



B

Biographical Sketches

Number Two



THYRA KIIMALEHTO

THE SUPREME GRAND COLOMBE

Born in Burlington, Iowa, October 29, 1902

Seated in the Egyptian Ante-Chamber of the Supreme Grand Lodge
New York City

CROMAAT

A MONTHLY MONOGRAPH
FOR THE MEMBERS OF
A. M. O. R. C.



PRIVATELY PUBLISHED AND CIRCULATED
BY THE
AMORC COLLEGE LIBRARY
NEW YORK CITY



THIS EDITION IS LIMITED AND EACH COPY
NUMBERED CONSECUTIVELY FOR
IDENTIFICATION

NUMBER OF THIS COPY. B. _____

CONDITIONS OF MEMBERSHIP IN THE AMORC COLLEGE LIBRARY



Only Members in good standing in the A. M. O. R. C. are eligible to Membership in the AMORC College Library. Before a Library Membership Card can be issued, the applicant must show the Lodge Librarian his regular Membership card, with dues paid within the time limits of the Lodge.

Each Lodge will be served by a Lodge Librarian, appointed for the purpose of supplying the AMORC MONOGRAPHS to Library Members each month. Members of Lodges cannot secure these Monographs in any other way.

In securing a Monograph from the Lodge Librarian, each Library Member must present a Library Membership Card with coupons attached. The Librarian will demand one coupon each month in exchange for a Monograph. The Coupons bear the Member's number, as well as the Serial Number, on the copy of the Monograph. The Coupons are, therefore, receipts from the Library Members for Monographs received from this Library. All such coupons (receipts) are forwarded by the Lodge Librarians monthly to the Chief Librarian at the Supreme Grand Lodge and filed in each Member's record envelope.

The AMORC Monographs, of which this is a copy, are loaned, not sold, to Library Members, for an indefinite term, as stated on the back of the Membership Cards. Each Member is bound to return, upon demand from the Chief Librarian, every copy of these Monographs, when his or her interest or association with the Order is terminated. These conditions of Membership are agreed to by the acceptance of the Membership Card and the giving of coupons (receipts) monthly.

Every copy of the AMORC MONOGRAPHS is the property of the AMORC College Library of the A. M. O. R. C.

MEMBERS MUST NOT LOAN THIS MONOGRAPH TO ANYONE, NOR CAN IT BE SOLD OR OTHERWISE DISPOSED OF EXCEPT AS STATED ABOVE.



This is the Second Monthly Issue of the Monographs, and is Copyrighted (1918) in the Library of Congress, Washington, D. C., by the AMORC College Library. All rights are reserved and reprint in whole or part is forbidden.

OFFICIAL MANUAL
For OFFICERS and MEMBERS of The
A·M·O·R·C·

APPROVED BY THE DEPARTMENT OF PUBLICATION

We present to our Members in this issue a complete Manual regarding the Work, Symbols and other matters pertaining to our Order. This Manual will answer many questions continually asked and will be a guide for Officers and Members in properly and more efficiently advancing in the principles of the Order.

The matter has been prepared under the direction of the Imperator and conforms with the National Constitution of the Order as well as the unwritten laws used by the American Supreme Council in its procedures.

This Manual should be freely consulted by all Officers and Members and should have a careful reading and study.

PURPOSES AND WORK OF THE ORDER.

All Applicants for Admission—and in fact, all serious inquirers regarding the Order—should be correctly informed as to the Purposes and Work of our Order.

The only correct way of so informing the inquirer, is to adhere to the following statements:

The Order is primarily a Humanitarian Movement, making for greater Health, Happiness and Peace in the earthly lives of all Mankind. Note particularly, that we say in the earthly lives of men, for we have naught to do with any doctrine making for a happy or peaceful existence in a so-called spiritual life. The Work of Rosaeucians is to be done here and now; not that we have neither hope or expectation of another life after this, but that we know that the happiness of the future depends upon what we do today for others as well as for ourselves.

Secondly, our purposes are to enable men and women to live clean, normal, natural lives, as Nature intended, enjoying all the privileges of Nature, and all her benefits and gifts, equally with all of Mankind; and to be free from the shackles of superstition, the limits of ignorance, and the sufferings of avoidable karma.

The Work of the Order—using the word "Work" in an official sense—consists of teaching, studying and testing such Laws of God and Nature, as make our Members Masters in the Holy Temple (the physical body), and Workers in the Divine Laboratory (Nature's

domains). This is to enable the Brothers and Sisters to render more efficient help to those who do not know, and who need or require help and assistance.

Therefore, the Order is a School and College, a Fraternity, with a laboratory. The Members are students and workers. The graduates are unselfish servants of God to Mankind, efficiently educated, trained and experienced, attuned with the mighty forces of the Cosmic or Divine Mind, and Masters of matter, space and time. This makes them essentially Mystics, Adepts and Magi.

There are no other benefits or rights. All Members are pledged to give unselfish Service, without other hope or expectation of remuneration than to Evolve the Soul, and prepare it for a greater Work in the next incarnation, that all may be more happy, more healthy and more successful in life's work.

JURISDICTION.

The Order in North America is divided into a number of Jurisdictions. In the United States, each State is a separate Jurisdiction. The West India Islands form another Jurisdiction, as do Alaska, the Philippine Islands and all other Dependencies of the United States. Canada, at the present time, forms one Jurisdiction, but may be divided later into several Jurisdictions. The Country of Mexico, and the several other countries south of Mexico, form separate Jurisdictions.

Each Jurisdiction of our Order in North America, is under the autocratic rule of a Grand Master, who in turn is under the autocratic rule of the Imperator (the Supreme Pontiff for the Order in North America), and the American Supreme Council, with its President, the Supreme Grand Master. The Supreme Grand Master is likewise under the autocratic rule of the Imperator, and he, in turn, is subject to the autocratic rulings of the Supreme Council of the World.

The Grand Master of each Jurisdiction has the right and the power to dictate and rule in his own Jurisdiction, without limitation, except the limitations of the American Constitution of our Order, and the terms of his Charter and the By-Laws of his own Jurisdiction. He is not affected by the arbitrary or autocratic rulings of any other Grand Master in any other Jurisdiction.

Masters of Subordinate Lodges, in all Jurisdictions, have autocratic power within their individual Lodges, limited by the Constitution of the Order, the Grand Master of the Jurisdiction, and the By-Laws of the individual Lodges.

Members, belonging to one Jurisdiction, but visiting Lodges in another Jurisdiction, must be subject to the rulings and laws of the Jurisdiction in which they are visiting.

Masters, visiting any Jurisdiction, will likewise submit to the rules and laws of the Jurisdiction visited, except when honorary exceptions are made by the Grand Master of such Jurisdiction.

All Jurisdictions, while separate to the extent indicated above,

are united under the Constitution, and are not independent, as in some other organizations in this country.

MAKING APPLICATION.

Men and women may become Members of our Order through being invited to make Application for Admission, and then having such application passed upon.

The Applicants must, therefore, bear the burden of Supplication. They may be invited to make application, but having been invited, and having accepted the invitation to make application, each applicant makes plea for admission, and must humbly seek and pray for admission, as though he or she had not been invited to do so. In other words, the invitation to make application does not indicate that the Applicant is desired to such an extent that supplication for admission is not necessary.

When an Application blank is given to a man or woman, with the invitation to make plea for admission, the Member thus inviting another, must advise the prospective Applicant, that admission to the Order depends upon Applicant's plea and his or her qualifications; and the Member must also make it plain, that a Membership Committee will pass upon the application in a formal and regular way.

Applications, which pass the Membership Committee and seem worthy of further consideration, will be handed to the Secretary, and the Master shall appoint some Member or Members to call upon such Applicants (or have them call upon the Members); and be interviewed. At such interview, the new "Questionnaire" should be handed to the Applicant and signed in the presence of the Member or Members conducting the interview with the Applicant.

The said Questionnaire and the original Application blank are then voted upon by the Lodge or the Lodge Council, and if there are not two or more reasonable objections against the admission of the Applicant (two black balls cast upon reasonable and sufficient grounds) the said Applicant is elected to Membership and must be so notified; he shall then call upon the Secretary, and advance the proper Initiation Fee and be informed of the date of Initiation.

All Applicants, at the time the Questionnaire is being read and signed, should be shown a copy of the American Constitution of the Order, and the Applicant should be informed of its import, if he does not read the Constitution in its entirety.

It should be—and in a few months will be—very difficult to enter our Order. This fact should be impressed on the minds of all Applicants, along with the ideas set forth in the next paragraphs.

ENTERING THE LODGE—(Guardian's Examination).

In order to enter our Lodges, each applicant for admission, claiming to be a Member, must submit to an Examination by the Guardian, at the door of the Lodge. This is an ancient custom, and should be rigidly adhered to by all Guardians, as a matter of form. In fact, it will be proper for the Guardian to not only demand the proper

Pass Word from each applicant for admission, as well as a **Membership Card**, but to test the Members occasionally, as regards the rightful possession of the Pass Word.

The possession of either a Membership Card or the Pass Word of any Degree, or both, does not constitute a benefit or right by which the possessor can demand admittance into one of our Lodges. Both, or either one of these possessions, may be unlawfully known or owned by a man or woman. It is the duty of the Guardian to learn whether this is so or not.

A legitimate Member, properly possessing a Membership Card, may present a Pass Word of some higher Degree than that in which he or she may be properly registered. Therefore, the mere possession or knowledge of a Pass Word is not sufficient evidence of a Member's standing in the Order. This point must be determined by each Guardian, to his or her own thorough satisfaction.

