the word of God, I conceived in fact as God first conceived in thought; and as the thought preceded the creation of the world, so with me the word, most holy of all words, preceded the quickening that cometh upon me with the word which he spoke at the time that he was with me."

And Joseph was afraid lest those who knew not of the laws of God would misunderstand and misjudge, and he was in a quandary. But in the night there came to him the voice of the Master, saying: "Be not afraid, for that which she hath conceived is of the Holy Spirit,



and she shall bear a son and thou shalt call his name Jesus because the Holy Spirit, through the word of God shall be in him."

And there came, later, a Scribe to the home of Joseph to inquire about his absence from a meeting of the Brotherhood and the Scribe saw that Mary was with child and he went forthwith to the High Priest and was ready to attest that Mary had been defiled. And the High Priest sent for Joseph and Mary and gave them hearing and listened intently to Mary's declaration of innocence and purity and then reasoned over her beliefs. The Magi consulted and it was decided that the test should be given whereby their auras would manifest the color of sin, if sin there be upon them. And each was given a drink from the vessel containing the radiant water and they were placed in the dark and naught but pureness of Light came from them and no sin was made manifest. And the High Priest said: "If the God of our Temple manifests not thy sins through his laws, then I cannot judge you." And he dismissed them as pure in heart and clean in body.

And the day came when Joseph found it necessary to journey with Mary to avoid the census of all adults because of his predicament and Mary's strange experience. And they came to a cave where they rested at Mary's request for she believed her hour at hand. And Joseph sought aid and met a woman who came to the cave and met Mary and heard the strange story and believed it not. And in all directions Joseph saw that the heavens and the earth and the distant people upon it were silent and motionless and he knew that the presence of God was upon the face of the earth and that some miracle was about to be wrought. And while he and the woman waited in the cave a great Light came into the darkness and repelled them and it hovered over Mary. And the Light became smaller in size and more dense in whiteness until it enveloped Mary and then slowly reduced to naught. And as Joseph and the woman watched in the silence the Light was gone and there came the cry of

a baby's voice and an angel appeared and said unto them: "At this hour and in humility of spirit, with pureness of mind, and to a Virgin of the Temple there is born the son OF God, conceived by the Holy Spirit through the word of God and his name is Jesus, for that is the name of God into which the fire of spirit is given and the power of the word. But I warn thee not to tell to the profane that which has happened, for they will believe thee not but will say that unto a Virgin thou, mortal man, hath given child and they will curse thee as a defiler of thy trust."

And Joseph and Mary made ready to depart from the cave where they had been some time and were met by the Magi who came, saying: "Where is the great King whose star in the heavens declares his birth? This hour should see him upon the highway for his hour of birth is passed." And Joseph said: "I come unto Judea with the Son of God, not the King, for his Kingdom is not of the land but of the hearts of men."

And when Herod heard that a great King was born, who fulfilled the strange predictions of the prophets, he made inquiries and was troubled. And when the Magi of the Brotherhood heard what Herod threatened they warned Joseph while blessing Mary and giving to her of their script, gold, frankincense and myrrh. And Joseph and Mary proceeded on their way by another road.

(Thus ends the first part of this strange account. The remainder of the account is much like that given in the several versions of the Bible and requires no giving here.)

Born of the Virgin Mary, conceived of the Holy Spirit, according to the word! Is there not a new significance to this familiar statement? And, was not Jesus human and divine to a degree understandable and yet ineffable?

Readers are referred to the articles on the Mystical Life of Jesus in the February, 1917, and July, 1917, issues of the American Rosae Crucis.



Synoptic History

Because of the many requests from Masters of Lodges and members for various important dates connected with the establishment of the Order in this country, the following outline is printed:

The Emperor initiated in Europe August 1909.

The first meeting of formation of the Order in America held on the evening of February 8, 1915, in New York City.

First semi-public meeting of men and women of New York to gather together for organization held on evening of March 3, 1915.

Second organization meeting for purpose of selecting executives and planning program of work held on evening of March 23, 1915, in New York City.

