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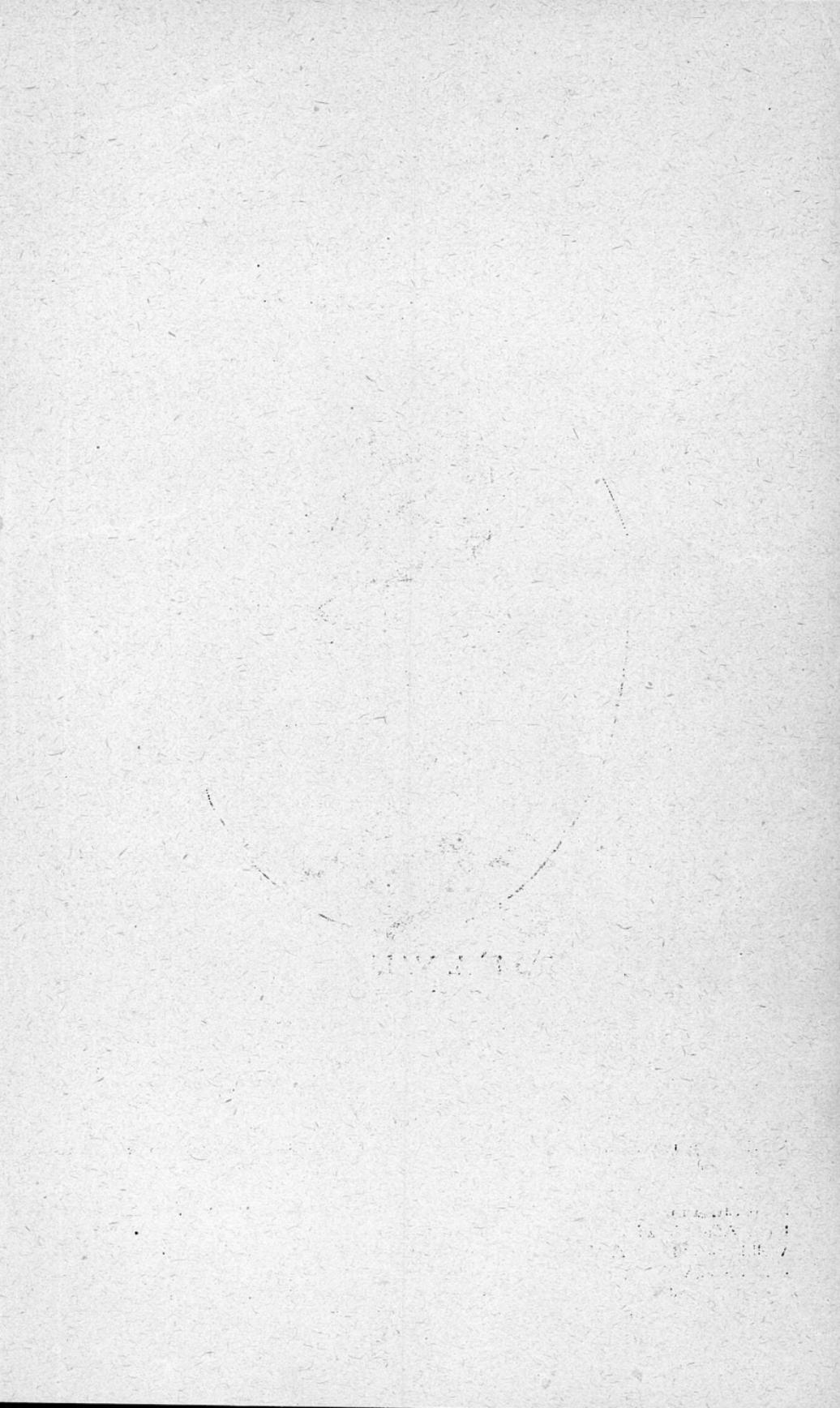




# ROMAAT







# Biographical Sketches

Number One



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of Our Order to Completely Cover His Important Jurisdiction.  
A Master Loved by All for Kindness, Charity and Justice.

# CROMAAT

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



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# AN INTERNATIONAL LANGUAGE

FOR ROSAECRUCIANS

With COMPLETE GRAMMAR and DICTIONARY



APPROVED BY THE DEPARTMENT OF PUBLICATION

We are pleased to have this opportunity to give our members the first text-book of this language. The opportunity has been sought for a long time, and many have inquired regarding this very desirable adjunct to our work.

Anticipating a question or two which may be asked by some members, we will say that there are two reasons why this language should be studied and at least partially mastered by all members. First, there is no greater step forward in the establishment and maintenance of an international brotherhood than an agreement in tongue or means of expression. Universal conception of all laws, universal co-operation in their use, unity in purpose, unity in mind and *unity in expression* are the stepping stones to mystic power and universal brotherhood.

The teachings of our Order and the ties of love and unselfish service unite us, and the ability to speak with our brothers and sisters in a language which each may understand (regardless of native tongue) will be the final link in the chain of unity.

The Second reason for the language is that it enables us to more privately speak or write upon those matters which are dearest to our hearts. Not that the language itself when spoken openly and freely in public will not be understood in parts by some, but when written in our own secret alphabet (hereafter referred to) or spoken quietly in places, will prevent the uninitiated from comprehending ALL that may be passing between Brothers and Sisters of this Order.

## THE ORIGIN OF THE LANGUAGE

The language is an artificial, invented language. Its root words have been taken from every tongue and in many cases modified, while there are a few manufactured words.

The need for such a universal language was apparent many years ago and in 1901 a Delegation for the Adoption of an Auxiliary International Language was founded in Europe and it eventually succeeded in receiving the adhesion and support of over three hundred fellowships and brotherhoods of Europe and the approval of 1250 members of Academies and Universities. At that time an artificial language called *Esperanto* and another called *Ro* were being considered as international languages for

business purposes. But the language committee of the above named delegation, appointed in 1907 found that Esperanto with its accented letters and strange grammatical rules was worse than unsatisfactory, while Ro, with its arbitrary roots and difficult rules was beyond universal use. Therefore a new language was decided upon and the most eminent of Europe's linguist and scientists worked upon a scheme which culminated in the language now offered to our members.

Esperanto is still in use by firms and individuals doing an international business or conducting international correspondence, while Ro has passed into oblivion.

The newer language, which we will hereafter call the Rosaecrucian Language, is so simple, so easy to master and yet so rich in expression, that it will become a truly universal language for international communication,—especially with our Lodge and our members.

### THE PRINCIPLES OF THE LANGUAGE.

The principles of the language are simple to comprehend, even by those unfamiliar with the laws of language or the rules of grammar.

There are a certain number of "Root" words in the dictionary (which is published in this book) and these words make possible hundreds of other words by simply adding to the *root*. For the purpose of adding to the *root*, the grammar gives a number of *prefixes* and *suffixes* with definite meanings. By adding a prefix or suffix or both, to any *root* in the dictionary, a number of different words can be formed from the same *root*.

As for the grammar, it is the most simple and easily memorized of all grammars. There are a few rules or laws which have *no exceptions*. These show how any *root* in the dictionary can be made a noun, a verb, an adverb or an adjective, by simply adding a final letter to the *root*. Thus, after only a ten minutes' study of the grammar one can take a printed page of the language and pick out every noun (plural or singular) every verb, adverb, adjective and even moods and tenses. Certainly this cannot be said of any other language.

In putting sentences together one should translate the idea of the sentence rather than try to translate the actual words or phrases; for the English language contains many idioms which cannot be translated in any language and convey the proper meaning. Always seek such *root* words in the dictionary as come nearest to the word you desire and then add prefix or suffix or both, to make just the shade of meaning you desire. By memorizing the *prepositions* given in the grammar and adding a few root words every day, one can soon speak or write many phrases without the use of the dictionary.

### THE SECRET ALPHABET.

The secret Rosaecrucian alphabet referred to in the preceding paragraphs is NOT the secret R. C. alphabet given to our members in the First Degree Lectures in our Temples; nor is it the alphabet used in the Second Degree Lectures. It is an entirely different alphabet used for secret correspondence, especially in connection with this language, though not solely for that language. This alphabet will not be published in these

monographs, but will be given to each member by the Master of each Lodge at such time as the Imperator decrees. But that alphabet is not necessary to the study and mastership of the language and is not necessary to the writing of it.

### THE SECOND DICTIONARY.

In the present issue there is one dictionary, containing English words with the proper R. C. Language *root*. This will serve all practical purposes and a very complete lecture or conversation can be carried on with no other roots than those found in this dictionary.

In another issue we will publish another dictionary, the very reverse of the present one, giving the R. C. Language root word *first* with the equivalent English word after it. This dictionary will serve for translations.

### SPEAKING THE LANGUAGE.

Our members are urged to begin speaking the simple phrases to be found at the end of the dictionary. Be sure to read them and memorize some of them.

In speaking the language, keep in mind that every letter is pronounced. There are no silent letters. And every letter has always the same sound, as explained in the grammar. The syllables are made by the consonants,—or in other words, the syllables of a word are distinguished easily by noting how the word is composed.

The accent should always be placed on the syllable *before the last*, and never on the last letter or syllable. One will find the language not only easily spoken, but very musical and susceptible of much expression.

In future issues some articles in the language will be published for practise reading.

### THE ALPHABET

No silent letters in any word. All letters *always* pronounced as given here.

#### CONSONANTS

B	same as English	P	same as English
C	like ts in bits	Q	like qu in quality
D	same as English	R	like r in very*
F	same as English	S	like s; never like z
G	like g in go	T	same as English
H	same as English	V	same as English
J	like j in jam	W	same as English
K	same as English	X	like ks in picks.
L	same as English	Z	like z in zone
M	same as English	Y	like y in yes, and you
N	same as English		

\* The r should be slightly rolled or trilled

#### VOWELS

- A like English a in father, art, far, etc. (very broad).
- E like English e in set, met, get (very short).
- I like English i in ship, or more like ee in sheep (short).
- O like English o in go, no, or au in aught (very short).
- U like English u in rule, rude and duty (medium length)
- au=like ow in cow or ou in loud.
- eu=like "eh-oo" (no perfect equivalent in English)

## THE GRAMMAR

**ARTICLE** the=*la*. "the" is the only article. There is no indefinite article such as the English "a" and "an." These latter are always understood when the definite article "the" is NOT used.

Examples: I have *a* book=*Me havas libro*.

I have the book=*Me havas la libro*.

Note: When the *la* precedes a word which begins with a vowel, the final *a* of *la* is eliminated and a ' is put in its place, as *Me havas l'alumento*.

**NOUN**—Singular "o" is always added to the root of any word to make it a noun in the *singular number*. This is invariable.

Examples: *Patro*=father. *libro*=book.

Plural "i" is added to the end of any root to make it a noun in the *plural number*. This is invariable.

Examples: *libri*=books *infanti*=children.

**ADJECTIVES** "a" is always added to the root of any word to make it an adjective regardless of the nature of the noun, its number or any other condition. This is invariable.

Example: "vort" is the root word for "word." "vorto" is the noun for "word" meaning "a word." "Vorti" would be the plural noun, meaning "words." *Libro* means book. *Vorta* would mean the adjective sense of the word, and "vorta libro" would be "word book" or in other words, a dictionary. "Bona" would mean good, *bona libro*=(a) good book. "Pluvo" is the noun for rain; "pluva" would make it an adjective=rainy.

**ADVERBS** "e" is always added to a root word to make it an adverb. This is also invariable.

Examples: *Bona* is good, *bone* is well. "Perfecto" is perfect, a noun; "perfecte" is perfectly, the adverb.

**ADVERBS** and **ADJECTIVES** are comparable, as "il lektas plu bone"= he reads better.

### NOTE ESPECIALLY

The above grammatical terminations for nouns, adjectives and adverbs are to be added only after *all other suffixes* have been added to the root words. They are to be, always, the final terminations of all words.

### PERSONAL PRONOUNS

I	me,	
you	tu,	(familiar 2nd person singular number) applying to 1 person.
you	vu	(polite, singular, applying to 1 person).
you	vi	plural, applying to a number or collection of persons.
he	} il	
him		
she	} el	
her		
they	} li,	applying to a number or collection of persons.
them		
we	} ni	
us		
it	ol	
they	eli	Masculine
they	eli	Feminine
they	} oli	Neutral
one		
people	} on	(collection of various people)
they		

(Notice that there is no difference between ME and I. In both cases the word "me" is used).

## THE POSSESSIVE PRONOUNS

My		mea
mine		
your		tua, when applying to a number of people,
yours		via, when applying to one person.
his		
her's		sa
our		
our's		nia
their		
their's		lia, when applied generally regardless of sex.

## REFLEX PRONOUNS

Himself	}	Su, singular number, plural Sui,
herself		
itself	}	Sua, singular number; plural Suai,
themselves		
his own		
her own		
its own		

The above should be thoroughly understood for they help to make sentences clear and definite.

## DEMONSTRATIVE PRONOUNS

this—ico or co	meaning this thing, a definite thing.
this—ica or ca	meaning nothing definite.
this—ilca	to indicate masculine gender.
this—elca	to indicate feminine gender.
this—olca	to indicate neutral gender.
that—ito or to	to mean a definite thing.
that—ita or ta	to mean an indefinite thing
that—ilta	to indicate masculine gender.
that—elta	to indicate feminine gender.
that—olta	to indicate neutral gender.
these—ici or ci	
those—iti or ti	

Note: You will see that when the above pronouns are used to indicate a definite thing they end with the "o" termination of the "nouns"; and when they indicate nothing definite they end with "a" as do all adjectives. Also il, el, and ol always indicate masculine, feminine or neutral gender.

## RELATIVE AND INTERROGATIVE PRONOUNS

who?	
what?	qua ( <i>singular</i> number, referring to a person in any question or interrogation)
which?	
who?	
what?	qui ( <i>plural</i> number, referring to many or more than one person in a question)
which?	
which?	
what?	quo (neutral, referring to things and not persons, in any question)
that?	
whom?	quan. To be used in sentences like: "That man whom you saw."

Note: The word "that" (quo) given above is not to be confused with the other word "that" (ito, ita, ilta, elta, olta, etc.); for "quo" is to be used only in questions, as for instance: "Is that clear to you?"

This ends the pronouns, the list being complete.

## VERBS

Note: The study of the verbs with the simple laws, makes this a very interesting part of the study. The conjugation of the verbs consists of tenses only, "person" and "number" being indicated only by the subject. This makes the grammar the most simple possible.

All laws are invariable—no exceptions.

Verbs are made by taking the root of the word from the dictionary and adding to the root certain final syllables as shown here. These are added like the o, a, and e are added to roots to make nouns, adjectives and adverbs.

### INFINITE MOOD

present— <i>ar</i>	to love (admirar—to admire, armar—to love)
past— <i>ir</i>	to have loved (admirir—to have admired)
future— <i>or</i>	

(The accent on such words should be placed on the final ar, ir and or)

### INDICATIVE MOOD

present— <i>as</i>	I love (me amas—I love; me trovas—I find)
past— <i>is</i>	have loved (me amis—I have loved. Me trovis, I have found, or I found)
future— <i>os</i>	will or shall love (Me amos—I will love. Me troves—I will find, I shall find)

In the above will be found the whole key to the moods and tenses. Notice that in both cases, the "a" indicates present, the "i" indicates past and the "o" indicates future. The letters following the a, i and o indicate the moods.

### ACTIVE PARTICIPLE

(These are based on the laws given in the preceding paragraph)

present— <i>anta</i>	(lov)ing (Me amanta—I am loving)
past— <i>inta</i>	having (lov)ed (Vua aminta me—You having loved me)
future— <i>onta</i>	about to (love) (Naturu manifestonta—nature about to manifest)

### PASSIVE PARTICIPLE

present— <i>ata</i>	being (lov)ed. (Nature manifestata—Nature being manifested)
past— <i>ita</i>	having been (lov)ed. (Me, permisita—I, having been permissioned, etc.)
future— <i>ota</i>	about to be (lov)ed.

Note: Use this *ita* to give the correct mood and tense in sentences like "I am convinced," "it is dated," etc., meaning that *having been convinced*, it *having been dated*, etc.

### CONDITIONAL MOOD

<i>us</i>	he should (love)
	he would (love) (Ico letro datzota—this letter is dated; ico letro datus—this letter should be dated.)

### IMPERATIVE MOOD

*es* Manifestez sui!—Manifest yourself!

Scribez ito letro! Write that letter!

Venez hike! Come here!

to be (esar) The verb *to be* (esar) is used to form all tenses in the passive voice, and compound tenses in the active voice:

Past Perfect=*esis* me *esis* aminta—I had loved

Future Perfect=*esos* me *esos* aminta—I shall have loved

Conditional=*esus* me *esus* aminta—I should have loved

It will be noticed that the verb *to have* is not used as an auxiliary.

## COMPOUND TENSES

### Active Participle

Present	I am loving=me <i>esas amanta</i>
Past Perfect	I had loved=me <i>esis aminta</i>
Future Perfect	I shall have loved=me <i>esos amonta</i>
Conditional	I should have loved=me <i>esus aminta</i>

### Passive Participle

Present	I am loved=me <i>esar amata</i>
Past Perfect	I had been loved=me <i>esar amita</i>
Future Perfect	I should be about to be loved=me <i>esar amoto</i>
Conditional	I should be loved=me <i>esus amata</i>

## COMPARATIVES

<i>plu-kam</i> =more—than
<i>min-kam</i> =less—than
<i>max-de</i> =most—of
<i>minime-de</i> =least of
<i>tam-kam</i> =as—as
<i>netam-kam</i> =not so—as
<i>tre</i> =very

"*Me esas tam richa kam il*"=I am as rich as he  
 "*El esas plu granda kam me*"=She is taller than I.

## WORD BUILDING

The dictionary of this language contains sufficient "roots" or root words for all ordinary purposes. New or different words are easily made by using prefixes or suffixes before and after the roots, as well as by adding the grammatical terminations given of the preceding pages. Therefore by reference to the following lists of prefixes and suffixes one can quickly adopt any root (found in the dictionary) to meet the required shade of meaning or exact expression.

### Complete List of Prefixes

<i>bo</i> —relation by marriage	( <i>Bo-patro</i> ,—father in law)
<i>dis</i> —denotes separation	( <i>dis-jetas</i> ,—to throw about)
<i>ex</i> —denotes former	( <i>exoficero</i> ,—ex officer)
<i>ge</i> —unites both sexes	( <i>ge-patri</i> , parents)
<i>mal</i> —denotes the contrary or opposite idea	( <i>forte-strongly, malforte,—weakly</i> )
<i>mi</i> —denotes half	( <i>mihoro</i> ,—half an hour, <i>miklozita-ajar</i> ,—to half close)
<i>mis</i> —denotes wrongly	( <i>miskomprenar</i> ,—to misunderstand)
<i>ne</i> —denotes negation,—not	( <i>neutila</i> ,—useless, <i>malutila</i> ,—harmful)
<i>pre</i> —denotes ante, fore, pre	( <i>predicar</i> ,—to foretell, predict)
<i>re</i> —denotes again	( <i>redicar</i> ,—to say again)
<i>retro</i> —denotes backward	( <i>retrosendar</i> ,—to send back, return)
<i>sen</i> —devoid of,—without	( <i>senviva</i> ,—lifeless, <i>sendube</i> ,—without doubt)
<i>para</i> —that (instrument or thing) which shelters against	( <i>parapluya</i> ,—umbrella)

### Complete List of Suffixes

—ach gives an unfavorable meaning	( <i>skribachar</i> ,—to scribble, <i>domacho</i> ,—hovel)
—ad continuation, frequency	( <i>dansado</i> ,—dancing)
—aj thing made from or having quality of	( <i>lanajo</i> —woolen stuff. <i>Inserajo</i> , thing receiving the action, thing inserted, insertion)
—al relating to	( <i>nacionala</i> ,—national—)

—an	member of	(senatano,—senator, urbano,—citizen, policano,—policeman) (See <i>estro</i> below)
—ar	collection	(arbaro,—forest, Vortaro,—a dictionary)
—atr	like, quality of, similar to	(spongatara,—spongy, verdatra,—greenish)
—ebl	that can be (done)	(facebla,—feasible, kredebla,—credible, that can be believed)
—eg	enlargement or intensity	(varmega,—hot, Pluvego,—downpour)
—em	inclined to	(babilema,—talkative. Enviema,—envious)
—end	which must be	(sloveda,—to be solved, lektenda,—which must be read)
—er	amateur	(fotografero,—amateur photographer)
—es	to be	(sanesar,—to be in health, Saneso,—good health)
—esk	to begin to	(dormeskar,—to fall sleep, sideskar,—to sit down, to begin to sit)
—estr	head of, chief	(kolegestro,—college professor, urbestro,—mayor, poliestra,—chief of police)
—et	diminutive degree	(moneto,—small mountain (hill), malvarmeta,—cool)
—ey	place for	(kavaleyo,—horstable, pregeyo,—church, place for prayer)
—id	offspring	(Semido,—Semimite, Izaaelido,—Israelite)
—if	to produce, to secrete, make	(florifar,—to bloom, sudorifar,—to perspire, to secrete sweat)
—ig	to make, cause to be	(beligar,—to beautify, dormigar,—to make (or send) asleep)
—ij	to become	(richijar,—to get rich, reda,—red, redijar,—to blush)
—il	instrument	(brosilo,—brush)
—in	feminine quality or sex	(fratino,—sister, Patrino,—mother)
—ind	deserving to be	(laudinda,—praiseworthy)
—ism	system or doctrine	(socialismo,—socialism)
—ist	professional	(artista,—professional artist)
—iv	can do or can be	(instruktive,—instructive)
—iz	denotes supplying, covering or adapting to	(orizar,—to gild)
—oz	full of or having quality of	(poroza,—porous)
—ul	characterized by	(timo,—fear; timulo,—a coward)
—um	has no definite meaning and seems impossible to find	is used as a suffix when a proper one
—ur	manifesting the result of some action	(piktar,—to paint; pikturo,—a picture)
—uy	denotes receptacle	(inkuyo,—ink well; monuyo,—purse)
—yer	that which bears	(pomyero,—apple tree)
—ot	about to be or become	(lektota,—about to be read)

#### NUMERAL SUFFIXES

—esma	ordinal numbers: unesma,—first; duesma,—second, etc.
—on	fraction: triona,—a third part; quarona,—a quarter.
—op	distributive: quarope,—in fuors; four at a time.
—opl	multiplying: duopla,—double, twice.
—a	(the regular termination for all adjectives) dua,—two (things)

—o	(the regular termination for all nouns) duo,—two (the number)
sen	without (used generally as a prefix)
sub	under, beneath
kontre	against
che	to or at (referring to a place or at a place)
inter	between
segun	according to
ante	before (referring to time, occurrence in succession, etc.)
cirke	'round, around, about
kun	with
super	over, above
sur	on
tra	through
pri	about, concerning, regarding
se	if
lor	then, referring to a thing or occasion). (See "do" above)
ico	this (referring to a thing, not to person)
nur	only
tala	such (to be used as an adjective)
anke	also
sempre	always
nam	for (meaning <i>because</i> . (See <i>por</i> and <i>po</i> above)

### NUMERALS

1, un; 2, du; 3, tri; 4, quar; 5, kin; 6, sis; 7, sep; 8, ok; 9, nov; 10, dek; 100, cent; 1000, mil.

Tens and hundreds are made by joining the above, as follows: 22,—du-dek-du (dudekdu), twice ten two. 30,—tri-dek (tridek), or three tens). 18,—dekok (ten and eight). 96,—novdeksis (nine tens and six). 114,—centdekquar (one hundred, ten and four). 315,—tricentdekkin (three hundred, ten and five). 1918,—mil novcent dekok.

January 1, 1918,—Januaro Iesma, 1918, or Januaro unesma mil novcent dekok.

### Comments on the Use of Prefixes and Suffixes

Care should be used to add the proper prefix or suffixes, always having in mind the most exact shade of meaning. For instance, the dictionary "root" word *varm* means warm. By adding the final *a* for an adjective one would say *varma* jorno for "warm day." By adding the prefix *mal* (meaning the *opposite*) we would have *malvarma* which would mean *cool* or *cold*. But should we desire to indicate that it is not cold but merely slightly cool, we should add also the suffix *et* (which is a diminutive degree) and we would have *malvarmeta* meaning that it was *not* cold, but *cool*. On the other hand we may add the suffix *eg* (meaning enlargement or intensity) and we would have *malvarmega*, meaning *very* cold.

The grammatical terminations of *a*, *e*, *o*, or *i* or those of *as*, *is* and *os* or other terminations of moods and tenses, should be added AFTER all suffixes have been added.

### THE MOST IMPORTANT PREPOSITIONS

per	by means of
pro	on account of
por	for, to, in order to. (See <i>po</i> and <i>nam</i> below)
po	for, at the cost of, (as, 10 apples <i>for</i> 5 cents)
en	in
da	by (after a passive verb)
de	from
di	of
do	then, therefore

e	then, before
ed	and
ek	and (used for the sake of euphony)
a or ad,	to
apud	close by, beside, near, next, next in order
dum	during
proxim	beside

### FURTHER TREATMENT OF THE MOODS

The following explanation of the moods is based upon the law of *as*, *is* and *os* as grammatical terminations for the *present*, *past* and *future* tenses, as explained.

*Infinite Mood* (expresses action in unlimited manner)

Present: ar to love, *amar*  
 Past: ir to have loved, *amir*  
 Future: or to be loved, *amor*

*Indicative Mood* (indicates or declares a thing, or asks a question, as "I write;" "you know;" "Do you know?")

Present: as I love, *me amas*,  
 Past: is I loved, *me amis*,  
 Future: os I will love, *me amos*,

or more explicitly, as follows:

Present tense: I speak, I do speak, I am speaking,—*me parolas*  
 Past tense: I spoke, I did speak, I have spoken,—*me parolis*  
 Future tense: I shall speak, I shall be speaking,—*me parolos*  
 Conditional: I would speak, I should be speaking,—*me parolus*

### ACTIVE PARTICIPLE

Present: anta loving,—*amanta*  
 Past: inta having loved,—*aminta*  
 Future: onta about to love,—*amonta*

or, more explicitly, as follows:

Present: I am speaking,—*me esas parolanta*,  
 Past: I have seen,—*me esas vidinta*.

### PASSIVE PARTICIPLE

Present: ata being loved,—*amata*  
 Past: ita having been loved,—*amita*  
 Future: ota about to be loved,—*amota*

Examples: One should use *ita* when translating the phrase: "It is addressed," or when saying: "I am convinced;" for the true sense in each phrase is: it *having been* addressed, and I *having been* convinced. Thus the phrase: "So conceived and so dedicated," should be written: "Tale konceptita ed dedikita." In the same way one would say about a letter, that it is being written (now),—*skribata*, or it has been written (in the past),—*skribita*, or it is about to be written (in the immediate future),—*skribota*.

### COMPOUNDS

The most musical and elegant forms are given as follows:

Conditional: I should have loved,—*me esus aminta*.  
 Future: I shall have loved,—*me esos aminta*  
 Past: I had loved,—*me esis aminta*

### ACTIVE

Present: I am loving,—*me esas amanta*  
 Past: I had loved,—*me esis aminta*  
 Future: I shall be about to be loved,—*me esos amonta*  
 Conditional: I should have been loved,—*me esus aminta*

## PASSIVE

**Present:** I am loved,—me esar amata  
**Past:** I had been loved,—me esar amita  
**Conditional:** I should be loved,—me esus amata

Examples:

I am loved,—	me esas amata
I have been loved,—	me esas amita
I am about to be loved,—	me esas amota
I was loved,—	me esis amata
I had been loved,—	me esis amita
I was about to be loved,—	me esis amota
I shall be loved,—	me esos amata
I shall have been loved,—	me esos amita
I shall be about to be loved,—	me esos amota
The boy is loved,—	la puero esas amata
The boy was loved,—	la puero esis amata
The boy will be loved,—	la puero esos amata
The boy has been loved,—	la puero esas amita
The boy had been loved,—	la puero esis amita
The boy will have been loved,—	la puero esos amita
The boy is about to be loved,—	la puero esas amota

# DICTIONARY



All the root words in this dictionary have some final ending such as an *o* to make a noun, an *a* to make an adjective, an *e* to make an adverb or an *i* to make a plural noun. Some verbs also have the termination of *ar* to indicate the infinitive mood. All such terminations mentioned above may be changed according to the use of the root, and the *ar* of the infinitive mood should be changed when the root is used in other moods and all tenses.

## A

**A, an** (not translated).  
 to abandon, abandonar.  
 abbey, abateyo.  
 abbreviation, abrejo.  
 to abdicate, abdikar.  
 to abduct, raptar.  
 to abhor, abominar, hororar.  
 to abjure, abjurar.  
 able, kapabla; (= skilful) habila.  
 able to, Be, povar foll. by infin.).  
 able to, Being, povo.  
 to abolish, abolisar.  
 abortion, aborto.  
 to abound, abundar.  
 about (= concerning), pri; (= around), cirke.  
 above (prep.), super; — all, precipue.  
 to abridge, abrejar.  
 abroad, stranjerlande.  
 absent, absenta; — -minded, distraktata.  
 absolute, absoluta.  
 to absolve, absolvar.  
 to absorb, absorbar.  
 to abstain, abstenar.  
 abstract, abstraktaita.  
 absurd, absurda.  
 to abuse, misuzar.  
 to abut, abutar.  
 abyss, abismo.  
 academy, akademio.  
 to accede to (request), voluntar.  
 to accelerate, accelerar.

accent, acento.  
 to accept, aceptar.  
 access, to Have (to), acesar (v. trans.).  
 accessory, acesora.  
 accident, acidento.  
 to acclaim, akllamar.  
 to acclimatize, akllimatar.  
 to accompany, akompanar.  
 accord, akordo; —, Of one's own, vole.  
 according to, segun.  
 account, konto; (= story), naraco; On — of, pro.  
 accountant, kontisto.  
 to accumulate, akumulular.  
 accurate, preciza, justa.  
 to accuse, akuzar.  
 to accustom, kustumigar.  
 ache, doloro.  
 to ache, dolorigar.  
 to achieve, plenigar.  
 acid; acida, acido.  
 to acknowledge (= own up), agnoskar; — receipt of, avizar pri ricevo di.  
 to acquire, aquirar.  
 to acquit, absolvar; — pagar.  
 across (= through), tra; (= beyond), trans (prep.), transe (adv.).  
 to act (= do work), agar.  
 act (Theat), akto.  
 action (= deed),

ag-o, -ado; (= effect), efektigo.  
 active, ag-iva, -ema.  
 active (= opp. of passive), aktiva.  
 actor, aktoro.  
 acute, akuta.  
 to adapt, adaptar.  
 to add, adjuntar.  
 address, adreso; — (= speech, diskurso).  
 to address (a letter), adresizar.  
 to adhere, adherar.  
 adjoining, apud.  
 to adjourn, ajornar.  
 to adjust, adjustigar.  
 to administer, administral.  
 to admire, admirar.  
 to admit, admisar.  
 to admonish, exhortar.  
 to adopt, adoptar.  
 to adore, adorar.  
 to adorn, ornar.  
 adult, adulto.  
 adultery, adultero.  
 to advance, avanzar.  
 advantage, avantajo.  
 adventure, aventuro.  
 adverse, adversa.  
 advertisement, riklamo.  
 advice, konsilo, avizo  
 to advise, avizar, konsilar.  
 advocate, advokato.  
 affable, afabla.  
 affair, afero.  
 affected, to Be, afektatar.  
 affection (= fondness), afeciono.  
 affinity, afineso.

to affirm, afirmar.  
to afflict, afliktar.  
to afforest, arborizar.  
afraid, to Be, timar.  
after (in point of time) (prep.), pos; (conj.), pos ke; (= behind), dop; prep.),dope (adv.).  
afternoon, j o r n o ; vespero.  
afterwards, pose.  
again, itere.  
against, kontre.  
age, evo.  
agent, agento.  
agile, ajila.  
to agitate, agitar.  
ago, ante, (use before naming time).  
agony, agonio.  
to agree, akordar.  
agreement, akordo.  
aground, to Run, strandar.  
ahead (adv.), avan, ad-avan.  
to aim at, vizar.  
air, aero.  
aisle, latero.  
akin to, afina.  
to alarm, alarmar.  
alas! vel  
alcohol, alkoholo.  
alder, alno.  
ale, biero.  
alert, alerta.  
alike (adj.), simila.  
all, omn-a, -i.  
all the (= whole), la tuta.  
to allege, alegar.  
to alleviate, alejar.  
to allow, permisar.  
allowance (on an account), rabato.  
to alloy, aloyar.  
all right, to Be (in health), sanesar.  
all right! bone!  
to allude to, aludar.  
to ally, federar.  
almond, mandelo.  
almost, preske.  
alms, almono.  
alone, sola.  
alphabet, alfabeto.  
already, ja.  
also, anke.  
altar, altaro.  
to alter, alterar.

although, quankam.  
altogether, en-tute.  
always, sempre.  
to amass, amasigar.  
amateur, amatoro.  
ambiguity,ambigueso  
ambition, ambicyo.  
ambulance, ambulanco.  
ambush, embusko.  
amendment, emendo.  
amid, inter, meze.  
among, inter.  
amount, sumo.  
ample, ampla.  
to amputate, amputar.  
to amuse, amuzar.  
analogy, analogeso.  
to analyze, analizar.  
anarchy, anarkio.  
anchor, ankro.  
ancient, antiqua.  
and, e, ed.  
anecdote, anekdoto.  
angel, anjelo.  
anger, iraco.  
angle, angulo.  
angry, to Be, iracar.  
anquish, angoro.  
an animal, animalo.  
to animate, animizar.  
an annex, anexajo.  
to announce, anunciar.  
to annoy, agacar.  
annuity, rento.  
to annul, nuligar.  
anonymous,anonima.  
another, altru.  
to answer, respondar.  
ant, formiko.  
anticipation, anticipo.  
antiquated, arkaika.  
antiquity, antiqueso.  
anvil, amboso.  
anxiety, angoro.  
anxious to, dezirema.  
any, irga; (indeterminate), ula.  
anybody, ulu.  
anyhow, irge.  
anything whatever, irgo.  
anywhere, irga-loke.  
apart (adj.), separata; — (adv.), aparte.  
ape, simyo.  
to apologize for, de-

mandar pardono pro.  
apology, apologio.  
apostle, apostolo.  
apparatus, aparato.  
appeal (in Law), apelo; (charity, etc.), ad-voko.  
to appear, aparar; (= seem), semb-lar; (= look like), aspektar.  
appetite, apetito.  
to applaud, aplaudar.  
apple, pomo.  
application (for place, etc.), demando.  
to apply (on), aplikar.  
to appoint (to a post), nominar.  
appointment (with someone), rendez-uo.  
to appraise, taxar.  
to appreciate, prizar.  
to approve, aprobar.  
approximate, proxima.  
apricot, abrikoto.  
April, aprilo.  
apron, avan-tuko.  
aquatic, aquala.  
to arbitrate, arbitrar.  
arbitrary, arbitriala.  
arcade, arkado.  
arch, arko.  
archbishop, chefe-epikopo.  
architect, arkitekto.  
architecture, arkitekturo.  
archives, arkivo.  
ardor, ardoro.  
area, areo.  
arena, areno.  
to argue, argumentar.  
to arise, stareskar.  
aristocratic, aristokrata.  
arithmetical, aritmetiko.  
arm (part of body), brakyo; (weapon), armo; —, Fire-pafilo.  
arm-chair, sejgo.  
arm-pit, axelo.  
army, armeo.  
around, cirke.

to arouse, vekigar.  
to arrange, aranjar.  
to arrest, arestar.  
to arrive, ad-venar.  
arrow, flecho.  
art, arto.  
artesian, arteza.  
artful, ruzoza.  
article (newspaper,  
grammar), artiklo;  
(commerce), varo.  
artifice, artificio.  
artillery, artilerio.  
artizan, mestieristo.  
as, quale; (= be-  
cause), pro ke; (in  
comparison), kam.  
as... as, tam... kam.  
ascent, acenso.  
to ascertain, konsta-  
tar.  
ash(es), cindro.  
ash-tree, fraxeno.  
asahmed of, to Be,  
shamar.  
aside, flanko.  
to ask for, demandar.  
aspect, aspekto.  
to aspire, aspirar.  
ass, asn-o, -ino.  
assassin, mortig-into.  
to assault, asaltar.  
to assemble (v. in-  
trans.), kun-venar.  
to assert, asertar.  
assiduous, asidua.  
assistance, sokurso.  
assistant, helpanto.  
to associate, asociar.  
to assort, assortar.  
to assume (= sup-  
pose), supozar.  
assurance (= finan-  
cial), aseкуро.  
asthma, astmo.  
to astonish, astonar.  
at (someone's house  
or place), che;  
(price), po; (indef.  
prep.), ye.  
atheist, ateisto.  
atlas, atlaso.  
athletic, atlet-a, -ala.  
to atone for, peni-  
tencar.  
to attack, atakar.  
to attain, atingar.  
attempt, provo; (on  
a life), atento.  
to attend (be pres-  
ent at), asistar.  
attention, atenco.

to attest, atestar.  
attic, mansardo.  
attitude, posturo.  
to attract, atraktar.  
to attribute, atribu-  
ar.  
Attunement = super  
harmoniumo.  
auction sale, auci-  
ono.  
audacity, audaco.  
to augment, augmen-  
tar.  
August, agosto.  
aunt, onklino.  
author, auctoro.  
authority, autoritato.  
to authorize, yurizar.  
autumn, autuno.  
automobile, automo-  
bilo.  
auxiliary (adj.),  
helpanta.  
available, valida; dis-  
ponebla.  
avalanche, avalancho.  
avaricious, avara.  
to avenge, venjar.  
avenue, aleo.  
average (value),  
mezvaloro.  
to avert, eskartar.  
avidity, avideso.  
to avoid, evitar.  
to await, expectar.  
awake, to Be, vigilar.  
aware, to Be (of),  
savar.  
away, for.  
awful, teroriganta.  
awl, aleno.  
axe, hakilo.  
axle, axo.

