

ROSI-CRUCIAN
MANUAL



AMORC

Rosicrucian Manual

Prepared under the supervision of
H. SPENCER LEWIS, Ph.D., F.R.C.

First Emperor of the Worldwide Order Rosae Crucis
in this cycle

with revisions by Ralph M. Lewis, F.R.C.

Past Emperor



Table of Contents

V

Imperator's greetings	1
What the manual contains	2
How to use the manual	2
PART ONE:	
The A.M.O.R.C. and its organization.....	3
Portraits:	
Sir Francis Bacon	7
Michael Maier	8
Raymond VI	9
Dr. H. Spencer Lewis	10
May Banks-Stacey	11
Kut-Hu-Mi, the Illustrious.....	12
Robert Fludd	13
Sir Isaac Newton.....	14
Jacob Boehme	15
Photographs:	
Ephrata Cloisters	16
Rosicrucian Egyptian Museum	16
Rose-Croix University.....	17
A modern alchemist in his laboratory.....	18
The Great American Manifesto	19
PART TWO:	
Extracts from the Constitution and Statutes of the Grand	
Lodge of the Order:	
Extracts from Constitution	20
Extracts from Statutes.....	24
Celebrations and ceremonies.....	25
Some of the Official Seals of the A.M.O.R.C.....	27
PART THREE:	
Complete Operating Manual of the Order	28
PART FOUR:	
Membership	49
Instructions for members of the Order	50

Table of Contents (continued)

PART FOUR (continued)

Outline of System of Instruction:

Preliminary Studies 52

Temple Degrees 54

Rose-Croix University 56

Interesting facts for our members to explain to inquirers

about AMORC 57

Interesting questions officially answered..... 58

Are all seekers worthy? 62

PART FIVE:

Mystic Symbols 64

Evolution of the Cross 72

Rose and Cross 74

Hermetic Rose-Cross 75

Rosy Cross..... 77

PART SIX:

The Magnet..... 81

Sixth Degree healing charts and explanations..... 84

Crystallography 104

The Charter granted to the former National Rosicrucian

Lodge..... 106

Dalton's Law of Proportions (The mystery of Dr. John

Dalton and his alchemical laws) 107

PART SEVEN:

Sir Francis Bacon, F.R.C. (Biographical) 131

Dr. H. Spencer Lewis, F.R.C. (Biographical) 133

Ralph M. Lewis, F.R.C. (Biographical) 135

Cecil A. Poole. F.R.C. (Biographical) 137

Arthur C. Piepenbrink. F.R.C. (Biographical) 138

Burnam Schaa, F.R.C. (Biographical) 140

Raymond Bernard. F.R.C. (Biographical) 142

PART EIGHT

Attaining psychic illumination 144

The Rosicrucian Code of Life..... 156

PART NINE:

Glossary (Pronunciation Guide) 161

Rosicrucian Dictionary 162

PART TEN:

Index 208

The Emperor's Greetings

I am delighted that the Rosicrucian Press, Printing and Publishing Department of the Supreme Grand Lodge of the A.M.O.R.C., has again decided to publish a new edition of the Official Manual. I know that it is greatly needed and will be sincerely appreciated. Years ago we issued a small, private Manual for our Lodges but that issue soon became exhausted and others followed. This new Manual will take the place of the older ones and will, as usual, contain changes and additions designed to make it a valuable Guide to the Work and Studies of the Order.

Naturally such a book as this must be limited in its contents and carefully worded.

I know that many benefits will come through this book to our members as well as to general readers. It should be a weekly guide to the monographs and lessons for every member, and a help to every officer of our branches throughout the North and South American Jurisdiction. The many diagrams and plates have been carefully prepared so as to make plain many points in the monographs of the various Degrees.

Members and Officers will do well to recommend the use of this Manual to all members, for it will help in many ways to promote a better understanding of the Order and its teachings, and bring about a better agreement in regard to the terms, rules, and regulations, and practices of all our work.

Therefore, through the pages of this Manual, I again greet our members and the student reader and wish them every success and joy in the Glorious Search for Light, and Love.

In Peace Profound,

H. SPENCER LEWIS, F.R.C.

IMPERATOR

December 1, 1937.

(Letter of greetings from the first Emperor of the Worldwide Order
Rosae Crucis in this cycle.)

WHAT THE MANUAL CONTAINS

This Manual contains many helps for the members as outlined herewith:

1st. A Manual of the Order generally, its purposes, formation, arrangement of Lodges, description of Officers, their duties, etc., and the various regulations of membership. This is of unusual value to every member and officer.

2nd. The plates and diagrams used in connection with certain of the Degrees. These diagrams serve two purposes. Members will be able to refer to them in connection with the monographs which they receive for private study. Explanations of the diagrams are given in the weekly monographs at the proper time. Therefore, a complete explanation cannot be given in this Manual in advance of the particular monograph to which each refers.

3rd. Diagrams and illustrations of many of the symbols used in our Order and in the ancient teachings of the Rosicrucian and other mystics.

4th. A glossary of the principal terms and words used in the teachings throughout all the Degrees. It is not a complete dictionary of all the terms used, for this would require a very large volume and would be unnecessary. For example, such words as "Alchemy" are not included, for the definition given in any standard dictionary is identical with the sense in which we use them. Only where terms have special meanings have we included them in the glossary. (See pages 151 and 152.)

5th. General instructions which should be read carefully by our members from time to time until they are very familiar with them. This will help all of us to give you greater service in the work.

6th. Other matter of help to all members.

HOW TO USE THE MANUAL

Sanctum Members of the Grand Lodge should have access to this Manual early in their studies, preferably at the beginning of the First Degree. They should read the Manual through carefully, giving particular attention to those parts which are indicated to be of valuable aid in connection with their complete studies.



Part One

THE A.M.O.R.C. AND ITS ORGANIZATION

Every member of the A.M.O.R.C. should be familiar with the facts of the establishment of the organization, its Constitution, and its private system of operation.

The widespread confusion in the United States because of the popular use of the word Rosicrucian by so many movements, publishers, and small research societies—a condition not permitted in other countries—makes necessary the understanding of the following facts (and we trust that every member will refer to these pages in any discussion of the authority and rights of AMORC):

- The history of the Rosicrucian ORDER in other lands has been well covered in many books in recent years, though all are warned against giving credence to the statements made in the older editions of encyclopedias wherein it is said that the Order started in Germany in the eighteenth century and ended there. Such a story has been copied and recopied without investigation and is without foundation. However, this fallacy is being corrected in new editions of leading encyclopedias such as: Encyclopaedia Britannica, 14th Revised Edition; Modern Encyclopedia; Webster's Unabridged Dictionary; Histoire des Rose Croix; Encyclopedia Americana; The World Book; New Standard Encyclopedia; Concise Encyclopedia; Progressive Reference Library; New Century Dictionary; Funk and Wagnalls Dictionary; Winston's Cumulative Loose-Leaf Encyclopedia and Dictionary.

We are more concerned with its introduction into the New World. We find here, too, many books and records which give reliable and precise details of the coming to America of the first Rosicrucian colony from Europe, under Sir Francis Bacon's original plan, in the year 1694, and its establishment for many years, first at Philadelphia, then at Ephrata, Pennsylvania, where some of the original buildings still stand. (See p. 16.)

The first foundation in America in 1694 (which left Europe in 1693) grew into a large and potent power of considerable importance

- See: Rosicrucian Questions and Answers with Complete History of the Order, published by the Rosicrucian Publishing Department (AMORC), San Jose, California, U.S.A.

in the affairs of the birth of the American nation, as can be seen by records in Philadelphia and Washington. The ancient law that each 108 years was a cycle of rebirth, activity, rest, and waiting, made the great work in America come to a close, as far as public activities were concerned, in 1801 (108 years after the founders left Europe). Then for another 108 years the Order in the Americas was in its rest period with only certain descendants of the last initiates passing to one another the rare records and official documents.

Then came 1909—108 years after the year 1801—and the time for rebirth and reorganization in a public form was at hand. The story of how H. Spencer Lewis, first Emperor for the present cycle of activity, was chosen to bear the burden of reorganization, has often been told, investigated, verified, and acknowledged by the highest Rosicrucian authorities of Europe and other lands.

Having had passed to him in the proper way certain knowledge preserved by the descendants of the first foundation in America, he prepared himself through various courses of study and association with scientific and metaphysical bodies, for the work he was to undertake in 1909. Then in the month of July of that year he went to France, where he was introduced to the proper authorities and inducted into the mysteries and the methods of carrying out his life mission.

Returning to America, he held many private sessions with men and women who had been initiated into the Order in France and India and other lands, who formed with him the first foundation committee. Together they labored for six years so that in the seventh year of preparation they could announce to the American public the reestablishment of the Rosicrucian Order. The first official manifesto was warmly greeted by a gathering of over three hundred prominent students of the ancient Rosicrucian teachings who examined the official papers, seals and warrants possessed by Emperor Lewis, and formed the first American Council of the Order. A report of that session was sent to France, to the body of men who undertook the burden of supporting the foundation work in America, and a few months later the Grand Council of the Ordre Rose Croix of France recognized the Emperor for the Order in America.

Thereafter further organization meetings were held until a point was reached when two officials of the International Council of the Order visited America, approved of the organization as established here, and, upon their report to the International Convention in Europe, the American Order was made an independent Jurisdiction coming directly under the guidance of the International Council of the Order instead of under the sponsorship of the French Jurisdiction.

And this gave the Ancient and Mystical Order Rosae Crucis (AMORC) of North America a representation in the International Council, in its National and International Conventions and Congresses, and made the American AMORC a part of the A.M.O.R.C. of the world. Therefore, the A.M.O.R.C. is today the ONLY Rosicrucian movement in America having such authority and connections.

However, there are other Rosicrucian movements in America.

They use the term or word Rosicrucian, but none of these Rosicrucian movements or publishing companies or societies use the term ROSICRUCIAN ORDER, nor do they use the title Ancient and Mystical ORDER Rosae Cruris.

Ever since the A.M.O.R.C. was organized in America it has made its definite and unequivocal claim of genuineness. Its Supreme Lodge was duly incorporated, not as a society or fellowship of Rosicrucians, but as "The Ancient and Mystical Order of Rosae Cruris of the Great White Brotherhood." Please note the word Order and the Latin term Rosae Crucis in the title. Its Colleges and University were also incorporated, and a Patent was secured from the United States Government protecting the name and symbols of the Order in the United States and throughout the World. The name and symbols are also registered with many other nations of this jurisdiction. AMORC is the only Rosicrucian movement in North America having a patent on the symbol of the Cross with ONE rose in its center, which is the true ancient symbol of the Order in all lands.

Therefore, AMORC repeats again its statement: It is a part of the worldwide Rosicrucian Order, most Jurisdictions of which use the same name except for slight variations due to translation in foreign languages. It is part of the ONE and ONLY Rosicrucian ORDER that is truly international. It is the only Rosicrucian movement, society, or body, in North and South America having membership and representation in the "International Council, Antiquus Arcanus Ordo Rosae Rubeae et Aureae Crucis." The A.M.O.R.C. of America, therefore, is duly represented in the International Congress and Conventions held at stated periods in Europe and adheres to the ancient traditions and customs in all of its standards and practices. This means that it does NOT publish books claiming to contain the private Rosicrucian fundamentals, rituals, rites, or TEACHINGS; does not deal with sex problems, sex practices, or indulgences under the guise of higher teachings; is strictly nonreligious, noncommercial, and not affiliated with any esoteric society, fraternity, fellowship, or movement.

In August of 1934 in Brussels, Belgium, a special conclave of the highest officers of the fourteen outstanding mystical, arcane, and metaphysical movements of the world was held. The object of the conclave was to perpetuate, by the forming of an international organization, the traditional rituals, teachings, laws and principles of each of the respective organizations, and to establish such rules and regulations and method of procedure as would identify each of these outstanding organizations as being authentic and genuine, as distinguished from the number of movements of a clandestine nature throughout the world.

Each of these fourteen organizations traces its origin authentically for centuries into the past. The A.M.O.R.C. was the only organization of North America officially recognized at this conclave. The various bodies represented formed what is termed the "Federation Universelle des Ordres et Societes Initiatiques." Various honors were conferred upon the highest officers of AMORC represented at this

conclave, and additional charters of authority and recognition were conferred upon the Imperator of AMORC of North America. [The FUDOSI does not now operate objectively.]

One of the resolutions of this conclave was that "the A.M.O.R.C. is the only authentic, recognized Rosicrucian organization in North America as decreed by the unanimous decision of the Imperators and Grand Masters of the fourteen ancient mystical groups assembled in convention at Brussels, Belgium, August 1934."

If our members will read the foregoing statements again they will see that AMORC has never claimed and could not claim to be connected with the honorable fraternity of Freemasons, even though that body has in one of its higher degrees one grade named in honor of the Ancient Rosicrucians; and AMORC is not connected in any way with any publishing firm, group, or movement using the word Rosicrucian unless it is also using the word AMORC and the true patented symbols of the Order.

Nothing said herein is intended to cast any aspersion on the work being done by any group of students using the word Rosicrucian to indicate the sincerity of their search for Truth. The A.M.O.R.C. always maintains the attitude of broad-mindedness and tolerance toward every person or group of persons seeking to contribute to the uplift of man. And this attitude we desire to have expressed by every member of the Order.

The present Worldwide Jurisdiction of the Order consists of the Americas, Australasia, Europe, Africa, and Asia—the jurisdiction having been extended throughout the years.

Those readers of the Rosicrucian Manual who are not members of the Rosicrucian Order, AMORC, and have not had other descriptive literature pertaining to its activities and purposes, may address a communication to Scribe R. H. M., Rosicrucian Order, AMORC, San Jose, California 95191, U.S.A., and ask for a complimentary copy of *The Mastery of Life*. This will be sent without any obligation and is intensely interesting. Members of the organization have had this book and are thoroughly acquainted with the information it contains.





SIR FRANCIS BACON
Imperator of the Rosirucians in the seventeenth century,
Modern Symbolical Drawing.



TRES SCHOLA, TRES COESAR TITVLOS DE-
DIT: HÆC MIHI RESTANT.
POSSE BENE IN CHRISTO VIVERE. POSSE MORI
MICHAEL MAIERVS COMES IMPERIALIS CON-
SISTORII etc. PHILOSOPH ET MEDICINARVM
DOCTOR. P. C. C. NOBIL. EXEMPTVS FOR OLIM
MEDICVS CÆS. etc

FRA. MICHAEL MAIER

Grand Master of Rosicrucians in Germany in the seventeenth century
and Sir Francis Bacon's Deputy on the Continent.

[8]



LORD RAYMOND VI

As Count of Toulouse, refused to prosecute the mystics who laid the foundation for Rosicrucian philosophy in Southern France in the thirteenth century. As a mystic martyr, his body was refused burial in "Holy Ground," but was preserved for 600 years in the Knights Templar Building, built by his forefathers.



H. SPENCER LEWIS, Ph.D.. F.R.C.

Former Emperor, A.M.O.R.C. of North and South America and founder of its second cycle of activity in the Western Hemisphere—Member of the Supreme Council R.C. of the World — Legate of the Order in France—Minister of the Foreign Legation—Ordained Priest of the Ashrama in India—Honorary Councilor of the Corda Fratres, Italy—Sri Sobhita. Symbolic Great White Lodge. Tibet —Rex, Universitatis Illuminati—Fellow, Andhra University India—Chancellor, Rose-Croix University.

(Set Biographical Reference on page 125)



MRS. MAY BANKS-STACEY
Co-founder and First Grand Matre in U.S.A
(See Biographical Reference on page 123)



MASTER KUT-HU-MI, THE ILLUSTRIOUS
D . . . G . . . M . . . of Tibet (Bod-Yul)
Beloved Hierophant of the R.C.



ROBERT FLUDD

Robert Fludd (1574-1637)— English physician, mystic philosopher, and Rosicrucian

apologist. Fludd wrote the Brief Apology for the Fraternity of the Rosy Cross and other treatises wherein he zealously defended the Rosicrucians of his time.



ISAAC NEWTON

Sir Isaac Newton (1642-1727)—English natural philosopher and Rosicrucian. Newton, a genius in the worlds of physics and mathematics, put forth concepts which had a revolutionary impact on science.



JACOB BOEHME

Jacob Boehme (1575-1624)—German mystical philosopher and Rosicrucian. Boehme was the author of *Aurora*, a book which inspired ecclesiastical opposition, but provided a profound influence on later philosophical thought.



EPHRATA CLOISTER IN PENNSYLVANIA

A commune of single men and women called The Ephrata Society was established in 1732 by Conrad Bessel and Peter Miller, both Rosierucians. Buildings such as the one shown here still exist as part of a historical park known as the Ephrata Cloister.



Above- THE PLAZA AND FOUNTAIN, This view was taken from the promenade of the Rose-Croix University building and reveals the attractive plaza and the fountain, which at night may be magnificently illuminated. The plaza is the center for pleasant chats.

Right THE ROSE-CROIX UNIVERSITY BUILDING. This beautiful edifice of Egyptian architecture is the Rose-Croix University building, located in Rosicrucian Park. It houses physics, chemistry, light, radio, and photography laboratories, as well as a research library and demonstration halls.

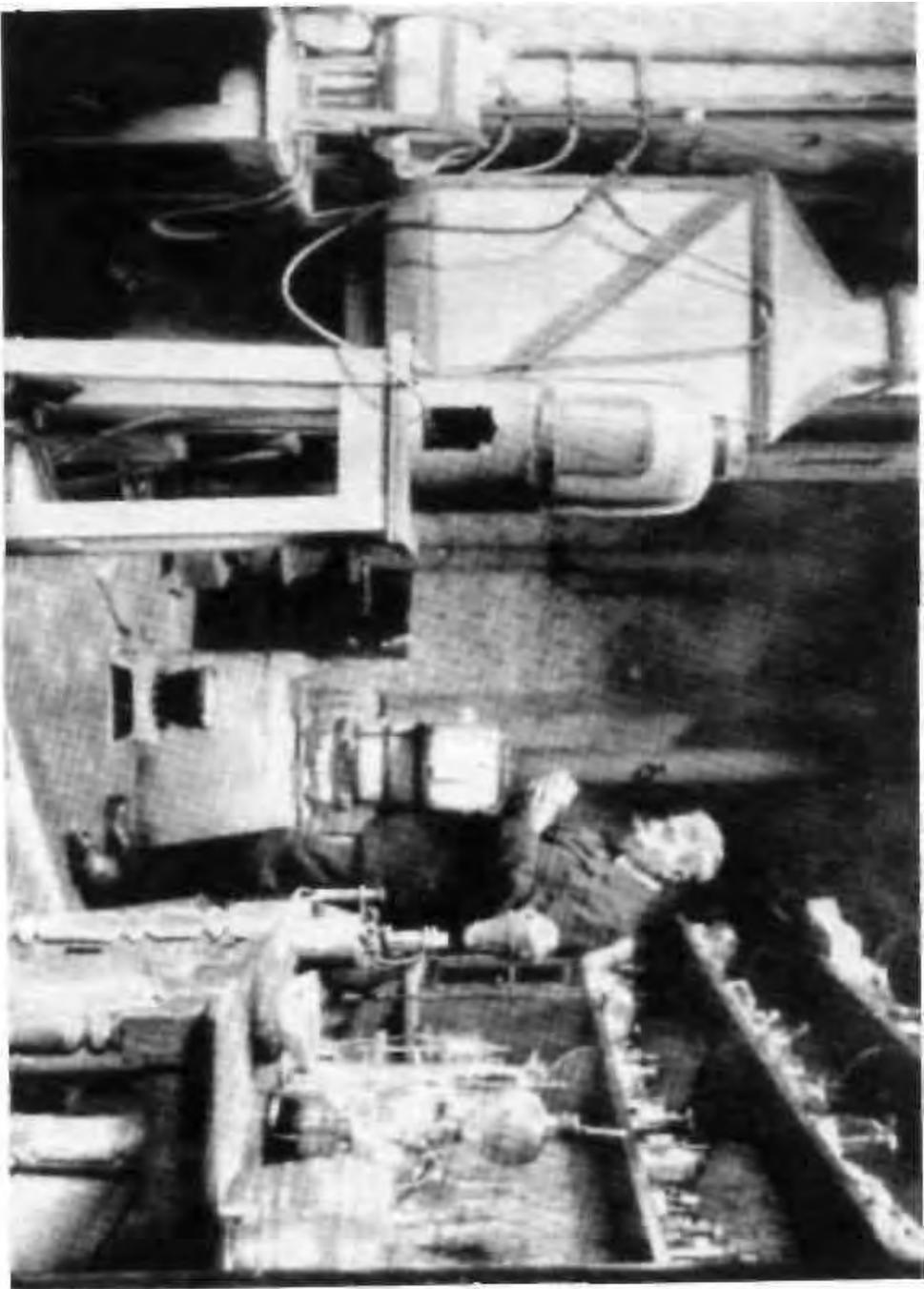
Lower left-PHYSICS LABORATORY. This is a partial view of the Physics laboratory of the Rose-Croix University building. Experimentation in vibrations of sound, light, and color, and other phenomena of nature are part of the research conducted in this laboratory.



Lower right - LECTURE AND DEMONSTRATION HALL. This most modern lecture and demonstration hall is located in the Rose-Croix University building. The widearms of the seats make it possible for the students attending the sessions to take notes of the principal points of the professor's lectures. The amphitheater arrangement of the hall gives each student an unobstructed view of the platform and demonstration table.

ROSICRUCIAN PARK IN SAN JOSE, CALIFORNIA

The authentic Egyptian motif used in buildings, grounds, and statuary catches the eye and imagination of thousands who visit Rosicrucian Park each month. The Rosicrucian Egyptian Museum houses one of the largest collections of Egyptian, Assyrian, and Babylonian antiquities on display in the United States. Many of the Museum's acquisitions are extremely rare and draw distinguished visitors from all over the world.



A MODERN ALCHEMIST IN HIS LABORATORY

**Monsieur H. Jolivet Castelot, Past President, French Alchemical Society and High Officer of
La Rose-Croix of France, who demonstrated the Rosierucian Doctrines and
produced gold by transmutation.**



Great American Manifesto

Issued by the Charter Members of the Supreme Grand Lodge as
Founders of the Order in America

The Ancient and Mystical Order Rosae Crucis in the United States of America, its Territories and Dependencies, shall be an independent organization operating under its own Constitution.

Its purpose shall be the same as those of the "Order Rosae Crucis" throughout the world, and its Constitution shall be identical in spirit with that which guides and directs this Order in other lands. The Order in America shall, however, retain its fraternal and spiritual relation with this Order in other countries, regardless of its independent jurisdiction, and shall maintain its adherence to the traditional principles and laws of the ancient Rosicrucians.

Since both the ancient and modern form of government of the Order are autocratic in nature, the government of the Order in America shall adopt strictly autocratic principles of government; but because of the necessary division of America into many jurisdictions operating under one American Constitution, the said Constitution shall embody such changes or modifications as will properly meet the requirements of this jurisdiction.

Therefore, it is declared that the attached Constitution, of which this Pronunziamento is a part, was prepared after consultation with all possible authorities and with proper discussion by all the Founders of the Order in America, and was finally approved and adopted by the Charter Members of the Supreme Grand Lodge in America and shall be adopted and ratified by all Lodges now organized or hereafter to be organized and Chartered by the Supreme Grand Lodge or the Emperor of the Order in America.

Decreed and Issued June, 1915, at a meeting of the First American Supreme Council held in the city of New York, N.Y.

Part Two

EXTRACTS FROM THE CONSTITUTION
AND STATUTES
OF THE GRAND LODGE OF THE
ANCIENT, MYSTICAL ORDER
ROSAE CRUCIS

WORLDWIDE JURISDICTION (THE AMERICAS, AUSTRALASIA,
EUROPE, AFRICA, AND ASIA)

ARTICLE I—Section 1

This lodge is a separate and distinct body created and chartered by the Hierarchy of the Supreme Grand Lodge of The Ancient, Mystical Order Rosae Crucis, Worldwide Jurisdiction (hereinafter referred to as the Grand Lodge of AMORC, or as Grand Lodge).

Section 2

This Grand Lodge is subordinate to and derives its existence and powers from the Emperor and the Board of Directors composing the Supreme Grand Lodge of AMORC. It is chartered as the Grand Lodge of the general membership of the A.M.O.R.C. and is a separate and distinct body from the Supreme Grand Lodge and, with its properly authorized affiliated bodies and members at large constitutes the membership section of the Order (AMORC) in this jurisdiction.

Section 3

The See of this Grand Lodge shall be located at the Grand Lodge Headquarters offices selected by the Directors of the Supreme Grand Lodge.

Section 4

All members of the Order of AMORC in this jurisdiction shall be known as Rosicrucian members, and their membership is restricted to affiliation exclusively with this Grand Lodge and any affiliated bodies in this jurisdiction empowered by it.

Section 5A

All members (except the directors of the Supreme Grand Lodge) within this jurisdiction of the Order are members exclusively of this Grand Lodge.

ARTICLE II.—Section 6A

All matters within the official cognizance and concern of the Order are divided into two classes, namely: Doctrinal-Ritualistic and Administrative. The Administrative is divided into two branches, Legislative and Judicial.

Section 6B

Doctrinal-Ritualistic matters of the Order (including the Hierarchal authority for the Order and all Esoteric Power) rest in the hands of the Emperor, who may assign some sections of this work to the Grand Master, Grand Secretary, Grand Treasurer, or other high officers of the Grand Lodge. The administrative control of this Grand Lodge, in accordance with the provisions of the charter from the Supreme Grand Lodge, rests in the exclusive control of the Board of Directors of the Supreme Grand Lodge and said Board of Directors may assign certain phases of the administrative work of the Grand Lodge to officers and members of this body.

ARTICLE III.—Section 7C

The administrative matters of the Order affecting this Grand Lodge or the general membership shall be directed by the Board of Directors of the Supreme Grand Lodge, in accordance with such rules and regulations as the Legislative and Judicial branches may from time to time adopt in keeping with the spirit and purpose of the landmarks and ideals of the Rosicrucian Fraternity. All decrees, rules and regulations issued by the Board of Directors of the Supreme Grand Lodge and bearing the signature of the Emperor and the Supreme Secretary or of all the members of the Board shall be binding, conclusive and final, on this Grand Lodge, its affiliated bodies, and all officers and members of the general membership of the Order in this jurisdiction.

Section 8

All provisions of this Constitution and regulations of the Grand Lodge and its affiliated bodies are subject and subordinate to the Administrative power, decrees, and jurisdiction of the Board of Directors of the Supreme Grand Lodge.

ARTICLE IV.—Section 9A

It is hereby recognized that the executive powers of the Board of Directors of the Supreme Grand Lodge shall include the right to create Regional Grand Lodges in this Worldwide Jurisdiction.

Section 9B

These Regional Grand Lodges are subordinate to the Supreme Grand Lodge, and this Grand Lodge, and are governed by the provisions of this Grand Lodge Constitution and Statutes. . . .

Section 9C

All official proclamations, decrees, edicts, orders, announcements, and instructions issued by these Regional Grand Lodges must be done with the approval of the Supreme Grand Lodge and this Grand Lodge.

Section 9D

It is hereby recognized that the executive powers of the Board of Directors of the Supreme Grand Lodge include the right, as members of the International Council, to sponsor Lodges in territories, countries, nations, or lands other than North or South America where at time of the issuance of such sponsorship or such papers of authority there is no Supreme or Grand Lodge of the Rosicrucian Order affiliated with the International Rosicrucian Council in existence or about to become chartered and authorized by a superior body. When, after a designated time, the functioning and procedure of administration of the sponsored body meets the approval of the Supreme Grand Lodge of this jurisdiction it may appeal to the International Council for recognition of the newly formed body as an independent jurisdiction, providing the territory or land in which it is located is not within the jurisdiction of another superior body.

ARTICLE V.—Section 10

The JUDICIAL powers of the Supreme Grand Lodge and its Board of Directors as affecting this Grand Lodge are as follows: Those which include the decision of all controversies between any of the affiliated bodies of the Grand Lodge or between affiliated bodies and the Grand Lodge, or between a member of AMORC and the Grand Lodge, or one or more of the affiliated bodies and a member or members of another body; or between one or more affiliated bodies and one or more members at large; or between members of the same or two or more affiliated bodies; and between the general members affiliated with the Grand Lodge and known as Sanctum members. Its judicial powers shall also be of an appellate nature embracing the revision of all matters and controversies, or of discipline and the investigation of all such matters along with the exercise of such disciplinary authority and the direction of the procedure of all trials and hearings in regard to charges brought against any member or any affiliated body under this Grand Lodge, or similar matters. All members and affiliated bodies of this Grand Lodge shall use every means within the Order for the adjustment of any controversies or preplexities. The members of this Order or any of the affiliated bodies thereof shall not seek redress in the courts for any complaints or grievances until such member or such affiliated has exhausted its rights in the tribunals of the Order. The seeking of redress in the courts, with first exhausting its rights in the established tribunals of the Order, shall automatically cancel all rights of membership in the Order and all rights granted by the charter to the affiliated body.

ARTICLE VI.—Section 11

The officers of this Grand Lodge are:

1. Grand Master
2. Grand Secretary
3. Grand Treasurer

4. Grand Regional Administrator
5. Grand Councilors
6. Such doctrinal and ritualistic officers as the Emperor may decree from time to time.

Section 12

The Grand Master, Grand Secretary, Grand Treasurer, and Grand Regional Administrator of this Grand Lodge shall be appointed by a majority vote of the Board of Directors of the Supreme Grand Lodge. These Grand Lodge officers shall serve during the pleasure of the Board of Directors of the Supreme Grand Lodge.

Section 13

The honorary title of Deputy Grand Master may be bestowed by the Grand Master with the approval of the Emperor upon Grand Lodge members for outstanding services to the Grand Lodge and to the principles of the Rosicrucian Order. The honorary title of Deputy Grand Master shall be retained at the pleasure of the Emperor.

Section 14

The selection and appointment of the doctrinal and ritualistic officers of this Grand Lodge shall be at the discretion of the Emperor and may be upon recommendation of the officers of the Grand Lodge or the Board of Directors of the Supreme Grand Lodge. The tenure of their office shall be at the pleasure of the Emperor and/or the Supreme Grand Lodge.

Section 15

The officers of this Grand Lodge constitute an administrative body of the Grand Lodge that is subordinate to the Supreme Grand Lodge in all respects and their administrative duties in this Grand Lodge shall be those assigned to them by the Board of Directors of the Supreme Grand Lodge.

Section 16

These Grand Lodge officers and the members affiliated with the Grand Lodge directly as Sanctum members or as members of any of the affiliated bodies, or chapters chartered and empowered in accordance with this Constitution, constitute the only general membership of the Order in this jurisdiction, and all members of the Order in this jurisdiction are members exclusively of this Grand Lodge under the ritualistic guidance of the foregoing Grand Lodge officers.

ARTICLE VII.—Section 17

This Grand Lodge may include:

1. A Grand Council.
2. Regional Grand Lodges, Affiliated Lodges, Chapters, and Pronaoi.
3. Sanctum members constituting the membership of the Order including honorary and life members. Sanctum mem-

bers in good standing are eligible to affiliate with an affiliated body of this Grand Lodge in accordance with the provisions of the Statutes of the Grand Lodge.

Section 18

The Grand Council shall consist of the Grand Master, Grand Secretary, Grand Treasurer, Grand Regional Administrator, and at least nine but not more than twenty-five additional members, the exact number to be determined annually at the meeting of the Grand Council. Each Grand Councilor must be in good standing in membership of this Grand Lodge at the time of his election.

Section 19A

The members of the Grand Council other than the Grand Master, Grand Secretary, Grand Treasurer, and Grand Regional Administrator shall be elected at each annual Convention of the A.M.O.R.C. in this jurisdiction by the delegates and members thus assembled, in any manner that best expresses their wishes in this regard, and so long as such methods of election are acceptable to the Supreme Grand Lodge. The persons thus elected must have the approval and endorsement of the Supreme Grand Lodge and its Board of Directors, and must be truly representative of the spirit of the Order.

ARTICLE XIV.—Section 38

The power to amend this Constitution, revise it, or modify it is vested exclusively in and reserved to the Board of Directors of the Supreme Grand Lodge, Incorporated, in accordance with the ancient landmarks, principles, and customs of the Order which provide that the Supreme Hierarchy of the Order in each jurisdiction shall have this exclusive control and direction of the material and spiritual activities of the Order.

STATUTES OF THE GRAND LODGE AND AFFILIATED BODIES OF A.M.O.R.C. OF THE WORLDWIDE JURISDICTION

CHAPTER VII PUBLICITY and PUBLICATIONS

Section 131

The general propaganda work of the Order shall be officially conducted by the Supreme Grand Lodge exclusively, assisted by such other affiliated bodies or committees as the Supreme Grand Lodge may indicate from time to time.

Section 132

The local propaganda work may be conducted by an affiliated Lodge or Chapter or by the Grand Lodge, provided that no propa-

ganda work or publicity of any nature whatsoever shall be undertaken or attempted by any body subordinate to the Supreme Grand Lodge, except by its express approval and consent given in writing, and in that event, only in accordance with instructions given by the Supreme Grand Lodge, and at all times under its supervision and not otherwise.

Section 133

No body subordinate to the Supreme Grand Lodge shall issue or cause to be issued or tolerate the issuance or utterance of any book, pamphlet, treatise, lecture, exposition, or interpretation concerning this Order or its ideals, principles, laws, rituals, teachings, symbols, Statutes, or any other phase of the work of this Order, unless same shall have been first submitted to the Supreme Grand Lodge for approval. All authorized publicity, publication, or propaganda matter shall state on its face that it is issued under the authority of the Supreme Grand Lodge of A.M.O.R.C.

Copies of the Constitution and Statutes of the Grand Lodge of the A.M.O.R.C. may be purchased from the Rosicrucian Supply Bureau in San Jose, CA 95191. Translations in languages other than English may be obtained from the respective Grand Lodge.

ANNUAL CELEBRATION DAYS

There may be held two special assemblies each year. One shall be the New Year Feast and the other the Outdoor Fete.

A

The New Year Feast will occur about the 21st of each March, the exact date being proclaimed by a pronunziamento issued by the Imperator every February. It is to celebrate the New Rosicrucian Year which begins on the minute when the sign of "Aries" rises on the horizon on that day in March when the "Sun" just enters the sign of "Aries." (The year 1916 A.D. corresponds to the Rosicrucian year of 3269, which began on March 21, 1916, at 1:06 A.M. Eastern Time). Such New Year Celebrations shall be held in the Temples of all Lodges and attended by the Council, Officers, and members of the Lodge and such especially invited guests or visiting members of the Order whose presence the Master desires for reasons good and sufficient unto himself. There shall be a symbolical feast consisting

principally of corn, or its products; salt, or that which tastes most strongly of it; and wine, in the form of unfermented grape juice; and any other delicacies or refreshments suitable to the occasion. All Officers shall wear their full regalia and all others their aprons or other insignia. There shall be only sacred music, symbolical addresses, and sincere rejoicing for the New Year.

B

At this New Year Feast it has been customary for the Master to bestow such honorary titles on his members as he may contemplate, to make new appointments, to fill vacancies, etc., and to turn his control over to any newly elected Masters and Officers.

C

All other regular or special Convocations or meetings of each Lodge are to be postponed in order that the New Year Feast may be held on the day decreed by the Imperator.

D

The Annual Outdoor Fete may be held at the discretion of the Master of each Lodge, on or about the 23rd day of September of each year. It shall be that day when the Sun enters the sign of Libra.

This Annual Outdoor Fete should be held by each Lodge independently, to celebrate the laying of the foundation stones of the Great Pyramid in America. Each Lodge shall arrange to go on this day (or the following one, should it rain or be stormy) to an open space in the suburbs near such Lodge, and with prayer and addresses, have each member of the Lodge deposit in one small pile a simple little stone or pebble, symbolical of "placing a stone for the foundation of the Great Pyramid in America." No regalia other than the apron is worn by Officers and members. Privacy of the Fete need not be maintained, but the public or the uninitiated must not be given, in the prayers or addresses, any of the private "work," signs, or symbols of the Order. Such a Fete may be held at sundown, if desired. This fete may be held either outdoors or indoors at the discretion of the Lodge Officers.

SPECIAL CEREMONIES

Funeral Service

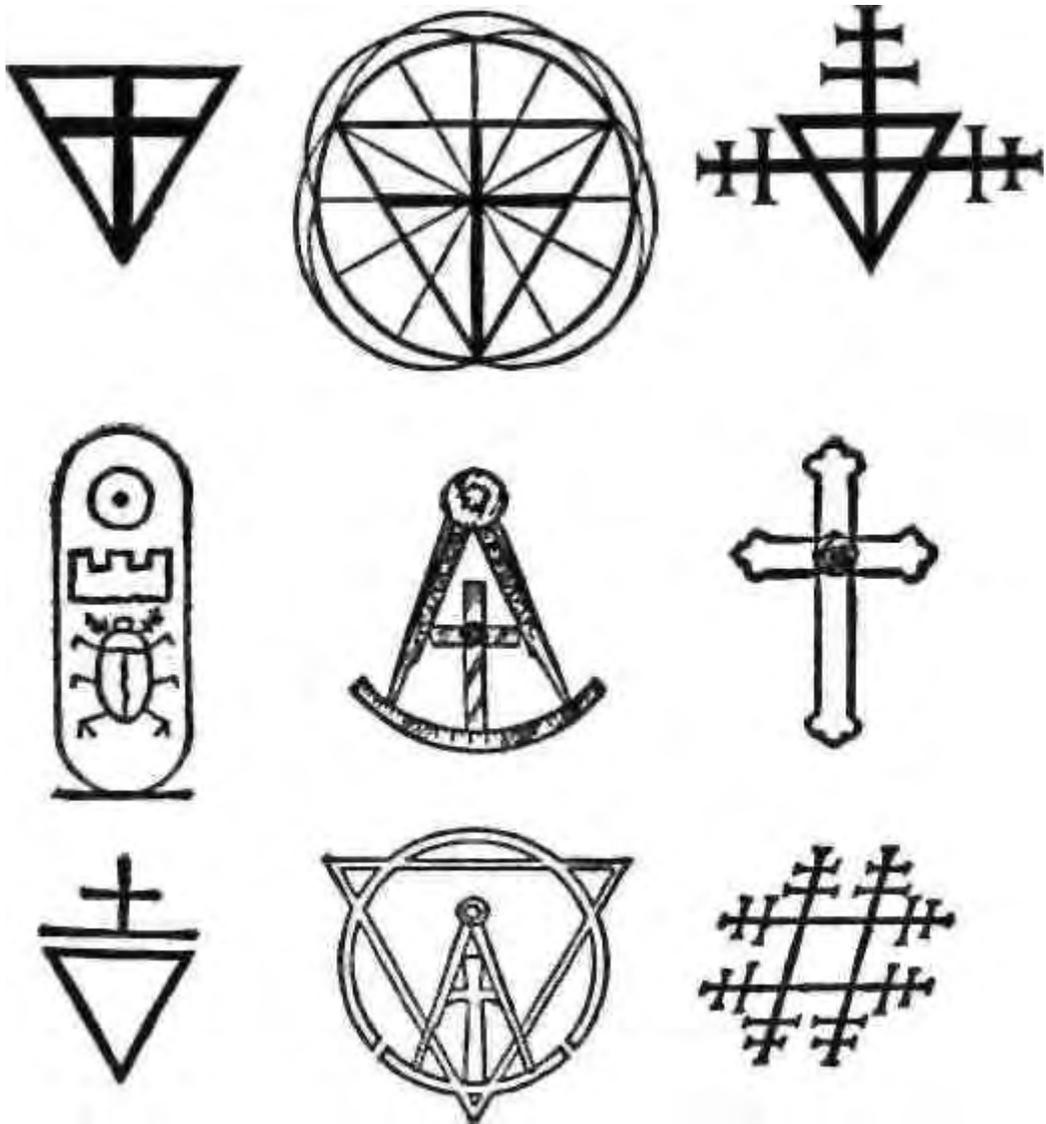
For details pertaining to this service, see "Funeral Service" in the Rosicrucian Dictionary.

Naming Ritual (The Rosicrucian Appellation Rite)

For details with respect to this ritual, see "Naming," in the Rosicrucian Dictionary.

Marriage Ceremony

For details with respect to this ceremony, see "Marriage Ceremony" in the Rosicrucian Dictionary.



SOME OF THE OFFICIAL SEALS OF THE A.M.O.R.C.

1. General symbol of the Order in the world
2. The Great Seal of the Supreme Council
3. The Seal and Sign of the Supreme Treasurer
4. The Seal of the Founder
5. Original Emblem worn by the Fratres and Sorores
6. The Rosae Crucis (official)
7. The Seal and Sign of the Supreme Secretary
8. Great Seal of the Grand Master
9. The Sacred Insignia of the Imperator



Part Three

OPERATING MANUAL

We present to our members a 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 promptly and more efficiently advancing in the principles of the Order.

The matter has been prepared under the direction of the Emperor and must conform with the Constitution of the Order as well as the unwritten laws used by the American Supreme Council in its procedures. Wherever the following may differ from the Constitution, the Constitution is binding.

This Manual should have a careful reading and study, and should be consulted often.

PURPOSE 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 the 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 devoted to the interests of individuals living in an unknown, future state. The work of Rosicrucians is to be done here and now; not that we have neither hope nor expectation of another life after this but we know that the happiness of the future depends upon what we do today for others as well as for ourselves.

Also, 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 benefits and gifts equally with all of mankind; and to be free from the shackles of superstition, the limits of ignorance, and suffering.

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 enables the fratres and sorores to render more efficient help to those who do not know, who need or require help and assistance.

Therefore, the Order is a school, a 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—creators of their own destiny.

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 self and prepare it for greater work.

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 bylaws 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.

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 the applicant's plea and his or her qualifications; and the members must also make it plain that a membership committee will pass upon the application in a formal and regular way.

The said application blanks are then voted upon by the Lodge or the Lodge Council (see Constitution of the Order). The applicant, elected to membership 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.

ENTERING THE LODGE— (Guardians Examination)

In order to enter one of our regular Lodges (or Chapters), 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 demand from each applicant a membership card. Also he should demand the password if necessary, and test the member regarding the rightful possession of the card.

The possession of either a membership card or the password of any Degree, or both, does not constitute a benefit or right by which the possessor can demand admittance into one of our Lodge Temples. Both, or either 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, if any doubt prevails.

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.

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 password 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 password at the Temple door, that no one else hears such password given. The password 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 password, 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 password 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 Grand Lodge and respective Lodge, Chapter, or Pronaos, to which the member belongs, have been paid. No one shall be admitted to any Lodge (their own or

another), unless dues are paid up. In some Lodges or jurisdictions, if dues are in arrears, the member cannot enjoy the privileges of active membership. The only guide for Guardians, in the case of visiting members, is to accept evidence of a receipt for current dues. Naturally, members presenting demits should have a membership card showing all dues paid up to the time of 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 Guardians as well as the Masters are responsible to the Order and the Supreme Grand Lodge for the admission into any Lodge of anyone who is not a properly initiated member in good standing.

If a visitor wishes to attend one full Degree, or take an initiation, he should secure a demit from his own Lodge for the time of his visit.

VISITORS

Visitors to a Lodge must submit to the rules and laws of such Lodge and the Constitution of the Order. 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, will prohibit a member from visiting a Lodge.

Grand Lodge Sanctum Members may visit or attend general sessions or feast Ceremonies of a regular Temple. They may attend an initiation or "class" of the Degree they have attained in the Grand Lodge (or any lower Degree), but may not repeat such visit more than twice in succession without becoming members of such Lodge and subject to its regulations, except under special circumstances as determined by the Officers of the 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.

Should a member wish to transfer to a Grand Lodge in another jurisdiction because of language difficulties or proximity of location, the member must first apply for a Certificate of Demit from the Grand Lodge he or she is presently affiliated with.

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

EXCERPTS from STATUTES of the GRAND LODGE CHAPTER VI

Section 126

A member in good standing and not suspended for nonpayment of dues and who has paid or offers to pay all his dues in the Grand Lodge may apply to the Grand Secretary for a demit and the Grand Secretary shall issue same. The member receiving such demit shall have the status of inactive membership in the Grand Lodge. He may resume active membership in accordance with the provisions of Section 155 of these Statutes.

CHAPTER VIII

Section 155

An inactive member may petition the Grand Secretary for reinstatement to full, active membership, accompanying his petition with the necessary amount to pay delinquent dues, or that portion thereof which may be requested by the Grand Lodge. He shall be reinstated to good standing in the Grand Lodge unless his plea for reinstatement be denied by the Emperor and/or the Grand Master.

THE ANTECHAMBER OF A TEMPLE

This is the room in which the initiates are first prepared for initiation in the various 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 permission of the Conductor, unless so decreed by the Master.

THE CHAMBER OF A TEMPLE

This is a hidden 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 antechamber, then by the Herald, and then by the Torchbearer.

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 profane labor).

THE THRESHOLD OF THE TEMPLE

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

The Threshold should never be crossed after or between Convocations or lectures. It represents the Passage from Darkness to Light, and from finite life to infinite life.

THE 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 is 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.

THE 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 Convocation and formal study of 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 to make for efficiency in the Work to be done, and regularity in 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.

THE "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 Rosicrucians. 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 dismal darkness of the North, likewise teaches man that life is continuous and immortal, rising again and again 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 in which all fratres and sorores seek that Dawn of Illumination and Divine Resurrection, from the "dismal darkness of the North," that 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 (unilluminated, uninitiated) or the unworthy.

THE "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 in 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 matter of our Work and Service for God and Man.

THE "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). 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."

THE "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 SHEKINAH

In the center 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."

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

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 manifestations exist.

The Shekinah is placed with its third point toward the West, so that the "Presence of God" may manifest in the West, where dwell the children of Light in peace, love, and meditation.

The outer two points of the Shekinah are toward the North and South.

The Shekinah receives its power through the sacred, mystical, vibrations generated in the East of the Lodge, and which radiate through the Sanctum 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 East. The Holy Place occupies all the space between the eastern edge of the Shekinah and the steps leading to the East, 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 75 to 90 cm (two and one-half to three feet)—for reaching either the northern or southern sides of the East. The remainder of the space between the East and the Shekinah forms the Holy Sanctum.

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 fratres and sorores are Knighted or Titled.

Trespassing between the East and the Shekinah, or in other words, "crossing the Sanctum," is not only forbidden to all but the Master or Colombe, but is a "serious and grievous error," because of the traditional reverence associated with it.

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

When the Sanctum is entered for any legitimate purpose, he who enters it may pass only to the center of it, and must leave it from the same point by which he entered it. Likewise must each who enters it immediately face the East, from the center 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 only leave by the same point of entrance.

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 have 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 ritualistic executive of the Lodge, limited in his acts only by the Constitution and the Decrees of the Emperor, the Grand Master, or the Supreme Council.

Symbolically, he is the Greatest Light of each Temple, and each Lodge. He is the Emperor's representative in each Temple, and the 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 Grand Master shall be addressed as: Worthy 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 ritualistic position.

In subordinate Lodges the Master shall be addressed as: The Worthy Master. He shall be saluted and respected in the same manner as a Grand Master, as 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 fratres and sorores), 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 and such fratres and sorores as can render the material or spiritual help necessary.

THE VESTAL FIRE

This symbolical furnishing of all Lodges and Chapters of our Order occupies a place directly in front of the steps in the East. The stand, on which the Vestal's Urn is placed, should be at least 61 cm (two feet) from the steps leading to the East, to permit room for the Colombe to stand between it and the East.

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 caretaker—or on which there was a blue light, burning during all Convocations in Lodges.

In our Lodges of today, the Vestal Altar may be replaced by a stand of some kind, appropriate in design, and surmounted by a metal Urn, in which a simulated flame may appear representing the ancient "Vestal Fire,"—and wherein the "Lesser Light" is demonstrated at Initiations.

In accordance with tradition, a low-intensity red light may be used also, by having a light with a red bulb burning on the Vestal Stand in the Lodge.

THE COLOMBE

The "Colombe" of each Lodge is the ritualistic Vestal. Aside from her ritualistic work, she should see that the red light or simulated fire on the Vestal Stand is 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 mem-

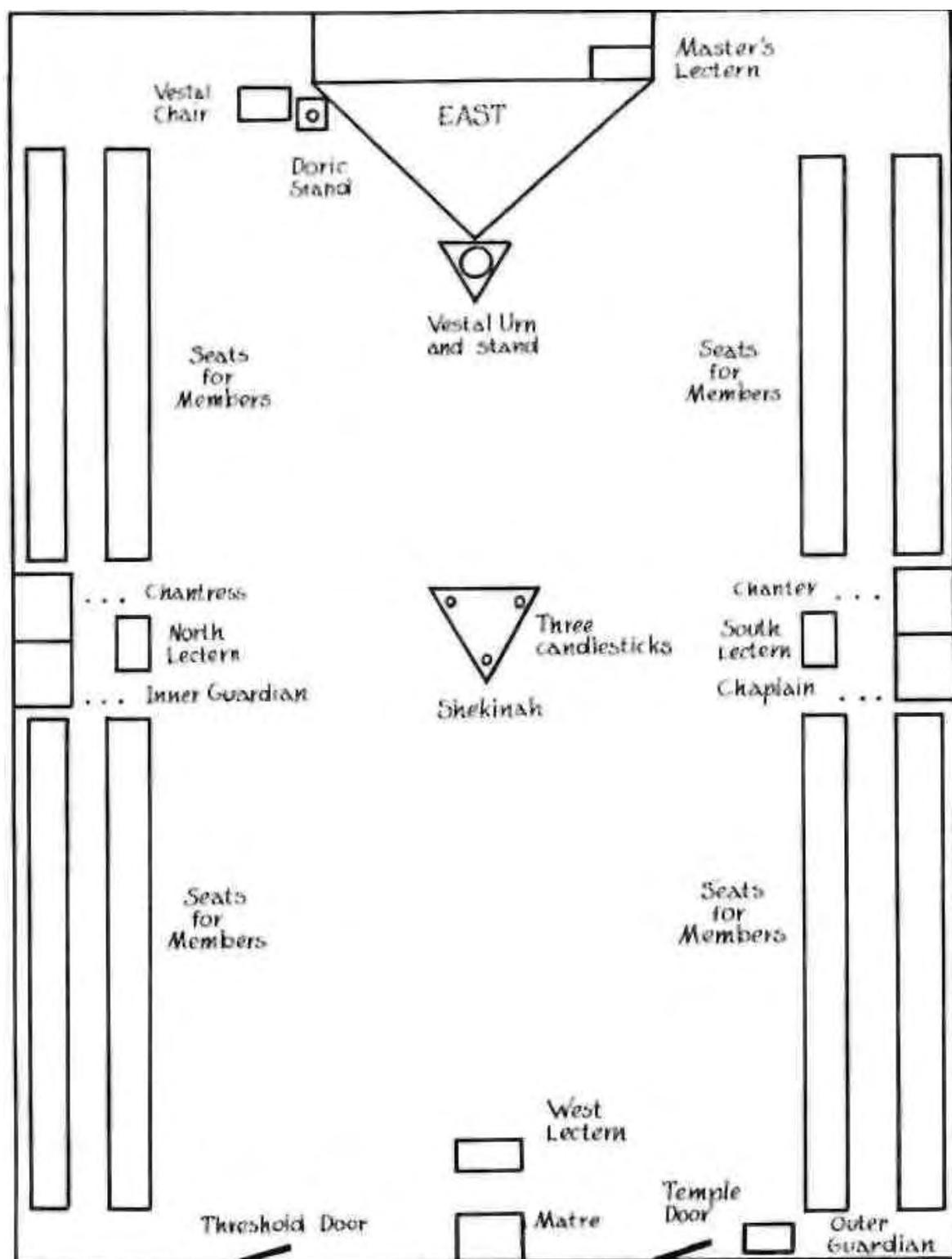
ber of the Order. A visiting Colombe should be seated at the left side of the Vestal Stand.