Naturally, the question arises—and perhaps will never be thoroughly settled—as to what constitutes thorough satisfaction, in some cases. All that each Guardian can do, and **MUST DO**, is to make himself or herself feel that every fair test has been applied, when there is any doubt, and, if still doubtful, leave the matter to the Master of the Lodge, who will make the final test and decide.

How to Test an Applicant. Applicants for admission should be classed under three heads: Regular Members of the Lodge, where admission to any lecture or convocation is sought; regular Members from another Lodge (which includes visitors or transferred Members); and those who are not Members of our Order, but seek admission and Initiation.

The first duty of the Guardian is to learn to which of the three classes the Applicant for admission belongs.

A. Regular Members of the Lodge, where admission is demanded, may be known to the Guardian as regularly Initiated Members of that Lodge. The Guardian should know this only in two ways; by having assisted him or her in being properly Initiated, or by having seen him or her within the Lodge during a tiled and closed convocation or lecture, conducted in due form. The first is considered positive knowledge of the person's proper Membership to the Order. The second is considered sufficient circumstantial evidence of the person's Initiation into the Order.

When a Guardian of any Lodge can be sure of the Applicant's right to admission by either of these two points, the Guardian may rightfully assume that the Applicant may enter the Lodge upon giving the proper Pass Word for the Degree then in session. If the Member does not have the Pass Word, the Guardian may test the Member, or send for the Master to do so.

Such a Member should be tested by being asked many and carefully worded questions regarding what transpired during the Initiation Ceremony of the Degrees, into which the Member claims Initiation. If the Member has passed through such Ceremony, he or she will be able to convince the Guardian or the Master, even though

the Pass Word is forgotten. If the Guardian is convinced of the Member's Initiation, after strict test, he may admit the Member and give him or her the Pass Word.

B. Regular Members, claiming to come from another Lodge as visitors or with a Demit, desiring to affiliate with the Lodge, must be more carefully examined.

If a Demit is presented, the Secretary of the Lodge, as well as the Master, should be summoned. The Secretary should examine the Demit and scrutinize its form, to make sure that it is not a forgery. (Demit for our Lodges are made and supplied by the Supreme Grand Lodge. All are alike, and no Lodge should print or issue a different form of Demit, for this will prevent any other Lodge from testing the validity of such Demit.) The Secretary should also ask for the Member's Membership Card. Then the Master and the Guardian should test the Applicant. (The Master may delegate the Deputy Master to do this in his place, if he desires, but the Guardian should be present at such test always).

First the Applicant should state in what Degree he last attended lectures in the Lodge from which he demits. Then he should state and give the Pass Word of the Preceding Degree, and the various points of that Initiation. Then, these questions being answered satisfactorily, he should explain the various points of the Ceremony of the last Initiation he passed through.

The Guardian and Master cannot be too exact in the questions asked, and the answers returned. In other words, the Member should **PROVE** his or her Initiation into the Degree, where admission is now sought, regardless of the possession of the Pass Word or Membership Card or even Demit.

All such tests should be given in private, where the Member cannot be coached by any other person. Likewise, the Guardian should be sure, in testing or asking a Member for the Pass Word at the Temple door, that no one else hears such Pass Word given. The Pass Word should always be whispered to the Guardian at the door.

Vouching for Visitors. A visiting Member may be vouched for by another Member of a Lodge, if the Member so vouching can assure the Guardian that he or she has **actually seen** the visiting Member in one of our Lodges, at some time when a regular convocation or lecture was in session; or if the Member so vouching can assure the Guardian that the visiting Member has passed every test as to the rightful possession of a Pass Word, and the vouching Member further knows, by lawful or satisfactory evidence, that the visitor is a duly and properly Initiated Member of some Degree of our Order. In such a case, the Guardian can demand the Pass Word in the usual way, ask for the Membership Card, and then admit the visitor to the Lodge.

Membership Cards must be shown, upon demand, by all Members, and the Card must show that all dues of the Lodge to which the member belongs have been paid up to **within six months**. No one

shall be admitted to any Lodge (their own or another), unless dues are paid up to within six months. In some Lodges or Jurisdictions, if dues are in arrears three months (more or less), the Member cannot enjoy the privileges of Active Membership. The only guide for Guardians, in the case of visiting Members, is to set six months as the limit for arrears. Naturally, Members presenting Demits should have a Membership Card, showing all dues paid up to the time of issuing a Demit. New dues in the Lodge, to which transferred, must begin at the time of admission to such Lodge.

Responsibility for Admission to Lodges. The Guardian, as well as the Master, are responsible to the Order and the Supreme Grand Lodge, for the admission into any Lodge of any one who is not a properly Initiated Member in good standing. Therefore, visitors should not be permitted to attend but one session of a Lodge, after showing Membership Card, giving Pass Word and proving by test to be a Member. Thereafter, the Secretary of the Lodge should communicate, by letter or telegraph, with the Secretary of the visitor's own Lodge, as to the visitor's good standing in the Order. If a visitor wishes to attend one full Degree, or take an Initiation in another Lodge, he should secure a Demit from his own Lodge for the time of his visit. If any Master or Guardian wilfully admits a Non-Member to any secret Lodge session, he shall be Excommunicated for a violation of his Obligation. If any Master or Guardian, through careless attention to the rules or details of Examination, admits a Non-Member to any secret Lodge session, he shall be removed from office for inefficiency.

VISITORS.

Visitors to a Lodge must submit to the rules and laws of such Lodge, and the Jurisdiction in which it is located. Visits to a Lodge cannot extend over a period of more than three months, after which time a visitor must be transferred to such Lodge. During the time of visiting a Lodge, whether in the same city or another city than that in which the Member's own Lodge is located, a visitor must pay his or her regular dues to the Lodge to which he or she belongs. By showing a Membership Card to the Secretary of a Lodge, indicating that the dues have been paid to one's parent Lodge, one may visit any Lodge without paying dues to such Lodge. Arrears in dues to any parent Lodge of more than three months (including the present month), will prohibit a Member from visiting a Lodge.

Visitors to a Lodge are to be considered as guests of the Lodge, and, if Masters or Past Masters of Lodges, are to occupy seats in the East with the Master of the Lodge visited.

Visitors may attend only those sessions of such Degree, as they were in during their regular attendance at the parent Lodges. If a visit is made to a Lodge during any other Degree session, the Master may, if deemed advisable, suspend all Degree Work for half hour, open the Lodge in the First Degree, and permit the visitor to be introduced to his Lodge.

TRANSFERS.

Members may be transferred from one Lodge to another, only when the Member intends or expects to be a Member of the Lodge to which he is transferred, for three months or more. If a Member wishes to attend another Lodge for less than three months, he or she must be classed as a visitor to that Lodge, and be subject to the hospitality of such Lodge.

Continued visits to any Lodge should be made only when a Member is in another city than that in which his own Lodge is located.

When a Member is transferred to a Lodge, and presents to that Lodge a properly signed Demit, the Secretary of such Lodge should give precedence to such transferred Member over all other Applicants for admission to that Lodge, should there be a waiting list for admission.

Upon transfer, the Member must assume all the obligations and dues of the Lodge to which he is transferred, regardless of what they may have been in a former Lodge.

DEMITTS.

When any Member desires to be transferred from one Lodge to another (for a longer period than one whole Degree, or for taking the Initiation of another Degree in another Lodge), such Member shall receive from the Secretary of the Lodge an official Demit. These Demit forms are supplied to all Lodges and their Secretaries, by the Supreme Grand Secretary, and are of Official style. The granting of a Demit to any Member is contingent, however, upon the following conditions: That the Member desiring the Demit was a regularly Initiated Member, and active in some Degree of the Lodge at the time the Demit was requested; that the Member's dues were paid in full up to and including the month in which the Demit was requested; that the Member was in good standing and proving worthy of continued Membership in the Order; that there is no ulterior motive in the Member's mind, in desiring a Demit, nor hope of avoiding any just sentence or conviction at the hands of the Master or his Council in the near future, which would be frustrated by such Demit; that the Demit does not permit the Member to resign from the Lodge to avoid obligations or promises, which should be fulfilled.

Members who, for any reason other than those outlined above, wish to retire from active work in the Order, for an indefinite time, may have an official Demit by paying all dues to date.

Members who have become inactive, through reasons which are good, but not associated with any violations or anticipated censure, may have a Demit from such Lodge at any time, after retiring from active work in the Lodge, by applying to the present Secretary of the Lodge, and paying all dues which were in arrears up to the time the Member retired from active work in such Lodge. But such Demit shall not be issued to any long-retired Member, by any Secretary.

until he has fully satisfied himself from all records, and by examination of the Member, that such Member was in good standing in the Lodge at the time of his retirement. If necessary, the records of the Grand Lodge or the Supreme Grand Lodge should be consulted, and in all such cases, the Secretary should also have the approval of his act from the Master of the Lodge.

THE ANTE-CHAMBER.

This is the room in which the Initiates are first prepared for Initiation in several Degrees. On such occasions, it shall be guarded by the Guardian of the Temple, assisted by the Deputy Master. In the First Degree Initiation, this room is in charge of the Conductor of the Lodge, and no one may enter it without the permission of the Conductor, unless so decreed by the Master.

THE CHAMBER.

