

CROMAAT

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



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THE EMPEROR'S PERSONAL MESSAGE



The Annual Address to All Members, in Which the Emperor Explains the Paramount Problems of Our Order.

It is some time since I addressed a long or detailed message to my Brothers and Sisters on the subject of our principles and the work we have in hand, and it seems propitious now to come before my kin with a message of love and encouragement and point out to them what we have to be thankful for as the R+C year of 3271 draws to a close.

How natural and appropriate it seems to call all of you my kin! While the fraternal relationship that exists between us is that of true Brothers and Sisters united by the ties and bonds of essential Brotherhood, there has grown in my heart and consciousness in the past year the feeling, the realization, that ye are my children, all of, and in one family. The sense of fatherhood, of parent-guardian, over one large family of children has made itself so manifest, and in the various tests, trials and tribulations so revealed its potential right, that at times the responsibility seems enormous and increasingly inspiring to greater work.

To-day, the minds of the multitudes are charged with wondrous thoughts for the reconstruction and immediate evolution of human rights, privileges and freedom. The days of feudalism and slavery gave way to freedom of body and life; and for centuries autocracy with tyranny has held man's mind and thought in bondage; now is demanded, everywhere, the freedom of mind and soul so that man physically, mentally, and spiritually may be a free agent to that degree of understanding and competent reasoning which each has gradually attained through knowledge and experience.

AUTOCRATIC SUBSTITUTION

But, while our last few years of world confusion and strife have taught us that tyrannical autocracy is not only adverse to man's evolution and progress,—aside from the limitations of happiness and peace,—we have learned also that relief from such pressure and evil can come only through the kind and humanitarian autocracy of loving master minds.

The ending of the world war revealed to us that only by the substitution of humane autocracy for the inhuman, the unselfish for the

selfish, the noble for the ignoble, could man's ways and means for the accomplishment of peace and prosperity, happiness and progress be effectively applied and made potent.

Within the aura, the immediate environment, of every sane and constructive man, woman and child, there are ways and means, abilities and capabilities, assets and powers, possibilities and agencies for the evolution of self and others, individually and collectively, to that degree of perfect living to which we, as Rosaeucrucians and many other associate bodies are striving. But, tyrannical autocracy makes these ways and means, these many powers and possibilities, impotent, —useless and limited,—whereas, the kindly and loving autocracy of an unselfish mind directing the efforts of all toward the one glorious aim common to all, makes latent powers mighty and brings strength to the unity of human progressive endeavors.

Political and material democracy does not warrant or justify a similar scheme in the matter of mental and spiritual evolution. The father of a family, cannot sell or hold in bondage and slavery his child despite the moral and legal rights he may have in the possession of his child; but while the child has its rights, its freedom of body and its choice of individual expression, the very laws, the same reasoning, which denies to the father the right to absolute and unlimited possession of a child, grants him the reasonable autocratic direction of his mental, moral and spiritual advancement and evolution.

This, for the child,—the mind in the making, the soul in its unfoldment. And, when we enter the school of life's lessons, of the mind's re-awakening, we enter as children, regardless of our age and our political status.

If, as children of immature age, we are in need of autocratic direction in the development of objective faculties and material abilities, how much more are we in need of autocratic direction later in life, in the development of the subjective faculties and the immaterial, spiritual powers within and without us?

Are the pitfalls of ignorance, and evil which surround us as children any greater or more disastrous to our future than the pitfalls of superstition and false teachings which are set in our pathway through life after childhood?

All this leads us to realize why our Order has, and will maintain, an autocratic form of government,—an autocracy of love and kindness, with firmness and justice, consideration and mercy.

At the last National Convention held in New York at our Supreme Grand Lodge Temple, two of our Grand Masters came to me after the last session and said: "Brother Lewis, we did not know, did not even conceive, that you could be so austere in your autocracy as you have been throughout this Convention. Despite the fact that you are the Emperor of our Order, we have always looked upon you, and outside of the Lodge addressed you, as our 'Brother'; but now we realize that you are properly the autocratic ruler of our Order. It is this power and direction in your hands that has saved the Order from its enemies; and your kindness and justice as Emperor have won for you the Love of your members. Seldom has this been true of a ruler and those he ruled."

I cite this statement not because of its compliment, but because it strikes a key-note that should be the topic of a considerable message to our members.

THE POWERS IN DARKNESS

The 1918 Convention is passed and my thirty-fifth year has come to a close. Both the Order and myself have safely passed the most trying period of existence fraught with severe tests and experiences designed to overthrow the one and bring oblivion and loss of power to the other. But, with thanks and appreciation for the love and loyalty as well as fair-mindedness and discrimination of most of our members, and with honor to the autocratic power placed in my hands by my Brothers and Sisters, the Order is stronger in number of members and number of Lodges, and greater in power through the love and sacrifices of all who have suffered with me, than it was last year. This is the answer to the machinations, the schemes, the ambitions, the falsehoods and the dishonorable attacks of our enemies.

Several great lessons have been taught to us by the fire in the crucible as it burned during the past seven months. It is well that we take these lessons seriously enough to find value in reviewing them. First, it may have seemed trite and mere abstraction to say that goodness will always find strength in the resistance of evil. We speak of Light and darkness, truth and falsehood, unselfishness and selfishness as opposing powers; in an abstract way we say that these are positive and negative qualities or elements, and that to the positive alone should we attribute any active power. We are prone to believe that every attempt to "spread the Light" merely arouses the passive antipathy or disapproval of darkness; we think of darkness as delighting in its tranquil achromatism and infecund existence,—*sine prole*. But how we must realize and ever keep in mind that darkness shelters an inhabited world; shrouding, as it were, a trenchant, poignant, caustic, mordant, escharotic and erratic attroupement of tribes and individuals, much like the black hole of Calcutta, whose minds are sophistical, jesuitical, besotted, intolerant, fanatical, bigoted, illogical, prejudicial and immoral, bound in their processes of thinking to the limited and limiting schools of convention and man-made creeds and dogmas, and associated in mental and physical power with every destructive agency, existing in the chaotic realm of hopelessness.

Secondly, we must also realize that the reminder that "our Order's enemies are imaginary" is absolutely false; they not only exist, but are active, and continuously active to some degree.

Strange,—or significant,—as it may seem, those few members of our Order and one or two outside of it, who have been the most boisterous and insistent in their declaration that "no one is trying to injure the Order", or "the agents of evil are not trying to injure us", were the ones who quickly, easily and with evident forethought and well laid plans took up the arms of the forces of evil and were foremost in the ranks of the army,—small as it was,—that was arrayed against us in the first and probably last great attack made upon us.

It reminds us of the false pacifists who, in spreading the insidious German propaganda in this country before our entry into the conflict, went about preaching and teaching that thoughts of defense were absurd and peace alone should be kept in mind. These false teachers and acclaimers of a passive attitude proved to be the foremost agents of attack and disruption when the moment for open war was at hand.

Thirdly, we must no longer weaken our rigid and efficient methods of closely scrutinizing those who are admitted into the Order, and especially those who enter the Fourth Degree and receive the key to power and knowledge. Not all who receive the key in the Fourth Degree discover or reach the door of the chamber which the key un-

locks; but the possession of the key tempts some to unlock other doors of chambers of wickedness, and therein lies the danger. This is wonderfully illustrated in our recent trials and tribulations by the fact that of the four active enemies who had received the key in the Fourth Degree, not one of them ever discovered the Chamber of Light; and from their actions and statements they are not only ignorant of such Chamber, but doubt that it exists! So mote it be!