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

In all Convocations, ceremonies, lectures, Council hearings, or discussions, she should have ritualistic precedence over all others, excepting the Master, in 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 14 years of age, when appointed to office, and not younger than 10 years of age. Each must serve until 16 years of age, during which time she must retain her virtue (remaining unmarried). Each is retired with honor on her 16th birthday, when a successor is installed with fitting ceremony. Colombes are, in fact, symbolic of conscience during their term of office. They shall be installed and attend regular Convocations.





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 manuscript and in official papers, the term is expressed or indicated by "S.C." Again, the term and sign are expressed by a cross (+), and often 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 chest, about 25 cm (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 fingertips, 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 upward, in a perfectly perpendicular line, until the hand is about level with the eyes. Then the hand is brought downward in a curved line, to a place about opposite the left shoulder; then straight across in a horizontal line at right angles to the perpendicular line, to a place opposite the right shoulder; then on a curved line like an arc, to a level with the eyes, where the Sign began, and downward on another perpendicular line to the navel. 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 25 cm (ten inches). The Sign is not made toward 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. The various lines formed in making this Sign contain many ancient symbols and signs.

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 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 may be used in preference. In many instances, when taking an oath, one is privileged to use whatever form is the most sacred to the maker of the oath; this permits the Rosicrucians 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. However, this deviation is not recommended.

SALUTATIONS

The following salutations shall be used by all members, under the circumstances indicated:

Entering the Lodge. Whenever a Degree initiation is being held in a Lodge or the Lodge is open to members, all members must approach the door of the Lodge, and if requested to do so, must in a whisper give the regular password 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 Entering the Lodge, p. 30). Unless the password, if requested, 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 directly to a point just west of the Shekinah, facing East and taking three steps forward. The right hand is placed over the heart and the forefinger of the left hand to the center of the forehead above the bridge of the nose. After three or four seconds, the hands are dropped, three steps are taken backward, the member turns to the right or left, and is seated. The purpose of such salutation, when first entering a Lodge, is to indicate that the member renews or signifies remembrance of the obligation taken in the First Degree Initiation. This is the general Sign of Salutation in all jurisdictions.

Saluting the Master. If, during any Convocation or lecture, a member shall await the first opportunity to interrupt the Master, he or she 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 Frater (or Soror)?" Then the member shall say: "Worthy Master," and proceed to ask the question, make a plea, ask permission to leave the Lodge, etc. While thus speaking, the member must face the East, and speak with dignity. When through 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 of the universe that have been withheld from the profane mind."

This Obligation of Service makes it imperative for the members

to study and practice, to test and try the private 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 Rosicrucian; for all appreciate the sanctity and goodness of the Temple and the Lodge.

Once within the Temple, 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

At the close of all Convocations or lectures, after the Master has properly closed the Work and bade the members depart, they shall remain standing before their seats, facing the East, until the Master has departed from the East and slowly proceeded down the Lodge and out of the door, into the antechamber. 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 verbally or by sounding a gong that all must leave, and the Lodge Room be closed for the time.

LECTURES

The principal teachings of the Order are given to the Sanctum members in the form of monographs which are in manuscript form. In fact, each Degree of our Order consists of an initiation and from twelve to fifty or more monographs. In the higher Degrees the monographs increase in number with each Degree.

These lectures, or monographs, are prepared by the Imperators staff at the Supreme Grand Lodge and sent to Sanctum members throughout the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia).

All members receive identical monographs. For the benefit of the Latin-American countries, the monographs are translated into Spanish, but are issued directly from the Department of Instruction of the Grand Lodge in San Jose. No Master of any subordinate Lodge or Chapter shall be authorized or permitted to add to the work or teachings or to insert any personal opinion. Other Grand Lodges of AMORC, as those of France and Brazil, issue the monographs in the language of their own countries.

Once a week during most of the year, in the Supreme Temple of

the Supreme Grand Lodge at Rosicrucian Park, San Jose, California, there is an assembly for all members living in the vicinity of Rosicrucian Park or who may be visiting or passing through. The ceremony on that occasion is of a mystical nature, with an inspiring ritual; and members in good standing of any Degree may attend.

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 Grand Lodge, to be given to the members.

There is no particular advantage in attending lectures at the Grand Lodge in preference to other Lodges. In all Lodges there are those who do research work between lectures and are prepared at each lecture to ask intelligent questions or enter into a discussion of the lecture. Therefore, it behooves every Master 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 the official point of view, he will frankly state so, and may then write to the Grand Lodge for the answer.

When questions are asked which the Master believes call for answers pertaining to work covered in higher Degrees, the Master shall properly refrain from answering and defer each such question.

"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 translation of the true meaning. The words, translated into English, mean: "Of the Rosy Cross." Therefore, the words "of the" should never precede the words "Rosae Crucis." The name of our Order is The Ancient and Mystical Order Rosae Crucis. Order Rosae Crucis is a shorter way of writing the name, and it means: Order of the Rosy Cross. The official abbreviation of the name, however, is, as given in the Constitution, A. M. O. R. C.

The words Rosae Crucis are never translated when used in other languages. For instance: Our Latin-American division of the Grand Lodge, conducted in the Spanish tongue, translates the name Ancient and Mystical Order Rosae Crucis as follows: Antigua y Mistica Orden Rosae Crucis.

ROSY CROSS

This term is not used officially by our Order, except as an explanation of the term Rosae Crucis. The reason for this is twofold. By using Rosae Crucis instead, we adhere to the traditional custom. And we likewise keep from identifying ourselves with any of the commercial propositions that use the term Rosy 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. (See pp. 72-76 for further information on this symbol.)

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 the United States 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.

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 of 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 the 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 Temple monographs) 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 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 one of the official symbols 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.

PRIVACY

There seems to be some doubt in the minds of many of our members as to what is private in our work and what is not. This doubt may be removed by the following explanation:

The principal object of privacy in our Order is to prevent those who do not belong to our 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 privacy 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 private 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 Masters, Officers, and members 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, passwords, salutations, and signs of recognition.

The foregoing things are to be held sacredly private by the members. The first Oath, taken by every Initiate before being initiated is as follows: "Before the Sign of the Cross, I promise upon my honor, not to reveal to any one but a known Frater or Soror 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, as far as privacy of signs, words, and symbols is concerned.

WHAT IS NOT PRIVATE

There is no obligation upon the members of the Order, however, to keep private 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 none 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 a 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 purpose 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 to take all the lectures or teachings of our Order, or even part of them, and use them for 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, but wilfully cast aside, the member violates sacred obligations, and

will be forever cast outside the pale of the Great White Lodge. This is why the true teachings have never been published in books.

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 to unite in the work and purposes of the Order. Then and only then, should they be invited by a member to make application, as described herein.

In all ways, and in all things, maintain the dignity and austerity of the Order, and always be watchful for the seeker of knowledge who will greatly appreciate your bringing to his attention the existence of the Order and the means of entering it.

The Rosicrucian Order, AMORC, it must be understood, is not secret in the sense of the concealment of either its identity or location. For example, Rosicrucian Park in San Jose, California, which is the See of the Order, has a number of prominent buildings and the name of AMORC is conspicuously displayed. Further, there are approximately 400,000 persons a year of the general public—schools, colleges, and so on—who visit the Rosicrucian Egyptian Museum and Planetarium. Also, all of our Grand Lodges throughout the world, and our subordinate Lodges, Chapters, and Pronaoi publicly reveal our identity in public announcements. Therefore, all that is private, are the rituals and teachings which are extended to the member of the Order. Such a practice, then, is not different than that of many other fraternal Orders, even those which are not philosophical or esoteric in nature.





Part Four

MEMBERSHIP INFORMATION



MEMBERSHIP

All members of AMORC in the Worldwide Jurisdiction (the Americas, Australasia, Europe, Africa, and Asia) are members of the Grand Lodge. Their membership privileges and obligations are formally defined in the Constitution and Statutes of the Grand Lodge, excerpts of which are contained in this Manual.

GRAND LODGE SANCTUM MEMBERSHIP. All members of the Grand Lodge of AMORC in the Worldwide Jurisdiction (the Americas, Australasia, Europe, Africa, and Asia) are Sanctum Members; that is, they are individuals who have affiliated with the Order as members of the Grand Lodge and receive their membership privileges directly from the Grand Lodge.

Historically, Sanctum Membership (formerly known as National Membership) meant membership by correspondence only. At the national convention of the Rosicrucian Order, AMORC, held in the summer of 1917 at Pittsburgh, Pennsylvania, it was voted to establish what was then termed a National Lodge for the purpose of providing correspondence instruction to those who could not attend Temple Lodges. These correspondence lectures (monographs) originally composed three Degrees and covered a period of about ten months. Each Degree had its own initiation ritual to be performed by the member at home in his own Sanctum. Such rituals were based upon the elaborate Egyptian-style rituals that were used in the Temples of the Order and conducted by a staff of ritualistic officers.

Sanctum Membership as it exists today is the result of development and improvement of the original National Lodge Membership established early in the history of this jurisdiction of the Order. In recent years this type of membership has grown and many innovations have been added. The monographs and lessons which constitute the instructions are especially prepared to convey the Rosicrucian teachings to the individual Sanctum Member. The three Degrees which were originally a part of the National Lodge have been expanded but are still the first studies entered upon by the member. In these first three Degrees (or "Atria") of Sanctum membership there is contained a summary of Rosicrucian principles and a wealth of personal experiments, exercises, and tests which will make each member highly proficient in the attainment of certain degrees of mastery, and will qualify the member for advancement into the Temple and higher Degrees of the Order's teachings.

Sanctum Members contribute their dues directly to the Grand Lodge in their jurisdiction. They are privileged to visit Lodges, Chapters, and Pronaoi of the organization, and are specially invited upon unusual occasions or whenever there is a feast or general ceremony. The members hold official membership cards and are given certain signs and symbols which are related to their membership. Furthermore, members who qualify upon the completion of the pri-

many three Degrees or Atria may be permitted to receive the higher teachings of the Order in the same manner as the first three Degrees are presented.

LODGE, CHAPTER, AND PRONAOS MEMBERSHIP. Sanctum Members may form Pronaoi, Chapters, and Lodges in cities and localities where there are a sufficient number of members to conform to the requirements of the Constitution and Statutes for the formation of a Lodge, Chapter, or Pronaos. New Chapters and Pronaoi are organized from time to time, and if you do not find one near you listed in our monthly magazine, the Rosicrucian Digest, further information can be obtained by writing to the Grand Master. All members of Lodges, Chapters, and Pronaoi are Grand Lodge Sanctum Members paying their monthly dues to the Grand Lodge in their jurisdiction and usually nominal additional dues to the local Lodge, Chapter, or Pronaos to help meet its operational expenses. Chapters and Lodges have their distinctive activities. Pronaos rituals are in a simpler form than Lodge and Chapter rituals, making it possible for smaller groups of members to work together in this type of activity. There are Lodges in many cities throughout the worldwide jurisdiction. They maintain Temples for a ritualistic body to conduct the Degree initiations, and as these initiations are held from time to time, members in any part of the worldwide jurisdiction who can visit one of the Lodges have the opportunity of receiving the full, elaborate initiations of the Order.

GENERAL INSTRUCTIONS FOR ALL MEMBERS

The real benefits of Grand Lodge membership in AMORC—as Sanctum Members and as affiliates in an affiliated body—are many. The most important are:

- (1) Association with a body of men and women of like mind and purposes, ever ready to assist and cooperate, as true fratres and sorores;
- (2) Association with a national and international staff of Officers and Directors controlling an organization of widespread interests, unusual facilities, and distinct powers for the carrying on of personal and practical work in behalf of mankind generally and the fratres and sorores especially;
- (3) The privilege of direct and specialized Rosicrucian advice in personal problems relating to health, business, and ethical matters;
- (4) The very special benefit that comes through the gradual and proper change of one's viewpoint of all the essential things of life, thereby eliminating the mysterious and perplexing matters which hold many in poverty, ill-health, and discontent;

(5) The awakening and development of certain latent or dormant faculties within each of us which will enable us to improve our position in life, increase our ability to do and accomplish, and bring greater success;

(6) The cosmic and spiritual attunement with the Universal Mind and Master Minds so that we may live in cooperation with the constructive divine laws and loving Divine Mind;

(7) The careful instruction and guidance in the attainment of such knowledge as will make us mighty and keen in the understanding and mastering of life's duties and obligations; also the complete instruction in the fundamentals of those arts and sciences which will make each student, each member, strong in intellect, masterful in his daily occupation, perfect in his understanding, broad in his comprehension, and magnetic in his influence over the lesser minds of the world.

Our members will see, therefore, that of the seven points of benefits outlined above, only one, the seventh, pertains to the course of instruction, and that, therefore, to look upon membership in AMORC as being simply studentship in a school, is to ignore many of the more important benefits.

It is a fact that the average member, or fully seventy-five out of every hundred, has need every month for many of the other six points of benefit, and in times of emergency, sorrow, distress, perplexity, or serious complications in personal affairs, the members find more need for the first six benefits than for the seventh.

In many lands where the members have been students for twenty or more years, and where they have long since completed the regular courses of study included in the seventh benefit, they retain active membership in the fraternity solely because of the other six benefits.

The great aim of the Rosicrucians has ever been to assist all mankind in evolving to the highest degree of earthly perfection, and to render aid to every living being "to the glory of God and the benefit of mankind." This is covered in point number two in the above list. But, to do this, the organization includes the very complete courses of study.

Therefore, our members will see that the payment of their monthly dues is not for the purpose of supporting the course of study or the monographs, but for the entire list of benefits, and many others which are of such a personal nature and so diverse that they could not be listed here without consuming many pages. The real benefits of association with the Rosicrucians have always been the outstanding lights which have brought thousands to the portals of each branch of the Order yearly, humbly seeking permission to make the acquaintance of those who would invite them to unite with the Order.

The course of study may be set aside at times through changes in one's daily routine of living, or through temporary changes in environment, and for other reasons, but the other benefits of membership continue at all times, as long as a member remains in active membership.

On the other hand, as we have said, the mere payment of the monthly dues, without giving any thought to the studies, without attempting to render service to others, and live the progressive, constructive life of a true Rosicrucian, will not constitute good standing in the Order.

For this reason members of the Order are requested to make certain reports of their studies, their experiences, or their activities in connection with their membership. Sanctum Members make these reports directly to the officers and staff of the Grand Lodge. To progress from one Degree to another, certain examinations must be satisfactorily completed—after each of the lower Degrees has been studied.

One important point should be perfectly plain to all who read this Manual: The A.M.O.R.C. will NOT accept into membership those who wish to enjoy its benefits but DO NOT want to pursue its course of study and become trained to assist in the general advancement of mankind. Hundreds of inquiries are received each year from men and women who believe they have sufficient knowledge of the esoteric and mystical sciences and who want, therefore, only the benefits of association with the Rosicrucians. Regardless of the fact that these persons offer to pay their yearly dues in advance or make other financial inducements, they are never invited to join the A.M.O.R.C. and cannot become members.

The work of Grand Lodge Sanctum Membership is unique. It consists of the most complete course of home-study of metaphysics and mysticism ever offered, in addition to the other benefits of membership. The members do not pay for the instruction. The lessons are not sold, and membership does not consist of simply reading the weekly monographs and trying the experiments.

To be in good standing as Sanctum Members of the Grand Lodge the members must not only meet their monthly obligations—which are nominal—but they must live up to the rules and standards of Rosicrucian adeptship—and the careful study and practice of the teachings are but two points of the system.

PRELIMINARY STUDIES

The monographs and experimental work which are received by the Neophyte members are prepared in such manner that the member can gain a complete comprehension and a usable working knowledge of the Rosicrucian teachings. The introductory lessons which Neophytes first receive are arranged in two divisions: The first contains six preliminary monographs called "Private Mandamuses" and the other contains three Degrees or "Atria," with twelve to seventeen monographs each. Supplementary material, experiments, and many practical applications of the principles presented are included

in each section. Each Atrium also has an initiation ritual by which this ceremony can be performed by the Neophyte in his own home. These rituals illustrate and demonstrate some of the important Rosicrucian teachings.

The monographs are constantly being improved, amended, and extended, and members receive additional instruction in accordance with their personal requirements, advancement, and psychic development. The monographs are not made in quantities for use for several years, as with correspondence courses, but made only in such groups of classification as will meet the special needs of the various grades of standing of the members. The instructions, therefore, are practically personal and direct, and, when coupled with the advice and instruction sent separately from the lessons in letters, form a very personal system of instruction.

For six weeks the new members receive personal, private communications from an especially assigned Master of the highest work in the organization, who carefully analyzes the needs and requirements of the Neophyte and instructs him in those fundamental principles and laws of nature which will enable the student to qualify himself in the most rapid time and perfect manner possible. These instructions are in the form of Private Mandamus lectures, discourses, and other matter sent under seal by mail to the member. The member studies these preliminary instructions and tries certain experiments of a fundamental nature which are highly illuminating and intensely interesting, and reports to the Class Masters at the Grand Lodge his comments, results of the experiments, and understanding of the points involved. In this way for six weeks the new member and an officer of the organization are in intimate contact by correspondence and in psychic contact through the Rosicrucian methods. At the end of the sixth week, if the member is properly prepared, he is admitted into the First Atrium of the Neophyte studies and is given other confidential instructions.

The introductory lessons are not elementary, but preliminary to the higher Temple Degree monographs, and provide the means by which the Neophytes can qualify for these Temple Degrees and receive them for study in their own home in the same manner as the introductory Degrees.

The instructions, lessons, laws, and principles given to the member in these preliminary monographs contain many astonishing ideas and do more to inculcate the true Rosicrucian art in the consciousness of the member than any preliminary steps that have ever been devised.

After the proper preparation and the development of certain psychic faculties and functions during the six weeks or more of preliminary preparation, the member is ready for the personal initiation of a psychic and spiritual nature whereby he becomes acquainted in his own home with some of the highest principles.

The first papers sent to the new member after his admission into the First Atrium include not only the beautiful and symbolical initiation ceremony which he or she is able to perform easily and quietly

in the privacy of some part of the home, but many other papers of important instruction and guidance are also sent to the member.

Thereafter, the member receives instructions in sealed envelopes containing the private monographs, and instructions, including many fascinating tests of cosmic laws, many experiments of astonishing principles and scores of practical, helpful principles which the member can demonstrate and apply in his daily life for his own benefit and self-evolution.

All Sanctum Members are urged to visit at some time or other one of the Temples of the Order throughout the worldwide jurisdiction, and especially to attend the annual Rosicrucian World Convention, or some special session of the Supreme Grand Lodge in San Jose, California. The studies, especially prepared by the Emperor's staff, are complete, however, and members finding it impossible to attend Lodge or Chapter sessions will not be inconvenienced.



THE TEMPLE DEGREES

There are other higher, advanced Degrees that follow the Neophyte or preliminary Degrees for those members who qualify. These extend not only the monographs to the members for personal study, but also charts, diagrams, and interesting, instructive experiments and demonstrations of the Rosicrucian principles. The subjects of these higher Degrees follow in a logical continuity by which the member progresses step by step in his comprehension and ability to achieve.

These teachings contain the most complete presentation of laws and principles which have been handed down through the ages. Edited by modern authorities so as to be of practical value today, they cover all of the points, laws, and principles touched upon in the three Neophyte Degrees of Sanctum Membership of the Grand Lodge, each law and principle being presented in more complete and demonstrable form. In addition, are also included subjects and mystical laws which could not be put into the three Neophyte Degrees. As explained before, they are reserved for those Sanctum Members who have made the necessary preparation and progress. Demonstra-

tions are such as can be performed at home; thus, members are able to benefit from personalized instruction.

These lessons and monographs are the same throughout the A.M.O.R.C. of the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia). In addition to the lectures and study material, all members have the privilege of associating with an AMORC Lodge, Chapter, or Pronaos, where rituals and discussions are part of the group's activity.

Members who complete the Ninth Degree are eligible to continue on in the work of the Rosicrucian Order through specialized studies under the direction of the Emperor. They will also have the opportunity to assemble with others who have reached the same point in the teachings for the exchange of knowledge that may be beneficial to the good of the Order.



THE ROSE-CROIX UNIVERSITY

In keeping with the ancient and modern practices of the Rosicrucian Order in various lands, the Supreme Grand Lodge of the Ancient, Mystical Order of Rosae Crucis maintains a Rose-Croix University for the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia) at Rosicrucian Park, San Jose, California.

The large Rose-Croix University Building,* in which special sciences are taught and demonstrated, and profound scientific research is carried on, was constructed from the donations sent to the Order for this purpose by thousands of advanced Rosicrucians in all parts of North America. It is probably the first university building ever to be erected in the New World from the contributions of so many thousands of supporters.

At the University there are special courses in accordance with a definite curriculum consisting exclusively of personal and class instruction limited to a group of students carefully selected. The fees for this personal instruction have been made very nominal so that those who desire to specialize in certain subjects and are worthy of this instruction may find it convenient. Some of the most eminent scientists and teachers in various fields compose the faculty of the University.

Those who are sincerely interested in desiring to come to San Jose and attend the University and study under these teachers are invited to write to the Registrar, in care of AMORC, and ask for literature pertaining to the University. Certain preliminary requirements are necessary, however, and all applicants must be members of the A.M.O.R.C. in good standing. The idly curious will not be admitted to any of the classes or allowed to participate in any of the courses of instruction.

The Rose-Croix University of the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia) is maintained by the Supreme Grand Lodge of AMORC as one of its allied activities and in harmony with similar work being done in the Rosicrucian universities and colleges of other lands.

* See photographs of University on Page 17.

INTERESTING FACTS FOR OUR MEMBERS TO EXPLAIN TO INQUIRERS ABOUT AMORC

The following facts are based upon an examination of 1,000 application blanks taken at random from our files. They are typical, therefore, of the entire membership.

GENERALITIES

Males, 51%; females, 49%; average age of all members, thirty-nine; average age of males, forty; average of females, thirty-eight. In regard to marriage, 59% are married. These figures show that the average member is a serious person with certain responsibilities and problems, and not an esthetic dreamer.

SOCIAL AND POLITICAL

Each member of the Rosicrucian Order must pledge allegiance to the flag of the respective country in which he lives. He must likewise strive to be a law-abiding citizen of that country. This creates a high standard of public-spirited members of the Rosicrucian Order throughout the world. We also find that 38% of our members have college, academic, or honorary degrees. This is another high percentage for an international organization.

PREVIOUS ESOTERIC STUDIES

The records show that 90% of our members have studied along similar lines for over two years before uniting with us; 50% have studied for over ten years before joining with us, and 30% have been students of these subjects for over twenty years. They came into AMORC because they had not found the light they sought.

OCCUPATIONS

Nine percent are professionals; 8% are educators; 35% are in the trades and arts requiring a skilled education; 20% are in technical and managerial positions; 10% call themselves housewives; 4% are retired from business; 6% are students.

SOME INTERESTING QUESTIONS OFFICIALLY ANSWERED

To save much correspondence, and at the same time give our members official answers to questions which are often asked, in order that they may be prepared to answer similar questions asked by friends or acquaintances, we publish the following taken from the records of our daily correspondence:

Ques. What is represented by the letters A. M. O. R. C?

Ans. It is the abbreviation of the name, Ancient and Mystical Order Rosae Crucis. (Ancient and Mystical Order of the Rosy Cross.) The Latin name of the Order, as found in many foreign manuscripts and ancient documents, is Antiquus Arcanus Ordo Rosae Rubeae et Aureae Crucis. In many countries the Latin is translated into the native tongue, and in most cases the initials AMORC represent the translated term.

Ques. Has the A.M.O.R.C. any relation to any other Rosicrucian society?

Ans. The A.M.O.R.C. is not a part of, or related to, any other so-called Rosicrucian society, movement, or any other organization using the name Rosicrucian. The genuine fraternity is always known as the Rosicrucian ORDER, and never as society or fellowship. The term Rosicrucian Brotherhood is used sometimes by the Order as a substitute general term. There is only one Rosicrucian Order in the Americas, Australasia, Europe, Africa, and Asia, recognized as the authorized body perpetuating the ancient organization, and which was affiliated with the international federation of esoteric orders and societies. The A.M.O.R.C. is affiliated in the fraternal and federation sense, however, with the Rosicrucian Order and its allied bodies in other lands.

Ques. What is the esoteric Federation?

Ans. The Federation was known as Federation Universelle des Ordres et Societes Initiatiques (or by the initials of the term, FUDOSI). It was an alliance of fourteen or more of the esoteric organizations throughout the world which were carrying out the work of the Great White Brotherhood, and all of which conducted esoteric initiations for the attunement of the Initiate with the Cosmic Consciousness. The A.M.O.R.C. of the Worldwide Jurisdiction (the Americas, Australasia, Europe, Africa, and Asia) and its affiliate, the Traditional Martinist Order, were the only representatives of this Federation in this part of the Western world. (The FUDOSI does not now operate objectively.)

Ques. How can there be a number of Rosicrucian societies without relationship?

Ans. The word or term Rosicrucian has been misused and improperly applied by a number of publishing houses or small organizations, either because they believe that the word Rosicrucian simply means mystical, metaphysical, or arcane, or because they are deliberately attempting to deceive the public. It has been established in international congress and in many legal controversies that the word or term Rosicrucian belongs exclusively to the fraternity or order that invented or devised the symbol of the Rosy Cross, and that the term Rosicrucian distinctly applies to and describes one organization and one system of philosophical thought. The name and symbols of the Rosy Cross are the exclusive property of the legitimate fraternity, and its chartered bodies throughout the world.

Ques. Has the A.M.O.R.C. any relation in the past or present with the Roman Catholic Church, or the Jesuits?

Ans. There was a time in the ancient periods of the Order when some Jesuits were greedy interested in the teachings, and some joined the Order, just as many others of various religious denominations have joined the Order in the past and present; but today there are no Jesuits or representatives of the Roman Catholic Church serving in any official capacity in the A.M.O.R.C., nor is there any official or unofficial connection between the A.M.O.R.C. and any religious sect or denomination.

Ques. What relation has the A.M.O.R.C. with other metaphysical, mystical societies, including Theosophy?

Ans. The A.M.O.R.C. is not affiliated with any other organizations except those of the great Federation of esoteric bodies which does not include the Theosophical Society, or any of the smaller popular mystical movements throughout the world. The work of the Rosicrucian Order is distinctly different from the work and teachings of these other organizations, and while AMORC looks kindly upon all activities assisting in the unfoldment and development of man's higher powers and faculties, for the sake of definite understanding, it must be stated that none of the popular movements are like unto the Rosicrucian Order.

Ques. What explanation can be made regarding the work of the Rosicrucian Fellowship as explained by the late Mr. Max Heindel?

Ans. Mr. Heindel was a keen student of the Theosophical teachings, and journeyed to Europe where he studied under a private teacher who was a Theosophist, and not a Rosicrucian. Mr. Heindel then returned to America and wrote his personal version of the teachings which he had received, and unfortunately used the term Rosicrucian to describe the work of his personal organization, and his personal philosophy. The Rosicrucian Fellowship does not maintain temples and lodges throughout the country, as does the Rosicrucian Order, and its teachings are in nowise similar to, nor in any way connected with the genuine teachings, rituals, ideals, and principles of the Rosicrucian fraternity. The genuine Rosicrucian Order never prints and offers for sale any books or pamphlets claimed to contain

the real inner, private teachings of the fraternity, and it does not deal with the speculative and weird subjects included in the books and pamphlets of most of the mystical organizations which have appropriated the term Rosicrucian. The Rosicrucian Fellowship has never been recognized by the international Rosicrucian Council, and was not recognized by the international federation of esoteric orders. These comments, which can be supported by facts, are offered with kind intention, but are perfectly frank and given in the spirit of defining the difference between the organizations.

Ques. In what way is the A.M.O.R.C. distinctive from other mystical, scientific, and esoteric schools?

Ans. In the first place, the A.M.O.R.C. is not a personally created school of individual or personal philosophy discovered or invented by an individual or a small group of individuals. It is an international fraternity with its schools, lodges, classrooms, graded system of private instruction and practices having been evolved throughout the ages through the contributions of the master minds of all countries in all periods and conditions. It is primarily a collegiate system of instruction and a fraternity combined in a manner that enables the members to master such laws and principles in life as will enable them to help themselves and to help others. It is not a theoretical or speculative school, and does not deal exclusively with esoteric subjects that are of no practical value, and does not promulgate the ideas and strange beliefs of any individual or self-appointed world master.

Ques. Is it not commercial since it charges dues?

Ans. The dues paid by the members, as in any other society or order, are contributions toward the operating expenses of the fraternal section of the organization, and therefore assist in the maintenance of Lodge Rooms, classrooms, reading rooms, libraries, and other expenses which provide the material, physical needs and requirements of the members. The many benefits that are given to the members in exchange for their support of the great scheme of the organization more than compensate them for the nominal amount of dues that have been established in order to insure the continuity of the teachings and to help defray the cost of the upkeep of the organization. The lessons and private teachings of the Order are not sold nor is any price put upon these instructions of the regular graded system of the Order. These are given freely to all members of the Order who are in good standing and are loaned to the members, the actual ownership always remaining with the organization. The small dues paid by the members are contributions toward the maintenance of the other features of the membership. The Order is incorporated as a noncommercial, nonprofit body. It has no shares of stock, and none of the interests, assets, or funds of the Order are held in control by or inure to any individual officer, and all of the valued buildings, property, and equipment of the organization are in the name of the corporate body to be held in perpetuity for the future of the Order, and definitely beyond the control or personal possession of any officer or member of the Order.

Ques. Has the A.M.O.R.C. enjoyed a good reputation?

Ans. The Order under the present regime of administration has carried on its work publicly for over sixty years, during which time it has enjoyed excellent newspaper, magazine, radio, television, and other forms of publicity. The organization has naught to do with politics, controversies in religion or church, and deals with no immoral or questionable subjects, or practices, and is therefore unlikely to be entangled in any unpleasant notoriety. It has received the endorsement of the highest types of characters in all ages, and is known as an organization working for the highest forms of personal culture, good citizenship, and universal peace.

Ques. Do the Rosicrucians have any "coming world master" as have other mystical schools?

Ans. No. The Rosicrucians know better than this. They know that the next great Master to come to each being will be the Master Within, and not some foreign person of one tongue, affiliated with one school, and limiting his redemption to those who are within a certain fold. And, the Rosicrucians have never solicited funds for the support of propaganda for any such masters, or the organizing of colonies or Utopian places where anticipated masters or new races might be born or created.

Ques. What are the religious convictions of the Rosicrucians?

Ans. The religious convictions of the Rosicrucians are as diversified as the races and types of persons in the organization. Since it is a universal and international movement with members living in all lands, and of every creed and tongue, its religious attitude is strictly nonsectarian. There are members in the organization who are priests, clergymen, rabbis, and directors and workers in every one of the various religions throughout the world. There is nothing in the Rosicrucian teachings to interfere with the individual's religious convictions, while on the other hand the teachings will tend to support the revelations of spiritual truths as found in all of the sacred writings of the past and present.

Ques. In what manner is the A.M.O.R.C. perpetuating the ancient fraternity?

Ans. By continually promoting the ancient teachings with the modified applications and traditional revelations of science and discovery which will enable the student to derive the utmost of benefit from the teachings under modern conditions and in meeting the everyday problems of life. The Order also continues to erect buildings and to establish a permanent international organization free of all debt, and designed to perpetuate far into the future the foundation of the organization, and the maintenance of its ideals, teachings, principles, and general activities. For this reason all of the assets of the organization are held in legal form which guarantees that no officer or member may control them or controvert them. The same ancient landmarks, ideals, and purposes which made the Rosicrucian frater-

nity so efficient in its world activities during the past centuries are maintained by the present organization. A sacred heritage has been given to the Order in the Western world, and it will pass this heritage on to the future generations.

Any member of the Rosicrucian Order may procure a copy of the booklet entitled, *Who and What Are the Rosicrucians*, which sets forth definite answers relative to the nature, purposes, and activities of the organization—which the member may use for his own information and also to furnish information to inquirers. This may be purchased from the Rosicrucian Supply Bureau.

Readers of the Rosicrucian Manual who are not members of the Rosicrucian Order and have not read the *Mastery of Life*, explaining in further detail the objects, purposes, and benefits of the Order, may obtain a copy of this very enlightening and helpful booklet by requesting it from Scribe R. H. M., Rosicrucian Order, AMORC, San Jose, California 95191.

ARE ALL SEEKERS WORTHY?

This is the big question which every organization such as AMORC must solve. Most organizations attempt to find an answer to the questions through investigation before admitting the applicant. AMORC makes its preliminary investigation through the usual channels, then investigates along its own lines. After this a certain number of inquirers are rejected. The others are admitted into the three preliminary (Neophyte) Degrees, which cover about one year of close examination and preparation. After that those found worthy are admitted into the higher work of the Order. More tests are applied while preparing the seeker for further advancement. Then, those finally adjudged worthy are admitted into various branches of the work not generally known to those who are uninitiated.

Our statistics show that out of every thousand persons who are accepted into the Order—

Only 600 are admitted into the higher work;

Only 400 reach the Seventh Degree;

Only 363 reach the Ninth Degree;

Only 340 reach beyond the general work of the Order.

Every possible encouragement is given to the worthy and sincere, and it is our ambition to make everyone who enters the first Degree truly prepared to continue. We regret each loss and seek ever to change these figures so that more will reach the top. But, certain standards must be maintained and we cannot alter the cosmic, psychic, and mundane rules that apply to all things.

A Worldwide Organization

Each country below includes numerous city branches

ARGENTINA	JAMAICA
AUSTRALIA	JAPAN
AUSTRIA	MALAYSIA
BARBADOS	MALI
BELGIUM	MARTINIQUE
BENIN	MAURITIUS
BRAZIL	MEXICO
CAMEROUN	NETHERLANDS
CANADA	NETHERLANDS
CHILE	ANTILLES
COLOMBIA	NEW CALEDONIA
CONGO	NEW ZEALAND
COSTA RICA	NICARAGUA
CUBA	NIGERIA
DENMARK	NORWAY
DOMINICAN	PANAMA
REPUBLIC	PERU
ECUADOR	PHILIPPINES
EL SALVADOR	REUNION
ENGLAND	SCOTLAND
FINLAND	SENEGAL
FRANCE	SIERRA LEONE
FRENCH GUIANA	SINGAPORE
GABON	SOUTH AFRICA
GERMANY	SURINAME
GHANA	SWEDEN
GRENADA	SWITZERLAND
GUADELOUPE	TAHITI
GUATEMALA	TOGO
HAITI	TRINIDAD—TOBAGO
HAUTE—VOLTA	UNITED STATES
HONDURAS	URUGUAY
ICELAND	VENEZUELA
ISRAEL	WALES
ITALY	ZAIRE
IVORY COAST	ZIMBABWE

Part Five

MYSTIC SYMBOLS

And Their Meanings



ESPECIALLY PREPARED FOR THIS MANUAL



EGYPTIAN SYMBOLS



The Goddess Renenet



The God Set



Egyptian Symbol For Cosmic Consciousness



The Goddess Ketesh



Hapi, the Nile-God



Mert, Goddess of the Inundation



Amen-Ra, King of the Gods



Winged Solar Disc



The God Asar (Osiris)



The Goddess Anit



The God Khepera



The Goddess Meaf

The explanation of ancient symbolism is included in the Rosicrucian teachings.

"In the beginning was the word:"

(1) In the Beginning
is the Dot, or Point.



(2) The Dot or Point
Extends Itself in
Curve.



(3) The Curve is
Continued, Con-
forming to Law.



(4) The Law Holds
the Curve Equi-
distant From the
Original Point.



(5) Hence the Ex-
tended Curve
Forms a Circle.



(6) The Circle Uniting
at Place Marked A,
Which Focalizes Its
Power to Extend.



(7) The Focal Point
Proceeds to Ex-
tend Itself, But



(8) Because of the Law
of Attraction and
Repulsion, Moves In
a Straight line.



(9) To a Point on the
Circle Which is One-
Third Distant.



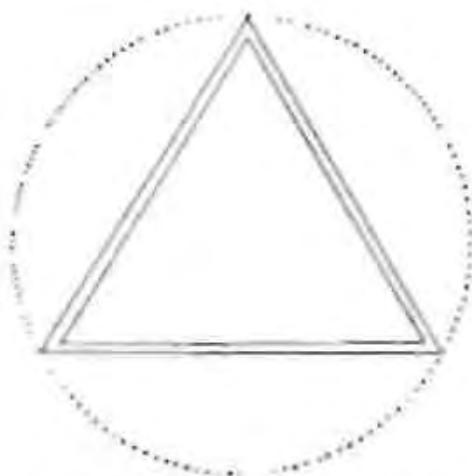
(10) Because There Are
3 Forces at Work—
Self-Extension,
Repulsion, and
Attraction.



(11) Hence the 3 Prime
Powers Divide Their
Action and Permit



(12) The Extension of the
Line in 3 Straight
Movements.



*And in this wise was the TRIANGLE of 3 equal sides,
called the TETRAGRAMMATON, produced by Law*

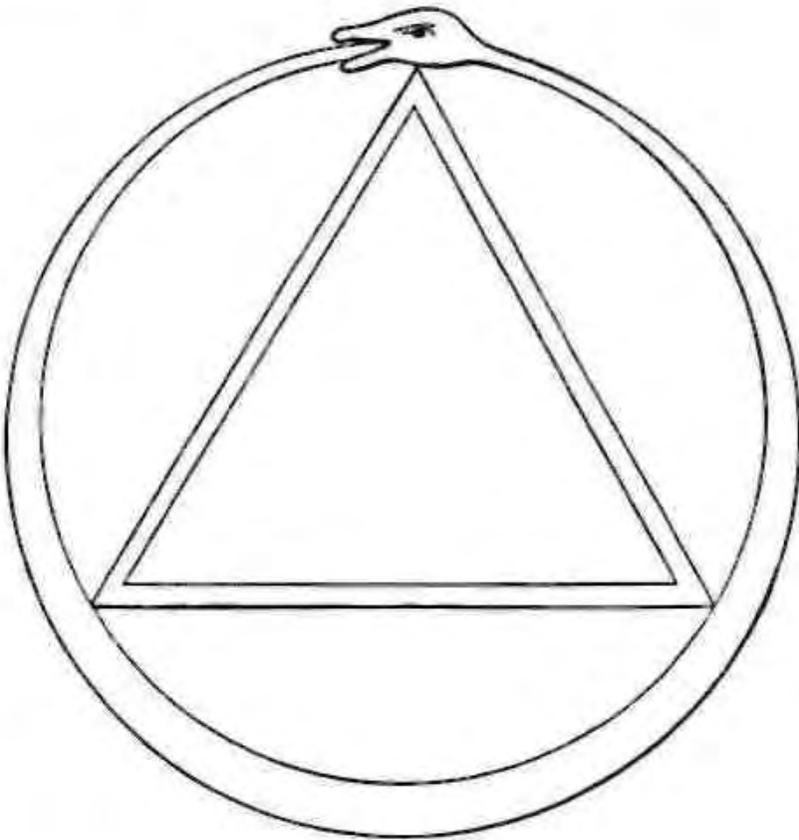


FIGURE 1

Here we see the outline and origin of one of the earliest mystical and philosophical symbols, based upon the symbol of creation as shown in diagrams (6) and (12) on the preceding page. The serpent here represents earthly creation made manifest, with the power to perpetuate its own body and existence. The head is the focal point.

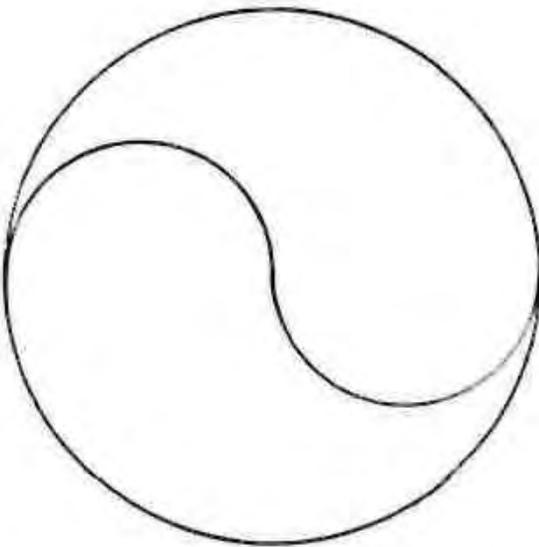


FIGURE 2

Another old symbol based on diagram No. (4), preceding page.

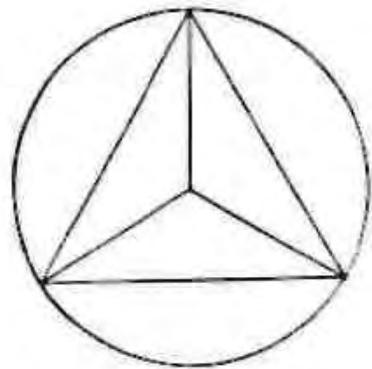
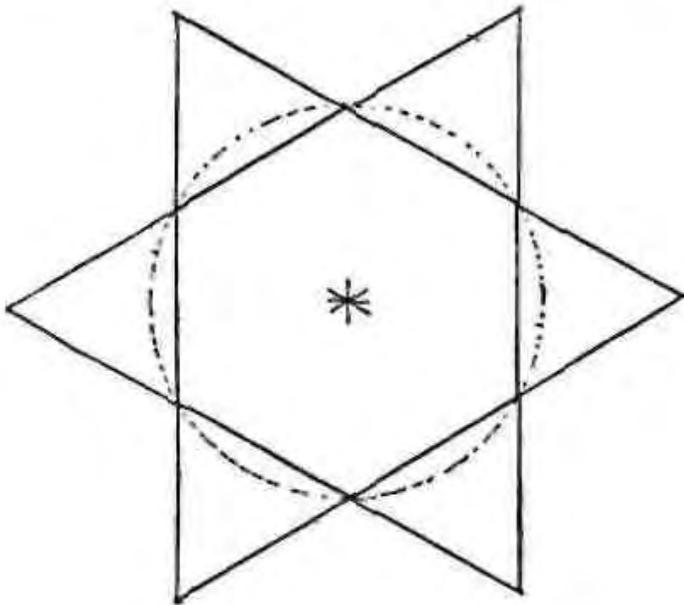
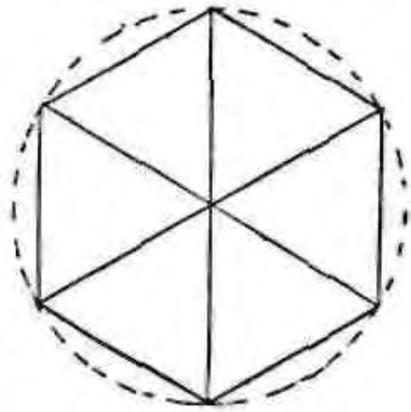
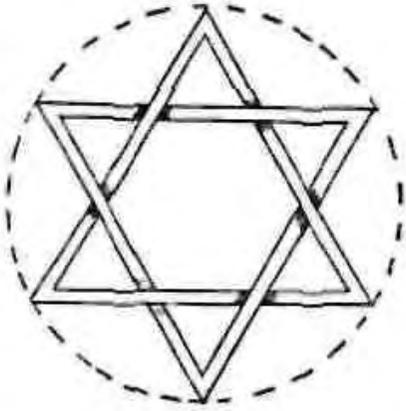
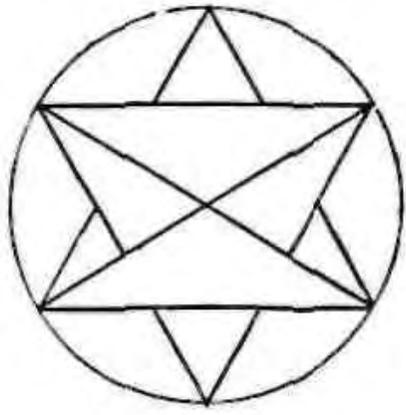
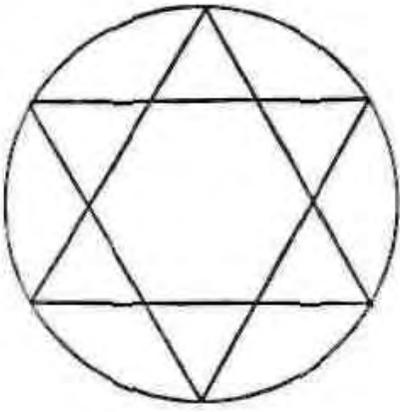
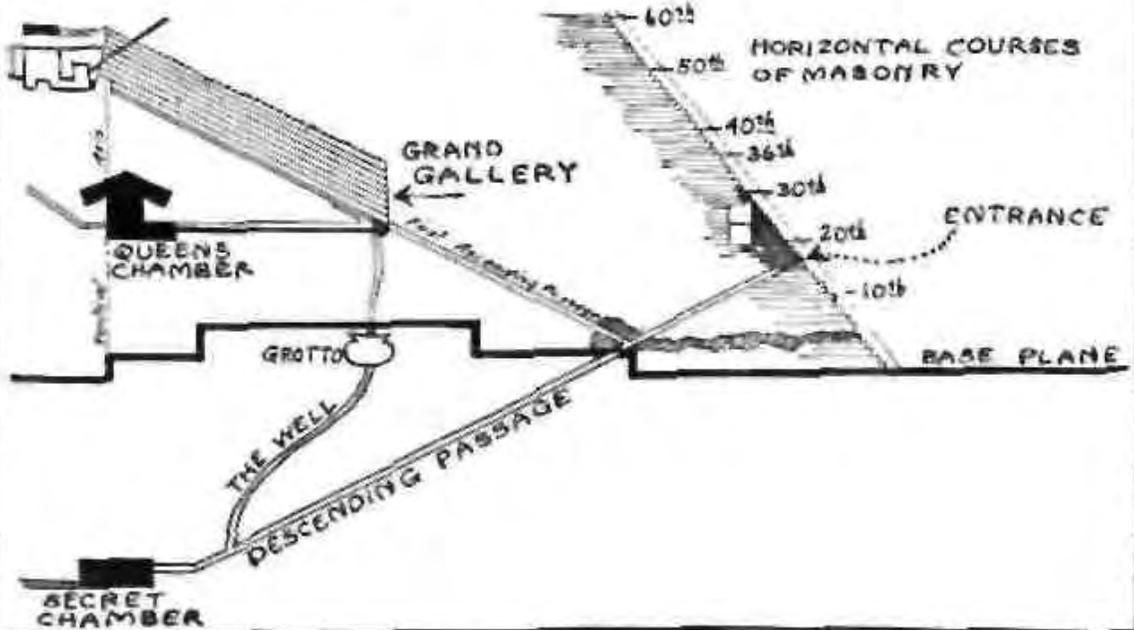
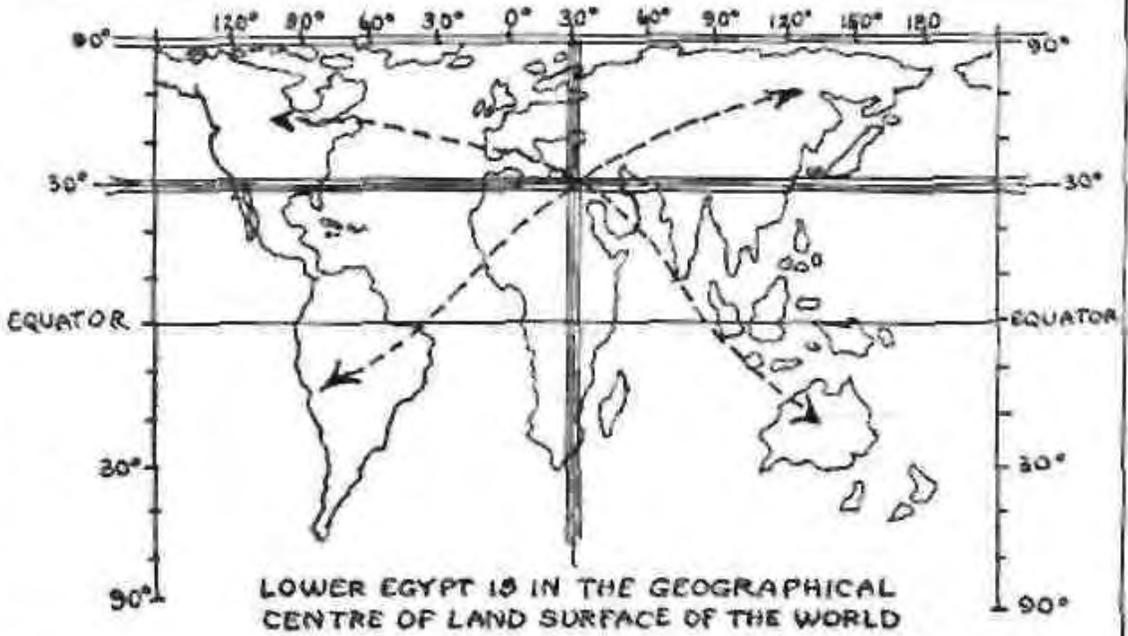
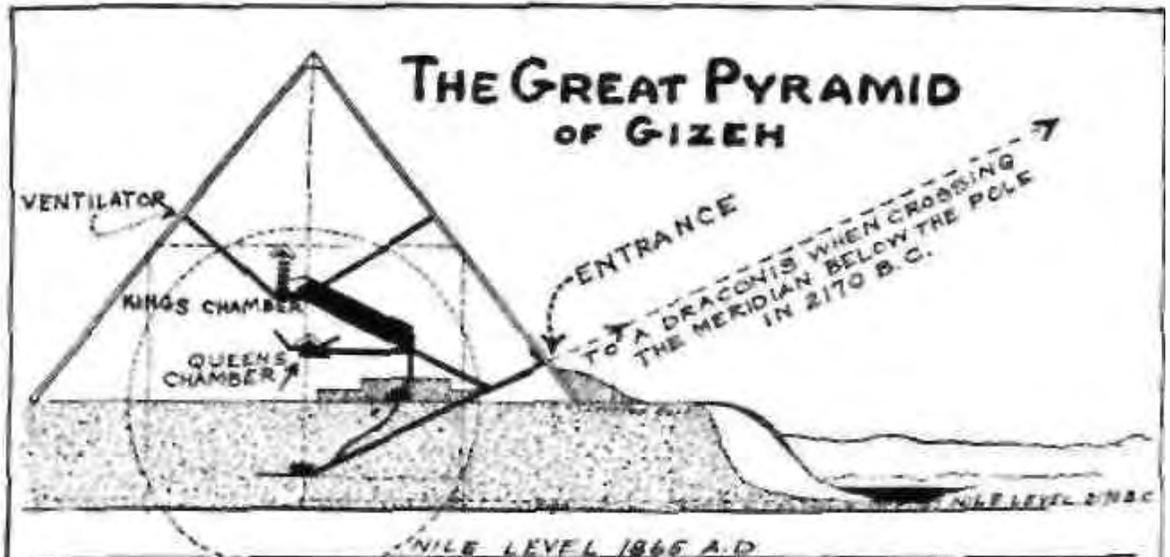


FIGURE 3

Here we have an old mystical symbol representing the elementary geometrical laws used in all mystic symbols. This one is based on diagram No. (11), preceding page.