This is the Secret Room, wherein the first part of the First Initiation is conducted. It is the Chamber of the Cross, the Abiding Place of Life and Death, the Tomb of Silence, and the Place of Terror. All these names have been applied to it in the past, and each expresses to the mind of the Initiate its function in the First Degree Initiation.

This Chamber is guarded, at First Degree Initiations, first by the Conductor in the Ante-Chamber, then by the Herald, and then by the Torch Bearer.

When not used for Ceremonies, it should be revered and kept undefiled by the uninitiated. Nothing should ever occur in it, to profane it (such as levity, unbecoming conduct, or manual labor).

THE THRESHOLD.

This is the Most Beloved place in each Lodge to the Initiated, for it represents the Doorway to Light and Knowledge.

It is the Entrance from the Chamber to the Temple, and, in the First Degree Initiation, is guarded by the Guardian of the Temple, while any other entrance to the Temple is guarded by the Secretary or Deputy Master.

The Threshold should never be crossed after or between convocations or lectures, without due reverence being shown by the trespasser, standing upon the Threshold and making the Sign of the Cross, while facing the interior of the Temple.

It represents the Passage from Darkness to Light, and from finite life to infinite life.

TEMPLE.

The word is derived from the Latin *tempus*—time. To us, the true Temple of which we hope to be Masters, is the body of man, finding its counterpart in the Universe, which is the Temple of God.

The term Temple is applied to our buildings, devoted to the worship of God and God's laws, wherein are Chambers for study.

work and meditation. Because of the sacredness of such study, work and meditation, our Temples are sacred, and must be so considered and regarded, passively and actively, by all Members. "As above, so below." The Temple of God, being universal, non-sectarian, charged with cosmic powers and vibrating forces, and designed by the Master Architect to continue His creative work in love, goodness and justice, so our Temples should represent a place, where universal minds, regardless of creeds or dogmas, may abide, attuned with such vibratory forces within, as make for love, goodness, justice and peace, that nature may continue her creation without interruption or interference.

LODGE.

Within our sacred Temples there are many Chambers, the principal one being the Lodge. The Lodge is the Central Chamber of all Temples, devoted to the general convocations and formal Worship of God and God's Works. It is, therefore, the "inner" or "middle" Chamber, the Soul of the Temple, the first circle within the great circle—the Holy Sanctum, the "abiding place of the Presence of God".

Our Lodges also represent the surface of the earth, with four cardinal points or horizons—East, South, West and North, with earth, fire and water beneath our feet, and air and "Nous" overhead, beyond which are the "stars and sky"—the immaterial world.

The Lodge is arranged so that it serves its purpose and performs its functions symbolically and practically. Its appointments are such as make for efficiency in the Work to be done, and regularity in the Practices performed therein. These arrangements and appointments are explained hereinafter.

The Furnishings of a Lodge of our Order are standardized, and serve the excellent purpose of providing the necessary articles and means for Work and Worship. These, too, are explained hereinafter.

EAST.

The "East" of the Lodge, is the first point on the horizon, and, therefore, the most important point of direction in the Lodge, to all Rosaeucticians. It was in the East, that man first saw the "Symbol of Life", and knew by what he saw, that God's Laws were mechanically and mathematically perfect. The diurnal rising of the Sun, with such infinite exactness, after a period of transition from ebbing life at the West, to its resurrection again in the East, without even illuminating the dismal darkness of the North, likewise teaches man, that life is continuous and immortal, rising again and again to do its work, in the East, the South and the West.

In the East is the new life begun. From the East comes forth the Glory of God, "which is of God". Therefore, in our Lodges, the East is the point to which all Brothers and Sisters seek that Dawn of Illumination and Divine Resurrection, from the "dismal darkness

of the West", as will make them free from the superstitions of darkness (ignorance) and the fears of night (evil).

For this reason, the East is always respected and saluted, as the "place of Divine Illumination and Resurrection". It must be so regarded at all times, and must never be occupied by the profane (un-illuminated, uninitiated) or the unworthy.

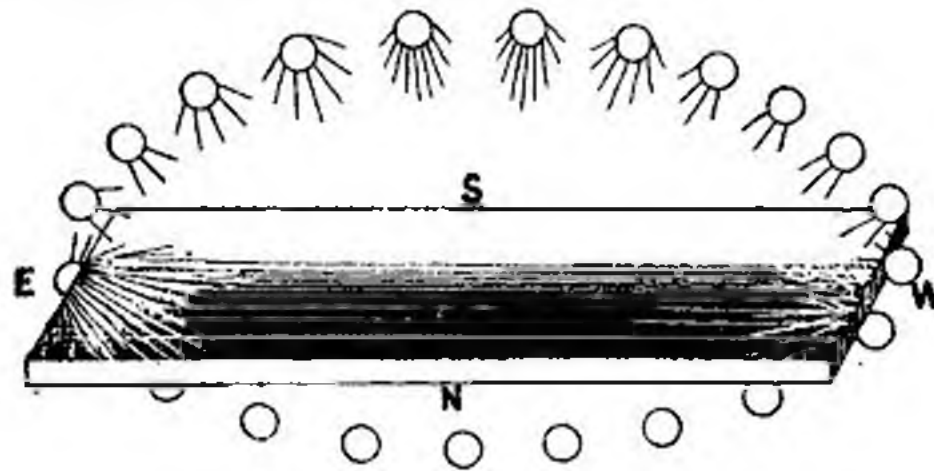


Diagram to Illustrate How the SUN, Rising in the East and Passing to the South and West, Illuminates the Three Points of the Lodge, and, by Passing from West to East, Under the Earth, Leaves the North in Darkness.

SOUTH.

The South, in our Lodges, is that point, where the Sun (source of illumination) shines in the greatest glory and strength, and finds the culmination of its ascendancy into the realm of heaven (spirituality). Therefore, this point is where the Divine Mind finds fullest (spiritual) expression, and is occupied in all Lodges by the Chaplain, the spiritual representative of God in His Temple.

From the South shall come words of prayer and holy blessings, in all matters of our Work and Service to God and Man.

WEST.

In the West, the Sun of life slowly resigns itself to the close of its journey, and, in radiant splendor, goes to rest in the "arms of the Mother" (peace and quiet).

The West, in our Lodges, is that point where the Brothers and Sisters seek peace, rest and attunement with the cosmic, through silent prayer and meditation. It is where the Matre (mother) of the Lodge awaits the coming of her children, and welcomes them ever to "rest awhile and tarry in Communion with God".

NORTH.

The place of "dismal darkness", where the Sun sheds not its glorious light. It is the abyss of evil, the valley of death (stagnation), the realm of darkness (ignorance), the hours of night (evil).

It is "the place from whence cometh naught but desire to come

hither", hence it is the place or point in the Lodge, where the Seeker for Light (applicant) dwelleth, and the Neophyte (new Initiate), enters the Lodge in search of more light.

THE ALTAR.

In the East of the Lodge, is situated the Altar of the Master, who represents the Greater Light, and is, in fact, the Lesser Light, in all Lodge convocations, except when "the Vestal Light may more symbolically represent the rising of the Greater Light in its glory".

Sacred and Holy, shall the Altar be, that from its bosom may come Intellectual and Spiritual Illumination, equal to the physical illumination given by the Sun.

SHEKINAH.

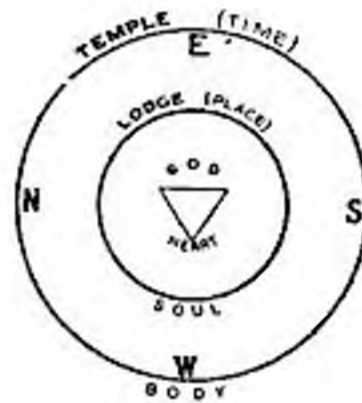
In the centre of the Lodge, where lines from the four points of the horizon would meet, is the Heart of the Soul of the Temple.

This point—the fifth point of the Lodge—is occupied by the Sacred Triangle, called the Shekinah (pronounced she-ky-nah, with accent on the middle syllable).

The Shekinah is the Symbolical Place, representing "the Presence of God in our Midst".

It is "the point within the inner circle". (The outer circle is the Temple; the inner circle is the Lodge).

Thus, it is "the triangle within the two circles", illustrated as shown herewith.



It indicates, therefore, that God is in all places (Lodges—meeting places), in all times (Temple—time), therefore, He is omnipresent, and, consequently, omnipotent.

The Shekinah is illuminated at all convocations, to symbolize the "fire and fervor, flame and light" of the Divine Presence.

Three candles are used upon the Shekinah, to remind us of the law, that with no less than three "points" can perfect manifestation exist.

The Shekinah is placed with its third point (having the shortest candle) toward the West, so that the "Presence of God" may mani-

fest in the West, where dwells the Children of Light in peace, love and meditation.

The other two points of the Shekinah are toward the East, from whence cometh "Life, Light and Love".

The Shekinah receives its power through the Sacred, Mystical Vibrations, generated in the East of the Lodge, and radiate through the Altar, toward the Shekinah, which is the focal point for such Vibrations. Thus, the "Presence of God" is carried in Vibrations from the East to the "Heart of the Soul of the Temple".

THE SANCTUM.

In each Lodge there is a place, a condition, called the Sanctum. It is located between the Shekinah and the Altar. The Holy Place occupies all the space between the Eastern edge of the Shekinah and the Western line of the Altar, but does not reach to both sides of the Lodge. The Southern and Northern boundaries of this space, are determined by leaving on each side of the Lodge sufficient walking space—about two and one-half to three feet—for reaching either the Northern or Southern sides of the Altar. The remainder of the space between the Altar and Shekinah forms the Holy Sanctum.