## B

to babble, babitar.  
baby, infanteto.  
bachelor, celibo.  
back (of body), dor-  
so.  
back (adv.), retro-  
re-; (adj.); = of,  
behind), dopa.  
backbone, spino.  
backwards, retro.  
bacon, lardo.  
bad, malbona.  
bag, sako.  
baggage, pakaro.  
bail, kauciono.  
bake, bakar.  
baker, panifisto.

balance (= equili-  
brium), equilibrio;  
(= scales), balan-  
co.  
balcony, balkono.  
bald, sen-hara.  
ball (= bullet), kug-  
lo; (= dance),  
balo; (cricket,  
etc.), baloneto.  
ballast, balasto.  
balloon, balono.  
banana, banano  
band, ligilo.  
—(music) fanfaro.  
bandage, bandajo.  
to banish, exilar.  
bank (= noun),  
banko.  
bankruptcy, bank-  
roto  
banner, banero.  
banquet, festeno.  
to baptize, baptar.  
to bar, barar.  
a bar (= long, thin  
pole), stango.  
barbarous, barbara.  
bare, nuda.  
to bargain, marchan-  
dar.  
barge, barko.  
bark (of tree), kor-  
tico; (= barge),  
barko.  
to bark (dog), aboy-  
ar.  
baron, barono.  
barracks, kazerno.  
barrel (= cask), ba-  
relo.  
barrier, barilo.  
base (=basis), bazo.  
basis, bazo.  
basket, korbo.  
bath (the act), balno.  
battalion, bataliono.  
battery, baterio.  
a battle, kombato.  
bay (small gulf),  
golfeto.  
bay-tree, lauro.  
bazaar, bazaro.  
to Be, esar; (in  
health, in condi-  
tion), standar.  
beak, beko.  
beam, trabo.  
bean, Kidney, faze-  
olo.  
bear (animal), urs-o.  
bear (tolerate), tol-

erar.  
 beard, barbo.  
 beast, bestyo.  
 to beat, (materially)  
 batar.  
 beautiful, bela.  
 because, pro ke;—of  
 pro.  
 to become, divenar.  
 bed, lito; (garden),  
 bedo.  
 bed-room, dormo-  
 chambro.  
 bed-sheet, lit-tuko.  
 bee, abelo.  
 beech, fago.  
 beef, bovo-karno.  
 beer, biero.  
 before (in time),  
 ante; (in space),  
 avan.  
 to beg (= ask),  
 pregar; — for,  
 demandar.  
 beggar, mendikist-o.  
 to begin, komencar.  
 to behave, kondutar.  
 behind (prep.), dop.  
 to believe, kredar.  
 bell, klosho.  
 bellows, sufilo.  
 belly, ventro.  
 to belong, aparten-  
 ar.  
 below (prep.), infre.  
 belt (all senses),  
 zono.  
 bench (seat), benko.  
 to bend (v. trans.),  
 flexar.  
 beneath, sub.  
 benediction, bendiko.  
 benefaction, bon-  
 faco.  
 to benefit (by), be-  
 neficar.  
 benevolence, bon-  
 volo.  
 berry, hero.  
 beside, apud.  
 besides, ultre.  
 to besiege, siejar.  
 best, max bona.  
 to bet, pariar.  
 to betray, trahizar.  
 better (adj.), plu  
 bona.  
 between, inter.  
 beyond, trans; (=   
 further), ultre.  
 bicycle, biciklito.  
 big, grosa.

bile (= gall), bilo.  
 bill (= account),  
 fakturo.  
 billards, biliardo.  
 to bind, ligar;  
 (books), bindar.  
 birch (tree), betulo.  
 bird, ucelo.  
 birth, nasko.  
 biscuit, bisquito.  
 bishop, episkopo.  
 bit (= small piece),  
 peceto.  
 to bite, mordar.  
 bitter, bitra.  
 bitumen, bitumo.  
 to bivouac, bivakar.  
 black (adj.), nigra.  
 blacking (for boots),  
 cirajo.  
 bladder, veziko.  
 blade, lameno.  
 to blame, mal-laular.  
 blasphemy, blasfemo.  
 to blend, mixar.  
 to bless, bendikar.  
 blind (adj.), blinda.  
 blind (curtain), rul-  
 kurteno.  
 blissful, beata.  
 block, bloko.  
 to blockade, bloku-  
 sar.  
 blood, sango.  
 blonde, blonda.  
 to bloom, florifar.  
 to blot out, efacar.  
 blouse, bluzo.  
 to blow, suflar; —  
 one's nose, mun-  
 gar su.  
 blue (adj.), blua.  
 blunt (= brusque),  
 bruska.  
 board (= plank), plan-  
 ko.  
 to boast, fanfaronar.  
 boat, batelo.  
 bodice, korsajo.  
 body, korpo.  
 to boil (v. intrans.),  
 bolar.  
 boiler, kaldrono.  
 boldness, audaco.  
 to bolt (door), rig-  
 lar.  
 bond (finance), ob-  
 ligaciono.  
 bone, osto.  
 book, libro.  
 bookcase, biblioteko.  
 bookseller, libristo;

libro-vendisto.  
 to boom, riklamar.  
 boot, boteto.  
 border, bordo.  
 to bore (= pierce),  
 borar.  
 born, to Be, naskar.  
 to borrow, pruntar.  
 to botch, fushar.  
 both, (ni vi, li) du,  
 due.  
 bottle, botelo.  
 bottom, fundo.  
 bouquet, buketo.  
 bourse, borso.  
 to bow, flexar; — to,  
 salutar.  
 bowl, bulo.  
 box (cardboard),  
 buxo; (= trunk),  
 kofro.  
 to box, boxar.  
 boy, puero.  
 to boycott, boikotar.  
 bracelet, braceleto.  
 braces, bretli.  
 brain, cerebro.  
 brake, freno.  
 bran, brano.  
 branch, brancho.  
 brandy, brando, ko-  
 nyako.  
 brass, latuno.  
 brave, brava.  
 bread, pano.  
 to break, rompar.  
 to breakfast, dejunar.  
 breast, pektoro.  
 to breathe, spiracar.  
 brick, briko.  
 bridegroom, spozo.  
 bridge, ponto.  
 bridle, brido.  
 brigand, raptisto.  
 briquette, briketo.  
 brilliant (adj.), bri-  
 lanta.  
 to bring, ad-portar.  
 broker, kurtajisto.  
 bronze, bronzo.  
 brooch (jewel), bro-  
 cho.  
 to brood over, kov-  
 ar.  
 brook, rivereto.  
 brother, frato.  
 Brother of the Or-  
 der = frato +  
 brov, brovo.  
 brown, bruna.  
 a bruise, kontuzo.  
 to brush, brosar.

buckle, buklo.  
 bud, burjono.  
 buffet, bufeto.  
 to build, konstrukt-  
 tar.  
 hull, tauro.  
 bullet, kuglo.  
 bundle, fasko.  
 to burden, kargar.  
 to burn, brular.  
 to burst, krevlar.  
 to bury, sepultar.  
 bush, bosketo.  
 business, aferi.  
 busy, okupata.  
 but, sed; (= ex-  
 cept), ecepte.  
 butcher, buchisto.  
 butter, butro.  
 butterfly, papiliono.  
 button, butono.  
 to buy, komprar.  
 to buzz, zumar.  
 by (after passive  
 verb), da; (= by  
 means of) ant;  
 (= before), ante;  
 (= near), apud.

## C

Cab, kabriolet.  
 cabbage, brasiko.  
 cabinet, kabineto.  
 cable, kablo.  
 cafe, kafeeyo.  
 cage, kajo.  
 cake, kuko.  
 to calculate, kalku-  
 lar.  
 caldron, kaldrono.  
 calendar, kalendaryo.  
 calf (animal), bov-  
 yuno.  
 to call, vokar.  
 calm, kalma.  
 to calumniate, kalu-  
 mniar.  
 camel, kamelo.  
 camera (photo), fo-  
 tografilo.  
 camp (the place),  
 kampeyo.  
 to camp out, kam-  
 par.  
 can (verb), povas.  
 canal, kanalo.  
 candle, kandelo.  
 cannon, kanono; —  
 -ball, kuglego.  
 canoe, kanoto.  
 canon, kanoniko.  
 caoutchouc, kauchu-

ko.  
 cap, kasqueto.  
 capable, kapabla.  
 cape (geog), kabo.  
 capital (town), chef-  
 urbo; (money),  
 kapitalo.  
 to capitulate, kapi-  
 tular.  
 caprice, kaprico.  
 captain, kapitano.  
 to capture, kaptar.  
 car, charo.  
 carbine, karabino.  
 carcass, kadavro.  
 card, karto.  
 cardboard, kartono.  
 care, zorg-o.  
 to care for (=mind),  
 zorgegar.  
 to caress, karesar.  
 caricature, karikatu-  
 ro.  
 carnival, karnavalo.  
 carpenter, karpent-  
 tisto.  
 carpet, tapiso.  
 carriage, veturo; —  
 Railway, vagono.  
 carrot, karoto.  
 to carry, portar.  
 cart, pak-veturo.  
 cartridge, kartocho.  
 to carve (meat),  
 tranchar.  
 cascade, kaskado.  
 case, kazo.  
 cash (payment),  
 kontanta.  
 cashier, kasist-o,  
 -ino.  
 to cast, jetar.  
 caste, kasto.  
 castle, kastelo.  
 cat, kat-o, -ino.  
 catalogue, katalogo.  
 catarrh, kataro.  
 to catch, kaptar.  
 caterer, furnisisto.  
 caught, kaptita.  
 cause, kauzo.  
 to cause, efektigar.  
 caution, averto.  
 cave, kaverno.  
 to cease, cesar.  
 ceiling, plafono.  
 celibate, celib-a, -o.  
 cell, celulo.  
 cellar, kelero.  
 cello, violoncelo.  
 cement, cimento.  
 cemetery, tombeyo.

to censure, censurar.  
 centre, centro.  
 ceremony, ceremonyo.  
 certain (= sure),  
 certa.  
 certainly, certe.  
 certificate, certigo.  
 cession, cedo.  
 chain, kateno.  
 chair, stulo.  
 to challenge, defiar.  
 chamber, chambro.  
 chamois, chamo.  
 champion, champio-  
 no.  
 chance, chanco.  
 to change, chanjar;  
 (money), kambyar.  
 channel, kanalo.  
 chapel, kapelo.  
 chapter (of book),  
 character, karaktero.  
 kontar.  
 to charge (a price),  
 chapitro.  
 charade, sharado.  
 charity, karitato.  
 charlatan, sharlatano.  
 to charm, charmar.  
 to chase, chasar.  
 chaste, chasta.  
 to chatter, babilar.  
 cheap, mal-kara.  
 to cheat, trompar.  
 cheek, vango.  
 to cheer, aklamar.  
 cheese, fromajo.  
 chemise, kamizo.  
 chemist, Dispensing,  
 farmacist.  
 chemistry, kemio.  
 chemist's shop, apo-  
 teko.  
 cheque, cheko.  
 cherry, cerizo.  
 chess, shak-o, -i.  
 chest, pektoro.  
 chesnut (edible, ma-  
 rono.  
 to chew, mastikar.  
 chic, chika.  
 chief, chefo.  
 chiefly, precipue.  
 child, infanto.  
 chimera, kimero.  
 chimney, kameno.  
 chin, mentono.  
 to chisel, cizelar.  
 chocolate, chokolad.  
 choice, selekto.  
 choir, koro; (place),  
 koreyo.

cholera, kolero.  
 to choose, selektar.  
 a chop (of mutton,  
 etc.), kotleto.  
 Christ, Kristo.  
 Christmas, Krist-  
 nasko.  
 church (building),  
 pregeyo; (institu-  
 tion), eklezyo.  
 cider, cidro.  
 cigar, sigare.  
 cigarette, sigareto.  
 cipher, cifro.  
 circle, cirklo.  
 circular (= notice),  
 cirkulero.  
 to circulate, cirkular,  
 rond-irar.  
 circumstance, cirkon-  
 stanco.  
 circus, cirkuso.  
 citadel, citadelo.  
 to cite, citar.  
 citizen, civitano.  
 to civilize, civiizar.  
 to claim, postular.  
 clamor, klamor.  
 clan, gento.  
 to clap, aplaudar.  
 a clash, klikto.  
 a clasp, klaspo.  
 class (all senses),  
 klaso.  
 clay, argilo.  
 clean, pura.  
 clear (all senses),  
 klara.  
 clergyman, kleriko.  
 clerk, komizo.  
 client, kliento.  
 climate, klimato.  
 to climb, grimpar.  
 to clip, tranchar.  
 cloak, mantelo.  
 clock, horlojo.  
 to close, klozar.  
 close by, apud.  
 a cloth, tuko.  
 cloth (woollen), dra-  
 po.  
 clothes, vest-i, -aro.  
 cloud, nubo.  
 club, klubo.  
 coach, karoso.  
 coal, karbo.  
 coast, rivo.  
 coat, vesto.  
 cock (animal), hano.  
 cocoa, kakao.  
 cod-fish, moruo.  
 code, kodexo.

coffee, kafeo; —  
 -pot, kafe-krucho.  
 coffer, kofro.  
 coffin, sarko.  
 coin, moneto.  
 coke, koko.  
 cold (adj.), mal-  
 varma.  
 collar (man's), kolu-  
 mo; (dog's), koli-  
 aro.  
 colleague, kolego.  
 to collect, kolektar.  
 college, kolegio.  
 colonel, kolonelo.  
 colony, kolonyo.  
 color, koloro.  
 colossal, kolos-a, -ala,  
 -atra.  
 column, kolono.  
 to comb, pektar.  
 to combine, kombi-  
 nar.  
 to come, venar; —  
 back, re-venar; —  
 in, en irar.  
 comfort, komforto.  
 comical, komika.  
 comma, komo.  
 to command, koinan-  
 dar.  
 to commence, kom-  
 encar.  
 to commend, laudar.  
 to comment, komen-  
 tar.  
 commerce, komerco.  
 commission, komiso.  
 to commit, facar.  
 committee, komitato.  
 common, komuna.  
 to communicate, ko-  
 munikar.  
 communion, komun-  
 io.  
 c o m p a n i o n, kom-  
 pan-o.  
 company, kompanio.  
 to compare, kompa-  
 rar.  
 compartment, fako.  
 compassion, kompa-  
 to.  
 to compel, obligar,  
 forcar.  
 to compensate, kom-  
 pensar.  
 competent, kompe-  
 tenta.  
 competition (in busi-  
 ness), konkuro;  
 (for prize), kon-

kurso.  
 to compile, kompilar.  
 to complain, plendar.  
 complaisance, kom-  
 plezo.  
 complete, kompleta.  
 to complicate, kom-  
 plikar.  
 to compliment, kom-  
 plimentar.  
 to complot, komplo-  
 tar.  
 to compose, kompo-  
 zar; (= set up  
 type), kompostar.  
 compote, kompoto.  
 to compress, kom-  
 presar.  
 to compromise, kom-  
 promisar.  
 comrade, kamarado.  
 to conceal, celar.  
 to concede, konces-  
 ar.  
 conceited, superba.  
 to conceive, kencep-  
 tar.  
 to concern, kencer-  
 nar.  
 concerning (=   
 about), pri.  
 concert, koncerto.  
 concession, konceso.  
 to conciliate, konci-  
 liar.  
 to conclude, konklu-  
 zar.  
 concord, concor-  
 dance, konkordo.  
 to condemn, kon-  
 damnar.  
 condition (= state),  
 stando; (= stipu-  
 lation), kondici-  
 ono.  
 condolence, kondo-  
 lo.  
 conduct (= behavi-  
 or), konduto.  
 to conduct, duktar.  
 conductor (person),  
 dukt-anto, -isto.  
 cone, kono.  
 confectioner, konfi-  
 tisto. [ro.  
 confederation, fed-  
 eration, konfero.  
 conference, konfero.  
 to confess, konfesar.  
 to confide (a thing  
 to a person), kon-  
 fidar.  
 confidential, konfi-

cholera, kolero.  
to choose, selektar.  
a chop (of mutton,  
etc.), kotleto.  
Christ, Kristo.  
Christmas, Krist-  
nasko.  
church (building),  
pregeyo; (institu-  
tion), eklezyo.  
cider, cidro.  
cigar, sigare.  
cigarette, sigareto.  
cipher, cifro.  
circle, cirklo.  
circular (= notice),  
cirkulero.  
to circulate, cirkular,  
rond-irar.  
circumstance, cirkon-  
stanco.  
circus, cirkuso.  
citadel, citadelo.  
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clothes, vest-i, -aro.  
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mo; (dog's), koli-  
aro.  
colleague, kolego.  
to collect, kolektar.  
college, kolegio.  
colonel, kolonelo.  
colony, kolonyo.  
color, koloro.  
colossal, kolos-a, ala,  
-atra.  
column, kolono.  
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to combine, kombi-  
nar.  
to come, venar; —  
back, re-venar; —  
in, en irar.  
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to comment, komen-  
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commerce, komerco.  
commission, komiso.  
to commit, facar.  
committee, komitato.  
common, komuna.  
to communicate, ko-  
munikar.  
communism, komun-  
io.  
c o m p a n i o n, kom-  
pan-o.  
company, kompanio.  
to compare, kompa-  
rar.  
compartment, fako.  
compassion, kompa-  
to.  
to compel, obligar,  
forcar.  
to compensate, kom-  
pensar.  
competent, kompe-  
tenta.  
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(for prize), kon-

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to complot, komplo-  
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to compose, kompo-  
zar; (= set up  
type), kompostar.  
compote, kompoto.  
to compress, kom-  
presar.  
to compromise, kom-  
promisar.  
comrade, kamarado.  
to conceal, celar.  
to concede, konces-  
ar.  
conceited, superba.  
to conceive, kencep-  
tar.  
to concern, kencer-  
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c o n c e r n i n g (=   
about), pri.  
concert, koncerto.  
concession, konceso.  
to conciliate, konci-  
liar.  
to conclude, konkluz-  
zar.  
c o n c o r d, concor-  
dance, konkordo.  
to condemn, kon-  
damnar.  
condition (= state),  
stando; (= stipu-  
lation), kondici-  
ono.  
condolence, kondo-  
lo.  
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or), konduto.  
to conduct, duktar.  
conductor (person),  
dukt-anto, -isto.  
cone, kono.  
confectioner, konfi-  
tisto. [ro.  
confederation, fede-  
conference, konfero.  
to confess, konfesar.  
to confide (a thing  
to a person), kon-  
fidar.  
confidential, konfi-

denc-a.  
 to confirm, konfirmar.  
 to confiscate, konfiskar.  
 a conflict, konflikto.  
 to conform, konformigar.  
 to confront, konfrontar.  
 to confuse, intermixar.  
 confused, konfuza.  
 to confute, refutar.  
 congestion, konjestiono.  
 to congratulate, gratular.  
 to congregate, kongresar.  
 congress, kongreso.  
 conquer, konquestar.  
 conscience, koncienco.  
 conscious, of, to Be, konciar.  
 to consecrate, konzakrar.  
 consent, konsento.  
 consequence, kensequo.  
 conservation, konserv-o, -ado.  
 to consider, konsiderar.  
 to consist, konsistar.  
 consolation, konsolo.  
 to console, konsolar.  
 to conspire, konspirar.  
 constant, konstanta.  
 to consternate, konsternar.  
 to constitute, konstituar.  
 to construct, konstruktar.  
 consul, konsulo.  
 to consult, konsultar.  
 to consume (food, etc.), konsomar; (= destroy), konsumar.  
 contact, kontakto.  
 to contain, kontenar.  
 to contemplate, proyehtar.  
 contented, kontenta.  
 to contest, kontestatar.  
 continent, konti-

nento.  
 continuation, duro.  
 to continue, durar.  
 continuous, kontinua.  
 contraband, kontra-bando.  
 contract, kontrato.  
 to contract, kontraktar.  
 contradiction, kontredico.  
 contrary, kontr-a, -ala.  
 to contrast, kontrashtar.  
 to contribute, kontributar.  
 to control, kontrolar.  
 contusion, kontuzo.  
 convenient, komoda.  
 convent, monakejo.  
 convention, kenven-ciono.  
 conversation, konver-so.  
 to convert, konvertar.  
 to convey, transportar.  
 conviction (= belief), konvinko.  
 to convoke, kun-vokar.  
 to cook, koquar.  
 cool, mal-varmeta.  
 to co-operate, kooperar.  
 copper (metal), kupro.  
 to copy, kopiar.  
 coquetry, koketeso.  
 coral, koralyo.  
 cord, kordo.  
 cordon, kordono.  
 cork, korko.  
 to cork (a bottle), stopar.  
 corn (= wheat), frumento.  
 corpse, kadavro.  
 correct, korekta.  
 to correct, korekti-gar.  
 to correspond, korespondar.  
 to corrupt, koruptar.  
 corset, korseto.  
 Cosmic = kosmala.  
 to cost, kustar.  
 costume, kostumo.  
 cotton, kotono.

cottonwool, vato.  
 to cough, tusar.  
 could (= was able), povis — (= would be able), povus.  
 to count, kontar.  
 country (= opp. of town), ruro; (= land), lando.  
 county, komto-lando.  
 couple, paro.  
 courage, kurajo.  
 courier, kuriero.  
 court (Law, king's), kurto; (= yard), korto.  
 to court (a lady), kurtezar.  
 courteous, polita.  
 cousin (masc), kuzo.  
 to cover, kovrar.  
 cow, bovino.  
 cowardice, mal-kurajo.  
 to crack (v. intrans.), krakar  
 cradle, bersilo.  
 cramp, krampo.  
 crane (bird), gruo.  
 cranium, kranyo.  
 to crawl, reptar.  
 to creak, krakar.  
 cream, kremo.  
 to create, krear.  
 to credit, kreditar.  
 creed, kredaj(ar)o.  
 to creep, reptar.  
 cremation, kremaco.  
 crescent, krecento.  
 cress, Water-, kreso.  
 crime, krimino.  
 a cripple, kriplo.  
 to criticize, kritikar.  
 crochet, krocho.  
 Cross = kruco.  
 to cross, tra-irar; (roads, etc.) kru-cumar.  
 Crossing = traanta.  
 crowd, amaso.  
 a crown, krono.  
 to crown, kronizar.  
 cruel, kruela.  
 cruet, oleuyo.  
 to cruise, krozar.  
 to crush, presezar.  
 crust, krusto.  
 to cry (= shout), kriar.  
 crystal, kristalo.  
 cube, kubo.

cuff (= wristband),  
mansheto.  
cuirass, kuraso.  
to cull, kolyar.  
cult, kulto.  
to cultivate, kultu-  
rar.  
culture, kultur-o,  
-eso.  
cup, taso.  
cupboard, armoro.  
curatorship, kurato.  
to cure (a person),  
resanigar.  
cure (= remedy),  
remedyo.  
curious, kurioza.  
curl, loklo.  
currant, ribo.  
a current, fluo.  
to curse, mal-ben-  
dikar.  
curve, kurba lineo.  
custom, kustumo.  
customer, kliento.  
customs (duty), do-  
gano.  
to cut, sekar; — off,  
trancar.  
cutlet, kotleto.  
cycle (= velocipede),  
velocipedo.  
czar, caro.

## D

daffodil, narciso.  
daily, dial.  
dam (= dike), digo.  
to damage, domajar.  
to damn, damnar.  
damp, humideta.  
danger, danjero.  
to dance, dansar.  
to dare, audacar.  
dark, mal-klara.  
to darn, reparar.  
dash (= stroke), ste-  
ko.  
date (= time), dato;  
(fruit), datelo.  
daughter, filyino.  
dawn, krepuskolo.  
day (= 24 hours),  
dio; (= daytime),  
jorno.  
dead, mortinta.  
deaf, surda; — and  
dumb, surdamuta;  
to deal with (a sub-  
ject), traktar.  
dear (all senses,

kara.  
death, morto.  
to debate, deliberar.  
debauchery, dibocho.  
debt, debo.  
decay, dekado.  
to deceive, trompar.  
December, decembro.  
decent, dec-anta,  
-oza.  
to decide, decidir.  
deck, ferdeko.  
to declare, deklorar.  
declension, deklino.  
decline (= refuse),  
ne-acceptar.  
to decorate, dekorar.  
to decoy, logar.  
to decree, dekretar.  
to dedicate, dedikar.  
to deduce, deduktar.  
to deem, reputar.  
deep, profunda.  
to defame, difamar.  
to defeat, venkar.  
defective, difetoza.  
to defend, defensar.  
defiance, defio.  
to define, definar.  
to deform, deformar.  
to defraud, fraudar.  
to defy, defiar.  
to degrade, degradar.  
Degree = grado.  
to deign, degnar.  
to delay, tardigar.  
to delegate, delegar.  
to deliberate, delibe-  
rar.  
delicate, delikata.  
delighted, to Be,  
joyar.  
delightful, delicoza.  
delinquent, deliktan-  
ta.  
to deliver (goods),  
livrar.  
deluge, diluvyo.  
to demand, postular.  
to demolish, demoli-  
sar.  
demon, demono.  
to demonstrate, de-  
monstrar.  
den, kaverno.  
denial, nego.  
to denounce, denun-  
car.  
dense, densa.  
dentist, dentisto.  
to denude, nudigar.

to deny, negar.  
to depart, departar.  
departure, parto.  
to depend, dependar.  
to deplore, deplorar.  
to deport, deportar.  
to depose, atestar.  
to deposit, depozar.  
to depress, depresar.  
to derive, derivar.  
to descend, dec-sar.  
to describe, deskript-  
ar.  
crisis, krizo.  
to desert, desertar.  
a desert, dezerto.  
to deserve, meritar.  
design, desegno.  
to desire, dezirar.  
to despair, desperar.  
dessert, desero.  
to destine, destinar.  
to destroy, destruktar  
detail, detalo.  
to determine, deter-  
minar.  
to dethrone, mal-  
tronizar.  
to devastate, devast-  
ar.  
to develop, develop-  
ar.  
to deviate, deviacar.  
devil, diablo.  
to devise, injeniar.  
devoted, devota.  
to devour, divorar.  
dew, roso.  
diamond, diamanto.  
dice, lub-kubi.  
to dictate, diktar.  
I did (with verb),  
me -is; — did  
you...? kad vu  
...is?  
to die, mortar.  
to differ, diferar.  
difficult, mal-facila.  
to diffuse, difuzar.  
to dig, piochar.  
to digest, digestar.  
dike, digo.  
diligent, diligenta.  
dimension, dimensio-  
no.  
to diminish, diminu-  
tar.  
dinner, dineo.  
to dip, trempar.  
direct, rekta.

to direct, direktar.  
directions (for doing a thing), instruciono, -i.  
directly (=at once), quik.  
dirty, mal-pura.  
to disappear, malaparar.  
to disarm, mal-armizar.  
to disavow, rinegar.  
to discern, dicernar.  
disciple, diciplo.  
to discipline, disiplinary.  
a discount, diskonto.  
to discourage, senkurajigar.  
a discourse, diskurso.  
discreet, diskreta.  
to discuss, diskutar.  
disease, mal-saneso.  
dish, pladego.  
dishonest, mal-honesta.  
to dishonor, sen-honorigar.  
disorder, mal-ordinio.  
dispatch, depesho.  
to dispatch, expediir.  
to dispense with, dispensar.  
to dispose (= prepare), dispozar; — of, disponar.  
disposition (= temperament), humoro.  
to dispute, disputar.  
to dissolve, solvar.  
distance, disto.  
distinct, disting-ata, -ebla.  
to distinguish, distingiar.  
distraction, distraкто.  
distress, ditreso; — to Be in, mizerar.  
to distribute, distributar.  
district, distrikto.  
to disturb, trublar.  
ditch, foso.  
to dive, plunjar.  
diverse, diversa.  
to divert, distraктar.  
to divide, dividar.  
divine, deala.

to divorce, divorcar.  
to do (a thing), facar; (= be suitable), konvenar.  
do (before verb), — as.  
do you...? kad vu — as?  
don't (before verb), ne — as; (as a command), ne — ez.  
dock, doko.  
doctor, doktoro.  
dog, hundo.  
dogma, dogmato.  
doll, pupo.  
domain, domeno.  
to dominate, dominacar.  
donkey, asno.  
door, pordo.  
dose, dozo.  
a dot, punto.  
double, duopla.  
to doubt, dubar.  
douche, dusho.  
down, to Go. decensar.  
to drag tranar.  
to drain, drenar.  
drama, dramato.  
to drape, drapirar.  
draughts (game), damo, -i.  
to draw (= pull), tirar; (pictures), desegnar; (water), cherpar.  
drawer, tir-kesto; —s (garment), kalsono.  
a drawing, desegno.  
drawing-room, salono.  
to dread, timar.  
to dream, sonjar.  
to dredge, dragar.  
dregs, lizo.  
dress (= attire), vestaro.  
to drink, drinkar.  
to drive, vehar.  
droll, drola.  
drop, guto.  
to drown (v. intrans.), dronar.  
drug, drogo.  
drum, tamburo.  
drunk (person.), ebria.

dry, sika.  
duck, anas(in)o.  
duel, duolo.  
duke, duko.  
dumb, muta.  
dung, sterko.  
dupe, dupo.  
during (prep.), dum.  
dust, polvo.  
duty, devo.  
to dye, tintar.

## E

Each, omna.  
eagle, aglo.  
ear, orelo.  
earl, komto.  
early (adj.), frua.  
earth, tero.  
earthworm, lombriko.  
East, esto.  
Easter, Pasko.  
easy, facila.  
to eat, manjar.  
ebb and flow, mareo.  
ebony, ebeno.  
echo, eko.  
to eclipse, eklipsar.  
economy, spar-o, -emeso.  
to edify, edifikar.  
edition, edit-o, -uro.  
editor, redakt-anto.  
to educate, edukar.  
eel, anguilo.  
to efface, efacar.  
effect, efektigar.  
efficacious, to Be, efikar.  
effort, peno.  
egg, ovo.  
eight, ok.  
either, un od altra.  
either.. or, sive.. sive.  
to eject, ejektar.  
elastic, elastik-a, -o.  
elbow, kubito.  
elegant, eleganta.  
to elect, elektar.  
electricity, elektro.  
element, elemento.  
elephant, elefanto.  
to elide, elizionar.  
elite, eminentaro.  
elm, ulmo.  
eloquent, eloquento.  
to emanate, emanar.  
to embalm, balzamito.  
to embrace, embracar.  
to embroider, brodar.

to amend, emendar.  
zar.  
to embank, digizar.  
to embarrass, emba-  
rasar.  
embassy (mission),  
ambasado.  
to embellish, beligar.  
emery, smerilo.  
to emigrate, ek-mi-  
grar.  
eminent, eminenta.  
to emit, emisar.  
emotion, to Feel, e-  
mocar.  
emperor, imperyes-  
tro.  
empire, imperyo.  
to employ (means),  
uzar.  
employer, patron-o.  
empty, vakua.  
enamel, esmalto.  
enamoured, amoza.  
to encounter, ren-  
kontarar.  
to end, finar.  
to endeavor, penar.  
energy, energio.  
to engage, engajar.  
to engender, genitar.  
engine, mashino.  
engineer, injenioro.  
to engrave, grabar.  
enigma, enigmato.  
to enjoy (v. trans.),  
juar; — oneself,  
amuzar su, amuze-  
sar.  
to enlarge, grandijar.  
enough, sat(e).  
to enounce, enunciar.  
to enrich, richigar.  
to ensue, konsekuar.  
to enter, en-irar.  
enterprize, entraprez-  
-o, -ajo.  
enthusiasm, entu-  
ziasmo.  
to entice, logar.  
entire, tuta; (math.),  
integra.  
to entreat, suplikar.  
to envelope, envlop-  
ar.  
envelope, kuverto.  
to envy, envidyar.  
epic, epik-a, -atra.  
episode, epizodo.  
epistle, epistolo.  
epoch, epoko.

equal, equala.  
to equip, equipar.  
equivocal, du-senca.  
to erect, starigar.  
to err, erorar.  
error, eroro.  
erudite, erudit-a, -o.  
to erupt, eruptar.  
to escape, eskapar.  
escort, eskorto.  
essence, esenco.  
to establish, establi-  
sar.  
to esteem, estimar.  
to estimate, taxar.  
eternal, eterna.  
to evacuate, vakui-  
gar.  
even (adv.), mem.  
evening, vespero; —  
dress, frako.  
event, evento.  
eventual, eventuala.  
ever, ul-tempe.  
every, omna.  
everybody, omnu.  
evident, evidenta.  
evil, la malbonajo.  
to evoke, ek-yokar.  
evolution, evolue-o.  
exact, exakta.  
to exaggerate, exa-  
jerar.  
to examine, exame-  
nar.  
Examination = exa-  
meno.  
example, exemplo.  
to excavate, eskavar.  
to exceed, ecesar.  
excellent, ecelanta.  
**exce**pt (prep.)  
cept-e.  
to exchange, kam-  
byar.  
to excite, citar.  
to exclude, eskluzar.  
Excommunicate =  
exkomunik.  
to excuse (= par-  
don), exkusar.  
to execute, ekekutar.  
exercise, exerc-o.  
to exhaust, exhaus-  
tar.  
to exhibit, expozar.  
to exhort, exhortar.  
to exile, exilar.  
to exist, ekstar.  
to expand, expansar.  
to expect, ekpektar.  
to expel, ek-pulsar.

expense, spenso.  
expensive, kara.  
experience, sperien-  
co.  
to experiment, expe-  
rimentar.  
expert, expert-a, -o.  
to expiate, expiacar.  
to explain, explikar.  
to explode, explozar.  
to exploit, explotar.  
to explore, esplorar.  
to export, exportar.  
to expose, expozar.  
express train, espre-  
so.  
expression, (= phra-  
se), expresuro.  
expulsion, ek-pulso.  
to extend (v. trans.),  
extensar.  
extent, extenseso.  
exterior, exter-a.  
to extinguish, extin-  
gar.  
extra, extra.  
to extract, ekstraktar.  
extraordinary, ne-  
-ordinara.  
extreme, extrema.  
eye, okulo.  
eyebrow, brovo.  
eyelid, palprobro.