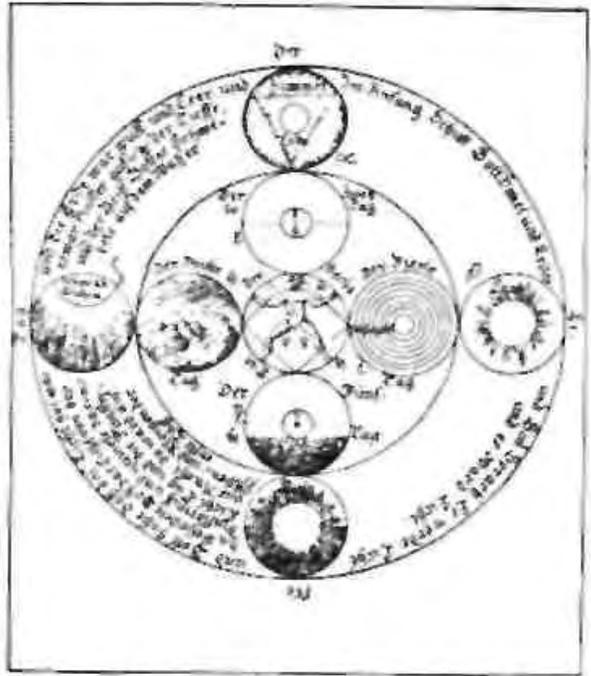


FURTHER DEVELOPMENTS OF THE TRIANGLE

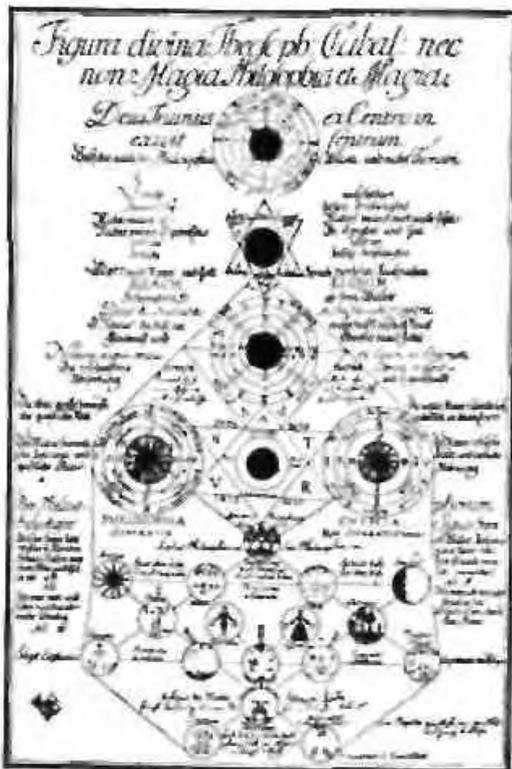




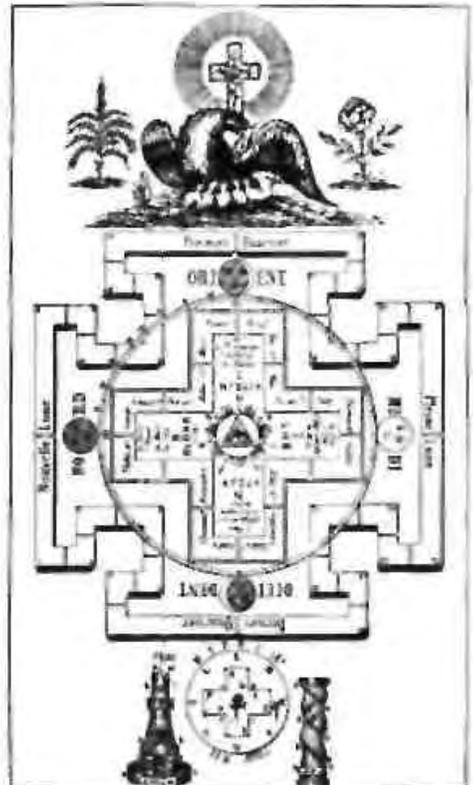
Plan of Kabalistic Doctrine



Old German symbolism—from Genesis, the Old Testament.

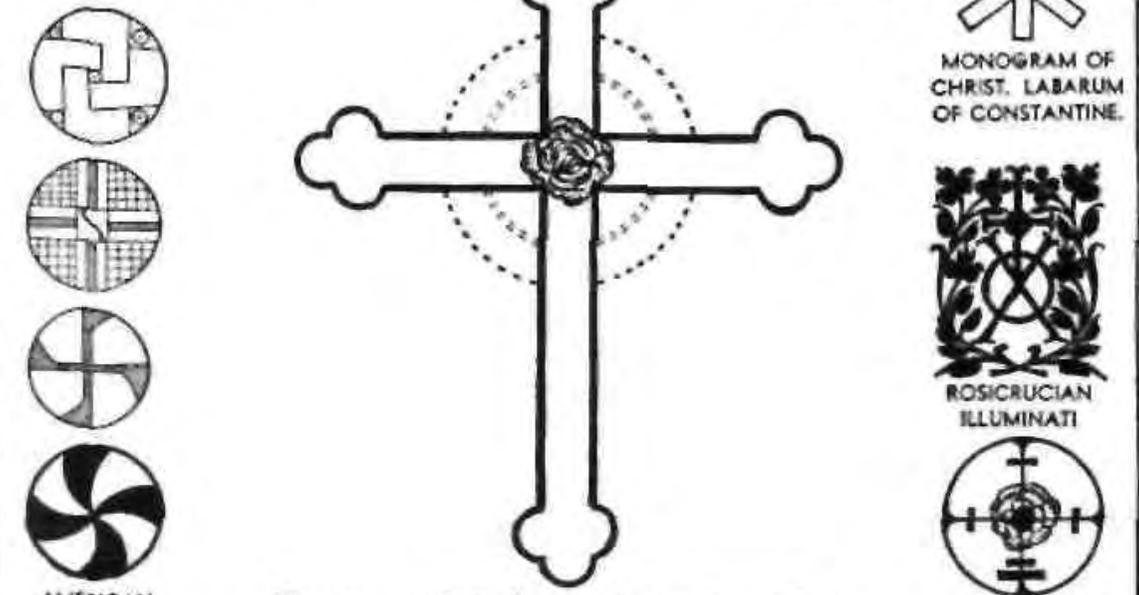
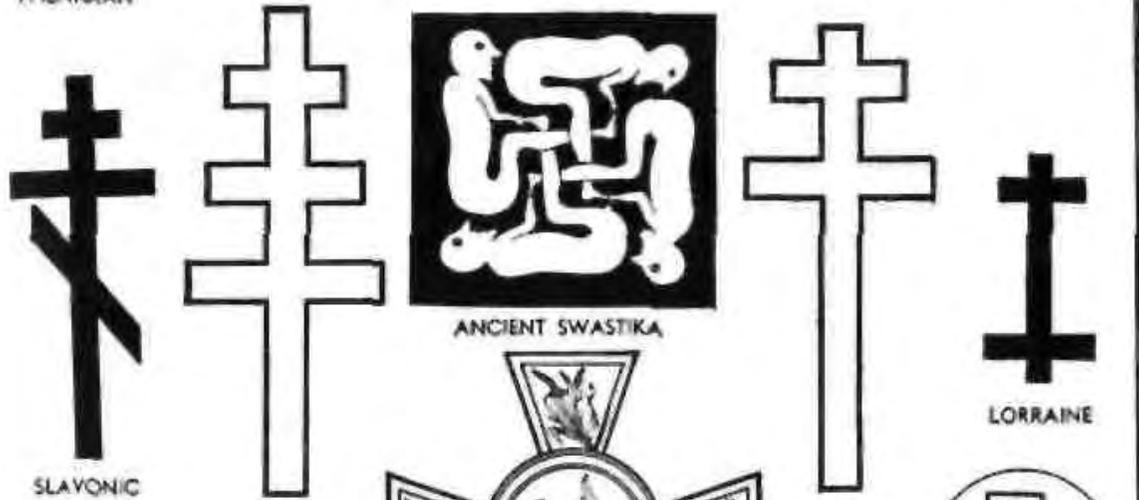
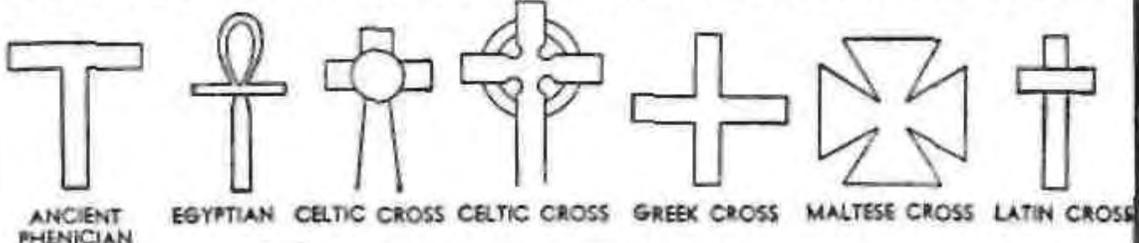


Page From 24th Folio of the Rosicrucian Lectures. Used by the Rosicrucian School Established Near Philadelphia, U. S. A., 1694



The Mystical Diagram: Solomon's Temple (Used in Symbolism by Knights Templar) Note Cross with Rose at Top and Bottom

THE EVOLUTION OF THE PRIMITIVE CROSS



EVOLUTION OF THE CROSS

Many who see the symbol of the Rosy Cross for the first time believe it to be a Christian symbol—very likely a Roman Catholic symbol—and most surely a religious symbol. We have found that we are called upon daily to make some explanation, not only about the Rosy Cross, but the cross in any form, in our correspondence. We trust, therefore, that this explanation will anticipate many questions.

First of all, let us say that the cross was not originally a religious symbol and is used by many organizations, in some form or another, as a symbol without any religious significance. Nor was there any such thing as a Christian cross during the time of the birth of the Christian doctrines as taught by the Master Jesus. It is a coincidence in religious matters that Jesus, like many others for centuries before him, was crucified on a cross—and not even on a cross like that now used as the Christian symbol; and it was due to another coincidence that the cross was adopted by the Christian fathers, centuries after the Crucifixion, as a symbol of the Christian faith. They might have adopted the exclusive use of a golden crown (which they do at times) or the crown of thorns, or many other symbols typical of some event in his life and works.

Those who are of the Jewish religion justly feel that the cross is a symbol to them of suffering in the form of persecution. One need only read the real history of the Jews to note how they suffered needlessly and continuously through campaigns conducted by those who ever cried aloud: "Via Crucis!" By way of the Cross the Jew was ever made to be an outcast and a persecuted victim of the ancient systems which merely used the sacred symbol to hide their real purposes. For, truly, the Christian principles have naught in them to justify that which has been perpetrated in their name; but the same may be said of many other religious movements during their early stages.

However, we wish to assure Jews and Gentiles, Roman Catholics, and Protestants alike, that to the Orientals—who belong to none of these four classifications—the Rosy Cross symbol is sacred, not as a religious symbol, but as a divine symbol, because it represents the true divinity of man and all nature.

The origin of the cross is lost in antiquity—it is so old! Perhaps the first use of it was in drawing lines from the four cardinal points, north, south, east, and west. Such lines from such points—important indeed to the ancients—would form a cross. The first definite form of the cross, however, as a mystical or secret symbol was that often called the TAU CROSS and used by the ancient Phoenicians. This cross is shown in the first illustration on the chart of crosses (page 71).

The next important development was the addition of a loop to the

top of the Tau Cross. This formed what is often called the Egyptian Cross, because it became a very important symbol of their rituals. By them it was called the Crux Ansata, or Cross of Life, and was their symbol of immortality or the continuity of life. It is often found in the hands of statues and in pictures of their gods and goddesses as the "Key of Life." By some, who are entirely ignorant of the facts, it is claimed that the Crux Ansata was a sex symbol. That is because, to the early Egyptians, the reproductive process throughout all nature, in all plant and animal life, was a great mystery. That the seed in the ground, or any cell of living matter, could reproduce its kind and assist in maintaining a continuous line of its own species, proved the continuity of all life, or in other words, demonstrated the principle of immortality, through birth, transition, and rebirth. This led them to the doctrine of reincarnation and the Crux Ansata became the symbol of that belief in immortality. One will see at once that the relation to sex matters was remote and purely incidental, as must be the study of such physical processes in relation to the whole scheme of the continuity of life.

The Rosicrucians today use the Crux Ansata as a symbol of immortality and reincarnation exclusively. To them it has no other meaning.

In a study of some of the other crosses we see arbitrary changes and additions so as to form unique symbols, and we find the cross was common to nearly all ancient races, antedating the Christian era.

The Rosy Cross of the Rosicrucians is always a gold cross with the distinctive looped ends as shown in the illustration. There is always ONE red rose in the center of the cross, and sometimes for purely decorative purposes a green stem may be attached to the rose; but there is never more than one rose, and a symbol composed of a cross with seven, or three, or four roses in the form of a wreath around the cross or over the cross, is not a true Rosicrucian symbol, but a personal adaptation, counterfeit, or an imitation. The most ancient of all pictures of the Rosicrucian symbol, and all references to it in the most ancient manuscripts, describe it as a gold cross with a "ruby red rose." The symbol described herein as the true Rosy Cross is registered in the United States Patent Office as the official Rosicrucian symbol, and such patent registration is held exclusively by AMORC. The name and symbol are also registered with many other nations of this jurisdiction.

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 the two symbols—the one which writers in encyclopedias 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 a fanciful, though satisfactory, explanation for the casual reader. It is not the truth, however.



As 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 plain, 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.

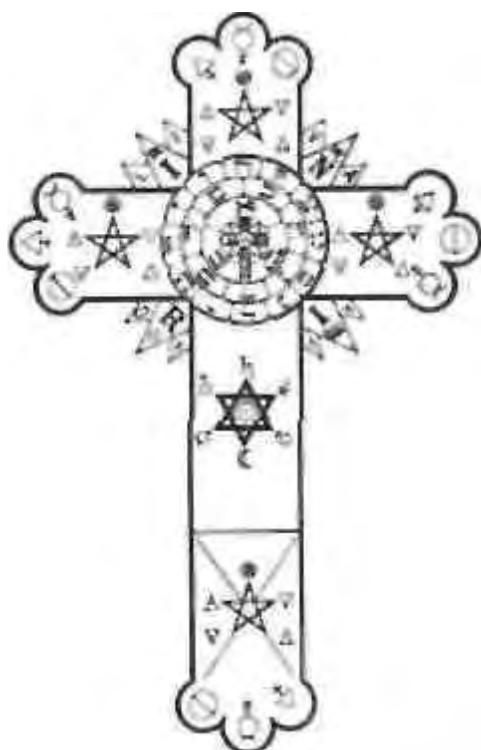
An explanation, often offered by the wise, is that the origin of the Cross was in the Crux Ansata of the Egyptians—the cross with the oval opening at top, often seen in Egyptian designs and used symbolically in Egyptian and mystical Eastern writings. The Crux Ansata, called the cross of life, was designed by the Egyptians and mystics to represent the continuity or immortality 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 original 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 in 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 cycles of budding into life, maturing into full bloom and sweetness and then dropping to decay and dust, represent the Cycles 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 the continuity of life, or reincarnation.

In our work, the Cross represents many things esoterically; likewise the Rose. But exoterically, the Rose represents evolution, while the Cross represents the labors and burdens of life and the karma which we must endure in our earthly existence.

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 HERMETIC ROSE CROSS

The intricate symbol above is called the alchemical and Hermetic Rose Cross, and is a very old mystical symbol. It is composed of two Rosy Crosses united into one: the small Rosy Cross at the center—representative of man, the microcosm—is in turn the center point of a larger rose residing at the heart of the large cross—symbolic of the macrocosm. Upon the four ends of the large cross are inscribed the three alchemical symbols: mercury, sulphur, and salt. At the top of the cross, mercury is placed in the center, sulphur on the left, and salt on the right. Upon the other ends of the cross the symbols have been inscribed in such an order as to conform to the esoteric tradition.

Also upon each arm, adjacent to the alchemical symbols, is the symbol of the pentagram. This five-pointed figure is a symbolic rep-

resentation of the Rosy Cross itself: the victory of the quintessence over the four alchemical elements. The wheel at the top of each pentagram represents the quintessence; the small triangle on the left, with the point downward and a line parallel to the base, symbolizes earth; the triangle above, with a line parallel to the base but with the point upward, represents air; the upper triangle on the right of the pentagram, with the point downward, symbolizes water; the lower small triangle on the right, with the point upward, represents fire.

On the lower arm of the figure, below the large rose, is a hexagram—symbol of the macrocosm—composed of two interlaced triangles. At its points are inscribed the six planets, according to the ancient astrological tradition: at the bottom is the Moon, at its right is Venus, followed in turn by Jupiter, Saturn, Mars, and Mercury. At the center of the hexagram is the Sun. The order of arrangement of these symbols conforms to certain Kabalistic rituals.

The lower end of the longest arm is divided into four sections by two diagonal lines. These sections are colored according to the four colors of Malkuth of the Kabalistic "Tree of Life." The four sets of three rays which extend outward from the center of the large cross symbolize the Divine Light. The letters inscribed upon each large center-ray combine into I N R I, which combination, according to the Rosicrucian historian Fr. Wittemans, represents a Latin motto meaning "Mature is completely renewed by fire." The letters upon the smaller rays represent invocative names of Latin, Egyptian, and Greek origin.

The petals of the large rose on the cross are twenty-two in number, and stand for the twenty-two letters of the Hebrew Kabalistic alphabet. The outer circle of twelve petals represents the twelve single letters of this alphabet, and in particular the twelve signs of the Zodiac. The next circle of seven petals symbolizes the seven double letters—in particular the seven astrological planets. The innermost circle of three petals represents the three Mother-letters—air, fire, and water.

At the center of the large rose is the microcosmic Rose Cross, an unfolded cube with a five-petaled rose at its center. Four barbs emerge from behind this cross, pointing into the four directions in space.

The complete symbol or "Encyclopedic" Rose Cross symbolizes all the majesty, power, beauty, and protection of the Rosicrucian Order.



THE ROSY CROSS

Mechanically and Symbolically Formed

Part Six

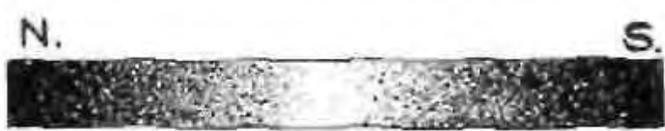
CHARTS, EXPLANATIONS,
AND SPECIAL SUBJECTS

Crystallography

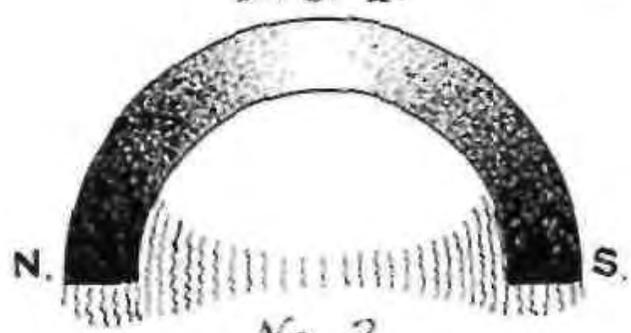
The Mystery of
DR. JOHN DALTON
and his
ALCHEMICAL LAWS

Reprinted from the
American Rosae Cruris
of November, 1916

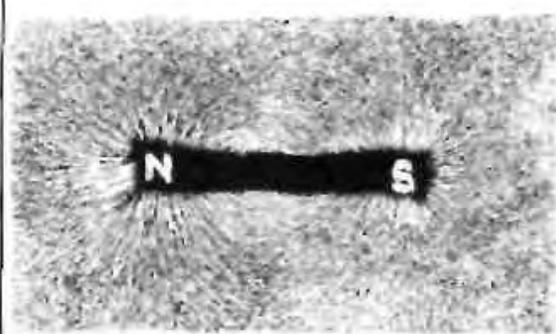
MAGNETIC CHART



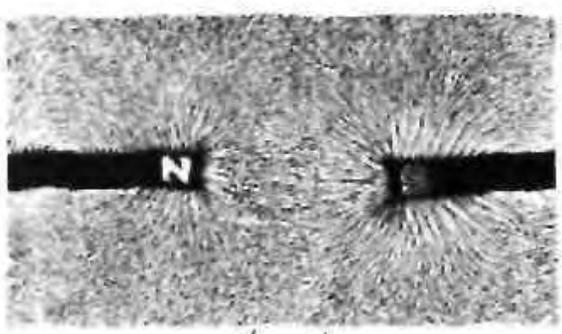
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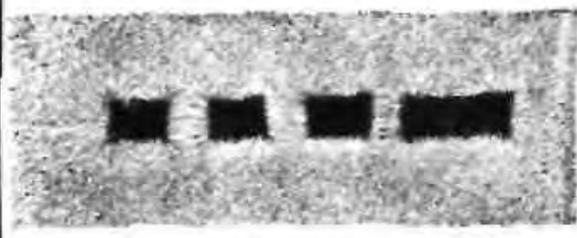
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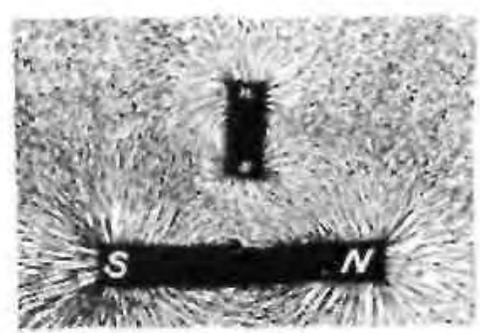
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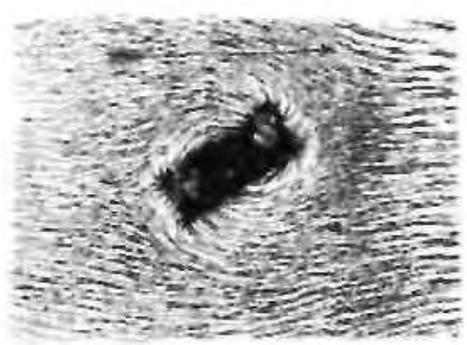
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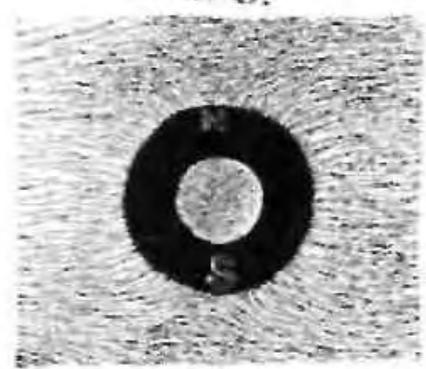
No. 5.



No. 6.



No. 7.



No. 8.

THE MAGNET

(In connection with the lessons of the First
Degree of Temple Monographs)

In a number of lessons reference is made to the magnet, and the laws and principles demonstrated by the magnet are used to illustrate other laws.

Certain simple points about the magnet will be of interest to our members, and for this we will refer to the illustration shown on the opposite page.

The magnet with which we are most familiar is shaped like a horse-shoe (illustration No. 2), but it may be shaped like No. 1 on the opposite page. The purpose of such forms is to bring the two poles of the magnet close together; for every piece of steel or other mineral having magnetic qualities must have two poles or points of distinct polarity—the north pole and the south pole, marked N and S on the chart.

When the two poles come within a certain distance of each other, a magnetic effect is made manifest. This is because each pole has an aura or field of magnetic attraction around it. If we say that the north pole is negative, and the south pole positive, in polarity, then the north pole has a space around it in which negative magnetism radiates, and around the south pole is a field or space in which positive magnetism radiates.

We cannot see this magnetic radiation—any more than we can see any form of electrical energy; but we can demonstrate it. By holding one end or pole of the magnet under a piece of paper and then sprinkling a very fine steel powder on top of the paper, we will see the powder moving in certain lines, which plainly show the lines of magnetic attraction and repulsion.

In illustration No. 3 we see a small, straight magnet under a piece of tissue paper and the powder grains of steel sprinkled over the paper. This enables us to see the radiations of magnetism from each pole.

When the north and south poles of a magnet are brought so close together that their fields of magnetism or auras begin to contact each other, there is a stressed condition set up which is greatest in the center of the space between the two poles. This magnetic field and stressed condition is used in many wonderful electrical inventions, and the same principle in nature is responsible for many startling, natural phenomena. Even in the most minute forms of cell life in animal bodies, the principles of magnetism are responsible for the continuance and reproduction of life. Illustration No. 4 shows the stressed field between the north (negative) and south (positive) poles. The negative is attracted to the positive and the positive reaches out to

take the negative; combining, they form a magnetic field of dual, active potentiality. The greater the magnets, the larger this field and the more powerful the force.

If two north or two south poles are brought together or near each other, their lines of magnetism repulse each other. This shows the principle that "like repels like and attracts unlike."

In illustration No. 5 we have another interesting principle illustrated. If we take the piece of steel bar shown in illustration No. 3, which has its north and south poles and its neutral part in the center of the bar. and saw it into four short pieces, we find that we have four perfect magnets, each having a north and south pole like the longer bar.

In illustration No. 6 we see the peculiar", yet strictly logical effects of the magnetic fields when two bar magnets are brought into relation to each other at right angles.

In illustration No. 7 a short magnetic bar is held under the paper and turned around rapidly. We see that the revolving magnetic field pulls the steel powder around with it.

Even a steel ball or piece of pipe may be magnetized, in which case the inside of the ball may have one pole and the outside another, or the opposite sides of the pipe may be of different polarities. This is indicated by illustration No. 8.

Bear in mind that when we speak of polarities in our lessons we are referring to the magnetic polarities, such as are shown in these illustrations. All living, vital bodies, whether mineral, plant, or animal, have magnetic polarities, and all such living things are therefore magnets, with both positive (south) and negative (north) poles or polarities; but in one sense or another each of these has one of the polarities predominating through greater strength. Thus we speak of a body being of a positive polarity or negative polarity, referring to the predominating magnetism of its two poles.



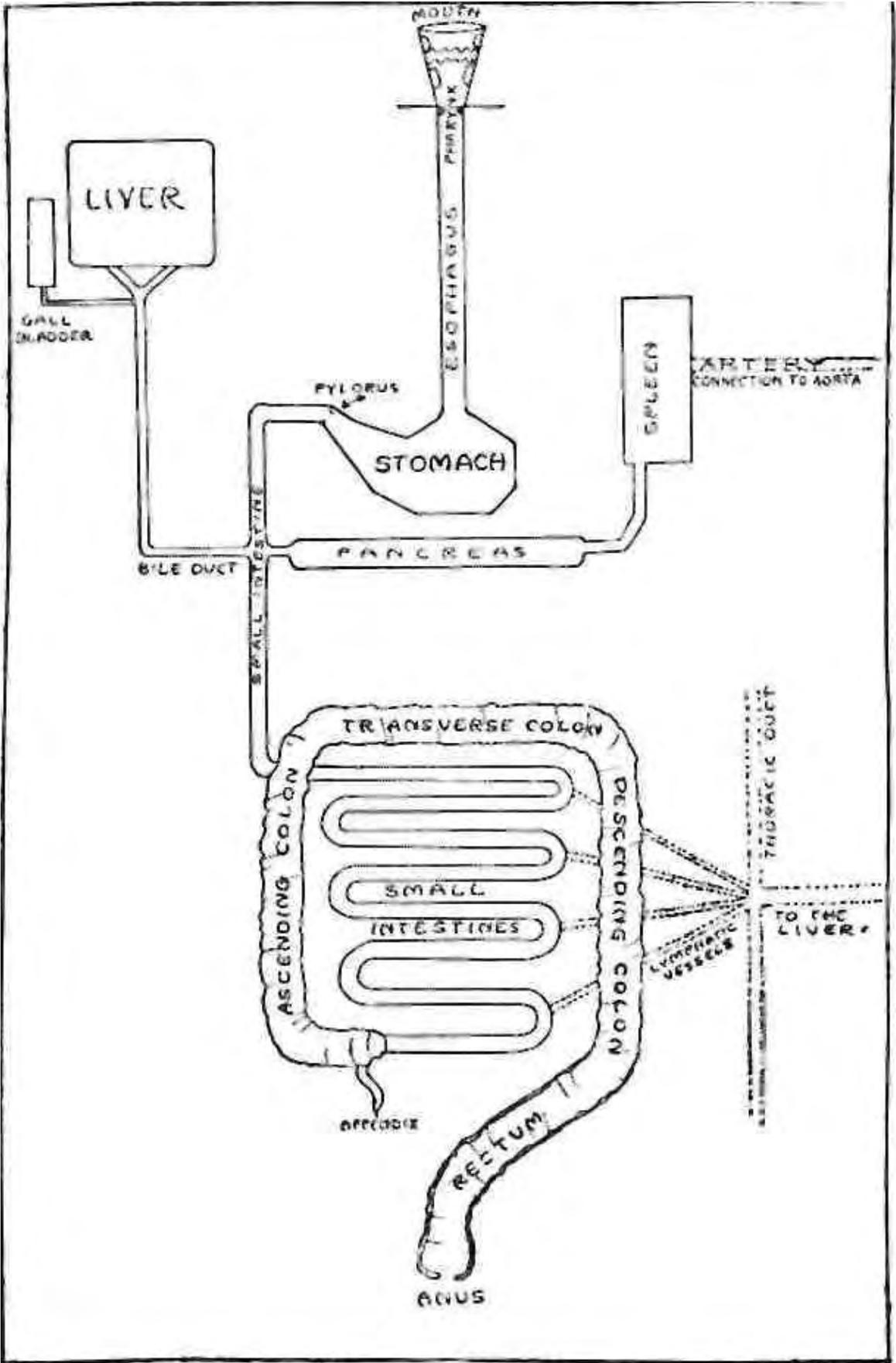


Chart 1

SIXTH TEMPLE DEGREE REFERENCES

EXPLANATION OF CHART 1

DIGESTION AND NUTRITION

The chart shown herewith is not to be considered as an anatomical drawing of the internal parts of the human body. The various organs and connections shown in the diagram herewith are arranged so that the mechanical action will be plain and understandable, and not in accordance with the true relations found in the human body. For instance, the position of the liver and gall bladder is not in keeping with the true condition. The same may be said of the spleen. And the connections from the intestines to the liver at the lower part of the page indicate where the liver should be located if we were going to be partly correct as far as the diagram is concerned. However, this mechanical drawing will serve a better purpose than any anatomical drawing you may find in any book.

It is well for our members to understand the mechanical process of eating and digesting food. We must keep in mind that food, whether in liquid or solid form, supplies the negative elements for the human body, just as breathing supplies the positive elements. When the positive elements in the breath of life come in contact with the negative elements of the physical body, there is a unit formed of the negative and positive polarities that constitutes life through the chemical action as well as the psychic action. This diagram and chart will help you to understand how the food is turned into the negative elements which release their negative electricity, or power, and thereby form one-half of the necessary vitality for life.

Food—as well as liquid—is taken into the mouth where, while being crushed, masticated, and reduced to particles—as in a crushing device at the bottom of a grinder—a certain amount of saliva mixes with it to prepare it for digestion. It passes through the pharynx in swallowing and goes down the esophagus (or throat) to the stomach.

In the stomach the work of churning takes place. The little valve or opening from the stomach to the intestines, called the "pylorus," remains partly closed during the churning process. After the stomach has expanded and turned the food from side to side and mixed it well, the "pylorus" automatically opens (and only when the proper time has come!) and the food passes into the beginning of the small intestines. On the way down the intestines there flows into the mixed food some bile from the gall bladder (through the bile duct) and also some "pancreatic fluid" from the pancreas.

These two fluids, mixing with the food, help to "cut" the food and dissolve it into its primary "negative elements."

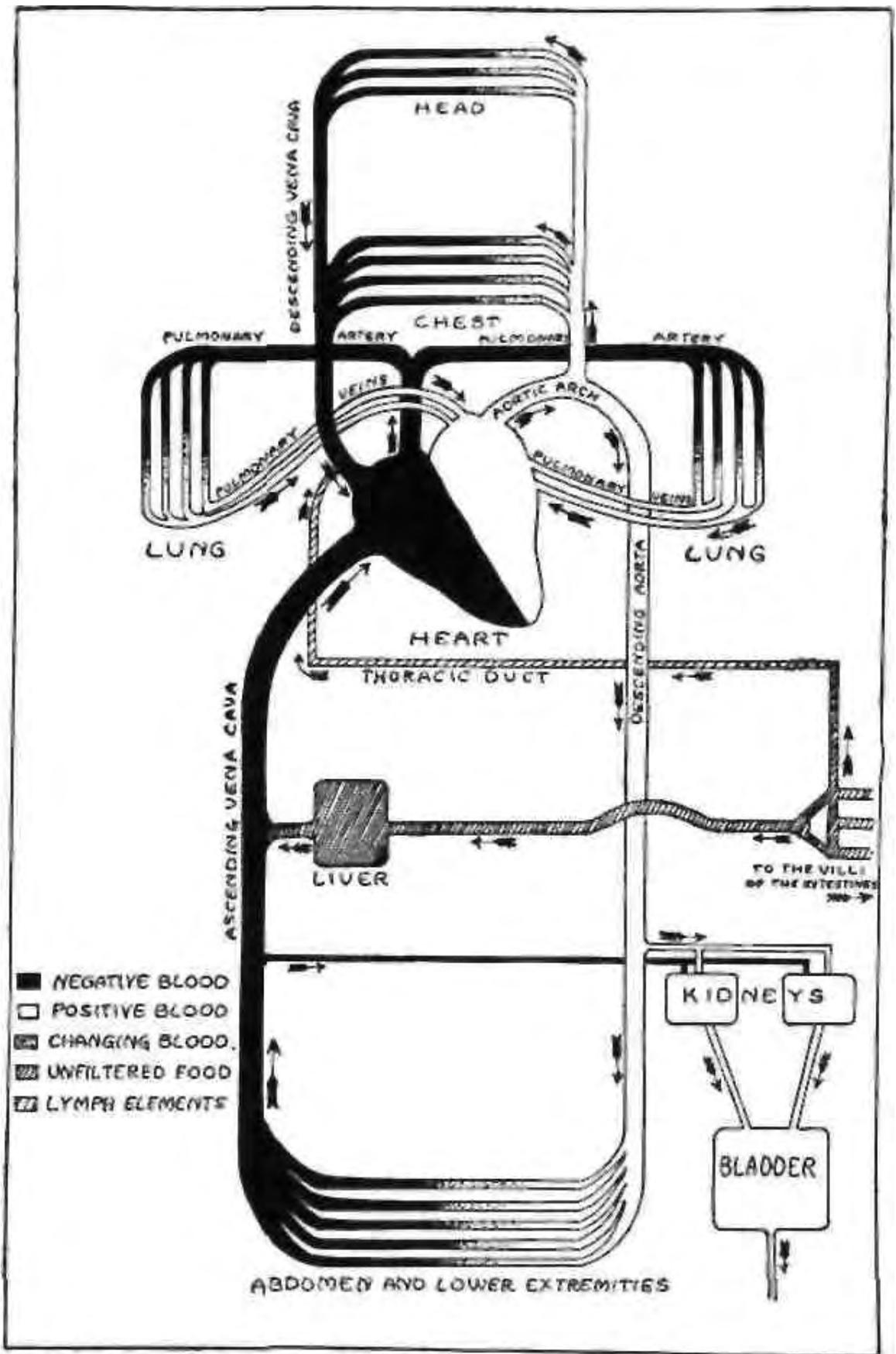


Chart 2

EXPLANATION OF CHART 2

NUTRITION AND BLOOD CIRCULATION

The purpose of this diagram is twofold. It is unusually clear and explanatory—especially for our work.

First of all, we see how the nutrition from food is taken into the circulatory system. At the side of the chart we see the vessels which lead from the intestines. These connect with the liver. In this way all nutrition from the food we eat passes to the liver. Here it is filtered, purified, and formed into what we call "negative elements" of the blood. From the liver these "negative elements" pass into the principal vein carrying blood to the heart.

However, all fatty elements—which are separated from food in the process of digestion and assimilation in the intestines—do not enter the liver but pass through the so-called "thoracic duct" and go directly to the heart to form "lymph elements." This is plainly shown on the chart.

Now the "negative elements," forming negative blood, enter the right side of the heart and from there they are sent through the two "pulmonary arteries" to the lungs, to be made positive. That is, each negative blood cell is sent to the lungs to receive a positive polarity; and from the lungs this vitalized blood returns to the left side of the heart and there it is pumped out through the arteries to all parts of the body. As this positive blood, vitalized, travels through the system it uses up its vitality or positive polarity and again becomes only negative cells or negative blood. Where it changes from positive to negative it does its greatest work in what are called "capillaries." The negative blood must, therefore, return once more to the heart and from there be sent again to the lungs to be vitalized with a new positive polarity. This is a continuous process.

In our various breathing exercises we attempt to take more of the positive elements into our body than in the normal process of breathing. All the negative elements in the body will absorb, through the blood, as much positive vitality as we take in through breathing. In normal breathing, or what we should call subnormal breathing, we merely take in a small amount of the positive, which reaches the negative cells of the blood and charges only a small portion of the negative with the positive. By deeper breathing, or by holding the breath, as explained in our monographs, we cause more of the negative cells of the blood to become charged with the positive vitality of the air and thereby make our blood stronger or greater in its vitality. Other breathing exercises show us in our lessons how we can take on an additional amount of positive energy for psychic experiments and for special healing work. All of this, of course, is explained in detail in the monographs.

EXPLANATION OF CHART 3

PRINCIPAL ARTERIES

In our use of the blood for healing purposes, as well as for all mystic or psychic purposes, we deal with the vitalized or positive blood. This is the blood which travels through the arteries of the human body. Arteries carry the blood, the vitalized blood, from the heart to every part of the body to carry on the constructive work of nature. Veins, on the other hand, return the devitalized blood to the heart, and do not concern us greedy.

The diagram on Chart 3 shows the principal arteries. From the upper part of the heart rises the great aortic arch (indicated by the figure 1. See also diagram on Chart 2). From this arch, or large vessel, branch all the arteries supplying the great amount of vitalized blood to the body.

Every artery carrying blood to the most minute part of the body joins one of the principal arteries shown on this diagram. In our work, whenever it is necessary to know the source of blood for any small artery, one need only refer to any medical or anatomical book, or dictionary, and see what principal artery it connects with, and then trace it to the principal artery on this diagram.

The arteries throughout the body carry the positive blood of the system. Therefore, the arteries radiate the utmost vitality in a physical and also in a psychic sense. For that reason all healing work, where the hands are used, takes advantage of the natural radiation of power from these arteries. In the hands of each person there are arteries as well as veins, and it is from the arteries that the hands receive their vitality as used in all healing work. Part of this vitality is the natural health and life of the physical body and part of it is the psychic power which is also in the blood and generated by the blood.

In the monographs and lessons of the Sixth Degree many references are made to methods whereby the blood can be stimulated or increased in vitality in certain parts of the body through certain methods known only to Rosicrucians. That is why this chart becomes very interesting and helpful in the Sixth Degree work. It is easy to understand how the vitalized blood in these arteries becomes weakened and less vitalized as it circulates around through the body and finally passes into the veins. But in some human processes it is necessary to keep the blood in these arteries from being weakened and less vitalized as it reaches the part or section of the body which is diseased. Our methods show the members how this can be accomplished. It is one of the important methods of healing work known only to the Rosicrucians.

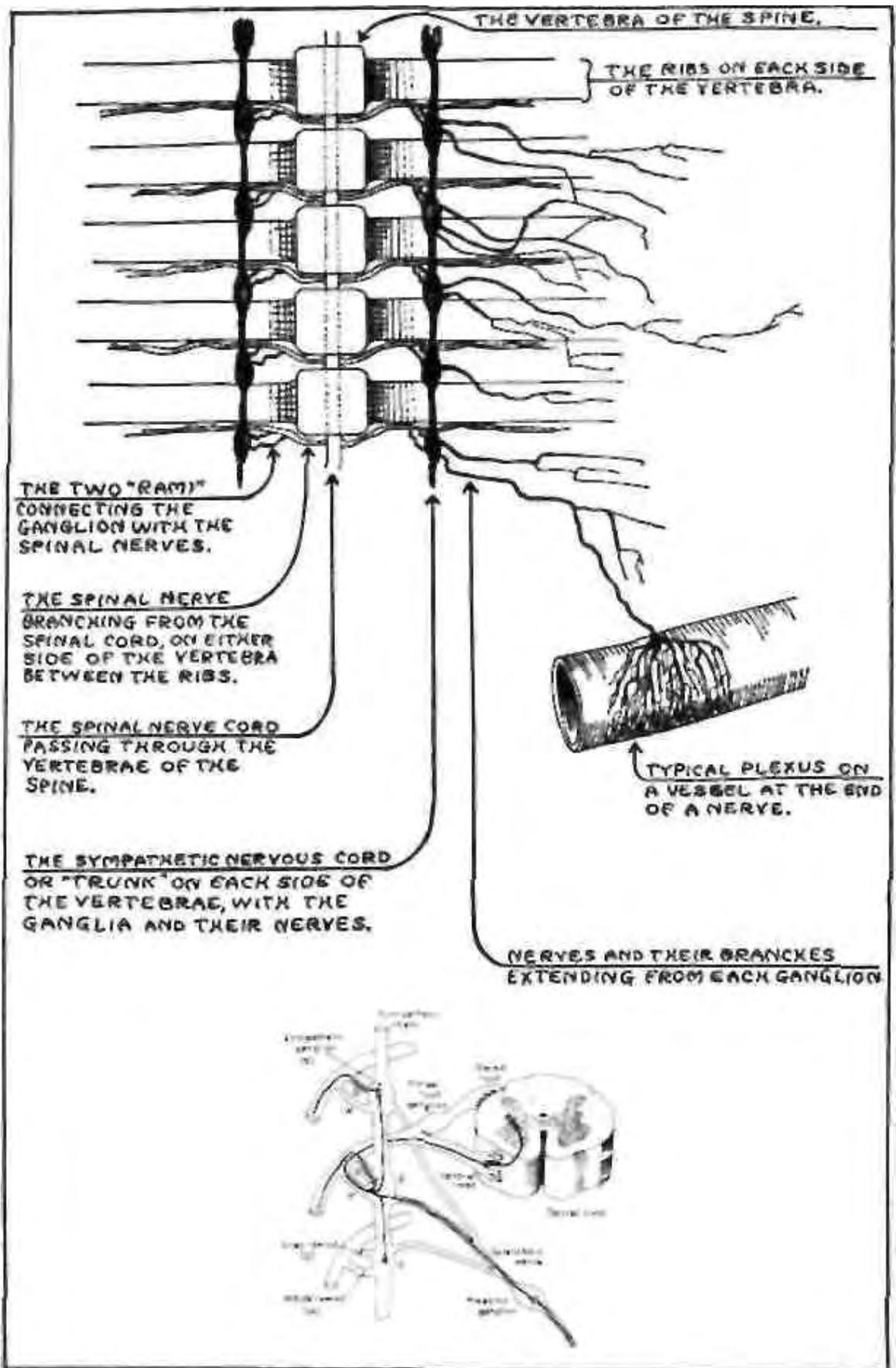


Chart 4

EXPLANATION OF CHART 4

GENERAL NERVOUS SYSTEM

The purpose of this chart is to show, in a mechanical fashion, the arrangement of the vertebrae of the spine and the location of the nervous systems.

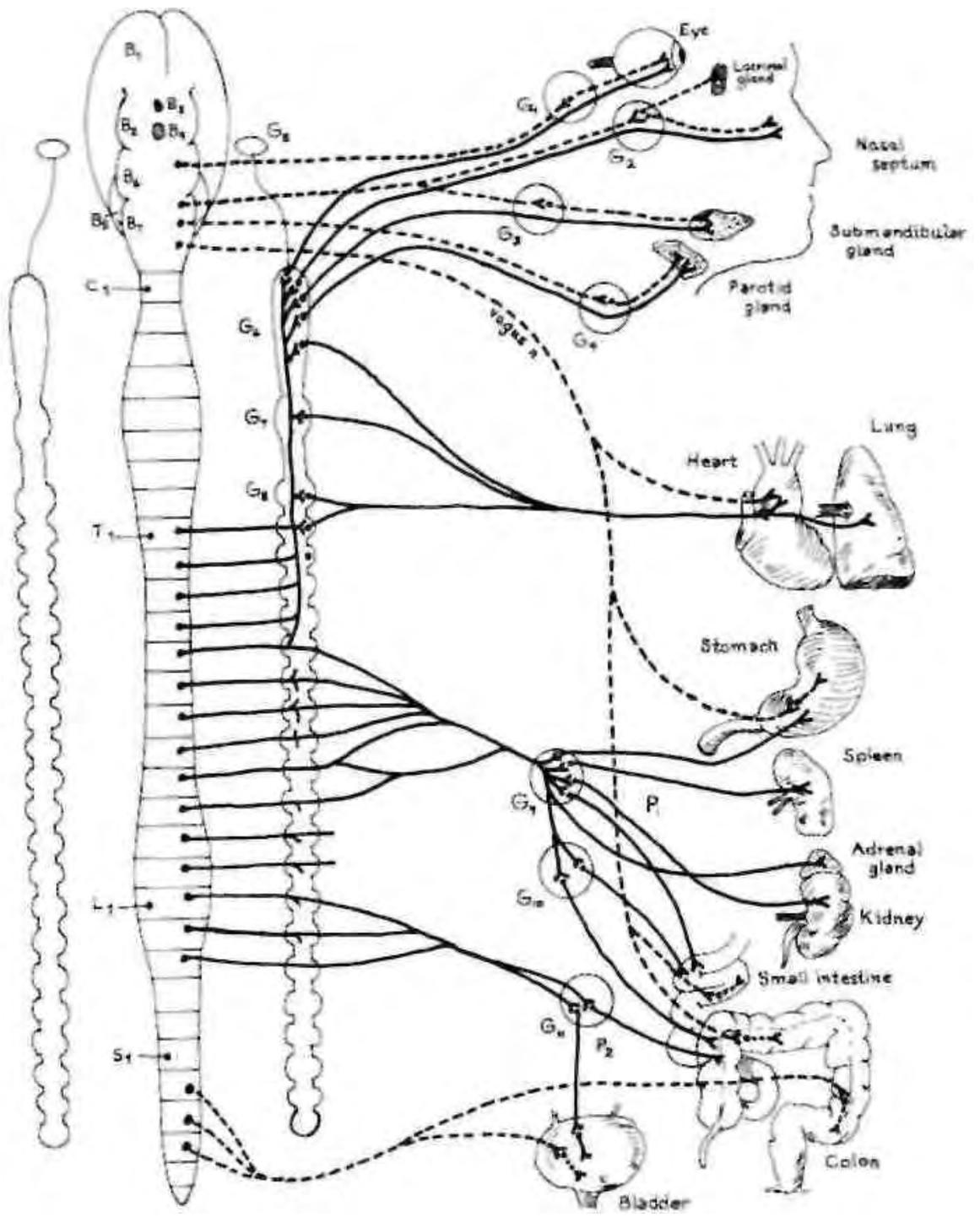
In the upper diagram five vertebrae, with their ribs, are drawn mechanically as though they were sections of some metal framework of a piece of machinery. The center squares represent the vertebrae, while attached to either side of these vertebrae are the ribs. The vertebrae represent the sections of a spinal column (See Chart 6).

Through the center of the vertebrae passes the spinal nerve cord—a heavy cord consisting of nerves—the top of which is the medulla oblongata (as shown in the upper diagram on Chart 8) and is connected with the brain. This cord is the center of the general nervous system.

Branching out from this cord, between each two vertebrae, are smaller nerves, called spinal nerves, which connect on each side with the sympathetic trunks.

There are two sympathetic trunks, one on each side of the vertebrae of the spinal column (on the inside of the ribs) and running parallel with the middle spinal cord, as shown in the diagram.

Each sympathetic trunk consists of a heavy cord of many nerves with "ganglia" opposite nearly every rib. From each ganglion are two nerves, called "rami" connecting the spinal nerves to the sympathetic ganglia. And from each "ganglion" are sympathetic nerves going to various plexuses of organs, muscles, or vessels of the body. The reader's attention is called to the fact that man has two nervous systems—the Spinal Nervous System and the Autonomic Nervous System with its sympathetic and parasympathetic divisions. Both of these systems are shown in the diagrams on the opposite page, which of course are not true to life so far as anatomy is concerned. Please note that the sympathetic and parasympathetic divisions are dual or double; a part of it is on each side of the vertebrae of the spine. The Rosicrucians were the first to realize the wonderful work of the Autonomic Nervous System and its connection with the psychic body of man. Many systems of modern treatments deal with the Spinal Nervous System and any injury or pressure upon it; but the Rosicrucians center their attention upon the Autonomic, and point out in the easy, simple lessons of the Sixth Degree how the Autonomic Nervous System can be used to cure disease or relieve conditions that cannot be treated in any other way. For this reason the student is asked to keep in mind the fact that he is dealing with new principles in our work and that he will find many revelations and startling laws not generally known.



LEGEND OF CHART 4A

THE AUTONOMIC NERVOUS SYSTEM

Legend:

----- Sympathetic Division

----- Parasympathetic Division

B-brain structures: B₁ cerebral lobes, B₂ thalamus with B₃ pineal and B₄ pituitary, B₅ cerebellum, B₆ midbrain, B₇ medulla.

P —plexi: P₁ solar plexus, P₂ pelvic plexus.