PREPAREDNESS

Of course, we, the executives of the Order at the Supreme Grand Lodge, were not unprepared for the tests and trials that came upon us. Each time we passed through our Third Degree Ritual, and re-read the story of how the "ninth hour" came upon the Temple of old with all its attending disasters, we were reminded of our duty of preparedness. So often during the tumultuous times of our most trying experiences in June, July and August, just past, some of our more inquiring than discerning minds, too filled with academic or collegiate training and lacking in that good sense and judgment often called intuition, asked this question: "If the Emperor and his associates are such Masters as they proclaim, why did they not know that these troubles were coming?" The question was asked in a manner which indicates that pre-knowledge of an event assures prevention of it. If this were only true! Then, there would be no great clash in the near future between several religious denominations; there would be no political conflict in a few years between this country of ours and another mighty nation; there would be no sudden uprising within our land of the restless, prejudiced, insane, fanatical revolutionists against our government and its executives; there would be no further attacks upon our Order and particularly upon its Emperor within the next six months. All these things we know are to be; their elongated shadows cast in the future reach well into the light of the present; but our knowledge of their coming, while preparing us to meet and defeat the onslaught with neutralizing effect, does not prevent the inevitable.

THE SUPREME COUNCIL

And right here is contained the essence of another important point, upon which so many of our members are desirous of pertinent and impertinent information. Since the new decrees recently issued by the Supreme Council restrict the use of names or references of personality in our work and literature of the future, it is well to speak on this point now while some matters of personality may be indulged in for probably the last time.

This is the point: who are those who are so intimately associated with the Emperor as to form his Supreme Council and enjoy his confidence and secret trusts? Who are those who know the probabilities of the future, whose faith and trust in the Emperor and the Order are beyond reasonable change; whose belief in the honor and integrity, goodness and ultimate vindication of the Order and its Emperor is undying?

To answer these questions by saying that these members constitute the Supreme Council is to give but a partial answer. The truth is that these tested and testing, tried and trying, trusted and trusting, believed and believing, known and knowing, learned and learning, directed and directing members constitute the MINISTRARO, or the Executive Committee within the Supreme Council, known more

generally as the Welfare Committee of the Supreme Lodge and officially designed by the Imperator as his personal **Cabinet of Officers**. That the personality of this Cabinet may be known and established for a definite purpose, I will mention them as follows:

Conrad H. L.	Supreme Grand Master,
Mrs. Beatrice W. S.	Supreme Grand Matre,
Mrs. Maud C.	Supreme Grand Herald,
Dr. Frank B. S.	Supreme Financial Secretary,
Willard M.	Supreme Grand Secretary,
Mrs. F. B. S.	Supreme Grand Magus,
Mrs. Theodore M.	Supreme Grand High Priestess,
Mrs. Elsa L.	Supreme Grand Organist,
Mrs. M. L. C.	Grand Master of Massachussets.

and two lay members of the highest degree.

All but the two lay members spend most of their spare hours at the Temple in New York, and two of them are there all day long and every evening until, ten-thirty or eleven; and three of them are at the Temple every Sunday in addition.

It must be remembered that nearly all the work being conducted at the Supreme Lodge is done through voluntary service, and these Brothers and Sisters give their time as well as their money freely for the benefit of others, often leaving their own homes and interests in the hands of others that the Lodge work may be in trusted hands.

WORK AT THE SUPREME LODGE

Many may not know of the activities conducted at the Supreme Temple. There are Lodges of different degrees held here every night, except Saturday and Sunday nights. On Tuesdays there are two degrees meeting and on Fridays three different degrees, one being in our Italian Lodge. Five masters are taking care of these different degrees. On Sunday nights there is a French class and at the other times there are private classes for special branches of study preparatory to the opening of the Rosacrucian College.

In addition to these activities, there is the purely executive work. This is divided into many sections, and it is this divided work that is in the hands of the volunteer service of the members of the Imperator's Cabinet mentioned above. For instance: there is the "Dispensation Group" work that very few of our regular Lodge members have ever heard of. This is in the hands exclusively of the Supreme Grand Herald. This work sifts out the constant inquiries for Light from all sections of the country, and brings three, four or five inquirers from any one locality together to form a Dispensation Group for pursuing a course of reading and study under our direction each Thursday night without fees to us, with the intention of finally organizing a Lodge. Many of our new Lodges have started in this way, and the care of these groups and the correspondence between the individuals and our Lodge is large and exacting.

Then there is the work of the National Lodge. This Lodge which has its headquarters in our Temple, has members in twenty-eight states. These individual members, living in lonely and isolated places where a regular Lodge is not possible for some time to come, are furnished weekly lectures with appropriate experiments to be pursued at home, every Thursday night. The lectures and work are not the same as in our regular Lodges, but vastly superior to any reading matter or studies to be found in any books; and the success that

these National members have had in healing, telepathy, projecting their minds to distant places, controlling nature's forces, etc., speaks eloquently for the lectures we have been sending them. At our last Convention, one of the National Lodge members from Indiana was present as a delegate for the National Lodge, and on behalf of his Lodge he pleaded that the work being done for these individual and isolated members be continued 'way beyond what was originally planned for them because of the great success of such method of spreading the Great Light in the darkest corners of this land. At that time he said: "Nothing that has ever been written or engraved, cut or marked, printed or etched on wood, paper stone or metal, regarding occult truths and laws equal the astounding facts and simple rules given in our National Lodge lectures. I speak now of our members who have been in the National Lodge nine months and have received thirty-six weekly lectures in that time at a cost less than that of three or four foolish, misleading, uninformative books with occult titles."

All this National Lodge work, which leads seekers eventually into our regular Lodges or keeps them from remaining in total darkness, is in the hands of the Supreme Grand Secretary, Supreme Grand Herald, and their stenographer who is also a member of our Order.

The foregoing work is practically a humanitarian work conducted by our Order as part of its philanthropic scheme of spreading as much Light as possible so that inquiring minds and seekers may not remain without the knowledge we have, despite the fact that they cannot attend any of our Lodges.

Then there is the regular routine correspondence and official communications, in charge of the Supreme Grand Secretary and his stenographer, while the Emperor's personal correspondence and official communications pass through the hands of one who acts as his private secretary.

The continued preparation and issuance of lectures each week to the various Lodges is another formidable task,—one which is ever requiring a better or different system in order to meet the changing and increasing conditions. This work is in the hands of two of the Emperor's personal cabinet, and is assisted by the typewriting and copying services of several masters in different Lodges who have come to realize what a stupendous task is included in this one feature of the work.

Then, there is the Research Work in charge of Sister S., the Supreme Grand Matre, another member of the Emperor's Cabinet. Few realize what this means,—how important and tedious it is.

In nearly all the lectures of all degrees of our work certain scientific laws of nature are given. There were, in 1915, when the lectures were first prepared for our American use, many references to what was taught, believed or disbelieved in other philosophies, schools of science or fields of experimental research. Since then, there have been hundreds of so-called "new" discoveries, especially in the fields of chemistry, physics and medicine. These discoveries (most of which are not new to Rosaeucians), are in the nature of verification of our basic principles and we must keep abreast of these new findings for two reasons: first, that we may not unintentionally falsify in our lectures by saying of any of our principles that "science has not yet learned this law",—secondly, that we may refer our

members to the statements made by men of repute outside of our Order.