## F

Fable, fablo.  
facade, fasado.  
Faculties = fakul-  
tati.  
face, facyo.  
facet, faceto.  
facile, facila.  
fact, fakto.  
factory, fabrikeyo.  
faculty (all senses),  
fakultato.  
to fade (v. intrans.),  
velkar.  
to fail, faliar.  
to faint, esvanar.  
fair (market), feryo;  
(=just), yusta; —  
haired, blonda.  
fairy, feino.  
faith, fido.  
faithful, fidela.  
to fall, falar.  
to falsify, falsar.  
fame (=renown), fa-  
mo.  
familiar, familiara.  
family, familyo.  
famous, famoza.

to fan, ventizar.  
 a fanatic, fanatiko.  
 fancy, fantazio.  
 far away, fore.  
 far from (prep.), for.  
 farewell, adyo.  
 farm, farmajo.  
 fascinate, facinar, seducar.  
 fashion, modo, fashono.  
 to fast, fastar.  
 to fasten, ligar.  
 fat (adj.), gras-a, -oza.  
 fatality, fate, fato.  
 father, patro.  
 to fatigue, fatigar.  
 fault, kulpo.  
 a favor, favoro.  
 to fear (v. trans.), timar.  
 feast, festo; (= banquet), festeno.  
 feather, plumo.  
 feature, traito.  
 February, februaro.  
 fecundity, fekundeso.  
 federation, felero.  
 fee, honorario.  
 feed, nutrar.  
 to feel, sentar; — (by touching), palpar; one's way, tastar; — sick, naurar.  
 to feign, fingar.  
 fell, felo.  
 felt, felto.  
 fence (= barrier), barilo.  
 to fence (sport), skermar.  
 to ferment, fermentar.  
 a ferment, fermentigivo.  
 fern, filiko.  
 ferry-boat, pramo.  
 fertile, fruktoza.  
 fervor, fervora.  
 to fetch, querar.  
 fever, febro.  
 few, mal-multa.  
 fiancé, fianco.  
 fiction, fingo.  
 field, agro.  
 to fight, kombatar.  
 figure, figuro; (arithm.), cifro.  
 file (= line), seryo; (tool), limilo.  
 to fill, plenigar.  
 film (photo), filmo.  
 to filter, filtrar.  
 finance, financo.  
 to find, trovar.  
 fine (= pretty, etc.), bela, beleta.  
 finger, fingro.  
 to finish, finir.  
 fire, fairo; (house), incendio.  
 firm (= strong), fermar.  
 first, unesma.  
 fish, fisho.  
 fist, pugno.  
 fit (adj.), konvenanta.  
 a fit, konvulso.  
 five, kin.  
 to fix, fixigar.  
 fixed, fixa.  
 flag, flago.  
 flagon, flakono.  
 flame, flamo.  
 flank, flanko.  
 flannel, flanelo.  
 to flash, fulminar.  
 flat (adj.), plata.  
 to flatter, flatar.  
 flavor, saporo.  
 flea, pulco.  
 to flee, fugar, eskapar.  
 flesh, karno.  
 to flirt, flirtar.  
 to float (= be afloat), flotar; (wood, etc.; v. trans.), flosigar.  
 to flog, flogar.  
 to flood, inundar.  
 floor (= story), etajo.  
 flour, farino.  
 to flow, fluar.  
 flower, floro.  
 fluid, fluid-a, -o.  
 flute, fluto.  
 fly (insect), musho.  
 to fly, flugar.  
 foam, spumo.  
 fog, nebulo.  
 foggy. It is, nebulas.  
 to fold, faldar.  
 to follow, sequar.  
 folly, foleso.  
 fond of, to be, afecionar.  
 food, manjajo, nutri-vo.  
 foolish, mal-saja.  
 foot (all senses), pedo.  
 for (prep.), por; (= at the rate of), po; (= in order that), por ke.  
 forage, forajo.  
 to force, forcar.  
 force (mechanical), fortajo.  
 ford (river), vado.  
 fore- (prefix), ante-  
 foreign, stranjera.  
 forest, foresto.  
 to foretell, pre-dicar.  
 to forge, forjar.  
 to forget, oblivyar.  
 to forgive, pardonar.  
 fork, Table, forketo.  
 form (= shape), formo.  
 to form, formacar.  
 formerly, olim.  
 formula, formulo.  
 to forswear, rinegar.  
 a fort, fuorto.  
 to fortify, fortifikar.  
 fortress, fortreso.  
 forward, adavan.  
 to forward (a letter, etc.), adsendar.  
 fossil, fosilo.  
 to found, fondar.  
 foundation, fundamento.  
 fountain, fonteno.  
 four, quar.  
 fox, vulpo.  
 fragile, rompebla.  
 frame (of picture), kadro.  
 frank (naive), naiva, simpl-anma.  
 fraud, fraudo.  
 free, libera; (= gratis), gratis.  
 freemason, framasono.  
 to freeze, frostar.  
 frenzy, frenezio.  
 frequent, frequa.  
 to frequent, frequentar.  
 fresh, fresha.  
 Friday, venerdio.  
 friend, amik-o, -ino.  
 fright, teroro.  
 to frighten, alarmar.  
 frivolity, frivoleso.  
 frock, robo.  
 frog, rano.  
 from, de.  
 front, fronto.  
 frost, frosto.

fruit, frukto.  
 to fry (v. t.), fritar.  
 fuel, kombusteblo.  
 to fulfil, plenigar.  
 fu'll, plena.  
 to fulminate, fulminar.  
 fun, amuz(es)o.  
 funeral (= ceremony), funeral-o.  
 funnel, funelilo.  
 funny, drola.  
 fur, furo.  
 furious, furioza.  
 to furnish (house), mobliz-ar.  
 furniture, moblaro.  
 furrow, sulko.  
 further (adv.), ultre.  
 fury, furio.  
 to fuse, fuzar.  
 future, futura.

## G

gable, gablo.  
 gage, gajo.  
 gaiety, gayeso.  
 to gain, ganar.  
 gaiter, getro.  
 gall, bilo.  
 gallant (to ladies), galanta; (soldier, etc.), brava.  
 handkerchief, naztuko.  
 handle, mancho, anso.  
 gallery, galerio.  
 to gallop, galopar.  
 gagoon, galono.  
 to gamble, monpariar.  
 game (= play), ludo;  
 —, Wild, vildo.  
 gap, brecho.  
 to gape (= yawn), ocitar.  
 garden, gardeno.  
 to gargle, gargarar.  
 garlic, alyo.  
 to garnish, garnisar.  
 garret, mansardo.  
 garrison, garnizono.  
 gas, gaso.  
 gate, pordego.  
 gauze, gazo.  
 gay, gaya.  
 gazette, jurnalno.  
 gear, dent-rotaro.  
 gem, gemo.  
 general (adj.), generala; (officer), generalo.

generous, jeneroza.  
 genius, genio.  
 gentle, jentila.  
 gent'eman, sioro.  
 geography, geografio.  
 geometry, geometrio.  
 germ, jermo.  
 to germinate, jermifar.  
 to gesticulate, gestar.  
 to get, see acquire, become, buy, catch, enter, have, etc.; — out, ek-irar.  
 giant, giganto.  
 gift, donaco.  
 to gild, orizar.  
 gillflower, jilfloro.  
 gin, jino.  
 ginger, jinjero.  
 girdle, zono.  
 girl, puerino; yunino.  
 to give, donar.  
 glad, kontenta.  
 gladly, volunte.  
 gland, glando.  
 glass (for drinking), glaso; (the material), vitro  
 to glaze, glacar.  
 to glide, glitar.  
 globe, globo.  
 glory, gloryo.  
 glove, ganto.  
 glue, gluo.  
 to glue, glu-agar.  
 a glutton, gurmando.  
 gnat, kuto.  
 to go, irar.  
 goat, kapro.  
 God, Deo.  
 godson, bapto-filyo.  
 goitre, kropo.  
 gold, oro.  
 golosh, galosho.  
 good, bona.  
 good-bye, adyo.  
 goods, vari.  
 goose, gans(in)o.  
 gorge, fauco.  
 gospel, evangelyo.  
 to gossip, babilar.  
 got (after have, not translated).  
 gout, podagro.  
 to govern, guvernar.  
 gown, robo.  
 grace, gracyo.  
 to graduate, gradizar.  
 grain, grano.  
 grammar, gramatiko.  
 grandchild, nepot-o.  
 grandfather, avo.

to grant (prayer), exaucar.  
 grape, vit-bero.  
 grate, greto.  
 to grate, raspar.  
 gratis, gratis.  
 gratitude, graduto.  
 grave (adj.), grava;  
 (= tomb), tombo.  
 grease, gras-o, ajo.  
 great, granda.  
 greedy, avida; (for food), gurmanda.  
 green (adj.), verda.  
 to greet, salutar.  
 grey (adj.), griza.  
 grief, chagreno.  
 to grill, grilar.  
 grimace, grimaso.  
 to grin, grimasar.  
 to grind (noise), grincar; (corn, etc.), muelar.  
 grocer, spicisto.  
 to grope, tastar.  
 ground (= soil), sulo; (for building, etc.), tereno.  
 group, grupo.  
 to grow, kreskar, grandijar.  
 to growl, grunar.  
 to guarantee, garantiar.  
 to guard, gardar.  
 to guess, divinar.  
 guest, gasto.  
 to guide, guidar.  
 guillotine, gi'otino.  
 guilty, kulpoza.  
 gulf, gulfo.  
 gum (to stick with), gumo; (in mouth), dentkarno.  
 gun (= cannon), kano.  
 gymnastics, gimnastiko.

## H

habit (= custom), kustumo.  
 had (with past participle), esis-inta.  
 had, to, devis.  
 hail (meteor), grelo.  
 hair, haro; hararo;  
 (of animal), pilo.  
 half, duono; (prefix), mi-  
 to halt, haltar.  
 ham, shinko.  
 hammer, martelo.

hammock, hamako.  
hand, manuo.  
handicraft, mestiero.  
immune, imuna.  
impartial, sen-partia.  
to impel, impulsar.  
impetuous, impetuoz-  
za.  
to implicate, impli-  
kar.  
handwriting, skribo.  
to hang, pendar.  
to happen, eventar.  
happy, felica.  
harbor, puerto.  
hard, mal-mola (= severe), severa.  
to harden, hardar.  
hardy, robusta.  
hare, leporo.  
to harm, nocar.  
harmony, harmonio.  
harness, harneso.  
harp, harpo.  
harrow, heroso.  
harsh (voice), akra.  
to harvest, rikoltar.  
haste, to Make, has-  
tar.  
hat, chapelo.  
haunted, obsedata.  
to have (= possess),  
havar; — (as auxi-  
liary, not transla-  
ted. See gram-  
mar); — to (= ought), devar.  
hay, feno.  
hazard, hazardo.  
haze'nut, avelo.  
he, il.  
head, kapo.  
to heal, resanigar;  
resanijar.  
healthy (person), sana  
heap, amaso.  
to hear, audar.  
heart, kordyo.  
heat, vearm-eso, -o.  
heaven, cielo.  
heavy, grava, pezoza.  
heel, talono.  
heir, heredanto.  
hell, inferno.  
helmet, kasko.  
to help helpar.  
hem, orlo.  
hemp, kanabo.  
her (acc. of she), el;  
(possessive), sa;  
elsa.  
herb, herbo.  
here, hike; — is, yen.

heresy, herezio.  
hermit, ermito.  
hero, heroo.  
hers, sa; Elsa; sua.  
herself (subject of  
verb), ipsa; (ob-  
ject of verb), su.  
to hesitate, hezitar.  
to hew, hakar.  
to hiccup, hipar.  
to hide, celar.  
high, alta.  
hill, monteto.  
to hinder, impedar.  
hip, hanchio.  
to hire, luar, lu-pre-  
nar.  
his, sa; ilsa.  
history, historyo.  
to hit, frapar.  
hoarse, rauka.  
to hoax, mistifikar.  
to hoist, hisar.  
to hold, tenar.  
hole, truo.  
holiday, vakanco.  
hollow, kava.  
holly, ilexo.  
holy, santa.  
home, hemo.  
honest, honesta.  
honey, mielo.  
honor, honoro.  
hoof, hufo.  
hook, hoko.  
hop(s), lupolo.  
to hope, esperar.  
horn (of animals),  
horno.  
horror, hororo.  
horse, kavalo.  
hospital, hospitalo.  
host (in society),  
hosto.  
hot, varmega.  
hotel, hotelo.  
hour, horo.  
house, domo.  
how, quale; — many?  
quante?  
how much? quante?  
however, tamen; (=   
meanwhile), dume.  
to hum, zumar.  
human, hom-ala.  
humane, humana.  
humble (socially),  
humila.  
humid, humida.  
humor (= wit), hu-  
muro.  
hump (on body),  
gibo.

hundred, cent.  
hungry, to Be, hun-  
grar.  
to hunt, chasar.  
to hurt, lezar.  
a hurt, vundo.  
husband, spozo.  
hygiene, higieno.  
hymn, himno.  
to hypnotize, hipno-  
tizar.  
a hypocrite, hipokri-  
to.

I

I, me.  
ice, glacyo.  
idea, ideo.  
identical, identa.  
an ideal, idealo.  
idiotic, idiota.  
to idle, flonar.  
i.e. (= that is), c.e.  
if, se; (= whether),  
sive.  
to ignore (wilfully),  
ignorar.  
ill, mal-sana.  
illusion, iluziono.  
to illustrate, ilustrar.  
image, imajo.  
to imagine, imaginar.  
to imitate, imitar.  
to implore, implorar  
import(ance), impor-  
to.  
important, importan-  
ta.  
to impose, impozar.  
impossible, ne-posi-  
bla.  
impost, imposto.  
to impregnate, im-  
pregnar.  
to impress, impresar.  
to imprison, en-kar-  
cer-igar.  
to improve (v. in-  
trans.), plu-boni-  
jar.  
to improvise, impro-  
vizar.  
impulse, impulso.  
to impute, imputar.  
in, en; — exchange  
for, po.  
in order to, por.  
to inaugurate, inau-  
gurar.  
to incarnate, korp-  
-igar, -izar.  
incense, incenso.  
to incite, incitar.

inclined, inklina.  
to include, inkluzar.  
income, revenuo.  
to increase, augmentar.  
to incrust, inkrustar.  
to incubate, kovar.  
indeed, vere.  
independent, ne-depend-anta.  
india-rubber, kauchuko; (= eraser), efacilo.  
to indicate, indikar.  
indifferent, indif-erenta.  
indignation, indigno.  
indirect, ne-rekta.  
individual, An, indi-viduo.  
to indorse, indosar.  
indulgent, indulg-anta.  
industry, industrio.  
inert, inerta.  
infallible, infalibla.  
infamous, infama.  
infantry, infanterio.  
to infect, infektar.  
to infer, inferar.  
inferior, subala.  
infinite, infinita.  
inflamed, to Be, in-flamar.  
to inflate, inflar.  
to inflict, impozar.  
to influence, influar.  
to inform, informar (pri).  
to infringe, violacar.  
ingenuity, injenio.  
to inherit, heredar.  
to initiate (= set a-going), inicatar: (a person), iniciar.  
Initiate (verb) = in-dukta.  
Initiate (noun) = induktmembro.  
initiative (act.), ini-cato.  
to inject, injektar.  
injection, injekto.  
to injure, lezar; no-car.  
ink, inko.  
inlaid floor, parqueto.  
to inlay, inkrustar.  
inn, albergo.  
innocent, sen-ku'pa.  
to inoculate, inoku-lar.

inquest, inquesto.  
insect, insekto.  
to insert, insertar.  
inside, interne.  
to insinuate, insi-nuar.  
to insist, insistar.  
insolent, insolenta.  
to inspect, inspektar.  
to inspire, inspirar.  
in spite of, malgre.  
to instal, instalar.  
instance, For, ex.  
instant, momento.  
instead (adv.), vice.  
instead of (prep.), vice.  
instinct, instinto  
to institute, institu-car.  
to instruct, instruk-tar.  
instrument, instru-mento.  
insular, insul-a, -ana.  
to insult, insultar.  
insurance (finance), asekuro.  
to insure, asekurar.  
intellect, intelekto.  
intelligent, inteli-genta.  
to intend (doing), intencar.  
intense, intensa.  
intention, intenco.  
to interdict, interdiktar.  
interest (taken in a thing), intereso; (= advantage: and on money), inter-esto.  
to interfere, interfe-rar.  
interior (adj.), inter-na.  
intermittent, inter-mit-anta.  
internal, interna.  
to interpellate, in-pelar.  
to interpose, inter-pozar.  
interpret, interpre-tar.  
to interrupt, inter-rompar.  
interval, inter-spaco; intervalo; interak-to.  
intimate, intima.

to intoxicate, ebrii-gar.  
to intrigue, intrigar.  
to introduce, intro-ducuar.  
to invade, invadar.  
to inundate, inundar.  
invalid, invalida.  
to invent, inventar.  
to invite, invitar.  
invoice, fakturo.  
inward, interna.  
iron, fero.  
irony, ironio  
to irritate, iritar.  
island, insulo.  
to isolate, izoliar.  
to issue, emisar, edi-tar.  
it, ol.  
its, sa, olsa.  
ivory, ivoro.  
ivy, hedero.

## J

jacquet, jaketo.  
jail, karcero.  
jam, konfitajo.  
January, januaro.  
jar (= jug), krucho.  
jargon, jargonono.  
jaw, maxilo.  
jealous, jaluza.  
jelly (cookery), jela-to.  
jersey (garment), jerzeo.  
Jesus, Jesu.  
jewel, juvelo.  
jeweller, juvelisto.  
to join (v. trans.), juntar.  
joint. Roast, rostajo.  
to joke, jokar.  
journal, jurnalo.  
journey, voyajo.  
joy, joyo.  
to judge, judikar.  
jug, krucho.  
to juggle, jonglar.  
July, julio.  
to jump, saltar.  
June, junio.  
jurist, juristo.  
jury, jurintaro.  
just (= just now), jus, — (=correct), justa, — (=right-ful), yusta.

## K

keen, akuta.

to keep, konservar.  
kernel, kerno.  
key, klefilo, (of key-board), klavo.  
kidney, reno.  
to kill, mortigar.  
kind (adj.), afabla.  
kind (= sort), sorto.  
kindly, afable.  
king, reĵo  
kinship, parenteso.  
to kiss, kisar.  
kitchen, koqueyo.  
knave, fripono.  
to knead, petrisar.  
knee, genuo.  
knickers, pantalone-to.  
knife, kultelo.  
knight, kavaliero.  
to knit, trikotar.  
knot, nodo.  
to know (by acquaintance), konocar;  
(by learning), savar.  
know, Let me, informez me.

## L

Label, etiketo.  
to labor, laborar.  
lace, dentelo; (for shoe, etc.), laco.  
to lacerate, lacerar.  
lackey, lak-o.  
ladder, skalo.  
lake, lago.  
lame, lama.  
to lament, lamentar.  
lamp, lampo.  
lance, lanco.  
land (= country), lando; (= ground), tero.  
landlord, proprietaryo.  
landscape, pejzaĵo.  
language, linguo.  
larch (tree), larico.  
lassitude, fatigeso.  
last (adj.), lasta; —  
At, fine.  
to last, durar.  
late (adj.), tarda.  
lately, nuve, recente.  
later (adj.), posala.  
lath, lato.  
latin, latina.  
to laugh, ridar.  
to launch, lansar.  
laurel, lauro.

lava, lafo.  
law, lego; (science),  
Law = lego.  
yuro.  
law-suit, proceso.  
lax, laxa.  
lay, laika.  
to lay (a thing), ku-  
shar.  
layman, laiko.  
lazy, mal-laborema.  
lead (metal), plum-  
bo.  
to lead (= guide),  
gvidar, duktar.  
leader, chefo.  
leaf, folyo.  
league, ligo.  
to lean, apogar.  
to leap, saltar.  
to learn, lernar.  
learned, cienciaso.  
least, minim-a, -e;  
—, At, ad-minime.  
leather, ledro  
to leave, lasar.  
Lecture = diskurso.  
lees, lizo.  
legal, legala.  
legend, legendo.  
legging, getro.  
legion, legiono.  
to legitimate, legitimi-  
gar.  
lemon, citrono.  
lemonade, limonado.  
to lend, prestar.  
length, longeso.  
lentil, lento.  
leper, lprozo.  
less, min, mine.  
to lessen, diminutar.  
lesson, leciono.  
to let (= allow to  
be), lasar; (a  
house), ludonar.  
letter, letro: (of al-  
phabet), litero.  
level, nivelo.  
lexicon, lexiko.  
liar, mentiem-a, -o.  
liberty, libereso.  
library, biblioteko.  
to license, licencar.  
to lick, lekar.  
to lie (position), ja-  
car: (= tell lies),  
mentiar.  
lieutenant, lietnanto:  
life, vivo.  
lift (= elevator),  
acensilo.

light, lumo.  
to light (a lamp),  
acendar.  
lighthouse, faro.  
lightning, fulmin-o.  
like (= similar), si-  
mila ad.  
to like, prizar.  
likelihood, probable-  
so.  
likely (adj.), probab-  
la.  
limb, membro.  
limit, limito.  
linden, tilyo.  
line, lineo, seryo.  
linen (flax article),  
linajo; (cloth),  
tolo; (= a piece),  
tuko; (= clothes),  
linjo.  
links (cuff), butoni.  
lion, leono.  
lip, labyo.  
liqueur, liquoro.  
liquid (adj.), likvida.  
to liquidate, likvidar.  
list, listo.  
to listen, auskultar.  
literature, literaturo.  
to lithograph, lito-  
grafar.  
a little, poke.  
little (not much),  
mal-multa.  
to live, vivar.  
to load, kargar.  
to loaf, flonar.  
loan, prestajo.  
lobster, homardo.  
local (adj.), lokala.  
to localize, lokizar.  
lock (for key), seru-  
ro; — (of hair),  
loklo; — (in riv-  
er), sluzo.  
to lock (door, etc.),  
klefar.  
Lodge = loĵo.  
to lodge, loĵar.  
lodgings, loĵejo.  
loin(s), lumb-o, -i.  
lonely, sola.  
long, longa.  
a long time (adv.),  
longatempe.  
to look (at), rigard-  
ar; — like, aspek-  
tar; — after, zorg-  
ar (v. t.); — for,  
serchar.

lord, sinioro.  
 to lose, perdar.  
 lot (portion), loto.  
 lottery, lotrio.  
 loud (voice), lauta.  
 to lounge, flonar.  
 to love, amar.  
 love, amo.  
 loving (= tender),  
 tenera.  
 low, basa.  
 loyal, loyala.  
 lozenge, pastilo.  
 luck, chaoco.  
 luggage, pakaro, pa-  
 ki.  
 to lull, lular.  
 luminous, lumoza.  
 lump (= clod), gru-  
 melo.  
 lung, pulmono.  
 lute (mus.), liuto.  
 luxury, luxo  
 to lynch, linchar.

### M

machine, mashino.  
 mad, fola.  
 madam, siorino;  
 (noble lady), sini-  
 orino.  
 madness, foleso.  
 magic, magio.  
 magnet, magneto.  
 magpie, pigo.  
 mahogany, mahogo-  
 no.  
 maiden, virgino.  
 maidservant, servis-  
 tino.  
 majesty, mayesto.  
 major (army), ma-  
 joro.  
 to make, facar; (=   
 render), igar.  
 male, maslo; maslo.  
 malice, malico.  
 mallow (plant), mal-  
 vo.  
 man (= human be-  
 ing), homo; (=   
 male adult), viro.  
 manage, manejo.  
 to manage, direktar.  
 administrar.  
 manger (= crib),  
 kripo, manjuvo.  
 mania, manio.  
 to manifest, manifes-  
 tar.  
 manifold, multopla.  
 mankind, homaro.

manner, maniero.  
 to manoeuvre, mano-  
 vrar.  
 mantle, mantelo.  
 to manufacture, fa-  
 brikar.  
 manure, sterko.  
 many, multa.  
 map, mapo.  
 marb'le, marmoro.  
 March (month),  
 marto.  
 to march, marchar.  
 margarine, marga-  
 rino.  
 marqin, marjino.  
 marine, marala.  
 a mark, marko.  
 marmalade, marme-  
 lado.  
 marquess, markezo.  
 marriage, mariajo.  
 to marry (= get  
 married), mariajar  
 su ad.  
 marsh, marsho.  
 martyr, martir-o.  
 to mask, maskar.  
 masonry, to Do the  
 (of), masonar (v.  
 trans.).  
 mass (= quantity),  
 maso; (R. C.),  
 meso.  
 to massacre, masa-  
 krar.  
 to massage, masajar.  
 mast, masto.  
 master, maestro; (of  
 the house), mas-  
 tro.  
 mastiff, dogo.  
 mat, mato.  
 match (= lucifer),  
 alumeto.  
 material (s), mate-  
 rvalo.  
 Material = mater-  
 yala.  
 Matter = materyo.  
 matter, materyo: —  
 of fact, As a, fak-  
 te.  
 matter, It does not,  
 ne importas.  
 mattress, matraco.  
 mature, matura.  
 maxim, sentenco.  
 maximum, maximo-  
 -a.  
 May (month), mayo.  
 may (verb), forsan

mayor, urbestro.  
 meadow, herbeyo.  
 to mean, signifkar;  
 (person), opinion-  
 ar.  
 meaning, senco.  
 means, moyeno.  
 meanwhile, dume.  
 to measure, mezur-  
 ar.  
 meat, karno.  
 mechanics, mekani-  
 ko.  
 medal, medalo.  
 to med'ate, mediat-  
 -esar.  
 medicine, (the art),  
 medecino; (= drug)  
 medikamento.  
 to meditate, meditar.  
 to meet (v. trans.),  
 renkontrar.  
 meeting, kun-veno.  
 melody, melodio.  
 member, membro.  
 memory, memoro.  
 to menace, minacar.  
 to mend, reparar.  
 mental, mentala.  
 Mental = Delamen-  
 tala.  
 to mention, mencio-  
 nar.  
 mercer, merceristo.  
 merciful, pardonema.  
 mercury, merkuryo.  
 mere, pura.  
 to merit, meritar.  
 merry (adj.), gaya.  
 message, mesaio.  
 messenger, kuriero.  
 Messiah, Mesio.  
 metal, metalo.  
 method, metodo.  
 microbe, mikrobo.  
 midday, jorno-mezo.  
 rascal, kanalyo.  
 middle, mezo.  
 midnight, nokto-me-  
 zo.  
 might (= could per-  
 haps), povus.  
 mighty, potentia.  
 to migrate, migrar.  
 military, militala.  
 milk, lakto.  
 to milk (v. trans.),  
 melkar.  
 mill (instrum.), mue-  
 lilo.  
 to mimic, mimar.  
 to mind (= look af-

ter), zorgar.  
**mind** (psychol.),  
 mento.  
**Mind** = delamento.  
**mine** (= of me), mea.  
**to mine**, minar.  
**to mingle**, mixar.  
**minimum**, minim-o,  
 -a.  
**minister**, ministro.  
**mint** (plant), minto.  
**minute**, minuto.  
**minute** (= small),  
 minuciala.  
**miracle**, miraklo.  
**mirror**, spegulo.  
**to miscarry**, abortar.  
**mischievous**, petul-  
 anta.  
**a miser**, avaro.  
**misery**, mizero.  
**misfortune**, mal-for-  
 tuno, mal-prosper-  
 o.  
**to miss**, mankar.  
**Miss**, damzelo, siori-  
 no.  
**mission**, misiono.  
**mist**, nebul(et)o.  
**mistake**, eroro; — to  
 Make a, erorar.  
**mistletoe**, mistelo.  
**to misuse**, mis-uzar.  
**to mix up**, mixar.  
**to moan**, jemar.  
**mob**, populacho.  
**mobile**, movema.  
**to mock**, mokar.  
**mode**, modo.  
**model**, modelo.  
**to model**, modlar.  
**to moderate**, moder-  
 ar.  
**modern**, moderna.  
**modest**, modesta.  
**to modify**, modifikar.  
**moist**, humida.  
**mole** (animal), talpo.  
**to molest**, molestar.  
**moment**, momento.  
**monarch**, monarko.  
**Monday**, lundio.  
**money**, mono; (coin)  
 moneto.  
**monk**, monako.  
**monkey**, simyo.  
**monopoly**, monopolo.  
**monster**, monstro.  
**month**, monato.  
**monument**, monu-  
 mento.

**moon**, luno.  
**moor**, marsho.  
**moral**, morala.  
**a moral**, moralo.  
**more**, plu (before a  
 word); plue (at  
 end of sentence).  
**moreover**, cetero.  
**morning**, mateno.  
**morocco leather**,  
 marokeno.  
**a mortal**, mortivo.  
**mortar** (archit.),  
 mortero.  
**to mortify**, mortifik-  
 ar.  
**mosquito**, moskito.  
**moss**, musko.  
**most**, max.  
**the most**, maxime.  
**mother**, patrino.  
**motion**, movo.  
**motive**, motivo.  
**motor-car**, automo-  
 bilo.  
**to mould** (= cast in  
 plaster, etc.), mul-  
 dar.  
**mouldy** (= musty),  
 moldoza.  
**mount**, mountain,  
 monto.  
**mourning**, trauro.  
**mouse**, muso.  
**moustache**, labyo-  
 barbo.  
**mouth**, buso.  
**to move**, movar.  
**to mow**, falchar.  
**Mr.**, Sioro.  
**Mrs.**, Siorino.  
**much**, multe.  
**mud**, fango.  
**muff** (for hands),  
 mufo.  
**mule**, mulo.  
**to multiply**, multipli-  
 kar.  
**multitude**, multeso.  
**murder**, mortigo.  
**to murmur**, murmu-  
 rar.  
**muscle**, muskolo.  
**muse**, muzo.  
**museum**, muzeo.  
**mushroom**, fungo.  
**music**, muziko.  
**musk**, mosko.  
**muslin**, muslino.  
**must** (= have to),  
 devas.  
**mustard**, mustardo.  
**to mutilate**, mutilar.

**mutton**, mutono.  
**mutual**, mutuala.  
**my**, mea.  
**mystery**, misteryo.  
**Mystic** = mistik-o,  
 -a.  
**Mystical** = mistika.

## N

**naked**, nuda.  
**nailed** (of metal), klo-  
 vo; — (on finger),  
 ungo.  
**naive**, naiva.  
**name**, nomo.  
**napkin**, busho-tuko.  
**to narrate**, naracar.  
**narrow**, mal-larja.  
**nasal**, nazala.  
**nasty**, mal-agrabla.  
**nation**, nacio.  
**a native**, landano.  
**nature**, naturo.  
**neusea**, nauzo.  
**naval**, navala.  
**to navigate**, navigar.  
**near** (prep.), prox-  
 im; — (adv.),  
 proxime; — (adj.),  
 proxima.  
**nearly** (= almost),  
 preske.  
**necessary**, necesa.  
**necessity**, neceseso.  
**neck**, kolo.  
**necktie**, kravato.  
**to need** (v. trans.),  
 bezonar.  
**needle**, aguol.  
**negative**, neg-ala.  
**to neglect**, neglijar.  
**to negotiate**, nego-  
 ciar.  
**negro**, negr-o, -a.  
**a neighbor**, vicen-o.  
**neither... nor**, nek...  
**Neophyte** = induk-  
 tindo.  
**nek**.  
**nephew**, nevo.  
**nerve**, nervo.  
**nest**, nesto.  
**net**, reto.  
**nett** (price, etc.),  
 neta.  
**neuter**, neutr-a, -o.  
**never**, nul-tempe.  
**new**, nuva.  
**newspaper**, jurnalo.  
**next**, sequant-a, -e.  
**nice**, frianda; —  
 (person.), afabla.

nickel, nikelo.  
 niece, nevino.  
 night, nokto.  
 nine, nov.  
 no! no!  
 no more, neplu.  
 no one, nulu.  
 noble (by birth), nobel-a. -o: (of heart), nobla.  
 nobody, nulu.  
 noise, bruiso.  
 to nominate, nominar.  
 none, nula.  
 noon, jorno-mezo.  
 North, nordo.  
 nose, nazo: — to Blow one's, mungar su.  
 not, ne (placed before verb).  
 to note, notar.  
 nothing, nulo.  
 to notice, rimarkar.  
 notice, avizo.  
 notorious, notora.  
 nought, zero.  
 to nourish, nutrar.  
 Nous = solesenci.  
 a novel, romano.  
 November, novembro.  
 now (= at present), nun; (in argument), or; — ... now, lor... lor; — then! nu!  
 nowhere, nul-ube.  
 nude, nuda.  
 number (= quantity) nombro: (order), nu-numero.  
 numerous, multa.  
 nun, monakino.  
 to nurse (patient), zorgar.  
 nut, nuxo.

## O

Oak, querko.  
 oar, remilo.  
 oath, juro.  
 oats, aveno.  
 to obey (v. trans.), obedyar.  
 object, obyekto.  
 to object, obietkar.  
 objection, objekto.  
 Objective = obyekt.  
 to oblige, obligar.  
 obliging, servema.  
 oblivion, oblivyo.

eso.  
 obscene, obsena.  
 obscure, mal-klara.  
 to observe, observar.  
 obstacle, obstaklo.  
 obstinacy, obstino.  
 to obstruct, obstruktar.  
 to obtain, obtenar.  
 obvious, rimarkebla.  
 occasion, okaziono.  
 occult, okulta.  
 to occupy, okupar.  
 to occur, eventar.  
 ocean, oceano.  
 October, oktobro.  
 odd (number), ne para.  
 odoriferous, odoranta.  
 of (possession), di; (= made of or containing), de; (= concerning), pri.  
 offence, unlawful act), delikto.  
 to offend, ofensar.  
 to offer, ofrar.  
 office (place), kontoro.  
 officer (milit.), oficero.  
 official (adj.), oficiala.  
 offspring, genituro.  
 often, ofte.  
 oil, oleo.  
 old (in years), mal-yuna, grand-eva; (in date), mal-nuva; — are you? How, quante vu evas?  
 olive, olivo.  
 omelet, omleto.  
 to omit, omisar.  
 omnibus, omnibuso.  
 on, sur; — account of, pro.  
 once (= one time), unfoye; —, At, quik; — upon a time, olim.  
 one, un; (indefinite pronoun), on.  
 onion, onyono.  
 only (adv.), nur.  
 to open, apertar.  
 opera, opero.  
 to operate, operacar.  
 opinion, opiniono.  
 opportune, oportuna.

to oppose (v. trans.)

opozar.  
 to oppress, opresar.  
 optics, optiko.  
 or, od, o.  
 oracle, oraklo.  
 oral, parola.  
 orange, oranjo.  
 orator, oratoro.  
 orchestra, orkestro.  
 to order (goods), mendar; (= command), imperar.  
 ordinary, ordinara.  
 organ (of body, etc.), organo;  
 (music), orgeno.  
 Orient, oriento.  
 origin, origino.  
 ornament, orn-o.  
 orphan, orfan-a, -o, -ino.  
 to oscillate, ocilar.  
 ostentation, ostento.  
 ostrich, strucho.  
 other, altra.  
 otherwise, altre.  
 ought, devus.  
 ounce, unco.  
 our, nia.  
 out of, ek.  
 outline, konturo.  
 outside (prep.), exter.  
 oval, ovala.  
 over (prep.), super.  
 overcoat, surtuto.  
 to overthrow, reanversar.  
 to owe, debar.  
 owing to, pro.  
 owl, Barn, strigo.  
 own, propra.  
 to own (= possess), posedar.  
 owner, proprietyaro.  
 ox, bovo.  
 oyster, ostro.