G- ganglia: G₁ ciliary g., G₂ pteryopalatine g., G₃ submaxillary g., G₄ otic g., G₅ ganglion of Ribes (cranial termination of the sympathetic trunk ganglion system), G₆ superior cervical g., G₇ middle cervical g., G₈ inferior cervical g., G₉ celiac g., G₁₀ superior mesenteric g., G₁₁ inferior mesenteric g.

C - cervical spinal cord (cervical vertebrae 1-8)

T- thoracic spinal cord (thoracic vertebrae 1-12)

L - lumbar spinal cord (lumbar vertebrae 1-5)

S —sacral spinal cord (sacral vertebrae)

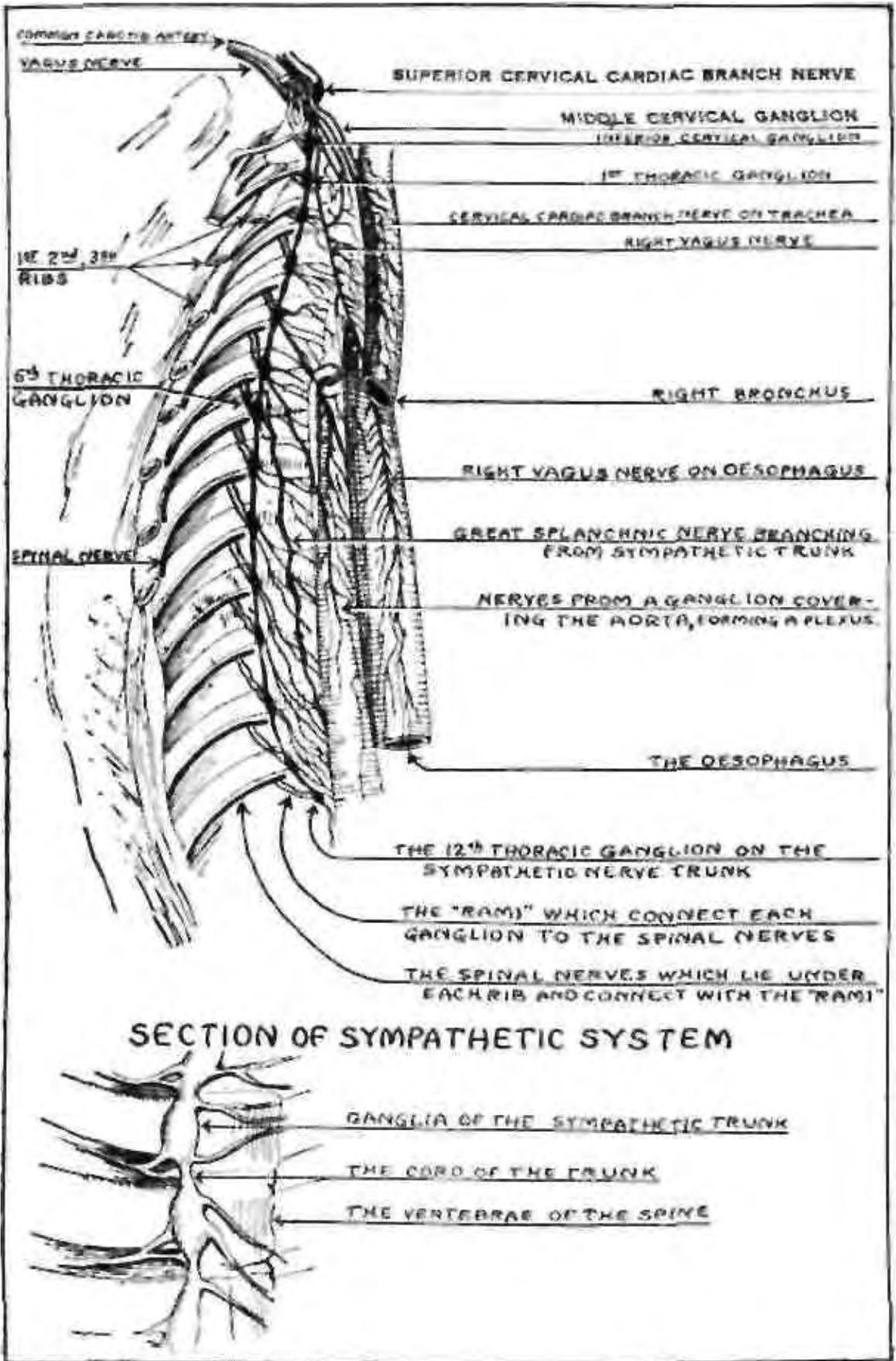


Chart 5

EXPLANATION OF CHART 5

DETAILS OF AUTONOMIC SYSTEM

In the upper drawing we see a section of the human body opened and the organs and muscles removed to show the sympathetic trunk cord and the parasympathetic Vagus Nerve on the right side of the vertebrae.

Just beneath each rib we see the spinal nerve running parallel with the rib. From these spinal nerves we also see the two "rami" uniting with the ganglia from the heavy sympathetic trunk.

A few vessels are also shown, and it will be noticed how the sympathetic nerves, from the various ganglia, branch out over the wall of the esophagus, the right bronchus, and over the aorta. This shows that a "plexus" covers the wall of a vessel or organ (as also shown on Chart 4), radiating outward into a number of nerve endings, called synapses.

The lower diagram shows an enlarged view of a section of the sympathetic trunk giving an exact picture of the ganglia, their size, form, and location.

(It will prove interesting to the deep student to read in various physiology textbooks on the "Nervous System" the diversified explanations and theories of the purposes and formation of "Ganglia" and "Neurons.")

The reason for the two forms of nervous systems in the human body will be easily understood when we say that the Spinal Nervous System conveys energy and power that is of a gross nature, to take care of the physical actions and functions of the human body. The Autonomic Nervous System, however, belongs to the psychic part of man, and there is a place in the human body, shown in our monographs and thoroughly explained, where the psychic power and energy are generated and sent into the Autonomic Nervous System. This system, therefore, uses a higher rate of energy, which is almost a cosmic energy, and this energy can be used for the healing of diseases and curing of conditions because its real purpose in the human body is to carry on the reconstructive actions in the human body. This function of the Autonomic Nervous System was not known until the Rosicrucians explained it and even today it is thoroughly understood only by those who have the lectures and lessons of our work. It makes healing and the prevention of disease understandable and gives every one of our members a wonderful power not possessed by those who do not know the laws and principles.

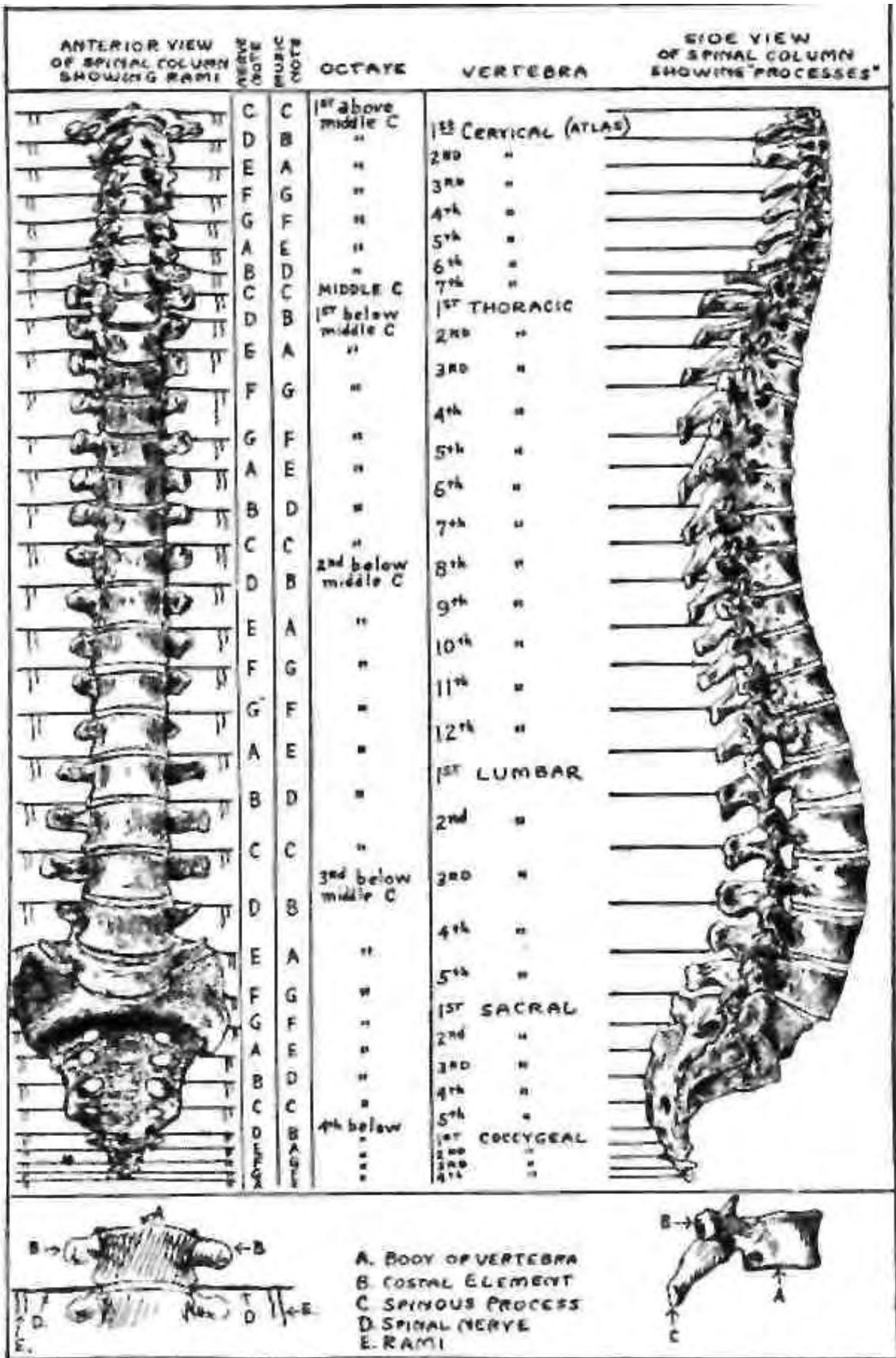


Chart 6

EXPLANATION OF CHART 6

NAMES OF VERTEBRAE AND NERVES

The spinal column consists of 25 or 26 pieces, in the average body. The 25th piece—at the bottom of the column—may have the 26th section loosely attached to the end of it, or this 26th section may form part of the 25th. However, originally, at some time, the large 25th section consisted of nine definite divisions, each having the same purpose as each of the separate vertebrae above. Therefore, we continue to look upon the spinal column as consisting of 33 sections (that is, counting the so-called "Atlas" as the first section). Upon the first section—the "Atlas"—rests the skull, which, from one viewpoint, forms another section of the spine, and would, therefore, make a 34th section.

However, using the plan or diagram of the spine as usually adopted by all textbooks on anatomy, we have, as shown in the two diagrams opposite, 33 or 34 sections or divisions. Through this spine runs the spinal cord of the general or Central Nervous System. And branching out from between the vertebrae, or sections of the spine, are two spinal nerves. These come from the spinal cord running down through the center of the vertebrae, and pass right and left from the spine. Joining to these spinal nerves are the two "rami" on each side. (Refer to the lower diagram on Chart 4.)

In our work we have a "nerve note" and a "music note" for each of the spinal nerves between the vertebrae. These are plainly shown on the diagram opposite, as well as the universally adopted name of each vertebra.

In the monographs of the Sixth Degree there are complete instructions as to how members may easily take advantage of the relationship between the various nerves and their association with colors, music sounds, and nerve energy. We show our members that music notes will arouse certain connections of the Autonomic Nervous System into special activity and thereby cause the energy of these nerves to function more freely and completely. The same is true in regard to colors. And we show our members how even the mind, or thought waves, can reach the sympathetic connections and help in curing or relieving conditions. All of this is part of the wonderful system of the Rosicrucian teachings, laws, and principles.

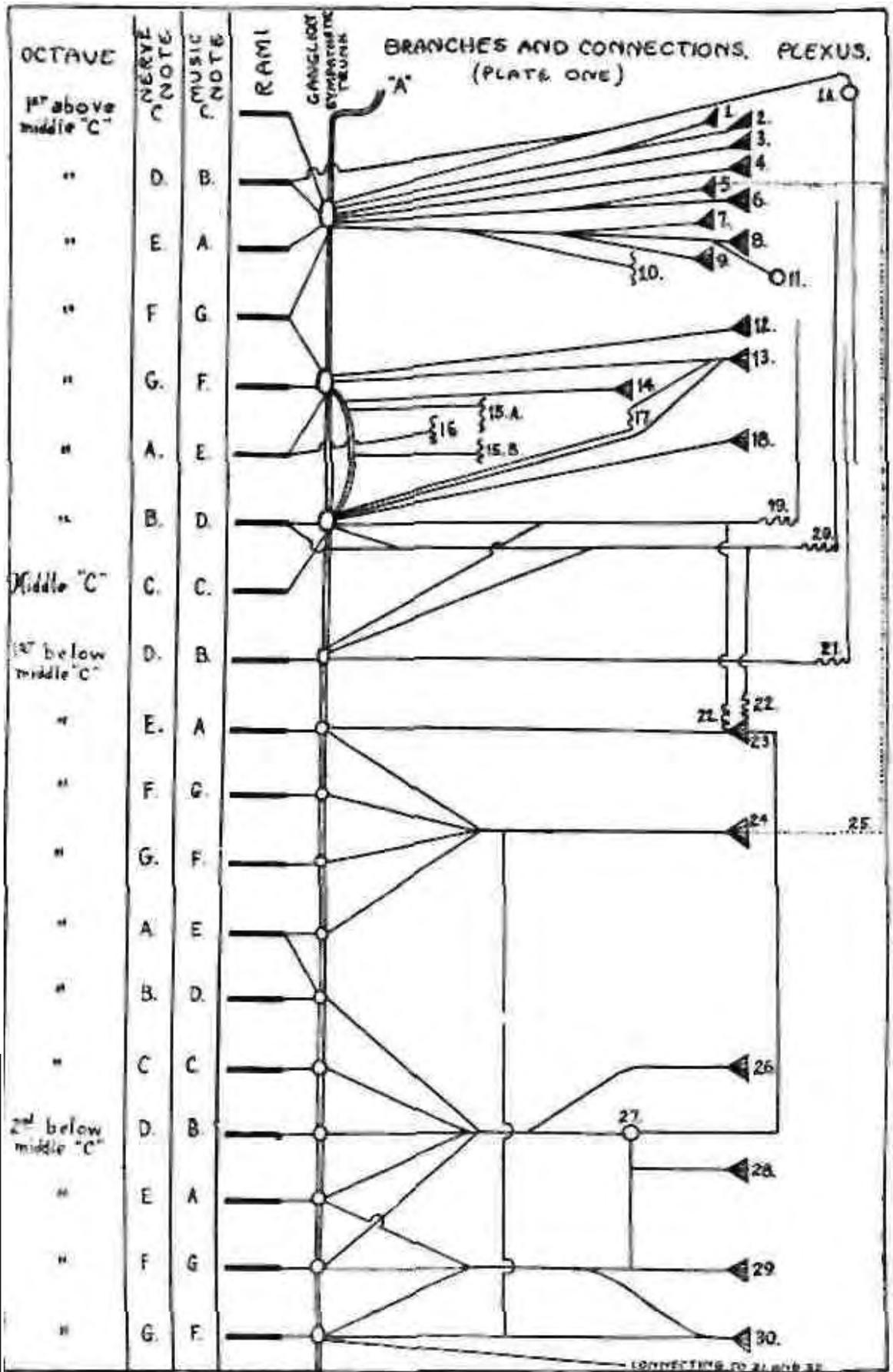


Chart 7 (Plate 1)

EXPLANATION OF CHART 7

Plate 1

FUNCTIONS OF THE GANGLIA

(Study first the Explanation of Symbols given at bottom of Plate 2 on next page.)

"A" is the sympathetic trunk running to the brain and down through the body.

Connected to the first four rami is the Superior Cervical Ganglion. Branching from this ganglion are six sympathetic nerves with their extensions leading to plexuses numbered 1, 2, 3, 4, 5, 6, 7, 8, and 9, and to two other ganglia numbered 1A and 11, and to one spinal nerve numbered 10. We also note that from the second ramus one sympathetic nerve reaches out independent of the ganglion and connects with the nerve ending at 1A.

The 4th, 5th, and 6th rami connect with the Middle Cervical Ganglion and this ganglion has two nerves extending from it leading to plexuses nos. 12 and 13.

The 7th and 8th rami connect with the Inferior Cervical Ganglion from which 5 nerves extend leading to plexuses nos. 13, 18, and to spinal nerves nos. 17, 19, and 20, and indirectly to spinal nerve no. 22, which connects with plexus no. 23.

Between the Middle Cervical Ganglion and the Inferior Cervical Ganglion there is a nerve acting as a "loop" and connecting the two ganglia as shown on the diagram. From this "loop" there are three sympathetic nerves leading to plexus no. 14, and spinal nerves 15A and 15B.

From the 6th and from the 7th rami we see sympathetic nerves extending independent of the ganglia to spinal nerve no. 16, and spinal nerve no. 20.

The connections through the various parts of the body indicated by charts seven and eight form the most complete outline of this subject ever presented to any student. These charts and the references to them in the Sixth Degree constitute the work of many years of scientific research by the greatest authorities of Europe and America. The Rosicrucians were the first to have a complete outline of this system and to know exactly what part of the human body was connected with every other part. Therefore, our members will find in these charts and in the monographs of the Sixth Degree, a complete system that is not the personal opinion of any one man or the result of some discovery. It means that thousands of experiments had to be made to test the principle of each idea as it was revealed through experimentation, and that only after tests and trials by many thousands of our members in many lands for many years were we ready to put this matter into the teachings for practical application.

The subject may look difficult when examined from these charts, but the monographs in the Sixth Degree are so simply worded and so intensely interesting that long before the student realizes that he has been studying he is really absorbing knowledge that would take many

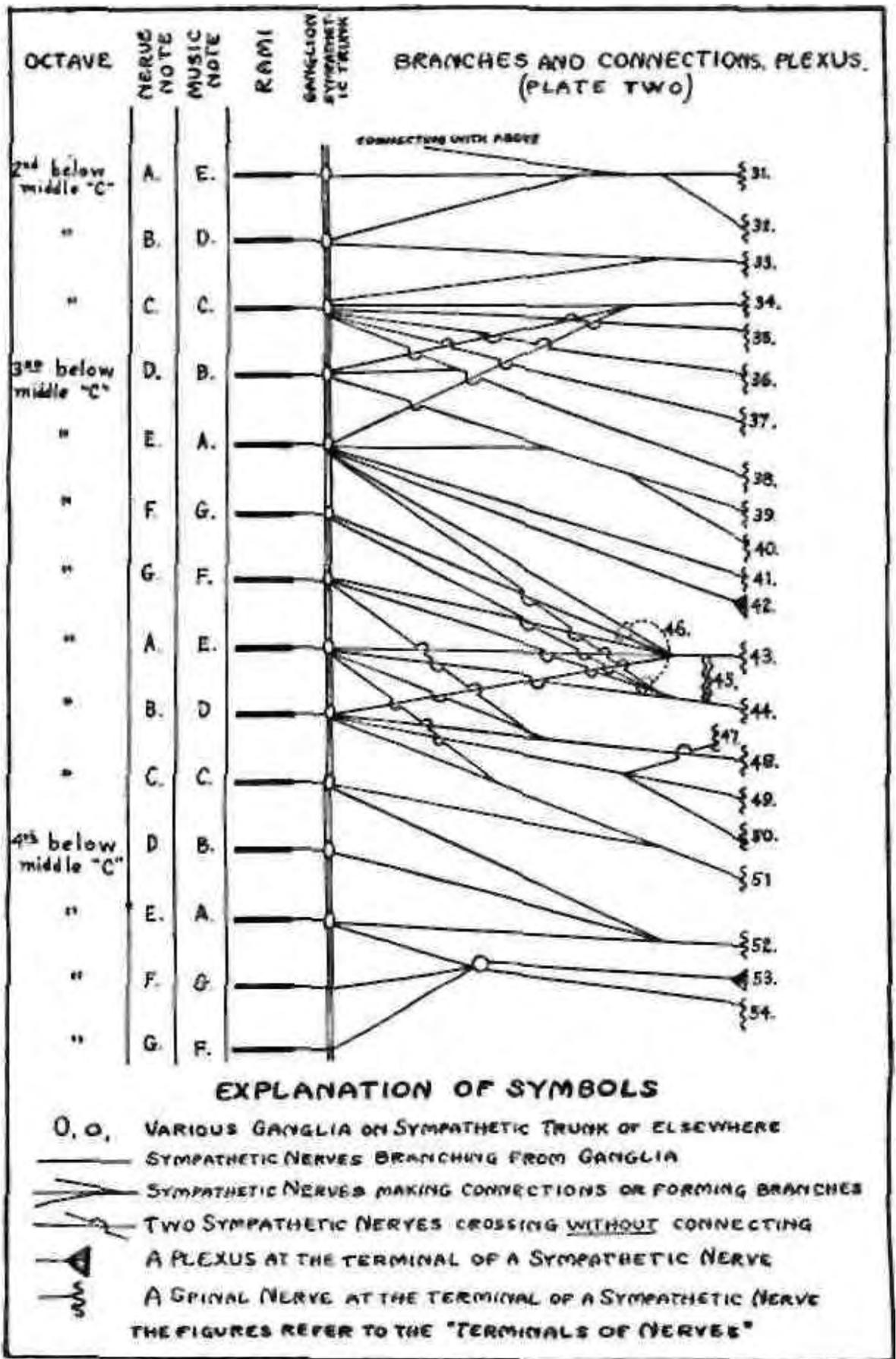


Chart 7 (Plate 2)

years to acquire through any regular school of medicine or physiology. The many monographs of the Sixth Degree arranged in even steps gradually give the student a power of knowledge that cannot be measured in any way except from the Rosicrucian standard, and that means the highest standard of efficiency and power. Hundreds of our students every month tell us that they have learned more about their own bodies, and how to prevent disease and how to be strong and healthy, than they ever learned in any of the colleges or schools to which they have gone. Even physicians and scientists highly endorse the unusual knowledge contained in this Sixth Degree.

EXPLANATION OF CHART 7

Plate 2

FUNCTIONS OF GANGLIA

(Continued)

From the 9th ramus (which is located between the 1st and 2nd Thoracic Vertebrae) we have the First Thoracic Ganglion. From this extend three sympathetic nerves connecting with spinal nerves nos. 19 and 20, and leading to spinal nerve no. 21.

The 10th, 11th, 12th, and 13th rami have separate ganglia, but these are connected by four sympathetic nerves which lead to plexus no. 24, and connect indirectly by way of nerve no. 25 with the plexus no. 5. Connection is also made with sympathetic nerves leading to plexus no. 30.

By studying the charts in this way one can easily figure the connections made by each ramus and each ganglion.

The "Plate Two" of this chart continues "Plate One" and shows all the connections made by the other rami.

Please note that each plexus and nerve ending is numbered, but is referred to only upon occasion, if found necessary to give additional explanation.

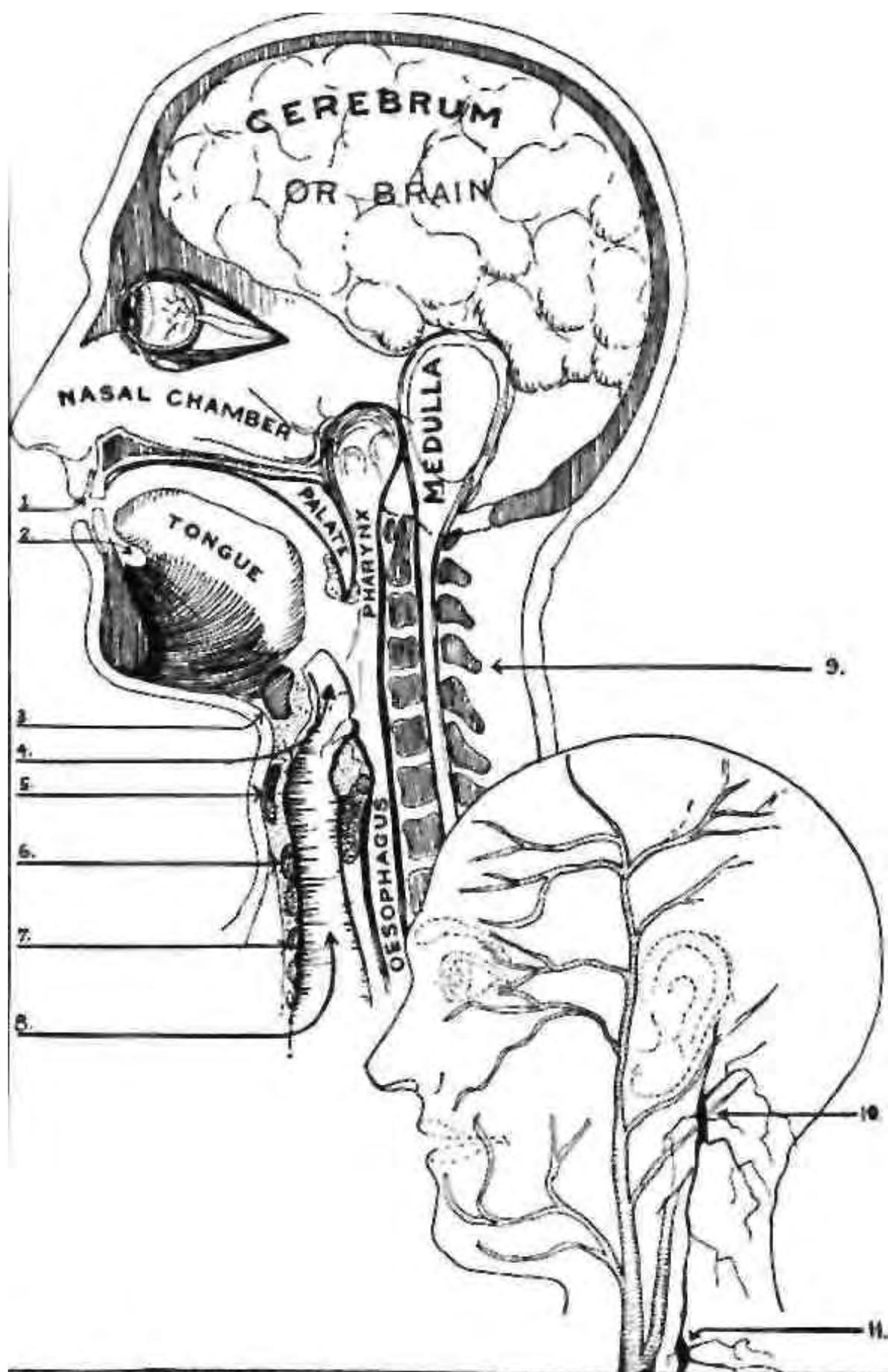


Chart 8

EXPLANATION OF CHART 8

DETAILS OF HEAD AND NECK

Reference to the upper drawing on the opposite page will help the student to understand the location of the vertebrae in the neck. One should note that in the neck the vertebrae lie far from the surface and cannot be felt as is possible in the thorax of the body. The 7th and 8th Cervical Vertebrae are usually the first to come near the surface of the body. The one most prominent in its projection in the neck or just below the neck is the 1st Thoracic Vertebra.

L The Oral Vestibule, between teeth and Up

2. Oral Cavity

3. Hyoid Bone

4. The Epiglottis

5. Thyroid Cartilage

6. Cricoid Cartilage

7. Tracheal Cartilage

8. The Larynx

9. The vertebrae of the spine with the spinal cord running from the medulla oblongata down through the center of each vertebra.

The lower drawing shows the principal arteries of the head connecting on each side of the neck with the Common Carotid Artery (see Chart 3). It also shows location of the beginning of the sympathetic trunk on each side of the neck.

10. The Superior Cervical Ganglion of the sympathetic trunk. (Just back of the ear, on a line with the mouth.)

11. The Middle Cervical Ganglion. (On a line beneath the Superior Ganglion, and level with the "adam's apple" of the throat.)

CRYSTALLOGRAPHY

In various parts of our monographs reference is made to the law of the triangle in the composition of matter, the manifestation of matter, and the manifestation of Spirit Energy and psychic energy. And in other places reference is made to crystallography, or the law of crystal formation in matter.

Crystallography so beautifully illustrates the law of the triangle in all nature that we urge the student to investigate the subject in encyclopedias or other reference books. For those who cannot do this, we append here a short article on this subject. Before reading that article, however, let us call your attention to the chart shown on the opposite page.

Illustration No. 1 shows some of the typical forms of crystals as known to science. These are but a few out of a great many, and attention is called not only to the very evident working of the law of the triangle, but also to the beautiful grace in form.

In Illustration No. 2 we see how the law of the triangle shows itself in connection with a demonstration of vibrations. By placing a piece of glass on a pedestal and sprinkling sand on the glass, one can manifest the vibrations by drawing a violin bow on the edge of the glass and cause the vibrations to flow across the surface of the glass and thereby arrange the sand in various forms, as shown in the seven black squares of Illustration No. 2. In the lessons of our higher Degrees, where the metaphysical principles are taught, we learn that thought vibrations can be directed into designs and "forms" just as with the sand and the physical vibrations on the glass.

The rest of the chart shows how nature adheres to the law of the triangle in the formation of snow crystals, ice crystals, mineral crystals, and acid crystals. Nature is truly an artist in her great work, but solely because she uses system and order.

CRYSTALLOGRAPHY

THE SCIENCE WHICH TREATS OF CRYSTALS

A crystal is a portion of inorganic matter with a definite molecular structure and an outward form bounded by plane surfaces called "crystal faces," and conforming to the angles of a triangle. These crystal faces result from the regular arrangement of the particles of the substance undergoing solidification, every addition of matter to the crystal in the process of formation being piled upon the particles already solidified as cannon balls or oranges are built up into a pile. All of which reveals the "Law of the Triangle." The reason for this is that every minute particle of crystallizing substance, which we

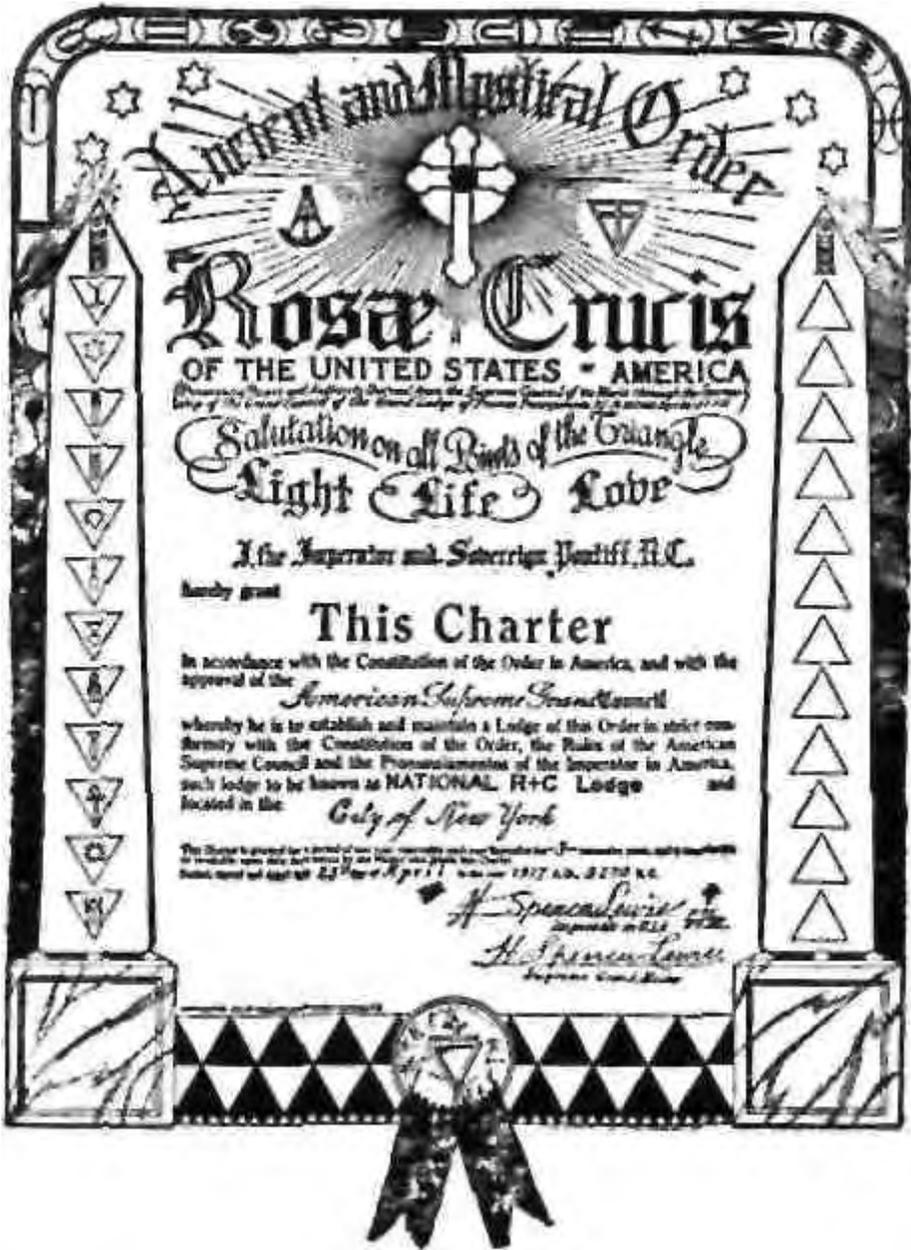
call a "crystal molecule," has certain lines of attractive force by which it gathers to itself other crystal molecules of the same substance, in the same way that a magnet attaches itself to a piece of iron or to another magnet. Crystal molecules of different substances generally have different lines of attraction, some being of different intensity; hence it follows that in most cases the solid formed by the piling together of the crystal molecules of a certain chemical compound has an outward shape characteristic of that compound. We also assume that the direction of attraction of the unit of crystal accretion (the crystal molecule) is dependent upon the structure of the chemical molecule of the substance crystallizing; that is, made up of a number of chemical molecules grouped together. Hence only elementary chemical substances and definite chemical compounds form crystals.

So that the crystal molecules of a substance may come into sufficiently close proximity to admit of their being mutually attracted along their lines of crystallizing force, it is necessary that they should be crowded together by reason of the contraction of the space in which they are confined. This happens where a mass solidifies by cooling, or when by evaporation the amount of a substance dissolved in a liquid (such as water) exceeds in quantity the amount which the solvent can retain in solution under the conditions obtaining. Either condition results in the formation of crystals. A condition of formation more rarely met with is that in which crystals form directly from vapors, as in the case of iodine or chloride of ammonia.

The best means of studying the formation of crystals is afforded by the evaporation of a solution of some soluble compound, such as salt or blue vitriol, until it is supersaturated, when crystals of the dissolved substance will be thrown down. If two substances, such as salt and borax, are dissolved in the same solution, the result of evaporation will be crystals of both substances, each set of molecules building themselves up into distinctive forms. Solutions show considerable inertness, and it is often necessary to start the process of crystallization by introducing some solid substance (a crystal of the substance) to form a nucleus for the growing crystal.

The outward form (the solid bounded by plane faces) is only an expression of the regular grouping of molecules which takes place when a substance crystallizes; consequently we may expect other evidences of the molecular arrangement. These evidences become apparent when we consider the physical properties, such as the transmission of light, heat, and electricity through crystals. A sphere cut from a quartz crystal does not expand equally in all directions when heated, as does a sphere of an uncrystallized substance, such as glass or amber; neither does a piece of beryl transmit polarized light in the same way as does a piece of glass of the same shape. This latter property of crystals is of great use in the detection of imitation gems. In the sphere of quartz we find that the action of heat pulls the molecules apart in one direction more than in other directions and the sphere becomes an ellipsoid. Substances like glass, showing no evidences of crystallization, are said to be amorphous. A substance

in which the molecules have responded to crystallization but in which crystal faces have not been developed is said to be crystalline. Crystalline masses are often the result of the close crowding of crystals to the exclusion of the development of crystal outlines.



THE CHARTER GRANTED TO THE FORMER
NATIONAL ROSICRUCIAN LODGE

DALTON'S LAW OF PROPORTIONS

THE STORY OF THE ATOM

(Especially Prepared for All Members of the Order)

By DR. H. SPENCER LEWIS, F. R. C.

Revised to meet modern research findings and interpretations by Dr. Onslow H. Wilson, Ph.D., F. R. C.

Brothers and Sisters, permit me to introduce Dr. John Dalton, the public expounder of the atomic laws, the mystic of his day, and the scientific puzzle of the scientific world.

Dalton has a special interest for us, because he WAS a member of the Order and DID attend the lectures and worked in the laboratory of the Lodges in two different cities where he pursued his experiments and observations. The principles upon which he worked, and which formed the foundation of his Philosophy of Chemistry, he learned in our Lodges in the first three Degrees and in the 8th, 9th, and 10th Degrees. Every member of our Order today, who has passed through the First Degree and then through the Fourth knows that Dalton's principles (as they are outlined here in his own words) are a logical result of the regular study of our teachings. The great mystery, which puzzles the scientists today, as to "where did Dalton get his first ideas, and did they come from Newton?" is easily answered by those who are in our Order; for Dalton and every other member MUST receive such principles in order to understand even the elementary work of our Degrees.

But let us consider the value of Dalton's work. Soon after he had made some important discoveries he was called upon to address certain scientific bodies, the most important in the country at the time, and so great became the interest in his work that he decided, like many an optimistic disciple of truth, to help the science of chemistry and physics by publishing some of his theories in such form as would be available to those very scientists who later condemned his work as "crude."

Dalton's papers, as published by him in 1805 to 1808, contained not all the laws he had formulated by his researches and experiments. He knew well enough that to give all the laws, to explain all the workings of the R. C. Triangle in the composition of matter, as now explained to all our members of the First and Fourth Degrees, would be to reveal that which would never be understood by the uninitiated and always misunderstood by his critics. But Dalton did refer to the triangle in some places of his manuscript and in some of his public speeches. In fact, the triangle was the key to his work, the use of it becoming an obsession with him. All in all, Dalton made many thousands—not hundreds—of observations of the workings of nature and kept them well tabulated and classified. He made many hundreds of laboratory experiments, and he had students and friends cooperating with him in making other experiments. He climbed mountains

almost daily to register certain effects; he had certain instruments in his home and outside of it constantly attuned to register various manifestations and demonstrations of nature. He lived the life of a hermit in many ways; isolated from all pleasure, building his own instruments, devising his own methods, and accumulating facts which would take a dozen volumes to record. And all this because he searched for the triangle and its law in everything that was or seemed to be. And among all these trials he made 200,000 meteorological observations which are still preserved in records owned by a foreign scientific society.

In a letter to Jonathan Otley in 1796 (six years before he made public much of his discoveries) he said: "I may answer that my head is too full of triangles, chemical processes, and electrical experiments to think much of marriage."

In the matter which follows, I will attempt to make plain to our members the laws which Dalton evolved, based upon the working of the triangle. I will make plain to them that which may not be so plain to those not initiated into our Order. Furthermore, I have added to Dalton's original charts, reproduced herewith, those points and illustrations regarding Atoms which he did not make public. The charts, themselves, have not been published in this form, or complete in any form, since his transition, and no doubt students of chemistry generally, as well as research workers in the field of physics, will appreciate this rare treat.

The life of Dalton may be learned from almost any good reference book or encyclopedia. But what follows is taken from his own writings and from my own Rosicrucian manuscripts and Secret Mandamuses. It gives a fair example of how complete and replete with valuable, unpublished, and little known information are the papers possessed by the Masters of our Order.

Passing then from the generalities to the specific points of Dalton's work, we must make reference to the charts from time to time. I will quote Dalton's own words whenever his language is plain enough for our members (for it is often robed with symbolism which requires interpretation). But I shall use my own methods of presenting the facts more often, and when statements are not directly quoted they are in my own words, giving the facts as I KNOW them and have had them demonstrated to me in the Order's work and in my own experiments in a typical R. C. laboratory.

It is difficult to approach a subject like this, for so much leads up to it which must be passed in a short magazine article. But essentially, the first two monographs of the First Degree of our Order show that matter is composed of those particles which manifest the first distinction of material expression.

In other words, the particular things which make a book are the pages in size and number, the cover, and the title page. The pages alone do not constitute a book; the cover alone, regardless of its appearing as a book and its having the distinction of a book, does not constitute a book; nor does the title page of a book, alone and independent, constitute a book. Yet each of these things is necessary to a book; without them a book is not possible, and each must have certain quali-

ties of its own in order to make it assist in composing a book. Thus it is with matter. Matter as a whole is a composite thing. But the elements which compose it may have the natural distinctions or qualities necessary to make matter, without being matter themselves. Therefore, the Rosicrucians start their study of matter with the nature and quality of that which enters into the composition of matter, and one of the particles thus studied is the ATOM. . . .

Dalton did not discover the Atom, nor did he ever publicly or privately claim to have discovered it. But he did find that the Atom was subject to some wonderful laws, and these laws are unchangeable and universal in their application.

Starting, then, with the premise, the FACT, that matter in all its expressions, in all its classifications, is composed of molecules, and that these molecules are only a collection of Atoms united and held together by some force or power, we are at once ready to study the Atoms themselves. And our first conclusion is that there must be different kinds of Atoms in order to make different kinds of molecules of matter. This conclusion finds confirmation in the findings of modern science. Modern scientists now know that there are at least 110 different kinds of atoms. In fact, based on modern scientific computations, it now appears that it may not be possible to have more than 144 different types of atoms. Should validation for this prediction be forthcoming, it would constitute substantiation for yet another Rosicrucian statement of principle.

Dalton proceeded to determine that there was not only a definite quality to each type of Atom, but also a definite weight to each type of Atom, as he called the other distinctive feature of each Atom. And—right here I find myself in a quandary. I must explain what is meant by "weight," and to do so I would have to refer to terms which I do not care to put into public print. Members of our First Degree will recall that matter is made manifest by a certain condition, a certain attribute, which distinguishes one kind of matter from another. This feature of matter is according to numbers—and the difference in the numbers makes a difference in the manifestation of matter. The particles which compose Atoms—as explained in the monographs of the First Degree—are a result of this distinctive condition which has different numbers of expression. Now, when Dalton referred to the "weights of Atoms" he did not refer to "weight" as it is usually understood by the word. Chemistry has always supposed that he did mean "weight" in its physical and common sense, and gradually they have found that there is a difference between their observations and what they thought he meant. That has occasioned considerable criticism of Dalton's theories, and I do not suppose that chemists will give any credence to my explanation, so I will not explain to them but to our own members.

So Dalton began to classify Atoms according to their inner nature. Here it should be mentioned that the Atom, in Frater Dalton's view was essentially that proposed by Democritus in the fifth century B.C. For Democritus the Atom was that point of indivisibility beyond which a piece of matter could no longer be divided. An Atom was seen as a solid sphere in which no empty space or void was to be found.

Therefore, when Frater Dalton referred to the "inner nature" of atoms he referred to their vibratory nature. On the other hand, if a modern scientist were to refer to the "inner nature" of atoms, automatically one would think of the number of units of positive electricity associated with the nucleus. Yet, interestingly enough, in either case one would be correct in saying that atoms are classified in accordance with their inner nature. But what does modern science have to say that might correspond to the Rosicrucian principle of vibration in relation to this "inner nature"?

Rosicrucians have long contended that all matter is vibratory in nature. The famous Einstein equation, $E = mc^2$, is but a modern restatement of this age-old principle. When the Einstein equation is applied to a particle of matter, a value representing the total energy-content of the particle is obtained. This quantity of energy, often referred to as a packet or quantum of electromagnetic radiation, is expressible in terms of vibration. When the total mass (weight) of atoms is converted to vibration in accordance with the Einstein equation, all known types of atoms may indeed be classified, sequentially, in order of increasing vibration. However, according to current views, the mass or weight of an atom is not that quality which imparts to it its distinctive chemical character. Rather, it is the atomic number, the number of units of positive electricity in the nucleus which determines the chemical character of an atom. To date 106 different types of atoms have been identified. Accordingly, types of atoms differ from one another solely on the basis of the number of positive units of electricity in their nuclei, i.e., on the basis of their "inner nature." The simplest type of atom, hydrogen, has only one unit of positive electricity (associated with the proton) in its nucleus. The next simplest, helium, has two units, the next has three units, etc. As may be expected element number 106 has 106 units of positive electricity in its nucleus. Thus, for the modern scientist the "inner nature" of an atom is associated with the number of units of positive electricity in its nucleus.

When we, as Rosicrucians, say inner nature, we refer to that nature which atoms have and which is a result of the smaller particles composing them. Our members will remember that matter is expressed by the triangle in our work, and that at the three corners of the triangle are certain steps in the evolution or composition of matter. The Atom is at the second point. So I will call Atoms point TWO of the triangle, and the particles which compose them, point ONE of the triangle. Now point one is a result of certain numbers and these numbers assist in composing the Atoms. Therefore, Dalton worked to discover the NUMBERS COMPOSING EACH ATOM. He avoided the large figures and used a scale by calling one thousand, one; two thousand, two, etc., up to 200,000, which he called 200, etc. That made it easy to write brief notes. To date no set of numbers associated with modern ideas about the vibratory nature of atoms have been found to correspond with those of Dr. Dalton. The result of Dalton's years of work produced what is to be found in the upper part of PLATE ONE.

Now, because of the extreme difficulty in assigning "weights" or vibration numbers to individual atoms, a scale of relative numbers proved to be very useful. To make this clear, it is necessary to digress for a moment and invite you to reason, step by step, with Frater Dalton. In this way we shall each share in the inner experience which Frater Dalton must have had in arriving at his conclusions.

In the first place, it should be noted that Frater Dalton was, among other things, a meteorologist. He was therefore vitally interested in the atmosphere as a mixture of gases. He constantly analysed gases in order to determine their compositions. Among the many gases that he studied were the two now known as methane and ethylene. Frater Dalton discovered that in the gas methane there were always six parts of carbon in two parts of hydrogen. In the gas ethylene he found that there were always six parts of carbon to one part of hydrogen. Frater Dalton also analysed the two gases now known as carbon monoxide and carbon dioxide. He found that in carbon monoxide there were always six parts of carbon to eight parts of oxygen, while in carbon dioxide there were always six parts of carbon to sixteen parts of oxygen.

Frater Dalton performed thousands of analyses, on the basis of which he was able to formulate his laws of Definite Proportions and Multiple Proportions. Nevertheless, he was still faced with the question of how he might combine the pieces of information at his disposal to build a comprehensive theory accounting for the manner in which atoms combine in terms of their "weights." How could one devise a system whereby relative "weights" could be assigned to each type of atom? In order to answer this question, two more pieces of information are needed.

Frater Dalton knew that hydrogen gas was the least dense, and must therefore be composed of the lightest type of all the atoms known. He also knew that if two things, A and B, are both equivalent to a third, C, then A and B must also be equivalent to each other. Let us examine how these principles were applied to the two pairs of gases mentioned earlier. Recall that Frater Dalton discovered that:

- 1 One part of hydrogen (A) combined with six parts of carbon (C) to form ethylene;
2. Eight parts of oxygen (B) combined with six parts of carbon (C) to form carbon monoxide.

For Frater Dalton then, one part of hydrogen, A, and eight parts of oxygen, B, were both equivalent to six parts of carbon, C. Thus one part of hydrogen, A, is chemically equivalent to eight parts of oxygen, B. In a bold and daring manner Frater Dalton concluded that an atom of carbon must "weigh" 5-6 times more than an atom of hydrogen, while an oxygen atom must "weigh" 7-8 times more than an atom of hydrogen. He therefore assigned a "weight" of one to the hydrogen atom, a "weight" of five to the carbon atom and a "weight" of seven to the oxygen atom. See Table I. All other "weights" were similarly assigned in this relative manner. The same method of assigning relative weights is still in use today.

TABLE I—LIST OF SIMPLE ELEMENTS

No.	Nature	"Weight"
1.	Hydrogen.....	1
2.	Azote (nitrogen).....	5
3.	Carbon or Charcoal.....	5
4.	Oxygen.....	7
5.	Phosphorus.....	9
6.	Sulphur.....	13
7.	Magnesia.....	20
8.	Lime.....	23
9.	Soda.....	28
10.	Potash.....	42
11.	Strontites.....	46
12.	Barytes.....	68
13.	Iron.....	38
14.	Zinc.....	56
15.	Copper.....	56
16.	Lead.....	95
17.	Silver.....	100
18.	Platina.....	100
19.	Gold.....	140
20.	Mercury.....	167
21.	Nickel.....	25 or 50
22.	Tin.....	50
23.	Bismuth.....	68
24.	Antimony.....	40
25.	Arsenic.....	42
26.	Cobalt.....	55
27.	Manganese.....	40
28.	Uranium.....	60?
29.	Tungsten.....	56?
30.	Titanium.....	40?
31.	Cerium.....	45?
32.	Magnesia.....	17
33.	Alumine.....	15
34.	Silex.....	45
35.	Yttria.....	53
36.	Glucine.....	30
37.	Zircon.....	45

It should be noted that a number of "elements" listed in Table I notably Magnesia, Lime, Soda, Potash, Strontites and Barytes have been demonstrated to represent complex molecules from which simple elements have been isolated. It should also be noted that because of difficulties in obtaining exactly reproducible results some "elements" were assigned more than one "weight"—e.g.. Magnesia.

PLATE ONE

In Plate I, we have Dalton's division of Atoms into Elements. Let us consider first the "Simple Elements," numbered from 1 to 37. These numbers do not refer to "weights," size, or nature. All numbers on the plates refer only to the matter in the text.

Dalton invented a series of symbols to represent the Atoms, each symbol based upon a circle with a definite mark or letter inside. Many of these symbols he took from the Rosicrucian work, especially that which pertains to astrology, alchemy, and the Triangle and Cross. (Note, for instance, symbols numbered 1, 5, 6, 7, 10, 11, 20, 32, 33, 34, 35, 36, and 37.)

Erater Dalton's system of atomic symbols permitted the symbolic representation of a molecule by the combined symbols of its constituent atoms. See Plate I, Nos. 38-51. Although modern scientists have devised their own symbols for the various types of atoms, they continue to use Prater Dalton's method of representing molecules by the combined symbols of their constituent atoms. The modern symbol for the hydrogen atom is H, for the carbon atom it is C, while for the oxygen atom it is O.

DALTON'S LAW OF PROPORTIONS

It is in the combining of two or more Atoms to make another form of matter, another manifestation of matter, that Dalton discovered the workings of the triangle. He did not express it in the terms of the triangle as we do in our own Temple monographs, for his lectures were for the public, but he did express it in this wise: "One added to two to make one is equivalent to two added to one to make one; and in adding two to two to make one, or one to three to make one, the same law in its square is maintained by its conformity to the law of three; and every other multiple is a duplication of the original law."