The importance of such research work is ably illustrated in the recent investigation conducted by science into the nature of electrons and atoms. When the first lectures of the First Degree were given in May of 1915, our lectures contained this statement: "Science outside of our Order is just beginning to study electrons and while the most eminent authorities agree that an electron and not the atom is the ultimate subdivision of matter, these men state that there is only one kind of electrons,—the positive one,—and deny that there is any other; and some scientists have recently written that atoms have electrons adhering to their outer surface instead of atoms being composed of electrons". Since then, science has continuously changed its beliefs in regard to electrons, and within the past year the fact has been admitted, with great reluctance and excuse, that there are positive and negative electrons, and that possibly they do not hang on the outside of atoms but may constitute the inner structure or nature of atoms. Such changes as this necessitate changes in our lectures, for we must always give due credit to General Science when he makes a "new" and "startling" discovery.

OUR LECTURES MOST VALUABLE

At the present time both chemistry and physics are turning topsy turvey in a much delayed and hasty retreat to the first principles of the early alchemists, and it is important, while also amusing, to see with what profound dignity and reverence for the alchemists, whom the modern scientists have so long derided, the bigoted minds now quote many of the laws found in our own degree teachings and lectures.

As an instance of how science is redeeming itself, and of what great importance our research work is, I will quote from just one book secured by our research department for the purpose of adding more light to our lectures. The book is one so recently published that it was in our hands before it could be found in any store or library. It is by one of England's foremost scientists whose academic degrees and academy associations warrant our trust in his claims to speak authoritatively for modern chemistry and physics. In fact, the professor is telling in this book what has been discovered in the past year in both of these fields. On the very first page he says: "The time is gone when it was regarded as perfectly legitimate to point to Alchemy (using a capital A for the word, if you please), as an instance of the aberrations of the human mind. Recent experimental research has brought about profound modifications in the scientific concept of the physical universe itself; and a certain resemblance can be traced between these later views and the theories of bygone Alchemy". On the last page of the book, after 140 pages of interesting revelations of what science has just found, he says: "We have shown that modern science indicates the essential truth of alchemistic doctrine, and our task is ended".

All this, mind you, from a man who is neither an insane mystic nor a Rosaecrucian! Well may his last words be these: "and it is worth noticing how many of the alchemists' obscure descriptions of their Magistery well apply to that marvelous something which we call Energy [spirit], the true 'First Matter' of the Universe. And of the other problem, the Elixir Vital [Nous], who knows?"

The Sister in charge of our research work is in constant touch

with every new book or pamphlet published bearing upon any phase of our work, and in addition reads and studies, or has others read and study, every magazine or newspaper article that may report new findings of science. Such books or publications as are found helpful are purchased by her and later donated to our Supreme Grand Lodge Library, thus adding a great quantity of new reading matter to our Library each month.

This one phase of the work at headquarters, which means the continued reading and study of so many new books, magazines, and newspapers by many of the highest degree members with consequent writing and classification of facts and statements found, is a work worthy of any large college or university; yet it is purely incidental to the great work constantly going on at headquarters for the sake of the greater illumination we are spreading wherever we have the unhampered and appreciated opportunity.

WHENCE CAME THE ENTHUSIASM?

The question was asked, just before our last Convention, when we were in the midst of the combined attacks of our few enemies: "Why is it that the Supreme Council, and especially the one section of it (composing the Emperor's Cabinet), is so enthusiastic and so sacrificing in its defense of the Order and the Emperor?" The question was asked by one of our Order who was so blinded for the time by the "gas and flame" of the enemies' fire that he could not discern the truth. He saw in the loyalty of these Supreme Councilors a fidelity based on ignorance of the facts or an attachment to the Order because of some ulterior motives. He even ventured the opinion that he never saw such steadfastness and obedience on the part of Councilors before. When one is in the wrong and turning one's back to the Light because such a path leads along the lines of least resistance, one is apt to misjudge the choice of others. The ritual of our Second Degree tells us to become accustomed to the Lesser Light that we may not become blinded by the glare of the Greater Light when we suddenly come face to face with it.

Bulwer Lytton once wrote that "enthusiasm is the genius of sincerity", and sincerity is the keynote of the attitude of our loyal members. They were sincere in uniting with us, have been sincere in all their studies and application of our principles to their daily lives, and are sincere in their defense of our Order and its Officers. It is because the members of the Emperor's Cabinet, plus a few others, were fully aware of the coming of the trouble in the months just passed, that they were prepared for it; it was because they were prepared for it, and knew its precise nature and the final outcome, that they were not startled or blinded by its false glare and scintillating iridescent, multicolored, vasculating trophotropism.

NATIONALITY OF THE SUPREME COUNCIL

The Brothers and Sisters composing the Supreme Grand Council are American men and women of excellent repute and moral standing in New York. The charge was made during our troubles that there were many foreigners on the Supreme Council. Except for a few changes in the Council last June, the personnel of the Council is just as it has been for two years, but never was there a "foreigner" on our Council: all are loyal Americans. The only few on the Council who have the slightest foreign accent in their speech are: Brother L.,—our Supreme Grand Master, born in Sweden, and

a zealous American patriot, and Sister A.,--born in Denmark, a trained nurse and one who has for many years devoted her time and unusual services to patriotic American humanitarianism. The falsity of such a charge is apparent the moment one meets this body of twenty-five educated, refined, cultured men and women.

That the Councilors paid no attention to the charges made against the Order, the Emperor and themselves is due to the fact that their intimate knowledge of the facts and the truths, made them unaffected by the petty, mean, untruthful statements made by those who sought first, to disrupt our Organization, and secondly, in the resulting chaotic condition to pose as saviors of the Order, reformers of a great evil and slip into power and office, and control the organization. The miserable failure of such a plan will explain the conditions and actions on the part of three or four members or ex-members whose plans and moves we anticipate and await during the next six months with absolutely no fear; again, being forewarned will not prevent, but will neutralize.

THE SOURCE OF OUR TEACHINGS

Perhaps the most important, because interesting, though most absurd of all charges made against the Order, or rather the Emperor, was that he had, personally, alone or with the help of others, invented, formulated or simply manufactured all the teachings in our Order from pages and paragraphs taken from books to be found in libraries in the United States. Those who made the charge went so far as to mention the names of such books as were used by the Emperor in his pilfering charlatanism. The titles of the six or seven books mentioned are not recalled just now, though a few of them were "Ded's Electric Philosophy of Life", Crowley's "Equinox", "Library of Mesmerism", by Dr. Dods, "Cellular Cosmogony" by Koresh, "New Light from the Great East" by Parsons, etc.

Two years ago the charge was made by an Englishman posing in this country as a man of high and enviable Masonic repute, that all our teachings were taken from one (1) book, called "The Rivers of Life". Absurd as this proves to be to any one who reads that book, still, the difficulty in getting a copy of it for examination should have induced our genial censors and critics to add that book to the above list.

THE EMPEROR'S CHALLENGE

One will note that the books mentioned are either old or rare books, such as are not to be found in every library, if, indeed, they can be found in any library in small cities; this makes it most difficult for those who hear the statement to examine the books and make comparisons with our Temple lectures or teachings. The Emperor has not examined all the books listed, but he has made this reply to the charge, and now puts it upon record in black and white: if anyone can prove that one or more of our lectures containing our fundamental teachings, or that all or part of our principles, terminology, laws, rituals and demonstrations were taken from one or more printed, typewritten, engraved or handwritten books or manuscripts printed and published or made public before our Order printed its first magazine and literature, the Emperor will immediately concede the charge as true, incriminating himself as a plagiarist and false pretender and permit, without opposition or further action, his impeachment and removal as Emperor, officer

or member of the Order. A legal agreement between the Imperator and any body of men and women as an investigating committee, or with any individual as an investigator, will be made, setting forth this same promise and challenge, if such is sincerely desired prior to any complete and exhaustive investigation; and every facility and assistance will be freely rendered by the Supreme Grand Lodge, its Council, Officers and Imperator.