## P

Pace, pazo.  
 pacific, pacema.  
 to pack (together), pakigar.  
 packet, pak-o, -eto.  
 to pad, remburar.  
 to paddle, barbotar.  
 page (of book), pagino; — -boy, pajo.  
 pail, sitelo.  
 pain, doloro.  
 pains, peno.  
 painstaking, zorgema.

to paint, piktar.  
 pair, paro.  
 palace, palaco.  
 pale, pala.  
 palisade, palisaro.  
 palm, palmo; (of hand), polmo.  
 to palpate, palpar.  
 to pa'pitate, palpitar.  
 pamphlet, pamfleto.  
 pan, Frying, padelo.  
 panic, paniko.  
 panel, panelo.  
 pansy, panseo.  
 pap, paplo.  
 paper, papero; (news-paper), jurnal.  
 to parade, paradar.  
 paradise, paradizo.  
 paradox, paradoxo.  
 paraffine, parafino.  
 paragraph, paragrafo.  
 parallel, paralel-a.-o.  
 to paralyze, paraliz-ar.  
 parasite, parazito.  
 parasol, parasolo.  
 parcel, pak-o, -eto.  
 parchment, pergameno.  
 to pardon, pardonar.  
 parents, ge-patri.  
 parish, paroko.  
 park, parko.  
 parliament, parlament.  
 parlor, saloneto.  
 to parody, parodi-ar.  
 parquet, parqueto.  
 parrot, papago.  
 part, parto.  
 to partake, partoprenar.  
 particulars, detali.  
 partisan, partiano.  
 partridge, perdriko.  
 party, partio.  
 to pass, pasar.  
 passage (in house), koridoro; (on ship), pasajo.  
 passenger, pasajan-to.  
 passion, pasiono.  
 Passover, Pasko.  
 passport, pasporto.  
 past pasint -a, -o.  
 paste, pasto.  
 pastor, pastoro.  
 pastry, kukajo.  
 pasture, pastureyo.  
 to patch, rapekar.

a patient, patento.  
 path, voyeto.  
 patient, pacienta.  
 patriarch, patriarko.  
 patriot, patriot-a, -o.  
 patrol, patrolyo.  
 to pause, paular.  
 pavement, pavaro.  
 pavilion, paviliono.  
 paving-stone, pavo.  
 to pay, pagar.  
 pea, pizo.  
 Peace = paco.  
 peach (fruit), persiko.  
 pea-cock, pavono.  
 pearl, piro.  
 peasant, rurano.  
 peat, torfo.  
 peculiar, partikulara.  
 a pedal, pedalo.  
 pedant, pedanto.  
 pedestal, piedestalo.  
 pedigree, genealogio.  
 pedlar, kolportisto.  
 peel, shelo.  
 pellet, buleto.  
 pell-mell, pelmele.  
 pen, plumo.  
 penance, penitenco.  
 pencil, krayono.  
 to penetrate, penetrar.  
 penitence, penitenco.  
 pension (old age), pensiono.  
 people, .populo; (one, any one), on.  
 pepper, pipro.  
 to perceive, perceptar.  
 to percuss, perkutar.  
 perfect (adj.), perfekta.  
 perfidious, perfida.  
 to perforate, perforar.  
 to perform (music), exekutar.  
 perfume, parfumo.  
 perhaps, forsan.  
 period, periodo.  
 to perish, perisar.  
 periwig, peruco.  
 permanent to Be, permanar.  
 to permit, permisar.  
 to persecute, persekutar.  
 to persist, persistar.  
 person, persono.

to perspire, sudorifar.  
 to persuade, persuadar.  
 to pertain, resortar (de).  
 pest, pesto.  
 to pet, dorlotar.  
 a pet, favorat -o, -ino.  
 to petition, peticionar.  
 petroleum, petrolo.  
 petticoat, sub-jupo.  
 petulant, to Be, petular.  
 phantom, fantomo.  
 pharmacy, farmacio.  
 pheasant, fazano.  
 phi'ately, filatelo.  
 philosophy, filozofio.  
 phonograph, fonografo.  
 phosphorus, fosforo.  
 a photograph, fotografo.  
 phrase, fraso.  
 to physic, drogizar.  
 Physical = fizikala.  
 physics, fikiko.  
 pianoforte, piano.  
 to pick (= gather), kolyar.  
 pick-axe, piochilo.  
 pickles, pikli.  
 pie, pasteto.  
 piece, peco.  
 to piece up, rapekar.  
 to pierce (bore), borar.  
 piety, pieso.  
 pig, porko.  
 pigeon, kolombo.  
 pike, pikilo.  
 pile (=heap), amaso.  
 pilgrimage, pilgrimo.  
 pill, pilulo.  
 pillar, kolono, pilastro.  
 to pilot, pilotar.  
 pimento, pimento.  
 pimple (= acne), akno.  
 pin (ordinary), pinglo.  
 pince-nez, nazumo.  
 to pinch, pinchar.  
 pine, pino.  
 pineapple, ananaso.  
 pink (adj.), roz-a, -atra.  
 pioneer, pioniro.  
 pious, pia.

pipe (smoking), pi-  
po; (=tube), tubo.  
pirate, pirato.  
piston, pistonon.  
pit, foso.  
ritch (= tar), pecho.  
pith (marrow), me-  
dulo.  
to place, pozar.  
place (=spot), loko.  
to plagiarize, plaji-  
ar.  
plague, pesto.  
a plain, planajo.  
plain (adj.), simpla.  
plaint, plendo.  
to plan, proyektar.  
plane, plana; —  
plana.  
planet, planeto.  
plank, planko.  
plant, planto.  
to plant, plantar.  
plaster, gipso.  
plate (eating), pla-  
do; — (of metal),  
plako.  
platform, p'atajo.  
to play, ludar.  
to plead, pledar.  
pleasant, agrabla.  
to please, plezar.  
please, If you, me  
pregas.  
please write, volun-  
tez skribar.  
pleased, kontenta.  
pleasure, plezuro.  
a plot, komploto.  
to plough, plugar.  
to pluck, kolyar.  
plum, pruno.  
to plumb, plumbizar.  
plume, penacho.  
to plunge, plunjar.  
plural, plurala.  
plus (math.), plus.  
plush, plusho.  
pocket, posho.  
poem, poemo.  
poet, poeto.  
poetry, poezio.  
point (sharp), pin-  
to; (= dot, place),  
punto.  
poison, veneno.  
pole (geog.), polo;  
(long thin stick),  
stango.  
police, polico.  
to polish, polisar.  
polite, polita.  
politics, politiko.

polyglot, poliglota,  
-o.  
pomatum, pomado.  
pomp, pompo.  
to ponder, ponderar.  
poniard, poniardo.  
pontiff, pontifiko.  
poodle, pudelo.  
poor (in money),  
mal-riĉa.  
pope, papo.  
poplar, poplo.  
poppy, papavero.  
populace, populacho.  
popular, populara.  
porcelain, porcelano.  
porch, portiko.  
pork, porko(-karno).  
port (= harbor),  
porto.  
portal, portalo.  
portion, porciono.  
portrait, portreto.  
to pose, posturar.  
to possess, posedar.  
possible, posible.  
post (for letters)  
posto.  
postage, afranko.  
poster, afiŝo.  
posture, posturo.  
pot, poto.  
potato, ter-pomo.  
poultry, hanaro.  
to pound, pistar.  
to pour, vasar.  
powder (toilet), pu-  
dro.  
power, povo.  
powerful, potenta.  
practical, praktikala.  
to practice, praktik-  
ar.  
to praise, laudar.  
to pray, pregar.  
to preach, predikar.  
precaution(s), pre-  
zorgo.  
precious, precoza.  
precise, preciza.  
to predict, pre-dicar.  
preface, prefaco.  
to prefer, preferar.  
prefix, prefixo.  
prejudice (against),  
pre-iudiko.  
to prelude, pre-ludar.  
premature, pre-ma-  
tura.  
to prepare, preparar.  
to prepay, afrankar.  
to prescribe, pres-  
kriptar.

prescription (= re-  
cipe), recepto.  
to present (= gift),  
donaco; — At,  
nun; — time, pre-  
zento.  
presentation, prizen-  
to.  
presentiment, pre-  
sento.  
to preserve, prezer-  
var.  
to preside, prezidar.  
to press, presar.  
to presume, supozar.  
pretence; pretexto.  
to pretend (=shaw),  
simular.  
pretext, pretexto.  
to prevent, impedar.  
previous (adj.), an-  
tea.  
price, preco.  
to prick, pikar.  
pride, fiereso.  
priest, pastoro.  
primitive, primitiva.  
prince, princo.  
principal (adj.), pre-  
cipua.  
principle, principo.  
to print, imprimar.  
prison, karcero.  
private, privata.  
privilege, privilejo.  
prize (reward), pre-  
myo.  
probably, probable.  
problem, problemo.  
proceedings (legal),  
proceduro.  
process (way), pro-  
cedo.  
procession, prece-  
siono.  
to proclaim, prokla-  
mar.  
to produce, produk-  
tar.  
to profane, profana-  
car.  
profane, profana.  
profession, profesio-  
no.  
professor, profesoro.  
to profit by, profitar  
(v. t.).  
profound, profunda.  
programme, progra-  
mo.  
to progress, progres-  
sar.  
to prohibit, interdik-

tar.  
 a project, proyekto.  
 projection, projekto.  
 to promise, promisar.  
 to promote, p<sub>r</sub>.m<sub>o</sub>.  
 car.  
 to prompt (theat.),  
 suflar.  
 prompt, quika, rapi-  
 da.  
 to pronounce, pro-  
 nunciar.  
 proof, pruv<sup>o</sup>.  
 to prop up (v. tr.),  
 apogar.  
 to propagate, propa-  
 gar.  
 propeller (= screw),  
 helico.  
 proper, dec anta.  
 property, proprajo.  
 prophet, profeto.  
 proportion, propor-  
 ciono.  
 to propose, propoz-  
 ar.  
 proprietor, proprie-  
 taryo.  
 to proscribe, pros-  
 kribar.  
 prose, prozo.  
 to prosecute, perse-  
 quar.  
 prospectus, prospek-  
 to.  
 to proseper, prosper-  
 ar.  
 to protect, protektar.  
 to protest, protestar.  
 protestant, protes-  
 tanto.  
 proud, fiera.  
 to prove (by logic),  
 prubar.  
 proverb, proverbo.  
 to provide, provizar.  
 providing that, se  
 nur.  
 province, provinco.  
 provisional, provizo-  
 ra.  
 to provoke, provok-  
 ar.  
 prudent, prudenta.  
 prudish, pruda.  
 psalm, psalmo.  
 public, publika, pu-  
 bliko.  
 to publish, publiki-  
 gar; (book, etc.),  
 editar.  
 pudding, pudingo.  
 to pull, tirar.

pulp, pulpo.  
 to pulsate, pulsar.  
 to pulverize, pulve-  
 rigar.  
 pumice-stone, pumi-  
 co.  
 to pump, pumpar.  
 punch (comic char-  
 acter), pulchinelo.  
 punctual, akurata.  
 to punish, punisar.  
 pupil (at school),  
 lernanto.  
 puppet, pupo, mario-  
 neto.  
 to purchase, kom-  
 prar.  
 pure, pura.  
 to purge, purgar.  
 to purify, purigar.  
 purple, purpuro.  
 purpose, skopo.  
 to push, pulsar.  
 to put, pozar; — off,  
 a<sup>o</sup>rnar; — on (clo-  
 the), metar; —  
 out (light), extin-  
 gar.  
 to putrefy, putrar.  
 puzzle, enigmato.

## Q

Quack, sharlatano.  
 quail, kalyo.  
 to qualify, kualifik-  
 ar.  
 quality, qualeso.  
 q u a n t i t y, quanto,  
 quanteso.  
 quarantine, quaran-  
 teno.  
 quarter, quartero.  
 to quash, kasacar.  
 quay, kayo.  
 queen, rejino.  
 queer, drola.  
 Questions begin by  
 kad.  
 question, questiono.  
 to quibble, shikanar.  
 quick, rapida; (=at  
 once), quik.  
 quiet, quieta.  
 to quote, citar; — the  
 price of, kotizar.

## R

Rabbit, kuniklo.  
 rabies, rabyo.  
 race (= running),  
 kuro, -ado; (e. g.,  
 human), raso.  
 to radiate, radyifar.

radish, rafaneto.  
 raft, flosa.  
 rag, shifono.  
 rage, rabyo.  
 to rage, furiar.  
 rail, relo.  
 railway, fer-voyo; —  
 carriage, vagono.  
 to rain, pluvar.  
 raining, It is, pluvus.  
 to raise (= lift),  
 levar.  
 to rake, rastar.  
 rampart, remparo.  
 rancid, ranca.  
 rancor, rankoro.  
 rank (= place),  
 rango.  
 rapid, rapida.  
 rare, rara.  
 rash (=reckless), te-  
 merara.  
 to rasp, raspar.  
 raspberry, frambo.  
 rat, rato.  
 rather, preface; —  
 ! certege!  
 to ratify, ratifikar.  
 ration, porciono.  
 to rave, delirar.  
 raven, korvo.  
 to ravish, ravisar.  
 raw, kruda.  
 ray (of light), radyo.  
 razor, razilo.  
 to reach, atingar.  
 to react, reaktar.  
 to read, lektar.  
 readily, volunte.  
 ready, pronta.  
 real, reala.  
 to realize (=unders-  
 tand), komprenar.  
 rear, dopa.  
 to reap, rikoltar.  
 to reason (for doing  
 a thing), motivo.  
 rebate, rabato.  
 a rebel, ribelo.  
 to rebuke, repriman-  
 dar.  
 receipt, quit-igo; (=  
 recipe), recepto;  
 — of, On, ye rice-  
 vo di.  
 to receive, ricevar.  
 recent, recenta.  
 reciprocal, recipro-  
 ka.  
 to recite, deklamar,  
 recitar.  
 to reckon, kalkular.  
 to recognize (per-

son), rekonocar.  
to collect, memorar.  
to recommend, rekomendar.  
record (speed, etc.), rekordo.  
to recruit, rekrutar.  
rector, rektoro.  
red, reda.  
to redeem, redemtar.  
to reduce, reducir.  
reed, kano.  
reef, rifo.  
to refer, referar.  
reference to, In, pri.  
to refine, rafinar.  
to reflect, reflektar.  
to reform, reformar.  
refreshment room, bufeto.  
refreshments, to Take, restorar su.  
refuge, to Take, refujar.  
to refuse, rifuzar.  
to refute, refutar.  
to regale, regalar.  
regards, Kind, saluti.  
regent, regento.  
regiment, regimento.  
region, regiono.  
a register, registro.  
to regret, rigretar.  
regular, regulozar.  
to regulate, regulizar.  
to reign, regnar.  
to reiterate, iterar.  
to rejoice, joyar.  
to relate, rakontar;  
— to, koncernar.  
related to, to Be, relatar.  
a relative, parento, -ino.  
to relieve (= make light), alejar.  
religion, religyo.  
to relish, savurar.  
to remain, restar.  
to remark, rimarkar.  
to remedy, remedyar.  
to remember, memorar.  
to remind, memori-  
gar.  
to remit (sin), remisar.  
remorse, rimorso.  
to remove (= push

aside), eskartar.  
rendez-vous, rendez-  
vuo.  
to renounce, renuncar.  
renown, famo.  
rent, lu-precio.  
to repair, reparar.  
to repeal, rivokar.  
to repeat, repetar.  
to repel, re-pulsar.  
to repent, repentar.  
to replace, vicigar.  
to reply, responder.  
to report, raportar.  
to repose, ripozar.  
to represent, riprezentar.  
to repress, represar.  
to reproach, riprochar.  
republic, republiko.  
to repute, reputar.  
a request, prego, demando.  
to require, postular.  
to resemble, simile-  
sar.  
to reserve, rezervar.  
to reside, rezidar.  
Resign = demisar.  
to resign (a position), demisar.  
resigned, to Be, rezignar.  
to resist, rezistar.  
to resolve, rezolvar.  
to respect, respektar.  
respiration, spiraco, -ado.  
responsible, responsiva.  
to rest, ripozar.  
rest (= remainder), rest-ajo.  
restaurant, restoreyo.  
to restore (=mend), reparar.  
to restrict, restriktar.  
to result, rezultar, konsekuar.  
retail, By, detal-e.  
to retire, retretar.  
to retract, retraktar.  
to retreat, retretar.  
to return (= come back), re-venar.  
reunion, kun-veno.  
to reveal, rivelar.  
revenge, revancho.  
to revenge, venjar.

revenue, reventuo.  
to reverse, inversigar.  
review (publication), revuo; (of book), recenso.  
to revise, revizar.  
to revolt, revoltar.  
revolution, revolucio.  
to revolve, turnar.  
revolver, revolvero.  
to reward, rekompensar.  
rheumatism, reumatismo.  
rhyme, rimo.  
rhythm, ritmo.  
rib (anat.), kosto.  
ribbon, rubando.  
rice, rizo.  
rich, richa.  
iriddle, enigmato.  
to ride, kavalkar.  
ridiculous, rid-inda.  
right (handside), dextra; (= correct), justa; (morally), yusta.  
a right, yuro.  
rigid, rigida.  
to ring (a bell), sonigar; (v. intrans.), sonar.  
ring (finger, etc.), ringo.  
ripe, matura.  
to rise (= get up), levar su.  
to risk, riskar.  
rite, rituo.  
river, rivero.  
road, voyo.  
to roam, vagar.  
to roast, rostar.  
robber, raptisto.  
robe, robo.  
rock, rokajo.  
to rock, bersar.  
rod, vergo.  
rogue, fripono.  
roll (bread), paneto.  
to roll, rular.  
roof, tekto.  
rook, frugilego.  
room, chambro.  
root, radiko.  
Rosae Crucis = (never translated).  
Rosacrucian = rozakrucano.  
Rose = rozo.  
to rot, putrar.

rotten, putranta.  
 rough, ruda.  
 round (adj.), ronda;  
 (prep.; = around),  
 cirke.  
 routine, rutino.  
 row (= line), rango.  
 row (tumult), tum-  
 ulto.  
 to row, remar.  
 royal, rejala.  
 to rub, fricioanr.  
 rubbish, eskombro.  
 rude (= impolite),  
 ne polita.  
 to ruin, ruinar.  
 rule, regulo.  
 rum, rumo.  
 to ruminate, rumi-  
 nar.  
 rumor, rumoro.  
 to run, gurar; (wa-  
 ter; = flow), fluar.  
 ruse, ruzo.  
 to rush, precipitar  
 su.  
 Russia leather, yuf-  
 to.  
 rust, ruŝto.  
 rye, sekalo.

## S

Sabbath, sabato.  
 sabre, sabro.  
 sack, sako.  
 sacrament, sakra-  
 mento.  
 sacred, sakra.  
 to sacrifice, sakri-  
 kar.  
 sacrilege, sakrilego.  
 sad (person), mal-  
 joyoza.  
 a saddle, selo.  
 safe (adj.), sekura.  
 sail, seglo.  
 to sail, navigar.  
 sailor, maristo.  
 saint, santa, ŝanto.  
 salad, aslado.  
 salary, salaryo.  
 sale, vendo.  
 saloon, salono.  
 salt, salo.  
 to salute, salutar.  
 same, sama.  
 to sanction, sancio-  
 nar.  
 sand, sablo.  
 sandal, sandalo.  
 sap, suko.  
 to sap, sapor.

sardine, sardino.  
 sash (silk, etc.), zo-  
 no; (window), fra-  
 mo.  
 to satiate, saturigar.  
 satin, satino.  
 satire, satiro.  
 to satisfy, kontenti-  
 gar.  
 to saturate, satura-  
 gar.  
 Saturday, saturndio.  
 sauce, sauco.  
 saucer, sub-taso.  
 sausage, sociseto.  
 savage, sovaja, sova-  
 jo.  
 to save (money),  
 sparar; (person),  
 salvar.  
 savior, salv-anto.  
 to savor, savurar.  
 to saw, segar.  
 to say, dicar.  
 to scald, eskaldar.  
 scale -s (mus.), ga-  
 mo.  
 scandal, skandalo.  
 scar, cikatro.  
 scarce, rara, mal-  
 densa.  
 scarcely, apene.  
 scarf, ŝarpo.  
 scene, ceno.  
 scenery (natural),  
 pejzaĝo.  
 a sceptic, skeptiko.  
 scheme (= plan),  
 projekto.  
 erudito.  
 school, lernejo.  
 science, scienco.  
 scientist, ciencisto.  
 scpe, skopo.  
 to scrape, skrapar.  
 to scratch, gratar.  
 to screen, ŝirmar.  
 a screen, skreno.  
 screw, skrubo.  
 scruple, skrupulo.  
 to sculpture, skultar.  
 sea, maro.  
 to seal up, siglar.  
 seam, suturo.  
 seaman, maristo.  
 to search (for), ser-  
 char.  
 season, sezono.  
 seat (to sit on), sejo.  
 a second, sekundo.  
 second (adj.), dues-  
 ma.  
 to second, sekon dar.

secret (adj.), sekre-  
 ta.  
 Secret = sekretajo.  
 secretary, sekretar-  
 yo.  
 to secrete, sekrecar.  
 sect, sekto.  
 section, secciono.  
 secure, sekura.  
 to seduce, seducar.  
 to see, vidar.  
 to seem, ŝemblar.  
 to select, selektar.  
 self, ipsa.  
 selfish, egoista.  
 to sell, vendar.  
 senate, senato.  
 to send, sendar.; —  
 for, querigar; —  
 off, ekspediar.  
 sense (= meaning),  
 senso.  
 sensible (= reason-  
 able), saja.  
 sensual, sensuala.  
 to sentence, kondam-  
 nar.  
 sentence (= wise sa-  
 ying), sentenco.  
 sentiment, sentimen-  
 to.  
 sentry, sentinelo.  
 to separate, separar.  
 september, septem-  
 bro.  
 serge, serĵo.  
 sergeant, serĵento.  
 serial story, folye-  
 tono.  
 series, seryo.  
 serious, serioza.  
 sermon, prediko.  
 serpent, serpento.  
 servant, servisto; —  
 Maid, servistino.  
 to serve, servar.  
 serviette, bush-tuko.  
 to settle (an ac-  
 count), saldar.  
 seven, sep.  
 several, plura.  
 severe, severa.  
 to sew, sutar.  
 sex, sexuo.  
 shade (darkness),  
 tenebro; (of col-  
 or), nuanco.  
 shadow, ombro.  
 to shake, sukusar.  
 shall (future in -os).  
 shall be, esos.  
 shame, ŝamo.  
 shape, formo.

share (porcion),  
porciono; (fi-  
nance), aciono.  
sharp, akuta.  
to shave (oneself),  
razar su.  
shawl, shalo.  
she, el.  
to shear, tondar.  
sheep, mutono.  
sheet, folyo.  
Shekinah = (not  
translated).  
shelf, tabulo.  
shell, selo.  
to shelter, shirmar.  
shepherd, pastoro.  
shield, shildo.  
to shine, brilar.  
ship, navo.  
shirt, kamizo.  
to shock, shokar.  
shoe, shuo.  
to shoot, pafar.  
shop, butiko.  
shore, rivo.  
shorthand, stenogra-  
fo.  
shortsighted, miopa.  
should (= ought),  
devus; (condition-  
al mood) — us.  
shoulder, shultro.  
to shout, kllamar.  
to shove, shovar.  
to shovel, shovelar.  
to show, montrar.  
to shrink, mal-larji-  
jar.  
shrub, arbusto.  
to shut, klorar.  
sick (= ill), mal-  
sana.  
side, latero; — walk  
trotuaro.  
siege, sie'io.  
sieve, kriblo.  
to sift, brikl-agar.  
to sigh, sospirar.  
sign, signo.  
to sign, subskribar.  
signal, signalo.  
signature, sub-skribo  
to signify, signifkar.  
silence, silenco.  
silk, silko.  
silver, ariento.  
similar, simila.  
simple, simpla.  
to simulate, simular.  
to sin, pekar.  
since (prep.), de-pos;  
— (conj.), de-pos

ke; (= because),  
pro ke.  
sincere, sincera.  
to sing, kantar.  
single, singla.  
sinuous, sinuoza.  
sir, sioro.  
sister, fratino.  
Sister of the Order  
= fratino +  
to sit, sidar.  
site, situ-o, -eso.  
situation (work), ofi-  
co.  
six, sis.  
to skate, sketar.  
to sketch, skizar.  
skilful, habila.  
skin, pelo.  
skirt, jupo.  
sky, cielo.  
slate, ardezo.  
to slaughter, masa-  
krar.  
a slave, sklavo.  
to sleep, dormar.  
sleeve, maniko.  
to slide, glitar.  
slime, slamo.  
sli per. pantoflo.  
slow, mal-rapida.  
s'uice, sluzo.  
sly, ruzoza.  
small, mal-granda.  
smell, odoro  
to smile, ridetar.  
smith, forjisto.  
to smoke, fumar.  
smooth, glata.  
to smuggle, kontra-  
bandar.  
snake, serpento.  
to snare, insidyar.  
to sneeze, sternutar.  
a snob, fatuo.  
to snore, ronkar.  
snow, nivo.  
so (= in such a  
way), tale; (in  
comparison), tam;  
— as to, por.  
to soak, trempar.  
soap, sapono.  
to sob, singlutar.  
sober, sobra.  
society (natural),  
socio; (groups),  
sieto.  
sock (garment),  
kalzeto.  
soft, mola.  
soil, sulo.  
to solder, soldar.

soldier, soldato; mi-  
litisto.  
sole (adj.), sola; (of  
shoe), suolo.  
solemn, solena.  
to solicit, sollicitar.  
solid, solida.  
solidary, solidara.  
to solve (v. trans.),  
solvar.  
some (quantity), kel-  
ka; (indetermin-  
ate), ula; (= a lit-  
tle), poke.  
somebody, someone,  
kelku.  
something (ineter-  
minate), ulo.  
sometimes( kelka-  
foye.  
son, filyo.  
song, kanto.  
sonorous, sonora.  
soon, balde.  
soot, fuligo.  
sorb, sorb-yero.  
sorcery, sorc-o -ado.  
sore, to Be, inflamar.  
sort (kind), sorto.  
Soul=dealkorpo.  
a sound, sono.  
sound (adj.), sana.  
soup, suno.  
sour, acida.  
South, sudo.  
sovereign (person),  
suvereno.  
to sow (seed), senar.  
space, spaco.  
spade, spado.  
to spare, sparar;  
(persons), indul-  
gar.  
spark, cintilo.  
sparrow, pasero.  
to speak, parolar.  
special, spec-ala.  
species, speco.  
specimen, specimes-  
o.  
to speculate, speku-  
lar.  
speech, diskurso.  
spelling, ortografio.  
to spend, spensar.  
to spice, spicizar.  
spider, araneo.  
to spin, fil-iclar -ifar.  
spinach, spinato.  
spindle, spindelo.  
Spirit=dealaesenco.  
spirits, alkoholo.  
spit (for cooking),

spiso.  
 to spit, sputar.  
 spite of, In, malgre.  
 to spittle, bavar.  
 to splash (water),  
 plaudar.  
 splendid, splendida.  
 splint, splenter, spli-  
 to.  
 to split, fendar.  
 sponge, sponjo.  
 spontaneous, spon-  
 tana.  
 to spool, spular.  
 a spool, bobino.  
 spoon, kuliero.  
 sport, sporto.  
 spot, loko; (=stain),  
 makulo.  
 to spout, spricar.  
 spring (season),  
 printempo; (of  
 water), fonto;  
 (metal), risorto.  
 to sprinkle, aspergar.  
 spur, sporno.  
 to spy, spionar.  
 squadron (milit.), es-  
 kadrono; (naval),  
 eskadro.  
 squall, ventego.  
 square (adj.), quad-  
 rata.  
 to squeeze, presar.  
 stag, cervo.  
 to stagnate, stagnar.  
 stain, makulo.  
 staircase, eskalero.  
 stall (cattle), stablo.  
 to stammer, balbu-  
 tar.  
 to stamp (with ink-  
 stamp), stampar.  
 stamp, Postage,  
 postmarko.  
 to stand, starar.  
 standard (=colors),  
 standardo.  
 standpoint, vid-pun-  
 to.  
 star, stelo.  
 starch, amelo.  
 to start, departar.  
 state (= country),  
 stato; (= condi-  
 tion), stando.  
 statement (of ac-  
 count, etc.), etato.  
 station, staciono.  
 stationer, paperisto.  
 statue, statuo.  
 stature, staturo.  
 statute, statuto.

to stay, restar.  
 steady, stabila.  
 steak, Beef, bifstekto.  
 to steal, furtar.  
 steam, vaporo.  
 steamship, vapor-na-  
 vo.  
 steel, stalo.  
 steep, abrupta, esk-  
 arpa.  
 step (in walking),  
 pazo.  
 steppe, stepo.  
 to stew, stufar.  
 stewed fruit, kom-  
 poto.  
 stick, bastono.  
 to stick (v. t.), glu-  
 agar.  
 stiff, rigida.  
 still (adv.), ankore;  
 (= quiet), tran-  
 quilular.  
 stilt, stelto.  
 to stink, malbon-  
 odo.  
 to stitch, stebar.  
 stock (comm.), sto-  
 ko.  
**Stock - Exchange,**  
 Borso.  
 stomach, stomako.  
 stone, stono:—, Pre-  
 cious, lapido.  
 to stop (v. intrans.),  
 haltar; (a hole,  
 etc.), stopar.  
 stork, cikonyo.  
 storm, tempesto; —  
 Thunder, sturmo.  
 story, rakonto.  
 stove, forno.  
 straight, rekta.  
 straits (geog.), stre-  
 to.  
 stranded, to Be,  
 strandar.  
 strange, stranja.  
 stranger, stranjero.  
 to strangle, strangu-  
 lar.  
 strap, rimeno.  
 straw, palyo.  
 strawberry, frago.  
 a stream, fluo, fluv-  
 yo.  
 street, strado.  
 to stretch, tensar.  
 strict, strikta.  
 a strike, striko.  
 string, kordeto.  
 stripe, strio.  
 to strive, near.

strong, forta.  
 stud (collar), butono.  
 student, studento.  
 to study, studyar.  
 to stuff, remburar.  
 stump, stumpo.  
 stupid, stupida.  
 style, stilo.  
 subject, subyekto.  
 Subjective = suby-  
 ektala.  
 sublime, sublima.  
 to submit (v. trans.),  
 submisar.  
 to subscribe, suskrip-  
 tar; (to a paper),  
 abonar su  
 subscription (to a pa-  
 per), abono.  
 substance, substan-  
 co.  
 to substitute, substi-  
 tucar.  
 subtle, subtila.  
 suburb, pre-urbo.  
 to subvention, sub-  
 vengar.  
 to succeed (= be-  
 successful), suces-  
 ar; (= follow),  
 sucedar.  
 such, tala.  
 to suck, sacar.  
 suddenly, subite.  
 to suffer (pain), su-  
 frar.  
 to suffice, suficar.  
 suffix, sufixa.  
 to suffocate, asfixi-  
 ar.  
 suffrage, vot-yuro.  
 sugar, sukro.  
 to suggest, sugestar.  
 suicide, su-mortigo.  
 suit (=be suitable),  
 konvenar; (= be  
 proper), decar.  
 suit (at law), pro-  
 ceso; (of clothes),  
 vestaro.  
 sum (=amount), su-  
 mo.  
 to sum up, rezumar.  
 summer, somero.  
 summit, somito.  
 to summon, sumnar.  
 sun, suno.  
 Sunday, sundio.  
 sunflower, sun-floro  
 to sup, supear.  
 superfluous, super-  
 flua.  
 superior (adj.), su-

pera.  
 superstition, supers-  
 tico.  
 supper, supeo.  
 to supply (thing),  
 furnisar.  
 to support (lit. fig.),  
 suportar.  
 to suppose, supozar.  
 to suppress, supres-  
 ar.  
 sure, certa.  
 surgeon, kirurgiisto.  
 to surprise, surpriz-  
 ar.  
 surface, surfaco.  
 to surrender, renun-  
 car.  
 to surround, cirku-  
 mar.  
 to survey, expertiz-  
 ar.  
 to suspect, suspek-  
 tar.  
 to suspend, suspen-  
 dar.  
 to sustain, sustenar.  
 swallow (bird), hi-  
 rundo.  
 to swallow, glutar.  
 swan, cigno.  
 swarm, esamo.  
 to swear, jurar.  
 sweat, sudoro.  
 to sweep, balayar.  
 sweet, dolca.  
 to swell (v. intrans),  
 inflar.  
 to swim, natar.  
 to swing (v. in-  
 trans.), ocilar.  
 to swoon, esvanar.  
 sword, glavo.  
 syllable, silabo.  
 sympathy, simpatio.  
 syrup, siropo.  
 system, sistemo.