In the Sanctum, at its Easterly end, in front of the Altar, is the Vestal Stand, and the "station" of Columbe.

The Sanctum is kept holy, and reserved exclusively for certain points or parts of sacred Ceremonies or Convocations, held in the Lodge, and must not be used for other purposes.

It is also the place where Neophytes and Members stand, for the taking of sacred Oaths and Obligations, and where Brothers and Sisters are Knighted or Titled.

Trespassing between the Altar and the Shekinah, or in other words, "crossing the Sanctum", is not only forbidden to all, but the Master or Columbe, but is a "serious and grievous error, bringing the wrath of God upon the Lodge, and more especially upon the trespasser."

The foundation for such a solemn warning, is in the statement previously made (see Shekinah), wherein it is explained, that from the Altar comes forth "Life, Light and Love", and the Shekinah receives its power (the Presence of God) from the Vibrations passing through the Altar to the Shekinah. This would make the Sanctum a place always charged with sacred Vibrations, and trespassing between the Altar and the Shekinah would interrupt the flow of such Vibrations, and disturb the Harmony established there.

The Master has the authority, in fact command, to reprimand one who will defile the Sanctum, by trespassing it from North to South or South to North. When the Sanctum is entered for any legitimate purpose, he who enters it, may pass only to the centre of it, and must leave it from the same point by which he entered it. Likewise, must each who entered it, immediately face the East, from the centre of it, and make the "Sign of the Cross", before doing that

act or performing that function which necessitated entrance into the Sanctum.

In leaving the Sanctum, he who entered it, must not only leave by the same point of entrance, but the exit must be made by stepping backward, and always facing the East.

THE MASTER.

"For he who is greatest among you, shall be the greatest Servant unto all."

The Master of every Lodge, is the Master-Servant. That title and position has been bestowed upon one because of ability, character, worthiness and willingness to serve.

The Master of each Lodge is, by virtue of the Constitution, the autocratic executive of that Lodge, limited in his acts only by the Constitution and the Decrees of the Imperator, the Supreme Grand Master, or the American Supreme Council.

Symbolically, he is the Greatest Light of each Temple and each Lodge. He is the Imperator's representative in each Temple, and the Supreme Grand Master's representative in each Lodge.

His place is in the East, from whence all Knowledge comes. He stands in the East at all convocations and lectures, to act as a medium—the Master Messenger—for the Radiation of Light and the Dissemination of Knowledge.

The Supreme Grand Master shall be addressed as: **The Most Worshipful Supreme Grand Master.** During all convocations he shall be saluted as hereinafter explained (see Salutations), and in all ways shown that respect, consideration and honor due his noble, unselfish and autocratic position.

In Grand Lodges, the Master is officially known as the Grand Master. In all Lodge convocations, he is to be addressed as: **The Worshipful Grand Master,** and shall be saluted and respected like unto other Masters, so far as form and ceremony are concerned.

In Subordinate Lodges, of all Grand Jurisdictions, the Master shall be addressed as: **The Worthy Master.** He shall be saluted and respected like unto a Grand Master, so far as form and ceremony are concerned, although amenable to the Grand Master of his Jurisdiction and its Grand Council.

THE MATRE.

The Mother of each Lodge holds therein a position akin to that of the Master. Her station is in the West, where the Sun retires in glory, and life closes its material activities and finds sweet repose.

She is Mother in a material and spiritual sense to the children of each Lodge (the Brothers and Sisters), and to her should be confided those intimate personal problems of life which none but a mother can understand. Then she, in turn, may secretly and in strict confidence seek the help of the Master of her Lodge or such Brothers or

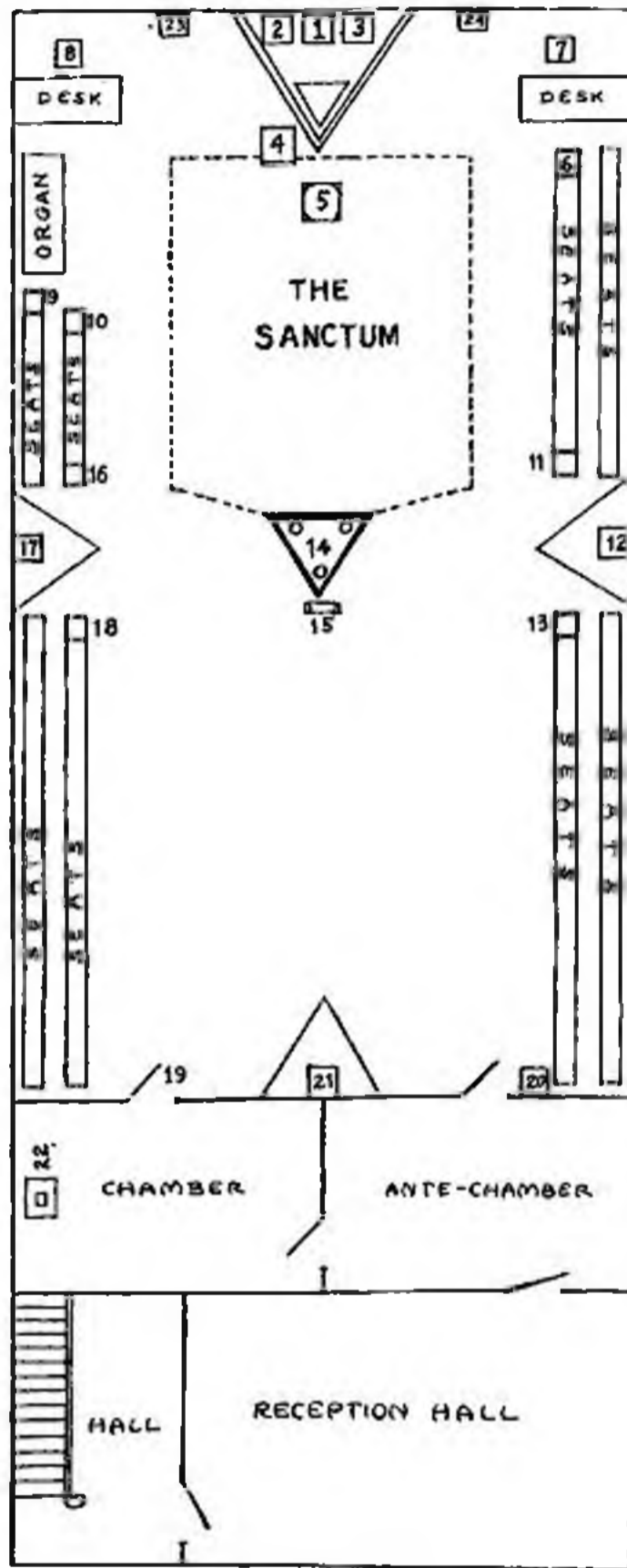


DIAGRAM OF R.C. TEMPLE AND LODGE

EXPLANATION OF THE DIAGRAM

The diagram represents a typical Rosacrucian Temple with its stations and appointments. When Lodges plan their own Temples this diagram should be as closely adhered to as possible.

The figures on the diagram have the following indications:

1. The Master's chair on the triangular dias in the East.
2. and 3. Seats for Visiting Masters.
4. The Vestal Chair.
5. The Vestal Stand.
6. The Deputy Master's Chair.
7. The Secretary's Chair at a desk.
8. The Treasurer's Chair at a desk.
9. The Precentor's Chair.
10. The Organist's Chair.

(Note: If the Organ is placed on the opposite side of the Lodge, then the chairs numbered 6, 9 and 10 should be changed likewise.)

11. The Conductor's Chair.
12. The Chaplain's Station and Chair.
13. The Herald's Chair.
14. The Shekinah with Candles.
15. The Prayer Stool.
16. The Medalist's Chair.
17. The High Priestess' Station and Chair.
18. The Torch Bearer's Chair.
19. The Threshold.
20. The Guardian's Chair at Temple entrance.
21. The Matre's Station and Chair.
22. The Rosey Cross in the Chamber.
23. and 24. Seats for Visiting Officers.

For a description of the other parts of the Temple and Lodge read the definition of various terms in the Manual herewith.

Sisters as can render (often without knowing the benefactor) the material or spiritual help necessary.

How often there are small problems, delicate problems and intimate affairs which burden our hearts and tax our greatest endeavors to overcome. And—how many of these often roll away into insignificance or become nil, when once we confide them to **Mother!** Mother who understands, mother who sympathises, mother who knows and trusts and loves and sacrifices that we may be happy.

Let us ever keep the name, the spirit, the holy God-purpose of **Mother** sacred and sweet; and never may we be too proud to kneel before the warm heart and kind smile of our **Matre**, and find in her and with her the sweet repose and Peace Profound at any time, which we hope to find at the end of life, when the Sun sets in the West and illumines the place of **Mother** in our Lodges.

THE VESTAL FIRE.

This Symbolical furnishing of all Lodges of our Order, occupies a place directly in front of the Altar in the East. The stand, on which the Vestal's Urn is placed, should be at least two feet from the edge of the Altar, to permit room for the Vestal (**Colombe**) to stand between it and the Altar.

In the days of old, every Lodge was furnished with a Vestal Altar, on which a Holy Fire burned continuously day and night, and was attended by a care-taker, or by a blue light, burning during all convocations in Lodges, used only occasionally by the Order.