If I have failed to mention any book in the foregoing list which should be included because it has been used by those making the charge, I will gladly announce the titles of such books in the next issue of the *Cromaat*.

AN EXCEPTION TO THE CHALLENGE

One exception I must make in regard to the challenge: It is this: no publication is to be included which contains a veiled, but very complete, outline of our R+C teachings written and published under a pen-name of my own, thoroughly authenticated, but little known, and duly and properly copyrighted in its entirety by me many years ago. This was done in order to protect our teachings and secure a copyright on them before the Order started without revealing them to those who should not have them. Therefore, such a publication written by me, copyrighted by me, cannot be used as evidence. This will probably surprise one or two who have been planing to bring this old and rare publication to light, not knowing that the author's name is my own and the copyright also my own. But, again,—foreknowledge has singular advantages not realized by the unthinking, prejudiced minds.

As to who, in regard to person and personality, prepared, wrote or formulated the original draft of the laws, the principles, the symbols, rituals, phrases, words, signs, etc., I cannot tell, for I do not know, and, in true Rosacrucean spirit, do not care. I feel quite sure, however, that not one or a hundred minds prepared these things, but many scores of great minds in various ages.

THE SUPREME COUNCIL OF THE WORLD

This brings me to another one of the charges made: that there was not and is not a truly established, rightfully empowered Supreme Rosacrucean (or Rose Croix) Council of the World.

In answering this charge, may I be permitted to indulge in a little abstract reasoning? Why is it, that while so much stress is laid, by some members, on the actual need or necessity of proof on our part that there is such a Supreme Council, these same individuals do not demand, do not even ask for, any proof from others who claim that there is not a Supreme Council of the World?

The negative statement is accepted by some without the request of any evidence of even a circumstantial nature, while the positive statement is refused unless supported by evidence almost impossible to submit so as to be satisfying to the mind which is credulous to the negative and incredulous to the positive assertions.

From a purely logical point of view is there not more circumstantial evidence in favor of the existence of such Supreme Council, than there is against such a possibility?

First: the founding of our Order here in America, the preparation of all its rituals, symbols and teachings, the precedents and practices of procedure, the pre-preparation of necessary literature, parapher-

nalism, etc., the growth of the Order, its ability to meet certain attacks, and unfavorable conditions, its resort, constantly, to a competent advisor or advisors, its existence after nearly four years of attack by those who have tried to prove all its claims false,—do not all these things indicate that there is a competent advisory board or body somewhere which did and does act as a superior advisory Council?

Secondly: the very fact that even those who have read or heard the least about Rosacrucians, generally believe that the Order is an European movement, that its superior Masters or executives are in Europe, that from Europe would come the sole power to found the Order here, and that somewhere in Europe is the great headquarters of the Order;—is not all this stronger circumstantial evidence that there is and must be a Supreme R+C Council than any evidence submitted against such a fact?

If there is not such a Supreme Council, and if there never was, then the founder of the Order here in America has invented, devised, formulated, perfected, issued, and matured the whole fabric from beginning to end; and, if this is true, then he and his advisors, or Council, would be the Supreme R+C Council of the World by lawful and logical conclusion and concession.

If there is or was a Supreme R+C Council of the World, or any superior executive body of such a nature, and it did not and does not sponsor our Order here in America, and can prove that our Order is fraudulent in its work, pilfering its teachings, wrongly existing as a perfectly organized body, why has such a body remained silent for four years and permitted our claims and statements to go unchallenged, uncontradicted, and free from injunctions through the Courts of the United States or otherwise?

There are answers to these questions; they will surprise you or please you as they dawn upon your consciousness. But, before you answer them bear in mind that if you say there never was and is not now a European or foreign Supreme Council of the World, then you are indicating your willingness to grant and concede all superior authority and power of and in the AMORC to the present Imperator and his Council in America; in other words, that the "Supreme R+C Council of the World" is the American Supreme Council, or at least the American Imperator and his associates.

Are you ready and willing to concede this? No, for not even the few who have been endeavoring to prove for a long time that there is no such AMORC Council in Europe are willing to admit that in such case the Supreme Council must be in America.

Of course, all this is innane in the face of certain facts known to those who deserve to know, and in the face of certain results achieved by our Order in the past three years.

All who should know will come to know some day, that the Great White Brotherhood of the World has its Supreme R+C Council, the members of which are the chief executives of our Order wherever it exists; and, some day, the relation between our Order and similar branches of work being conducted by the Great White Brotherhood will be made known. Until then, silence and fidelity are the watchwords.

THE VALUE OF THE HIGHER TEACHINGS

Little can be discerned of the great work of the Order from a mere retrospection of the work of the first Six Degrees. Startling,

surprising, valuable, interesting or pleasing as may be the principles and laws revealed or explained in the early degrees, and as revolutionary as may be many of our fundamental principles to the minds considerably or greatly educated in other schools; still, not until the Ninth Degree is reached does one come to a full realization of the truly revolutionary nature of the lessons taught in this unusually different schooling. Each Degree may bring its awakening to our consciousness and its ebullition to our latent forces and powers; but beyond the Seventh Degree (most mystical of all) there comes a distinct objective realization of a spiritual and physical growth which has so slowly come upon us that we are awed and amazed at the change so wondrously wrought.

This was brought to the Emperor's attention recently in a pleasing manner on a Thursday night. The Ninth Degree of the Supreme Grand Lodge just completed its third or fourth lecture on a subject of intense and extreme importance containing the laws of utmost importance to mankind. The members had retired from the Temple to the Library for general discussion after several had given enthusiastic voice to praise of the great lesson just learned and illustrated to them, when Brother Theodore M., a Supreme Councilor of the Order and an executive in one of the foremost of the large educational film companies in America, with his wife, Sister M.; (our Supreme High Priestess of the Emperor's Cabinet) brought to the Emperor Governor (deleted) of the State of (deleted) who had called at the Lodge for the purpose of having Brother M. introduce him to our work. In his presence and the presence of others, Brother M., said: "The teachings of these higher degrees are beyond the conception of outsiders. I am an old newspaper man; I have seen life and lived through many phases of education and training; and you know, Governor, I have had a reputation as a writer on subjects of almost unlimited fields, and my business made it necessary for me to keep closely in touch with every recent discovery in the various sciences. This, naturally, gives one a wide knowledge and liberal education. But, I find, lately, that I am in the kindergarten again and to-night I discovered that I do not even know the A, B, C's, of the truths which exist around us and which should have been taught to us in the public schools. I am beginning my life's study over again, and I am not only delighted but astounded and chagrined at the same time".

It is common to the lecturers of the higher degrees to have members rise at the close of the lectures and pay tribute to the teachings and testify to some unusual or extraordinary benefit derived from the practice of some of the principles; and it has been noted with extreme pleasure to the Emperor, who is not similarly situated, that the more extensive or intensive, specific and academic has been the education or training of a member in other schools, universities, sciences or arts, the more enthusiastic has been the praise of the lessons given in these degrees.