**T**

Table, tablo; (= list), tabelo.  
 tact, takto.  
 tactics, taktiko.  
 tag (lace), tago.  
 tail, kaudo.  
 tailor, talyoro.  
 to take (a thing),  
 prenar; (=carry),  
 portar.  
 tale, rakonto.  
 talent, talento.  
 talk, parolar.  
 tall, granda.

tallow, sebo.  
 tan, tano.  
 tap, robineto.  
 tapestry, tapeto.  
 tar, gudro.  
 tardy, tarda.  
 tare (weight), taro.  
 tariff, tarifo.  
 tart (= fruit pie),  
 torto.  
 task, tasko.  
 taste, gustar.  
 taste (= flavor), sa-  
 poro.  
 tax (= impost), im-  
 posto.  
 tea, teo; — -pot, te-  
 krucho.  
 to teach, docar.  
 tear, larmo.  
 to tear, lacerar.  
 to telegraph, tele-  
 grafar.  
 to telephone, telefo-  
 nar.  
 to tell (a story), ra-  
 kontar.  
 tell me, dicez a me.  
 humoro.  
 temper (= humor),  
 tempest, tempesto.  
 temple (building),  
 templo.  
 Temple = templo.  
 to tempt, tentar.  
 ten, dek  
 tenant, luanto.  
 tendency, tendenco.  
 tender (of heart), te-  
 nera.  
 tennis, Lawn, teniso.  
 tenor, tenoro.  
 tent, tendo.  
 terms (= condi-  
 tions), kondicioni.  
 terrace, teraso.  
 terrified, to Be, tero-  
 rar.  
 terror, teroro.  
 Test = provo.  
 to test, provar.  
 testament, testamen-  
 to.  
 testimony, atesto.  
 text, texto.  
 than, kam.  
 to thank, dankar.  
 thankful, to Be, gra-  
 tudar.  
 that (conj.), ke; (= in order that),  
 por ke; (adj.), ita,

ta; (thing), ito, to;  
 (= who, which),  
 qua, (sing.), qui  
 (plur.); (= thing  
 which), quo.  
 to thaw, mal-frostar.  
 the, la.  
 theatre, teatro.  
 their, lia.  
 themselves, su.  
 then (= at that  
 time), lor; (= therefore), do.  
 theology, teologio.  
 theory, teorio.  
 there, ibe; — is  
 (pointing), yen.  
 these, ci, ici; (follo-  
 wed by noun), ca,  
 ica.  
 they, li.  
 thick, dika.  
 big, grosa.  
 thief, furvisto.  
 thin, mal-grosa, mal-  
 dika.  
 thing, kozo.  
 to think, pensar.  
 third, triesma.  
 this, ca, ica.  
 thorn, dorno.  
 those (before noun),  
 ita; (by itself),  
 iti.  
 though, quankam.  
 thousand, mil.  
 (noun), milo.  
 to thrash, drashar.  
 thread, filo.  
 to threaten, minac-  
 ar.  
 three, tri.  
 Threshold = solyo.  
 thrifty, sparema.  
 throat, guturo.  
 to throb, pulsar.  
 throne, trono.  
 through, tra; (= by  
 means of), per.  
 to throw, jetar.  
 thumb, grosa fingro.  
 to thunder, tontrar.  
 Thursday, jov-dio.  
 ticket, bileto.  
 to tickle, titilar.  
 tide, mareo.  
 to tie, ligar.  
 tiger, ligro.  
 tile, karelo; —, Roof,  
 tegolo.  
 till (prep.), til;  
 (conj.), til ke.

to till, plugar.  
time, tempo; (e. g. in: tree times), foyo; (= hour), horo.  
tin (the metal), stano.  
to tinge, tintar; kolorizar.  
to tinkle, tinklar.  
tin-plate, lado.  
tired, fatigita.  
title, titolo.  
to (direction, object), ad; — (= in order to), por.  
toast, tosto.  
tobacco, tabako.  
to-day, ca-die.  
together, kune.  
toilet, tualetto; (attire), vestaro.  
to tolerate, tolerar.  
tomb, tombo.  
to-morrow, morgo.  
ton (marit.), tuno.  
to-night, ca-nokte.  
tone, tono.  
tongue (anat.), lango.  
too (= also), anke; (=too much), tro.  
tool, utensilo.  
tooth, dento.  
top (= summit), somito.  
topic, temo.  
to torment, tormentar.  
torrent, torento.  
tortoise, tortuo.  
total (=sum), sumo.  
to totter, shancelar.  
to touch, tuchar.  
towel, tualet-tuko.  
tower, turo.  
town, urbo.  
to trace, trasar.  
trace (= track), traco.  
to trade, komercar.  
tradition, tradiciono.  
traffic (vehicular, etc.), vetur-aro.  
train (railway), treno; (of dress, etc.), tranajo.  
to train, dresar.  
trait, traito.  
tram-car, tram-veturo.  
tramway, tram-voyo.

to transform, transformar.  
to transgress, violacar; (=sin), pekar.  
transit, tranzito.  
to translate, tradukar.  
to transmit, transmissar.  
transparent, diafana.  
to transport, transportar.  
to transpose, transpozar.  
transversal, transversa.  
trap, trapo.  
to travel, voyajar.  
to traverse, tra-irar.  
tray, pleto.  
treacle, melaso.  
treason, trahizo.  
to treat (a subject), traktar.  
tree, arboro.  
to tremble, tremar.  
tress, treso.  
trestle, treso.  
trial (at law), judiko.  
triangle = triangulo.  
triangle on Spiritual plane = dealatriangulo.  
triangle on Material plane = mondatriangulo.  
trick, artificio.  
trifle, bagatelo, minucio.  
trimming, bordar.  
trio (mus.), terceto.  
to triumph, triumfiar.  
troop, trupo.  
tropic, tropiko.  
to trot, trotar.  
to trouble, trublar, jenar.  
trousers, pantalono.  
true, vera.  
truly, vere, ya.  
trunk (of tree), trunko; (=box), kofro.  
to trust, fidar.  
to try, provar.  
tube, tubo.  
Tuesday, marsido.  
tumult, tumulto.  
tune, aryo.  
tunnel, tunelo.  
to turn, turnar.

twelve o'clock (day), di-mezo.  
twilight, krepuskolo.  
two, du.  
type, tipo.  
to typewrite, tiposkribar.  
tyrant, tirano.

## U

ulcer, ulcero.  
umbrella, parapluvo.  
to unarm, malarmizar.  
uncle, unkló.  
uncooked, kruda.  
under (prep.), sub.  
to understand, komprenar.  
to undertake, entreprezar.  
underwear, linjo.  
to undulate, ondifar, ond-igar, -izar.  
unfortunately, rigretinde.  
uniform, uniforma, uniforme.  
to unify, unigar.  
union, uniono.  
unique, unika.  
unit, uno.  
unity, uneso.  
universal, universala.  
universe, universe.  
university, universitato.  
unless, sen ke; se...ne.  
unmarried, celiba.  
until (prep.), til; (conj.), til ke.  
up (= upstairs), supre; —, to Go, acensar.  
to uphold, sustenar.  
upper, supr-a, -ala.  
upright, rekta.  
to uproot, extirpar.  
to upset, renversar.  
urgent, to Be, urjar.  
us, ni.  
usage, use, uzo.  
to use, uzar.  
useful, utila.  
useless, ne-utila.  
usual, ordinara.  
to usurp, uzurpar.  
usury, uzuro.  
utensil, utensilo.

V

Vacant, vakanta.  
 vacation, vakanco.  
 to vaccinate, vacin-  
 izar.  
 vacuum, vakuo.  
 a vagrant, vag-isto.  
 vain (= fruitless),  
 vana.  
 to validate, valid-ig-  
 ar.  
 valley, valo.  
 value, valoro.  
 to value, valor.  
 vanguard, avan-guar-  
 do.  
 vanity (of person),  
 koketeso.  
 to vanquish, yenkar.  
 vapor, vapore.  
 various, diversa.  
 varnish, verno.  
 to vary (v. intrans.),  
 variar.  
 vase, vazo.  
 vast, vasta.  
 vault, vulto.  
 to veer round, jirar.  
 a vegetable, legumo.  
 vegetarian, vejeteran-  
 anto.  
 to vegetate, vejeter.  
 vehicle, veh-ilo.  
 veil, velo.  
 vein, veino.  
 velvet, veluro.  
 vengeance, venjo.  
 to ventilate, ventilar.  
 to venture, riskar.  
 verb, verbo.  
 to verify, kenstatar.  
 verse, verso.  
 vertical, vertikala.  
 verve, vervo.  
 very, tre; — much  
 (before verb), tre  
 (by itself), multe.  
 veterinary, veterina-  
 rala; — surgeon,  
 veterinaro.  
 to veto, vetar.  
 vexed, to Be, despi-  
 tar.  
 to vibrate, vibrar.  
 Vibrations = vibra-  
 do.  
 vicar, parok-estro.  
 victim, viktimo.  
 victory, venko.  
 vigilant, vigilema.  
 vigor, vigor.  
 village, vilajo.

vine, vito.  
 to violate, violacar.  
 volence, violento.  
 a violet, vio'lo.  
 violin, vio'ono.  
 viper, vipero.  
 virgin (s. f.), virgino.  
 virtue, vertuo.  
 viscous, viskoza.  
 to vise (passport),  
 vistar.  
 to visit, vizitar.  
 vocabulary, vort-aro.  
 vocation, vok-eso.  
 voice, voco (vots'o).  
 volcano, volkano.  
 volume (of book),  
 tomo.  
 volunteer, volunt-  
 ulo.  
 to vomit, vomar.  
 to vote, votar.  
 to vow, vovar.  
 vowel, vokalo.  
 vulgar (= rude, tri-  
 viala.

W

to wade, vad-irar.  
 wage, salaryo.  
 to wager, pariar.  
 waist, talyo.  
 waiter, garsono.  
 to walk (for pleas-  
 ure), promenar;  
 (= not run), mar-  
 char.  
 wall, muro.  
 walnut, nuxo.  
 to waltz, valsar.  
 to want (= wish)  
 dezirar.  
 war, milito.  
 warehouse, magaze-  
 no.  
 warm, varma.  
 to warn, avertar.  
 to wash (v. trans.),  
 lavar.  
 wasp, vespo.  
 to waste, mal-sparar.  
 watch (instrument),  
 horlojeto.  
 to watch (= spy),  
 guatar.  
 water, aquo.  
 waterproof (adj.), a-  
 quo-espruva.  
 wave (hair, etc.), on-  
 do; (sea), ondego.  
 wax, vaxo.  
 way, voyo; (=man-

ner), maniero.  
 W. C., latrino.  
 we, ni.  
 weak, mal-forta.  
 wealth, richeso.  
 weapon, armo.  
 to wear out, konsu-  
 mar.  
 weary, to Be, enoy-  
 ar.  
 to weave, texar.  
 Wednesday, merkur-  
 dio.  
 week, semano.  
 weigh (so much),  
 pezar; (= find  
 weight of), pond-  
 erar.  
 weight (of a thing),  
 pezo.  
 welcome, bon-veno.  
 well (adv.), bone.  
 a well, puteo.  
 West, westo.  
 wet, humida.  
 whale, baleno.  
 whalebone, barto.  
 what, quo.  
 wheel, roto.  
 when, kande.  
 where, ube.  
 whether (indirect  
 question), kad.  
 which (thing), quo.  
 while (conj.), dum  
 ke.  
 to whip, flogar.  
 a whisper, murmuro.  
 to whistle, siflar.  
 white, blanka.  
 who (sing), qua;  
 (plur.), qui.  
 whole, tuta.  
 wide, larja.  
 widow, vidvino.  
 wife, spozino.  
 wig, peruko.  
 wild, sovaja.  
 to will, volar.  
 will (with verb)—os.  
 will be, esos.  
 will have -ed, esos  
 —inta.  
 will (= testament),  
 testamento.  
 willing, Be, volutar  
 (v. t.).  
 i-a — e bl xa affi  
 willingly, volunte.  
 to win, ganar.  
 wind, vento.  
 window, fenestro.

wine, vino.  
wing (all senses),  
alo.  
winter, vintro.  
to wipe, vishar.  
wise, saja.  
to wish, dezirar.  
wit, sprito.  
with, kun.  
without (prep.), sen.  
witness, testo.  
wolf, lupo.  
woman, virino.  
to wonder, astones-  
ar.  
wood (the matter),  
ligno; (=treeland)  
bosko.  
wool, lano.

word, vorto.  
to work, laborar.  
workman, laboristo.  
world, mondo.  
worm, vormo.  
worth (adj.), valo-  
trans.), enoyar.  
to worship, kultar.  
ranta.  
to worry (v. in-  
worthy, digna.  
would, —us.  
to wound, vundar.  
to wrestle, luktar.  
wrinkle, sulketo.  
to write, skribar.  
wrong (adj.), mal-  
justa.

## Y

yacht, yakto.  
yard, korto.  
to yawn, ocitar.  
year, yaro.  
yellow, flava.  
yes, yes.  
yesterday, hiero.  
yet (in time), ank-  
ore.  
yoke, yugo.  
you, vu; (plural) vi.  
young, yuna.

## Z

Zeal, zelo.  
zero, zero.  
zinc, zinko.

## NOTICE TO STUDENTS OF THE LANGUAGE.

If, in using the Dictionary, you are unable to find some absolutely necessary words,—words which you think should be added to the Dictionary, kindly write to the Supreme Grand Secretary, A. M. O. R. C., 306 West 48th Street, giving a list of such words, and they will be translated and published from time to time in CROMAAT. The last pages of this copy are blank, so that additional words or corrections of the Dictionary may be added in pen and ink from time to time.



# SPECIMENS



ENGLISH	ROSAE CRUCIS	PRONOUNCIATION
Yes. No. (Question).	Yes. No. Kad...?	Yes; naw; kahd.
Please.	Se plezas. Me pre-gas.	Seh plehzahs; meh preg'ahs.
Thank you.	Danko. Me dankas.	Dahn'ko; meh dahn'kahs.
Not at all.	Tute ne.	too'teh neh.
With pleasure.	Kun plezuro.	koon pleh-zoo'roh.
Of course.	Komprenoble.	kohm-pren-eb'leh.
I have (got), he has (got).	Me havas, il havas.	meh hah'vahs; eel hah'vahs.
We have (got), you have (got).	Ni. havas, vu havas.	nee hah'vahs; voo hah'vahs.
I am, she is.	Me esas, el esas.	meh ehs'as; el ehs'as.
You are, they are.	Vu esas, li esas.	voo ehs'as; lee ehs'as.
Have you (got)?	Kad vu havas?	kahd voo hah'vas.
Are you?	Kad vu esas?	kahd voo ehs'as.
Is there... here?	Kad esas hike...?	kahd ehs'as hee'keh.
To buy, to sell.	Komprar, vendar.	kohm-prarr'; vehn-darr'.
I have found.	Me trovis.	meh trov'is.
Have you seen?	Kad vu vidis?	kahd voo veed'is.
Look!	Rigardez!	ree-garr'dez.
Here is, here are.	Yen!	yen.
Look out!	Atencez!	aht-ent'sez.
Take care!	Zorgez!	zorrh'ez.
I shall (will) ask for (something).	Me demandos (ulo).	meh dem-ahn'dos ool'o.
I shall (will) ask whether...	Me questionos kad...	meh quest-ee-ohn'-os kahd.
You you know (a thing)?	Kad vu savas...?	kahd voo sah-vas.
Where is it?	Ube ol esas?	oob'eh ol es'as.
I don't know.	Me ne savas.	meh neh sah'vas.
Do you understand?	Kad vu kompre-nas?	kad voo kohm-pren'as.
I beg your pardon.	Me demandas pardon.	meh deh-mahn'-dahs parr-don'o.
Bring me...	Adportez a me...	ahd-porr'tez ah meh.
Give me...	Donez a me...	daw'nez ah meh.
Fetch me...	Querez a me...	quair'ez ah meh.
To-day; to-mor-row.	Ca-die; morge.	tsah-dee'eh; morrh'-gheh.

ENGLISH

Yesterday; last night.

This evening; to-night.

When? How?

Why? Because...

Often; seldom.

Always. Never.

Good day (morning). Good evening.

How are you?

I am quite well.

What do you want?

I want a stamp.

A cup of tea.

Do you smoke?

Are you tired?

He is not tired.

I want to write a letter.

I want a pen and ink.

Give me an envelope.

What is the time?

It is five o'clock.

Ten minutes to four (3.50).

Quarter past six.

Half past eight.

In the afternoon.

Have you got the tickets?

Is it raining?

No, it is not raining.

It is fine.

It has been raining.

It is going to snow.

Have you got any money?

I have not much.

ROSAE CRUCIS

Hiere; hier e vespere.

Ca-vespere; canokte.

Kande? Quale?

Pro quo? Pro ke...

Ofte; malošte.

Sempre. Nul-tempe.

Bon(a) jorno. Bon(a) vespero.

Quale vu standas?

Me standas tute bone.

Quon vu deziras?

Me deziras postmarko.

Taso (de) teo.

Kad vu fumas?

Kad vu esas fatigita?

Il ne esas fatigita.

Me deziras skribar letro.

Me deziras plumo ed inko.

Donez a me kuverto.

Qua horo esas?

Esas kin hori.

Tri hori kindek.

Sis hori e quarono.

Ok hori e duono.

Pos di-mezo.

Kad vu havas la bileti?

Kad pluvas?

No, ne pluvas.

Esas bela vetero.

Pluvis.

Balde nivos.

Kad vu havas mono?

Me ne havas multo.

PRONUNCIATION

hee-air'eh; hee-air'eh vesp-air'eh.

tsah-ve-sp-air'eh; tsah-nok'teh.

kahn'deh; quahl'eh.

praw quaw; paw keh.

oft'eh; mal-oft'eh. sem'preh; nool-tem'peh.

bawn'(ah) jorr'no; bawn'(ah) vesp-air'o.

quah'leh voo stahn'das.

me stahn'das too'teh bawn'eh.

quoh'n voo deh-zee'ras.

meh deh zee'ras post-marr'ko.

tah'so (deh) teh'o. kahd voo foom'as.

kahd voo ess'as fahtee'gee'tah.

eel neh ess'as fah-teeg-ee'tah.

meh deh-zee'ras skree-barr' let'ro.

meh deh-zee'ras ploo-m'o ed ink'o.

dawn'ez ah meh koov-air'to.

kwa'h hor'ro ess'as.

ess'as keen hor'ee. tree hor'ri keen-dek.

sees hor'ri eh kwarraw'no.

ok hor'ri e doo-o'no.

poss dee-meh'zo. kahd voo hah-vas

la bil-eh'tee. kahd ploov'as.

naw, neh ploov'as.

es'as beh'lah vet-air'o

ploov'is.

bal'deh nee'vos.

kahd voo hah'vas mo'no.

meh neh hah'vas mool'to.

# SPECIMEN LETTER



(For the Translation of this letter, see next Page)

A. B. Brassard, K. R. C.,  
Supreme Grand Secretary,  
A. M. O. R. C.

December 20, 1917.

Dear Brother:—

It is my desire to have all our Brothers and Sisters study and master the international language as a Rosaecrucian Language for conversation and communication between our Officers and Members.

Furthermore, I desire that in your Official Correspondence you use this language whenever possible, so that, eventually, all our Official Decrees and papers will be in this language. This must come through slow adoption of the work, but the time is not far distant when we will find not only greater efficiency, dignity and secrecy in such a procedure, but pleasure.

You have seen letters from abroad, from our Order in Europe, in which this language was used, and there is no reason why we should be less considerate of well devised plans and methods.

Therefore, I am greatly pleased to find that the Department of Publication has presented the language and dictionary in the first issue of the new CROMAAT.

With all good wishes for Peace Profound,

Fraternally,

(Signed) H. SPENCER LEWIS,

Imperator.

# SPECIMEN LETTER



(The following is a translation of the foregoing letter into the new R. C. Language)

A. B. Brassard, K. R. C.,                      Decembro 20a, 1917.  
Grandioza Sekretaryo Supra,  
A. M. O. R. C.

Kara Fratros + :—

Ol esas mea deziro havar omna nia frati et fratini studyar et konquestar la internaciona linguo por konverso et komunikajo inter nia Oficeri et Membri.

Ultre me deziras en vua Oficerala Komunikaji vu uzar ca linguo kande posibla, por ke, eventuali, omna nia oficerala dekreti et dokumenti esos skribata en ca linguo. Ca venez per adopto mal-rapide de la laboro, sed la tempo esas ne fore distanta kande ni trovos ne sur plu-granda efekemeso, digneso et sekretulo en tala proceduro, sed plezuro.

Vu vidir letri de altra-lande, de nia loji en Europo en quo ca linguo uzir, et ibe esas ne motivo por ni esus min konsideranta de boneinjenir proyekti et metodi.

Do me esar plezar grande trovar ke la Departmento de Edito prizentis la linguo et vorta-libro en la unesma numero de la nuva CROMAAT.

Kun omna bone deziri por Paco Profunda,

Fratale,

(Sig) H. SPENCER LEWIS,

Imperatoro.

# The Garden of the Soul

WRITTEN FOR THE CROMAAT

By Lucy Robinson Grubb



A priceless garden I possess,  
To guard each day, each hour,  
To pluck away unsightly weeds,  
And carefully tend each flower.  
What is this garden beautiful,  
Which daily takes its toll  
Of all my time and energy?  
'Tis the garden of my soul.

How soon the weeds will gather there,  
And flowers fade away,  
If I neglect to nourish it,  
Aye, even for a day!  
There's the grievous weed of envy,  
Of jealousy, of fear,  
The petty weed of vanity,  
To woman's heart so dear.

The grosser weeds of selfishness,  
Dishonesty, and greed,  
If allowed to grow and flourish,  
Soon cast their vicious seed  
Over all of this fair garden,  
And quickly crush and blight  
The tiniest flower of virtue,  
That is seeking for the light.

Shall I allow these ugly weeds  
My garden to destroy?  
No, I shall now assert my will  
And all my time employ  
In crushing out these blighting weeds,  
And then the soil I'll till  
That, purified and enriched,  
'Tis subject to my will.

And then I'll plant in this garden  
Flowers and fruit so rare,  
That I shall feel repaid each day  
For all my toil and care.  
I'll plant beds of unselfishness,  
Some of sympathy, too,  
Courage, loyalty, honesty ;  
No fairer flowers e'er grew.

I'll have justice and tolerance  
Where prejudice was found ;  
I'll plant beds of humility  
With cheerfulness circled round,  
Great clusters of sincerity,  
And truth, row after row,  
Mixed with plenty of courtesy,  
Lest weeds of bluntness grow.

I'll border it with charity ;  
One side of the gate I'll place  
A tall tree of aspiration—  
A tree of noble grace,  
And at the other side shall grow  
Another stately tree—  
The staunch tree of perseverance,  
To help and strengthen me.

All gardens need the sun's bright rays  
And showers from above ;  
Mine I'll bathe in the sunlight of faith  
And wondrous showers of love.  
I'll bravely strive as days go by  
And thus as ages roll,  
New beauty I shall find each day  
In the garden of my Soul.





## IN THE NEXT ISSUE OF C R O M A A T

☞ The Next Issue of CROMAAT will contain a Complete MANUAL of the Order, for all Members and Officers.

☞ It explains all the Terms and Symbols of the Order, Rules and Guides for Conducting the Work, and many helpful Suggestions for Mastering the Intricacies of Rosaecrucian Principles.

☞ There will be new and interesting Diagrams and Illustrations.

☞ Other Articles will also prove helpful to our Members.

☞ Speak to your Lodge Librarian about joining the AMORC College Library.

☞ The Next Issue will be ready about February 10th.

# QUESTIONS AND ANSWERS



(This department will receive and answer in each issue such questions as pertain to the teachings given in our Temples. Members will please make questions brief and be sure that complete or satisfactory answers are *not* given in the Temple lectures before requesting answers here.)

Q. Regarding the rates of vibrations given in the lectures of the first degree, please tell me whether the rate of vibration refers to the velocity of vibrations, so far as sound vibrations are concerned.

A. No. The velocity of vibrations is the same in all sounds, if by velocity is meant the rate or speed with which they travel through space or matter. But the rate of vibrations as dealt with in the lectures refers to the number of vibrations per second radiating from matter. Fourteen vibrations per second will travel as rapidly through space as fourteen thousand or fourteen million per second; the difference will be in the manifestation of the vibrations only. The velocity of all sound vibrations is twelve and three-fourth miles per minute or over a quarter of a mile per second.

Q. Can you give me the number of vibrations per second which produce upon the retina of the eye the sense or impression of the color primrose yellow?

A. 535,000,000,000,000 per second. This is caused by sufficient number of electrons and atoms and molecules being united in one inch of surface, of such vibratory nature (number) as to have within that inch a number of primary (spirit) vibrations equalling 44,000. This number then radiates into space vibrations which impress the retina at a rate equal to the very large number as above.

Q. Since we know the location of the brain in man's body, why cannot we find the location of mind in man?

A. Mind in man is *in all of man*. It is impossible to localize, or in other words, *limit*, the mind in man for mind is limitless and cannot be localized or separated as can the brain. One might say that, since the nervous system is associated with some of the functions of mind, mind is in the nervous system and therefore present in every part of the body. One may also say that, since consciousness is a function of mind, an attribute, mind is therefore present in every cell of the body. To be more definite than this, however, will be impossible unless we first establish the presence of soul in every cell of the body. If we hold that the soul is in the body it must be present in every cell, and then, with such a principle established, there would be no doubt as to the location or presence of the mind in man.

Q. In the Fourth Degree Initiation I understood the Master to pronounce the Rosacrucian Lost Word, which most certainly gave forth wonderful vibrations and no doubt will produce the results explained. But, if this was the Lost Word, then it is no longer "lost," or in other words, no longer a mystery. Are there any facts about it, however, which are not known today, and therefore make us feel as though the real use of the word was truly "lost"?

A. The Master does pronounce the Lost Word in the beautiful Fourth Degree Initiation and he knows how to use it and you, too, shall know how to use it. Its meaning is well known to us, and in each degree after the Fourth Initiation one letter of that word is explained and added to the powers used in sound vibrations. Nevertheless, the word is *lost* to all who do not use it rightly, for once applied wrongly, it ceases to have any power at all and becomes as truly *lost* as though forgotten. To the uninitiated this great mystic word seems to have been lost by the ancient mystics; to the initiated who attempts to use it wrongly, it IS lost. Thus it is ever the Lost Word and, ever, the FOUND word. But you have been advised not to write the word on paper at any time for any purpose. You did so write it and though you crossed it out and tried to obliterate it before you mailed your letter, it was too great a risk to take and you should never take such a chance again lest it be *lost* to you.

Q. In an Eighth degree experiment I was able to project myself with the others on many occasions and to see what the others saw along with the Master who conducted the cosmic journey to a foreign city. But while in this projected state I entered with the others a Temple where there were several sacred ceremonies being conducted. We seemed to pass through the various chambers and view these ceremonies hastily, attracting little attention as though we were privileged members of that Temple. However, there was one chamber where a few of our party were admitted and I, with two others, was denied admittance and had to return to my own Temple at once. Why was I thus denied admittance?

A. This is a common experience with those who are just developing in the work of the eighth degree. Your Master undoubtedly told you in the beginning of the eighth that it was the degree where the members begin to separate and go forward according to their degree of development. Some pass through the eighth degree development tests very rapidly, while others remain in the eighth for many months. You were denied admittance to the foreign Temple Chamber because some work was in progress there for which you were not ready. Perhaps at another time you will gain that Chamber. Have patience and make many such journeys while at home and thereby add to your development. You cannot tell when, on some journey in this way, you will be granted admission to even higher chambers. Be happy in the fact that you have learned how to have your body in one place while your mind and consciousness visit foreign or distant places. It is one of the most weird and instructive practices of our work.

Q. Why does our Chaplain always refer to God as "Our God" or "God of our Hearts," in his prayers?

A. Because our God, *i. e.*, the God which we Rosaecrucians know and worship, is the God of our Hearts, the God of our Consciousness, the God of our understanding. In other words, our God is a God *known* to us, and therefore in our consciousness and of our consciousness; likewise He is of and in our Hearts. Thus we distinguish between our God and a God so abstract, so unknown and undefinable that He cannot be a God of our consciousness or understanding and, therefore, cannot be a God of our love and our Hearts.

Q. In what degree can the earnest student of the Order learn the first practical principles of curing disease?

A. Our Order does not teach how to cure *disease*, nor in fact, do we teach how to *cure* anything unless it be the superstitions of man. Disease is never cured by treatments of any kind. Disease is a result of some fundamental abnormal condition. Change the abnormal condition of the body to a normal condition and the disease will disappear—not be-

cause it was cured by any treatment, but because nature removed the sole *cause* for its presence in the body. The body as a whole can have only two conditions—normal or abnormal. Abnormality of the bodily condition can be due to but two fundamental causes, each of which is easily modified and generally altered to bring about a perfect normal condition. In a normal condition of the body the organs and parts of organs, the body as a whole, and the minute blood cells or other cells, have a balanced, harmonious relation. This condition we call "Harmonium," and it comes, as we say, from a harmonious relation of all parts, functions and energies of the body, constituting perfect *harmony* in man as in the universe above and about him. By establishing Harmony, you have in man Harmonium, and disease cannot exist. The first principles of this work were given to you in the first degree; other principles have been added at all lectures, though you knew it not. In the sixth degree you will find some laws and principles which will open the chamber you seek to enter.

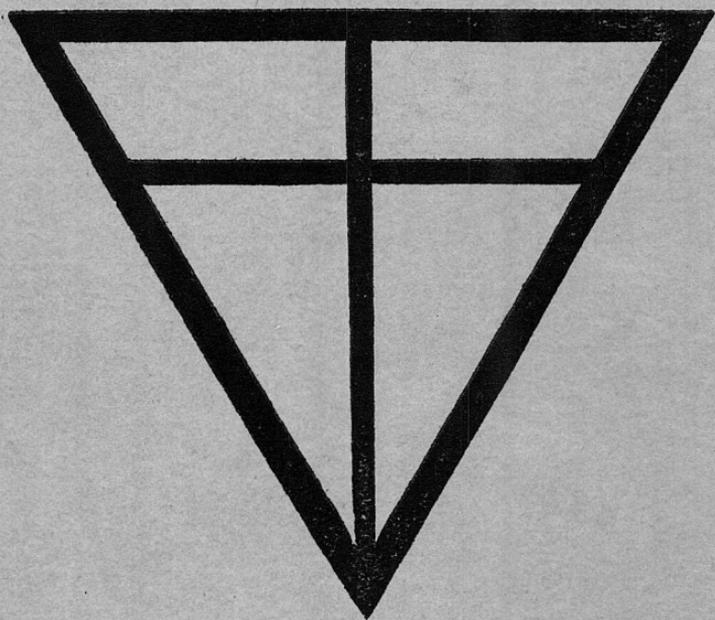
If our system of helping nature to maintain healthy bodies depended upon the treating of or attempting to *cure* diseases, we would have to begin as do all other schools of such a system by analyzing the *nature of disease* and its manifestations as a principal study. But disease itself is given little consideration by us. We study basic laws; after that nothing else counts.



FOR ADDITIONS AND CORRECTIONS  
OF THE DICTIONARY

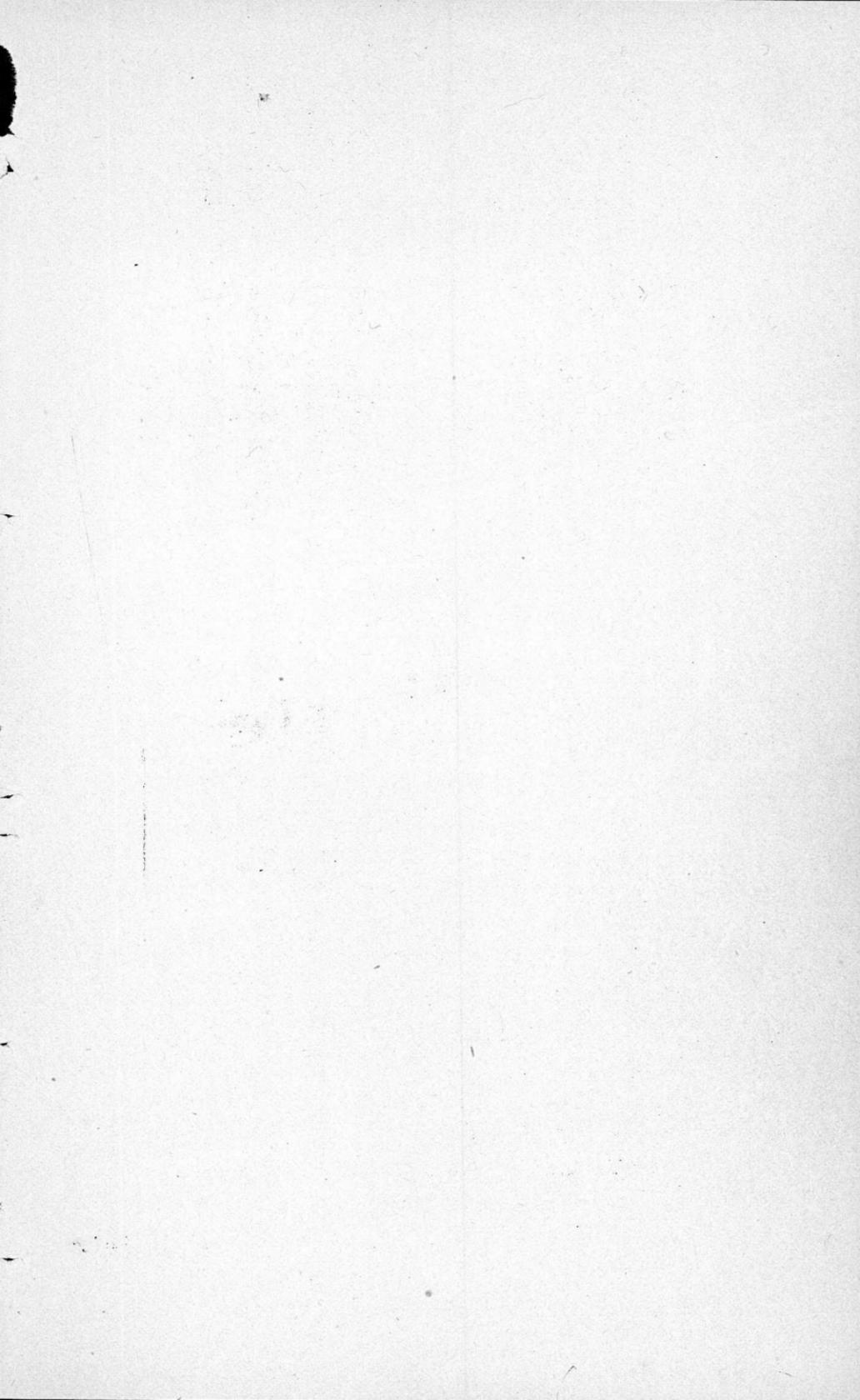












# Biographical Sketches

Number Two



THYRA KIIMALEHTO

THE SUPREME GRAND COLOMBE

Born in Burlington, Iowa, October 29, 1902

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

# CROMAAT

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



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# OFFICIAL MANUAL

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

APPROVED BY THE DEPARTMENT OF PUBLICATION

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

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

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

## PURPOSES AND WORK OF THE ORDER.

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

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

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

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

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

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

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

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

## JURISDICTION.

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

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

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

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

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

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

All Jurisdictions, while **separate** to the extent indicated above,

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

## MAKING APPLICATION.

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

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

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

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

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

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

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

## ENTERING THE LODGE—(Guardian's Examination).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## **VISITORS.**

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

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

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

## TRANSFERS.

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

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

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

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

## DEMITTS.

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

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

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

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

### **THE ANTE-CHAMBER.**

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

### **THE CHAMBER.**

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

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

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

### **THE THRESHOLD.**

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

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

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

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

### **TEMPLE.**

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

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

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

## LODGE.

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

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

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

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

## EAST.

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

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

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

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

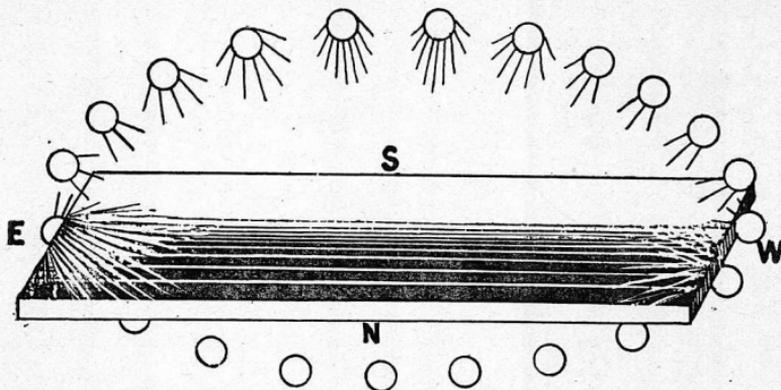


Diagram to Illustrate How the SUN, Rising in the East and Passing to the South and West, Illuminates the Three Points of the Lodge, and, by Passing from West to East, Under the Earth, Leaves the North in Darkness.

### **SOUTH.**

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

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

### **WEST.**

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

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

### **NORTH.**

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

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

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

### THE ALTAR.

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

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

### SHEKINAH.

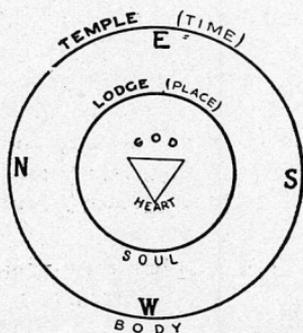
In the centre of the Lodge, where lines from the four points of the horizon would meet, is the Heart of the Soul of the Temple.