First formal secret session for the purpose of adopting the name and appointing the Emperor and Councilors held on evening of April 1, 1915, when the first charter of the organization in America was signed in New York City, forming the American Supreme Council.

First initiation of men and women into the Order according to the established rites held on the evening of May 13, 1915, when sixty-one were initiated by the officers.

Presentation of the Emperor's jewel to him by the officers and members of the Supreme Council and the Supreme Lodges July, 1915.

First charter granted by the Supreme Council to any branch lodge made in the name of the Pennsylvania Grand Lodge in Pittsburgh on November 25, 1915.

First national headquarters established in the first American R. C. Temple building in February, 1916.

First national convention of many lodges throughout America held in Pittsburgh, Pa., week of July 31st to August 4th, 1917, when the National Constitution of the Order was passed upon and adopted paragraph by paragraph by all delegates and representatives.

The dates of important events from that time until the present would be too numerous to itemize here.



The Salvation of Man

By Royle Thurston

"Born in sin and iniquity!"

Thus is man damned from the first hour of his earthly life until that inimitable, supreme moment comes when he is *saved* and redeemed from sin and evil by the timely assistance of theological interventions.

This we are told by the creeds and dogmas of religion,—the religion of a just, merciful, kind, loving, understanding, all-wise, omnipresent God, interpreted by the creeds and dogmas, doctrines and rites of man.

Until you are *saved by the blood of the lamb*, saved by material and creed-bedecked baptism, saved by standing before the altar and declaring your own judgment of *salvation*, saved by conforming to certain adopted forms of *acknowledgment*,—until this happens, man individually and collectively is doomed to eternal punishment because he is essentially evil and sinful.

In the minds of many, man is thusly doomed because of the original sin—the great and mysterious sin committed by the first of mankind. And the great good God, like a peevish tyrant whose first subjects disobeyed a great law, inconsistently condemns all mankind, each child as it is born, and puts the mark of sin upon them until it is washed away.

The strange part of it all is this—from a merely human viewpoint,—God alone judges and condemns man as sinful, but man is given the power, the privilege, the freedom of thought and action, to arise before other men in any gathering and proclaim that he has found redemption, is now ready and prepared to be reformed and transformed from a sinful man to a good and sinless man, if the representative of some church will accept his own judgment of his preparedness. Man has naught to say about his conviction as a sinner, because the omnipotent God knows all and God's reasoning and judgment cannot be questioned; but man is free to set aside that judgment by his own any time he is ready. This may seem like a trite presentation of some very involved principles of theology not easily comprehended by man. But man's non-comprehension of God's ways is fraught with dangers; and it is untrue that man cannot comprehend the simpleness of God's ways and purposes. It is also another one of the very misleading conjectures of theology.

Can any one believe after due thought that God really considers man essentially sinful or born in sin? Can any who loves God, who looks upon God as the God of their hearts, as the ideal of all that is just and kind, consistent with His own supreme laws and principles of creation, really believe that every little babe breathes into its nostrils with the first breath a life of sin and evil?

We are so accustomed to say that the man of science becomes materialistic in his thinking. I have talked with some of them who held very materialistic ideas and each has pointed out to me that while they hesitate to accept the orthodox God they have in their consciousness a most profound and reverent respect and admiration for that Supreme Intelligence, which they see manifested in all their examinations and tests of nature's laws. In fact, most of these men have an attitude of mind best described by the word awe when they speculate upon or momentarily realize the exactness, the perfectness, the universality, infinite wisdom and power, expressing through nature's operations. But, they cannot accept the orthodox God because that God is inconsistent, misunderstanding or

miscomprehending his own laws and principles, and unmindful of his supreme power and perfection.

The scientist working over the microscope watches with increasing astonishment the fulfillment of the decrees of the unknown Supreme Intelligence. He sees that in the most minute cell, even in the most minute part of a cell, the *centrosomes* for instance, there is a never-failing and consistent effort to evolve higher through perfection of itself. He sees that in the very minute divisions of the *centrosomes*, so small that man can hardly appreciate their existence, there is a continued operation of a principle to attain absolute goodness of existence and perfection of function.