For instance: one member of the Supreme Grand Lodge is in the manufacture of printing inks and enjoys the distinction of producing the best grade and quality in our city. In his factory he has a very complete chemical laboratory, and chemistry in all its exactness and mystery plays an important part in the manufacture of dyes and body substance for good inks. Recently this Brother said: "In the four years that I studied chemistry at Columbia University, I did not learn as much about the laws and fundamental principles of chemistry as I have here in the Order; and what I

have learned is of greater help to me in the very practical problems of my business".

THE TEACHINGS OF THE HIGH DEGREES

In regard to what the future holds for our Order, I am reminded of what has also been said by a few members who were excommunicated for violations of their oaths and for other more serious acts. The statement was: "There are little or no teachings in the degrees above the Sixth Degree". This statement must sound strange to the thirty or more members of the Supreme Grand Lodge who passed out of the Sixth Degree over a year ago, nearly two years ago, and are still active members, paying their dues, attending their high degree weekly lectures, studying diligently and obtaining and attaining greater knowledge and power each week, and demonstrating this in experiments and work covering the whole country, and to which hundreds of our members can testify.

Can any of our members in many Lodges now in the Sixth Degree conceive of their Sixth Degree lectures not leading to more wonderful and interesting study? Most of them comprehend now what surely must be in the Seventh and Eighth Degrees.

What of the study of the laws and principles of projecting one's mind or soul-self into distant places to see and be seen, to hear and be heard? This one subject alone, not taught in a practical way by any school of the Occident and seldom practiced except by the Master Adepts of India, is worthy of all the study and preparation that leads up to it through the work of our first six degrees. If there is any one mystical process or principle of utmost value to an adept it is this one of **projecting**. Through it and with it the mystics can utilize not only all principles taught in the Sixth Degree, but every principle taught in all the lower degrees. Conceive, if you please, of utilizing the principles and laws of the Second Degree without the limitations of time and space! Think what it means to one who is trying to apply all our laws, to be able to do so at any time without for one moment considering distance, time, conditions, etc.

As wonderful as all this may seem, it is not as truly surprising in its possibilities nor as astounding in its importance to our existence and our future development, as are the principles and laws of the higher degrees.

CONSTANT ELIMINATION

The work, tests, trials and experiences of the lower degrees were purposely planned to accomplish three things: 1, the development and perfection of those who have a natural understanding of many occult laws lying dormant in their minds from some previous incarnation; 2, the teaching of certain fundamentals not known to some minds which are sincere and truly anxious to learn; 3, the elimination from our lodges those minds or persons unfit and unready or unwilling to absorb and understand or sufficiently self-eliminating to adhere to rules and regulations.

Those who cannot submit, in peace and understanding, to the moderate, logical, uniform, general and constructive, though autocratic, laws of our Order, abiding by established systems, conforming to certain limitations and stepping beyond certain false limitations can never learn to work with or utilize the laws of God and nature which are more exacting, more autocratic, more limiting and limitless.

Therefore, a certain definite process of elimination is going on

constantly, for the good of the Order, the good of the individuals and the good of humanity generally.

I was told of this process of elimination in Europe before I made my first step toward organizing the work here. As I understood it, then, the following average reduction in membership would come about in each Lodge through the subtle process of elimination.

Of every carefully selected 100 members who Crossed the Threshold in the first degree, the following number would reach the higher degrees:

Into	Second Degree	85
"	Third	78
"	Fourth	60
"	Fifth	52
"	Sixth	45
"	Seventh	40
"	Eighth	30
"	Ninth	22
"	Tenth	21
"	Eleventh	18
"	Twelfth	16
"	the Illuminati to remain	12

In other words, out of 100 Initiates into the First Degree, a certain number would continue regularly with all work, and 12 of them would reach the Illuminati in regular course.

Of those who dropped out during the first three degrees, perhaps one or two would eventually re-unite with the Order and advance after having learned of the serious mistake in dropping out. Of the great number who lag behind in the higher degrees, a certain percentage, perhaps ten to fifteen percent, discover their unpreparedness to advance, and take the lower degrees over again,—a thing which has been done by many members in our Lodges who thought the early degrees unimportant only to discover in the 8th or 9th Degree that the laws in the 2nd and 4th Degrees were the basis of many others. Those who thus lag behind eventually reach the 12th Degree with another group. Many others drop out in the 6th and 7th Degrees, because they have found all they cared for,—principally, the healing work,—and are not interested in the esoteric or truly mystical work. Others, of course, drop out as they discover that more than intellect, more than simple study, more than time and attendance are necessary to advancement. The higher degrees require abundant love, tolerance, spirituality, attunement with God's laws, honor, respect, deep meditation and, most important of all, unselfish desires to help humanity at every opportunity.

Therefore, we are neither surprised nor chagrined at the elimination that has taken place in most lodges in the past year after the members have passed above the Second and Third Degrees; nor has the burning of the crucible and the attacks of our enemies caused any greater elimination than was expected. One cause or another will remove those who need to be removed or who need some excuse for quietly or noisily drop from our membership.

It is in and above the Twelfth Degree, or, in other words, in the Illuminati, with its strange lectures and indescribable work, that the esoteric fulfillment of the Rosae-crucian world is realized; and our Order of twelve degrees leading to the Illuminati is a school or college of the exoteric laws preparing the sincere minds for the life of power and accomplishment they seek.

THE HUMANITARIAN WORK

Another point which has been touched upon but little, is the humanitarian work which Rosacrucians can do.

We have in America, and throughout the world, many organized bodies and many independent persons, devoting their time and means to humanitarian work of a purely materialistic nature.

A survey of the field of activities conducted in the name of "charity" convinces the analytical and humanitarian mind that much is left undone which is of greater importance than what is done.

A Rosacrucian, born or bred, of perfect understanding and training, becomes a semi-Socialist in his thinking and doing, especially in his doing; not that he often associates himself with the so-called Socialistic movement, for he realizes that not through legislation or revolution will the desired changes come about; but he knows and understands certain fundamental principles crudely held by the Socialists which must come about first before anything else can be done for humanity of a permanent nature, and these must come about through evolution.

The giving of money, as a form of charity or humanitarianism, is insufficient unless it is devoted to the furthering of the plans of evolution. Man's greatest need is knowledge; money only seems to be the greatest need because man has allotted to it, or permitted it to assume, the control of the things he needs. Just as a baby learns to depend upon its mother, rather than upon its own undeveloped abilities or powers, for all its needs, so man has learned to depend upon the unseen service, the purchasing power, the magic control, of money for all he needs. And, when man is in dire need, to give him relief through a gift of money is to further convince him that the difference between sufficiency and insufficiency, health and disease, happiness and sorrow, richness and poverty, life and death, is a difference of dollars only.

Man has been taught that he owes certain obligations to a few, and these obligations are those which man-made laws decree exist between him and the few by virtue of certain limited material bonds, contracts, written or definitely implied agreements. He has been taught, furthermore, that nearly all, if not all, of these obligations can be met or satisfied, like a judgment in court, with money. He believes it his duty or obligation to work and labor solely for the purpose of earning or obtaining money, because with nothing else can he meet all his obligations.

Once man realizes that he owes certain other obligations, as definitely implied, but not within the jurisdiction of the courts of man's law, which he must meet, and once he comes to a full appreciation of the fact that his duty to labor and work and devote himself to constructive efforts is a duty to God and his fellow man, and as soon as man becomes cognizant of his purpose and mission in life, generally, he will come to know that with money he can pay but the least of all his debts and that for accumulating money little effort on his part should be devoted, if any at all.