The "Light" thus used, is either a candle or lamp with a blue globe, setting within or on top of the urn, or on the Vestal Stand, when the Urn is not used.

In our Lodges of to-day, the Vestal Altar may be replaced by a Stand of some kind, appropriate in design, and surmounted by a metal Urn, in which Incense is burned to represent the ancient "Vestal Fire", and wherein the "Lesser Light" is demonstrated at Initiations.

The soft "blue light" of medieval times, may be used also, by burning in the Lodge a candle with a blue globe on the Vestal Stand. Where Lodges of our Order are used exclusively by us, and arrangements can be made, such "blue light" should burn day and night continuously, by transferring the flame from candle to candle every 24 hours.

THE VESTAL COLOMBE.

The Vestal of each Lodge is the ritualistic **Colombe**. Aside from her ritualistic work, she should see that the "blue light" or incense fire, or both, on the Vestal Stand are lighted for each convocation.

She should have a permanent seat, at the right side of the Vestal Stand, and this must never be occupied by any other Officer or Member of the Order. A visiting Vestal should be seated at the left side of the Vestal Stand.

The Colombe of each Lodge, represents "Life, Light and Love", also the Conscience of each Brother and Sister of the Lodge.

In all convocations, ceremonies, lectures, Council hearings or discussions, she should have precedence over all others, excepting the Master, in voicing any sentiment or directing any act of Ceremony or Rite. "When Colombe speaks, all shall be silent!" says an old Law of the Temple; for from the Mouth of a Child comes Wisdom, and from the Bosom of Conscience comes Truth.

Colombes must be less than 18 years of age, when appointed to their office, and not younger than 13 years of age. Each must serve until 21 years of age, during which time they must retain their virtue (remaining unmarried). They are retired with honor on their 21st birthday, when a successor is installed with fitting Ceremony. Colombes are, in fact, "Brides of the Order" during their term of office.

TO THE VESTAL COLOMBE.

By Charles Hine Hubbard.

Beautiful Character, True Herald of the Cycle's New Progression—
The New, Pure Womanhood of a Newer, Purer Race—before
Thy Heart's Most Holy Shrine in solemn-toned Confession
My thoughts, true-homaged all attend, Thy Pureness to adore!

Sweet Vestal, the worldly masters scoffed at Thee, Thy garments
sought to mar,

Jeered at Thee, and laughed at Thee; but with forgiving sweetness,
Enscensed with Rose and Cross, Thou sought that ever Perfect Land,
Wherein Thy God awaited Thee with the Crown of His Completeness!

And now, Sweet Dove of Purest Womanhood, the Temple Bells soft
ringing

Their mellow tones of Holy Gladness, pause, whilst there surround
Thee

Friends whose faces all familiar are, Thy entrance gladly singing,
For Thou art, Thyself, the Cycle's Evolution—its own Eternity!

THE SIGN OF THE CROSS.

Reference has been made many times in the preceding pages to the Sign of the Cross. An explanation of this term and Sign is necessary.

Briefly written, in ancient manuscripts and in Official papers, the term is expressed or indicated by "S. C." Again, the term and sign is expressed by a cross (+), while often the words, "Sign of the +", are used.

The Sign itself is made as follows: Starting with the left hand at the side of the body, hanging in a natural position, the right hand is brought up to a place on a level with the chin, but about six to ten inches in front of the body. The fingers of the right hand are

closed, except the thumb and first and second fingers, which are extended and brought together at the finger tips, the fingers pointing outward from the body.

Then the right hand, with fingers held as described, starts to make the Sign, by moving the hand downward, in a perfectly perpendicular line, until the hand is about opposite the navel. Then the hand is brought upward in a curved line, to a place about opposite the left breast; then straight across, in a horizontal line at right angles to the perpendicular line, to a place opposite the right breast; then, on a curved line, like an arc, to the level with the throat, where the Sign began, and downward in another perpendicular line to the navel again. Then drop the right hand to the side.

These perpendicular and horizontal lines cross each other opposite the heart, at which place on the Cross the Rose is placed. At no time should the hand and fingers come nearer the body than six inches. The Sign is not made on one's body, but from it, and away from the person, making the Sign.

It should be made slowly and with dignity and sincere reverence. It represents the Obligation and Oath, taken by all Initiates at the time of the First Degree Initiation, and at other times in Ceremonies and convocations.

It is used by Masters, Officers and Members, when taking or indicating a solemn Obligation to the Order or its Members. It should never be supplanted by any other form of pledge. Even in courts of law, and elsewhere, when one is called upon to pledge to an oath or statement, by placing the hands upon the Holy Bible, or by raising the hand, the Sign of the Cross should be used in preference. In America, one is privileged to use whatever form, for taking an oath, that is the most sacred to the maker of the oath; this permits all Rosacrucians to vow their allegiance to an obligation or swear to any statement, in court or out of it, by making the Sign of the Cross, in preference to any other form. And, this preference should always be shown, explaining, if called upon to do so, that to you "the Sign thus made is the most sacred and binding of any". **FOR IT CALLS UPON THE MAKER TO TELL THE TRUTH, REGARDLESS OF ALL COSTS AND ALL CONSEQUENCES,** mindful of the Terror of the Threshold and warning of your Conscience.

SALUTATIONS.

The following Salutations shall be used by all Members, under the circumstances indicated:

Entering the Lodge. Whenever a convocation is being held in a Lodge, or a lecture is to begin, and the Lodge is open to Members, all Members must approach the door of the Lodge, and, in a whisper, give the regular Pass Word for such Degree, as may be working in the Lodge, to the Guardian at the door. If demanded, the Member must submit to an Examination (see **Examination** hereinafter). Un-

less the Pass Word can be given, admission to the Lodge will be denied by the Guardian.

After entering the Lodge, the Member must make a Salutation to the East. This is done by the Member walking quietly to the West of the Shekinah, facing the East, and, with the tip of the left forefinger, make that Sign which was made in the First Degree Initiation, when all Initiates faced thusly, and took the Solemn Obligation of Service. The purpose of such Salutation, when first entering a Lodge, is to indicate that the Member renews, or signifies his remembrance of, the Obligation taken in the First Degree Initiation. After such Salutatory Sign, the Member may take the seat. This is the general Sign of Salutation in all Jurisdictions.

Saluting the Master. If, during any convocation or lecture, a Member desires to address the Master, or ask a question, the Member shall await the first opportunity to interrupt the Master, and then shall rise in front of his or her seat and face the East, then, when the Master observes this, make the Sign of the Cross. The Master will then say: "How may I serve my Brother?" (or sister). Then the Member shall say: "Most Worshipful Grand Master", or "Worshipful Grand Master", or "Worthy Master", and proceed to ask the question, make a plea, ask for permission to leave the Lodge, etc. While thus speaking, the Member must face the East, and speak with dignity. When finished speaking, the Member must take his or her seat quietly, or do that thing which was desired, without interrupting the convocation or lecture.

THE OBLIGATION OF SERVICE.

All Initiates in the First Degree Initiation are called upon to stand in the Holy Sanctum of the Lodge, and, facing the East, make a certain Sign, and at the same time repeat after the Master the following sacred Obligation, which is voluntarily taken, and is forever binding upon all Members:

"Before the Sign of the Cross, and in the name of our God, I promise to forever do my utmost to restore to the world the Light which is gone and the Secrets which are best for Man to know."

This Obligation of Service makes it imperative for the Members to study and practise, to test and try the secret Laws, taught in our Order, and TO APPLY THEM AT EVERY OPPORTUNE TIME, so that the LIGHT which is gone may be restored, and darkness (ignorance and evil) dispelled.

LODGE DECORUM.

It should not be necessary to speak on this subject to a Rosae-crucian; for all appreciate the Sanctity and goodness of the Temple and the Lodge.

Once within the Lodge Room, the Members must refrain from loud conversation or unnecessary walking about. Bear in mind, that some within the Lodge may be in deep meditation, requiring silence; others may be conducting silent and sacred convocations. Entrance into the Lodge should not disturb these silent workers.

LEAVING THE LODGE.

Whenever a Member must leave the Lodge before the close of a lecture or convocation, the Member must secure permission from the Master, by saluting him and asking for the privilege, as explained in the preceding paragraph. Then having secured permission, he must again salute the Master in the East in the manner described in the paragraph regarding **Saluting the Master**, after which the Member shall proceed quickly and quietly to leave the Temple.

At the close of all convocations or lectures, after the Master has properly closed the Work and bid the Members depart, they shall remain standing before their seats, facing the East, until the Master has stepped from the Altar in the East, and slowly proceeded down the Lodge and out of the door, into the Ante-Chamber. Then the Members may quietly move toward the door, or hold their informal meeting until the Lodge is finally closed by the Guardian, by announcing that all must leave, and the Lodge room be closed for the day.

LECTURES.

The principal teachings of our Order are given to the Members in the Temple Lectures at the regular convocations of each Degree. In fact, each degree of our Order consists of an Initiation and from seven to twelve or more lectures. In the Higher Degrees, the lectures for each Degree increase in number.

These lectures are given by the Master to the Members, by reading and illustrating the definite lesson for the day. These lectures are prepared by the Emperor's Staff at the Supreme Grand Lodge, and sent in typewritten form, sealed and protected, to the Masters of all Lodges of our North American Jurisdiction.

All Lodges receive identically the same lectures. In the West Indies, the lessons are translated (after being received) into Spanish and so given. In New York, in an Italian and a French Lodge, the lessons are translated by the Masters into Italian and French, and so given. Nothing is added to the Work or Teachings by the Masters, as personal opinions, unless so stated to the Members at the time.