He watches the processes of cell division and multiplication, so mathematically exact that by counting the elements of the first division he can determine and predict the eventual specie and sex of the ultimate animal in which the cells will be lost to sight. He knows from years and years of study and test that only a divine plan having as its sole purpose the continued evolution and perfection of all material creations, could conceive of and maintain the operations that go on and on and on throughout all nature.

Will such a man believe that the same Supreme Intelligence which works such miracles of goodness in the lowest of animal life, at the same time brands as sinful and evil the very highest form of animal life after creating man in His own image as a testimony to His Supreme Intelligence?

Will the man of science ignore another great law or principle which now dominates his thinking? It is this: Regardless of the diseased condition of the prospective mother, regardless of the contagious nature of that disease, regardless of the destructive processes going on within the body of the woman to destroy the tissue and bring transition soon, regardless of whether cancer, tuberculosis or other disintegrating and destructive processes are at work in the body, the moment that pregnancy begins its cycle within the womb of such a woman the activities of the disease cease and the embryonic child is given healthy blood, healthy conditions and every advantage of a perfect mother, so that the child, that which God is creating, may be born normal,—born as God decreed every child should be born. So complete and perfect is the operation of this principle of elementary perfection that many a woman's life has been saved from the rapid progress of a disease by nothing else than the automatic arrest of the disease during such a period.

And the scientist knows this; naught in theology or philosophy can take that knowledge from him. And he admires and respects the God he sees in such a beneficent manifestation. But he cannot identify the God he thus discovers with the God who creates the child and then proclaims it born in sin and therefore damned.

That mankind must be saved from evil is true, but not in the sense that we are taught by the orthodox doctrines. Rosacrucians hold the following as true,—and it is also held by many other philosophical and religious movements devoted to the uplift of man.

Man is born essentially good, sinless, divine,—righteous. Instead of being born in ignorance of his essential sin, he is born in ignorance of his essential righteousness. Therefore, unaware of his goodness, of the divinity within him, he walks in darkness and yields to temptation because he does not recognize it.

Whereas theological doctrines insist upon educating



man to a knowledge of his essential unholliness, man should be educated to a knowledge of his essential holiness and divinity.

If it is a bad policy, psychologically and from many practical angles, to tell a naughty or disobedient child that he is bad, but rather correct the bad tendencies and continually proclaim the goodness of the child, is it not more efficacious in the case of adults—merely grown-up children—to remind them of their goodness and thereby make out-of-place, inconsistent, and ridiculous, the acts of badness?

Man requires not to be saved from the sin in which he was born but from the sin into which his ignorance of self-divinity will lead him. As soon as man, individually or collectively, realizes the wonderful, infinite, perfect, goodness of his heart and soul, he attunes himself with all that is good and divine and consistently avoids even the environment of sin.

To bring about that inner awakening or realization is to bring to man an illumination, an appreciation of his essential divinity. When man is told and believes that he was born the purest, sweetest, cleanest, finest and most divine of all God's creations,—created in God's own image in many ways—he will shun and despise that which will defile and make impure the body or soul. He will avoid sin, not because as such it is prohibited, forbidden; condemned, but because it defiles him. He will refrain from sinning, not because of the torture to his soul or the persecution to his body that will follow in a life after this, but because of the suffering it will bring to his mind and the destruction it will create within his body NOW.

This is why certain organizations knowing God's wonderful goodness and perfect, logical ways of doing, devote their time to teaching man of his essential divinity and saving him from ignorance by giving him the great Light which casts its rays upon sin and evil and enables him to avoid that which in ignorance he would contract and suffer.

Important Notice to All Lodges

At the first meeting of the Supreme Body in the New Year a number of very important matters of national import were settled. Facts in regard thereto of concern to the Masters and Secretaries of all Lodges will be communicated to them as necessity demands.