But, such a change cannot come about suddenly. Evolution, not revolution, is necessary; and evolution is a process of gradual development, consciously realized and objectively manifested only after it has been subjectively assimilated.

The evolution of man is possible only through experiences realized and understood. Such realization and understanding depend upon

the proper interpretation being given by man to each experience,—and man can only interpret and understand according to the light of knowledge which he possesses.

By the spreading of Light, the dissemination of truth, the giving of such facts as constitute proper or adequate knowledge,—is indeed the greatest humanitarian work that can be done in this age.

The application of one's excess of money to the building of libraries for public use is not an adequate compensation for the fundamental wrong most certainly existing in the acquiring of such wealth. Such libraries do not give back to men the product of their efforts; nor do they help in spreading the greater light which must be given man in order to free him from his bondage to usage, custom, decree of man and dictate of wealth. The books in such libraries as purport to aid him in his proper evolution, or to which he turns in abiding faith for dependable knowledge, contain falsities and errors, or purposely mislead him by insidiously instilling the fundamentals of the false knowledge or beliefs to which he has been a slave for many, many centuries.

To use one's unnecessary accumulations by the building of hospitals in which the financially poor may receive free treatment when diseased or injured, is to continuously express to the man the conviction that disease and physical suffering are inevitable and all that can be done to maintain health is to purchase, or receive otherwise through the power of money, a cure or relief. Man is not taught in this wise that health is the essential purpose of nature, that disease and physical suffering are not inevitable. He does not learn that nature and all her forces are always prepared to prevent rather than cure or relieve suffering, and that disease of the body is a mirrored condition of intellect; that knowledge prevents and ignorance permits, while superstition and falsity attempt to cure.

The fact that there are 211 public and well known hospitals in Greater New York and only three little known institutes teaching principles of prevention of disease, makes the human beings in our city believe or feel that disease is a most general thing, inevitable, almost quite logical, if not perfectly natural.

They know that each one of these 211 institutes is a monument to the power of money. They are a testimonial to the belief "without money you must be sick, suffer, starve, and die; by means of money you may be well, healthy and happy". That man believes his duty to labor or his obligation to produce is solely for the purpose of earning money, is illustrated by the fact that so many believe at the same time that if money can be obtained otherwise, or is given to them, it is useless to labor and the moral obligation to labor for constructive purposes is non-existent.

The tendency on the part of man generally to cease from labor as soon as money is acquired for all sufficient material needs, is a natural conclusion from the wrong premise under which man has thought and labored for so long.

"The idle rich", find justification in their attitude because of the same reasoning from the same premise. To them the power of money is no greater than it is to the man who has labored for his purchasable needs for ten or twenty years and then ceases for a while because a small legacy has come to him which he uses to purchase those things for which he hitherto labored.

The greater the accumulation of wealth, the greater its possi-

bilities; but the dollar in the poor man's hand and the dollar in the rich man's hand are equal in that power which is wrong,—the power to secure, force, attract, seduce, induce, influence, allure, hold, withhold and neutralize falsely.

In a practical manner, the Rosacrucean can perform true humanitarian acts leading to man's evolution and conscious realization of those laws which will free him from the bondage of superstition and false knowledge.

In the Great Oath or series of obligations which the Rosacrucean takes in his first Initiation after Crossing the Threshold, he promises to do his utmost "to remove from our land any institution, system, habit, product, thought or intent which attacks.... the freedom of man's soul or consciousness". Surely this covers the removal from our midst of such chains and bonds as limit man's freedom from superstition and false beliefs.

PRACTICAL WORK

What may and can be done by our members as practical humanitarian work is best illustrated by a few examples chosen from among many because of the various fields of action covered by them:

First: there is Sister B., who, though fifty years of age, felt that her years of association with artists and musicians should fit her for some definite plan. She studied at the Supreme Lodge until she reached the Fourth Degree and then attended a private class at the Lodge to prepare her for the plan she evolved. With some capital at her disposal she erected a large bungalow and a number of small sleeping rooms on a hill in Northern New York overlooking the Hudson River. To this place she invited artists and musicians from New York City who were not simply poor financially, but below normal in health and, therefore, unable to earn a living. She had as many as thirty at a time there as her guests and in addition to feeding them with kindly inspiration and a good course of philosophy, with good air, good food and much rest, she gave them more practical help by treating each one according to our system, and restored them to health. After two years of this work she left it in charge of two others and went to Alaska where she worked as a miner and earned more money to carry on her work in New York; and while in that cold and much neglected State she established a Lodge for us among the men and women there who were truly hungry for our teachings and who had no opportunity of enjoying the privileges we enjoy here. Over three hundred artists and musicians have been helped and made healthy and happy at the little Rosacrucean Artists Colony in New York and in return they have helped to build more houses or "sleeping porches" for others. When the Sister came back from Alaska with her gold for the colony she drove through the streets of New York and up to our Lodge on a bronco in her masculine miner's costume, hair cut short, a picturesque sight indeed,—happy and contented, and over fifty years of age.

Secondly, we have the many Sisters, and in some cases Brothers, who have adopted children in accordance with a plan suggested by the Imperator two years ago. In nearly all cases the Sisters have had either very fine homes or homes and money to offer to children in institutions or homeless. In a number of cases, and in one in particular, a sickly child or baby was selected; and in addition to giving the child a home, a future and an education along many lines, the child was treated for its health and trained physically and mental-

ly along our lines. To see some of these children to-day and know their cases, is to convince one of the value of this practical work.

Third: one of our Sisters,—our former Supreme Grand Matre,—left us last August to go, voluntarily and at a great sacrifice of money, many worldly pleasures and benefits, to one of the smaller of the Leeward Islands in the British West Indies; and there, with only sixty white people, isolated on an island untouched by cables or modern means of communication, she is devoting her time and knowledge to working among those left there to die of leprosy. She is one of our Ninth Degree members, fully qualified to treat this disease and other conditions in a very effective way. Furthermore, she is able to project herself to our Temple on Thursday nights when her degree has its strange convocations and thereby continue her work regardless of time and distance; and our other Ninth Degree members meet her often on their projection-journeys to the distant temples and places and our good Sister is never out of touch with us. Born in and accustomed to the highest social circles of Boston and New York, this dear soul at middle-age left all worldly things behind to live a truly altruistic Rosacrucian life in isolation, good work and sacred meditation.

Fourth: another Sister, in one of our Southern Lodges, volunteered to give her time and our teachings to the care of a number of very old women living in a public home in a southern city. She has brought a strange change there with a mystical cheerfulness, a general improvement in the health of the inmates and a newer conception of life. The salary received as recompense for her services she donates each month to our funds through her Lodge, and is very happy in the practical work she is doing.

Fifth: several trained nurses in different cities have given their time almost exclusively to humanitarian work, using our teachings and our plans to bring health, happiness and hope to many despairing souls.

Sixth: two doctors in our Order made a special study of our treatment work and our higher teachings in psychology and then offered all their time and services to the curing of soldiers who were brought back to America hopelessly suffering from "shell-shock". Can you imagine cases more sad than those so affected? And, can you think of any better method of using the peculiar and strange occult teachings of our Order?