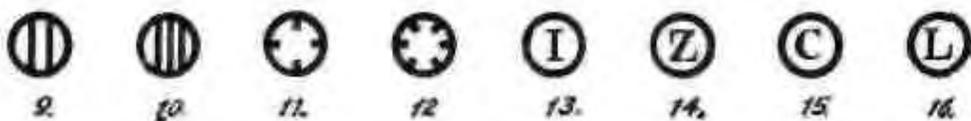
This is beautifully illustrated in the charts herewith and as we come to each example I will call attention to this law.

BINARY ELEMENTS

Borrowing from the well known principle of minimization of energy or least action in physics, Frater Dalton concluded that "when two types of atoms combine to form more than one type of molecule, then the simplest molecule always contains only one atom of each type." Applying this principle to the four gases mentioned earlier, Frater Dalton assigned a chemical formula of CH for the gas ethylene, CH₂ for the gas methane, CO for the gas carbon monoxide and CO₂ for the gas carbon dioxide. And because one part of hydrogen is chemically equivalent to eight parts of oxygen, a molecule of water, for Frater Dalton, was assigned the formula HO.

In Table I, No. 38 represents "one Atom of water or steam, composed of one Atom of Oxygen and one of Hydrogen, retained in physi-

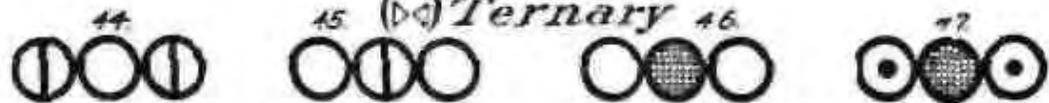
Dalton's Law of Proportions (R+C) Elements (Simple)



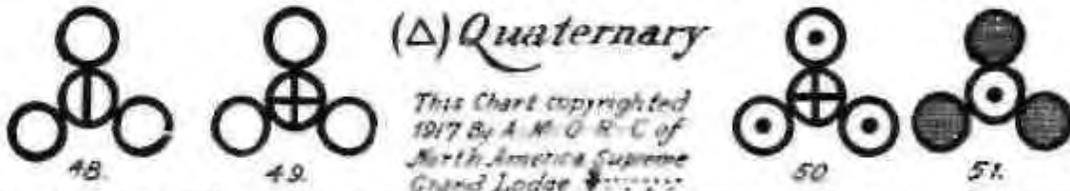
Binary



(D) Ternary



(Δ) Quaternary



This Chart copyrighted
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North America Supreme
Grand Lodge

Plate 1

cal contact by a strong affinity and supposed to be surrounded by a common atmosphere of heat; relative weight is 8."

The above are Dalton's own words, and they mean just this: that water or steam, in its molecule, is composed of one Atom of Hydrogen and one Atom of Oxygen. The "weight" of Hydrogen is 1; the "weight" of Oxygen is 7; therefore, the combined weight of the two, making the molecule of water or steam, is 8. See Table I. The two Atoms are held together by the strong affinity of vibrations, which is the quality referred to by Dalton when he uses the word "weight" symbolically to represent this quality as explained earlier in this article. This strong affinity, or quality, or power, is explained further on by charts and words.

When Atoms unite as do Hydrogen and Oxygen and others, they do so according to a law. This statement has been generally confirmed by modern scientists. Nevertheless as any modern Chemistry text will show, the general principle that simplest molecules always contain one of each type of atom entering into its composition, works only sometimes, at best. Thus in the examples cited above, modern science has confirmed that carbon monoxide does indeed contain only one atom of carbon and one atom of oxygen. Consequently, despite the differences in names, the formula of CO is correct both in the modern system as well as in that of Frater Dalton. Similarly, the formula for carbon dioxide is CO₂ in both systems. However, when we try to apply the principle to methane and ethylene we run into severe difficulty. Modern methods confirm that the ratio of hydrogen-to-carbon in methane is indeed twice that in ethylene. Nevertheless, modern science has established that the molecular formula for methane is CH₄ while that of ethylene is C₂H₄. Thus we see that according to modern formulations, the ratio of the number of hydrogen atoms to carbon atoms in methane is 4:1, whereas for ethylene it is 2:1, rather than the 2:1 and 1:1 as Frater Dalton thought. What then was the source of Frater Dalton's error?

Through the benefit of hindsight, it now seems clear that the "one part of hydrogen" to which Frater Dalton referred in actuality did not correspond to one atom of hydrogen as he assumed. Frater Dalton applied the principle of "LIKE REPELS LIKE" to atoms and reasoned that like atoms repel each other and hence could not combine to form molecules. As a consequence he did not suspect that his "one part of hydrogen" actually corresponded to one molecule of hydrogen consisting of two atoms of hydrogen. In other words, an atom of carbon "weighs" six times more than a molecule of hydrogen and not six times more than an atom of hydrogen as Frater Dalton thought. Similarly, an atom of oxygen "weighs" eight times more than a molecule of hydrogen, while an atom of nitrogen "weighs" seven times more than a hydrogen molecule.

This misapplication of the principle of "likes repelling likes" therefore had consequences in the realm of assigning formulas to molecules. An outstanding example is that of water. Operating under the assumption that an atom of hydrogen was chemically equivalent to an oxygen atom, Frater Dalton assigned a formula of HO to a molecule of steam. We now know that the "atom" of hydrogen with which

Frater Dalton was dealing was in actuality a molecule consisting of two atoms of hydrogen. It is therefore easy for us to recognize the proper formula for a molecule of steam as H₂O. Nevertheless, let us not lose sight of the principles which Frater Dalton applied in arriving at his formulas for it is these very principles that our modern scientists continue to use in arriving at their formulations. Regardless of the errors that scientists of the future may find in our formulations, the same age-old principles will find their application in whatever formulations prove to be suitable in any time.

TERNARY ELEMENTS

Another form of elements is that composed of two Atoms of one kind and one of another. The three Atoms composing an element generally would not be of the same nature; they would repel each other according to the law of like repelling like. The molecule ozone, being composed of three atoms of oxygen is a notable exception. Usually, however, when an element is composed of three Atoms, two of them are alike and one is unlike. **THE UNLIKE ATOM IS ALWAYS IN THE CENTER.** The reason is that the two similar Atoms, in the tendency to repel each other, will separate as far as possible. That permits the dissimilar Atom to come in between them, for both of the similar ones are attracted to this single Atom, which, in turn, is attracted to them. Therefore, the single dissimilar Atom pulls the other two closely to it, while they try to push each other away. In this manner the two similar Atoms would be on the opposite sides. This is plainly shown in the diagrams Nos. 44, 45, 46, and 47 of Plate 1.

The diagrams represent elements as follows:

- No. 44. 1 Atom of Nitrous Oxide, composed of 2 of Azote (Nitrogen) and 1 of Oxygen.....
17
- No. 45. 1 Atom of Nitric Acid,* composed of 1 of Azote (Nitrogen) and 2 of Oxygen.....
19
- No. 46. 1 Atom of Carbonic Acid,* composed of 1 of Carbon and 2 of Oxygen
19
- No. 47. 1 Atom of Carburetted Hydrogen,* composed of 1 of Carbon and 2 of Hydrogen
7

In each case of the above four Ternary elements, the "weight" of the element is given at the end of the line. It will be noticed that two of them, while totally different in nature, have the same "weight."

QUATERNARY ELEMENTS

Now we come to those elements composed of four primary Atoms. In fact, the four examples of quaternary elements given in Plate 1 are molecules composed of several Atoms.

First, note the manner in which these Atoms unite when there are three of one kind and one of an unlike kind. Here is another beautiful example of like attracting unlike and repelling like. Take

• Dalton's "Nitric Acid" is now known as Nitrogen Dioxide, his "Carbonic Acid" is now Carbon Dioxide while "Carburetted Hydrogen" is the gas Ethylene

No. 48, for instance: the unlike Atom remains in the center while the other three Atoms arrange themselves in perfect order around the unlike Atom. Each of the three outside Atoms is attracted equally by the unlike Atom in the center. That makes them hug, so to speak, the center Atom as closely as possible, all the while pushing the other like Atoms away. Because each of the three outside Atoms is pushing the other away from it, they keep equidistant, and the spaces between these three Atoms are always as mathematically equal as though they had been placed in position by some carefully adjusted instrument—in fact more perfectly posited in this regard than any system of measurement we know of could do it.

Another law, demonstrated by this attraction and repulsion between Atoms, is that when there are more of one kind than of another, as in Nos. 48, 49, 50, and 51, the greater number of like Atoms will be on the outside.

Also, please note that four Atoms arranged in this way make the form of a triangle; thus the triangle on the "material plane" is used to indicate quaternary elements as shown before the word "quaternary" on Plate 1. Some of the most interesting and profound problems of chemistry are solved through a study of the composition of the quaternary elements, and this is what Dalton referred to many times when he said, as do many Rosicrucians in their work in chemistry, that he was "busy with triangles."

- No. 48 is a molecule of Oxynitric Acid,* composed of 1 Atom of
Azote and 3 of Oxygen
26
- No. 49 is a molecule of Sulphuric Acid,* composed of 1 Atom
of Sulphur and 3 of Oxygen.....
34
- No. 50 is a molecule of Sulphuretted Hydrogen,* composed of
1 Atom of Sulphur and 3 of Hydrogen
16
- No. 51 is a molecule of Alcohol,* composed of 1 Atom of Hy-
drogen and 3 of Carbon
16

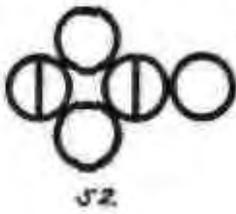
PLATE TWO

Let us examine now two other forms of elements, called Quinquenary and Sextenary. These are illustrated as Nos. 52 and 53.

In No. 52 we have a very different arrangement of five Atoms. Three of them are alike and two of them are unlike. In this element, called Nitrous Acid, we have a combination of Nitric Acid and Nitrous Gas. By referring to No. 41 on Plate 1, you will find that Nitrous Gas is composed of one Atom of Azote (Nitrogen) and one Atom of Oxygen. The two combined make Nitrous Gas. By referring to No. 45 on Plate 1, you will also see that Nitric Acid is composed of one Atom of Azote (Nitrogen) and two Atoms of Oxygen. In other words, the difference between Nitric Acid and Nitrous Gas is a difference of one more Atom of Oxygen in the Acid. But to turn these into a

* Dalton's "Oxynitric Acid" being composed of one atom of Nitrogen (Azote) and three atoms of oxygen might correspond to what modern scientists call the Nitrate Ion which is not a molecule because ions, by definition are not electrically neutral. Dalton's molecule of Sulphuric Acid, being composed of one atom of sulphur and three atoms of oxygen is now known as Sulphur Trioxide. The chemical formulas given for "Sulphuretted Hydrogen" and "Alcohol" are not possible by current formulations. By current formulations all alcohols, by definition contain at least one hydroxyl (OH) group in their formula. The modern formula for Sulphuric Acid is H₂SO₄.

Elements (continued)



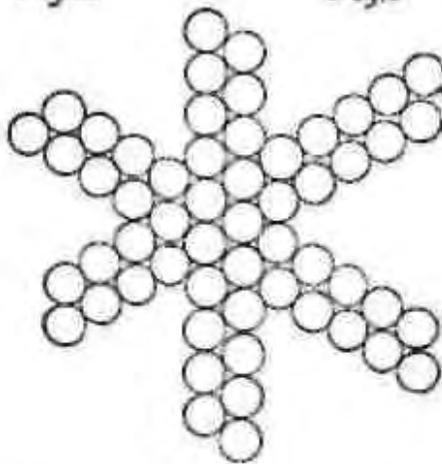
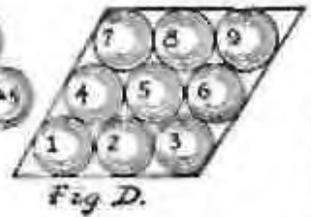
Quinquenary
and Sextenary



Septenary



The Atomic Fixed Laws



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NITROUS ACID we must combine the Nitric Acid and the Nitrous Gas. That means combining the five Atoms. Illustration No. 52 shows the only possible way in which these five Atoms of two different natures could combine. Four could unite, as shown, with the fifth Atom clinging to one side of the Azote (Nitrogen) Atom as far away from its companion Oxygen Atoms as it could be without severing the attraction that exists between it and the Azote (Nitrogen) Atom. The relation of these five Atoms to each other and the form they thus take illustrates one of Dalton's principles in his law of proportions—that in combining, the Atoms adhere to the law of the triangle, the square, or a combination of them. For in No. 52 we can see both the triangle and the square. Its "weight" is 31 according to Dalton. By modern formulations the weight would be 76.

In No. 53 a different problem is presented. Here we have six Atoms of three different natures. It represents a molecule of Acetous Acid and is composed of two Atoms of Carbon and two of Water. But whereas Carbon is composed of only one simple element, water is composed of two Atoms (one of Hydrogen and one of Oxygen). The manner in which these six Atoms arrange themselves is interesting, yet in no other way could these six be placed and still maintain their attraction and repulsion.

And now we come to Septenary elements. No. 54 represents Nitrate of Ammonia. It is composed of one Atom of Nitric Acid, one of Ammonia, and one of Water, as will be seen by referring to Nos. 45, 39, and 38 of Plate 1. Its relative "weight" is 33. No. 55 represents Sugar and is composed of one of Alcohol and one of Carbonic Acid as shown in Nos. 51 and 46 of Plate 1. Its relative "weight" is 35.

Both of these elements are composed of seven Atoms and in form they represent the outline of a circle inside of which are three triangles, the center Atom being the vertex of each of the three triangles. Thus again we find the law of the triangle, square, and circle being demonstrated.

For the purpose of diagrammatic illustration the Atoms will be considered as perfect spheres. That they may at times be of different shapes is because they may be compressed or flattened in places by contact with other Atoms.

The spherical shape of Atoms accounts for much that could not be accounted for in any other way, and the shape also makes for many conditions and phenomena in chemistry and physics of a very interesting nature. In fact, the spherical form of Atoms, as well as their chemical nature, enables them to manifest in many different ways.

This latter fact Dalton illustrated by the diagrams shown on Plate 2.

Here we have in Figure A nine Atoms placed within a square so that we may study their relation one to another. We notice that by having the Atoms touch each other, as they do in this diagram, Atom No. 5 makes contact only with four other Atoms—Nos. 2, 4, 6, and 8. We note also that there is a considerable space between these nine Atoms.

If we consider each layer of Atoms in this square space as being a

stratum, we have three strata in Figure A. Between these layers or strata we have the large openings or "air" space. This means that in any such arrangement of Atoms there will be a great amount of space between the Atoms, and this space is occupied by what we shall simply call "air."

Now if we take these nine Atoms and arrange them as shown in Figure D, we change the square to a rhomboidal form. By arranging the Atoms in this wise we do several things of considerable importance. Dr. Dalton, in his papers to the scientific bodies of his day, spoke only of one or two results attained by this arrangement of the Atoms, but I will speak of another result which he knew well but did not fully illustrate.

First of all it will be seen, as Dr. Dalton pointed out, that this arrangement of the Atoms causes Atom No. 5 to contact SIX other Atoms instead of only four as shown in Figure A. Thus, Atom No. 5 is in contact with Atoms Nos. 2, 3, 4, 6, 7, and 8. Furthermore, Atoms Nos. 2, 4, 6, and 8 now touch one another, whereas they did not in the arrangement in Figure A.

This different arrangement makes every Atom in the composition of anything a center of a mystic group, so to speak. For every such center Atom will have six other Atoms surrounding it, each making contact with the other. Thus each group consists of seven Atoms—the center one and its six companions. This is why such a group is called a mystic group. And the true power of such a group is usually determined by the nature of the center Atom. The result of such grouping, in a truly mystical way, is explained later on.

But the principal point which Dr. Dalton wished to bring forth by such an illustration of grouping was this: That when the Atoms were so arranged the amount of air space between the Atoms was reduced. By examining the grouping in Figure D one will see that there is considerably less air space between the Atoms than between those in Figure A. He held, and it has been demonstrated as true, that when the air is extracted from the matter by rearrangement of its Atoms, the change or new condition is brought about by this law.

The most interesting point, however, which Dr. Dalton touched upon, though did not fully explain in his lifetime, is illustrated in Figures B, C, E, and F.

By changing the arrangement of Atoms as shown in Figure D, the strata of the Atoms are altered in a manner clearly shown by the diagrams. By taking any three Atoms in Figure A and grouping them in the same relation to each other as shown in Figure B, we discover another law. For example, we show Atoms numbered 6, 8, and 9 of Figure A. In Figure B we see these three Atoms in precisely the same relation to each other as they occupied in Figure A.

Now by drawing a line from the center of each of these three Atoms to the center of the others we have a triangle. If we consider the one Atom (No. 9) as resting upon two others, as constitutes a building of layers, or strata, we find in Figure E that the triangle has a certain height indicated by the dotted lines. We also note that the triangle is not an equilateral triangle. (And this is important to all Rosicrucians.)

If, on the other hand, we take three Atoms from the grouping in Figure D, we find another law. By taking any three Atoms, or in this example by taking Atoms numbered 4, 5, and 7, and placing them in the same relation to each other as they are in Figure D, we find that a triangle can be formed by drawing a line from the centers of the Atoms. But in this case the triangle is an equilateral triangle.

By comparing these two triangles as shown in Figures E and F we see that they have different heights (indicated by the dotted lines) and the height is shown by the two heavy lines in the center of the diagram.

This, says Dr. Dalton, shows the height of the strata of each group of Atoms.

He also calls attention to the fact that in the grouping shown in Figure D, the angles are always 60 or 120 degrees—a fact to be kept in mind by all Rosicrucians.

Therefore, we see that when the law of the triangle (the equilateral triangle) demonstrates or manifests itself in the composition of matter or the arrangement of Atoms, we have an entirely different and important demonstration of the Atomic laws.

The grouping in Figure D represents the grouping of Atoms in the formation of ice. By this arrangement of the Atoms the air space or "air" is eliminated to a great extent and thereby the liquid becomes more solid. This is accounted for by the two facts that since the Atoms fit more closely together the matter becomes more solid, and that the elimination of air takes from the water a great amount of its elasticity.

To further demonstrate the grouping of Atoms in this fashion in the formation of ice, Dr. Dalton points to another interesting fact. He calls your attention to the formation of ice. He asks you to note that when water freezes by sudden congelation (that is, when water is brought into an atmosphere below the freezing point and is suddenly chilled) certain forms of crystals or spiculae can be seen upon the surface of the water. Figure G shows one of these spiculae and it illustrates two points: that the Atoms are co-related to one another as shown in Figures C and D, and that the angles are very significant.

An examination of the designs shown in snowflakes will teach one many interesting facts regarding the laws embraced in the foregoing statements.

Table II shows a comparison between the chemical formulations of Frater Dalton and those of modern scientists with regard to some substances commonly encountered in the study of Chemistry. Apart from obvious differences in names, one is struck by the remarkable similarities in formulations. When it is recalled that Frater Dalton was unaware of the fact that two hydrogen atoms ordinarily combine to form a hydrogen molecule, one cannot help but marvel at the remarkable success he enjoyed through the judicious application of Rosicrucian Principles. In fact, in the examples cited in Table II all differences in chemical formulations can be accounted for on the basis of current knowledge in regard to the di-atomic nature of hydrogen gas.

TABLE II—COMPARISON BETWEEN DALTON & MODERN
FORMULATIONS

Chemical Formula		Physical State	Name	
Dalton	Modern		Dalton	Modern
N ₂ O ₃	N ₂ O ₃	Liquid	Nitrous Acid	Dinitrogen Trioxide
NO	NO	Gas	Nitrous Gas	Nitric Oxide
NO ₂	NO ₂	Gas	Nitric Acid	Nitrogen Dioxide
C ₂ H ₂ O ₂	C ₂ H ₄ O ₂	Liquid	Acetous Acid	Acetic Acid
NH ₂ NO ₃	NH ₄ NO ₃	Solid	Nitrate of	Ammonium Nitrate
CO ₂	CO ₂	Gas	Ammonia	Carbon Dioxide
CO	CO	Gas	Carbonic Acid	Carbon Monoxide
CH	C ₂ H ₂	Gas	Carbonic Oxide	Acetylene
CH ₂	C ₂ H ₄	Gas	Olefiant Gas	Ethylene
HO	H ₂ O	Liquid	Carburetted	Water
			Hydrogen	
			Water	

COMBINING ATOMS

PLATE THREE

Let us turn our attention to Plate 3. Here Dr. Dalton illustrates many other laws of the Atoms.

To understand what Dr. Dalton meant to convey—and to make plain to our Rosicrucian readers the laws they have been studying—we must bear in mind that all Atoms have a certain aura around them due to their vibrations. Considering the nature of an Atom and its composition from the Rosicrucian point of view, it is not surprising that we should speak of an aura surrounding an Atom. This aura of influence or magnetic quality has been recognized by scientists for many years.

Modern science describes the atom as consisting of a tiny nucleus of positive polarity around which move a number of electrons of negative polarity. The number of electrons is just enough to balance the number of units of positive polarity associated with the nucleus. It is the electrons which impart to the atom its size. Electrons are also the units that are transferred or shared between atoms when they combine to form molecules.

Although the existence of electrons in atoms has been established since the turn of the century (1900), the true nature of the electron has not yet been established. In fact, the electron in atoms is so elusive that scientists have been obliged to express its behavior in terms of probabilities. Like the photon, or particle of light, the electron has been described as both a particle and a wave. In fact in modern quantum theory scientists find it necessary to treat the electron as an electromagnetic wave-function. Electromagnetic waves correspond to some aspects of what Rosicrucians call vibration.

Atomic Laws (continued)

FIG. 1

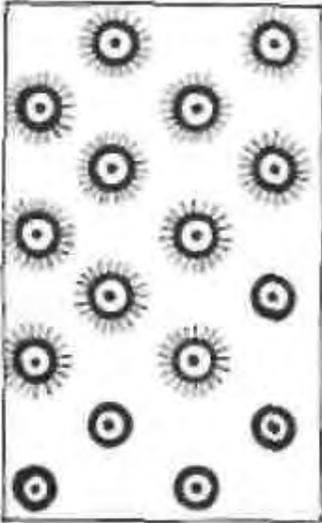


FIG. 2

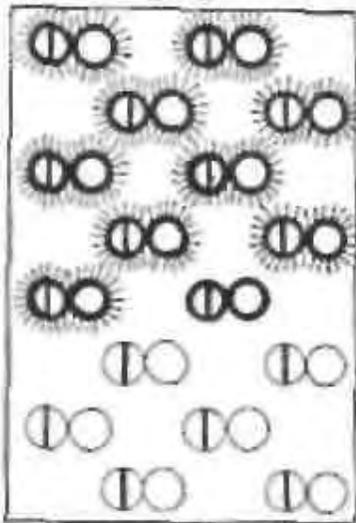


FIG. 3

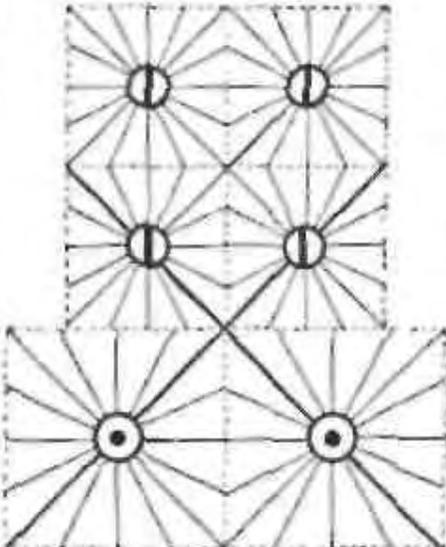
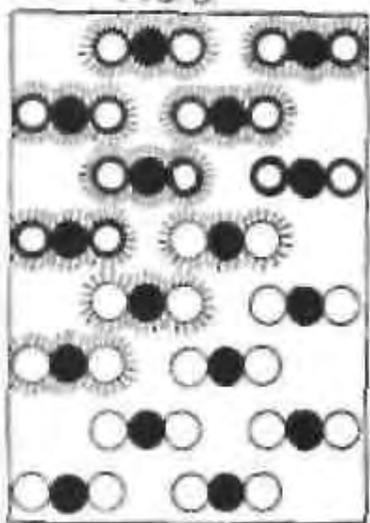


FIG. 4.

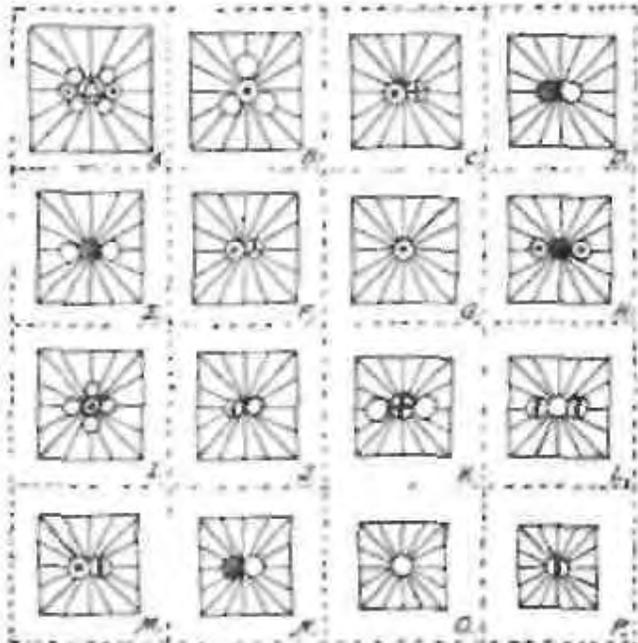


FIG. 5. (A to P)

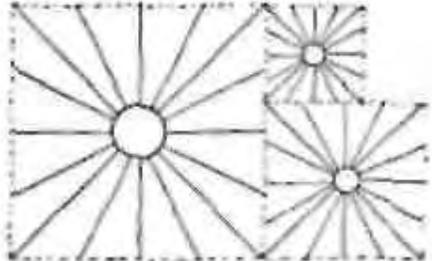


FIG. 6

*This Chart copyrighted 1917 by A.M.O.F.C. of
 Nova Scotia, Supreme Grand Lodge. #*

According to modern theory, electrons, as electromagnetic wave-functions, are the entities that hold atoms together in molecules. The foresight displayed by Frater Dalton in declaring that when atoms combine to form molecules, they are held together by the strong affinity of vibration, is therefore a testament to the efficacy of Rosicrucian principles.

The aura which surrounds atoms is a function as much of the electrons which surround the nucleus as the positive nature of the nucleus itself. Modern chemists acknowledge the existence of polarity in atoms as being due to the positive influence of their inner nature—the nucleus. The nuclei of atoms exert an influence far beyond the bounds of their physical size. This positive influence the modern chemist calls electronegativity. Electronegativity is the measure of an atom's ability to attract to itself electrons from other atoms. This "measure" is due to the fact that in atoms the units of positive electricity in the atomic nucleus are never perfectly shielded by the normal complement of electrons present in the atom. When electronic shielding of the nucleus is nearly perfect one speaks of a noble gas—i.e., a type of atom which very rarely can be induced to engage in chemical reactions. Examples of noble gases are helium, neon and argon.

Atoms other than noble gases fall into two major categories known as metals and non-metals. The motive force behind most chemical reactions is a drive for atoms to achieve a structure similar to that of a noble gas. To achieve this noble structure, atoms must gain, lose or share electrons. Electronegativity is therefore a measure of the force with which an atom attracts electrons in attempting to reach a noble structure. Atoms other than noble gases must either lose or gain electrons in order to attain to a noble structure.

Metals generally have lower electronegativity values than nonmetals. For this reason, in most reactions involving metals and nonmetals, the metal functions as an electron-donor while the nonmetal functions as an electron-acceptor. In such transfers of electrons both metal and nonmetal attain to a noble structure. However, such transfers of electrons lead to the formation of ions of two polarities. The metal atom, in donating electrons, becomes positively charged, while the nonmetal, in receiving electrons, becomes negatively charged. Ions of positive polarity are called cations; ions of negative polarity are called anions. Anions and cations, being of opposite electric polarity, attract each other to form molecules known as salts.

When atoms having similar electronegativity values combine to form molecules, electrons are not transferred between them. Instead electrons are shared in such a manner as to yield more complete shielding of their nuclei. The type of bond formed when electrons are shared between atoms is called covalent. The reason for the sharing is not one of brotherly love or concern for each other, but rather it is born of mutual respect. It is as if two brothers of equal strength and agility were given a pie to share between themselves. Since neither has an advantage, i.e., their electronegativity values are the same—the pie is shared equally. When two atoms of equal electronegativity value share electrons in forming a molecule, one

speaks of a non-polar molecule. When one brother enjoys a moderate advantage over the other the sharing is unequal. The type of molecule formed under conditions of unequal sharing is referred to as a polar molecule. All out advantage, as in the case with metals and nonmetals, leads to the formation of ionic molecules or salts. Thus we see that the type of union that exists between atoms covers the range from ionic, on the one hand, to non-polar covalent on the other. The type of molecule formed when atoms combine is dependent only upon the ability of atoms to attract electrons to themselves, i.e., the degree of difference between the strength of their auras.

Atoms of a given type and polarity (electronegativity) do not always find themselves in the presence of atoms of a different polarity. In other words, atoms often find themselves in the presence of their own kind. Under appropriate conditions of temperature and pressure the auras of like atoms may interact in such a way as to lead to the formation of liquids from gases, or solids from liquids. Differences in physical states are accounted for on the basis of closeness of atoms as illustrated in Plate 2.

Expressions of this principle of closeness are known to modern crystallographers who have studied the differences between various allotropic forms of iron and sulphur, for example. Allotropic forms reflect the various physical arrangements of the atoms concerned. Changes in physical arrangements of atoms are usually accompanied by changes in density and, especially in the case of sulphur, elasticity.

In Figures 1, 2, and 3, of Plate 3, Dalton shows Atoms in groups to form certain elastic fluids. Figure 1 shows Atoms form Hydrogen. Figure 2 shows Nitrous Gas. Figure 3 shows Carbonic Acid. What he intends to show is that the aura from the Atoms, composing these three, causes the atmosphere around the Atoms to be charged with certain emanations from the Atoms, and that this atmosphere and the vibrations in it cause the composition or element formed by the Atoms to be "elastic." In this way, he says, are elastic fluids or gases formed.

In Figure 4, however, we come to one of the most interesting diagrams and illustrations of the Atomic law. In fact, the point which Dalton tried to present in a veiled way has not been fully offered to the workers in chemistry before.

Assuming (and this may not be an assumption at all) that the Atoms do have certain rays emanating from them, we can best illustrate these emanations by making them diagrammatic. Therefore, we will consider that the rays issue from the center of each Atom and go outward from the Atom in straight lines. For a very good reason we will assume that these rays form an aura around each Atom, and that this aura is in the form of a square. (I must repeat that this MAY NOT BE an assumption at all.) We find, however, that there are four emanations from each Atom which form diagonal lines in the square aura surrounding each Atom. In other words, there are four definite rays from each Atom, stronger than the others, which leave the Atom at equidistant points, and these rays are called the POTENTIAL RAYS.

In dealing with the symbolism of numbers, we have been instructed

in the meaning of the number four. The number four is represented by the square, which is itself symbolic of foundation. The question we must ask ourselves then, is whether the findings of modern chemistry shed any light on the significance of the number four in the combining, of atoms to form molecules. In this regard it is interesting to note that precisely between the extremes of those atoms referred to earlier as metals and nonmetals, is a small group referred to as the metalloids. Metalloids are neither metal or nonmetal. Instead, they share in the characteristics of both extremes in that they very rarely accept or donate electrons. Yet, unlike the noble gases, metalloids frequently engage in chemical reactions. Metalloids love to share! As a consequence, they are Nature's choice in the important task of maintaining a foundation.

The two metalloids most used by Nature in the important position of "foundation" are carbon and silicon. Both of these atoms have a valence, or combining power of 4. Valence is a number which expresses how many electrons an atom must lose, gain or share in order to achieve a noble gas structure. The highest valence that any atom can have is 4.

Next to oxygen, silicon is the most abundant atom on earth. The earth's crust, the mantle which forms the physical foundation of our world, owes its stability to the dependability of the silicon atom.

Although not nearly so abundant as silicon, the carbon atom has also been used by Nature in her establishment of the principle of foundation. The carbon atom serves as the backbone of those molecular structures so vital to the expression of life forms on earth. Occupying the middle ground of chemical reactivity, carbon is ideally suited to the stable, yet dynamic changes associated with the life process. In avoiding the extremes of chemical reactivity the carbon atom participates in both—this is foundation! Thus we see the significance of the number four. As student mystics, we can learn much from the book of Nature.

Another point to be remembered is that not all Atoms are of the same size. Figure 5 on Plate 3 shows a number of Atoms representing sixteen different elastic fluids, from A to P. The Atoms are drawn in their proportion to one another, and the square of aura surrounding each Atom is drawn in proportion to the size of the Atoms. Thus we can plainly see by the size of the square aura the difference in the aura of each of these sixteen Atoms.

Behind all the laws known to chemistry for the combining of certain Atoms, or the mixing of certain elements, is this law: That the rays from each Atom must meet and find harmony with the rays of other Atoms if they would blend or unite. This law is illustrated in Figure 4 on Plate 3. There are four Atoms of Azote (Nitrogen) in their square auras at the top of Figure 4. You will note that the rays from these four Atoms, forming the square auras around each Atom, unite or meet.

Because these rays join in this manner the four Atoms form a united element. You will further note that the POTENTIAL RAYS of each of the four Atoms meet and thereby form diagonals in the large square

composed of the four smaller squares. At the bottom of the four squares of Azote there are two squares containing Atoms of Hydrogen. These latter squares are larger than the others above them, because the auras of Hydrogen are larger than the auras of Azote, as shown in the diagrams C and P in Figure 5.

However, the Atoms of Hydrogen unite well with the Atoms of Azote because the diagonal rays, or the POTENTIAL RAYS of all the Atoms in the combination of Figure 4, meet and unite perfectly. This is shown in Figure 4 by the HEAVY DARK diagonal lines running through four squares and which represent the Potential Rays.

To make this more clear. Figure 6 has three different Atoms and their auras enlarged. Here we find that because of the difference of the rays forming the auras of those Atoms, not one of the rays in one of those Atoms or auras meets with the others. No matter how you may place or try to unite those three Atoms—whatever they may be—they will not make the perfect association desired.

By this we learn that when the potential rays of Atoms unite there is one form of mixture; and that when all the rays meet (as in the upper four squares of Figure 4) there is another mixture of a purer and unmodified nature. And—when none of the rays unite we find that the Atoms do not give a true mixture of any kind.

Thus we see that theoretically, at least, there is a great deal to study and learn about the potentiality of Atoms and the emanations of Atoms; for in the potentiality and in the rays lies the secret of the combination of Atoms and the formation of matter.

This, then, is the great work of Rosicrucian chemistry, and in our Order are found laws making all those things plain which I have been able to refer to only in a veiled way in the interpretation of the work and discoveries of Dr. John Dalton.

CONCLUSION

Members are urged to study this carefully. Reference to any standard textbook on chemistry will be helpful. It must be realized that since Dalton's time there have been changes in phraseology and that modern instruments such as the spectograph, the electron microscope, the electrical balance, the x-ray, and many other wonderful precision instruments have revealed things not known to Dalton and have shown, in some ways, that some of his terminology or explanations are in error. However, his fundamental principles were definitely sound and some of his ideas are still considered a realm to be investigated by modern science. Of what these consist the Rosicrucian student is well informed through his membership studies.



Part Seven

**Biographies
of
Rosicrucian
Leaders**

SIR FRANCIS BACON

Baron Verulam, Viscount St. Albans, Eminent
Imperator of the Rosicrucians

Because of the increasing interest in the life and works of Francis Bacon, we introduce his portrait (on page 7) and a few brief remarks about him.

He was born in London on January 22, 1561. He attained very high positions in the British government, and was secretly a representative of many high officials, and was often forced to assume the responsibility and guilt of those whose reputations he would save. For years those unfriendly to him believed the evil that was said of him, and which he cared not to deny in order to save further explanations. But within the past fifty years certain unquestioned records have proved the Rosicrucian contention that he was one of England's noble men—in heart, soul, and deed.

As a pioneer in the revolution of methods of education he stands without a peer, and the effect of his "secret society" upon mankind in Europe was ever a puzzle to the multitude until it was discovered that the esoteric society, to which much of his correspondence seemed to refer, was the Rosicrucian Order. Then it was found that some of his literary co-workers were his official emissaries or deputies of the Rosicrucian Order, making periodical journeys to foreign jurisdictions.

It was Bacon, who, as Imperator of the Rosicrucian Order, wrote the now internationally famous book called the *Fama Fraternitatis* to which the fictitious name of Christian Rosenkreutz was signed—meaning Rosy Cross. Through the discovery of the secret code in this manuscript, and the several acknowledged writings on secret codes, it was further discovered that Bacon wrote the famous plays attributed to the one who produced them, Shakespeare. An examination of the pages of the original plays shows not only the name and titles of Bacon concealed in the strangely arranged lines of text, but the Rosicrucian and Bacon symbols are found as watermarks in the paper. The writing and production of plays at that time was considered a low, mean, and sordid occupation, and while the "Shakespeare plays" were of a very high type and quite different from all previous plays, the very nature of their intimate revelations would forbid the author from admitting his connection with them under penalty of having them destroyed. It was a most fortunate circumstance for civilization that Bacon conceived his wonderful plan of writing and issuing the plays under the name of the principal actor, yet preserving within their text the name of the real author.

It was Bacon who first planned the Rosicrucian colonization of America. He wrote a book called the *New Atlantis* (often referred to as "The House of Solomon") in which the whole scheme is given in fascinating symbolism. Many years later, in 1693, a specially selected group of Rosicrucians, with their families, gathered from all parts of Europe at one port, and set sail for America in their own

chartered boat. They arrived at what is now Philadelphia in the early part of 1694, and established many of the first educational institutions in the United States. Their record, well preserved in the archives of this country, testifies to the magnificent influence of the Rosicrucians in the foundation of this great Republic.

Bacon's transition occurred April 9, 1620, in the very height of his Rosicrucian work and while he was making some important scientific tests.

The full-page illustration of Bacon, shown on page 7, accompanied by many of the symbols used in reference to him, was made by our former Emperor, Dr. H. Spencer Lewis, in 1919, as a frontispiece to a book he was compiling. It has been reproduced a number of times and is drawn from the best-known portrait of Bacon, with other decorations and features known so well to Rosicrucians. It is unlike any page to be found in any of Bacon's books in entire composition, but duplicating parts of many. Thus our members have an excellent souvenir of the eminent Rosicrucian Emperor of the seventeenth century.



DR. H. SPENCER LEWIS, F.R.C., Ph.D.

Former Imperator (1915-1939) for International Order,
A. M. O. R. C.

The following is a brief biography compiled from facts gathered from our various official publications and from official records.

Harvey Spencer Lewis was born in Frenchtown, New Jersey, on November 25, 1883, at 12:38 noon (corrected, astrological time). His parents were engaged in educational work at the time and he was given a good schooling, and later brought to New York with his two brothers. He was of Welsh extraction, descending from the family of Lewis whose great forbear was Sir Robert Lewis and whose other descendants included Merriweather Lewis of the famous Lewis and Clark expedition, and many others prominent in early American history.

Educated in New York City schools, he united with the Methodist Church and was one of the early members of the well-known Methodist "Metropolitan Temple," of which Dr. S. Parkes Cadman was the first clergyman and marvelous promoter of great good.

Devoting himself to scientific studies he also entered the advertising world as a professional artist, and in many parts of America are paintings in oil, pastel, and water color, as well as hundreds of pen drawings from his prolific pen. Many of these have become nationally known. Before his twenty-first year he was in charge of special art features of the New York Herald.

At about this same time he was elected President of the New York Institute for Psychical Research, and among the many able associates in his work were Ella Wheeler Wilcox and "Fra" Hubbard, founder of the Roycrofters. Both of these later assisted in the establishment of the Rosicrucian Order in America and were on the first American Council of the Order when Dr. Lewis was selected Supreme Grand Master of America.

After many years of continuous scientific and psychic research, even in the fields of wireless (radio) when this science was little known, he made his first contact with the work of the Rosicrucians through obtaining copies of the secret manuscripts of the first American Rosicrucians, who established their headquarters near Philadelphia in 1694. A member of the English branch which sponsored the first movement in America, Mrs. May Banks-Stacey,* descendant of Oliver Cromwell and the D'Arcys of France, placed in his hands such papers as had been officially transmitted to her by the last of the first American Rosicrucians, with the Jewel and Key of Authority received by her from the Grand Master of the Order in India, while an officer of the work in that country.

For several years correspondence was maintained with different representatives of the foreign jurisdictions until proper investigation

* See portrait on page 10.

could he made establishing the worthiness of Dr. Lewis to carry out the warrants then in his possession. Finally in 1909, he was directed to make his appearance before certain high officials in France. He visited Toulouse, the ancient center of the Rosicrucian international conclave, and returned from that country in possession of further authority. This and the papers possessed by Sro. Stacey were presented to a committee of over a hundred American citizens and the foundation for the decreed revival of the work in America was laid, with Sro. Stacey as Grand Matre of the Order, and Dr. Lewis as Supreme Grand Master.

Since that time many high honors were conferred upon him by foreign and American societies, academies, scientific institutions, and learned bodies.

As an American citizen he had been cited for honored decoration with the Cross of Honor and made a Knight of the Flag by the United States Flag Association. In Europe he received a number of similar decorations, including the Gold Cross of the Knighthoods of the Temple of Jerusalem. He was a member or officer of a number of European and American educational societies, and had been received into the highest degrees of fourteen or more of the leading esoteric, mystical, and philosophical societies of the world, including the Rose-Croix Kabalistique de France, the Martinist Order of France, Belgium and Switzerland, the Rose-Croix Alchemical Society of France, the Unknown Samaritans of Europe, the Brahmanist Brotherhood, the Egyptian Rites of Memphis and Mizraim, and others; he was also one of the few Initiates to be received in a mystery temple of Luxor, Egypt, in 1929. He was distinguished with high honors at the international Congress of the Federation Universelle des Ordres et Societes Initiatiques (FUDOSI), held in Brussels, Belgium, in 1934. He was the only Rosicrucian officer in North America having been so universally empowered to represent the ancient esoteric sanctuaries of the world.

His wife, Martha Morfier Lewis, a descendant of the famous French General, Morphier, was the first lady in America to cross the Threshold of the Order in the new regime, and his four children have been reared in the work; his son, Ralph M. Lewis, served as Supreme Secretary of the Order for North and South America for many years, and is now incumbent Imperator.

Dr. Lewis passed through transition to the Higher Initiation in San Jose, California, at 3:15 P.M. Pacific Standard Time, on Wednesday, August 2, 1939. Hundreds attended the services, and several thousand letters, telegrams, and cables were received from every civilized country in the world, expressing sorrow at the loss of his physical presence and personality, but joy at his final attainment. In accordance with an expressed wish in his Last Will and Testament, his mortal ashes were interred in Rosicrucian Park, beneath a symbolic triangle in the beautiful Akhnaton Shrine, a reproduction of a Temple in Egypt in which he had performed an initiation. It is now visited annually by great numbers of members, and his friends and admirers.

Imperator for the Worldwide Jurisdiction (the Americas,
Australasia, Europe, Africa, and Asia), A.M.O.R.C.

The following is a brief biography of facts gathered from the archives of the Order.

Ralph Maxwell Lewis was born in New York City, New York, on Sunday, February 14, 1904, at 10:30 A.M. His father, the first Imperator of A.M.O.R.C. for North and South America, was born in New Jersey, and was of Welsh extraction, being a descendant of Sir Robert Lewis, early American settler. His mother was born in Boston, Massachusetts. His father, at the time of his birth, was engaged as a feature writer for a New York newspaper, and, though still a young man, was nationally known for his articles on metaphysical subjects and psychological research in well-known magazines and the daily press.

Ralph M. Lewis received his early education in the schools of New York City and a military academy of New Jersey. In 1918, his family established residence in San Francisco, California. In 1919, he joined them, and later studied law and accountancy in that city, while engaged in clerical and other pursuits for a livelihood. While still in his teens, he evidenced a pronounced faculty for efficiently organizing details, and arranging every personal activity into a systematic campaign. Duties or programs which challenged the imagination and called for creative enterprise made the strongest appeal to his nature. From 1919 to 1923, while radio was still in its infancy and no standard receiving equipment was on the market, he collaborated with his father and other researchers in an especially equipped laboratory for the designing of unique receiving circuits, and for the improvement of the instruments used.

His abhorrence of routine detail caused a mental restlessness, and a search for a profession which would allow his imagination the necessary freedom. Having reached a point in his law studies where he would soon have been prepared for the bar examination, he abandoned his interest in law as a profession, because its logic and required research alone continued to appeal to him. Abstract subjects began to engross him more and more. He read works on oceanography, archaeology, and geology, especially those topics which entered the realm of speculation. His discussions with his father led his interest into the fields of ontology, metaphysics, and mysticism.

His father never urged him to become a Rosicrucian member or student. However, the answers he received to his questions—and which were not available through any other source of knowledge—aroused his admiration for the Rosicrucian teachings, and he crossed the Threshold of the Order by a special dispensation while still a youth. The Rosicrucian teachings touched a responsive chord and satisfied a previously misunderstood yearning. He progressed through the Degrees of the Order in the San Francisco Lodge, and began as

well a conscientious and systematic study of the principal philosophic thought of the centuries.

In 1924, the American Supreme Council of the A.M.O.R.C. elected him Supreme Secretary of the Rosicrucian Order of North America, to fill a vacancy created by retirement. This position afforded him an outlet for the unique combination of his talents—abstraction, creative enterprise, and organization. He was responsible for a number of drastic changes in the AMORC administration policies and the expansion of the Sanctum membership. He advocated a centralization of all the Order's activities in the Supreme Lodge, with the subordinate activities deriving their power and direction through the central body alone. This caused uniformity in function and a consequent unity which strengthened AMORC materially. Aside from his filial love for his father, he always had a great respect for his genius and gave him unswerving loyalty.

He was an American delegate on several occasions to the F. U. D. O. S. I. conferences (a federation of the authentic arcane orders of Europe) held in Brussels, Belgium. He was received by the Emperor of the Rose Croix of Europe, with honors due his rank, and had other Rosicrucian Degrees conferred upon him in Brussels.

In 1936, he was initiated into the Rose-Croix Kabalistic Order and into the Traditional Martinist Order of Europe. He had previously been made a Fellow of the Andhra Research University of India, which body had conferred upon him, because of his philosophic writings, the Honorary Degree of Doctor of Literature. He had also received the Star and Cross of Science from the International Academic Council in 1939.

On August 12, 1939, following the transition of Dr. H. Spencer Lewis, further high powers of the office of Emperor were transmitted to him, and he was duly and legally elected by the Board of Directors of the Supreme Grand Lodge of the A.M.O.R.C. as Emperor for this jurisdiction.

In the early part of 1940, the Supreme Council of the Traditional Martinist Order of the world transferred to him the title of Sovereign Grand Master of the Martinist Order of the World, with authority to perpetuate it. Until his transition. Dr. H. Spencer Lewis had held this authority.

In March of 1940, Mr. Lewis was elected President of the International Supreme Council of the Order Rosae Crucis.

Throughout the years, he has organized and conducted several motion-picture expeditions to the sites of the ancient civilizations and the birthplaces of religious and philosophical truths throughout the world. He has several times traveled throughout the world, filming ancient cultures in Egypt, India, Indonesia, Pakistan, Siam (Thailand), Ceylon (Sri Lanka), Peru, Greece, Persia (Iran), Tibet, and Iraq. In fact, he has been to every continent. These films are freely exhibited as an adjunct of the Rosicrucian Egyptian Museum, of which he is the Director.

He has spoken at Rosicrucian Conclaves (Conventions) in nearly every land in which the A.M.O.R.C. is established. He finalized the reestablishment of the A.M.O.R.C. of France and installed its incumbent Grand Master, Frater Raymond Bernard, in 1959. He also brought into existence the Grand Lodges of Brazil, Germany, and Japan, and in general has expanded the Order to its present worldwide extent.

CECIL A. POOLE, F.R.C.

Vice-President of the Supreme Council for the Worldwide Jurisdiction
(the Americas, Australasia, Europe, Africa, and Asia), A.M.O.R.C.

Cecil A. Poole was born in Monmouth, Oregon, on Sunday, August 11, 1907. His family were early pioneers in the old Oregon Territory, having come from Missouri and Michigan over the Oregon Trail. His great-grandfather, a Methodist circuit rider in the Willamette Valley, was instrumental in helping Oregon to become a state of the Union.

Inheriting the sturdy, questing pioneer spirit of his forebears and being influenced by the orthodox religious views of his family, Mr. Poole first considered the ministry as a vocation. He entered Willamette University, a denominational school, located at Salem, Oregon. There, however, he found himself more drawn to psychology and music. He planned to become a theater organist, but the coming of talking pictures forced him to change his goal. This time, he turned to education as a major.

After his graduation from Southern Oregon College of Education at Ashland, he began to teach in 1928 and soon became a school administrator. In this capacity, he helped to institute the first formal courses of study in character education. At this time, he laid a sound foundation for his future career at AMORC by handling school finances, budget problems, and legal matters.

Mr. Poole's long-time interest in philosophy continued to expand. Hearing about AMORC through a radio program, he searched libraries for more information. It was not long afterward that he joined the Rosicrucian Order. His career at AMORC began in October, 1934, when Ralph M. Lewis, the present Imperator, offered him a position as lecturer in the field. At first, he traveled by himself. Later, two trips, each lasting approximately ten months, were made as lecturer accompanying the courier car. Speaking both to the public and to members of Chapters and Lodges, he lectured in most of the United States.

In 1936, on his return to San Jose after the second tour, he was invited to join the local staff as Director of the newly established Latin-American Division. He retained this position until elected Supreme Secretary on August 12, 1939. From that time until December 6, 1963, more than twenty-four years later, Mr. Poole held two offices simultaneously. As Supreme Secretary and Supreme Treasurer, he directed the business and financial affairs of the organization under the ministry of the Board of Directors. He kept abreast of current business and financial trends by studying with the New York Institute

of Finance. Through his guidance, the Rosicrucian Order has achieved steady and stable financial growth.

Through the years, Mr. Poole has maintained his interest in the Latin-American Division. Having perfected his knowledge of Spanish, he lectures in Spanish on his trips to South America and at the annual International Conventions of the Order.