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

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

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

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



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

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

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

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

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

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

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

## THE SANCTUM.

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

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

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

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

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

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

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

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

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

### THE MASTER.

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

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

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

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

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

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

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

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

### THE MATRE.

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

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

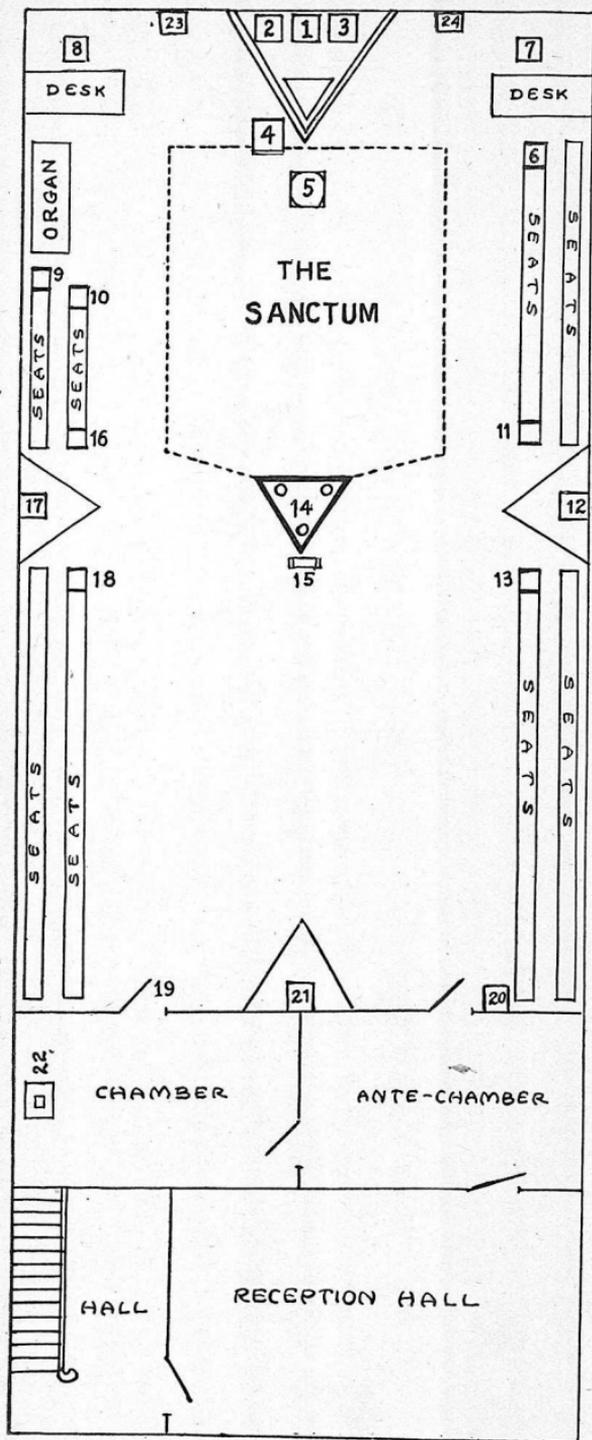


DIAGRAM OF R.C. TEMPLE AND LODGE

# EXPLANATION OF THE DIAGRAM

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

The figures on the diagram have the following indications:

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

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

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

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

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

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

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

### **THE VESTAL FIRE.**

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

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

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

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

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

### **THE VESTAL COLOMBE.**

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

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

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

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

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

### TO THE VESTAL COLOMBE.

By Charles Hine Hubbard.

Beautiful Character, True Herald of the Cycle's New Progression—

The New, Pure Womanhood of a Newer, Purer Race—before  
Thy Heart's Most Holy Shrine in solemn-toned Confession

My thoughts, true-homaged all attend, Thy Pureness to adore!

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

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

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

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

Friends whose faces all familiar are, Thy entrance gladly singing,

For Thou art, Thyself, the Cycle's Evolution—its own Eternity!

### THE SIGN OF THE CROSS. *by Anna*

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

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

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

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

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

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

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

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

## **SALUTATIONS.**

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

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

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

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

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

### THE OBLIGATION OF SERVICE.

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

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

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

### LODGE DECORUM.

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

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

## LEAVING THE LODGE.

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

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

## LECTURES.

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

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

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

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

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

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

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

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

### ROSAE CRUCIS.

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

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

### ROSEY CROSS.

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

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

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

## THE ROSE AND THE CROSS.

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

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

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

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

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

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

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

## THE TRIANGLES.

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

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

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

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

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

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

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

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

### **SPIRIT AND SOUL.**

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

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

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

### **SECRECY.**

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

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

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

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

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

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

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

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

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

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

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

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

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



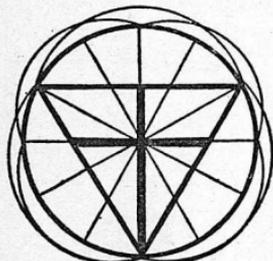
The Rosae  
Crucis



General  
Symbol  
of the Order



Seal of the  
Founder



Great Seal of the Order  
in America



Sacred Insignia of  
the Imperator



Great Seal of the  
Supreme Grand Master



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



Seal of the  
System:  
Grand  
Secretary



Mark of De-  
partment of  
Publication

# EDITORIAL COMMENTS

OUR  
FIRST ISSUE  
GREATLY  
APPRECIATED



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

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

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

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

"NUMEROLOGY"  
AND  
NUMBER  
SYSTEMS



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

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

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

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

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

ANOTHER  
SUPREME  
GRAND LODGE  
PROBLEM



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

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

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

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

IN REFERENCE TO  
EXEMPTION FROM  
WAR DUTY



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

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

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

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

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



AN ANCIENT KNIGHT ROSAE CRUCIS

# THE WORK OF THE ORDER

## THE MASSACHUSETTS GRAND LODGE.

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

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

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

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

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

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

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

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

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

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

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

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

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



# QUESTIONS AND ANSWERS



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

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

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

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

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

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

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

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

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

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

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

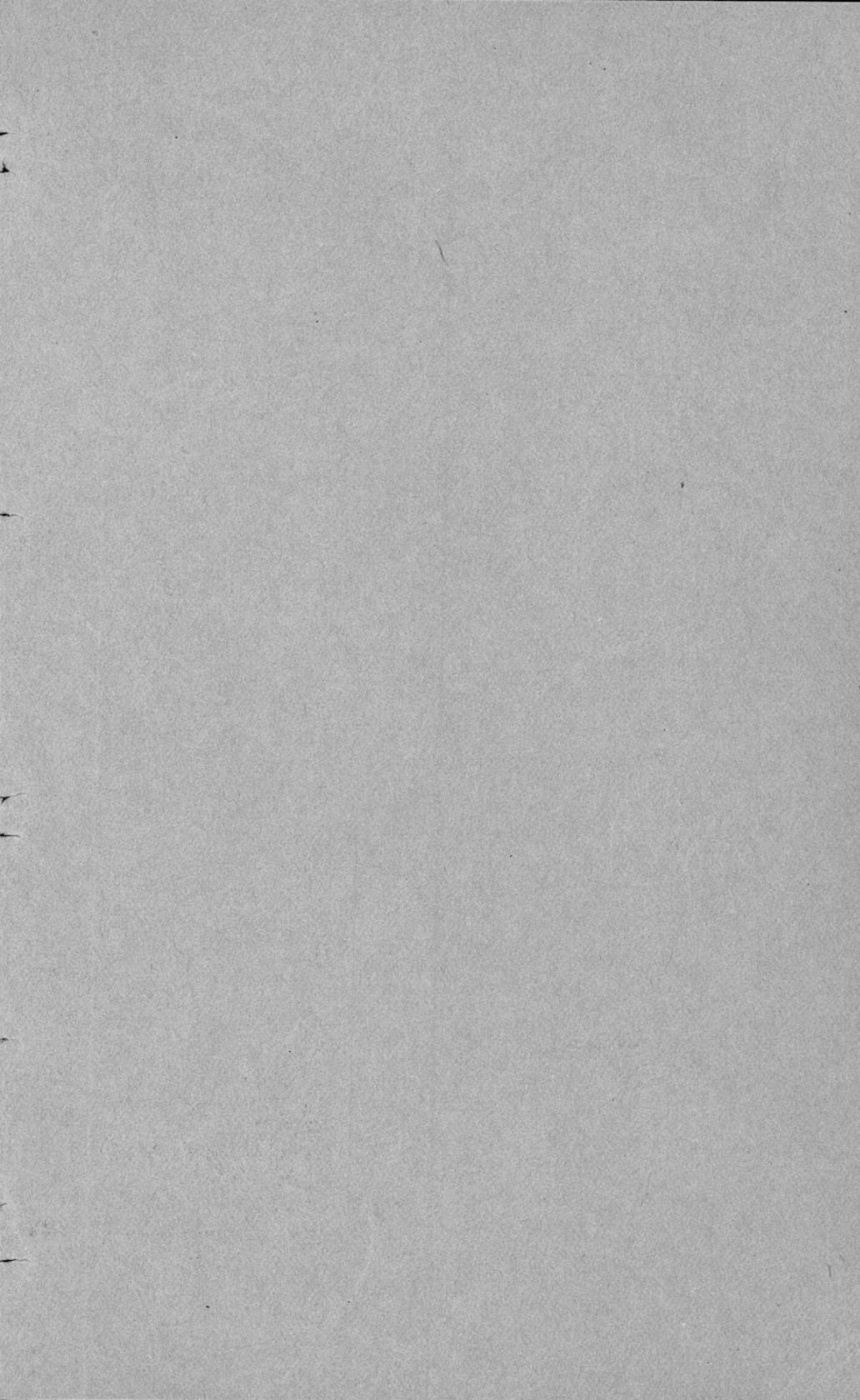


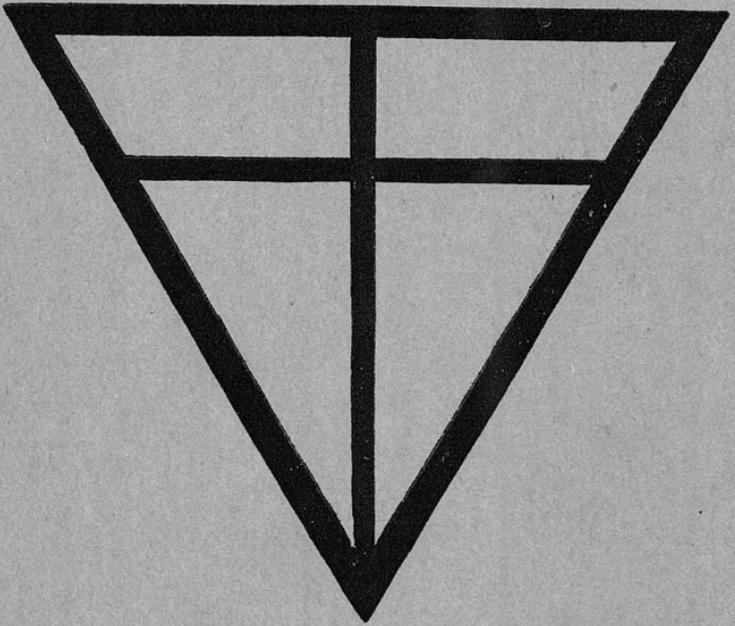
## DICTIONARY CORRECTIONS

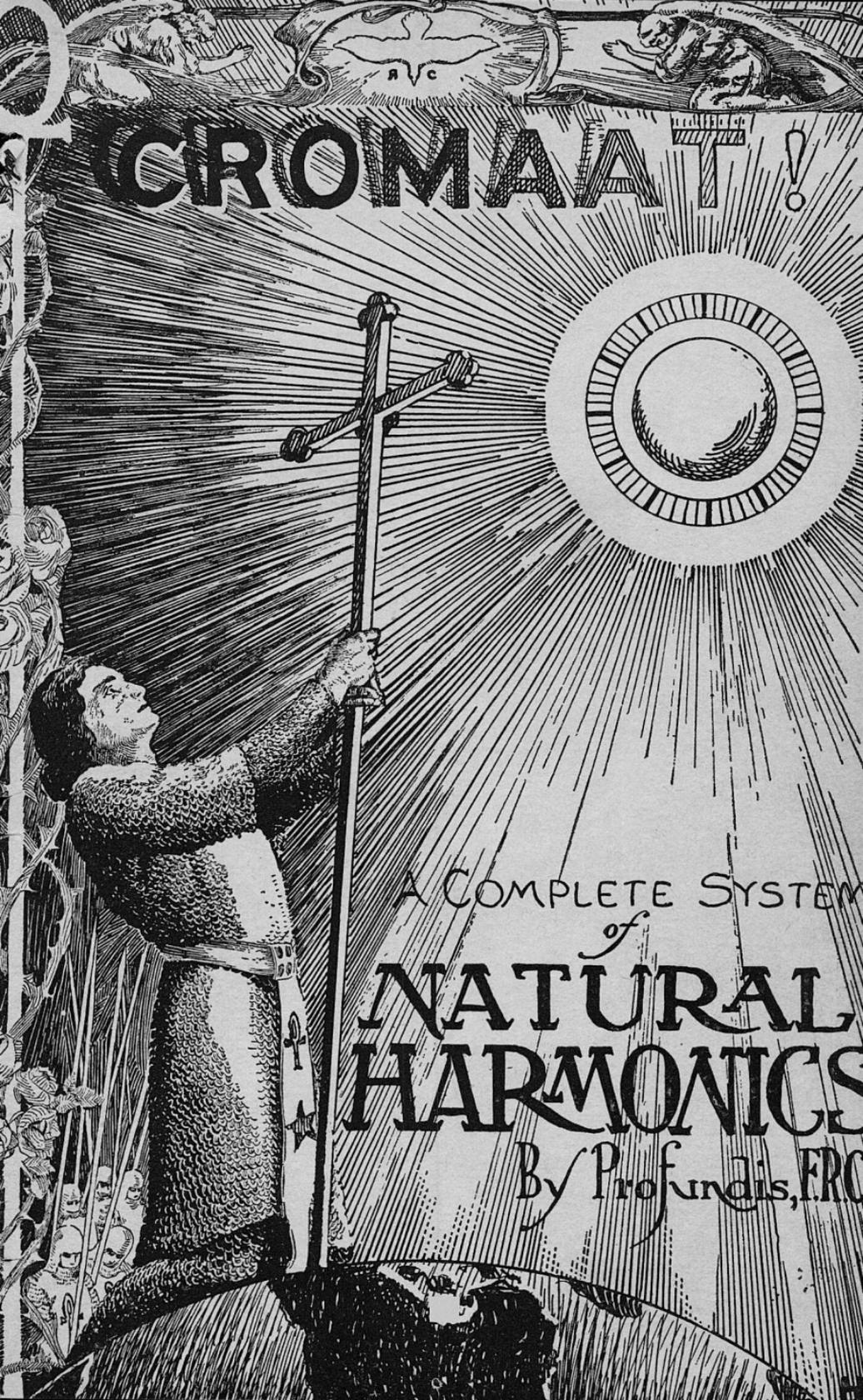
The following corrections in the language dictionary in the last issue should be made in pencil (not ink,—the paper being too soft) on the pages indicated:

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









CROMAAT!

A COMPLETE SYSTEM

*of*

NATURAL  
HARMONICS

By Profundis, F.R.C.



# CONDITIONS OF MEMBERSHIP IN THE AMORC COLLEGE LIBRARY



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# CROMAAT

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# A COMPLETE SYSTEM OF NATURAL HARMONICS

By PROFUNDIS, XII

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## INTRODUCTORY EXPLANATION

### THE MYSTERY OF NUMBERS

The limited space at my disposal prevents any extended introduction to the general science of numbers—numerology, so-called—even if such an introduction would serve a practical purpose.

For many years there have appeared in the American book mart various "text-books" or "systems" explaining the mysteries, meanings and interpretations of numbers. Nearly all of these have referred to the Kabbalah or have based their fundamental arguments on some of the principles contained in that strange, unorthodox Jewish philosophy of doubtful origin.

But whatever purpose the compiler of the Kabbalah may have had in mind is completely frustrated by the modern attempts to use those principles in connection with letters of the English language—or any language other than that in which the Kabbalah was written and to apply the numerical values and meanings therein to universal or diversified tongues and peoples.

Furthermore, we must go back to Pythagoras and the Magi of Egypt, if we would understand the early conception of numbers in their more mystical sense, and not to an unknown, narrow, illogical and abstract thinker of the Christian era. Then we find good reason for believing that in the beginning "God geometrized".

What are numbers? Symbols! Symbols of all that is. If, in the beginning, *God thought in numbers*, as scientific men now admit, the universe itself and all that is in it, conceived in numbers and created according to numbers, must be *manifest in numbers*.

In the laboratory of chemistry, in that of physics, in the electrician's "shop", the musician's studio, the surveyor's office, the architect's study, the mechanic's "plant"—in all of these, numbers and combinations of numbers constitute the symbols with which the master workers of nature's forces express, measure, judge, weigh, test, try, prove and utilize the elements with which they create and construct the material things around us.

The belief that numbers of themselves and in themselves possess a power or potentiality, is ridiculous; yet most of the present-day "number systems" are based upon this belief.

For centuries the number 7 has been considered mystical. It seemed, to many, to have a power or force distinctly its own, which *is not possessed* by any other number; yet, five and two make seven, six and one make seven, three and four make seven. Therefore, any power which 7 possesses must have had its origin, or elements, in the numbers 1, 2, 3, 4, 5 and 6; and since all numbers beyond one are multiples of one, any power possessed by multiples of one must be found, in embryo at least, in number *one*.

It is only a step further in such reasoning to say, that if the power of all numbers begin in *one*, each number higher than one possess a power equal to its multiple of one; two would double the power of *one*, three thrice the power, and "mystic" seven would have seven times the power of *one*!

The essential point to have in mind, however, is that, whereas the power of one might give us (in our objective world) a definite and distinct manifestation, clearly defined from other material manifestations, seven would not give us a similar manifestation stronger by seven-fold, *but a different manifestation*, unlike that of *one*, exoterically and like it esoterically.

This shows us, then, that one and seven, and a *billion or more other numbers* may be used as symbols to express or represent a manifestation of nature because 1 represents the first element of all such manifestations.

## THE LAW OF VIBRATIONS

In the preceding paragraph the phrase "first element" is used. I use that phrase as a term without intention to convey the idea that one, or number *one*, represents a first element of nature's material manifestations; in that sense the term *element* would refer to the primary manifestations of matter, such as electrons, atoms or molecules. This is not meant in this case.

The first element in the operation of nature's great laws is, however, the radiation of that mighty, all-potent, divine force, NOUS, from the divine mind which first conceived the Universe in numbers and projected that conception by means of the Logos, (the "lost word," as explained in the Fourth Degree of our Temple teachings).

Truly, one might write a large book in an attempt to explain this simple law, and never do it justice. In fact, after vain trials to set forth the law as *completely* as possible, I have found that these two qualities are impossible in one manuscript. Therefore, I have reduced my larger and complex explanation to the following brief analysis:

The Vibrations with which we have to deal throughout this system of Natural Harmonics are those Vibrations which we have studied as Spirit Vibrations in the First Degree of our Work.

The source of these Vibrations is of little import *here*, but we shall recognize the fact that they are propagated by the Sun's emanations and reach the earth in this manner.

To this fact let us add the Rosaecrucian statement, that all such Vibrations are of or from an energy which, as stated heretofore, is called NOUS.

Nous, then, is the energy radiating the Vibrations which, in their material manifestations on earth, are known as spirit vibrations. (Our members of the Fourth and higher degrees will understand the veiled references made here.)

Now, according to the Law, this energy, Nous, leaves its source and radiates toward the surface of the earth in a series of waves, just as waves travel over the surface of a smooth body of water when a stone is dropped into the water.

We must understand this point well, so I will add a diagram:

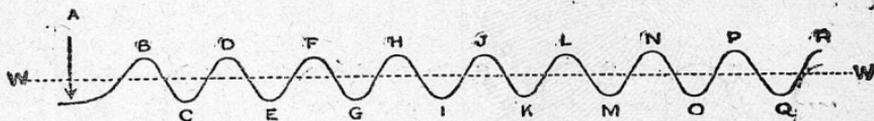


FIG. TWO

Let us assume that the dotted line (W) in Fig. 2 represents the surface of the water when perfectly smooth and level. And, let us assume that the arrow at A indicates where a stone has just dropped through the water's surface. Then the heavy, wave-line will represent the undulations of the water's surface, the waves moving outward from A. It will be noted that there are "hills and valleys" in this series of waves, the hills being indicated by B, D, F, etc., and the valleys by C, E, G, etc. It will also be noted that the "hills" or crests of the wave rise partly above that (dotted) line which was the normal, level surface of the water before being disturbed by a projection of the action at A; likewise the "valleys" are proportionately beneath the normal, level line.

I offer, now, two other diagrams for your consideration:

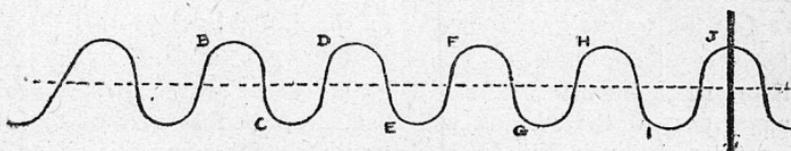


FIG. THREE

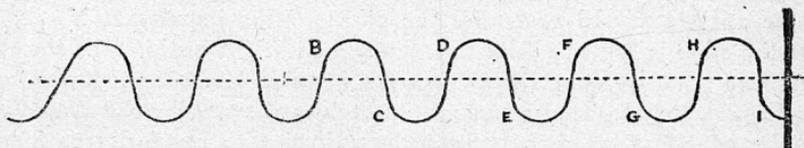


FIG. FOUR

If, at the "striking point," or place of culmination we place an upright stick in the water, marked S in the above diagrams, we will have a condition much like that which exists when a stone wall surrounds a lake, or when a rock is at the shore of such a body of water.

The waves B, C, D, E, F, G, H and I would strike or "pound" such a stick, wall or rock, with a certain regularity and periodicity depending upon how closely the waves succeeded each other.

An important point to be noticed, however, is that there will be *two impulses* or blows delivered against the stick S by each wave; one when the crest of the wave strikes the stick (as shown by J in Fig. Three), and one when the *furrow* of the wave strikes (as shown by I in Fig. Four).

Therefore, the *crests* of the waves would strike S alternately with the *furrows*, and while the impulses received at S would be regular, in the order J, I, H, G, F, E, D, C and B, nevertheless, the impulses delivered by I, G, E, C, would be mild compared to those impulses delivered by H, F, D, B; in fact, experiments would show that the impulses of I, G, E, C, would be of a *negative* nature while the others would be of a *positive* nature.

I append two more illustrations to make plain this and another effect of these *wave impulses*:

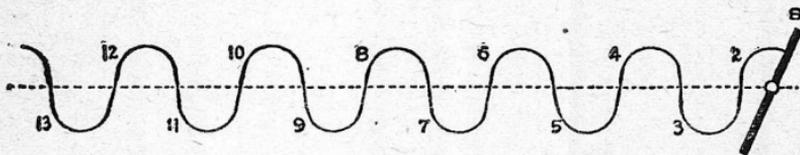


FIG. FIVE

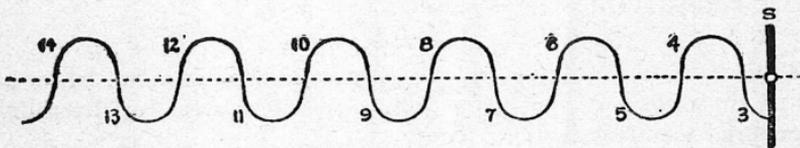


FIG. SIX

In these two diagrams I have substituted figures 1 to 9 for the letters A to J in indicating the waves, numbering the first wave to travel forward, 1.

Let us assume that we have fastened the stick S on a pivot in its centre (on the waters level indicated by the dotted line) so that the stick will tip forward or backward, top and bottom, on its pivot.

Now, when impulse No. 2 (the crest of the wave) strikes against the upper part of the stick, it will bend, or *push* that part of the stick backward, as shown in Fig. Five. Immediately following this action will come the impulse of No. 3, and this impulse, pushing against the bottom of the stick, tends to *neutralize* the effect of the impulse at No. 2, and thus the stick is brought back to its original upright position, as shown in Fig. Six. But, at once the S receives impulse No. 4 and moves backward again, only to be *overcome* in its backward swing by the *neutralizing impulse* of No. 5. This process will continue with regularity so long as the waves are propagated or *projected* against the stick.

## PART TWO

### THE PRINCIPLES OF NATURAL HARMONICS

In the foregoing pages, constituting Part One of this work, I have attempted to give, in the form of an introduction to the science, those

fundamental laws and terms which will make this Second Part of the science more understandable.

In a more or less subtle manner I introduced, therefore, such terms as the following, rather than to have presented them in a dry and uninteresting dictionary form:

Manifestations of Vibrations  
 Nous  
 Radiation  
 Waves  
 Wave line  
 Undulations  
 Crests of Waves  
 Furrows  
 Projection of Waves  
 Striking Point (place of culmination)  
 Periodicity  
 Impulses  
 Positive Impulses  
 Negative Impulses  
 Neutralizing Impulses.

With these important terms, conditions and laws in mind, let us proceed to study them in connection with a definite system for determining the material manifestations of Nous.

I must append several other diagrams, are follows:

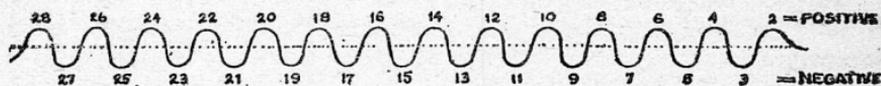


FIG. SEVEN

If we lengthen one of the wave-lines and number the crests and furrows of the waves as in Fig. 5 and Fig. 6, we find that the even numbers, 2, 4, 6, 8, 10, 12, 14, 16, 18, etc., are the numbers of the Positive Impulse Waves, while the numbers 1, 3, 5, 7, 9, 11, 13, 15, 17, etc., are those of the Negative Impulse Waves. Therefore, we have the basis for the—

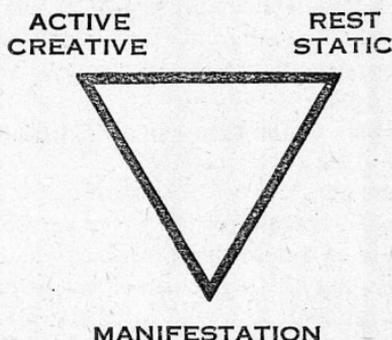
*First Principle:* Even numbers are Positive Numbers and odd numbers are Negative Numbers. These are symbols for the Positive and Negative Impulses.

Because the Positive Impulses give action to that which they “strike” at the place of culmination, they are also Impulses of Action; and because the Negative Impulses neutralize such action and cause or bring about a condition of rest or balance, they are called Impulses of Stability. (See Figures 5 and 6.) Therefore, we have—

*Second Principle:* Positive Impulses are Wave Impulses of Action and Negative Impulses are Wave Impulses of Stability. These are also called Active Impulses and Static Impulses. Therefore, *even* numbers symbolize *active* impulses and odd numbers symbolize *action arrested*.

*Third Principle:* Since it is the Active Impulse which causes a *continual change* in the effect of the Vibrations of Nous, the Active Impulses are called Creative Impulses; and since the Static (rest) Impulses bring about a period of *stability* in the process of creative change, during which the change may be observed, these Static Impulses are called Manifestation Impulses.

This latter principle may be illustrated by our sacred triangle, as follows:



To make this principle very clear, we need only consider that if the Impulses of Action were sufficiently rapid—so close together because of the velocity of the waves—the action or motion produced at the “striking point” (place of culmination) would be so continuous (rapid in repetition) that, were this rapid motion not arrested, or *stayed*, at regular intervals, we would have no definite manifestation (or stable position of unrest) during which the phenomena being produced could be witnessed by our objective senses.

An excellent simile is to be found in the action of the moving picture film impressions on the eye. The small individual pictures travel through the optical machine on a film at such a rate or velocity as to cause, on an average, 16 successive pictures to appear on the screen each second of time. In other words, 16 pictures per second flash on the screen. These pictures move from the top of the screen downward. Such motion would be the *Action* of the picture *impulses* and they would not be visible to the eye in the form of picture manifestations if there were not inserted, between each picture *action impulses* a *rest impulse*. In other words, the pictures on the film are so taken and thrown upon the screen that, after each of the 16 pictures jump to its place in the centre of the screen, a mechanical device in the stereopticon causes the picture to come to a *rest*, a condition of *stability*, and it is during this small period of rest that the static impulse is carried to the eye and permits a manifestation of the picture to the objective sense. Otherwise the 16 pictures per second would be continually in motion, sliding by on the screen so rapidly that

the pictures would always be "becoming" something without ever ceasing long enough in the process of becoming to have a definite, stable manifestation.

This reminds us of the old axiom of Heraclitus, the Philosopher, who, ages ago, said that "matter is constantly becoming". He meant to say that it is ever-changing, always "becoming" something different, just as each of the 16 pictures on the screen is becoming the next one.

In the case of the moving film pictures we have, let us say, 16 pictures at rest each second of time and 16 pictures in motion each second of time; therefore, the rest period is 1-32 of a second of time, and this very short period of *rest* is sufficient in length to make an impression upon the eye. If this seems wonderful, realize, if you can, what wonders must be performed when the rate of the active and rest impulses are not 16 or 32 per second but ten thousand, yes, ten million or ten billion per second.

This observation leads to the next principle, that of the periodicity of the Wave-impulses, or *Rate of Vibrations*.

We have just been considering the rate of the moving picture impulses, which we found to be equal to 16 *waves* per second or 32 *impulses* per second (on the basis of one Positive (active) and one Negative (rest) impulse to each wave). In this case, the *Wave length* would be 16 per second; we are not concerned, however, with the *waves* of radiations in the present study, but with the impulses caused by the *waves* and these impulses (without regard to nature) are called, by this system, *Vibrations*. Therefore we have the

*Fourth Principle*: The number of both Positive (active) and Negative (rest) impulses which any object radiates per second is the Rate of the Vibration of or from that object. This rate is obtained by a counting of the number of such impulses received at or impressed upon the point or *place of culmination* (i. e., where such impulses produce a material manifestation).

We are now ready to consider the next, and very important principle. Not all the manifestations of wave-impulses are sensed by our objective faculties. Just as motion may be too rapid for our observation, or appreciation of the movement, so, many of the manifestations (results produced) of wave-impulses (vibrations) are beyond our present, material, objective consciousness. Note that I say *present consciousness*, for we are gradually evolving to a more sensitive consciousness of many such refined manifestations; in fact, our work and study in the Rosacrucian Temples should gradually attune us to these high and more subtle manifestations; daily experiments in the Supreme Grand Lodge prove this. I also say *objective consciousness*, for there are other manifestations of these vibratory impulses which are not (and never were intended to be) sensed by our objective faculties and forever remain in the realms of the subjective—the cosmic, as demonstrated in our higher degrees.

According to the most simple experiments in the laboratories of physics and chemistry, the variation in the rates of impulses causes a *consistent* variation in the results produced by such impulses. (This will be recognized by our members from the experiments with the vibrations

in an iron rod, as explained in the Temple lectures of the First Degree). Therefore we have the

*Fifth Principle:* The frequency of impulses, constituting the *Rate of Vibrations*, is the measure whereby all phenomena (manifestations) of Nous radiations are distinguished, classified and brought to our scientific, analytical consideration.

By the foregoing five principles, then, we learn that Nous radiates an energy or power (or something, if you wish!) which radiation is in the form of waves having impulses. These impulses, in the nature of slow to extremely rapid vibrations, produce varied results or manifestations, each of which is due to a definite rate of vibration and distinctive from other manifestations because of a definite rate of vibrations producing it.

In this simple way I have taken my readers, I believe, through the most complex problems of the Rosaecrucian principles of Nous' vibratory, creative laws. As I stated at the very beginning, a large and profound book could be written exhaustively to cover such principles as have been given in the foregoing pages. In this brief form, however, the student with an analytical mind, love of research and desire to elaborate, will have a good foundation for building the more complete study,—which, after all, is a work for all our Twelfth Degree or Illuminati members.

I will now take my students into the labyrinths of the practical workings of some of these laws and principles.

The practical work of this system will cover many sections of Natural Harmonics. Space in this book forbids the explanation of all these sections, so but one will be offered at this time.

Therefore, the next part of this work will present the Universal Cosmic Key Board and its manifestations in "Sounds", so far as they relate to *names*.

Future sections of this work will relate to Chemistry, The Fourth Dimension, Music, Physical Creation, The Infra World, Cosmic (Soul) Essence and Attunement, Art, Planetary Influences, etc.

## PART THREE

### THE UNIVERSAL COSMIC KEY BOARD

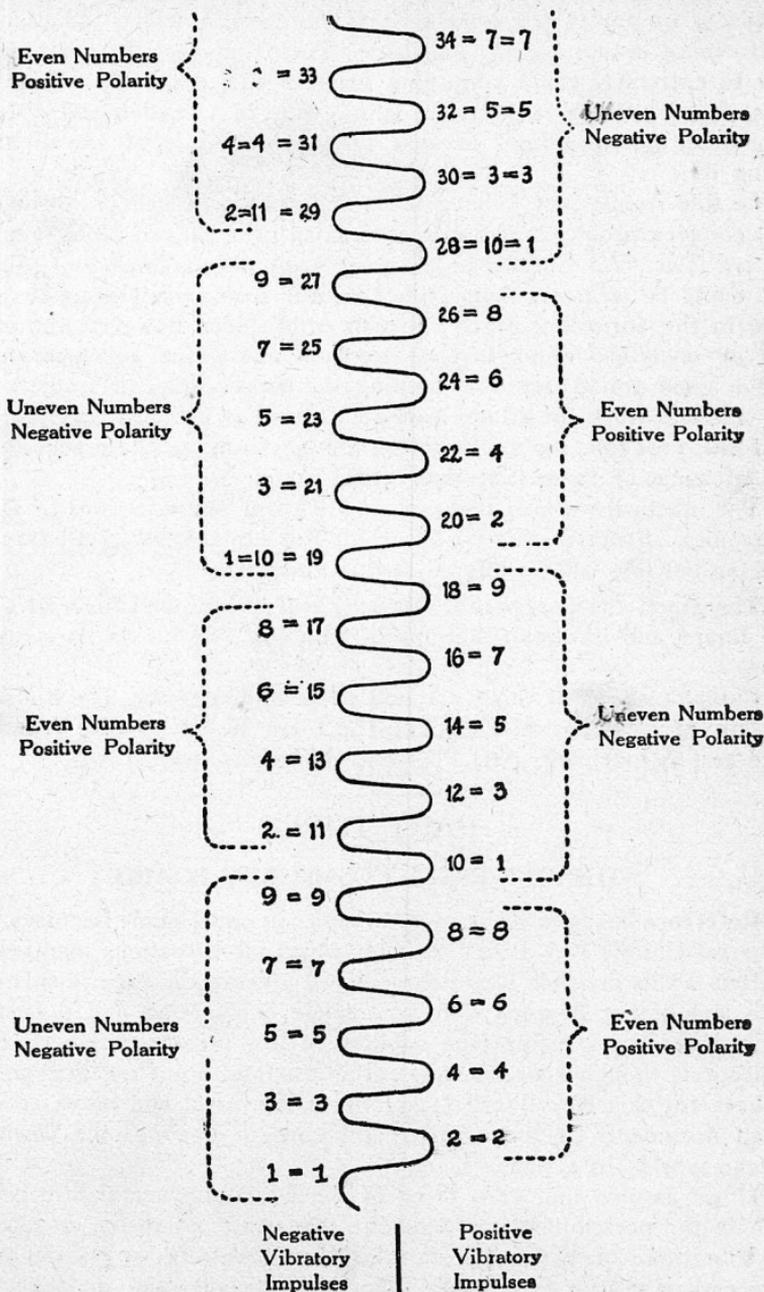
Reference has been made so many times in our Temple Lectures, to the Universal Cosmic Key Board through which all Vibrations manifest, and so often is this invisible Key Board played upon in the experiments of the Sixth and higher degrees, that a complete explanation and presentation of the Key Board requires no apology in this private, members' library publication; though I would most surely hesitate to put together on paper the keys for this Key Board (taken from the rarest and most secret and sacred documents of our Order) and have it given to the world—the profane world—in a public book.