In nearly all the cases where humanitarian work is being done, the capital used is the voluntary donations of the one doing the work. But, money is not always necessary. One Brother in the Supreme Lodge, for instance, living humbly, even poorly, in a very poor section of the city, where poverty, ignorance and disease abide a plenty, has for months given his every spare hour to searching through the mass of humanity,—thousands and thousands of beings of all ages and nationalities, surrounding his home,—to render what aid he can; usually it is relief from physical suffering, cases of chronic or almost incurable conditions. The results he has attained have earned for him, a Jew, a kind and loving name as well as the most sacred regard for the strange methods he uses without credit to himself or even giving an explanation. What a wonderful picture! A poor humble Jew among the gentiles, living and doing as the Master would have done, and in the Twentieth Century!

This is only a weak picture of the possibilities for Practical Work in our Order and yet.....

EVER SEEKING SOMETHING NEW

Some of our members are constantly seeking that which is new and different, ever restless, ever ready for any claim of a royal road to power.

I would not have anyone feel for a minute that it is anti-Rosacrucean to continue to seek and search after Crossing the Threshold. Not even the Emperor has ended his search for light and truth. But I would place on record that it is the utmost of absurdity, the very antithesis of avowed purpose, to enter our Order and study awhile and then jump suddenly into a new field of research and study, and drop all the Rosacrucean work simply because a mystic from some foreign land or a man with a strange name and a stranger doctrine claims that in a few lectures he can impart great knowledge and power.

For twenty or thirty members in a large lodge to suddenly feel moved (after solicitation by another) to drop their Rosacrucean teachings and plunge into a course of twelve lectures by a Hindu at three dollars for the course, believing that he will reveal in a few months what our Order requires two or three years to teach, is surely ridiculous and sad. To attend these lectures, if one can afford to attend all such lecture courses so glowingly advertised, is sure to bring much help to the analytical mind and will no doubt prove inspiring. But, to permit such abstractions, theories, promises and profound aberrations or exaggerations of truth as are usually given by these so-called mystics and "science" teachers to keep one from the regular work of sane, practical, tried and proven laws and principles is beyond excuse.

No one has a "corner" on truth, not even the Rosacrucean! I have said that and published it many times. But, truth in its great complex entirety, with its multiple laws and principles and minute exactness and accuracy, has a peculiar determination of revealing itself only to sincere students who study and work, ponder and meditate, practice and experiment. It does not throw itself in large doses or bunches at the restless, lazy, indifferent seekers, who demand quick attainment, immediate power, magic results. Nor does Truth permit itself to be congealed or coagulated and then reduced to very pleasant capsules of great, concentrated strength, to be sold or peddled, ejected or shot forth in fiery oratory or mystic incantation by select individuals at "so much per capsule" or "so much per course".

INTROSPECTION:

The year just closing, R+C 3271, has brought its trials and tribulations to all mankind, as has each year. But, it has also brought Peace to many lands and to our Order it has brought power, great Love and greater Peace.

Each day our Order grows in number of members and each few months shows an increase of Lodges. Our records are most inspiring in that regard. But, our present great cause for joy is the anticipation of that future which now brightens the hazy horizon and tinges the cosmic heavens with golden and rosey colors.

Very soon we shall retire, exoterically and physically. For a few months during the past year we were in danger of falling into the quagmire of materialism. The rapid growth of the Order had brought with it greater material possessions and needs; to some the material body of the Order became so attractive, so alluring, that it

predominated in some of the schemes of the plans for the future. The realization of this danger became so apparent, finally, that immediate steps were taken to prevent such a catastrophe for our Order. All would have been proper and appropriate for other similar movements, but not for us. So, we have arisen from the valley of temptations of materialism long before one fatal step was taken; and, to-day, we are stronger spiritually than ever, and less, much less, susceptible to the temptations of our materialistic environment.

Some of our members forget, in the enthusiasm of their intellectual advancement in the Order, to give proper emphasis to the psychic development. Those who truly learn and master the studies are always aware, most naturally, of the divinity of our principles, or rather the principles embodied in our teachings. They cannot, with adequate realization of conscious mastership of even the most simple principles, ignore the sublime divinity that pervades and surrounds them; but this is not sufficient for true psychic development.

One must constantly seek attunement, complete attunement, with all the cosmic and divine forces, in order to attain not only complete understanding, but thorough mastership. Such attunement must include the physical, mental and spiritual parts of man and the universe. In the work of the higher degrees we understand through our teachings how true psychic development affects even the physical structure of the brain to such an extent that certain areas of the brain gradually expand or increase in size while others decrease, with the result that certain functioning of parts of the body—particularly certain senses,—become more active, receptive and responsive, while others become dormant or less active. The physical changes thus wrought are wonderfully manifest in members who have gone into or above the eighth degree, and their experiences have demonstrated the necessity of careful, gradual attunement and development in accordance with a definite system or schooling such as applied by our Order.

The increase in our membership, as days go by, of such developed souls, necessitates the coincident development of the Spirituality of Rosacrucianism in our Order, and it is to this end that all our endeavors must now be directed.

The future offers an unusual opportunity in this regard. Never was humankind so sensitive to cosmic impressions and so awakened to an appreciation of spiritual forces as just now.

Our Beloved President Wilson expressed this idea in Europe while addressing a religious congregation near the place of his mother's birth. He said that more powerful, more effective in its influence and more inspiring to a greater peace in the future than could ever be any physical league of nations was the immaterial or mental league of minds throughout the world exerting a moral force for prosperity and peace.

As a race, we of the present era, whether we are the end of the so-called Sixth Race, or the beginning of the Seventh, are finding God, are comprehending, understanding and realizing God, as never before.

The God of revenge and anger, the "jealous God", and the mysterious God, are fast disappearing. In the place of these we have the God of our hearts, the God of Love, Light, Life; the God whose justice is not arbitrary retribution, but the law of compensation; the God whose mercy is not a compassionate weakness, but a constructive principle,—an element of the law of Karma; a God whose Love is not selfish and incomprehensible, but sacrificing and constructive, com-

parable with the highest motives which inspire man, and a part of the divine emotions which move us to tears and gladness, joy, and sadness.

We find intimacy with God in our intimacy with the wonders of nature. In the most minute cell we find our God, living and pulsating, revealing God as God would be revealed. The indescribable distance between us and God, like the unfathomable depth of God's wisdom, is being supplanted by a closeness and an understanding which brings God into our midst and sanctifies the environment in which we live and makes holy every place, all the time; for the church of God is here, there and everywhere; the altar of Jehova is before us each time we breathe a prayer to the Almighty or think kindly of those on earth; the sanctum of the most high is the dwelling place of the most sincere,—the truth-loving, the kind-doing and fair-thinking man, woman and child.

We shall not attempt, for the present, to buy or build a Supreme Temple or national headquarters. We will, rather, confine all our efforts to making more efficient any suitable executive offices or work rooms we can secure at the most nominal expense. In this way, we shall unburden ourselves of the present material shackles and remain free of the limitations and enslaving conditions of materialism. Every effort will be put forward to grow stronger spiritually and esoterically so that the greatest good to the greatest number may result.

Our members in a Lodge in the furthestmost section of Canada or those in the West Indies are entitled to have and enjoy as much of the possessions, assets and activities of the Supreme Grand Lodge as those who live in the same city where it is located. This is only possible when those possessions, assets and activities are of a nature, quality, adaptability and universal practicability that they can be devoted to or used to further the interest, study and development of all members everywhere and the Order itself generally.