Mr. Poole's varied interests are revealed in the many articles that he has written for the Rosicrucian Forum and the Rosicrucian Digest, in which he has analyzed the philosophical and psychological aspects of mysticism and related them to a broad background knowledge of natural history and biology. He is a member of the American Association for the Advancement of Science, the American Ornithologists' Union, and a life member of the Cooper Ornithological Society. On January 24, 1969, after twenty-five years' membership in the California Academy of Sciences, he was elected a life member of this distinguished group. In addition, Mr. Poole's civic service was recognized in April, 1968, when he was elected to a three-year term on the Board of Directors of the Better Business Bureau of Santa Clara Valley.

His eager mind and unquenchable vitality have found many outlets. For years, he has read an average of two books a week. In addition, he has written more than a million words, the equivalent of a book a year. Through private correspondence, he has interested a number of scientists in contributing special articles to the Rosicrucian Digest. Besides scientific and philosophic interests, he enjoys classical music, opera, and ballet.

In August, 1972, Mr. Poole retired as Supreme Treasurer of A.M.O.R.C. but continued on as Vice-President.

His wife, Elise Stewart Poole, also a native Oregonian and a woman of quiet charm, has accompanied him on his numerous official visits around the country.

ARTHUR C. PIEPENBRINK, F.R.C.

Supreme Secretary for the Worldwide Jurisdiction (the Americas, Australasia, Europe, Africa, and Asia), A.M.O.R.C.

Arthur C. Piepenbrink was born in Elmhurst, Illinois, July 1, 1922. When he was four, his family moved to Beaver Dam, Wisconsin, a farming community of about 10,000 people. Here he experienced the Depression years, learning with his family how to be self-sufficient in an almost pioneer spirit—from the raising of food to carpentering.

His father, a teacher, had many interests, and his challenging, inquisitive mind and progressive ideas involved family life at all times in a mixture of the serious, philosophical, religious, educational, and moral. When he joined the Rosicrucian Order, the Rosicrucian principles he learned and lived struck a harmonious chord in the son and became for him the natural way to live, instilling in him even at so young an age a determination to work for the Order when he grew

up, and to assist in the work of disseminating the Rosicrucian teachings.

The depression years made it difficult for Mr. Piepenbrink to further his education after high school, and so it was that he worked for two years in the laboratory of a chemical factory. The possibility of a college education seemed remote at that time. With the war, however, the entire course of his life changed. After three and a half years in the Air Force as a navigator, he emerged a First Lieutenant and promptly took advantage of the G.I. Bill of Rights to obtain a college education.

His youthful ambition to work for the Rosicrucian Order had remained steadfast, and so he planned his educational program accordingly, majoring in speech arts and languages. However, because he realized that there might not be an immediate opening at Rosicrucian Park, he prepared himself for teaching, specializing, finally, in school administration. This training has proved singularly useful to Mr. Piepenbrink in his present duties as Supreme Secretary since the Rosicrucian Order is in a broad sense a school.

Although from time to time during his college years he inquired about available positions at Rosicrucian Park, there were no immediate openings until after his graduation, when he was offered a summer teaching position at the University by Cecil A. Poole, at that time Supreme Secretary and Dean of Rose-Croix University. After teaching a course in psychology in 1950, Mr. Piepenbrink returned to the University of Chicago graduate school and finished his thesis, receiving a Master's Degree in December, 1950. Brief experience later in a company management training program was interrupted by the offer of a permanent position as field representative for the Order, a position which was immediately accepted.

Mr. Piepenbrink's career at AMORC, beginning with his arrival in San Jose on New Year's Day, 1951, includes a year as field representative, seven years as Dean of Rose-Croix University and as Extension Director, and five years as Grand Regional Administrator. On December 6, 1963, he became Supreme Secretary of the Rosicrucian Order, succeeding Ralph M. Lewis and Cecil A. Poole, respectively.

Outside activities include community service, sports such as tennis, swimming, and hiking, membership in the Camelot Round Table—a branch of the Loyal Knights of the Round Table, a service organization—and many years as a member of the Humane Society of Santa Clara Valley.

BURNAM SCHAA, F.R.C.

Supreme Treasurer for the Worldwide Jurisdiction (the Americas, Australasia, Europe, Africa, and Asia), A.M.O.R.C.

Introductory remarks: Our new Supreme Treasurer, Frater Burnam Schaa, is quite unconcerned about his personal life, feeling it to be rather unimportant. However, because there may be those who would find it of interest, the following has been gleaned from record, family and friends.

He was born under rather unusual circumstances to parents in their middle years. His twin aborted mid-term, but William Burnam was quietly delivered at 7:37 A.M. T.L.T. (True Local Time) in Corpus Christi, Texas on February 17, 1943.

Corpus Christi was the temporary residence of Burnam's parents, Stella M. and George E. Schaa. His father, a watchmaker by trade, was conscripted by the Navy to work on delicate instruments during World War II, and the family was "stationed" there for two years.

The name Schaa often elicits questions. Burnam's first generation German father answered this by saying that his father before him came from a 200-year-old banking family in Germany. The spelling of the name appears to be neither Germanic nor Dutch in origin, and it has been speculated that perhaps, because of the pronunciation, it may have been a conversion of the Scottish name Shaw. Burnam's mother is from two old Southern English and French families—the Brookes and Dentons of Mississippi.

When Burnam was two years of age his family moved to Clovis, California, a small town on the outskirts of Fresno, a major city in the San Joaquin Valley, a great agricultural valley of California. From earliest times Burnam seemed to be marked by a quiet neutrality of character even though he actively championed society's less fortunate and counted among his friends those from every race and walk of life, some even outcasts from society. Perhaps it was this universal neutrality that inspired his peers to elect him, without any effort on his part, to serve them as a student body leader. Yet in spite of his active participation in school government, activities and sports, Burnam was often a solitary spirit by choice, taking great joy in long walks or excursions alone into the surrounding hills. Each evening he admired the Milky Way and listened deeply to the symphony of night sounds present in the silence of a small town. From such experiences, the mystical awareness steadily grew within him, and at 18 he joined the Rosicrucian Order.

Although an adamant conscientious objector to war and abuse of any kind, Burnam was able to discipline his own rebellious nature by joining the National Guard following Junior College. During these seven years of Guard service he attended Fresno State University, first majoring in Pre-medical studies and then changing to the Humanities Department where he specialized in ancient history and philosophy. But the humanities only heightened his interest in the human condition, so he then decided on a teaching career, majoring in sociology. However, after a few years of serious study in this field, he

came to understand that the only real way to help humanity alleviate its manifold problems was to help the individual help himself and change the world in the process. For him, neither the teacher, physician, or the politician seemed able to accomplish this to any extent.

The Order's teachings had gradually brought about many major changes in his own life, and increasingly Burnam hoped that others might also benefit as he had; therefore the urge grew ever more insistent within him that he should offer himself in service to the International Order of the Rose Cross. In the summer of 1969 Burnam Schaa left Fresno State University with a rather broad and lengthy education and came to Rosicrucian Park to serve the Order wherever he was needed. He was first employed in AMORC's Shipping Department before becoming a member of the first AMORC in-house Computer Department. This computer system was rather unique on the West Coast and Frater Schaa had to learn from on-the-job experience as well as from specialized computer science training. His capabilities soon earned him promotion to Department Head. Then, surprising to all, he was chosen to succeed the retiring Curator of the Rosicrucian Egyptian Museum. Although his enthusiasm for computer sciences was obvious, Frater Schaa also loved ancient history, and had continued his interest in Egyptian and Tibetan mysticism throughout his membership. To this he added a college degree in Museum Science, and pursued an active interest in modern Egyptology. During this time he began his extensive travels for the Order, touring Egypt, Lebanon and Damascus as well as studying the major Egyptian and Babylonian collections of the United States. Frater Schaa seemed to have found his niche in life.

However, in December of 1976, the Emperor asked Frater Schaa to leave the Museum in order to learn bookkeeping skills and become familiar with the financial workings of AMORC. In May of 1977 Frater Schaa was appointed AMORC Controller, and served in that capacity until his promotion to the Office of Grand Secretary. Hierarchy membership needs, lecture writing and departmental coordination became his primary concern until his recent election to the Supreme Board and appointment as Supreme Treasurer of AMORC.

Frater Schaa comes to us with a wealth of experience in both business and mysticism; however, his greatest value remains in his deep love for the Order and its humanitarian ideals. Frater Schaa still enjoys his nature walks and is now able to share them with his dearly loved life-companion, June. The Schaas own a small cottage close to Rosicrucian Park and have two cats to share their hearth and yard. Soror Schaa is also a devoted member of the Hierarchy.

RAYMOND BERNARD, F.R.C.

Supreme Legate of the Rosicrucian Order, A.M.O.R.C., for Europe

Raymond Bernard was born in Bourg-d'Oisans (Isere), France, on May 19, 1923, at 8:00 P.M. With a just and kind father and a gentle and understanding mother, he grew up happily in a united home. At eleven he was sent to boarding schools in Grenoble.

After passing his baccalaureate, he spent his vacation at Bourg-d'Oisans where he met Mrs. Edith Lynn. He asked her if she would help him improve his English. She agreed and on his birthday, in 1941, brought him some reading matter and copies of some 1939 Rosicrucian Digests along with a booklet explaining the Rosicrucian Order. He wanted to become a member immediately, but because of the war such was not possible. For four years, he studied at the Faculty of Law in Grenoble and received from Mrs. Lynn mystical instruction that left an indelible impression on him.

After military training, he participated in the first years of the occupation of Germany as an ordnance officer. At this time Mrs. Lynn returned to England, writing a last letter to him in which she declared: "My mission with you is ended. Keep in touch with Mile. Jeanne Guesdon."

The correspondence with Mile. Guesdon, begun in 1945, became more frequent. She kept Mr. Bernard informed of her efforts to establish the French Jurisdiction of A.M.O.R.C. and loaned him Rosicrucian works in English.

In December, 1948, Jeanne Guesdon wrote that everything was ready and sent him an application for membership which he immediately filled out. Thus he became the first member of the French Jurisdiction with the key number 2, the Emperor having been honored with number 1.

On March 29, 1955, Mile. Guesdon passed through transition after a short illness. In 1956, the Emperor asked Raymond Bernard to become the head of the French Jurisdiction, according to Mile. Guesdon's wish. In accepting this, Frater Bernard undertook the task of establishing Lodges, Chapters, and Pronaoi in all French-speaking countries, preparing the rituals in French, continuing the translation of the teachings and extension work to make the true Order known and recognized.

In 1959 he attended the International Rosicrucian Convention in San Jose with his wife Yvonne, who assists him very efficiently. He was installed by the Emperor as Grand Master for all French-speaking countries at that time.

The death of Mrs. Martha Lewis, the widow of Dr. H. Spencer Lewis, left a vacancy on the Board of Directors of the Supreme Grand Lodge. On August 4, 1966, Raymond Bernard was elected to fill that vacancy and was given the title of Supreme Legate of A.M.O.R.C. for Europe.

In 1969 he bought a castle to house the headquarters of the French Jurisdiction, where it now conducts its activities. The castle, Chateau d'Omonville, is located in Le Tremblay, 27110-Le Neubourg (Normandy), France.

Part Eight

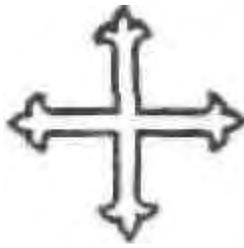


Attaining Psychic
Illumination

and

The Rosicrucian
Code of Life

A SPECIAL MANUSCRIPT
PREPARED FOR THIS MANUAL
BY DR. H. SPENCER LEWIS
(First Emperor of the present cycle of AMORC)



ATTAINING PSYCHIC ILLUMINATION

"WHEN THE STUDENT IS READY"

The question may be asked: "What is the ultimate goal of Rosicrucian study and preparation?" It is an old question that has been answered thousands of times in each country by the attainment that has come into the lives of the most devoted students.

It is well that the Neophyte and the Adept alike should be reminded again of the real purpose of the work we are engaged in and the reward that may be theirs when found ready and worthy.

There is a very old and well-founded injunction that "when the student is ready the Master will appear." This has been very greatly misunderstood and is used by thousands for refusing to unite with any school or organization, preferring to "wait until the personal teacher manifests."

The injunction distinctly says: "When the student is ready, the Master will appear!" What is meant by being ready? Surely it is not merely a matter of time! It must mean precisely what thousands have found it to mean: When the student is ready through preparation and worthiness.

This leaves the matter very clearly in the hands of each student. He may prepare slowly through selected reading, through long hours of meditation covering many years, or through the occasional attendance at lectures and discourses. If time is of no consequence, then a student may wait until the close of this incarnation or even another, for the appearance of that Master who is to be his personal teacher.

Here again we may ask: "What Master, what teacher?" Surely not an earthly Master, for such do not require the preparation and development necessary for Cosmic Illumination. The sincere student who truly prepares himself and becomes worthy of the personal instruction from a Master soon develops beyond the point where any earthly Master would satisfy. Only a Cosmic Master would meet the requirements of one who is ready.

HOW TO PREPARE

How, then, shall the student prepare most efficiently and with the utmost economy of time? This, too, is an age-old question, asked in

the mystery schools of Egypt, as it is asked in the arcane schools of our Order today.

There is but one answer: By taking the preliminary and graded steps in the earthly schools of the Masters and attaining the degrees of readiness through directed preparation. Hence the establishment of the arcane schools in all lands; hence the Great Work allotted to them by the Masters.

Where are the Great Masters and how are they contacted? Here we find more difficulty in answering, not because our knowledge is meager, but because language is inadequate to express the sublime facts. There are some conditions of cosmic life which even the language of the Shakespeare gems could not describe. We may comprehend, we may apprehend, and there may come to us, through words, some faint conception of the beauty, magnificence, and divinity of the cosmic scheme, but never a complete realization until we have made the personal contact and found Cosmic Illumination.

Know, then, that there is a wonderful union or assembly of Master Minds, Master Personalities, who constitute the Holy Assembly of the Cosmic. One of these masterful characters, Kut-Hu-Mi, the Illustrious, is shown in a portrait in another part of the Manual. He was one of the two Masters referred to by the ancient mystics and made somewhat known to advanced Theosophists by the late Mme. Helena P. Blavatsky, who was one of the personal students of the Master.

THE GREAT MASTERS

The Master K-H-M is Deputy Grand Master of the Great White Lodge of the symbolic Great White Brotherhood. (See definition of Great White Brotherhood, p. 167.) He was at one time known on Earth as Thutmose III of Egypt, and at one time resided at Lake Moeris (Morias). He was referred to in the Zend-Avesta as the Illuminator and was also known in Egypt as the Kroomata (Kai-Ra-Au-Meta) from which comes our Rosicrucian word used in our rituals and salutations: Cromaat. (It is interesting to note that if we take the initials of the title of our Order: The Ancient and Mystical Order Rosae Crucis, and reverse them, we have CROMAAT.)

The Master K-H-M (often called "K-H") passed through a number of reincarnations and was an important character on this Earth many times, and has lived for over a hundred and forty years in many incarnations. During his most recent incarnation on the earth plane, he lived at a secret monastery and temple near Kichingargha, called variously Kichinjirgha, Kichi-jirg-jargha, or Parcha-jarg-hatba by the Tibetans and Sikkimese.

COSMIC INITIATION

Hence, the real preparation of which we are speaking is for the purpose of ultimately being admitted, by Cosmic Initiation, into the symbolic Great White Brotherhood, that herein the Master will

appear to the student who is ready, to take him under personal instruction, and lead him (or her) on to higher development, where, someday, Mastership in the Great White Brotherhood is certain, and assignment to service as Emperor, Magus, or Hierophant in some phase of the work on Earth will then bring affiliation with the Great White Lodge.

How is such instruction given by the personal Master? It is, truly, personal, and is given through the media of the Cosmic. In other words, it becomes what is generally referred to as Cosmic Illumination, or Cosmic Consciousness, for at certain hours, days, or weeks of one's life one becomes conscious of some new and astounding knowledge, often with, and sometimes without, being aware of the presence or contact of the personal teacher.

The student, who attains membership in the Great White Brotherhood, after due preparation and real worthiness, first discovers this by becoming conscious of having passed through a series of events constituting a true Initiation. Often these occur during the night, or while he is on periods of rest and meditation in the mountains or valleys, away from active worldly affairs. This consciousness is accompanied by an influx of Divine Apprehension and Spiritual Awakening, affecting even the physical body to such an extent as to bring about a real rebirth of the body with rejuvenation, increased vigor, restored functioning in organs and parts that were tired, depleted, or subnormal.

COSMIC CONSCIOUSNESS

This is followed by a sudden increase in the functioning of a sense which is mistakenly called intuition at the time, for it seems to be like the intuitive faculty that was being highly developed during the earlier stages of preparation leading up to the original Initiation into the Great White Brotherhood. It is not intuition, however, but Cosmic Consciousness of events now occurring and decreed to occur in the near future. It is knowledge and not a prophetic impression. Then follow guiding instructions and definite knowledge of laws and principles, acts, and actualities in accordance with the needs and desires of the member. From then on the member attends the earthly Lodge as a worker to help others who are on the Path and to assist in the Great Work; but he receives no instruction through an earthly Master by means of books, lectures, papers, or diagrams.

This is why we urge those who have gone fairly high in the development of their psychic bodies, and have attained certain knowledge and powers in our Order, to maintain a close contact with the Order, with its Class Masters, and its Emperor, for through such contact these members may find at any time, unannounced and unexpected, the Initiation that will take them into the Great White Brotherhood. The last three Degrees of study and preparation in the Rosicrucian Order are designed especially to prepare the members, in the most minute and varied details, for the ultimate goal.

What, then, do we suggest to our members to aid them in attaining this ultimate goal?

That, above all else, they be loyal and devoted to the ideals of the Rosicrucian teachings and maintain every physical contact with the physical organization known as AMORC in the worldwide jurisdiction (The Americas, Australasia, Europe, Africa, and Asia), and by similar names in other lands.

BENEFITS OF OUR LESSONS

The mere intellectual study and comprehension of the specialized monographs and lessons issued to student members is not sufficient. Of and by itself, such study is but a third of the work of preparation leading to readiness and worthiness. The monographs are designed to accomplish two things:

- (a) Train the brain and augment the knowledge of the mind in regard to fundamental laws and principles leading up to a comprehension of the higher laws;
- (b) Give and suggest certain experiments and tests which will consciously and unconsciously develop certain psychic centers in the member that will quicken his psychic powers and abilities for more complete Mastership and control of natural forces.

Many members look upon the monographs and lessons as if they were intended to cover only the first of the above purposes. To them the lessons in all the Degrees are like unto discourses in philosophy or metaphysics, often seeming to be simple and inconsequential. It is difficult, indeed, to make them appreciate the fact that unless the various exercises and tests are performed each week, or even each day, for a few minutes, there will be very little psychic development accompanying the comprehension of the monographs, and, of course, no real progress made.

PSYCHIC AWAKENING

On the other hand, another most difficult point to make plain to many members and students is that not all of the psychic development and awakening of psychic centers will be manifest to the objective consciousness of the student. To think that it should be is to believe that all of the functioning of the psychic body should make itself continuously or periodically known to the objective mind. This will appear unreasonable when one stops to consider that not one thousandth of the functioning of the parts of the objective, physical body is realized by the objective mind. Is one conscious of the functioning of the kidneys, the spleen, the pancreas, the brain, the air chambers of the lungs, or of the solar plexus, or the plexus around the aortic arch of the heart, or a thousand other places?

Very often the most devoted student and the most regular applicant of the tests and experiments feels that he is making little progress because he senses no particular development from within. He is likely to become discouraged, knowing that he is familiar, from an intellectual standpoint, with each law and principle he has studied, with no apparent manifestation of unusual abilities. But if he is persistent, and patient, there comes a time when, having need of the laws in a practical way, and not merely in a test, he finds a sudden impulse of power, a sudden quickening of a faculty—and there is a marvelous demonstration! Or he may go back over some experiment that puzzled him for weeks and now find a manifestation that was impossible before.

Such students are always urged to continue their studies and diligently test each principle, try each experiment, and apply each law in the way described in the weekly monograph. They should give each monograph a full week's trial, and then if no success has been attained—or not such success as was expected—go on with the next monograph as though success had been attained. Try the new lesson diligently, and then the next lesson, and so on. After several months have passed, if the student goes back and reviews some of the experiments which were not successful, he will find that he has some slight or large degree of success. Such reviewing does not interfere with the study and practice of the new lesson and does not delay, but assists, the progress.

PSYCHIC DEVELOPMENT

The monographs are all arranged so that the exercises lap over one another in affecting certain psychic centers. Three different exercises in three successive weekly monographs may appear to be unrelated, yet each of them may pertain to the same end in view; and by going on to the second or third one, when the others did not show any success, one will aid in continuing the development started by the first.

It must be kept in mind that the exercises and experiments DO start certain degrees of development each time they are tried, whether a successful issue to the experiment is manifest or not. Once a serious application of a law is made, an awakening of some center results, and four or five applications in one week for the same purpose will start a process of development that may not be realized by the outer self, but will continue for weeks and months.

Therefore, to repeat, the mere study of the monographs, as one would read a book of law to memorize the principles, is not sufficient for psychic development. And—psychic development requires TIME in each human being, more or less according to the stage of development when the study is started. We come into each incarnation at a point in psychic development where we left off in the process at the time of transition in a previous incarnation. While the soul and psychic self are on the Psychic Plane awaiting reincarnation, certain

work is being accomplished and certain knowledge attained; but that phase of psychic development which is capable of manifestation while in the human body must be developed on the earth plane; and this ceases, to some degree, while on the Cosmic Plane. Therefore, not all of us are born alike in psychic development; some will have certain experiences early in the lesson work, and some will have them a little later. But when those who have had to wait begin to manifest, the process is rapid and wonderfully satisfactory. (Right here, to anticipate any questions which may be sent to us by members, let us say that it is impossible for the Officers of the Order to tell any member when she or he may expect to have certain manifestations, or to what degree a member is developed psychically before being able to make any manifestation of his development. After development has started to manifest and the member can apply the development, it is a simple matter for the member, and others equally developed, to sense the development and its degree.)

PROGRESS AND DELAYS

The most rapid development is made by the student who is least concerned, during the first few Degrees of study, about his or her psychic status. Careful study of the monograph for an hour on the night of the weekly lesson, and a few minutes' meditation on it each day, at a convenient time, plus an occasional test of any exercise, will do more for the student than anything else.

Previous studies and beliefs are the greatest source of trouble. Members who have studied Theosophy, New Thought, Christian Science, Yoga Philosophy, or Practical Psychology for one year, two years, or five years—as is often the case—believe that they should see some special good coming from the Rosicrucian teachings after ten weeks of study. They attempt to compare the knowledge gained through our teachings in ten weeks with what they have learned in five years from other systems—always deciding that they are receiving very little from us in comparison to what they know. In truth, they are only comparing what we give them with what they believe. It is necessary to take all these beliefs out of their minds before we can have them start on our work, unhampered by previous doctrines, theories, and speculative dogmas.

Attainment of some success in psychic matters through the teachings in other systems does not indicate any special preparedness for the Rosicrucian work. Very often we hear the remark made: "Before I took up your Rosicrucian teachings and exercises I had visions that were prophetic, could at times see other persons at a distance, and make them sense me, and could even heal by laying my hands on others; but now all of these things have stopped, and I find I have gone backward in my development. What is wrong?" Without being unkind in our intentions we say to these persons: "Yes, and you may be able to play several pieces of music quite well on the piano without knowing anything of music, and after taking up the study of

music for a while you will find you cannot play the old pieces at all. But would this indicate that you had gone backward in your talent?"

CONTROLLING PSYCHIC MANIFESTATIONS

Many persons do have unusual experiences of a psychic nature before they ever take up any course of practical, psychic development. This is because they attained some degree of development in a previous incarnation and those faculties are striving to manifest, and do manifest at times, but without control and direction by the person. What must be done is to learn how to control and direct the faculties and develop them to a more perfect state of functioning. To do this, the spasmodic action of these faculties must cease for a time; and nature stops them until the time comes to use them under control after the laws and principles have been learned.

Therefore, our members are guided and directed in their individual development. And, in addition to the study and practice of the lessons, the one who is truly on the Path will give the utmost of devotion to the Order, to assist it and its other members, that the Masters may be helped by the very ones who will later on seek help and guidance from the Masters.

SPECIAL HELP IN DEVELOPMENT

Being always ready to render some service to the Order, through the Order, or because of the Order, is a form of devotion which pays each member the greatest dividends in development; for by such service he obligates the Order and the Cosmic to him, and from the Cosmic he can expect compensation. That is why the keynote of the Rosicrucian Order is service. All through the graded work in the Temples of our Order the student is impressed with the fact that service is the duty he owes to it and all mankind.

Few members realize, of course, the many ramifications of the Rosicrucian Order, and in its public literature it says very little of this phase of its Great Work. The fact is that not only has AMORC in the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia), for instance, three or four very definite associate organizations under its direction, but it has twelve definite avenues of service and labor in behalf of its members, and about the same number in behalf of mankind generally. All of these activities—often carried on to a high degree without being known except to a few hundred of America's foremost newspaper editors, scientists, judges, lawyers, physicians, and educators—require trained experts to do the work in secret, funds to meet emergencies, secretaries to keep records, and space for the preservation of the work in our national organization. These avenues are only revealed to the individual if it is thought he can and is qualified to serve in one of them.

Perhaps one of the greatest services rendered to our members is through the personal correspondence to and from the Grand Lodge. Do our members ever think of the nature of that correspondence

and the cost—the tremendous cost—to maintain such a service department? Take, for instance, the students of a law course issued by a correspondence school of law or by a college in personal instruction. The students of such a course may confine their written or oral questions to points of study in their LAW lessons, and cannot expect answers and detailed help on other subjects. Or take students of an engineering course; they must confine their questions and appeals for help to matters strictly limited to the subject of the phase of engineering they are studying at the time.

But take the students of our work! They are not studying any one definite course of instruction, nor are they striving to attain mastery in just one direction. And we, as directors of their studies, friends of their interests, brothers of the whole membership, and Officers of a very broad and inclusive system of humanitarian activity, must be prepared to assist in thousands of ways. The interests of our members are our interests; their personal problems are our problems wherever it lies within our power to help them. Were one a student of a law or engineering course, the school from which he receives his instruction could not be expected to show any interest in the members of his family. Not so with us! Likewise his business affairs, his health, his social affairs—all these are of importance to him in his progress through life and MUST, therefore, be of interest to us, within our facilities.

Here is where the Instruction Department, the Council of Solace, and the specialized directors of certain branches of our work render the great service which has made the Rosicrucian Order famous as a practical institution of real benefit to its members.

MAINTAINING CONTACT

The Rosicrucian Order, AMORC, is a fraternity of men and women who through their study and application of natural laws and principles endeavor to promote that harmony and peace which reside within the heart and minds of each person. Of necessity, the acceptance of this work is at all times voluntary. Thoughts of good will, kindness, and health are best received by an open and receptive mind. Active affiliation and psychic contact assure the continuance of both the material and the psychic work of the Order. The active participation of each frater and soror strengthens the bonds of the Order, assuring that the benefits of the Order will be available to all that seek them.

An active member of the Order is one who maintains both a physical and a psychic contact. While financial support is necessary for the continuation and operations of AMORC, the mere payment of dues, or the possession of a membership card, does not in itself fulfill the purposes of being a Rosicrucian student. Active members study and apply the Rosicrucian teachings in their own lives the best they can at the time. They are receptive to allowing peace, harmony, kindness and good health to come to the surface within their own lives and they are supportive of others attempting to do the same.

The active member maintains his membership by study, active practice and support. For this reason the greatest honor the Rosicrucian

Order can bestow upon any man or woman is active membership in its rank and file of working members- Because we each desire within ourselves to make progress toward our ultimate goals of self-mastery, harmony and peace, we are also protective of our contact, our devotion, our active participation with others of the Order. Through our active participation our own membership comes to have for us deep meaning and significance that is indeed precious. For active members, the Order's work comes to signify and represent an inner process unfolding within themselves.

DIVINE ILLUMINATION

The Great Goal of the Great White Brotherhood (see definition in Rosicrucian Dictionary) is ever before the vision of all sincere Rosicrucians. The word "white" has no reference to race. It alludes to light. The sublime joy of Cosmic Consciousness, Divine Illumination, can be known only through experience; and those who have made the contact have written in hundreds of books in the past ages such alluring descriptions as were calculated to tempt the seeker on the Path to be patient and persistent in his journey toward that Goal.

You will realize, of course, that the Great White Brotherhood and the Great White Lodge have no visible organization. They never come together in one united session; their members are never assembled in any one meeting; they have no temple known by their names; and they have no earthly rituals, physical organization laws, or material form as a brotherhood or lodge. That is why it is often said, in mystical writings, that the "real Rosicrucian Brotherhood is an invisible organization." The Rosicrucian ORDER is truly visible, but the Great Brotherhood back of it is not visible as a body.

INDICATIONS OF PROGRESS

How will a student know that he is truly progressing toward the Goal? By many indications that will come to him as he maintains his active interest in the Order. First of all, he will receive, from time to time, slight indications that the Master of his Lodge, then the higher Officers, and finally the Grand Master of his country, are showing some personal interest in his progress.

Such indications may be in the form of a call for a personal interview at the Lodge or offices of the Order, or by a personal note commenting on some experiment, or a letter verifying some psychic experiment. There may be no reference to the Goal, none to what is in the mind of each (the student and the Master), or anything else that another could understand as being a reference to a personal interest.

THE INNER URGE

Then, there will be a consciousness of a desire to assist the Order or one of its Lodges; this will be the result of a growing desire to become a part of the Order, more closely allied with its activities. The desire for more Light, more monographs, more knowledge, is not the only indication of progress toward the Goal, for even the beginners on the Path are most anxious in this regard. Members often voluntarily plan to review the old monographs, and the Masters of the Lodges know that this is a very serious indication; it spells magic to the heart of every Officer who is anxious to see his members make real progress.

There also comes to such members the continued urge to SERVE; they want to go out and become disciples—lecture, promulgate the great principles, spread Light where there is darkness. They seek for opportunities to assist their Lodge with real physical labor—in accordance with their trade, their profession, their art. Artists seek to decorate, and paint, and beautify their Lodge Temple with symbolical pictures and ornaments; carpenters, electricians, and mechanics offer to build, repair, and improve the material structure; physicians and scientists ask for means of assisting, and so on. It is a notable fact that all of the Egyptian and other Oriental temples of our Order in the Americas, as in Europe, have been built and decorated by the voluntary services, as far as possible, of the members. All a work of love! And what wonderful rewards have come to "The Builders" in most cases!

Also, those who cannot serve contribute in some way, perhaps financially, or by gifts that will help in research, in mechanical processes. They are anxious to make some sacrifice, contribute some part of their blessings, and thereby become a part of the Order other than a student member.

Naturally there is no thought of reward, special advancement, or sureness of progress because of their offers. No Officer of the Order can assure that; none will accept any help or gift on that basis; and the one who is truly on the Path, making real progress, knows that his "gift" is inspired by the inner impulse to want to be a more intimate worker in the Order, and by that sign or token he proves his worthiness to advance.

SPECIAL OPPORTUNITIES TO PROGRESS

As soon as the higher Officers of the Order learn of the progress of those who are headed in the right way for the Goal, they diplomatically offer them further opportunities for study, for service, and for personal test. We have said that there are a number of special avenues of work connected with the Order and that there are several allied organizations under the direction of AMORC. Into these the progressing members are directed from time to time without anything said as to why. Some members are suddenly called upon

to do certain things. They may refuse, they may hesitate, they may impulsively and enthusiastically accept. And thereby hangs the fate of their progress; whether it shall be rapid or regular. Not that any Officer of the Order can deter or accelerate a member's psychic development, but the Cosmic is ever mindful of the intents and motives that actuate all mystic students who seek its blessings. The more impulsively and whole-heartedly one responds to an inner impulse or urge, the more definitely it is registered in the cosmic records.

Various ways are used by the Order to assist its progressive members of the higher Degrees to attain greater mastery of the laws and principles. In the early Degrees a close and sincere application to the studies and the practices is all that is required or necessary. But after advancement through the first five or six Degrees there comes a time in the journey of each member when he may safely rest a while in his progress and dwell at the "houses" of special preparation.

These houses will be pointed out to him diplomatically, and he may not even suspect that he is pursuing some study or branch of work that is not shared by others. These houses are not explained to the member in advance of his preparation for them. Petitioning on the part of the member for such special opportunities when he is not ready will mean nothing to the Officers, who are guided by no ulterior motive and can profit nothing personally by the delay or advancement of any member. Nor does the Order exact any financial or material compensation through its special interests in any member, for there are no special fees or dues to be paid by those who are given opportunities to advance their own interests.

All of this may be difficult of comprehension for our members, for it is difficult to explain, as we mentioned in our opening paragraphs. Nevertheless, the discerning student of our Order will read between the lines and find encouragement.

THE LENGTH OF TIME FOR MASTERSHIP

Always arises the question of TIME. New members, who have been studying with various schools and systems for years, and frankly state in their application blanks that they have been seekers for five, ten, or fifteen years, wish to know HOW SOON they may expect to manifest mystic powers. When they read that it requires a year to complete the preliminary work (which enables them from the very start to apply many important laws) they feel that it is a long time. Not until a member reaches the higher Degrees in his second or third year does he begin to realize that time is of little consequence, since even a whole lifetime would not be sufficient to learn all that there is to learn, and with much already accomplished, great things are possible.

What are three years or five years compared with the twenty-five, thirty, and forty years you have lived without special knowledge, and the twenty, thirty, fifty, or sixty years, or more you will live with the new knowledge? Why, then, be impatient? Looking at it broadly,

the five or six years required to bring the average member to the very threshold of mastership, as compared to one's whole cycle of incarnation, is like a pencil dot on a very long line. But how we can magnify that dot and lose sight of the line!

THE ATTAINMENT OF DESIRES

The full attainment of our desires is almost impossible at best. That which we desire today, and will go far to attain, becomes small in importance after we have it, and discover through it what else we may attain—and our desires are at once increased and made more difficult of attainment. Members just admitted into the Order often frankly state that it has been their desire for many years merely to contact the Order and now they feel they have attained their greatest desire. Ah, how that sense of attainment is forgotten in the first weeks of study!

Each monograph, each experiment, and each test of the early Degrees arouses new and stronger desires. In their anxiety to get into the next Degree, and the next, the great desires of the heart before admission into the Order are forgotten. With each monograph the definite benefits therefrom simply accelerate the desire to progress.

Each member will find, however, that not a single monograph, from the Introductory Private Mandamus, is without some special benefit that empowers, strengthens, augments his abilities, his faculties, and his special psychic functionings. Therefore, as we have said, the member practices the exercises as well as reads the monographs, and does not become impatient because such development of certain faculties is not made manifest at once.

EVOLVING INSTRUCTION

The work of the Rosicrucians is not an arbitrary plan or scheme developed by some individual or discovered by some leader of a cult. It is an evolved plan, worked out by the master minds of many ages and still being evolved. It is designed to give the utmost help and advantage to every sincere student on the Path and every devoted member of the Order. Nothing is left out of the teachings that will help. No modern thought revealed by any master mind is ignored if it is practical, but is immediately added to our teachings, so that our members will have all that is worthwhile. To believe that some mystic of India, or Persia, or some other land, possesses knowledge known only to his cult, knowledge that is not to be found in the Rosicrucian teachings, yet which he has offered to students for years at a commercial price, is to believe that the Order is unmindful of its obligations to its members, unacquainted with all sources of real wisdom, and inconsiderate of its own best interests. If any real knowledge of truly practical help to sincere students of mysticism is known to any group of students anywhere, it soon becomes a part of the Rosicrucian teachings, if it is not already a part of them. It is this

fact that makes the Order the eminent repository of great wisdom. That is why members are urged not to spend money and time in private lessons from foreign or domestic teachers of personal systems, or in buying new books as they are issued rapidly by firms and individuals solely for the purpose of presenting in a new and puzzling form some of the ancient wisdom, or personal systems of discovered knowledge—and often at high prices.

Therefore, be devoted in your work, be loyal to your promises and the Great Oath of the Order, be sincere in your studies and practices, and you will find yourself, sooner or later, at the very portal of the Great White Brotherhood, and ready for the Master who is to appear when you ARE ready. AMORC is happy to serve you, and through SERVICE, on the part of both the Order and its membership, is the ultimate Goal attained.

THE ROSICRUCIAN CODE OF LIFE

The following rules are taken from old and modern manuscripts wherein certain regulations are set forth for the guidance of Rosicrucians who are devoting their entire lives to an idealization of the Order's principles.

Perhaps only in some of the old monasteries of India, or those in Tibet, could one live strictly in accordance with all the ancient regulations; but those selected for publication here can be adopted by a great many of our members in the Occident. We know from practical experience that most of these can be adhered to by any man or woman without interfering with the necessary duties and obligations of present-day living. We know, also, that most of our Officers and advanced members are living the Rosicrucian life in accordance with the rules suggested here, much to their own great advancement, the joy of their associates in family and business, and the betterment of mankind generally.

It will profit you greatly to try adopting as many of these rules as possible.

1. Upon arising in the morning start the day with a prayer of thankfulness to God for the return of consciousness, because of the opportunities it affords to continue the Great Work and mission of your life. Face the geographical east, inhale fresh air with seven deep breaths, exhale them slowly with mind concentrated upon the vitality going to each part of the body to awaken the psychic centers. Then bathe, and drink a glass of cold water before eating.

2. Upon retiring, and after conducting all psychic experiments scheduled for the night, or attending to any special psychic or Rosicrucian work contained in your weekly lesson or program, give thanks

to God for the day and its fruits; ask the Cosmic Hosts to accept your psychic services while you sleep, to use your consciousness as they desire and, if it please God and the Masters to have you live another day on Earth, So Mote It Be! Then, with thoughts of love for all living beings, and a sense of peace and harmony with all the universe, close your eyes and fall asleep, visualizing your inner self in the consciousness of God.

3. Before each meal wash your hands clean and hold them, palms downward, over the plate of food for a fraction of a minute. Then mentally pray that the benediction of God be granted to the food you eat that it may be magnetized with the spiritual radiations from your hands, and thus greatly supply the needs of the body. Before eating the first morsel, say mentally: "May all who need food share with me what I enjoy, and may God show me how I may share with others what they have not."

4. Before accepting any blessing from the material world (whether purchased by money, labor, or exchange, or whether received as a gift), say mentally: "By the privilege of God I receive this and pray that it may help me better to fulfill my mission in life." This applies even to such things as clothing, personal requisites, periods of pleasure at the theatre, church, musicals, etc., or even to such small things as books, helpful reading matter, etc., and of course includes the receipt of money as salary, commission, gifts, or otherwise.

5. Whenever any special blessing is received, such as long desired things from the material world of any nature, or a small or large luxury, or an unexpected piece of goodness, do not use or apply it to your own personal use in any way until you have retired to the silence somewhere for a few minutes to meditate and ask this question: "Have I truly deserved this blessing and is there any way in which I can share the benefit of it—directly or indirectly—with others or for the benefit of man?" Then wait for an answer from the Cosmic. If you receive no word that it is undeserved or should be shared, or passed on to another, then say: "I thank God and the Cosmic for this blessing; may I use it to the glory of my Soul."

6. If any special honor—military, governmental, political, social, or otherwise—is being conferred upon you, always act with the utmost humility, proclaim your unworthiness (for who is truly worthy of all things?) and with a mental resolution that it must not make you proud or selfish. Accept the blessing with a prayer of thankfulness and assert that, in the name of those whom you can serve better with such blessing, you receive it.

7. Never permit yourself to enter discussions of other persons' religious beliefs, except to point out the soundness, goodness, or possible benefits of certain doctrines and thereby show them the good that exists in all religions. Hold not your religious thoughts as superior. Speak well of them if need be, point out how they serve you, but do not create in the minds of others the thought that they are in sin or error because of their beliefs. That religion is best for each which enables one to understand God and God's mysterious ways.

8. Be tolerant on all subjects and bear in mind that destructive

criticism creates naught but sorrow. Unless you can constructively comment on matters, refrain from speaking.

9. Attempt no direct reforms in the lives of others. Discover in yourself what needs correction and improve yourself, that by the Light of your Life you may point the way to others.

10. Flaunt not your attainments, nor boast of your Rosicrucian knowledge. You may be a Rosicrucian as a member of the brotherhood, but as a Rosicrucian in knowledge and power, the greatest and highest among us is but a child of the studies and unworthy of Rosicrucian recognition. Proclaim yourself, not as a master, but as a Rosicrucian student—ever a student—eternally.

11. Seek to share what you can spare, daily, even if in small ways and meager amounts. Go out of your way to find where that which you can give or do will be a blessing to someone or many, and while performing this duty shun all personal glory and let it be known that you are simply "about the work of the Cosmic."

12. Accept no personal thanks for any blessings you bestow, any gift you give, or any help you render. When "thanks" are expressed it is customary to say: "Please thank me not, for it is I who am grateful. I seek, and must seek, to serve and labor for the Cosmic; you have afforded me an opportunity. But, now the obligation to pass it on rests with you; may you, too, find an opportunity to serve someone else,"—or any other words indicative of this spirit.

13. Accept no gift of a material nature for any good you do unless you agree with yourself in the moment of accepting it, and so state to the giver, that you will divide the blessing with someone where it will continue to carry on its mission of relief and help. This is essentially necessary when the material gift is of such a nature—like money, food, clothing, etc.—that it can be divided and is a common necessity on the part of many.

14. Bear in mind that through your Rosicrucian Order you always have an open portal to help many, and that by sharing with them any blessings you pass on to others, who are fratres and sorores of the Order in need, the blessings which come to you, perhaps as a trustee of the Cosmic.

15. As you give so shall you receive! As each opportunity to give is seized upon with the utmost impulsiveness, so will future blessings, sought or required, be granted to you by the Cosmic. The greater the impulsiveness—with little thought as to personal sacrifice—the greater will be the compensation credited in the Cosmic.

16. Let not a day pass by without speaking to someone of the work of the Cosmic through the portal of the Rosicrucian Order. Each day make someone more familiar with its Great Work, not always by soliciting, not always by preachments, but by simple statements of facts, simple demonstrations, and the kind word of recommendation,

17. Respect all persons, honor thy father and mother; be sympathetic to the sinful, helpful to the afflicted, and of service to the Cosmic. He is greatest among you who is the greatest servant unto

all. Hence the Master of a Lodge and the Emperor are greatest, because they may be the greatest servants.

18. Provide now, while consciousness can assist you, to take care of those who may be dependent after your transition; and if you have no one who will require a share of your earthly possessions after your transition—or you have sufficient to more than do for them—be certain that you grant, in proper and legal manner, a disposition of some of your worldly blessings to the superior body of your Rosicrucian Order—the Supreme Grand Lodge—that it may be helped in the work it is doing for others.

19. Go to the assistance of any living being, regardless of race, creed, or color, when you can render direct or indirect aid in any emergency. If you cannot give aid in person, but can call or solicit aid, this, too, is imperative. In quiet and peace perform your work, render your service, and retire with as little recognition as possible.

20. Maintain one place in your home that is sacred to you and your Order. In it find peace and time for meditation daily. Profane it not with pleasures of the flesh, but sanctify it with your higher thoughts.

21. Give your support, moral or physical, to some church in your community, that it may have your help in carrying on the Great Work in its Light.

22. Assume no political office without properly and duly notifying all who may sponsor or support your attainment of your definite views and principles toward humanity at large, that they may not expect or depend upon your submission to principles of a lesser degree.

23. Judge not, unless you are so placed that those to be judged come legally and formally before you as an accredited servant of the multitude. Then in sympathy understand, in mercy comprehend, in leniency estimate, and with love be fair. For the Law of Compensation will make adequate demands, and the God of all is alone a truly competent judge of all facts.

24. Repeat no slander, tell no tales, and support no reports that injure or condemn unless accompanied by more than the same degree of constructive criticism and comment, and only after you have completely investigated and learned all the facts.

25. Seek the good in all things and give public praise to what you find. Look not upon the changing character of the outer self, but discover the real Self within. Learn to know all beings and love them.

26. Gamble not with the lot of another who in ignorance may lose and suffer what you gain.

27. Avoid all extremes in thought and act; be moderate in all desires, and subdue your passions in all directions.

28. Attempt no radical or sudden changes in the natural scheme of things; remember the Rosicrucian injunction: Not by revolution, but through evolution, are all things accomplished in permanency.

29. Hold sacred and above all criticism the ideals of the Rosicru-

cians. Permit no slander to affect the good name of your Order. Live that life which will prove the goodness of your principles. And be ready to defend the emblem of the Rosy Cross with the might of your life and the light of your being.

(Members may purchase a very handsome printed card in several colors containing the Rosicrucian Creed which differs from the above code in brevity and nature. It may be purchased from the Rosicrucian Supply Bureau, San Jose, California 95191, at very small cost.)





Part Nine

GLOSSARY

The following words are commonly used in Rosicrucian literature. A phonetic type of spelling is given to convey the proper pronunciation. In a few instances the pronunciation herein given deviates from what is essentially correct. The change is the consequence of usage, a license taken because the original sound of the word is harsh and generally less acceptable. Such variations, however, have become traditional with all Rosicrucian subordinate bodies and in all addresses given by officers of the Order.

AMORC	— AM'-ORK. The last syllable is as in "cork."
COLOMBE	— Cull-ohm'.
FRATER	— Fra'-ter. The "a" is pronounced as in "art." (Actually the word should be pronounced "freighter," but Rosicrucian usage adopts the former style.)
IMPERATOR	— Im-per'-a-tor. The accent is on the second syllable which is pronounced like the fruit, pear.
MATRE	— Mah'-tray. (The word is of Latin origin and comes from Mater. Rosicrucian traditional usage is of the style shown here.)
NEOPHYTE	— Knee'-o-fight.
POSTULANT	— Pahst'-u-lant.
PRONAOS	— Pro-nay'us. (The plural is pro-nay-oi. The last syllable is pronounced like "oy" in "toy.")
ROSAE CRUCIS	— Rose-eye Kroos-iss.
SHEKINAH	— She-kine'-ah. The "a" is pronounced as in "art."
SOROR	— So-roar'.

ROSICRUCIAN DICTIONARY

A

Absolute—That which includes all; hence the consciousness of God, perfect, complete, embracing every divine law, working in harmony, constructive, positive.

Absent Treatments—Those given to a person at a distance, whether it be a few meters or many kilometers. In absent treatments we make ourselves channels through which metaphysical forces may be directed so that harmonium may be restored in another person without immediate contact with him.

Actions—Voluntary and Involuntary—Certain processes go on inside our bodies which we do not control. They continue whether we think of them or not. These are involuntary actions, such as those of the heart, stomach, and lungs. Voluntary actions are those of which we are conscious, such as speaking—those for which conscious effort is produced.

Actual—That which is responsible for exciting in the objective consciousness, through the sensations of the objective senses, such concepts as weight, breadth, length, bulk, etc. Actualities are the manifestations of the law and order of vibrations and are associated with "action." Actualities need not be realities. (See the term Reality.)

Adept—One who exhibits a particular skill or proficiency in some subject or activity. In the mystical sense, one who has attained illumination and a mastery in applying his knowledge of cosmic laws and principles to the affairs of life.

Akashic Records—The term is a mystical and allegorical one. It refers to the indelible record of all events, occurrences, and knowledge which is an integral part of the Cosmic Consciousness, the Divine Intelligence. All things which have come to pass, or which will be brought about, are established in the Akashic Records, for all things happen through cosmic law and the volition of the Supreme Being. When a mystic or student of mysticism says he will consult the Akashic Records, he means he will seek to attune his conscious mind with the Cosmic Consciousness and be imbued with its omniscience. The word Akashic is derived from the Sanskrit word, Akasa, which, in the Sankhya philosophy means an indeterminate essence such as space or ether.

Alden (pronounced Awlden)—sometimes spelled Ahldain; A'ldain; the name of a former Master of the Great White Brotherhood, who gave jurisdiction over the establishment of mystical centers on the North American continent during the fifteenth century, and after whom the first Temple in the United States was named in 1603. His personality still affects much of the work in this country.

Allegory—A symbolic story or drama in which the characters and the story represent ideas, emotions, situations, etc., other than their

literal nature and meaning. In Rosicrucian allegories, this symbolic meaning is philosophic and mystical. A ritual drama is an allegory based on ritual or initiatic rites and may constitute in itself a ritual or initiation.

Amen—A Hebrew word introduced into the Egyptian mystic rites at an early date as a term used to express the hidden and invisible God, or a truly inspired representative of God. In this latter sense the term is used in the Christian Bible just once; in Rev. iii: 14, Jesus is called "The Amen." But at a much earlier date the same word, with the same mystic vowel sounds, was used to designate the name of the god of Thebes, and the term Amen-Ra came to express the name and hierarchy of a powerful god among the Egyptians. Amenhotep IV changed his name to Akhnaton because of the significance of the term Amen. As used in modern religious practices, the term Amen means verily. The origin of the word is found in the Sanskrit *aum* and also in *om*.

AMRA—If you petition for special help and your petition is answered, you are obliged, by the Law of AMRA, to make compensation by passing along to others some portion of the blessing you have received.

Appellation Rite—(See Naming)

Aquarian Age—The position of the Sun on the vernal equinox moves through the path of the zodiac westward at the rate of a sign in about 2200 years. This period is referred to astrologically as an Age. Due to this precession, the spring equinox does not begin in Aries as it once did, but in Pisces. When it crosses into the sign Aquarius, the Aquarian Age will have begun.

Arcane—That which is not hidden, but visible only to those who attune to it or are ready for its revelation; mystical, divine, cosmic.

Assumption—Exchanging places, persons, and power. You assume you have exchanged places with the other person, assuming the other's personality. In Divine Assumption, you assume you are exchanging your limited self-consciousness for the consciousness of God.

Astral Plane—The cosmic, ethereal, divine plane. Rosicrucians recognize but two planes of existence; that which is the worldly or material plane where we live in both objective and subjective consciousness, and another plane, which is beyond the material—call that other plane the astral, psychic, cosmic, or whatever best expresses your idea; it is that plane where the soul of man functions free from the limitations of the body and where the subconscious mind of man functions at times independent of the objective.

Astrology—An ancient system, partially scientific in its application, based upon close observation of the coincidence of human characteristics with the date and hour of birth. Time and careful analysis have proven the coincidences to be based upon fundamental laws regardless of whether the planets have any effect upon birth or upon the nature of man after birth. Only the fanatical extremist makes—or believes—the claim that we are ruled by planets. It is advisable that all be acquainted with the history of astrology out of which arose the science of astronomy.

Aten—A name for the symbol of the "sole everliving God" made understandable by Akhnaton after he established a monotheistic religion in Egypt. Aten was represented by the sun disk, the Sun being the symbol of the life-giving radiance of the invisible God. Not as God, or even as a sacred symbol, is the sun disk used by modern Rosicrucians, but as an objective symbol of the creative mind and Divine Essence of God.