The teachings given to the Members at the Supreme Grand Lodge, are likewise the same as those given to other Lodges. The Emperor instructs only one Degree at the Supreme Grand Lodge—the highest Degree. The other three or four degrees meeting there weekly, on different nights, receive instruction from Brothers who have been selected for such work and who are Members of a special class in Oratory and Reading, preparing themselves, under very competent instructors to become excellent speakers and readers for National Work in our Order.

The teachings are modified or added to, from time to time, according to new findings here or abroad. Such changes or additions will be sent to each Lodge, to be given to the Members, or, perhaps, announced in CROMAAT

There is no particular advantage of attending the lectures in the Supreme or any Grand Lodge, unless it be due to the fact that in some Lodges there are those who do some Research Work between lectures and are prepared at each lecture to ask intelligent questions or enter into the discussion of the lecture. Therefore, it behooves every Member to encourage the asking of questions and the discussion of points contained in the lectures.

When questions are asked of the Master which he cannot answer from our point of view, he will frankly state so, and may then write to the Supreme Grand Lodge for the answer, or the Members may ask that the question be answered in the pages of CROMAAT, for the benefit of many.

When questions are asked which the Master believes calls for answers pertaining to Work covered in higher Degrees, the Master shall properly refrain from answering the question and defer it to a later Degree.

ROSAE CRUCIS.

This is the Latin form of the name, and is generally used in all countries because it lends itself very readily to use in all languages and at the same time is a complete explanation of the true meaning. The words, translated into English, mean: "Of the Rosey Cross." Therefore, the words "of the" should never precede the words "Rosae Crucis". The name of our Order is Ancient and Mystical Order Rosae Crucis. Order Rosae Crucis is a shorter way of writing the name, and it means: Order of the Rosey Cross. The official abbreviation of the name, however, is, as given in the American Constitution—A. M. O. R. C.

The words, Rosae Crucis, are never translated when used in other languages. For instance: our Grand Lodge in West India, conducted in the Spanish tongue, translates the name Ancient and Mystical Order Rosae Crucis as follows: **Antigua y Mística Orden Rosae Crucis.**

ROSEY CROSS.

This term is not used officially by our Order, except as an explanation of the term Rosae Crucis. The reason for this is two-fold. By using Rosae Crucis instead, we adhere to the foreign custom. And, we likewise keep from identifying ourselves with any of the commercial propositions in America, using the term Rosey Cross as titles for written-to-sell books which have nothing to do with our work, or as the name for colonization schemes, classes, etc.

The term, Temple of the Rosey Cross, is used, or was used, by an inner or branch organization of the Theosophical Society, created by Mrs. Marie Russak. Mrs. Russak did not intend to imitate any foreign brotherhood, nor did she claim her Temple to be a branch of the old and ancient fraternity. She selected this name, because it typified the acme of occult and secret knowledge. In 1917, just before she retired as Editor of the magazine, "Channel", she pub-

lished in its pages the complete history of our Order (taken from our own magazine, the American Rosae Crucis), and stated that she was pleased to find the real Order Rosae Crucis being established in America, for she knew from her travels abroad that the real Order was here and she would do all she could to help us. Therefore, let all know that there is no connection between the Temple of the Rosey Cross (theosophical) and our Order.

THE ROSE AND THE CROSS.

A book might be written upon the subject of the Symbology or Mystical meaning of the Rose and the Cross. The most popular explanation of these two Symbols—the one which writers in encyclopaedias love to use with great show of seeming authority—is that the Cross and the Rose have much to do with dew and other alchemical terms. This is simply fanciful, though satisfactory explanation for the casual reader. It is not the Truth, however.

So far as legend is concerned, we are informed in our own records that man first used the Symbol of the Cross when, in Egypt or possibly Atlantis, a Mystic stood at sunrise upon a plane, and, looking toward the East, he raised his arms to a level with his shoulders in adoration of the Sun—the giver of life. Then, turning to face the West to salute the place where life ended, symbolically, he found that his arms and body, while in the act of salutation, formed a shadow on the ground before him, cast by the rising Sun. The shadow was in the form of the Cross, and to him it meant that life was but a shadow—the shadow of the Cross.

An explanation, often offered by the wise, is that the origin of the Cross was in the *crux ansata* of the Egyptians—the cross with the oval opening at top, often seen in Egyptian designs and used symbolically in Egyptian and mystical Eastern writings. The *crux ansata*, called the cross of life, was designed by the Egyptians and Mystics to represent the two human organs of reproduction, united—thereby symbolizing the creation of life. The statement that in time the oval, or upper part of the *crux ansata* was closed into one perpendicular piece, thereby giving the origin of the Cross we use, is a mistake, for in our records we find, as will others find, on the oldest Egyptian records of Mysticism and history, both crosses used in the same period. They seemed to come into existence about the same time—at that time when the Master Minds of the Orient were originating and creating symbols which would have definite meanings to the minds of the learned students. If the Cross and other symbols confuse and perplex the wise today, it is not to be wondered at that in the days gone by there were many who saw naught in these symbols but arbitrary marks of indefinite character.

The Rose, on the other hand, offers little trouble to the student of Symbology. Its fragrance, its cycle of budding into life, maturing into full bloom and sweetness and then drooping to decay and dust, represents the Cycle of Life—even human life. That the seed of the disintegrating Rose should drop to earth and in earth find again the

opportunity to be reborn, typifies the Mystic's understanding of continuity of life, or reincarnation.

In our Work, the Cross represents many things esoterically; likewise the Rose. But exoterically, the Rose represents Secrecy and Evolution, while the Cross represents the Labors and Burdens of Life and the karma which we must endure in our earth life.

In our ritual of the First Degree Initiation, there is this reference to the Cross and the Rose: "Life is represented by Light, Aspiration by the Rose and the Cross, and Death by Darkness." From this we would learn that Aspiration—the desire to do, to serve, to accomplish and to Master and finally attain—is possible through the karma (cross) we must endure and the evolution (rose) we attain thereby.

THE TRIANGLES.

There has been much discussion as to why we use as a Symbol the Inverted Triangle. Just why the triangle with point downward is called inverted, has not been explained to us. There is no reason, except Mystically, why a triangle, such as ours, should have any definite position. A triangle is always a triangle, regardless of position, and to use the word, inverted, is to presume that the triangle has a proper position of some kind which can be inverted.

We are not unaware of the fact, that certain organizations in America have used the triangle with the point upward as a Mystical Sign, but this did not give to that position of the triangle any proper or just position which should not be varied.

It has been said that we—meaning the founders of our Order in this country—placed the triangle with the point downward simply because it had been used the other way by other organizations. But those who say this, are possibly unaware that there are many organizations—even Masonic—which use and have used for many years, the triangle point downward. One of these is the American Y. M. C. A. who have used a red triangle, point downward within a red circle, for many years before our Order was established here.

But the very best—and truthful—explanation for our use of the triangle in this fashion is the fact that it was used by the old Mystics in Egypt and possibly Atlantis, to represent the Divine (or so-called spiritual) creations of the Universe, while the triangle with the point upward was used to represent the material creations of this world. (The pyramids of Egypt typify the material triangle.)

The doctrine of the trinity is an after-creation of the old Mystical law of the triangle. By comparing the laws given in our Temple lectures regarding the two triangles (in the First Degree Lectures) with this doctrine, one will find at once the similarity, as well as an explanation of why the triangle with the point downward represents Divine or Spiritual Creations.

Throughout the Work of the higher Degrees, the triangle or the "law of three points", helps to solve many problems. In fact, in the Work being done at the Supreme Grand Lodge in New York, in the laboratory or out of it, in chemistry, electricity, healing, music,

and even in the more subtle manifestations of nature's laws, the triangle in one of its two positions is used and always becomes the final or grand **Universal Solvent**.

The **Cross** within the **Spiritual Triangle** is the **Official Symbol** of our Order and is a very sacred Symbol. In one form or another it is to be found on every seal of every Lodge. It is an identifying mark not used by any other organization or society in the world.

SPIRIT AND SOUL.

Our Members soon discern the true difference between Spirit and Soul—not as terms, but as **essentials** of our earthly existence and consciousness.

Therefore, our Members should use these words with **discretion**, even in casual conversation; for it should be evident in your language, always, that **you** understand and make the distinction known to us. The practice of using the word "Spirit" when the word or term **ambition** or **incentive** is meant, should be discouraged. Likewise, the term "spiritual life" or "spiritual existence" should be discarded, for it is an incorrect term for "Cosmic existence" or "Divine life."

Members should also remember the law that: Spirit may manifest in matter or through matter without Soul, but Soul cannot manifest to us on earth, or to our consciousness without the association or co-existence of Spirit.

SECRECY.

There seems to be some doubt in the minds of many of our Members, as to what is **Secret** in our Work and what is not. This doubt may be removed by the following explanation:

The principal object of Secrecy in our Order, is to prevent those who do not belong to the Order (those who have not been examined, tested, tried, initiated and instructed), from entering our sessions and convocations, and enjoying those privileges or rights which our Members enjoy, by virtue of their Obligations and Service.