If we assume that even three of the five fundamental principles set forth in the preceding pages are true, then we must realize at once that the Vibrations of Nous—the rate of impulses—may vary from one or more per second up to possibly billions per second; and we must see at

once that if the different rates of vibrations produce or cause distinctly different manifestations,—then there must be a wonderful schedule of classified vibrations and the accompanying classification of manifestations.

Now this is precisely true, and the Key Board is the Symbolical Classification of both Vibrations and Manifestations.

To understand the simple working of this complex Key Board, a few diagrams may be necessary.



The above diagram is intended to convey one other law or principle regarding the waves we have been studying.

### POLARITY OF NUMBERS

We observe in this diagram that the Positive Impulses of a wave are grouped in certain periods having Negative or Positive polarities; and the Negative Impulses of a wave are grouped in periods having positive and negative polarities. By this diagram, therefore, it is evident how Positive (even) numbers may resolve themselves into a positive force having either a positive or negative polarity; and this polarity will affect (modify) the positive influence of the positive impulses.

A Positive Impulse with a Positive Polarity will exert a stronger Positive effect than a Positive Impulse with a Negative Polarity. A Negative Impulse with a Negative Polarity will be stronger in its Negative effect than one with a Positive Polarity.

*Rule:* All even numbers reducible to an uneven number ( $16=7$ , for instance) are Positive Numbers with Negative Polarities. All Negative Numbers reducible to even numbers ( $31=4$ , for instance) are Negative Numbers having a Positive Polarity.

*Value:* A Positive Number with a Negative Polarity, equals in strength a Negative Number with a Positive Polarity, and vice versa. ( $31=4$ ;  $16=7$ ;  $4+7=11=1$ ;  $31+16=47$ ;  $4+7=11=1$ ).



FIG. EIGHT

Whether we are dealing with the waves of occult forces or the waves of sound and light (as analyzed in the laboratories of the scientist), one principle is quickly discovered. The Waves lose their strength (force)

and become less in rate of vibration as they travel through space or matter.

Waves of any kind leave the source of their origin (or place of creation—such as sound waves from a vibrating piano wire) with a certain number of *vibrations per second* and with a certain *strength*. Both of these qualities continue constant for a period of time, after which the wave begins to dampen, or become weaker, and the wave eventually ceases to exist. Sound waves from a piano or musical instrument, or from the human voice, will travel or carry for a certain distance and time, depending upon the shrillness (pitch,—high rate of vibration at the origin) and the strength of the impulse at the beginning.

Therefore, I submit this diagram illustrating how one of our waves begins *strongly* (indicated by the width of the wave) and with *rapid vibrations* (indicated by the closeness of the impulses). Both of these qualities become weaker or less after the wave has traveled some distance, finally ending in the dying out of the wave, without width or impulse (strength or vibration).

Some waves may carry a few feet through space before dying out—such as very *low* and *soft* musical notes. Other waves may carry, or travel, 10,000 feet, such as a shrill steam whistle, and be plainly heard before dying out. Light waves from a candle flame may carry only 100 feet, while the sun-light waves carry or travel miles uncountable.

Figure No. 8 shows a wave having its direction downward, vertically, instead of horizontally, as in the previous diagrams of waves. This is because we are now about to study the Waves of Nous, which reach the earth in a downward or vertical direction, *like the lines of gravitation*, from the Great, Divine Source of All that Exists.

Figure No. 9 is the end of the wave shown in No. 8, only it is greatly enlarged, and more plainly indicates how the wave line gradually dies out.

In this diagram the heavy black wave line in the centre is the pure wave of Nous radiations.

The diagram shows how this powerful wave will cause Positive and Negative Impulses. Let us turn this diagram around so that the wave travels horizontally (as in Figures 2 to 6), and consider the upper part of the wave as the Positive Impulses and the lower as Negative Impulses (as in Figures 4 to 6). This will help you to understand why the one side of the wave is marked Positive Impulses and the other Negative Impulses. Now turn the diagram around again so that the Wave descends as it is meant to do.

We note that the Impulses of the heavy wave are weaker and of less width (or strength) as the wave dies out. We note also that each Positive and Negative Impulse of the heavy (Nous) Wave gives forth, or produces, smaller waves which descend parallel to the heavy (Nous) Wave. These smaller waves have various rates of vibrations, depending upon the Impulse of Nous which produced them. The numbers beneath the diagram indicate the *rate of vibrations per second* of each of these smaller waves.

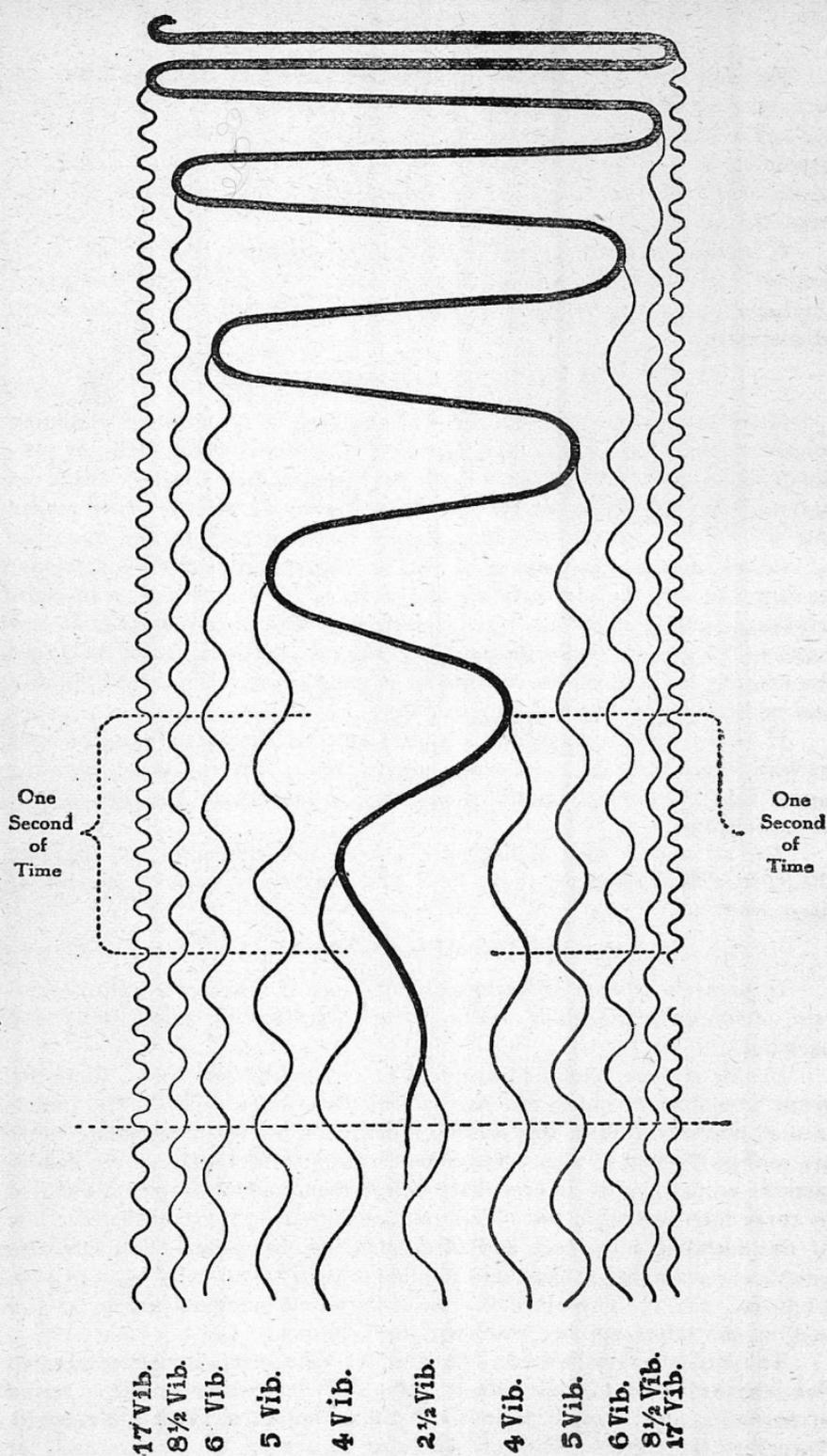


FIG. NINE

We also note that these smaller waves have vibrations of from  $2\frac{1}{2}$  to 17 per second. Some waves have only *one* vibration—one impulse—per second; and some have as high as billions per second. It would be impossible to make and produce in a book of this size and kind a diagram which would show *all* these waves; hence, only a few are shown to illustrate the principle.

A section of the diagram is marked off to show the "period of a second"; this indicates how one may measure or compare the number of Impulses (vibrations) a wave may have in a second of time (one-sixtieth of a minute).

## THE DIVERSITY OF VIBRATIONS

If we stop to consider that there are millions of Nous waves radiating toward the earth constantly and that each Nous wave gives forth, or produces upon the so-called æther of the atmosphere, smaller waves of various rates of vibrations, as shown in Figure 9, then we must realize that there are constantly radiating toward the earth billions and *hundreds of billions* of such small waves of various degrees or rates of vibrations; in fact, the air, the atmosphere—all space, is filled, *charged*, with these vibrating waves; millions of them vibrating, unseen and unfelt, at low rates of from 1 to 100 vibrations per second; millions at 100 to 10,000 per second; millions more at 10,000 to 10,000,000 per second; and millions and millions more at greatly higher rates.

If every vibration produces some material manifestation distinctly its own, there must be some *scale*, some *scheme*, whereby these vibrating waves fall into natural classifications in accordance with a divine, infinite or cosmic law.

The scheme or scale is like unto a *keyboard* with notes and octaves; the cosmic law selecting those keys and octaves is *nature's system of harmonics*.

## NOTES AND OCTAVES

In nature's scheme of harmonics, all rates of vibrations fall into certain, definite relationships making for harmonious associations and harmony.

In this scheme, which constitutes the symbolical key-board, there are *seven* fundamental notes and *five* intermediate notes. The seven fundamental notes constitute the *octave*, although the five intermediate notes are *within* the octave also. These notes are related thusly: three fundamentals united by two intermediate notes; then four fundamentals united by three intermediate notes. This relationship at once establishes the law of *two* blending into *three* and *three* blending into *four*. This law also gives us certain basic harmonic numbers, as follows:  $2+3=5$ .  $3+4=7$ .  $5+7=12$ .  $12=3$ . Therefore the basic harmonic numbers are 2, 3, 5, 7 and 12, the latter number resolving itself into 3.

The key-board, as we see, has 12 notes (the seven fundamentals and five intermediates) to each octave. Five such octaves constitute a *period of harmony*, and 12 such periods constitute the entire Cosmic Keyboard. Therefore the Cosmic Keyboard contains 60 octaves of 12 keys each, or a total of 720 keys (notes).

Each of these notes represent a definite number of vibrations (impulses) radiating toward the earth, beginning with *one vibration per second* for the first key and ending with trillions of vibrations per second for the last key.

An important point to remember in connection with the relationship of the keys to the rates of vibrations, is that each 12th key (or octave) represents a number of vibrations per second exactly double that of the preceding 12th (or octave). Thus, the 13th key represents 2 vibrations per second; the 25th represents 4 vibrations per second; the 37th represents 8 vibrations; the 49th represents 16 vibrations, etc. The notes of each octave represents the vibrations falling within its first note of that octave and the first note of the succeeding octave; for instance, the *third octave* of the keyboard represents all the vibrations of from  $4\frac{1}{4}$  to  $8\frac{1}{2}$  vibrations per second. There being twelve notes to an octave, there would be  $4\frac{1}{4}$  vibrations per second to be divided among the 12 notes of the third octave; for this reason some notes would represent notes of vibrations in fractions such as  $4\frac{1}{4}$  per second, or  $6\frac{3}{4}$  or 5 1-5 per second. These fractional notes are usually written in decimals, as 4.25 vibrations per second.

In the higher octaves there are larger numbers to divide among the 12 notes of each octave. In the tenth octave, for instance, there are 544 vibrations per second to be divided among 12 notes (the first note of the 11th having 1088 vibrations per second). Therefore, some notes in this tenth octave would have fractional rates of vibrations, such as the D of that octave which equals 611.28 vibrations per second, while the next note D# equals 645.80, and E equals 682.38 per second.

Thus we see that not *every rate* of vibration is accounted for in our keyboard; although D# and E, as mentioned above, are next to each other, there is a difference of more than *one* in their rates of vibration, illustrated thus:

E	682.38
D#	645.80

36.58—difference in rate causing difference in sound.

In other words, the keys in the keyboard represent rates of vibrations *with sufficient difference* to give a distinct difference in sound, or color, or chemical or heat or whatever may be manifested by the octave.

In the case at hand, 679 vibrations per second would give the sound of E, but too low in pitch to harmonize or agree with the pitch of the note preceding it, if that note (D#) was produced by 645.80. Likewise 690 vibrations per second would give the note of E, but it would be too high in pitch for the D# which preceded it.

In this system we shall term these intermediate rates of vibrations—those rates coming between the keys of the keyboard: "*low rates*" when they are slightly less in number of a key rate; and *high rates* when they are slightly in excess of a key rate; and *neutral rates* when they come just between two keys. (A neutral rate will always have the quality of the two keys on either side of it, but manifest perfectly neither one.)

Octaves constitute not only groups of 12 notes but groups of manifestations. Thus, the first ten octaves produce the sensations 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 sixty octaves of the Cosmic Keyboard.

The following diagram illustrates the Keyboard surrounding the Sun from which it receives its vibrations (or *Nous Impulses*).

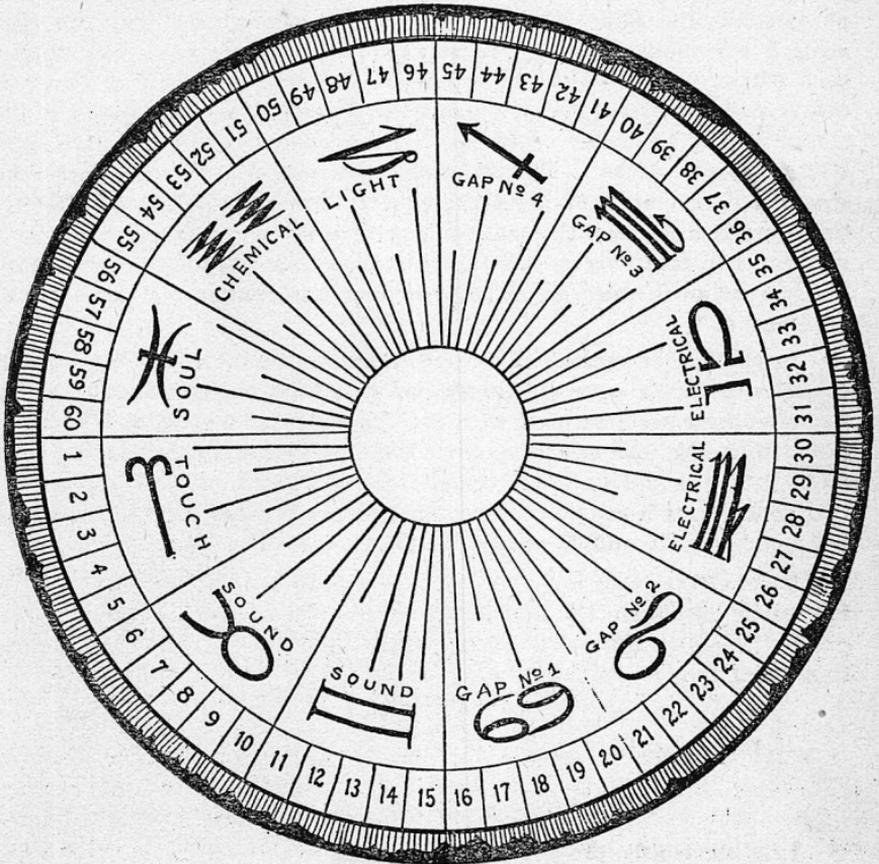


FIG. TEN

The Keyboard of Sixty Octaves is divided into 12 groups called *Vibratory Periods*, each Period having five *octaves* of 12 notes, or 60 notes to each Period.

We note also that each Period is related to a Sign of the Zodiac, and that the First Octave begins in the Sign of Aries.

All this will be highly significant to those interested in Astrology (and Astronomy), but more so to those who are in the Seventh or higher degrees.

It is impossible in this limited space to set forth all that Figure No. 10 indicates, but in future parts of this subject (to be published later) each Period of the Cosmic Keyboard will be treated fully.

The special purpose of the present issue is to explain the fundamentals of the principles of *sound values*, and to apply these to a system for determining the cosmic and mystic values of *names* and *birth dates*. After all, this is an interesting application of the principles of Natural Harmonics, and though secondary to the truly valuable principles of chemistry, physics, biology, electricity and ontology, it is a stepping-stone to understanding the higher laws; and, because of its increasing interest and popularity, may lead many to discern who might otherwise fail to observe.

## PART FOUR

### THE VIBRATORY VALUES AND SIGNIFICANCE OF NAMES

"What's in a name?" Naught, unless that name is spoken! 'Tis the spoken word, oft repeated, that has power; for it *attracts* and *attunes*, and such attraction and attunement brings health or disease, power or weakness, light or darkness, joy or sadness, success or failure,—each in a varying degree of intensity according to the degree—number—of *attraction* or *attunement*.

Attunement to what? The Cosmic Forces! Strike one note on the keyboard of your piano, and you will find it is attracted to one other note and at the same time attunes with still another; and your *one note* is vibrating to a manifestation of three. Musicians know this: it makes for harmony, balance, perfection of tone,—soul qualities.

What are the two sympathetic, harmonious notes which so mysteriously respond, as affinities, to the one note? The question requires a system to give the correct answer. This is true of music, and it is likewise true of notes *spoken*, not played.

In the introduction to this work reference was made to the principle that, in creating the Universe, God first conceived all things in numbers, then spoke the word (the "Logos") which set into vibration the things conceived.

Oh Mighty Word! Would that we knew the Word,—*The Word!* As Rosaecrucians, we know *one* word, strangely (!) potent in its possibilities, mighty in its manifestations in the *material world*; it is the *lost word* of the ancients; but it is incomparable with the Great Word which was Law, Perfect, Divine, Omnipotent Law.

Logical analysis and a study of the Cosmic Keyboard tells us, that "what is in a name" is *sound*. It is *sound vibrations* which produce manifestations. When a simple, mystic word is spoken and glass is shattered, lights become dim, musical strings respond, nerves tingle and the blood warms, it is not the letters constituting the word which are significant, but the *vowel sounds in the word!*

Herein is the difference between this system of Natural Harmonics and all so-called number systems. How can the letters of a word have any bearing upon the vibratory value of the name, if some of the letters are *not* pronounced? In *sound value*, what is the difference between *laugh* and *laff* or *laf*; yet the numerical valuation of *laugh* and *laf* would be decidedly different according to "number systems."

According to this schedule, all names will find their composition in this list of vowel sounds. At first it may appear difficult to determine the exact vowel sounds in a name, but a little practise will show that every one must come within the above classification. Let us take the name of Harry. There are two syllables in that name and they are *toned* according to the vowel sounds which are: Ha-ree. The *Ha* in this name is a vowel sound like the *ha* in the word *hat*, and in no way like the *ha* in the word *hard*, where there is only one vowel sound, composed of the letters *ar*. Therefore, *Ha* of Harry would have the vibratory number of 382, while *har* of hard would have the vibratory number of 452.

Then there is the name Constance, where we have only two vowel sounds. Some may claim there are three, by saying the name CON-STAN-SE. But the final sound of the name depends upon the preceding sound. The final *ce* of the name has no sound distinctly its own in this case, for in every word where the *ce* or *nce* is used the sound of the *ce* depends upon the vowel preceding it, such as *ance*, *ince*, *once*, *unce*, *ence*. Therefore, Constance has two vowel sounds,—*on* and *an*. The *on* in this name is different from the *on* in bone, tone, lone, etc. It is like the *on* in fond, bond, pond, etc. It has the vibratory number of 452. The *an* in Constance is like the *an* in Anna, anvil, Andover, etc., and the value of the *a* in such sounds is vibratory number 382, the key note being F#.

So the very first thing to do in reading the vibrations and vibration values of a name is to set the name into its true vowel sounds. This should be done by careful analysis of the *true* sounds composing the name AS IT IS SPOKEN BY THE PERSON AND HIS OR HER FRIENDS; for the power of a name is in the sounds produced by its constant use, *as it is used*, and not as some languages or tongues would speak it. If a man's name is Smith and he insists upon pronouncing his name smYth, with the sound of *y* or *i* as in *high*, then in considering his name this method of pronouncing should be noted regardless of the spelling.

To help make the system of determining vowel sounds plain, I will give a few names with their analysis:

#### THE ANALYSIS OF NAMES INTO VOWELS

MARTHA	Mar-tha,	ar-ah,	452 and 452
CLARA	Cla-ra,	a-ah,	382 and 452
ALICE	Al-is,	a-is,	382 and 323
VIVIEN	Viv-ee-en,	iv-ee-en,	323, 505 and 341
MAY	May,	ay,	361
MARY,	May-ree,	ay-ree,	361 and 505
GERTRUDE	Ger-trude,	ur-ud,	426 and 306
MADELEINE	Mad-e-liene,	ad-e-leen,	382, 341 and 505
BEATRICE	Bea-trice,	bee-tris,	505 and 323
ELIZABETH	E-liz-e-beth,	eh-liz-eh, eh,	341, 323, 341 and 341
DORIS	Dor-is,	or-is,	273 and 323
DORA	Do-ra,	oh-ra,	273 and 452
BELLE	Bell,	el,	341

KATHERINE	Kath-e-rine,	ath-eh-een,	382, 341 and 505
HELEN	Hel-en,	eh-en,	341 and 341
ELEANOR	El-ea-nor,	el-eh-nor,	341, 341 and 273
DOROTHY	Dor-o-thy,	or-ah-ee,	273, 452 and 505
RUBY	Ru-by,	ru-bee,	306 and 505
ANN	Ann,	an,	382
ANGELINE	An-gel-ine,	an-el-in,	382, 341 and 403
EDITH	E-dith,	ee-ith,	505 and 323
MAUD	Maud,	au,	476
HENRY	Hen-ry,	en-ree,	341 and 505
GEORGE	Ge-orge,	je-or,	341 and 273
HARRY	Ha-rry,	ha-ree,	382 and 505
HARVEY	Har-vey,	ar-vee,	452 and 505
WILLIAM	Will-iam,	il-yem,	323 and 341
FREDERICK	Fred-rick,	ed-ick,	341 and 323
ALBERT	Al-bert,	al-ur,	382 and 426
RALPH	Ral-ph,	al-eph,	382 and 341
EARLE	Ea-rl-e,	ur-el,	426 and 341
ROBERT	Ro-bert,	ah-ur,	452 and 426
THEODORE	The-o-dore,	e-o-or,	505, 273, and 273
JAMES	Jam-es,	am-ez,	361 and 341
FRANK	Frank,	an,	382
JACK	Jack,	ak,	382
JOHN	John,	ahn,	452
BENJAMIN	Ben-ja-min,	en-a-in,	341 382 and 403
DANIEL	Dan-iel,	an-el,	382 and 341
PETER	Pe-ter,	ee-ur,	505 and 426
RICE	Rice,	ri,	403
LOUIS	Lou-is,	u-is,	306 and 323
LEWIS	Lew-is,	u-is,	306 and 323
HOWARD	How-ard,	ah-ar,	452 and 452
ORVILLE	Or-ville,	or-il,	273 and 323

#### READING NAMES

By reference to the foregoing lists one will find it easy to determine the proper vibratory numbers of a name according to their vowels. Let us take the name Mary Wilson as an example. We find that Mary has two vowel sounds and Wilson has two. We write the name, therefore, as follows, putting down on one line the name, under it the vowel sounds, and under them the vibratory numbers or key numbers:

Mary Wilson  
 May-ree Wil-son  
 ay-ree il-un  
 361, 505 323, 426  
 F B D# G#

By this method we discover that the vowel sounds of the two names equal the vibratory numbers of 361, 505, 323 and 426; and the key notes are F, B, D# and G#. This gives us what is required to read the mystical interpretation of the name Mary Wilson.

And, how can you give a "number" value of 1 to the *a* in *father*, and also give 1 as the "number" value of *a* in *hat* and *hay*? Is it not apparent that these three *a*'s are of different sound values? And how can you give the "number" value of 6 to *o* (as all, or nearly all "number" systems do), when you have that same letter pronounced differently in George and Joseph, Loomis and Mooney, Rosamond and Montgomery, etc?

The deep student of sounds and their mystical values will realize at once how utterly absurd such "number" systems are, from the above argument. But add to all this the fact that these systems even give "number" value to the consonants—many of which are never pronounced, and *all of which* take on the sound of the vowels they are united with. How would you pronounce the consonant *M*? See if you can discover how the value of 4 could be given to that letter, *invariably*, when it is pronounced differently in each of the following words: mine, me, may, more, met, mule, moot, mart, mat. Is not the difference in the sound value of each of these words due to the sound values of the *i*, *e*, *a*, *o*, and *u*?

#### VOWEL VALUATIONS

Therefore, we must determine the sound values of these vowels, singly and in combination with other letters. This will constitute the basis of our system for determining the sound value or vibratory values of *names*.

Regardless of the language spoken, there are but twelve distinct vowels used in the pronunciation of names. These may be slightly modified in some languages, but essentially they are the same as those outlined here.

We find, therefore, that all names are composed of sounds which may be analyzed into the twelve sounds of one octave. In other words, the twelve vowel sounds composing all names constitute one octave of 12 notes of the Cosmic Keyboard.

In the large diagram of the Cosmic Keyboard, there are nine or more octaves constituting the first two periods of the Cosmic Keyboard. These octaves include the Bass and Treble octaves of the piano keyboard. In the centre of this—or in the octave just above middle C of the piano, are the twelve notes representing the 12 vowel sounds forming all names.

These vowel sounds are as follows:

## LIST OF VOWEL SOUNDS

## A AND O

Key Note	Vibration Number	VOWELS
A	542 452	ah, ar, rah, ahn, con, ohn, ow. (as in father, Martha, Robert, Constance, John, Howard, etc.).
F	361	a, ay, am, ha, ja, (as in hay, James, air, May, etc.)
F#	382	at, ad, ha, al, an, ak, (as in hat, Albert, Anna, Jack, Frank, etc.)
C	273	o, oh, ro, no, nor, do, jo, (as in Theodora, Roman, Nora, Dora, George (Jorge), Joe, etc.)

## E AND EE

B	505	e, ie, ee, y, ree, ien, een, leen, thee, bee, be, (as in Peter, Jamie, Willie, Queen, Mary (May-ree), Ruby, Katheliene, Theodora, etc.)
E	341	eth, ed, eh, en, el, egh, ef, yem, red, get, (as in Elizabeth, Eddie, Helen, Geor(ge), Effie, Ral(ph), William(yem), Frederick, etc.)

## I

G	403	i, in, ri, y, (as in Rice, Angeline, Hylan, etc.)
D#	323	ic, is, it, ick, il, i, iv, in, (as in Alice (Alis), Beatrice, Doris, Louis, Lewis, Edith, Frederick, William, Bill, Vivien, Benjamin, etc.)

## U

G#	426	ur, ud, urt, u, uz, us, (as in Earl (Url), Gertrude (Gurtrude, Jud, Robert (Roburt), Albert (Alburt), Justice, etc.)
D	306	u, ru, oo, (as in Judith, Ruby, Lucy, Room, Lewis, Louis.)
A#	476	au, (as in Esau, Maud, Paul, etc.)
C#	290	off, ov, or, (as in Getzoff, Nova, Orville, etc.)

Let us take another name :

William Judson Cleveland  
Will-iam Jud-son Cleve-land  
il-yem ud-un ee-an  
323, 341, 426, 426, 505, 382  
D# E G# G# B F#

Another example :

Harry B. Danshauer  
Ha-ry B. Dans-hau-er  
ha-ree bee an-ah-ur  
382, 505, 505, 382, 452, 426  
F# B B F# A G#

In this name we have an initial. Initials, when pronounced, have whatever vowel sound we give them. In English we give the following sounds when pronouncing Initials :

A. 361, B. 505, C. 505, D. 505, E. 505, F. 341, G. 505, H. 341, I. 403, J. 361, K. 361, L. 341, M. 341, N. 341, O. 273, P. 505, Q. 306, R. 452, S. 341, T. 505, U. 306, V. 505, W. (double-u) 426-426-306, X. 341, Y. 403, Z. 505.

These vibratory numbers are to be given to the consonants (B, C, D, F, G, H, J, K, L, M, N, P, Q, R, S, T, V, W, X, Z) only when used as Initials and pronounced in the use of a person's name. When these consonants occur in a name they are not used; for the vowels in the name are then figured in the vibratory values, rather than the consonants. Note that W is equivalent to three vowel sounds when pronouncing that initial, —double-u, or dou-ble-u, and therefore, has the value of 426, 426 and 306; but this applies only when the initial W is used, and not when w appears in a name or word.

After we have written the name and under the vowel sounds and then the vibratory numbers and key notes, we are ready to refer to the next step and give a very interesting reading of the influences attracted by the speaking of the name.

## THE SIGNIFICANCE OF THE NUMBERS

### TYPE NUMBERS

#### I. ONE.

This is the passive, though powerful number, since it represents the creative force lying dormant awaiting the spark of energy which will make it active. It is the first point of the triangle, and in a circle is the beginning of the line,—the point from which the line will be made.

In human nature it expresses and represents a soul awaiting illumination or a mind not yet inspired. It also represents a brain with many and strong inclinations and talents, the most powerful of which have *not been developed*. In emotions it represents passions lying dormant to such an extent that it may seem as though deep love, deep devotion, loyalty, patriotism, and other ennobling emotions may be absent; but these can be fanned into fury or even extreme by the right spark.

In the affairs of the man or woman having this number as a *type number*, business will always seem to be at a standstill for the lack of initiative. He or she will do well in planning or scheming great things, even to making useful inventions and dreaming in the abstract; but it will always appear as though a partner is needed to carry out the business plans, push the invention, or materialize the dreams. Detail work can be done so far as planning is concerned; in fact, the mind would take care of details better than any other mind; but the great force, energy and *push* needed to achieve the great goal is lacking.

In the aura of such a person we would find an outward impression that the person was completely negative. This impression upon others would lead them to think that ambition was too reserved or lacking; the lover would believe there was no possibility of response; and the business man would feel that there was no desire to work. The physician will find that such a person is more or less negative to all forms of treatment—*especially drug treatments*. The nature is cold, somewhat indifferent and not attuned to cosmic forces. This may not always appear on the surface, for the person may strive hard to make a different, though false, impression rather than have other notice what is true of the real nature.

All that such a nature requires to change these conditions is to so alter the name as to make the Type Number equal Two or any number above One.

## 2. Two.

This is the creative, active number for it represents the great vital force, the energizing power, which, added to *one* (1), stirs into life those things which are dormant in number 1.

It typifies the person who has all the qualities of 1 alive and active. Such a person has the mind and brain to scheme and plan, study and devise, dream and create, as indicated by number 1, but also the ability, the energy and the *determination* to materialize these things and make a success of them.

In emotions a number 2 is fully developed, often to a degree not appreciated by those who know him or her best; for having a good mind and an active brain he or she may easily control the emotions at such times as necessity or diplomacy directs. But the number 2 has a wonderful capacity for loving; devotion, loyalty, tenderness, gratitude and unselfishness are other qualities which mark such a person. The passions are well controlled so that they function on the proper plane.

A number two can unite with a number one person and make a great success of any affair so long as it meets with the moral principles of number two; for a number two is religiously inclined (though perhaps unorthodox), strangely mystical and divine, having a well-balanced attunement and adjustment with the cosmic and the ability to draw upon the cosmic for the force and energy he requires. His principles are, therefore, idealistic, humanitarian and not influenced solely by man-made laws. In all things he is a proper combination of negative and positive, and can use either of these qualities at will for the work he wishes to do. This

# QUESTIONS AND ANSWERS

26

Q. Please give an answer to the following *language problems*. How shall I translate the following English phrases or words into the R. C. language?

Will not be; mistakes; request; corrections; helpful; position; \$25. towards; Fund; earn.

A. The following translations will serve best: *esar*, to be (in present tense), *esos*, to be (in future sense) equaling *will be*. *ne-esos*, not will be, or will not be. *Eroro* is the singular for mistake (error); by adding the plural termination of *i* instead of *o*, we have *erori* (errors) mistakes. *Demando* is the noun for a request which is imperative; *prego* is the noun for a request which is politely made,—one for which you pray or plead; the phrase "I request" (present tense) would be written *me pregas* and *to request* (infinitive mood of the present tense) will be written *me pregar*. Corrections is written *korektigi* (meaning things created by causing them to be corrected (korekt)). Helpful can be written by noting that the root for help is *help*; anything which is helpful either *full of help* (indicated by the suffix *oz*) or is *inclined to help* (indicated by the suffix *em*); therefore helpful may be written *helpoza* or *helpema* according to the degree of helpfulness intended or contained in the thing. Position, meaning situation, should be written *situeso*; if meaning a spot, the word *loko* should be used. \$25. cannot be translated in any language which does not have a monetary system; the figures 25. are the same in many languages, and the \$ sign is understood in many languages; if you intend to say \$25. to the person to whom you are writing, and that person knows the value of the \$ sign, then why translate the \$25? Toward should be considered as a form of *to*, meaning direction, and translated by *ad*. Fund may be considered as a collection of money or monies and therefore may be translated as *moni*. Earn, meaning *deserve*, can be translated by the word *meritar*,—to merit.

Q. When will our Order establish the Rosaecrucian College in this country which every country has; and what will it teach?

A. The Rosaecrucian College for America is now being planned at the new site selected for our permanent Supreme Grand Lodge Temple in New York. The college will be known as the AMORC COLLEGE. That name will convey little to the stranger, but will mean a great deal to our members; therefore we can conceal ourselves under a proper and appropriate name. In fact the building and grounds in New York where will be located the college will have the name Amorc College and no other; there will be but one symbol seen, the triangle with the Cross within it. The College will cover a complete course in all the subjects allied with the teachings of our Order and in addition thereto afford rooms, laboratories and dormitories for those who wish to remain at the College for any length of time and pursue certain experiments or perfect certain applications of those laws. The sessions will be daily except Saturday, Sunday and holidays. Only those above the Fourth Degree and having a definite purpose in studying, such as giving treatments professionally or working in biology, chemistry, etc., will be permitted to attend this College.

exactly like it and therefore neutralizing and to be avoided in selecting a wife or husband, companion, partner or friend.