Atlantis—The name of the continent once occupying a considerable portion of the space occupied now by the Atlantic Ocean. Atlantis was well advanced in civilization in parts and was the ancient home of mystic culture. Mt. Pico, which still rises above the ocean among the group of Azores Islands, was a sacred mountain for mystic initiation (see ritual of Fourth Degree). The story of the lost Atlantis was first told by Plato; another story of mystic peoples using the name Atlantis is told by Sir Francis Bacon (read the *New Atlantis*). Investigations by French and American scientists have proved that there is the contour of a continent on the floor of the Atlantic Ocean. (Read also *The Lost Atlantis*, by Ignatius Donnelly.)

Atom—The smallest division of matter having a definitive nature; the first distinctive unit which "electrons" form after perfect unity. Divisions of matter smaller than atoms are "electrons," including all subatomic particles (see *Electron*). Such smaller divisions have no characteristic nature as matter.

At-one-ment—It refers to a state of attunement attained in religious, mystical, and metaphysical practices. The mystic is said to attain at-one-ment when he experiences a union with the Absolute or Cosmic. The term literally means the realization of a state of oneness.

Atrium—The word atrium is Latin in origin. Originally the word referred to the central court or main chamber in a Roman house. There was an opening above the floor of the atrium through which the sky could be seen and through which smoke from the hearth was emitted.

Later, however, the word became associated with a reception chamber, a place of introduction. So, symbolically, the use of the word atrium in our monographs alludes to the introductory Degrees of the Rosicrucian teachings. The monographs so designate it.

Attunement—During its temporary residence in the human body, the soul essence keeps in touch or attunement with the great divine source from which the soul came and to which it returns. All soul personalities on this earth plane and on the cosmic plane are in constant attunement. It is because man's soul personality is attuned with all other soul personalities that thought vibrations operate at great distances. By attuning ourselves to the Divine Mind we can receive the laws, rules, and facts of knowledge which we can depend upon as being truthful.

Aura—A field of multi-colored luminous radiations seen by active and passive visualization techniques to surround objects, the human

body, and other living things. Everything in nature is surrounded by energy fields. The following contribute to the properties of auras: electric fields, magnetic fields, infrared radiation, ultraviolet radiation, volatile chemicals and hormones, and psychic emanations. In other words, the aura consists of both Spirit Energy and Vital Life Force. Our thoughts, emotions, health, and growth all affect, and are affected by, the energy flow in and around the body. The study of human energy is an important aspect of a Rosicrucian's work and research.

Avatar—In general mystical parlance, and in the mode used by the Rosicrucians, an avatar is one whose soul personality is highly advanced or spiritually developed through numerous cycles of incarnations on this plane. There is no specific number of incarnations designating one as an avatar. Spiritual insight, compassion, human understanding, mastery of life, and unselfish service are the characteristics of an avatar. One who is an avatar has no peculiar manner of dress, speech, or appearance. His comprehension of life and its problems, and his conduct are his only outward signs of attainment. One obviously cannot attain avatarship in one incarnation. It is a process of evolution. The etymology of the word is Sanskrit. It is commonly used in the Hindu philosophy, but in a manner not wholly compatible with Western mysticism's interpretation.

B

Belief—Considered from the mystical point of view belief implies lack of knowledge; it is like unto hope without foundation. A mystic should have no beliefs, but should supplant them with knowledge or a frank admission that he does not know. (See Knowledge.)

Birth—Mystically, birth occurs when the animal body takes its first Breath of Life. Then the body becomes a conscious being. Birth is the opposite phase of the passing of the Breath (and consciousness) which is falsely called death. (See Death.)

Black Magic—The erroneous belief that man can invoke supernatural powers which he considers demoniacal and satanic in order to do his evil bidding. Such so-called "black arts" are usually motivated by the intent to inflict harm upon others. Black magic depends upon the false premises of primitive reasoning. The only person who is harmed by it is the one who believes that such a power exists and that it can affect him. Actually, if harm does occur it is self-induced by autosuggestion. Consequently, one is being subjected to the mental poisoning of his own mind and its superstitious beliefs. To deny the existence of black magic is to dissolve its implied force.

Borderline State—This term is used to designate that mental and psychic condition where the objective consciousness and objective mental functioning as well as the subjective processes of man are merging into the subconscious. This state can be induced through concentration, or occurs naturally on going to sleep, or when awakening, or through suggestion it may be externally induced (but not

without the cooperation or willingness of the self). A similar state exists where the objective mind or the objective functioning of the brain is made abnormal through drugs, fever, injury, fright, or strain. In such cases, however, the benefits derived from a proper borderline state are lost, for there is not an intelligent and comprehensive exchange of ideas or communication between the objective and subconscious faculties. Often, just prior to so-called death, the first stage of transition is a borderline state which is remarkable for its cosmic touch.

Brain—The physical organ for the objective functioning of the mind. Mind can, however, make many manifestations without the use of the brain.

Breath of Life—In Rosicrucian teachings this term is used to refer to Nous. It is a combination, so to speak, of both the Vital Life Force and Cosmic Consciousness. (See Nous and Vital Life Force.)

Brotherhood, Great White—(See Great White Brotherhood)

C

Celestial Sanctum—A cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. The Celestial Sanctum is a concentration of the spiritual selves of all those members who seek Cosmic Attunement. It is, abstractly, a plane of consciousness where are assembled the many minds who have similar impersonal ideals.

Cell—A body of spherical or other shape having a wall with negative polarity and a nucleus of positive polarity. The cell is the fundamental form of all creation. Every living cell floating in a liquid is connected with every other cell in that liquid by a force which pervades them all. Man's relation to the universe is identical to this. We have no distinct individuality so far as our beings are concerned. We are all united in the universe as the cells are united in a mass of flesh, bone, or blood. The Sun is a cell with a positive polarity. The Earth is also a magnetic cell with a negative polarity. The nucleus is the focal point, the center of action, the heart of any creation possessing, latent within itself, all the potentialities of development in connection with a cell. On the earth plane the nucleus of the cell is positive in polarity and the rest negative. The nucleus has within itself all the characteristics of former unions in previous generations, and in each successive manifestation blends in the additional characteristics of the present union, thereby establishing the conditions and qualities of heredity.

Christ Consciousness—The Christian delineation of the highest form of consciousness attainable. The moral values, powers, and insight had by Christ are attributed to his all-embracing consciousness,

the result of his attunement with the divine of his own nature. The term has no significance other than Cosmic Consciousness. The non-Christian mystic prefers the latter term because this universal or Cosmic Consciousness has been had by other illuminated personages and should have no personal designation.

Colombe—The word colombe means dove. In earlier Rosicrucian Temples there were one or more Vestal Virgins who not only kept the important symbolical and holy fire in the Vestal Stand ever burning, but who also served in the ritualistic work and mystical exercises as a symbol of fire, light, life, and love, and the dove of consciousness. The Colombe also represents the conscience of each frater and soror of the Lodge.

Compensation—(See Karma)

Concentration—Concentration means bringing to a center. Rosicrucian mental concentration is a technique of gathering all of one's attention and directing it towards observing and defining one condition, object, or principle. Perfect concentration directs attention to only one of the five physical faculties at a time. Ordinarily the mind rapidly alternates its attention from one objective sense to another as well as from one condition or object after another. Two faculties, such as seeing and hearing, may rapidly alternate in their concentration so that it may seem as though both were concentrated at one time, but this is not so. We can be aware of only one objective impression at a time. We appear to experience things as a whole, rather than sequentially, because our separate impressions are unified in our imagination.

By our sense impressions we are capable only of perceiving and concentrating on change. For instance, when we normally see, our eyes constantly scan and shift focus. Such motion is essential to the formation of a visual image whether we use our inner or outer faculties. If we stare fixedly at an object without changing focus or point of view, the object will disappear from our field of vision. The essence of concentration, then, consists in fixing the attention upon one idea or thing with one sense faculty at a time, and being able to hold that attention as the idea or object moves, interacts, and transforms within our conscious realization. The important thing in concentration is not to lose sight of the essence of the idea or object as it moves and is transformed in the mind.

There is one principal difference between concentration and contemplation: It is the difference in the use of consciousness. Concentration is primarily the focusing of attention upon externalities, things outside ourselves which register on our objective senses, such as our consciousness of hearing, seeing, etc. Contemplation is a more subjective process which takes place entirely within the reasoning mind itself and is independent of the outside sense organs. Even more subjective processes occur when we are imagining, visualizing, and meditating. The real art of concentration leads one to turn objective thoughts inward until through contemplation and meditation they become ideas of the inner self.

Conception—In our Rosicrucian teachings we are told that our concept of anything we comprehend through the five objective faculties depends, for its accuracy and its effect on us, upon our knowledge and beliefs. Our concept of material things changes as we grow older, more experienced, and more illuminated. Not the actuality of any thing but our realization of it and our interpretation of it form our concept. By conceiving and giving our conception the power and reality of an actuality do we tend to create. In the beginning of all creation there was—and always will be—conception. (See Reality, also Actuality.)

Conscience—The term in our ritual and teachings to indicate the "still, small voice" of the Master Within; the Cosmic Mind with its inspiration and urge; the mind of the psychic self, knowing all truth, all law, all principles, ever constructive in desire, dependable, "ever present when the tempter tempts."

Consciousness—An attribute of the soul. It is the mental aspect of life which includes sensation, realization, and reasoning of which the active principles are imagination, aspiration, and inspiration. It is the center of man's life, poised between two worlds, and naturally open to both. One of the functions of consciousness is the response to its environment or surroundings. Another is the response which the animate thing has to its own innate actions or being. The Divine Consciousness in man has its own faculties for the perception of truth and its own domain of functioning. The spiritual consciousness is the inner self. The physical consciousness can become acquainted only with things of a material nature. Consciousness, life force, and mind are related and come into and go out of the body together.

Contact Treatments—The technique whereby the fingers are placed upon the patient's back close to the spine is called the system of "Rosicrucian contact treatment." This is because the one who is giving the treatment has to be in actual physical contact with the patient.

Cosmic—Used both as a noun and adjective to mean the universe as a harmonious relation of all natural and spiritual laws. It is the divine, infinite intelligence of the Supreme Being permeating everything. It is not a place, but a state or condition of order and regulation. The Cosmic is the totality of the laws and phenomena which manifests in man and nature—the forces, energies, and powers which account for the finite and infinite worlds. It is therefore a unity; the particulars which man experiences are but expressions.

Cosmic Consciousness—That consciousness radiating from God which pervades all space (and hence all things), having vitality, mind, constructive power, Divine Intelligence. Into this consciousness is projected all the psychic consciousness of all Masters, and all adepts may attune with it. It knows all—past, present, and future—for it is all. (See Absolute.) After preparation through study and meditation, after deserving through serving, after attuning through practice and with nobility of desire, there comes to all adepts an influx of illumination and inspiration which maintains a continued con-

nection with Cosmic Consciousness. This is called illumination by the mystics. This is one of the gifts desired by all adepts.

Cosmic Mind—Referring more specifically to the mind or intelligence that forms a part of the Cosmic Consciousness. It is also called the Divine Mind. (See Divine Mind.)

Cosmogony—Theory of creation or of the origin of the world or universe.

Cosmology—Study of the science or philosophy of the universe.

Council of Solace—An association of officers, staff, and certain high-degree Rosicrucian members who use the principles of the Order's teachings to assist other individuals. Absent treatments are given for conditions of health, and other problems of a personal nature whenever they are brought to the attention of the Council.

Cremation—Mystically, this is a process of reducing the material elements of the body to the primary elements through fire, as though an alchemical process were being used with crucible and fire. It carries out the ancient law that the body shall return to the dust of the earth from whence it came. Cremation simply hastens the natural process in a most sanitary way. The custom of burying the dead in the ground to decay was always considered a barbarous and unclean practice by the ancient mystics. Cremation is not a modern method and will in time become universal among civilized people. The Rosicrucian burial service and ritual in its explanation suggests a preference for cremation of the body and the scattering of most of the ashes upon running water in brooks or rivers or in the open soil. (See Death and Funeral Service.)

Cromaat—The word Maat is an Egyptian word meaning truth. When combined with Cro, it means as in truth. It is a salutation quite frequently used in the rituals of the organization, both in the Temple Lodges and in the Grand Lodge rituals. Peculiar to note, if you reverse the letters of the word, Cromaat, they constitute the abbreviation of the words: The Ancient and Mystical Order Rosae Crucis.

Crux Ansata—The looped cross. A tau or T cross with a loop at the top. It is of ancient Egyptian origin and was referred to by them as the ankh or key of life. An ancient symbol of immortality and of life. It was often included as part of a Pharaoh's name as in Tutankhamen.

Cycle—A period of time, evolution, process, method, or manifestation. Mystically every progressive action is in cycles, definite and important. The cycle of human life is divided into periods of seven years, each of which is a cycle in the growth and development of the mind and body in the being; even the prenatal period is divided into cycles. The evolution of the universe, the evolution of man from a primitive being into the present can be divided into cycles. The twenty-four hours constituting a day are divisible into planetary cycles. The consciousness of man is at present in the early part of the Aquarian Cycle. Cycles form an easily understandable and significant method of measuring time and progress.

D

Death—The mystic not only looks upon death as inevitable, but as a necessary element in the cycle of life. Death and birth are synonymous in this sense, for so-called death is birth into another plane, while birth is likewise a transition. The transition of soul into a body is considered just as strange and fraught with unknown possibilities by the mystic as the transition of soul from a body. Both constitute the Great Experience. Both are a form of initiation affording an opportunity for greater advancement. Therefore, both are looked forward to by the soul without grief or fear.

On the other hand there is no "death," whether we consider the transition from a material or spiritual viewpoint. Matter is indestructible; that is a fundamental law of matter. It can change only its form or nature of manifestation, and matter is in constant change—another fundamental law. The soul is immortal and cannot be destroyed, lessened, increased, or otherwise modified, except in growth of experience. After transition the material part of man, the body, does not cease to live, but is in fact still vibrant with Spirit Energy, even to the most minute cell. Hence neither body nor the soul ever dies, and there is no death. (See Birth and Cremation.)

Deduction—A process of reasoning. The objective mind can reason by all processes, inductively, deductively, syllogistically, etc. The subconscious mind, on the other hand, tends to reason deductively all the time. Starting with a true and understandable premise or basic fact, reasoning by deduction therefrom, one will come to a logical conclusion if the deductive reasoning has been logical in accordance with law. It is the excellent reasoning ability of the subconscious mind which brings about the correct conclusions through deductive reasoning. Bringing about a borderline state of mind will enable one to take advantage of the subconscious reasoning.

Disease—A local or general disturbance of the harmonious constructive process of the living creative cells. Regardless of the cause, the condition is fundamentally the same. The disturbing, breaking-down process among the diseased cells is being strongly or weakly fought by the healthy, normal cells, according to the general constitution of the body. Through the creative, constructive powers of the healthy cells, nature attempts to end the destruction and renew the diseased cells and restore health. The battle calls for concentration of energy and robs the general system of its normal status, while the disease is also disqualifying many cells, organs, tissues, and parts of the body for normal, constructive work; hence fevers, weakness, mental and physical disturbances, and pains.

The logical procedure is to help nature, mostly by not interfering and by ending the cause of the disturbance when it is known. Proper breathing, proper eating, proper exercise, sleep, and thinking are the first essentials in helping nature and removing the cause of interference. Giving to the blood, nerves, and general system that which was lacking (and which caused the disturbance) or is now lacking in helping to restore normalcy, is the next essential. Hence the various

schools of therapeutics may assist and contribute to the restoration of health, but solely through assisting nature.

While so-called death or transition is inevitable, disease is not necessary. The physical body can reach a state of age and exhaustion where the breaking-down process of cells and parts of the body is more rapid than the reconstruction, and as a principle of economy the Soul will cast off or vacate the body and await another and more useful one. But such breaking-down and gradual weakening of the whole system need not be accompanied by any specific disease and can be free from any pain or suffering.

Divine Mind (Universal Mind or Cosmic Mind)—The consciousness of God which pervades all. It is not only the mind of God but also the consciousness and mind of all living beings on the earth plane. These are so united as to be a consensus of mind and thought, in which every inspiration, idea, and expression of universal importance is registered and may be contacted through proper attunement with this Universal Mind. The Supreme Mind is not a collection of individual intelligences. No sum of things alone could equal the Universal Mind, because it is also potential with that which is as yet without discernible nature or form. The Universal Mind as an intelligence permeates every cell of our being and is accessible as an infinite wisdom. However, the Cosmic Mind does not contain within it all the particular details of human knowledge and experience, but is an exalted form of evaluation.

Dreams—The visual imagery experienced during sleep, dreams represent one of the most extraordinary mysteries of life. Everyone dreams throughout the different stages of sleep, but not everyone remembers their dreams. Modern research indicates that dreams are most apt to be remembered if they are experienced during the REM (rapid eye movement) phase of sleep, when the eyes under the closed lids move more rapidly as though the sleeper were watching something. Dreams seem to take place on the borderline of two worlds (see Borderline State). There can be a fantastic alteration of time, place, and possibility, which we may accept without question in the dream plane. A dream may be of short duration, and in a brief period of two to three seconds one may experience a long story. This is because the imaginative experiences of borderline states are often realized by the mind just as one realizes a whole picture after a glance of a few seconds, yet must use hundreds of words and many minutes in explaining or describing.

Dreams were once regarded as messages from the gods, guardian angels or ancestral spirits, counseling and forewarning the dreamer. Some held that a man's own soul wandered off and its adventures were communicated to the sleeper as dreams. The causes of dreams are many. Dreams may be a continuation of the waking state, a muddled recapitulation of recent daytime experiences. Many medical researchers tend to account for dreams entirely on the basis of the physiological or emotional state of the sleeper. Glare on the eyelids, spots before the eyes, ocular spectra, indigestion, physical pains and aches, a full bladder, sexual tension, fever, cold, noise, anxiety, fear,

anger—all can give rise to dream sequences, to suit the situation. But it must be said that although such stimuli may find their way into dreams they are by no means the sole cause of dreams. In the Rosicrucian view each of the components of the total person (body, mind, and sou!) contributes data to the dream content from its own plane. All become superimposed in varying degrees of intensity and make up the composite imagery of the dream. Mental and psychic input to dreams include the first objective thought or idea which passes from the objective to the subconscious mind at the beginning of the borderline state, and mental impressions received by the subconscious mind from another person. The psychologist Alfred Adler held that a person's feelings of inferiority and disability would lead to an attempt to make up for them not only in real life but in dreams. The psychologist C. J. Jung regarded dreams not only as an integral and personal expression of the individual consciousness but often as pointing meaningfully toward a deeper archetypal or universal symbolism. These physical, psychological, and psychic impressions which appear in dreams illustrate the Rosicrucian view that dreams represent the "total person." They provide a hint of a person's total inheritance, of what is psychically innate in him. Dreams, therefore, are something primordial, epigastric, intuitive.

At Rose-Croix University and in dream laboratories in various centers around the world dream phenomena are being studied using scientifically established principles in an attempt to unravel some of the secret mysteries hidden in dreams. One recurring problem is that the medium of recollection does not seem to be the memory recollection associated with outer consciousness. Unless a dream is recalled at various depths of consciousness as one passes from the deep subconscious through the borderline states to outer consciousness, a dream may swirl away and begin to fade as soon as we wake up. As for the dreams one has had earlier in the night, they are usually lost altogether and have little trace in the memory recollection of outer consciousness.

E

Ego—The subconscious self as distinguished from the objective self. This term is not used often in Rosicrucian teachings, for the term psychic self or psychic mind expresses more correctly what is meant.

Electricity—Electric current is a vibratory force in action; static electricity is a potential vibratory power inactive and under stress ready to manifest itself under certain conditions. These terms and definitions are not as one finds them explained in scientific works but will make plain the terms as we use them. Electricity is a vibratory energy. Natural electricity is the result of the radiations of the Sun (therefore one of the manifestations of spirit essence and Nous); all other electricity is artificially produced through chemical and mechanical action.

Electron—A basic form into which spirit essence concentrates preparatory to material manifestation. The essence when stressed under certain conditions gathers into very minute focal points of electrical charge which we call electrons. They are both positive and negative. As used in our teachings, the term electron generally includes all subatomic particles, especially the major three: protons and neutrons, as well as electrons as they are now defined by scientists. Symbolically, the word electron is used to denote the principle of condensation and conversion of Spirit Energy into subunits of material manifestation.

Electrons do not manifest any definite chemical nature until they unite in certain combinations to form atoms. (See Atoms and Molecules.) Single electrons are invisible, but their effects may be seen and measured.

Element—One of the many different natures expressed through combinations of electrons into atoms. There are 144 elements composing all material creation. Of these, at least 105 are definitely known to scientists in perfect form or by their reactions in nuclear transformations; others are known through analysis of the vacant places in the periodic table of elements. Some can be sensed in a psychic manner only as far as their nature and purposes are concerned. (Not to be confused with a similar term in the Temple monographs.)

Elementals—Sometimes called salamanders and other terms used by early philosophers and by some modern schools of strange thought. In this sense an elemental is supposed to be—"nature-spirit presiding over the elements of fire, air, etc." A superstitious belief exists that these elementals or beings can cause good or evil, or that they can fill a room and cause disturbances or manifestations, or influence our thinking, hearing, and seeing. Needless to say, there are no elementals in this sense.

Emanations—The radiations or projections from all material and psychic forms. The emanations are extensions of the vibrations within the form—the vibrations of the spirit essence composing the form. It is through the emanations reaching us from all things that we sense, either subjectively or objectively, the existence of all things.

Esoteric—In mysticism and related subjects, it has reference to that which is indwelling, innate, and often private, as, for example, esoteric knowledge referring to cosmic enlightenment or intuitive impressions as contrasted to objective experience. Also alludes to the arcane wisdom imparted to the initiate. Its antonym is exoteric, the outer aspect

Evolution—The progressive growth and perfecting of all that is manifest or in the conception of the Cosmic Mind. Even so-called devolution or disintegration is a part of evolution, being one of its phases. Evolution implies onward and forward. It is the fundamental law of nature that every element in nature is tending toward perfection and becoming higher in its rates of vibrations and more evolved in its manifestations.

Eye—The All-Seeing Eye depicts the all-inclusive vision and consciousness of God from which nothing is excluded. It appears in most Rosicrucian Lodges and Chapters throughout the world on the Master's lectern in the "East."

Eye, Third—The pineal gland is a transformer of the Cosmic Consciousness into rates of vibration which are discernible by our objective minds. This is the Third Eye, the true eye of the soul.

F

Faith—We find the term faith often defined as "active" belief or a belief which amounts to a basis for action upon the accepted premises. From the mystical viewpoint, however, this is not exact. A distinction must be made between faith, belief, and knowledge. The mystic should have no beliefs, but rather knowledge; his knowledge may create faith or give him faith in certain laws and principles, but it would supplant belief. Therefore, we may say that faith is an expression of confidence, and confidence is born only from experience—knowledge. (See Knowledge.)

Fourth Dimension—From the Rosicrucian viewpoint there is nothing mysterious about the fourth dimension. Two points should be remembered: It is a dimension and it is the fourth. The other three dimensions are length, breadth, and thickness. Each of these is expressible by numbers—whole, fractions, or decimals. Each of these three dimensions, when expressed in numbers, helps us to have an objective realization of some attribute of the things referred to. We may write on paper these figures, 100 cm X 10 cm X 10 cm. At once we know that whatever the thing may be it is long, but not very big around. Regardless of how irregular in form the thing may be we can mentally picture it or express its form with numerals, and from these actually draw upon paper a diagram of its form. (Note the complicated yet exact designs and diagrams of parts of machinery, architectural elements, etc., expressible with numbers.) Intelligently as these three dimensions express a thing to our consciousness there are essential elements still missing in the expression—one or more attributes or qualities lacking.

What is the nature of the above thing that is 100 cm x 10 cm x 10 cm? Is it wood, or iron, or stone? What is its weight, its color? Is it hard or soft? We say that all these questions can be answered by expressing the fourth dimension, and expressing it in numerals as the other three are expressed. In this case, as an example, the figures 100 cm x 10 cm x 10 cm/12.0147 (a specific gravity figure would mean that the thing referred to was a piece of South American (not any other kind) mahogany, with a color equivalent to a certain line in the Sun's spectrum, and having a specific gravity, a certain degree of hardness, tensile strength, etc. With the first three dimensions, and knowing the specific gravity, one could figure the exact weight of the piece of wood to within a gram, if the first three dimensions were exact. On the other hand, these figures; 200 cm x 250 cm x ?/12006.042 (a specific gravity figure) would mean that the thing re-

ferred to was a misty light blue-gray cloud of a certain density or opaqueness, but unknown thickness, covering an area of 200 centimeters by 250 centimeters and formed of cosmic energy in a very high rate of vibration, so balanced in space as to be easily controlled (moved) by mental power. (Members in the Eighth and Ninth Degrees will appreciate this.) By means of the fourth dimension (and a dictionary of all the figures) one could easily express the nature and attributes of all things made manifest on the objective plane. Likewise one would be able to determine what fourth dimension would neutralize or combine with another.

The fourth dimension is nothing more nor less than the rate of electronic vibration. All qualities and attributes manifested by all material things result from this rate. From another point of view the fourth dimension should really be the first. It is the projection from cosmic space into the worldly, material plane of manifestation of all material things. Such projection is the first phase of manifestation. The coming together of "electrons" into atoms, and from this into molecular formation, constitutes the first phase of creation into the material world of objectivity. The next step or phase is that of limitation, or form, caused by natural laws or by man's desires and handiwork. Hence the three dimensions of length, breadth, and thickness should follow dimensions of objective proportion, which is a more correct term for the fourth dimension. Mystics will see, now, why the fourth dimension, in its true nature, has always interested the philosophers and was one of the laws carefully studied and utilized by the alchemists of old, and the advanced mystics of today use the law in many strange manifestations. This Rosicrucian concept differs from the fourth-dimensional continuum of space-time as advocated in the theory of relativity.

Funeral Service—The Rosicrucian funeral service is a ceremony of celebration in its spirit, at which time those assembled around the body of the frater or soror take part in a ritual significant of the passing through a Higher Initiation of the one who is no longer limited by the work of the Order in its material form on this plane. Purple, rather than black, is used to express the sacredness of the occasion (that is, wherever decorations or drapings are used in the Temple or home). Flowers are used to express the beauties of life. Sorrow is expressed only because of the absence of the member from such personal contact as had often been enjoyed in the past.

The service can be performed in a Rosicrucian Temple. The service ritual has also been adapted to performance in funeral parlors. (See Cremation.)

Those not members of the Order may be invited to the service and such friends and members of the family should be seated on special seats at the Northeast of the Temple. The rule is that the R. C. ceremony must be the last ceremony performed; if there is any other religious or fraternal organization ceremony, it must precede the R. C. Service. A further rule requires that the deceased must have been an active member of the Rosicrucian Order at the time of his transition, or, if inactive, only because of circumstances beyond

his control. Under no circumstances will this service be conferred upon a non-member regardless of the fact that he or she may have been related to a member. One of the most beautiful parts in the ceremony occurs after the opening of the service, when with a special prayer, and some other points, the Master of the Temple permits the Guardian of the Temple where the frater or soror had attended to stand beside the body and remove the Rose from the Lodge apron (which is on the body), while speaking these words:

"From our midst has departed one expression of Soul we have loved.

"Across the cosmic threshold has passed another initiate into the Temple of God. In that Temple there are degrees of understanding; grades of advancement; cycles of progression; and then the sublime degree of perfection wherein thou, O departed one, shalt be one of the Divine Illuminati and enter again the School of Experience where we shall once more enjoy thy noble, loving companionship. In this earthly initiation, the Rose and the Cross were given unto thee in the form of this apron to wear as a symbol of thy readiness to serve humanity. Thy body and personality were ensconced by the Rose and Cross. In thy divine initiation thou shalt have no need of the Cross, for thou hast borne thy Cross well and God hath laid it aside. But the Rose, in all its sweetness and perfect development, shall remain with thee as a symbol of the unfolding of thy soul experience. To symbolize this, I do now remove from thine Apron the rose, and in the hand of thine earthly body I place another rose, fresh from life, with fragrance, and purity, that it, too, may return unto the dust of the earth to rise again and, through resurrection, become manifest in all its glory."

G

Ganglion—A mass of neuron cell bodies, which serve or function as a center for various nerve impulses. Here the exchange, translation, or transmutation of such impulses, and a coordination of the influences passing into or through such body is effected. A ganglion is therefore like a central station of a telephone system or a switchboard for certain electric trunk lines. The ganglia of the Autonomic Nervous System are of special interest in their functioning and intended purposes to the Rosicrucian. The nervous system and the physiological and psychic functioning of ganglia are explicitly and interestingly presented in the work of the Sixth Degree of the Order.

God—To Rosicrucians there is but one God, everliving, ever present, without limiting attributes or definite form of manifestation—it is the God of our Hearts, a phrase found throughout our ritual and meditation practices. The God which we conceive, of which we can be conscious, sooner or later manifests in that strange intimacy within us. Rosicrucians are of many creeds and religious faiths in all

parts of the world, but there is absolute unity in this one idea of God, the Supreme Intelligence, the Divine Mind. In ancient rituals we find this as part of the Rosicrucian pledge: "Man is God and Son of God, and there is no other God but Man." But this has a mystical meaning and is not to be taken literally. The Rosicrucian concept of God is essentially a Universal Mind, intelligence, and infinite power. The concept is not dogmatic. The Rosicrucians expound the principle that God is wholly a subjective experience and thus a personal interpretation. Consequently the Rosicrucian refers to the God of my Heart.

Gravitation—In the earliest monographs of the lower Degrees of our work as given in America many years ago, the statement was made many times that the force of gravitation is not a pull but a push. The postulations of science in the last few years tend to prove that the Rosicrucian contention in this regard is correct. While in the ultimate manifestation the results are the same, in the fundamental laws involved there is considerable importance in the difference between a push and pull action, especially as regards gravitation. It is impossible to overcome the force of gravitation; at best it can be lessened in its action; its best application is in being utilized. If it could be overcome it would not solve any of the great problems now confronting scientists, but would bring about problems greater than those with which man could cope.

Great White Brotherhood—The term, "Great White Brotherhood" (or "Great White Lodge"), does not allude to a fraternal organization actually in existence by that name in India, Tibet, or elsewhere. Rather, it represents a body of mystical and esoteric doctrines which are the result of the wisdom of many enlightened minds throughout the centuries. These doctrines were preserved originally in Tibet in the mountain fastnesses where such mystics and philosophers had taken refuge from the persecution to which they had been subject in other lands. Most all such enlightened individuals had been affiliated with great mystical Orders, such as the Rosicrucians. Consequently, the body of teachings, rites and rituals, not individuals, became known as the "Great White Brotherhood." The teachings were eventually disseminated gradually to organizations throughout the world whose principles and ideals were recognized to be of the same high quality as those of the sources of the "Great White Brotherhood."

No individual can apply to become a member of the "Great White Brotherhood" as it is not a single organization but an archive of wisdom preserved by a collegium, that is, a group of mystical Orders with equal authority. For analogy, no individual can become a member of the United Nations, for such is a unity of nations only. One may only benefit from the United Nations by being a citizen of a nation which is accepted in the United Nations. So, too, an individual may only affiliate with an organization which is perpetuating the traditional ideals and teachings of the "Great White Brotherhood," not the latter itself.

Any individual claiming to have membership in any society, group, or body terming itself the "Great White Brotherhood," is either misrepresenting the truth or is being deluded by a fraudulent body.

Guardian of the Threshold—Your conscience, your inner self, the sentinel of the subconscious mind, acting as your guide and protector. The Guardian also stands at the Threshold of the Cosmic, of the Unseen, and is at the threshold of every soul, of every chamber of privacy, of every mind.

H

Habit—In the early Degrees of the Order habit is carefully analyzed and studied. There is a short, too short, definition given to the effect that habit is an unconscious law of the subconscious mind. A more comprehensive definition would be that habit is a law of the subconscious mind, which law has become unconscious to the objective mind. Habits are usually, if not always, formed consciously by the objective self. Such acts are not habits at the time, regardless of how systematically they may be performed, nor are such acts intended to become habits unless one is striving to make the acts or series of acts an unconscious practice, such as maintaining rhythm in music, the formation of letters in writing, etc. It is only when the act is performed unconsciously that it is a habit, a law of the subconscious self, unconscious to the objective self.

Hallucination—Imaging of the mind. Such imaging may become fixed in intensity and interest and limited in regard to subject, or unlimited, and is then a hallucination. On the other hand, imaging may be rational, intense, not fixed, but under control, in which case it is creative thinking. A definite hallucination, such as that characterizing the unsound mind, is a fixed idea born of illogical deductive reasoning which becomes the obsessing thought of the subconscious mind, while the objective thinking may be impaired by injury to the mind or any other cause of unsoundness. Such hallucinations are of the subconscious entirely; they can be removed or modified only by dealing with and through the subconscious; for the objective, being capable of sound reasoning, cannot be utilized to assist. If the objective impairment is due to physiological causes, these should be remedied first, but thereafter the subconscious should be reached and enlisted in the work of curing the mind. This calls for psychic processes applied by those well experienced and knowing all the laws.

A hallucination, then, is an imaging experience having the characteristics of a sense perception (visual, auditory, tactile, etc.) but without sensory stimulation. It can be contrasted with visualization in that the lucid visualizer knows that he is mentally creating, while the hallucinator believes he is receiving external stimuli which are not actually present. A hallucination is termed veridical if it corresponds to an event or circumstance unknown to the percipient.

Harmonium—A state of harmony. The metaphysical meaning when applied to the relationship of humans is unity of thought, agreement of purpose, the direct communion or kinship of souls. As applied to the relationship of the Cosmic to the human soul, it means that state of ecstasy where the human becomes conscious of the at-

tunement of the natural forces of his being with the Absolute or the source from which they emanate. Within the individual, harmonium includes health, rhythm, coordination of action in all parts, plus the properly balanced relationship between the psychic and objective functionings.

Healing—The Rosicrucian system of healing does not deny the good that can be done by medicine, surgery, or other established systems of therapeutics. It is based on the fact that the autonomic nervous system carries and distributes to all parts of the body an intangible energy which vitalizes organs and cells of the body. It takes into consideration primarily the psychic side of man and the psychic cause and nature of disease and pain.

Health—(See Disease.)

Hermes Trismegistus—Rosicrucian records tell us that there actually was such a character as Hermes or Thoth. He was not a god, but a sage born in Thebes in 1399 B.C. He received the appellation "Thrice Illustrious" (Trismegistus) because he participated in the organization of the great mystery school, had the experience of seeing the illustrious Amenhotep IV initiated as a Grand Master, and the honor of assisting in the initiation of the successor to Amenhotep IV. The best known work attributed to Hermes is the Divine Pymander, or the Shepherd of Men.

Hierarchy—A group of persons or things arranged into a progressive order according to their authority or other determined qualities. Mystically, this alludes to the Celestial Hierarchy or a group of spiritual or allegorical beings arranged into nine orders of three triads each. These nine orders constitute a kind of celestial ladder, the most spiritually advanced or highest triad being the one most approximate to the Cosmic Mind, and each of the others being of a lesser advanced stage.

Hypnotism—A subject it is well to approach carefully and in detail. There are two distinct methods of inducing a hypnotic condition—by the use of drugs or by means of mental processes. In either case a condition of sleep need not result, nor is the condition of sleep an indication that the person is under control mentally or physically. Whether hypnosis is produced by drug or by any mental (or mind) process there must be certain cooperation on the part of the subject. In the case of mental induction such cooperation is not only essential but fundamental, and without it hypnosis cannot be induced.

Hence the process of induction is not a contest between minds, the stronger overcoming the weaker, but a case of the stronger mind concentrating its whole attention upon the idea of passivity. Unless this is the attitude and the ability of the subject, only a small degree of success will be attained, no matter how competent the operator. A weak mind can rarely exercise sufficient concentration to assist in bringing about hypnosis by any mental process.

Occasional hypnosis is not dangerous to either the mental or physical organization of the body; continued experiments with one subject make that subject enter such a state more readily as long as

the same operator conducts the experiments. No one was ever placed in the state against his or her will and cooperation, for it is impossible (except in some rare cases where drugs are used, and then the state will more nearly approach a heavy or deep sleep as when chloral, sulphonal, hypnal, ether, and similar drugs are used; in this state the subject is not under the mental control of the operator or physician, and the mind of the subject is not inhibited as when a mental process is used). But while all this is true and is intended to dispel the fear and false statements about hypnotism, there is seldom any need for its use (especially that which is induced by mental processes) and the practice should be limited to physicians or scientists who have made a careful study of the laws and principles, and who have naught but the highest ethical and scientific reason for inducing the state. Psychically, it is a state where the objective mind is at least four-fifths passive or dormant in functioning and the subconscious mind is consequently and proportionately active or super-active. For psychic experience of the average and desirable nature the borderline state is more efficient and calls for no assistance from any operator. (See Borderline State.)

I

Idealism—In philosophy, the concept that ideas are fundamentally real. Idealism as a philosophy expounds the notion of a mind cause behind reality as opposed to a mechanistic concept of the universe.

Illuminati—To students of mysticism and occultism, the term generally means the enlightened ones. It means those who have received illumination, or light, in the sense of attaining Cosmic Consciousness, a realization of the omniscience. The term has been traditionally and historically applied to Rosicrucians and Martinists. The Rosicrucians were often known as "Brothers of the Illuminati," and in fact, in different periods of their history, outwardly used the name of Illuminati, or les Illumines. The Illuminati were well established in southern France in the region of Toulouse, and of course, were one and the same as the Rosicrucians. Also, in Germany they were prominent in the latter part of the eighteenth century. In 1776, one Adam Weishaupt established a sect which he called the Illuminati. It had no connection with the older movement, concerned itself greatly with politics, and came into bad repute. Some historians have confused the true Illuminati with this latter movement.

Illumination—In the Rosicrucian and mystical sense in particular, it refers to the enlightenment of the mind. This enlightenment, however, is not restricted to the intellectual. It means as well noetic experience, that is, a kind of intuitive knowledge imparted to the individual directly from transcendental sources such as the Cosmic.

Rosicrucians also distinguish illumination from knowledge. The former is apperception or clear understanding as well as a mere accumulation of ideas gained from experience.

Imaging—Imaging is the power of the mind to reproduce mental images. Imaging is thus a form of visualization. When we image we

reassemble in our consciousness all of the detailed parts or impressions of things that once composed an actual experience or reality which we perceived. A distinction must be made between imaging and imagination. Imagination is principally the constructive process of the mind. It is the combining of mental forms to comprise a new image, something not yet outwardly experienced. Imagination includes imaging, but imaging or visualization need not be a form of imagination. If, for example, we recollect in detail a tree which we have seen, we are imaging. If, on the other hand, we conceive the change or alteration of a thing or plan an enterprise, we are imagining.

Individuality—A separate, absolute distinctiveness. That which is real in man is an inseparable part of the Great Soul, the Universal Mind. That Soul may express itself differently in one body than it would in another body. This difference makes up the personality. It does not give the individuality, which is a material, transient thing. Personality pertains to the inner man, the Soul, the psychic or divine being within the physical body. The individuality refers to the transient and mortal, objective side of man.

Initiation—A rite, ceremony, or method by which one is introduced to a particular knowledge. The ancient mystery initiations were intended to dramatically reveal an abstruse gnosis or wisdom to the candidate. Such initiations were generally in four parts. Each was an impressive rite. Rosicrucian initiations are of this nature.

Inner Self—The spiritual consciousness within the physical human body. It has its own immaterial faculties and functionings, and constitutes a separate form from the physical form in which it temporarily resides. This consciousness constitutes man's real being and is part of the soul or the divine element of man's existence. The spiritual consciousness of man is different in essence from the material part of man. The two are related, for they are both part of the same cosmic whole. However, matter and divine consciousness in man constitute two different realities working in harmonious parallel. The outer self with its material, physical consciousness is limited in the nature and quality of contact it can make. The inner self, the spiritual consciousness, is unlimited and in no way restricted by "time" or "space," or by the nature and quality of material things.

Intuition—Intuitive knowledge is that knowledge which appears self-evident and which flashes suddenly into the consciousness and about which we entertain no doubt. It is mystically referred to as the intelligence of the Cosmic Mind, resident in the subconscious and which periodically enters the objective mind as a comprehensive and completed idea commonly called a hunch. Psychologically, intuition may be said to be the unconscious synthesis of ideas which pass into the conscious mind without volition and with great clarity.

K

Kabala (or Qabalah)—The word is from the ancient Hebrew and, literally translated, means "Doctrines received by ancient traditions." The written teachings of the Kabala go back perhaps no

later than the eleventh century. There is every evidence, however, that the oral teachings were in existence at a far earlier date. Traditionally, they are said to date back to the time of the secret wisdom related by Moses.

By a system of numbers, and letters of the Hebrew alphabet, the Kabala discloses the esoteric mysteries. Its philosophy, in other words, concerns ontology, the nature of being; cosmology, the origin of the universe; theology, the nature of God; and anthropology, man's relationship to God and the world.

Karma—A term used by us to mean the working of the law of compensation. Rosicrucians do not contend, however, that the exactions of the law of compensation will result in any reversal of the law of evolution, as is claimed by some modern schools. That a human being may be reincarnated in the form or body of a lower animal as a punishment is inconsistent with the laws of reincarnation and evolution, both of which teach us that each stage is progressive and we shall never descend in the scale of physical expression regardless of the karmic debt to be paid. One of the fundamental principles of the law of compensation is that for each sorrow or joy we cause another, we shall have experiences in like degree and manner and at times when the lessons to be gained thereby will be the most impressive. This principle does not exact an eye for an eye or a life for a life, for there is no vengeance in the process, and no intention to cause suffering. The sole purpose of Karma is to teach us the lesson, to make us realize our errors and to evolve the understanding thereby.

For these reasons one cannot be sure just when or how the law of compensation will exact its requirements. Of this we can be sure, however: We will not suffer through any requirements of Karma and be unconscious of the fact that it is a karmic debt we are paying. Such suffering, without a keen realization of why it is so and what we are compensating for, would be inconsistent with the fundamental principles of Karma—that we will learn a lesson through it and advance in our understanding.

It must also be understood that the law of balances (Karma) works both ways—that is, a human being may have a karmic credit due him. He will thus be in line as a recipient of compensation.

Keyboard—The substance of the Universal Being or the Cosmic consists of all the forces and energies of which we have knowledge. They compose a cosmic keyboard. The Cosmic Mind works through a sea of vibratory energy which is one vast spectrum or keyboard. The highest octaves produce what is termed psychic phenomena.

Knowledge—The Rosicrucians ever held that one could not know of anything except through personal experience. For this reason a distinction was made between belief and knowledge. The experience which is thus necessary may be through objective realization or psychic reality, but there must be the personal realization. It is customary for a mystic to say that he either knows or does not know when speaking of the experiences, problems, or facts of life and nature; nothing is accepted by him on faith and he has no beliefs.

L

Life and Life Force—The mystery of all ages. Two methods of examining its nature lead to false conclusions; the chemical method would reduce all life to chemical action; the spiritual would reduce all to divine essence and ignore the material elements or actions. Rosicrucians insist that due consideration be given to all parts and all actions, realizing that in its pristine essence all life emanates from God through cosmic forces, but animal life force, as it expresses and manifests on this earth plane, is not solely a spiritual essence devoid of chemical action.

Lodge—A body of Rosicrucian students united for the purpose of working and studying together under the jurisdiction of a Grand Lodge of AMORC. In the Rosicrucian system, active members of a Grand Lodge receiving monographs and carrying on their studies in home Sanctums may further promote the work by organizing Lodges, Chapters, or Pronaoi.

A Lodge is required to have permanent quarters, conduct at least three convocations a month, and maintain a library available to members and the public at least four days a week. Only a Lodge is permitted to conduct Temple Degree initiations.

A Chapter represents at least forty active members and is required to conduct a minimum of two convocations a month.

A Pronaos is the smallest body that may be organized and must have at least thirty members. Its status is expected to change as soon as its membership increases to the minimums set for Chapters and Lodges.

Lodge Chamber—This is the central chamber devoted to the general convocation and formal study of God's works. It is the "inner" or "middle" chamber, the Soul of the Temple, the first circle within the great circle. Our Lodges represent the surface of the Earth with four cardinal points. The East of the Lodge is the first point on the horizon. In the East the new life is begun. It is the place of Divine Illumination and Resurrection. The South is the point where the Sun shines in greatest glory, and where the Divine Mind finds fullest spiritual expression. In the West the Sun of life closes its journey. It is where the fratres and sorores seek peace, rest, and attunement with the Cosmic. The North is the place of "dismal darkness" where the Sun sheds not its glorious light. It is the abyss of evil, the valley of death, the realm of darkness, the hours of the night where the seeker for light dwells and the Neophyte enters the Lodge in search of more light.

Lodge, Grand—This is a body subordinate to, and deriving its existence and powers from, the Emperor and the Board of Directors composing the Supreme Grand Lodge of AMORC. It is a separate and distinct body from the Supreme Grand Lodge and, with its properly authorized affiliated bodies and members at large, constitutes the membership section of the Order in The Americas, Australasia, Europe, Africa, and Asia.

Lodge, Supreme Grand—This is the legal, corporated body of the

Rosicrucian Order, incorporated under the laws of California as a nonprofit organization. The general administration of the Order is governed by the Board of Directors of the Supreme Grand Lodge of whom the Emperor is President. The general membership of the Order constitutes a separate body under the direction of the Supreme Grand Lodge through the Grand Lodge Executive Committee, composed of the Grand Master, the Grand Secretary, and the Grand Treasurer.

Logos—The creative cosmic or divine power manifest as a spoken word. The divine idea or thought objectified by divine utterance.

Lost Word—To the natural cosmic forces, the physical laws of the universe, man attributes a once uttered Word as their source, which continues to reverberate throughout the universe and which he can no longer, at least in its entirety, apprehend. The Word is conceived as a vibratory, undulating energy in which the basic essence of all things exists. All manifestations owe their existence to the continuous reverberations of the Word throughout the universe. The vibratory nature of each thing thus fits into a gigantic scale or keyboard.

M

Maat—The Egyptian word for truth. The symbol of Maat was a feather. Cromaat means "The Truth shall be," or "So mote it be." The Confession to Maat is taken from the confession—contained in the Book of the Dead—spoken in the Chamber of Maat in Egyptian Temples of Initiation.

Magic—Presumes there are occult powers in nature which must be invoked by the application of certain agencies. Both natural and supernatural forces, it is believed, can be brought to serve human will. Black magic is the superstitious use of magical rites for malevolent purposes. White magic is the use of these rites for benevolent purposes.

Magnetism—Every electrified body has its aura, and when that aura is active it constitutes a magnetic field and the aura is sometimes called magnetism. Magnetism, from a purely electrical point of view, is described somewhat differently; but even so, the fundamental law involved in the foregoing definition remains. The fact that some minerals are "naturally" magnetic, as iron of a certain nature, while others can be made magnetic, indicates that magnetism is not a result of the atomic or molecular structure of matter, but rather of an electrical action that is taking place within the substance or which can be set up in the substance. In electrical science we are instructed how to induce magnetism in a metallic body by surrounding it with an electrical charge; but this further illustrates the law that magnetism results from action in the aura that surrounds all matter. This aura is fundamentally an essential part of the electron, and the molecule, therefore, has an aura which is a mixture of the auras of the electrons composing it. Some auras are positive, some are receptive or repulsive, and some are alternating in their action. Those which are not passive cause a manifestation which we term, in physical science,

magnetism, with either an attractive or repulsive tendency or positive or negative polarity.

The cells composing the human body are surrounded by an aura and the body of man also has an aura. This aura can be made active, radiating its magnetic energy, or passive, or even repulsive or receptive. The human mind, with its control of the electrical energy in the body, is the guiding factor in the process of exciting the electrical charge that arouses the aura of the human body to its fullest power. The word mind is used in the psychical sense.

Marriage Ceremony—The Rosicrucian marriage ceremony is a non-sectarian, fraternal ceremony which must follow within one week after the legal ceremony. The ceremony is beautiful in its symbolic portrayal of the uniting of two souls which the institution of marriage represents. The ceremony is performed in Rosicrucian Lodges by the Master of the Lodge, or by the Chaplain. The Chaplain is a ritualistic officer of a Rosicrucian Lodge and does not represent any religious sect. Since the Rosicrucian Order is not a religious organization, the marriage ceremony has no legal or social status: this is the reason for the necessity of its being preceded by a legal ceremony. Also, both of the two parties to the marriage must be members of the Order in good standing. There are no exceptions to this. Friends of the couple who are not Rosicrucians may be invited to attend the ceremony.

Master—the term is used in several ways in our work, but we will not touch upon the use of the word to indicate one who is an Officer of a Lodge or director of a Degree of the work. Otherwise the term is used to represent one who has attained some degree of perfection in evolution, or a high sense of mastership of laws and principles.

Cosmic Masters are not deities. They are intelligences who were once mortals. They became Masters by learning how to awaken and apply the powers of Self so they could direct the affairs of their life consonantly with cosmic purpose. By such development, they rose to that soul personality development where it became no longer necessary for them to incarnate in physical form.

Invisible Masters, on the other hand, are those who have passed from this plane to the cosmic plane and from there project their personalities to the psychic plane and never function or express upon the earth plane until reincarnated. In order that we may sense these Masters—not see them with objective eyesight—we must attune ourselves to the psychic plane completely. Our physical bodies are dormant or inactive then in all functioning except that of a purely physical nature as when asleep, in a passive state, or in a deep and profound meditation. At such time contacting the personality, minds, and messages of the invisible Masters is possible. One cannot expect that a Cosmic Master will literally be assigned to him as a personal servant and guide combined! Until we have prepared ourselves, we are not worthy of the assistance the Cosmic Master can give.

Complete functioning on the psychic plane for a few minutes or

hours at a time, as desired, and there contacting a personality of the invisible Masters, is a condition much desired by all mystics and is attained by careful study and preparation, many preliminary experiments, and a pureness of purpose. It is in this way that Cosmic Illumination or Cosmic Consciousness is realized.

Master Within—The Inner Self. The conscience is this Master's voice. The soul force brings into our being a Divine Intelligence. The aggregate of this intelligence is our psychic body, and this intelligence is our personal Master.

Matter—Rosicrucians view matter from almost the same viewpoint as physical science. Differing from some schools of metaphysics, we know that matter is essential to expression or existence on this plane, has its place in the scheme of things, and should not be negated, ignored, humiliated, or aggrandized. We know that matter has no consciousness or mind independent of that consciousness or mind which resides in all living forms; and we know, further, that matter does not exist independent of the Spirit Energy which animates it. This knowledge enables us to place matter in its right category and shows us how to make it serve us rather than rule us. The fundamental laws regarding the composition of matter are fully covered in the monographs of the First, Second, and Fourth Degrees.