Can this be said of an elaborate structure, its greatest assets being material things which can be enjoyed only by those who contact them personally? Is it right that the Supreme headquarters should involve such an expense and consist of such assets as are wonderful to view, inspiring to think, and impressive from a worldly point of view, without even supplying the executives therein all the comfortable and efficient means to do the greatest amount of good work for the greatest number of members?

Such is the monument to material growth that some have desired for us, and the Imperator has turned all such plans aside and with one sweep has cast into oblivion forever such ideas or plans.

Soon the Imperator's study and work room, like unto the work rooms of his associates, will be off in some secluded place, in a humble structure befitting the humility of spirit and nature predominating in all our thoughts and acts. Picture the humble, lowly, structures of wood, nestled closely together on one of God's wondrous lawns of grass and flowers, far from a city's noise or commercial activities; where quiet and peace abound, where the song of birds and swaying of boughs of the trees softly add a note of life to the stillness of a temple's sacredness. Here, with naught else to do or think of but the messages of joy and words of light to be prepared and sent broadcast to our members, the greatest efficiency in spreading the Greather Light would exist. With those whose lives are associated with us, sacrificing the former worldly pleasures, fore-

going the conventional homes and social practices and living in communion with God and nature for the good of our fellow beings, this and nothing more is appropriate, necessary and efficient for the cause.

To such a haven of Peace and work will come, from time to time, those Pilgrims of Light who reach the degree of full understanding and perfect attunement.

In each State will be the grand Lodge of executives caring for the worldly matters of the Order, while at the Temple of Alden, on the green hill, twenty four hours travel, perhaps, from the nearest Railroad, will dwell the esoteric workers with their small sanctum, laboratory and library.

How different a picture from that painted by our over-ambitious zealotors!

THE NAME OF OUR ORDER

ITS INCORPORATION

Several pertinent questions have been asked by our members in regard to the new form of name of our Order. In fact, it has been said by one or two that perhaps some law has forced us to change the name of our Order.

Let it be understood that we have not changed the name of our Order and never will change it. The name of our Order will remain: **THE ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS**, with the translation in various languages.

We have legally and properly protected this name by having it incorporated in connection with the Incorporation of the Supreme Grand Lodge.

The complete, legally incorporated name of the Supreme Lodge is as follows:

SUPREME GRAND LODGE of the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS of the GREAT WHITE BROTHERHOOD.

The papers of incorporation give us the legal right to this name and, furthermore, give us the legal right to establish and maintain branch lodges of the Order under this name in every State of the United States, with their dependencies and territories.

No other group or society of individuals in any State can use this name without our permission regardless of any attempt to use a local State charter.

But,—for worldly, exoteric propaganda, we will abbreviate the name on literature and unofficial letters. The abbreviated form will be, simply **AMORC**, the initials of the full name.

The use of this abbreviation is not new, despite what has been said in this regard. In May of 1916 some official certificates were issued by the Supreme Grand Lodge, bearing the letters **AMORC** in large type. This was nearly three years ago.

In all our Lodge Charters, Oaths, Obligations and on all official papers or seals, we shall retain the use of the full name of the Order as stated above. Our use of the name in this or any other way has never been denied us by any court or any law of the land, or by any ruling, decree, decision or opinion of legal nature or intent.

IN CONCLUSION

And now, Brothers and Sisters, I have spoken, or rather written, on many points so that much knowledge or illumination might be given at just this time.

The writing of this message occupied a considerable part of my leisure time while journeying to and back from a very pleasant vacation visit to Tampa, Florida, during the holiday season, when Florida is at its best. In that warm, peaceful, contented and lovely country, I found great ease in reaching the souls and minds of those who are advancing onward and upward throughout this country, and my environments were inspiring,—divine. What I sensed and enjoyed then, I pass on now to each of you, with my thoughts for Peace Profound.

Profundis XII°,

IMPERATOR.



MISCELLANEOUS NOTES

The next issue of Cromaat will contain, in addition to some valuable instructions and information for our members, a very important announcement bearing upon the Order and its relation to the AMORC throughout the world. This official matter which has come to us too late to appear in proper form in this issue is a fitting climax to the Emperor's annual message which appears in this issue, and is also a timely and valuable answer to the many questions which some have raised. It sets at rest, at once and for all time, the true status and relation of our Order in the North American Jurisdiction, and places beyond dispute or cavil those mooted points which not one investigator—even of the highest Courts of this land—could competently, thoroughly and legally settle. It will bring to our Order that Peace and that Power that could come in no other way and reveals what could not have been revealed until now, despite the demands, and, shall I say, threats, that have been made.

The Emperor has been inquiring of late about a Cello or Violin Cello. He is anxious to secure one for his personal use, practically, and for recreation in the Temple at ceremonies, and in his periods of experimentation and attunement. None is available here in New York except at a prohibitive cost and it is thought that some of our members may know and can suggest how he may secure such an instrument. Address the Secretary, Supreme Grand Lodge.

Once again let it be said that the general governmental restrictions against the use of printing paper for non-essential industries warranted the temporary suspension of the publication of Cromaat; but it will now be published at intervals as new or interesting matter can be prepared for our members.

Once upon a time there was circulated in New York a report that Mark Twain had died while recuperating from a slight illness in his home in the South. Newspaper reporters from several prominent papers called at his exclusive estate there and found him well and in his usual witty mood. They told him of the reports that he had died and asked for his denial of the rumor. His statement was: "The report is greatly exaggerated!" May we suggest to those who are constantly hearing rumors and repeating them, that, possibly, there is some truth in the rumor,—just some, possibly, and possibly not; but always is the report greatly exaggerated.

It behooves us, in justice, truth and fairness, to say that in the new 1919 edition of the World Almanac is listed our Order among the various societies of America. The 1919 listing is erroneous and misleading, however, and we, the Officers of the Supreme Grand Lodge do not wish to be held responsible for the error. It is stated therein

that our Order has 3,762 members (which is false) and 417 members with the American Colors in Europe or elsewhere, and this number is "greatly exaggerated". Another statement in the listing in regard to our Order plainly indicates how the error was made—or at least why. It says that the government of our Order is in the hands of a "board of seven governors." Not only is this absolutely false, but it is or was, the false hope and desire of a certain group who tried last June to make it so. And,—so sure were they that their desires and efforts would be crowned with success that they prepared the announcement so long in advance and sent it to the World Almanac for publication this year. For only the fraction of an imaginary second did these aspirants have a realization of a non-existent actuality and in that moment of delusion they proclaimed their puny and etherical kingdom to the world. It reminds one of the fate of Cyrus, who for years cherished the desire to stand upon a throne and proclaim himself "Cyrus, King of Babylon!" With great sacrifice of his own loyal subjects and with the slaughter of most of those in Babylon whom he hoped to rule, he finally succeeded in stepping upon that throne, and with bloodshed and warfare about him and with his own life in jeopardy, he quickly shouted like a madman, "Cyrus, King of Babylon!" He instantly knew that his proclamation was for the passing moment and before the sound of his voice had exhausted itself in its projection throughout the surrounding environment, he was no longer Cyrus the King. He found glory or satisfaction in that momentary victory. There seems to have been many like him in more modern times. While one was aspiring to be King of all Europe, if not the World, one here in America aspired to be—what? The listing in the World Almanac may answer the question; for considering the veracity of the statements made along with the proclamation of a "governing board" for our Order, the re-organizer of our Order was to be King of Falsity. And—lo, here, and lo, there, where is the King?