One important matter, however, should be noted now. When the Supreme Executives moved their headquarters to San Francisco a change was necessary in regard to the depository of the national funds, and since the Supreme Treasurer remained in New York as Grand Master of the New York Grand Lodge, he resigned as Supreme Treasurer so that one in California might be elected in his place. This necessitated the first change of Supreme Treasurer in a number of years. At the recent business meeting Brother V. J., of the California Grand Lodge, was unanimously elected Supreme Treasurer. At the same meeting an auditing or financial committee was appointed. As the matter now stands there can be no possible question as to the very careful, complete and dependable checking of the finances and the various incomes to the Order.

The former Supreme Treasurer served the Order well. He passed through many trying times with us and remained steadfast to the difficult task he had,—that of maintaining the integrity of the Order's financial transactions in the face of many obstacles and many disappointments. That such responsibility should be placed upon one man seemed unfair and for this

reason, small as are the financial transactions of our Order simply because we make them secondary in every consideration, we have the following system in operation now:

The Supreme Treasurer will oversee all the financial transactions of the Order and call for regular accountings and reports. The Supreme Secretary will act as Financial Secretary simply because of the convenience offered by his official work as Secretary and because he is in daily attendance at headquarters. But a financial or auditing committee of three San Francisco business men has offered to inspect the books and records and secure from the Financial Secretary a complete monthly report of all moneys received by the Order or individuals at headquarters. The committee will also examine the bank records and the checking records and will render their own report monthly.

You will note that, in the paragraph above, it is said that a report will be made regarding money received by the Order or individuals at headquarters. No doubt every Master and Secretary of each Lodge as well as many members throughout the Order have noted that whenever personal checks or money orders have been sent to the Imperator, as a personal donation or for any other purpose, such checks and money orders have been made payable by the Imperator to the AMORC Funds and deposited with said funds. This has been his practice for a number of years. In this manner every amount sent to the Order or its officers, including cash remittances, has gone into the Order's general funds, regardless of the kind intentions of those who have sent personal donations to the Imperator or for him to use in special matters. However, when donations are made for any special purpose, such as to the Maintenance and Extension Fund, or for the purchase of magazines to be sent to hospitals, libraries, etc., the money is eventually used just as directed.

But, by having all remittances deposited in one fund the bank deposit book and the one bank check book show, along with the bank's monthly statement, exactly what amounts were received and how every dollar was spent.

The following report is signed by the auditing or financial committee for this month (April):

"We have examined the reports of the Financial Secretary covering the months of January, February and March (the period since the headquarters were established here and the national funds deposited in this city) and we have examined the bank deposit book and the check book and find that every dollar donated, contributed, paid or otherwise sent to the Order and to the Imperator as recorded in the various books are accounted for properly and in accordance with the work and intentions of the Order."

NOTE: If there be any member who feels that he has a just complaint regarding any donation or payment sent to the Order or any individual executive of the Order for which no receipt or acknowledgment has been received, or for any other reason, such member is at liberty to send a registered letter stating the complaint in detail, addressed to: The Auditing Committee, AMORC, 1255 Market Street, San Francisco, California, demanding a return receipt from the Post Office. Such letters will safely reach the Auditing Committee and will be answered or acknowledged and the complaint thoroughly investigated. In the past three years but one such complaint was registered with headquarters.

The Supreme Treasurer has mailed to every Lodge Master or Secretary a copy of his monthly report. Members may see this important report by applying to the Lodge Masters.



SPECIAL ANNOUNCEMENTS

NOTE—The following Special Announcements are not advertisements in the ordinary commercial sense. Each item mentioned below is recommended to our members and to our readers generally and the appearance of any announcement here is an endorsement by us, the Department of Publication of our Order. We shall try in this way to bring before our readers a conservative statement regarding such books, devices and helpful things as will be of practical benefit to them or afford a pleasing relaxation or means of investigation. Please tell each of the firms to whom you write that you saw their announcements in *The American Rosae Crucis*, for it will insure immediate and courteous attention.

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