Therefore, the Principles of Secrecy are associated with all that transpires in each Initiation Ceremony, or immediately preceding or following. In other words, those things which every Member is bound by Oath to keep Secret are: The **features** of each Initiation Ceremony, including what was said by the Master and each Officer, as well as the Member, in the Temple Ceremony; and what was done by the Master, Officers and Member during, preceding or following the Ceremony. This includes the methods of opening and closing such Ceremonies, the terms, words, phrases, signs, symbols, etc., used in the Temple, Lodge or Outer Chambers on the evening or day of such Initiations, as well as the **Grips, Pass Words, Salutations and Signs of Recognition.**

The foregoing things are to be held **secretly Secret** by the Members. The first Oath, taken by every **Initiate**, that taken before being Initiated and signed by the Initiate's name in the Official

Black Book of each Lodge, is as follows: "Before the Sign of the Cross, I promise, upon my honor, not to reveal to any one, but a known Brother or Sister of this Order, the Signs, Secrets or Words which I may learn prior to, during or after passing through the First Degree." This Oath, being taken prior to Membership, is considered binding upon the Member for all Degrees. However, each Degree has its own Oath, similar in substance to the foregoing, so far as Secrecy of signs, words and symbols are concerned.

There is no obligation upon the Members of our Order, however, to keep Secret all the laws and principles which they learn in our lectures and teachings. It is not the purpose of the Order to educate men and women in vital fundamental laws which they can never efficiently and properly use for the benefit of others. To say, that not one of our laws or principles should be given or used outside of our Membership, would defeat the very purpose of our Order.

Discretion must be used, however. Our Members are taught certain vital laws, so that they may USE and apply them for the avowed purposes of the Order. It will not generally help a man or woman outside of our Order, who needs help, to explain to him or her the workings of Nature's laws. What is needed most in the average case is, to set into operation such laws and principles as will bring about the results desired. Therefore, explanations which convey our laws and principles, are unnecessary, and sometimes defeat the purposes in mind, and may, in other cases, cause trouble, worry or ill effects.

But, there are cases where one will find it advisable, if not absolutely necessary, to explain to one outside of our Order, the working of some of Nature's Laws; for such an understanding may do all that is necessary to relieve a condition, or enable a troubled heart or sick body to find Health, Happiness and Peace Profound.

Certainly, no Member will find in this privilege a reason for taking all the lectures or teachings of our Order, or even part of them, and use them as a basis of another school or system, and either sell the instruction or publicly publish or teach it. The privilege which each Member enjoys, in giving some principles or laws to those who need them, makes discretion necessary, and when discretion is not used, and wilfully cast aside, the Member violates sacred Obligations, and is amenable to the Laws of the Penal Code of our Order.

Members should not boast of their Membership in the Order, nor flaunt their knowledge or abilities. The meeting place of the Lodge should always be kept from the curious, as should all the rules and laws pertaining to the outer work or exoteric form of the Order. The curious are often insincere in their desire to know about our Order, and to them little should be said, as though you did not know of the existence of the Order.

Those who are sincerely interested, and worthy of Membership, at some time, are easily recognized. To them the Order should be spoken of carefully, and only casually, until they are discovered to be

anxious of uniting in the Work and Purposes of the Order. Then, and only then, should they be invited by a Member to make application, as described hereinafter.

In all ways, and in all things, maintain the dignity and austerity of the Order, and shroud it always in the deepest of Mystery and exclusiveness.



The Rosae Crucis



Seal of the Supreme Grand Secretary



General Symbol of the Order



Mask of Department of Publication



Seal of the Founder



Photo of Original Paper of French Sponsorship and its Metallic Container.



Great Seal of the Order in America



Sacred Insignia of the Imperator



Great Seal of the Supreme Grand Master

EDITORIAL COMMENTS

OUR
FIRST ISSUE
GREATLY
APPRECIATED



Our first issue of CROMAAT was received with considerable appreciation. It was not our intention to say much about the change, preferring to have the Members note the value of the new publication. The change has been commented upon very favorably, and there have been many comments and suggestions. We hope to adopt some of the suggestions in early issues, but this issue was already under way when most of the suggestions were received.

So many have praised the contents of the first issue, while some feel that more should have been included in the first copy. For the benefit of those who would have had more, let us say that the production cost of the first issue was within a few dollars of three times the cost of any issue of the "American Rosae Crucis". The cost thus referred to did not include the drawing for the cover (which design was made by our Emperor).

Others frankly tell us that a book containing the grammar and Dictionary of any language—English or other—would certainly cost one dollar or more, yet a similar value was given in this first issue, in addition to the other helps.

Naturally, the future issues will contain other important matter, and, as time goes on, these Monographs will be truly worth their weight in gold to the sincere seeker and student.

"NUMEROLOGY"
AND
NUMBER
SYSTEMS



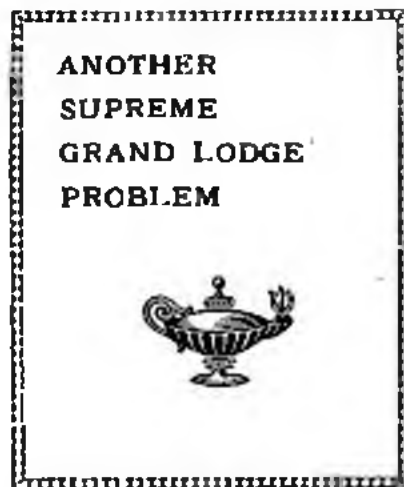
So much has been written of late on the subject of names, dates, numbers and number values. We believe there are at least thirty recently published books on the subject, and many of these offer individual and distinctly different systems of interpreting the vibration values of names, dates and personalities. All of the systems now used, or at least published, are wrong—essentially wrong, and without logical foundation.

In the first lectures of the First Degree, our Members are advised to leave aside these number systems until they become better acquainted with the Rosae Crucian values of letters and

numbers. Patiently have many waited, realizing that other systems are unreliable, but receiving little help from our few references to the true system.

We are pleased to announce that through the long and tedious study, translation and mathematical work of our Imperator, requiring many months of close application, at hours when most of us were sound asleep, we will be able to present in our next Monograph (ready about February 15th), a complete number of VIBRATION SYSTEM, which will be the most startling system ever revealed to the seeker for such information. It will be illustrated with such diagrams and charts as have never been attempted before, and the system will prove valuable not only to the Members who wish to interpret and read names and birth dates correctly, but to the chemist who has difficult problems to solve, to the musician who desires to discover the secret Law of Harmony and the chords which Rosaeccrucians use in Mystical Work, to the artist who has hunted for the secret of colors and their combinations, to the electrician, the physician, the occultist, the singer, expert in physics, etc.

Simple, wonderful and scientifically exact, this system shows the true law for determining the greatly-hunted and long evasive **fourth dimension**. At headquarters here, we have marveled at the charts and diagrams, as they were gradually evolved at the skilled hands of our Imperator in his study-room, and we trust all our Members will unite with us in trying to prevent the unworthy from securing this system and wrongly applying it; for within its laws are powerful potentialities, which can be used destructively as well as constructively.



Once more the problem of moving the Supreme Grand Temple and Executive Offices to larger space confronts us. Last year we tried to avoid the situation, because of the delay in work and the tremendous cost involved. Therefore, we simply increased our space where we were. This we can no longer do, and we really need four to five times the amount of floor space we now have. There is but one way out. We must have a large and well appointed building—a real Temple—for our exclusive use.

What we have in mind will most surely please our Members throughout America. We cannot—or rather will not—speak of it now. Our purpose in making this brief reference to the moving, is to prepare an excuse in the minds of many for a possible delay in answering letters and doing many other things, long about the middle of March and into April.

Then we shall ask for donation—not particularly of money, but of those little things which mean so much in an Oriental Temple.

Many have in storage or not in use, small Oriental or foreign rugs, pictures, odd chairs and other pieces of furniture as well as draperies and what-nots. These would not be missed, if sent to us, and we will then ask for such things to help make the new Temple just what every visitor to it would have it. Make an inventory of what you can send, and then let us know. Every little antique or oddity will be greatly appreciated.

IN REFERENCE TO
EXEMPTION FROM
WAR DUTY



Many of our Members are writing to us asking our co-operation in securing exemption from war duty. There seems to be an impression that the former provisions for exemption, outlined by the Provost Marshal General (regarding exemption for non-believers in war), still holds weight with local exemption boards. Let us assure our readers that such provisions are of no use whatever at the present time. The local exemption boards seem to refuse to consider that provision which the Emperor was assured last summer would be effective.

Even our Supreme Grand Chaplain and our Supreme Grand Secretary, as well as others, have been selected to serve in war, and cannot find any provision to cover their conscientious objections.

Many of our Members have chosen to serve the country in non-destructive work, but refuse to do the work of a combatant. We have done all we could to help our Members in their sincere desire to refrain from taking the life of another, yet stronger desire to be loyal to the country. Our Great Oath binds us to regard our Flag with the greatest respect and "never to be guilty of treason". Therefore, we are in a predicament which only the kindly actions of the government can relieve. How this will be, or if it will come about at all, remains to be seen.

In the meantime, we cannot do anything to help any Member avoid serving the country, if selected. Refusal as a conscientious objector means imprisonment or worse, and while many may choose the punishment rather than bring the crime of destruction into their karmas, nevertheless, we cannot advise in this regard, much as we would like to.

Peace is close at hand. This will be the last great war, and a great lesson is being learned. If Universal Peace and a stronger Universal Brotherhood come as a result of this world-wide conflagration, then we shall discover that the Fire of the Crucible burns not without good purpose.