Meditation—A transformation of consciousness. When we meditate, we change our state of receptivity, like tuning to a higher wavelength. Meditation is attunement. Concentration is the focus of consciousness. Contemplation is the interrelation of thought. In meditation we employ concentration and contemplation, but now we are more sensitive to our inner impressions rather than those of the objective sense faculties. In other words, through concentration we turn objective thoughts inward until through contemplation and meditation they become the ideas of the inner self.

Memory—That function of mind which receives, conserves, and reproduces impressions. It begins with the first conscious thought of our first incarnation and continues through all incarnations to the present time. We call the perfect memory the complete storehouse of facts and experiences. It is located in the subconscious mind. In order to reach the storehouse of memory, it is necessary to make the objective mind relatively dormant so the subconscious mind may rise in activity.

Metaphysics—An inquiry into ultimate and fundamental reality or the nature of being. Also an inquiry into the nature of knowledge.

Microcosm and Macrocosm—There is but one universe, one system of cosmic laws directing the forces which manifest in all things. Things are different in their forms only, not in the basic principles which give them existence. A cell of the body differs from a planet only in its particulars, its extension, or mass and function. Both are subject to the same universals, or cosmic order. We are wrongly accustomed to think of the so-called finite things and the things of ourselves and our Earth as constituting one world, and the infinite as another. The world, however, as seen through the microscope is

the same cosmos as seen through the telescope. The error in differentiating caused the origin of the words microcosm and macrocosm. Microcosm is derived from the Greek words mikros, meaning small, and kosmos, meaning world; thus, small world. Macrocosm is derived from makros, meaning great; thus, great world or universe. The sages warned against this false thought, this separation of the two, by expounding the adage, "as above, so below."

Mind—The mystic makes the important distinction between brain and mind. The brain is a physical organ for some of the functioning of mind, just as the lungs are organs for the functioning of breathing. Mind works through the brain to a great extent, but not exclusively through that organ. It is possible for the mind to function in many ways after the brain is removed. This has been proven with tests on animals. Mind is divided into two domains of functioning—subconscious and objective. The objective has associated with it a subjective aspect as in memory and imagination. While it is common to speak of these two domains—objective and subconscious—as two minds, it is not correct in a broad sense. The mind of man is immortal, because it is a part of the Soul and personality, while on the other hand, the brain, like all the physical organs, is mortal. Mind and soul personality persist after transition from the physical body, and retain, as part of their attributes or equipment, the complete storehouse of memory. The psychic body utilizes the subconscious functioning of the mind as its essential consciousness; hence in all psychic work and projections of the psychic body the subconscious mind is keenly active. (See Borderline State.)

Miracle—The result not of supernatural but of natural law. They are miracles only to those who do not understand what is meant by natural law. A miracle is any occurrence which appears to be contrary to nature and for which no natural cause is evident.

Molecule—The smallest particle subdivision of a chemical compound capable of maintaining its unique chemical properties and attributes. A molecule may be a combination of atoms (see Atom) of one element or several elements.

Monotheism—The concept of a sole deity.

Mysticism—The intimate and direct awareness of God or the Cosmic through Self, that is, through the domain of the subconscious. The ideal of mysticism is the ultimate attainment of conscious union with the absolute, or the Cosmic. Mysticism teaches cosmic laws and principles by which man is brought into closer consciousness of his divine power. The mystical experience of union with the One imposes upon the mystic a moral obligation: he must utilize his knowledge for the welfare of other men.

Mysticism is not mystery. Mystery is commonly related to magic, deception, and delusion. The mysteries of Egypt and the Orphic and Eleusinian Schools of Greece alluded to a hidden gnosis or wisdom, not to be profaned by divulging it to the masses. To the ancients it was a sacred knowledge to command the spiritual response of the individual.

Naming (The Rosicrucian Appellation Rite)—The Rosicrucians have a ceremony for the naming of children, to be performed in their Temples. The age of the child must not exceed eighteen months. One or both of the parents must be members of the Order. Certain promises are exacted from the parents, such as pledging that the child will be properly educated during his youth in nonsectarian schools; that he will be taught to know and love and give obedience to God's laws; that the child will be given every opportunity to enter the Order at the proper age without interference or unnecessary urging. Such ritual may take the place of, or supplant, any christening ceremony. This ceremony is, of course, nonsectarian.

Natural Law—That law or set of laws decreed in The Beginning by the Divine Mind as the working basis of all creation and without which no manifestation can occur and exist. Such laws are universal as to scope and manner of operation. Natural law operates alike on all planes and in all kingdoms. Natural laws are extremely simple and direct, as all such fundamental laws must be. Their mission is to insure progressive gradations or cycles of evolution in spite of all the obstacles placed by man to thwart their operation. Therefore, natural law establishes such powers, functions, attributes, and phases in the various kingdoms of the universe as will unswervingly impose strict adherence to them in the search after the ideal in each plane, kingdom, class, etc. The idea, the motive, back of natural laws is the preservation of life for the attaining of the ideal expression. Such preservation for such purpose recognizes no man-made ideal, no man-made law, no dictates of civilization where these are contrary to the best purposes as decreed by Divine Mind.

Natural law is always constructive—constructive even when it seems indisputably destructive. In this it follows the method symbolized by the "Law of the Triangle." Natural law is that basic principle which, while demanding, commanding, and insisting on strict obedience to its dictates throughout, is elastic enough in one sense to allow for much and frequent blending of the entities of any plane as long as such blending harmonizes with its purposes. Thus it is seen that there can be no such thing as supernatural law, a term which is not only a misnomer but grossly misleading. Miracles are not the result of so-called supernatural law; they are the result of obedience to the demand of natural law. Miracles as such are so only to those who do not understand what is meant by natural law.

Negative—That phase of polarity which is the complement of the positive. It is that phase or condition which receives the positive elements and nurtures them to fruition when the result will manifest the blending of the two phases of polarity. The negative is passive, static, receptive, and nurturing in contradistinction to the positive, which is active, creative, and dynamic. The negative registers a hunger for the positive, while the positive registers an urge, an impulse toward union with the negative in order that it may, with the cooperation of the negative, cause a manifestation or creation. Neither

can, of itself, produce any result, for one complements the other, supplies what the other lacks. The coming together of the negative and positive under proper conditions allows for the perfect blending of the two when a third element, the product of the two, is created, revealing in better manner the characteristics of both negative and positive.

Nerves—The function of the nerves is a simple one: the nervous system serves as a channel for the guidance and expression of power in and through the body. Nerves are the channels through which information is carried, both to and from the central station, the brain. Signals sent out from the brain to all parts of the body guide and control the expression of growth, healing, and action. These signals are sent along the efferent nerves while the afferent nerves are used in receiving both feedback information and impressions of the world outside the brain which are helpful to the brain's guiding and protecting functions.

Nervous System—By analogy, it can be said that the nervous system is like an electric circuit, consisting of a central control station, the brain; a system of wires, the nerves; and nerve terminations at which manifestations are produced. Just as an electrical circuit requires two wires or sets of wires in order that it may function properly, so does the living organism require two sets. This is because the living organism is dual in nature, requiring one set for each phase, yet each set being also dual, afferent and efferent.

The nervous system in a living organism consists of a Spinal Nervous System for the material aspect, and an Autonomic Nervous System with sympathetic and parasympathetic divisions placed at the disposal of the immaterial, invisible aspect. It is the function of the Spinal Nervous System to provide such power of the grosser and more material nature as will care for the needs of the earthly body, while the Autonomic Nervous System cares for the more subtle requirements of the immaterial one.

Since, according to divine decree, the soul makes use of a physical body for expressing its mission on this plane, provision is made for affording to each phase or expression that set of nerves which will best cater to its requirements. Immaterial and invisible though it is, the soul, while functioning through a physical body, requires the use of such tools as will allow it to do its work normally and with the least interruption. So that system known as the Autonomic Nervous System is allowed to the immaterial side of a living organism, the side that functions psychically, that is in constant contact with the Cosmic and allows the soul to function through a material body. Such system is naturally more sensitive, and so created that it can receive and transmit into power more subtle vibrations than can the Spinal Nervous System, which is created solely to provide for the maintenance and preservation of an earthly body.

The Spinal Nervous System finds its central station located in the cerebrum. The central station of the Autonomic Nervous System is in the thalamus and cerebellum. Over all is the brain proper as a whole. The points of intercommunication, the points where the two

nervous systems unite to found a perfect, harmonious plan of cooperation and collaboration, are in the two small glands in the brain about which so little is known generally.

To recapitulate, the brain may be said to be found everywhere in the living organism, taking into consideration that the two nervous systems, each with its afferent and efferent nerves and nerve centers or substations, according to the analogy of the electrical circuit, may be said to be a brain that is elongated and made use of by mind. The earthly, material, objective mind makes use of the Spinal Nervous System and the immaterial, subconscious mind makes use of the Autonomic Nervous System in order that the soul may function normally on the earth plane through a physical body and so fulfill the demands of the evolutionary plan.

Nous—That energy, power, and force emanating from the source of all life, possessing positive and negative polarity. It is manifested in vibrations of various rates of speed which, under certain conditions and obeying the dictates of natural law, establish the world of form, be that form visible or invisible.

Nous possesses within itself all potentialities; that is, all manifestations of any kind are within it, uncreated, awaiting the right moment, the precise time, the exact locality for manifesting as entities. Nous is the essence out of which all creation comes. While it is the divine substance out of which things are made, it is yet amenable to natural law.

Nous is vibratory in character, dual in nature, triune in manifestation. It operates through a system of harmonics by means of a Cosmic Keyboard of eighty octaves. Each octave represents a definite number of vibrations of Nous, beginning with two vibrations per second for the first octave, and ending with trillions of vibrations per second for the last one.

Octaves constitute not only groups of notes but groups of manifestations. Thus, the first ten octaves produce the sensation of feeling and hearing—manifestations of action which may be felt and even seen, and those of sound. The next octaves give different manifestations, and so on throughout the eighty octaves of the Cosmic Keyboard.

Nous, in more understandable language, may be said to be a combination of Vital Life Force and Cosmic Consciousness moving from the source toward Earth in an undulating manner, in an infinity of waves, traveling at different rates of speed, each rate characteristic of a special phase of manifestation. Within these waves, traveling with the same speed as the waves themselves, are to be found those particles of Nous essence which, grouped together according to specific number combinations, make cognizable all manner of creation. It is due to the vibratory rate of each Nous wave that the created masses themselves are able to send forth the vibrations by which they are known and recognized.

Nucleus—The focal point, the center of action, the source of aggregated manifestation. This point is the heart of any creation possessing latent within itself all the potentialities of development

commonly used in connection with a cell. But what applies to it in a cell applies equally as well in larger masses of matter. The nucleus is endowed with a polarity complementary to that of the rest of the mass of which it is the nucleus.

On the earth plane the nucleus of a cell is positive in polarity while the retaining wall and the space between the two are negative. It is due to the dynamic, creative quality of the positive polarity that search is made by the nucleus for its complementary negative in order that the business of life may be started. In this manner the law of attraction is observed as well as it was established in the beginning of time. According to the Law of Attraction there is formed between the nucleus and periphery the field of operation in which the stressed condition existing between the two polarities may be used in creating. This field is known as the magnetic field and is in actuality the meeting or uniting place of the two polarities.

On the immaterial plane the elements are in reverse order. The nucleus will have the negative polarity and the outer wall and environs will have the positive polarity, but the *modus operandi* will be the same for cells whether single or collective on both planes.

The nucleus possesses within itself all the elements lying in a dormant state awaiting the proper conditions for awakening that are necessary for the growth, assimilation, and reproduction of the cell. It has crystallized within itself all the characteristics of former unions in previous generations and in each successive manifestation blends in the additional characteristics of the present union, thereby establishing the conditions and qualities of heredity. This union of the nucleus with the complementary polarity in the field of manifestation, each with its inherent and acquired traits, and their inevitable blending, is what makes evolution possible.

O

Objective—The perception of externality or consciousness of the outer world.

Objective Mind—Is the mundane mind, the mind that operates in a material world, through a physical body, and in a self-centered manner for the main purpose of preserving the physical vehicle or tool of the soul as it manifests on the earth plane. The objective mind must necessarily be selfish in purpose, but the selfishness should be constructive in purpose and principle. As it commonly is, the objective mind is destructively selfish. By constructively selfish is meant that selfishness which tends to preserve the body, and all its powers and functions, at its best in order that the soul within the body may be unhampered in its mission here on Earth. Being constructively selfish means that an individual seeks to better himself in every direction in order that he may serve and make the world a better place to live in. Such selfishness has divine sanction. To attain its purpose and end the body was given an objective mind that could and would cope with the purely worldly or carnal conditions and problems. To be destructively selfish means that the objective mind, in such

case, is seeking benefits to be used not in service for others but primarily for the one self only.

The purpose and function of the objective mind, as has been said before, is essentially a worldly one. Its place is to keep the body well-nourished, in normal condition, and ready at an instant's notice to obey the demands of the soul as they manifest through the subconscious mind. The objective mind, like the physical body, is subservient to the subconscious. Its province is to tell the subconscious of existing mundane conditions in order that the subconscious mind be guided as to how it is to express cosmic ideals in a material world. The province of the objective mind is over the five physical senses and their functions, over the voluntary acts, over recollection, inductive reasoning, and finally complete reasoning, all of which will easily demonstrate how important in the divine scheme of things is the objective mind functioning through a physical body and brain.

Obscure Night—Just before one attains a quickening of the inner consciousness, a real psychic unfoldment, there is a period of great darkness for the soul. The ancient Essenes were the first to call this the Obscure Night of the Soul. During this period the individual is stripped of all his vanities, self-assurance, and pride in whatever achievement or talents he may have. He stands naked before his own inner vision, seeing his weaknesses and realizing himself as he is, and he does not like what he sees. It is a time of personal readjustment of one's spiritual and mental selves, a reorganization of the whole being. It is the great crucible in which we are purged of our weaknesses in preparation for the Golden Dawn, the great initiation just ahead. The Golden Dawn is the New Birth into the Greater Light.

Occultism—In the popular sense, occultism is held to be a system of hidden methods, of strange practices, whereby man may acquire the way of attaining inexplicable powers by which he may do or accomplish almost anything. Such a popular conception is that the occultist is able to witness phenomena which the average mortal may never experience. Consequently, occultism is thought to include such subjects as magic, marvels, miracles, and religious ecstatic experiences, such as theophany and epiphany.

Aside from general occultism as it is conceived by the man in the street, there are what are known as the occult sciences. These embrace that subject matter, those objects of knowledge, which belong to the field of science, but which, nevertheless, were—and many still are—erroneously considered by religion and orthodox or mundane science, as absurdities.

Color therapy is a subject that has been long considered by the occultists. It is held that color affects the human emotions and plays a definite part in relationship to health, moods, and our reactions. However, color therapy was heralded by the mundane scientists as an occult superstition! Today, color therapy is a branch of psychological investigation by medical science.

Occultism affirms that man has powers which are subliminal (beyond the level of his normal consciousness, and of which he is ordinarily unaware), and which are just as much a part of his being as

his sight, his hearing, or his powers of speech. Occultism further contends that whatever man's worldly accomplishments may be, as the result of the exercise of his material objective power, they can be greatly enlarged upon if he will but resort to the use of his unknown inner faculties ever at his command.

Omnipotent—Having illimitable power. A term used in referring to the powers of God and the Cosmic. But such power, illimitable as it is, is amenable to cosmic or universal laws as established in The Beginning. While it may seem that omnipotence is, therefore, lessened, it is, on the contrary, increased or strengthened, for by adhering to its own laws nothing is impossible. Adherence to these laws insures that system and harmony, that plan of number, that peace which establishes omnipotence. So it may appropriately be said that God is omnipotent because in His Wisdom He established those laws and principles, not only for His Creation, but for Himself, adherence to which gives omnipotence.

Ontology—The study of the ultimate nature of reality. It is the true science of all being. And in perfect accord with this definition and the standard which it involves are the AMORC teachings. Those laws and principles alone can help humanity solve every problem which is universal in character and application. Such must, perforce, be based on divine truths and ideals, not with the idea or purpose of making goody-goodies out of humanity but of making it normal. Such laws and principles, because they are simple and direct, are easily demonstrable to the entire satisfaction of anyone willing to take the time to prove them. They are operative in the daily life of every creature. When observed they bring happiness, success, and ecstasy. When they are ignored intentionally or through ignorance, they allow unhappiness, failure, and despair to manifest, not for the purpose of punishing in a retaliative spirit, but solely for the purpose of teaching those fixed laws and principles and fulfilling their decrees.

It may seem strange to the unthinking reader that the study of the law of vibration with its seemingly endless ramifications should give us the knowledge whereby we learn to solve economical, social, ethical, and religious problems, yet it does do precisely that. Universal laws are operative in like manner and degree through all the planes of creation, in all conditions.

It may seem stranger yet that by studying the universal and natural laws, as they manifest and apply in the purely material world, mankind should know how they operate and manifest in the immaterial, spiritual world, yet each study does just that. By studying all about the seen world, by recognizing the laws that apply to it, learning how to make use of those laws and putting them into operation, if altruism is the motive actuating the purpose, the unseen world becomes not only intelligible but as intimately known, contacted, and associated with as the seen. By learning how to use natural, universal laws in transmuting material, physical conditions and things mankind can learn to transmute unfavorable conditions of whatever kind. Ontology teaches what are the universal and natural laws. It teaches how to use them in transmuting destructive conditions into constructive ones.

It teaches, further, that what is mastered in regard to purely material things can be used, if the purpose is in accordance with divine ethics, for spiritualizing the purely mundane and raising such to the higher plane for manifestation. Ontology teaches, moreover, not only mastery of physical and cosmic forces, but it teaches also that more difficult subject, the mastery of the self, giving each individual the right blending of the humble, the noble, the magnetic traits which characterize mastership wherever it may be found. It gives these through knowledge.

P

Pantheism—The concept that God is immanent in all things.

Parapsychology—Literally meaning a field of research contiguous to or near psychology. It concerns such subjects as extrasensory perception, telepathy, telekinesis, and the phenomena of psychical research. It is definitely an empirical or scientific approach to such phenomena.

Peace Profound—The harmony of man's accord with the Cosmic which brings a warm glow of contentment throughout one's whole being. If we have truly gained Peace Profound within our minds, we are able to face all changing conditions with a philosophic and detached attitude.

Perception—Is that faculty of the objective mind which obtains knowledge through the five objective senses and faculties. It is the process of getting that infinity of facts of a material or mundane nature which goes to make up the sum total of our objective knowledge after such facts have been classified by another process of mental functioning.

Personality—To the Rosicrucian, in contradistinction to individuality, is that distinctive manifestation of soul personality, with its peculiar and innate qualities, which reveals or establishes the identity of any entity. The term personality is often used in our writings in place of soul personality. Personality pertains to the inner man, the Soul, the psychic or divine being who resides within the physical body and expresses the character which the soul has evolved through the cycles of time from the hour of the creation as a soul. The personality reveals all that has been garnered through numberless experiences and absorbed as part of its very essence of expression. It demonstrates all the qualities which have been adopted by the soul as its own peculiar characteristics or earmarks, so to speak. And so there are all kinds of personalities according to each individual's evolution. It is due to the personality of the soul that certain acts or deeds are performed which we recognize as being those performed by any particular personality. Personality reveals the true psychic identity of each individual of the human race.

Individuality, on the other hand, refers to the transient and mortal objective side of man. While it is true that individuality signifies that which may not and cannot be separated, this term applies not to the soul, which is not separable from its Creator, but to the ob-

jective individual, who possesses a body composed of units which cannot and may not be divided or separated one from another without destroying the objective manifestation. The individuality is essentially worldly and material because its purpose in life is to function on the mundane plane. The personality is essentially unworldly and immaterial because its purpose is to function on the immaterial plane. The two, personality and individuality, or the psychic and mundane, the immaterial and material working in unison, reveal an entity recognized both through its individuality and personality as it expresses itself in daily life. (See Reincarnation and also Soul Personality.)

Philosopher's Stone—The principal search of the alchemists was for a pure and penetrating matter which, when applied to the metals, plants, or vegetables, exalts them. This perfect essence, this soul of matter, imparts its nature to all that is brought into contact with it. This substance which transmits its perfect qualities was called the philosopher's stone. To the transcendental alchemists, the philosopher's stone was not a substance but the spiritual gnosis and exalted wisdom whose virtue transmutes man to a higher plane of consciousness and personal power.

Pineal and Pituitary—Glands which, in their physiological purpose, have to do with the regulating of various functions of the body such as the circulation of the blood, the growth of the bones and tissues, and the development of the sex and emotional functions. They act in this sense as governors essentially. In the psychic sense, they are transformers, stepping down for objective sensing those exceedingly rapid vibrations which come from the spiritual or psychic planes or stepping up the slower vibrations of a material nature that they may be sensed on the immaterial plane.

By a series of exercises these glands may be brought up to that standard of functioning decreed by the Creator and which has not been generally in evidence for many ages. It is one phase of the work of mysticism to afford the sincere, earnest seeker after light, knowledge, and power the privilege and means of bringing up to normal these most essentially important glands in the human body. Such a one will have, among other faculties, the power of seer and prophet.

Any standard work on physiology or anatomy will give the description of these glands, together with their function and place in the physiological economy. This may be found under the heading of Endocrine Glands. But the description of these same glands, together with their place and function in the psychic economy of man, is not to be found in any book nor is the knowledge given to the idle seeker for the mere asking. These glands have to do so greatly with the spiritual side of life that they must be developed slowly so that their pristine normalcy be regained.

Planes—Rosicrucians recognize but two planes of existence. One is the worldly, material plane where we live in objective and subjective consciousness. The other is beyond the material, and is that plane where the soul of man functions free from limitations of the body. The latter is sometimes called the astral, psychic, or cosmic

plane; the former the earthly or mundane plane. The psychic plane may be reached at any time provided the purpose is pure and noble. It is here we carry on our psychic work as our share in the uplift of mankind.

Plastic—Refers to that which is endowed with all manner of possibilities but which lacks form or definite and characteristic expression. That is plastic which allows molding or shaping according to the ideas of the molder.

Polarity—Is the predominance of one or the other phase of electrical or magnetic force possessed by any manifestation of creation, and which gives it its distinguished character of positive or negative. This is contrary to the commonly accepted understanding of the term polarity, which is defined as that which has two poles. In actuality it is more than the quality of having two poles. It is the quality of having in addition more of one phase or the other of that which is found at the poles. This applies to all forms and kinds of creation, for each has its individual and characteristic polarity by which it is distinguished from the other manifestations of its own class and of other classes. Here may be found a key to the explanation of personality, its power of attraction and repulsion when thinking of polarity as applied to mankind.

Polytheism—The concept of a plurality of gods.

Postulant—A candidate of a philosophical, religious, mystical, or initiatic school, who pleads for further knowledge or enlightenment and assumes, in return for same, certain obligations. One who has advanced through the elementary or Neophyte Degrees of the Rosicrucian teachings is proclaimed a postulant. He is thus an applicant or candidate for the advanced instruction of the Order.

Potential—Refers to that state or condition of anything which is not in an active state. It is a static condition and not a kinetic one. It is dormant, awaiting that touch which will change it from its inactive condition to an active or dynamic one. Any potential condition has crystallized within itself all the qualities and essentials needed in the kinetic or active state of manifestation. The potential state lacks nothing which it would have in the active state. Its inactivity is all that characterizes this condition. This is in contradistinction to that condition which lacks that which is essential to its active state.

Prayer—A petition, a supplication, or entreaty, addressed usually to the Creator, for the granting of some special request. In many cases, the divine laws and principles involved in the granting of prayer are completely ignored or overlooked by the petitioner. Yet neither negligence, nor ignorance, nor wilfulness will abrogate them nor diminish by an iota their efficacy or reduce their operation. God, in His wisdom, decreed and established certain laws of universal operation in order that there might be system and order in the world. Such laws are applicable to all and infrangible. Any prayer which does not meet the requirements of such laws will not be answered, for, could or would God answer all prayer irrespective of its motive and purpose, chaos would result.

The mystic well knows that should he petition for any purpose he

must base his prayer on that which concurs with divine ideals. He asks, first, not that his prayer be granted, that his plea, out of a world full of pleas, be singled for fulfillment, but that he be given light and understanding of the laws involved in the granting of the prayer and of the consequences to accrue from its fulfillment. Next, the mystic assures himself that his prayer is altruistic. It is not necessary that it be wholly altruistic but it must be over fifty percent so, as in the case of asking benefits and blessings for ourselves. It is right to ask for these when we desire them in order that we become better fitted to serve others.

Having asked for understanding of divine decrees and laws, having asked that we be shown if it is right that our petition should be expressed, having assured ourselves that our prayer is, in the final analysis, altruistic in nature and purpose, we proceed to give expression to the prayer with a feeling of confidence. This feeling of confidence is not an impossible one, for since our prayer is formed in harmony with the divine scheme, meets the requirements of the laws, and is based on altruism, we find that there is nothing to prevent us from having the feeling that we will obtain the object of our petition since we are doing all that is possible in fulfilling the requisites imposed. And so, having achieved our feeling of confidence and knowing that our prayer will be fulfilled, we express our thanks for the fulfillment, for spiritually it is already granted under these circumstances.

From the foregoing it may not be apparent why prayer is so often unanswered. God, in His mercy, refuses to answer our entreaties knowing how great the penalties for us would be could He and would He abrogate His own laws to grant our prayers, however agonizing the need from our human point of view. But that prayer is answered which meets the requirements and standard of the Creator, because it is a prayer which, when granted, will add to the general betterment, not only of the individual, but of the greatest number. One other wonderful feature to be noted, as a result of basing prayer according to the divine principles, is that the manner, ways, and means of fulfilling the prayer are indicated to us and we proceed to demonstrate that God helps those who help themselves.

Projection—Is not only the act of releasing at will, on the psychic plane, the psychic body of man with all its consciousness, mind, powers, and functions, but it is also the freeing of the psychic body from the limitations of time and space and other hampering and confining conditions. Projections are made for the purpose of contacting those whom we wish to aid or by whom we wish to be assisted and inspired.

Projections are endowed with all the distinguishing traits, characteristics, and mannerisms that distinguish the personality of any entity. Projections carry with them these earmarks: Traits developed through the incarnations making the projections recognizable anywhere at any time through these very characteristics, because the soul personality and psychic body are immortal.

Projections are endowed with five psychic senses and faculties,

allowing for their sensing and expressing psychically in the same manner as the five objective senses and faculties allow the physical and objective individuality to become conscious of conditions and circumstances. Projections are guided and directed by the soul and impregnated by the soul's ideals and hopes. Naturally, in communing with other psychic bodies or subconscious minds, a projection will act in full accord with the ethical code characteristic of its soul.

So strong are the powers of the soul, and so forceful its ways of making itself felt that, to those who can see, hear, and feel psychically, the soul is recognized by its projection as easily and completely as one physical body or manifestation is recognized by another physical one. This is most commonly done during sleep. But it can be done at will by those trained to do so, trained to release the psychic body, manifesting at any specific place at any definite time for a very particular purpose. Sensing the psychic body in a projection and recognizing it as the personality of any entity is also a matter of training. Both these privileges and powers are part of the birth-right of man.

Pronaos—The outer vestibule or portico to the entrance of the Temple.

Psychic—In our physical experiences, in things seen or heard, for example, there may often be included phenomena whose physical causes are not apparent and which are, at the time, inexplicable. Since man has divided the causes of his experiences into those having a physical origin and those having a direct, divine origin, he has become accustomed to ascribe these mysterious phenomena to the divine, or refers to them as being psychic, meaning by that that they partake of the quality of man's soul. The soul thus became the repository for all of the indeterminate qualities of man's nature.

The ancient Greek word for soul was psyche. In ancient times, and even up into the time of modern philosophy, beginning with Descartes, many attributes of man which are now definitely associated with the organic working of the mind, brain, and nervous system, were ascribed to the Soul or to the psychic nature. Such psychological processes as reasoning and the emotions were proclaimed to be psychic in the sense of being of the divine essence of man.

The true mystic does not draw a distinction between the physical, or material, and the divine insofar as essence and source are concerned. Every manifestation has a divine origin, in that it is the consequence of a God mind and order. What lies beyond the range of our physical senses and extends into infinity as Self, and is seemingly inexplicable, is characterized as the divine and psychic. It is the duty of man to transmute as much as possible of the psychic, that which he now relegates exclusively to the divine, into the realm of the physical—into the world of everyday living. Rosicrucians recommend discovering the psychic, the infinite potentialities of your being, and converting them into principles which will expand your objective existence. Since all is basically divine, nothing can be contaminated by being brought into the realm of physical existence. After all, much that is today termed psychic will tomorrow become

material—not in relation to the cosmic whole of which it is a part, but in our ability to utilize it in our daily lives.

Psychic Body—The term is really a misnomer but it helps to convey the idea that the psychic body is an aggregate of the higher, more sensitive levels of consciousness permeating man's being. It is that consciousness and intelligence which accounts for the involuntary actions of the body. The psychic body is a kind of conscious field that corresponds to the physical body. The silver cord is the connecting link between the physical and psychic organisms so that the two may work cooperatively. The autonomic nervous system is the medium for the subconscious mind to carry out the commands in the psychic body. The psychic body carries with it a behavior pattern from the most primitive states of mankind, and the pattern of cosmic order of which this energy of life consists.

There are seven important psychic centers or glands which receive and transform the psychic vibrations which we receive into grosser ones, enabling us to have a consciousness of them. These are the thyroid, the pituitary, the pineal, the adrenals or suprarenals, the thymus, the parathyroids, and the pancreas.

Psychic Experience—A phenomenon related to the higher levels of consciousness, beyond or behind those levels which respond to the physical world only. It may originate as a transmission from other minds or from attunement with cosmic forces and intelligences outside the individual organic being, or from a realization of the Cosmic Consciousness. To realize a psychic experience, the phenomenon has to be translated into terms of our sense faculties and associated ideas.

Psychic Plane—That plane or condition in the divine economy which has been provided by Divine Mind as the meeting place and field of action for the psychic bodies of the dwellers of the Cosmic (where dwell only those freed from functioning in physical bodies) and earth planes, wherein they may meet to their mutual benefit. It is here that our loved ones, who have cast off their earthly bodies, may be contacted. It is here that our thoughts, hopes, plans, and requests are projected along with our personalities. It is here that in response we receive the inspiration, guidance, direction, and illumination we are in search of when appealing to those whom we feel are better fitted and ready to give. It is here we, too, carry on our psychic work as our share in the uplifting of mankind. This plane may be reached at any time provided the purpose is pure and noble.

Psychology—From the common point of view is the science of mind, or the science which treats of the analysis of the laws of connection and condition of mental phenomena. From the Rosicrucian point of view it is more than that: It is the science which treats of the Soul, its attributes, mind, and consciousness and its purpose, place, and function, as well as its influence in our lives as regards habits, their formation, adoption, rejection, or transmutation, the action and interaction of the two phases of mind, the objective, including its subjective phase, and the subconscious, and many other forms of psychic and mental existence.

Reality—The Rosicrucians make a very definite distinction between realities and actualities. As stated under the term actual, actualities are the manifestations of the law and order of vibration. On the other hand, realities are real things to the subconsciousness or psychic consciousness, regardless of the true nature of actuality. We may easily select from our own experiences many instances of realization of realities which had no actuality in the purely objective world, and there are thousands of actualities in this strange world which up to now have brought no realization, or created no reality, in our consciousness. The important point with true mystics, however, is that we are affected by both actualities and realities, but as individual organisms we are most concerned with our realization of things. As far as our consciousness is concerned it is our realities which affect us—our realization of things—whether actual or not. Therefore, mystically, we live in the world of realities, or realization, and anything or any stimulus, impulse, urge, or inspiration which causes a realization in our consciousness is affecting us. It may not affect all, it may affect only one of us, but to the one affected, a reality of the consciousness is as actual as a material thing of the objective world. (See Actual.)

Reasoning—Deductive or structural reasoning is the function of the knowing mind; inductive or genetic reasoning is of the cognition. Induction is progressing from results to cause. Its weakness is in the process. Deduction consists of logical steps forward from the primary idea to its ultimate conclusion. Its weakness is in the premise. The objective reasons by all processes, the subconscious mind tends to reason deductively.

Reincarnation —The Rosicrucian doctrine of reincarnation is unique in some respects, yet it represents the one religious or ethical doctrine more universally held in the world today than any other, because the doctrine is nonsectarian, just, understandable, and revealing. In brief, it is that the soul of man, a divine essence, has as an attribute a memory and consciousness which constitute the personality of the individual ego. This personality is immortal, as the Soul Essence is immortal. The Soul Essence is unseparated from the universal cosmic or divine essence, only a part of which resides in each being during an earthly incarnation. The personality is, however, distinct and unique with each being. This personality manifests in the human body during its earthly life as the ego or character of the person, and at transition moves on and into the cosmic plane along with the Soul Essence. There it remains until the right time for another incarnation with the Soul Essence in another physical body, for more and different earthly experiences, which are added to the personality memory and remain intact there as the accumulating knowledge and wisdom of the inner self. Each personality may incarnate many times, the limit being unknown. Reincarnation should not be confused with transmigration: the personality never retrogrades or enters the bodies

of animals. The mystical doctrine underlying the necessity of reincarnation is the absorption of the soul personality into the Universal Mind, the process of perfecting the soul personality. Life by life through varied experiences the personality unfolds as we become more and more conscious of the cosmic intelligence within us. When our soul personality is equivalent to the soul force within us, then perfection is realized. We are then one with the consciousness of the Cosmic. At such a time, rebirth is no longer necessary.

Religion—The knowledge of God and God's ways leads to a real religious devotion on the part of Rosicrucians, and the mystic is always a true student of essential theology. But aside from uniting with sectarian churches in order to assist in the great work they are doing, the Rosicrucian is broad and tolerant in his religion and Ends God in everything and every one of His creatures.

Ritual—Ritualistic ceremonies are a combination of acts and symbols designed to induce a psychic and emotional experience. They are not an intellectual presentation of ideas intended to convey knowledge. Every mystical ritual is a well-organized psychological plot designed and tested to produce particular psychic and emotional experiences upon the part of the individual. Rituals are prescribed patterns of action to discipline and impress the mind with certain experiences to which importance has been attached.

Rosy Cross—An abstract or artificial symbol consisting of two elements. It symbolizes the physical body of man, with arms outstretched, facing the light. In the center, where the horizontal arm joins the vertical staff of the cross, is superimposed the rose. It represents the soul personality. The partially unfolded rose alludes to the evolving consciousness as it receives the greater light.

S

Sanctum—In each Lodge it is the place or condition located between the Shekinah and the East. It is kept holy and reserved exclusively for certain parts of sacred ceremonies or Convocations and must not be used for other purposes. Trespassing in the Sanctum is forbidden to all but the Master or Colombe and is a "serious and grievous error" because of the traditional reverence associated with it.

Sanctum, Home—A sanctuary within the home, a temple dedicated to the highest ideals and concepts of which one is capable. It is a refuge, a place to which you may retire from the usual conditions with which you are confronted, free from encumbrances and distractions. It is, as well, a little eminence upon which you can stand to look up to the Cosmic. A Sanctum is a place you have consecrated to your better self, to the God of your Heart, to your ideals. Entering it constitutes a rite of transition from the world of your usual thought to one of devotion, where you may receive and learn.

Shekinah (usually pronounced in the Occident as sheh-ky'-na)—It is from an old Egyptian word, though for centuries believed to be

a Hebrew word because it is found, in the Hebrew religion, to mean the same symbol. In the Rosicrucian Temples it is a plain white triangular altar, 76 cm (30 in.) high and 76 cm (30 in.) wide on each of its three sides. On each of its sides (painted a French gray, just off-white) is a raised gold cross; in the center of which is a red rose. The Shekinah may have a dark-red plush cloth (or one of red satin) covering it, and may have a glass top to protect it. Three candlesticks are placed on the Shekinah, one at each corner of the triangle. The Shekinah is usually placed for all Convocations with its points as follows: one point toward the West, the Matre's station; the second point toward the South, the Chaplain's station; and the third point toward the North, the station of the High Priestess, or, for Convocations, the Chantress. A small footstool may be placed before the Western point. The Shekinah represents the presence of the concentrated power of the holy assembly of the Cosmic in the center of the Temple. The Sanctum of each Temple is that area between the Shekinah and the East platform of the Temple.

Solar Plexus—One of the most important groups of a number of small plexuses, forming the largest plexus in the human body, located in the center of the abdomen. Its objective or physical functioning is very important, but far more important is its psychic or sympathetic functioning. It was believed by the ancients that this plexus was the center of the Soul in man, as the Sun is the center of the solar world; hence its name. Many systems of so-called mystical instruction pretend to tell us how to use the solar plexus for attaining certain results, but it requires many years of careful development of this plexus to make it of real value in true mystical work.

Soul—We wrongly speak of the Soul in man, or man's Soul, as though each human being—or each conscious organism, had within its body on this earth plane a separate and distinct something which we call Soul; and, therefore, in one hundred beings there would be one hundred Souls. This is wrong, indeed. There is but one Soul in the universe: the Soul of God, the living, vital consciousness of God. Within each living being there is this Universal Soul, and this is the Soul of man. It never ceases to be a part of the Universal Soul any more than the electricity in a series of electric lamps on one circuit is a separate amount of electricity, unconnected with the current flowing in all the lamps. The Soul in man is the God in man, and makes all mankind a part of God—brothers and sisters under the fatherhood of God. (See Personality.)

Soul Personality—The soul personality is self, and self is an expression of the Soul within the body of man. The Soul strives to manifest its divine nature and cosmic qualities through the objective consciousness of man. To the extent that man becomes conscious of his divine essence, the Soul, to that same extent does self, or the soul personality, conform to it. The soul personality, then, is the objective manifestation of one's response to the unseparated segment of the Universal Soul with which man is imbued. As man elevates his objective consciousness and becomes more sensitive to the influences of

Soul, the more his conduct, his thoughts, come to correspond with the spiritual nature of the Soul. The Soul is the perfect essence in man, for it is of the Universal Soul Essence which flows through all men alike. It is the personality, therefore, which man must gradually evolve. This evolution consists of seeking to have the soul personality conform absolutely to the nature of the Soul, to express objectively all of the inner spiritual qualities. (Also see Soul and Personality.)

Space—Like time, space depends upon the relation of our consciousness to other things. Space appears as an area between the objects which we perceive and ourselves; it falsely conveys the notion of having a definite reality. Unconsciously man has associated the duration of time with the extent of space. Because man measures time and space by means of his five senses, which are undependable, he is a victim of delusion or deception.

Spirit—Rosicrucians were the first mystics to make a distinct difference between Spirit and Soul. Spirit is a universal essence pervading all nature, even unconscious matter, and manifesting in many ways, such as cohesion, adhesion, etc. It is a divine, universal essence like Soul, but of a lower rate. Spirit Essence makes its first material manifestation in the formation of "electrons," which enter into the composition of atoms. Soul, as an essence, can manifest only psychically, because of its very high rate of vibrations.

Spiritualism—A religious doctrine attempting to use some of the psychic manifestations of Soul, some of Spirit, and some of personality, to sustain a theoretical scheme of the Soul's activities here on Earth, or in the Cosmic, after the change called transition. Spiritualism as a system or a "science" is taboo with Rosicrucians, for they know that the spiritualistic explanation of various phenomena is wrong, that most so-called mediums are unaware of the facts, know little or nothing of the laws and principles which they are attempting to demonstrate, and often bring serious situations and sorrows into the lives of those who are being guided by them. Furthermore, Rosicrucians know that departed "souls" do not return to Earth in a material form, that departed "spirits" do not make materialized demonstrations as entities, and that communications received from the Cosmic, or through the psychic bodies of living persons, are not always what they seem to be to the spiritualists.

Subconscious—The entire stream of consciousness with its various levels which are subliminal, that is, which lie behind our realizations of self and of the external world. The objective and subjective consciousness are but two of the levels of the stream of consciousness. The subconscious is directly related to the Cosmic or Universal Mind.

Subconscious Mind—The mind in man may not be dual—it may be but one mind, manifesting in two distinct domains at times, or in two phases, but since the manifestations group themselves into two distinct classes, called objective and subconscious, it has become common in psychology, and especially mysticism, to speak of the mind as being dual—subconscious and objective. There are certain aspects of the objective consciousness, when it is introverted, as recollection

and imagination which are called subjective. For the functionings of the sections of one mind, the student must refer to the many monographs of our studies, where all the details are carefully given.

Subjective—A conscious state having to do with conception, will, recollection, imagination, reason, etc.

Suggestion—A subtle command, a request, a wish, an order, or a law of one's objective mind to the subconscious. Mental suggestion means that through the power of will a certain desire is directed or concentrated upon a given point. When the objective consciousness is at rest, the subconscious is susceptible to suggestion. Autosuggestion is suggestion to oneself.

Summum Bonum—The supreme or highest good.

Symbolism—A symbol is a device or object such as a sign to represent an idea. A symbol is the embodiment of a thought which it concisely suggests. Symbols are of two general kinds, natural and artificial. Natural symbols are those things in nature which by experience have come to represent a phenomenon—such as dark clouds symbolizing a storm. Artificial symbols are those which men devise to depict some idea for a particular class of people or for universal acceptance. Symbols in mathematics and the different sciences fall in this category.

T

Thaumaturge—A miracle or a wonder-working. The practice of employing natural laws in such manner as to produce unusual phenomena. That which gives the appearance of invoking supernatural forces. Thaumaturgy is thus associated with primitive magic or religio-magic rites.

Therapeutics—Generally used to mean any system of healing or method for the alleviation of pain and physical suffering. The ancients, however, used the word in a mystical sense and a branch of the Rosicrucians in Egypt was known as the Therapeuti. This was a branch of the ancient Order, which at that time used various names in different lands to conceal the mystical part of its work. The same organization was known as the Essenes in the Holy Land, and researchers in the past century have revealed the fact that the Therapeuti, Essenes, and other similar organizations were a part of the Egyptian mystery schools, or arcane schools, in which the Rosicrucian organization had its birth.

Time—The duration of consciousness or the period that consciousness requires to be aware of the material things of life. Time is not a material element of the universe; it does not have an external reality. The objective consciousness and the inner or subconscious of man have a different sense of "duration." Time and space are illusions of the objective mind—but not illusions to be denied, for they are essential.

Transcendentalism—Concept of the realm beyond the awareness of the objective senses.

Transition—This term is generally used to indicate the condition called death in modern times, but since there is no death in natural law, any more than there is in the spiritual or so-called supernatural, the term is not only erroneous, but absolutely contradictory. The great change that takes place at the time when death is supposed to occur is, after all, a mere transition and transposition of the various component parts which when united constitute a living human being or a living entity of conscious matter. This transition consists of separation of the dual parts of man (soul and body) and also changes the constructive processes of the physical body which have been holding together, to some degree, the material elements composing it, permitting a new condition to exist whereby these elements begin to separate and return to their primary form of living matter. Therefore, it is truly a transition with no indication of death to any part of the former physical and spiritual expression.

Transmutation—This is not merely an alchemical term but a mystical term. Transmutation may be mental, as well as physical, and can be spiritual in a broad sense. Transmutation means the changing of the vibratory nature of a material element or the vibratory expression of a spiritual manifestation so that the manifestation or expression is different after the change. The ancient Rosicrucians claimed that it was possible to transmute the baser materials into the more refined. They demonstrated this in their day, as we do in our day, in a material or chemical world, by the transmutation of gross metals into gold or platinum, both of which represent a higher and more refined expression. But they also claimed as we demonstrate today, that the highest demonstration of transmutation and the more ideal, profitable, and noble demonstration is that which occupies our greatest attention in the world today as Rosicrucians: This is to transmute the baser elements of our physical natures into the highest ideal expressions and to transmute our desires and thoughts into living spiritual ideals. Thus all of us are striving to become true alchemists and demonstrate the real art of transmutation.

Triangle—A symbol of the numeral 3, and of perfection in the use of natural laws or in any undertaking. There are two phases or qualities of things. From their blending comes a third or new condition or state, having the attributes of both of the separate ones.

Truth—Whatever is real to us is truth. From the philosophical point of view, whatever lacks reality—that is, what we doubt or which cannot serve us as a point of knowledge—is not accepted as truth. Nothing is true merely because it has the sanction of tradition. Our experiences, to be real, must have the quality of intimacy; and if they are not real, we repeat, they do not constitute the truth to us. The intimacy of an experience must include one of two factors: first, the full extent of our powers of perception, our ability, for example, to see or hear something satisfactorily; second, it must have the full capacity of our reasoning. Certainly, if something is not clear to our sight or to our understanding, it is not real to us. Truth is not eternal, but is dressed in an ever-changing garb and that garb is our own consciousness and understanding. An eternal truth is but an appear-

ance of reality behind which man has not yet been able to detect change.

U

Universal Mind—See Divine Mind.

Universe—As Rosicrucians we think of the universe in terms of Absolute Being, that is, the totality of reality without either a beginning or an end, rather than as a complex of galaxies or universes which are a subsequent development of previous causes. In the Rosicrucian cosmogony the word "universe" signifies one cell, and, if the word is worthy of being used at all, it should indicate that all that exists is a universe. Mystically, the idea of one universe as a cell, with the Cosmic Consciousness and Intelligence within it, gives the foundation for the general idea of the unity of all existence and the brotherhood of all expressions of life.

V

Vestal Virgin—This is another term that has often been used in the place of the word Colombe (see explanation regarding Colombes in the forepart of the Manual regarding Officers of Lodges). It was believed for many years that the Vestal Virgins were an institution of Roman origin, but research has shown that in the arcane schools of Egypt, and in the earlier Rosicrucian Temples, there were one or more Vestal Virgins, who not only kept the important symbolical and holy fire in the Vestal Stand ever burning, but who also served in the ritualistic work and in the mystical exercises as a symbol of fire, light, life, and love, as well as the dove of consciousness. Hence the word Colombe, which means dove, is a symbol which has always had an important place in the mystical and religious ceremonies of ancient and modern times.

Vibrations—A periodic impulsion or wavelike oscillation of forces. Vibrations occur in solids, liquids, air, and in electromagnetic phenomena. According to Rosicrucian ontology, all being is vibratory.

Vibroturgy—The phenomenon of detecting the physical and mental qualities of a person from inanimate objects once in their possession. Objects acquire the magnetic influence of the human aura of those in whose possession they have been. These vibrations affect our autonomic nervous system. We become conscious of certain psychic impressions of the personalities whose auras were in contact with the material substance.

Visualization—Consists, mystically, of painting on the screen of consciousness an image, simple or complex. A person paints on the screen of his mind representations of that which he desires. In his mind's eye he gradually sees a picture of his desire. When he sees the picture as complete as he can visualize it, he dismisses it entirely from his mind. This transfers the image from the objective to the subconscious and thence outward into the Cosmic. The individual, by the positive thought transmitted to the Cosmic will be drawn to those

conditions and circumstances by which he will bring the visualization into reality in objective ways. The image on the screen must become so realistic as to be actualized.

Vital Life Force—This term is fully explained in the monographs and teachings of the various Degrees. It refers exclusively to that form of energy which vitalizes the human body at the moment of birth and which leaves the human body at the moment of transition. It has naught to do with Spirit Energy (which pervades all space and which does remain in the human body and is active after transition), which also exists in all living matter, whether conscious or not. The Vital Life Force is from the same source as all energy, but is of a distinct and different rate from that which constitutes Spirit Energy and Soul Essence. (See Spirit)

Vowel Sounds—The oldest form of ceremonial formula known to man employed sounds and syllables to bring about attunement. Spoken properly, these syllables produce unusual results. They start certain rates of vibrations in the room which harmonize with other vibrations of the universe and affect a certain condition connected with the aura. Vowel sounds produce vibrations that pass through one's own being to stimulate the psychic centers and to produce the beneficial effects explained in our teachings.

W

Wisdom—As distinguished from knowledge, it is understanding or the ability to apply knowledge. Knowledge is an accumulation of particular ideas, whereas wisdom is judgment in the exercise of the knowledge had. Wisdom may cause the rejection of certain previously acquired knowledge.

Work—The work of the Order consists of studying, testing, and teaching such laws of God and nature as will make our members masters in the holy temple (the physical body), and workers in the divine laboratory (nature's domains). This enables us to render more efficient help to those who do not know, and who need or require help and assistance. Each initiate has an obligation to serve, making it imperative to study and practice the laws taught in our Order, and to apply them at every opportune time.

Worship—A process by which the soul personality of man becomes consciously aware of its oneness with that of God. It gives him a realization of his part in the great scheme of all that is. Worship, never an end in itself, should be the evidence of man's desire to bring himself to a higher plane of realization of the ideal worshiped. Worship is essentially a process or condition which exists within man. While certain physical aids are valuable in creating a favorable environment, real worship must be carried on within the Sanctum of man's own being.

Explanatory

THE ROSICRUCIAN ORDER

Purpose and Work of the Order

Anticipating questions which may be asked by the readers of this book, the publishers take this opportunity to explain the purpose of this Order and how you may learn more about it.

There is only one universal Rosicrucian Order existing in the world today, united in its various jurisdictions, and having one Supreme Council in accordance with the original plan of the ancient Rosicrucian manifestoes. The Rosicrucian Order is not a religious or sectarian society.

This international organization retains the ancient traditions, teachings, principles, and practical helpfulness of the Order as founded centuries ago. It is known as the Ancient Mystical Order Rosae Crucis, which name, for popular use, is abbreviated into AMORC. The Headquarters of the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia) is located at San Jose, California.

The Order is primarily a humanitarian movement, making for greater Health, Happiness, and Peace in people's earthly lives, for we are not concerned with any doctrine devoted to the interests of individuals living in an unknown, future state. The Work of Rosicrucians is to be done here and now, not that we have neither hope nor expectation of another life after this, but 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 benefits and gifts equally with all of humanity; 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 our Members 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, a College, a Fraternity, with a laboratory. The Members are students and workers. The graduates are unselfish servants of God to Humanity, 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—creators of their own destiny.

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 Self and prepare for a greater Work.

The Rosicrucian Sanctum membership program offers a means of personal home study. Instructions are sent once a month in specially prepared weekly lectures and lessons, and contain a summary of the Rosicrucian principles with such a wealth of personal experiments, exercises, and tests as will make each Member highly proficient in the attainment of certain degrees of mastership. The lectures are under the direction of the Emperor's staff. These correspondence lessons and lectures comprise several Degrees. Each Degree has its own Initiation ritual, to be performed by the Member at home in his or her private home sanctum. Such rituals are not the elaborate rituals used in the Lodge Temples, but are simple and of practical benefit to the student.

If you are interested in knowing more of the history and present-day helpful offerings of the Rosicrucians, you may receive a free copy of the introductory booklet (previously called *Mastery of Life*), by sending a request to:

Scribe R.H.M.

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