AN ANCIENT KNIGHT ROSAE CRUCIS

THE WORK OF THE ORDER

THE MASSACHUSETTS GRAND LODGE.

The Grand Lodge of Massachusetts was instituted on the evening of Thursday, December 27, in its own Temple on Boylston Street, Boston, Mass.

The Imperator and the Supreme Grand Secretary attended the Institution and over forty Neophytes were on hand for the First Degree Initiation.

The Grand Master of the Lodge is Marie Louise Clemens who was initiated into our Order, it will be remembered, at the time of the First National Convention in Pittsburgh last summer. She has succeeded unusually well in gathering around her a staff of excellent officers and their enthusiasm can be measured by the fact that this Lodge held its very first Convocation in its own Temple,—a feat which has not been performed by any other Lodge of our Order in North America. It establishes a precedent which Foundation Groups will do well to copy.

The Massachusetts Grand Lodge Temple is located in a very modern and conveniently located office building in the very heart of the Back Bay section of Boston. The environment is superb. The neighborhood at night is very quiet and the building itself is well appointed and with elevators and other conveniences affords every facility for the purposes of our Lodge.

There are reception rooms in which the candidates can await their call, and a large room for the Secretary and Treasurer, where applicants can be interviewed or members may rest awhile and read. The Ante-Chamber and Chamber are well arranged and the Lodge itself is very attractive indeed.

The floor space was designed by the Master of the Lodge and partitions were taken down and others built to meet our special requirements. The walls of the Lodge are grey and will be finished in rough stone effect. All four stations have triangular platforms and the Altar in the East is triangular and symbolical. The Vestal Stand is well arranged and all the lighting effects have been efficiently installed with convenient switches for the proper darkening or lighting of the Lodge. The furniture consists of eight antique benches forming a double row on each side of the Lodge. The Secretary and Treasurer each have a desk at their stations in the East and the Shekinah is triangular and appropriately symbolical. All the furniture was especially ordered or built and is finished in a beautiful grey as are the large chairs for the Master, Chaplain, Matre and High Priestess. Back of the platforms of the four stations hang beautiful blue curtains bordered with wide golden ribbon much like the curtains in the Supreme Grand Lodge.

The Lodge can be darkened in the day and with the soft blue lights burning in the triangular form on the ceiling and with the red fire burning continuously day and night at the Vestal Stand, the appearance of the Lodge and the vibrations are exactly right for daily meditation,—a luxury which should be possible for all our members at any hour when needed.

All this indicates what can be done by a group of members before the Initiation. It is possible to have a place exclusive for our work and a number of our Lodges are now preparing their own Temple. But in this case the work was completed, or nearly so, before the night of the Initiation, and the Emperor and Supreme Grand Secretary were greatly pleased to walk into the Lodge on the evening of the Initiation and find everything in readiness and with every little suggestion faithfully carried out.

Another Initiation into the First Degree was held in Boston in January and there are many indications that Boston will have a very large and successful Lodge. We wish it all God Speed and Divine Power.

Another Lodge has been established in New York City and Brother Supreme Grand Guardian Leventhal has been given a charter as the Master of the Lodge. It will probably become the New York State Grand Lodge. There are many members ready to take up the work in that Lodge which will be located in its own Temple in January somewhere on the upper West Side of New York.

Likewise in Newark, New Jersey, a Grand Lodge is being established while in Brooklyn, New York, and the Borough of the Bronx in Greater New York other Lodges are under way.

The Grand Lodge of California has held its first Initiation and was Instituted with a full quota of members as Charter members. The Lodge is seeking its own Temple and reports indicate that with a subordinate Lodge in San Francisco and one in San Diego about ready to be instituted, that State will make excellent progress.

The Grand Lodge of Ohio is preparing to have its own Temple and many there are offering their time, services and money to the establishment of a large and well equipped temple.



QUESTIONS AND ANSWERS



Q. Our Master has explained to us in a lecture that two or more electrons unite at times to make an atom of matter. He has also stated that in some cases a larger number of electrons will come together preparing to form an atom of another nature. What I would like to know is this: If two electrons will make an atom, how is it that a number of electrons can come together (intending to eventually form an atom) without two of such electrons immediately uniting and forming an atom?

A. You are eliminating the law which causes the electrons to unite and form atoms. If it was merely a quantity of electrons which formed atoms, then we might say, that two electrons formed a small atom, three a slightly larger one, four a still larger atom, etc. But this is not the case. The electrons unite with one another according to the vibrations (the law of affinities). In such atoms as are formed by only two electrons, the electrons have, individually, such vibrations as when united form a complete and perfect chemical number in the octaves of chemicals. When 3, 4, 8 or 13 or more electrons unite to make an atom, it is because, not until such a number of electrons had united their vibrations, was the perfect or complete number attained. In such an atom, having many electrons, there are no two electrons whose vibrations would unite to make a perfect number in any key of the chemical octave; otherwise such electrons would have formed an atom and would no longer attract other electrons to them. (For an understanding of the chemical octaves and their notes, see the charts and explanations in the "Complete System of Natural Harmonics", to be published in the next issue of CROMAAT.)

Q. In the intensely interesting and ancient Nodin Manuscript, used in the Fourth Degree, there is reference to **Niche** and ———. Can you tell me, whether there is any more definite knowledge concerning this part of an electron?

A. This question was put to the Emperor, for his personal investigation and reply. He states: "I regret to say, that I have been unable to find anything, or rather very little more definite regarding **Niche**, than what is given in the Nodin Manuscript. This is a point well worthy of careful research and study by our advanced Members, especially those interested in the nature and actions of electrons. However, it does appear, from investigation, that the term **Niche** refers to the nucleus of the electron. But this simply makes the matter more complex and more deserving of careful study."

Q. Which one of the Primary Elements, we have studied about, is the most abundant in Nature?

A. Oxygen. Of water it forms more than half (some schools of science say eight-ninths); of animal substances it forms three-fourths; of vegetable substances it forms four-fifths; of mineral substances it forms one-half; of the atmosphere it forms one-fifth. In fact, of the whole material creation, oxygen forms from one-half to two-thirds.

Q. May I have an explanation of the reputed Mystery regarding silica?

A. Silica presents a truly interesting study, though its Mystery

needs explanation only to the casual student. Commonly, silica is known as flint. It is a mineral substance, but one of the wonders of the vegetable tribes. The following are the strange points of its nature:

Silica is exceedingly hard, as every one knows. It is so indestructible, that the strongest chemical aid is required for its solution. But—plants possess the power of dissolving and secreting it. Interesting is the fact, that wheat straw dissolves silica, and every stalk of wheat is covered with a perfect though inconceivably thin, glassy coating of silica. However, the far more interesting point about this substance is its nature.

Silica, or a flint stone, consists of the mineralized bodies of animals, just as coal consists of masses of mineralized vegetable matter. The animals are believed to have been infusorial animalculae, coated with silicious shells. The skeletons of animalculae, which compose flint, may be brought under microscopic examination. The great question, or Mystery, is this: Do this animalculae in dense mass form or compose flint, or does the flint merely supply a sepulchre to the countless millions of creatures which, ages ago, enjoyed a separate and conscious existence? When the buried plant (in the coal) is disinterred, after having lain for ages in the bowels of the earth, it gives us warmth and light. The animalculae, after a sleep for ages, dissolves into the sap of a plant and by the strength it gives the slender stalks of wheat and other plants protects them with density and the added quality of durability. God's Laws are truly **WONDERFUL!**



DICTIONARY CORRECTIONS

∞

The following corrections in the language dictionary in the last issue should be made in pencil (not ink,—the paper being too soft) on the pages indicated:

- On page 8, Personal Pronouns: **they**, ili, Masculine.
- On page 19, dictionary: **berry**, bero.
- On page 20, 5th word: **bull**, tauro.
- On page 20, the 30th word should be **calculate**.
- On page 20: **chapter** (of book), chapitro.
- On page 20: **chestnut** (edible), marono.
- On page 21: to **civilize**, civilizar.
- End of page 24: to **embalm**, balzamizar.
- On page 25, 2nd line: take out the syllable zar.
- On page 25, 1st column: to **envelope**, envelopar.
- On page 25, 3rd column: **expert**, experta, -o.
- On page 28, 1st column: **heat**, varm-eso, -o.
- On page 29, 1st column: to **indorse**, indorsar.
- On page 29, 2nd column: to **interpellate**, interpefar.
- On page 31, 2nd column: **material** (noun), materyalo.
Material (adj.), materyala.
- On page 32, 3rd column: **neither . . . nor**, nek . . . nek.
(cross out the nek on the 3rd line below this)
- On page 35, 2nd column: **prejudice** (against), pre-judiko.
- On page 36, 1st column: to **prosper**, prosperar.
- On page 38, 1st column: **salad**, salado.
- On page 38, 2nd column, (under scientist): **scope**, skopo.
- On page 38, 2nd column, to **second**, sekondar.
- On page 38, 3rd column: to **select**, selektar.
- On page 39, 2nd column: **slipper**, pantoflo.
- On page 43, 2nd column: **violence**, violento.
- On page 43, 3rd column: **willing**, Be, voluntar, (v. t.)
(Cross out the inexplicable line beneath this)
- On page 44, 3rd column: **worth** (adj.), valoranta.
(Cross out: trans), enoyar)
- On page 44, 3rd column: to **worry**, (v. intrans.) enoyar.
(Cross out on line above this: ranta)
- On page 45, first column, 13th line from bottom should read: **Do you know (a thing)?**