The first key note of Mary's name is F. The 3rd note above or below it is either G# or D. The next key note of her name is B. The 3rd note above or below that is either D or G#. The next key note of Mary's name is D#. The 3rd note above or below that is either F# or C. Then we can take the 5th note above or below of each of the key notes of Mary's name until we find what notes are repeated the most often as sympathetic notes. These we would use in selecting names for her friends or her children, for selecting her colors, etc.

This system does not take into consideration the birth date or the birth year as do some *number systems*. Planetary influences will be explained in another book on the Harmonics later.



## IN OUR NEXT ISSUE

We will publish in our next Issue of CROMAAT one of the Strangest Stories ever brought to life.

It constitutes one of the few Ancient Traditions of our Order, and recounts the wierd, startling, and yet Sacred experiences of our Imperator, on his return from Toulouse to Paris, in the year 1909. Illustrated with original etchings and historic symbols.

This is a Story you will never forget, and always cherish as the most Mystic Work of God and Man.

Other Instructive Articles also.

wasting much of her good health in attempting to do too many things at one time. Lacking system and method, her diligent work counts for less than it should. This is especially to be regretted since she has a good education, an analytical mind and a good memory and could become systematic. She would do well to study languages and devote her time to the higher education.

Having found all this from the four vowels of her name, we will now proceed to find her TYPE NUMBER. This number is found by adding the digits of the vowel numbers of her name, thusly,

$$361\ 505\ 323\ 426 = 40 = 4$$

By adding the 3 to the 6 and the 1 and then the 5, etc., the total of 40 is attained and this in turn is reduced to its simplest number, which is 4. This 4 is, then, the TYPE NUMBER of the name Mary Wilson. By referring to the descriptions or Type Numbers as given on a preceding page, we find that number 4 gives the following nature: (Read the description of number 4 on page 25). Please note that the type number description thus given indicates that the divine attunement which Mary Wilson receives through the vowel *Ma* (361) has been offset and neutralized by the other vibrations, especially by the combination of *May* and *ree* of the first name. If this person could be persuaded to change her first name to *Maybelle* her first name vowel numbers would be 361 and 341. The change of 505 to 341 would give better ability to cope with the material things and it would change the Type Number of the name to 11, which equals 2 (adding the two digits together). By referring to the description of the Type Numbers we find that Type 2 would be better for Mary Wilson's life than that described before.

Turning again to Mary Wilson's name we find that under the vowel numbers of her name we had placed the following, the musical key notes, F. B. D# and G#. This indicates that these notes will prove harmonious to her nature and when ill will help to relieve her strained mental or physical condition.

(A complete book on the harmonics of music and the use of music and colors in the curing of diseases will be published later as a sequel or further part of this work on Natural Harmonics.)

By reference to the large Chart numbered ONE, folded in this book, we find that vibrations numbered 361, 505, 323 and 426 have certain chemicals and colors attributed to them. These colors, where any exist and the chemicals as shown, belong to this name and will be found beneficial to the person (as described in future works on this subject).

All in all we can find a great deal from Mary Wilson's name, but some other things are also indicated. If Mary Wilson wishes to find a companionable friend or a lover of her own nature, she must seek one whose name contains vowel number or musical key-notes in sympathy with her own. Since Mary's musical key notes are F. B. D# and G#, the sympathetic notes are found as follows:

Rule: Each note of the keyboard has its affinity in a 3rd, 5th or 7th note above or below it. The 8th note above or below it will give a nature

work, making for necessities and a general upbuilding of the civilized implements and productive tools of the world. Not necessarily a materialist in thought, but a hard worker who finds great material things fastly molded in his hands and rapidly growing into marvels of human accomplishment.

361. Expresses the nature of a mystic who has at last found the divine attunement, after many years of test and trial in other incarnations perhaps. This nature is divine, true, subjective, and yet practical. This is a nature which can go about its daily work and feel all the joys of earth life and yet in a moment's notice attune itself with the cosmic and enjoy the sublime.
382. Expresses the deep study nature. the seeker, the nature which is ever inquiring, not through doubt or skepticism, but because it wants to *know* and *be sure*. It has a wonderful reasoning, a well-balanced judgment, an acute discernment, much intuition and a love of mysticism and mystery, the inexplicable and the weird. It seeks to make the mysterious explainable and the mystical become scientific.
403. Expresses a religious nature, one which is ever clean and wholesome and prepared to be associated with religious work,—churches, monasteries, sectarian schools, etc. The religious nature may not show exoterically, but it is ever present and best known to the person experiencing it.
426. Expresses knowledge, acquired through ages and incarnations of the past. A mind that is well trained, analytical and having a fine memory. Apt at languages, sciences, history, and profound subjects.
452. Expresses a simple nature, sweet and lovable, seldom deeply angered, tranquil, peaceful and kind.
476. Expresses a serious nature, one which is ever quiet, in deep study when alone and even when in company. Finds little enjoyment in life except when it is paid for.
505. Expresses a love nature well developed, seeking a deep love in return. Perhaps a little too idealistic in the love desired thereby preventing a realization of what is at hand, but responsive to many of the finer emotions of life. Will give the love nature of a mother and the tenderness of a devoted lover.

### READING A NAME

Now let us proceed to read a name. We will take the name *Mary Wilson*, used as an example on a preceding page. We found that *Mary Wilson* divided itself into four vowel sounds the numbers of which were 361, 505, 323 and 426.

To read this name we shall first interpret the vowel numbers according to the outline of them given on the preceding page. We find, therefore, that, after a careful study of 361, 505, 323 and 426 that *Mary Wilson* would attract influences which would affect her nature so as to give the following attributes: she has a mystical nature, finely attuned, happy in the thought of living, lovable with a well-developed love nature seeking response to the pureness of her love soul. Yet she is using her energy and

psychic sense of what should be done and what should not be done. They seldom enthuse over anything, appearing to be too conservative and quiet.

The impression they make on any one through their auras is that of being sane and sensible, careful and dignified, honest and sincere, hard-working, and sympathetic with all who seem to understand them.

#### 7. SEVEN.

This is the occult number and has always been the strangest number of all. It typifies a person who goes out of his way to delve into the mystical; one who lives a mystic life of his or her own choosing because they like it and find in it that happiness which they cannot find elsewhere.

In business and social affairs they may seem to be at their best or they may be failures. To them it matters not. If they can have sufficient to live upon they are satisfied. Yet what they call sufficient many would call far too little. They may, at times, strive to earn or make more of the material things of life, but they find the "getting" is not worth the loss of other things which they love more.

In health they are usually well, though they suffer at times through neglect. They do not believe in the use of drugs, have little thought of conventions, or health rules and customs. To them nature is good, constructive and well able to take care of all life's needs and nothing else will take the place of nature.

In social and other affairs these persons give the impression of being "strange", if not *eccentric*. They have pleasing personalities when in company with those they love, but when in the presence of materialists or grossly vulgar they make themselves disliked.

To be practical successes in life these persons should change the name so that the type number will be 2.

#### 8. EIGHT.

These persons are an extreme of number 4, but with the addition that they attract the unscrupulous, the dishonest and the cruel. They should alter their names sufficiently to bring the type number to some other. They have their good qualities, but these are overshadowed by the evil influences of 8. Since these can be changed they should be changed. If the person does *not want them changed*, then there is sufficient evidence that he or she enjoys and finds profit in the evil influences. One can then draw their own conclusions. However, one will find that the average number 8 is always seeking and ready to have *some change* in the influences they have been fighting against for years. They know their weaknesses and will welcome a change.

#### 9. NINE.

This is the number of the sweet persons on earth whose lives are devoted to quietly and simply helping others and bringing to earth peace and happiness for all.

It is the number of resurrection, of attainment, of a karma being compensated through kindness and good-will.

These persons, whether in the home or business, social or even "down and out" world of failures, are ever happy and ever spreading good cheer. They will give gladly of their own and even do without necessities if others will benefit.

In health they are well until after middle life when a time comes for ending the excessively diligent life. These persons are always active and use up a great deal of energy in ways which are not profitable to themselves and detrimental to their health.

You will find these people associated with sincere charitable movements, with asylums and other institutions where education or relief is given in the name of humanity. They do their work without the hope of reward and often do not permit others to know of their acts.

They live in a world when alone which is quite distinct and apart from the material world. They feel, at times, as though they had *attained* some strange height and love to dwell in thought in that realm. In this regard they are like unto number 1, or number 3; but are *practical*.

They make good musicians, artists, nurses, writers and workers in such fields as offer an opportunity to express the finer inspirations and the more human notes of existence.

#### THE VOCAL NUMBERS

The following numbers are of the vowel sounds and express points of character as follows:

273. Expresses attunement with the first principles, the beginning of things, the finer forces, refinement and culture, elegance, cleanliness, softness, sweetness, tenderness, etc. Adds tone to quality and soul to the expression. Attracts the more noble impulses in self and others.
290. Expresses energy, ambition, fire, passion (controllable), desire, enthusiasm and whole-hearted co-operation with the active impulses of nature's forces. Brings power and energy to do and vitality to continue to do. Dispells laziness and indolence, indifference and failure.
306. Expresses kindness toward others, the desire to aid and assist, help and support the weak and sick, poor and humble. Gives charitable and tolerant views, reasonable and logical thinking and action in all cases. Makes a good judge of law or art, science or principle. Brings joy in the doing of simple things; makes for economy, prevention of waste or extravagance, and adds attunement with the finer forces.
323. Expresses a nature which is at odds with itself, for it is ever attempting too much and trying to do too many things at *one time*. Brings wasted energy and action and lack of possible success through lack of concentration. A diligent worker, but without system or method; accomplishes little with continued effort and much sacrifice.
341. Expresses a nature which finds itself best attuned with the material affairs of life. It gives a deep love for important material

makes him or her a good healer (according to his knowledge of the occult laws) and makes him have an aura which is pleasing to all—to both negative and positive person or to those, like himself, who have both qualities at the same time. Therefore, a number 2 is popular, pleasing, well liked, to be trusted, a good friend, a loyal partner and a true mystic.

### 3. THREE.

The number three represents the third point of the triangle, the point where manifestations occur. A person having this number may be "spiritual" or "psychic" as some say, but it is because they live a subjective life, extremely emotional, being an extreme of number 1, but having the tendency to manifest the dreamy, scheming, planning mind in ways which are *not practical* (just the opposite of number 2). Truly these persons hear "voices" and see "impressions", but they lack a well-balanced interpretation of them and attribute all that they sense to laws and principles which they cannot define.

But number three does manifest. In other words, a number three is a living testimonial of the fact of subjective attunement. They make good mediums, good seers and good psychics (using the word in its common sense). They are, therefore, living manifestations. They are easily influenced by others' auras, by the emanations of others' magnetism and by every cosmic and planetary vibration. They make good mind readers and are often excellent in diagnosing another's physical or mental condition, but lack the practical mind to know what to do to relieve the conditions.

They are also of a nervous-mental temperament and suffer from this; for their nerves are highly strung, as the term goes, and the health is not robust and balanced.

Such persons should change the name so as to reduce the type number to two (2) by removing the influences of 1, or by adding to the number 3 until it is 5 or 6 or 7.

### 4. FOUR.

This number gives us a purely material type of mind and brain. It is the extreme of number two, lacking the qualities of number 1. In other words, while such a mind may scheme or plan, it seldom dreams and very seldom receives any impressions or inspiration from the cosmic. It may have what it calls sudden inspirations which it may attribute to divine or other external sources, but in truth all such so-called inspirations are born in its own materialistic brain.

Persons whose type number is four will be found to be busily engaged in worldly matters or else planning to be so engaged. They seldom find real and lasting happiness, for they are ever "squared" and meeting a point where they must turn at an angle and start a new line of direction, thought or endeavor. They may amass wealth, may have fine homes and all the material things of life, but they ever lack the divine and psychic and even have little appreciation of what these things are.

In health such persons are robust and in emotions and sentiments they are like unto animals. Refinement and education may soften and

add culture to the inborn qualities of 4, but they remain in existence unless the number 4 is changed in the name by adding to or subtracting from the type number. An attempt to change a 4 into a 2, suddenly, will be too drastic and prove detrimental. And a change from 4 to 3 would be ridiculous and soon set aside. It would be better to develop or change the 4 to a five (5) for a while and then to a 2 and later to a 3, should such a final change ever be desired.

#### 5. FIVE.

This is a strange number, since it is the number of the Cross and represents Crucifixion. Persons having this as a type number generally have an uphill road in life. At every turn the Cross is met and has to be overcome. "Obstacles in the way" seems to be the constant cry of these persons, yet they often accomplish much in the world despite all obstacles. Still, whenever a 5 has attained success and is really "making good" against all odds, you will find that they have the Cross to carry in the form of some aged or infirm one to support, heavy debts to pay, constant law-suits, or other means of using more money or more effort than others seem to have.

Persons with 5 as the type number also appear to be the fifth wheel in the wagon, as the saying goes, ever being in the middle like a pivot on which many affairs turn, but never being of great value to the one in the middle who must bear the brunt of it all. If deep and perplexing problems were rare jewels, a number 5 would be richly blessed.

In health they usually suffer from some one chronic trouble, from which or as a result of which all other mental or physical and even some business and social troubles are born. In their auras they impress others with the idea that they have some hidden past, some "skeleton in the closet" or some great secret work which they must hide, when there may be nothing of the kind. It is because the mind is constantly perturbed by the Cross that such an aura exists about them.

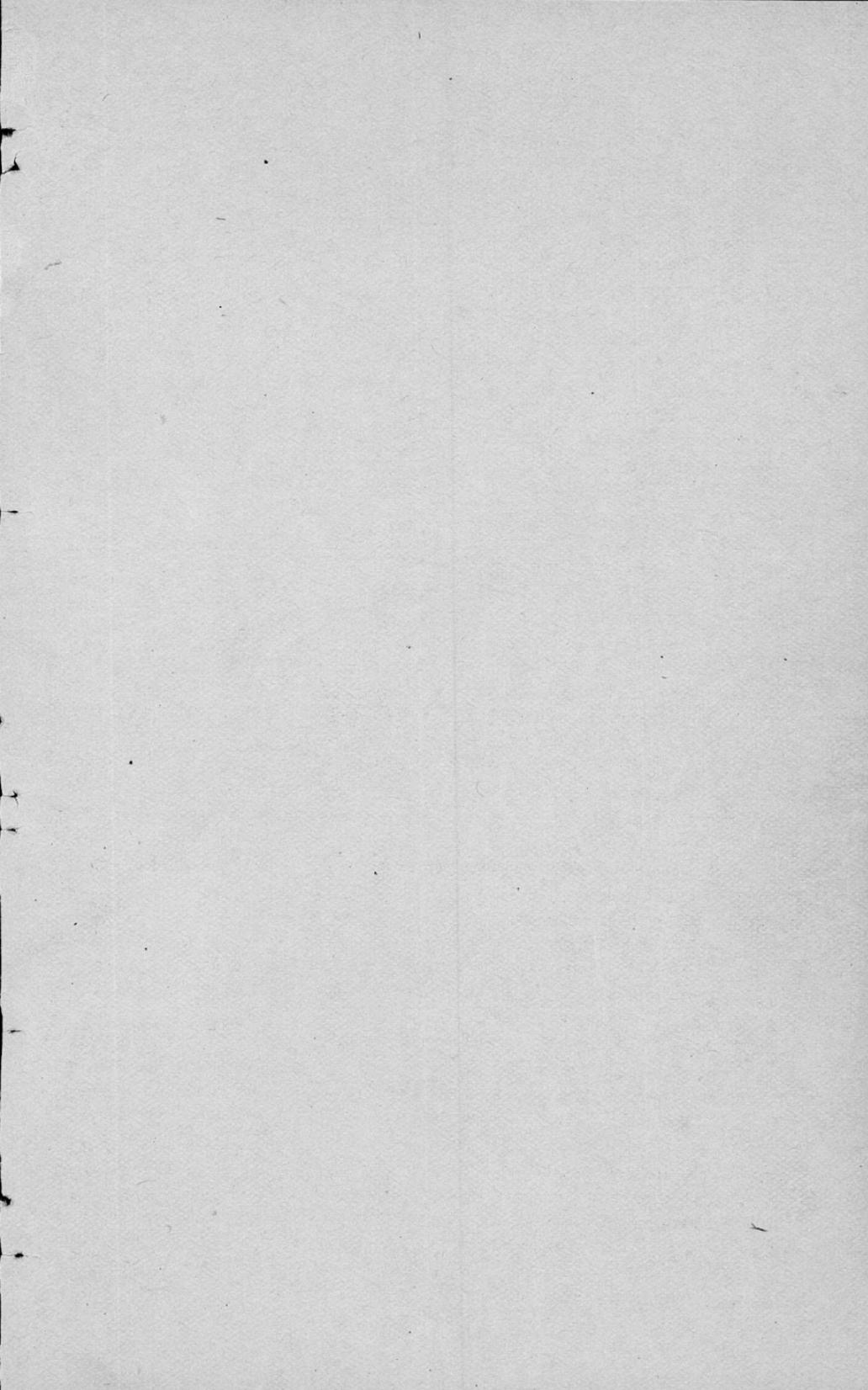
These persons learn to be very practical, economical and are not biased. They often become religiously inclined and are like unto 2 in being good planners and practical workers. But they are so kept with their noses to the wheel that the spiritual seldom finds them unoccupied long enough to enjoy it.

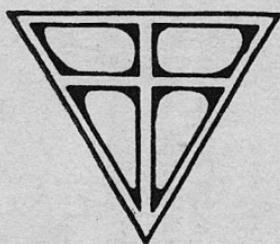
#### 6. SIX.

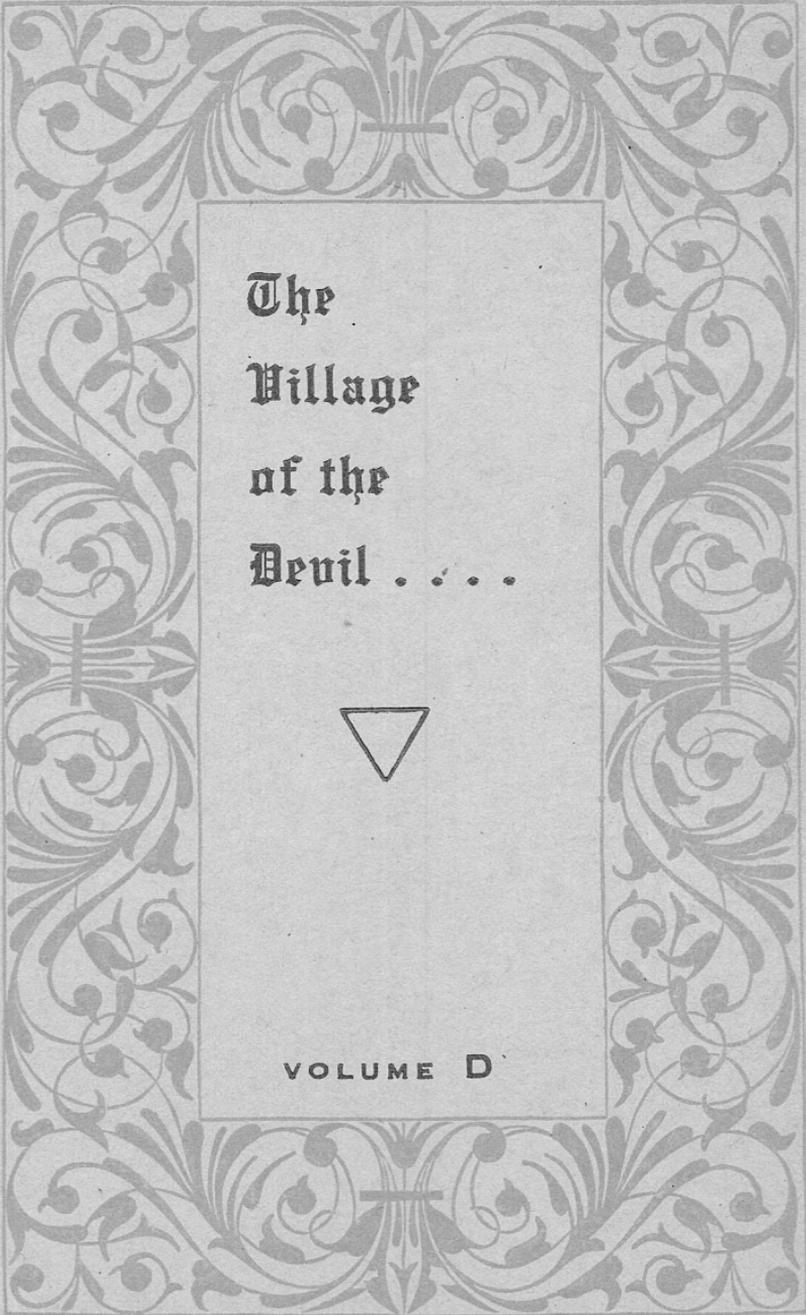
Here is a fine number. It represents a person well balanced, mystical, psychic or materialistic, but just a little of each as occasion requires and always ready to be convinced. The mind of such a person is ever seeking the truth in both realms and is open to honest discussion and conviction.

These persons require only the proper environment or education to make of them what they can be. They can become good workers in any business or field and generally are steadfast in that which they believe is right, fair and square.

In health they are usually very well, soon recovering from any trouble unless ignorance (lack of education) has prevented them from knowing what they should do. Yet they are resourceful and seem to have a





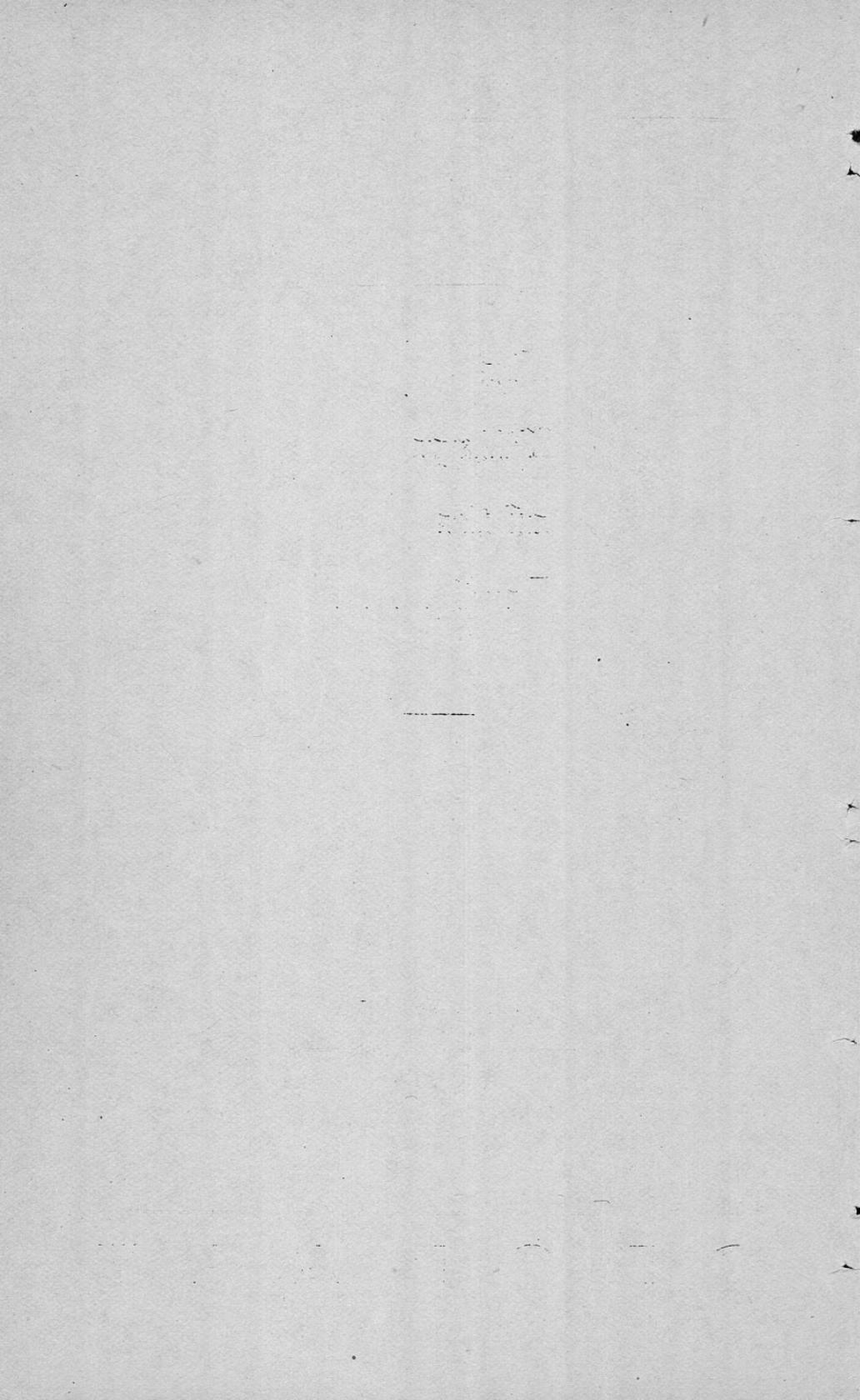
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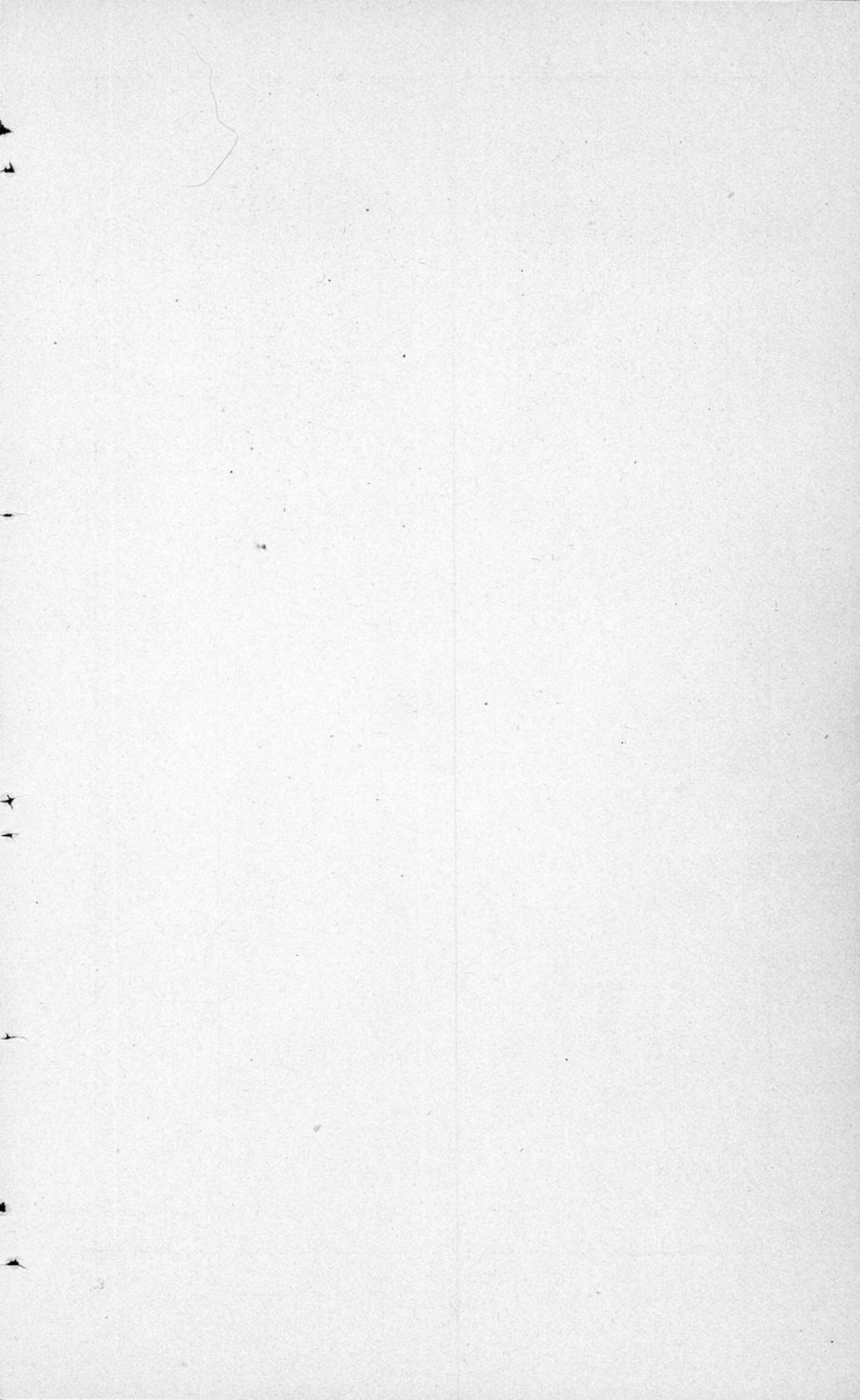
The  
Village  
of the  
Devil . . . .



VOLUME D

C R O M A A T







THE CHATEAU D'ARAGON IN MONTPELLIER

# CROMAAT

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



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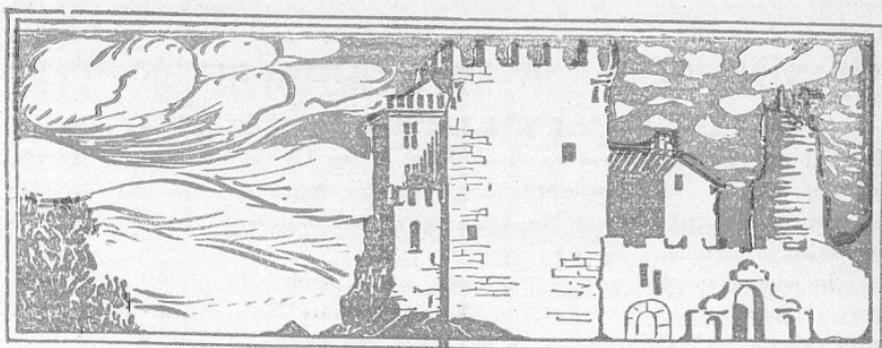
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# THE VILLAGE OF THE DEVIL

## INTRODUCTION

At last the story is told! Strange, mystical and instructive, this story is one of the oldest traditions of our Order in France. It is the story told at the fire-sides of the homes of the oldest mystics of France and one which never fails to reveal the minds and lives of the provincials of France in the days when mysticism was in its glory and so-called modern civilization was in the making.

The question has often been asked: "Did the Imperator have any further experiences in France after his Initiation into the Order on the night of August 12, 1909?"

The account of my journey to France, as published in the May, 1916, issue of the *American Rosae Crucis*, was replete with incidents and experiences which have interested many of our members; but that account did not explain in detail the other personal experiences which constituted my further schooling in the mysteries of our Order and which are only vaguely hinted at in various writings in our former publication.

I have never felt at liberty, however, to recount these sacred and more or less secret experiences in a public magazine and have felt that most of them should be told in a more personal and heart-to-heart manner. The opportunity is now offered for such private communication between my Brothers and Sisters and myself, and I have inaugurated the story-telling by offering this tale of the Village of the Devil in this issue of CROMAAT.

I say this is a story; but in truth it is a mixture of fact, fiction and tradition. Of the traditional parts much also may be fact.

It may be of interest to know how the story came to me. On my way north from Toulouse to Paris I stopped at various cities where there were Rosaecrucians or Rosaecrucian Temples, shrines or relics. I was guided in this journey through the Rosaecrucian land of mysticism by Masters and Brothers of the Order who know where the strangest sights and most weird experiences are to be found. Finally I reached Montpellier again, after passing through Nimes and other localities described in this story. In Montpellier I met some of the oldest (and

retired) officers of our Order in France and in a very old building where once our Order held its convocations, surrounded by many relics and in the midst of intense vibrations, I sat and listened to the story which I have augmented for publication here.

But I was not satisfied with the hearing of the story—nor should my reader be. I asked the privilege of visiting the Village of the Devil, and there, in person, experiencing the strange influences which possibly no other American has ever experienced and which even the most determined tourists of France have not succeeded in locating.

In addition to the personal experience, which verified the greater part of the story, I spent several days searching through the rare Rosaecrucian archives for historical and recorded evidence of the facts and traditional statements made in connection with the existence of the Village.

The story as I now tell it contains all the verifications which were possible to obtain. I have written the story in the form of a personally conducted tour to the village, not in the way in which I personally reached the place, but in the manner by which our Brothers and Sisters may reach it. In fact, when our party of Rosaecrucian tourists from America reach France in 1919 on their way to Toulouse and eventually Egypt, I hope to personally conduct the party to the Village of the Devil in just the manner described in this story.

My readers will note with what detail and exactness I have given the location of the Village and of all the points necessary in reaching it and appreciating its existence. There has been no attempt to veil its location or withhold a single fact relating to my journey there. All that the student of the story will require to make plain the precise environment of the Village will be a map of Southern France; and on the larger maps, such as those issued by the French government, (and to be found in all large American libraries) one will find the cities of Montpellier and Montpellierette and the other villages mentioned. And, even on the common maps of France one may see in the south of the country the mountain range marked Cevennes Mountains and the River Tarn. In that section where the Tarn passes through the Cevennes are the Black Mountains—the canyons to which one must travel to visit the Village of the Devil.

There is one question which will probably be asked by many readers unless I anticipate it. "Why have you not shown some pictures of the Village?" I cannot show them because I did not make any. I was warned not to attempt to make any pictures of the Village and accordingly I did not take my camera with me on this trip. Pictures have always been forbidden and I trust that none will ever be taken of this place; for those who would see the sights described herein must journey to the place and personally view the sights. The Village of the Devil is more than a place which can be pictured; it is truly a condition of mind and soul as well, which cannot be pictured.

And now let me guide my readers to France on a personally conducted tour. Sit comfortably in an easy chair where all is quiet and journey with me across great spaces to a mystic land, leaving behind you the modernism of today and the consciousness of your physical presence while mentally you project your real self to the land we love so dearly.

We are indebted to the Master of Delta Lodge, No. 1, A. M. O. R. C., in Philadelphia, Pa., for the beautiful frontispiece etching of the Chateau D'Aragon in Montpellier.

THE AUTHOR.

# The Village of the Devil

## CHAPTER ONE

*It is generally conceded that Europe possesses the most interesting monuments of history. Americans especially make Europe their ultimate goal when planning a genuine sight-seeing trip, and few indeed are there of wealth or even moderate means who do not harbor an innate love for the beauties of France, England, Spain, Italy, Switzerland and Germany.*

*It cannot be said that this love for Europe is inspired by the fact that only in Europe can we find the ear-marks, so to speak, of the birth of the human race. While admitting that abroad we see the monumental evidences of the beginning of civilization, we are forced to admit, or at least give credence to the theory, that the earliest material evidence of human existence upon this earth is to be found in the caves or cliff-dwellings of the early mound-builders whose peculiar constructive work is still to be found along the Ohio River in the United States; and while we accept the scientists' claims that these prehistoric edifices antedate all known records of men, we may or may not accept the theory that the Ohio valley was the original "Garden of Eden."*

*The charm of Europe, however, does not exist altogether in its magnificent ruins and inspiring historical remains; but in the more subtle magnetism of its poetic romance and the mysticism of its traditions.*

*In this respect France is the most popular, and, rightly, the most interesting. Its history from the days of the Gauls through the 8th, 9th, 10th and up to the 15th century is one continuous tale of mystery, romance, valor, sacrifice and achievement. Its literature of these days—the songs of the troubadours in their romance tongue, and the monkish latin historical documents—alike revel in the delightful incidents so dear to the lover of French history and French mysticism.*

*The Courts of Love, the Flower Fetes, the various royal ceremonies in the chateaux of the Counts, Duques, Lords and Kings, the imposing crusades, the romantic struggles for the hands of the beautiful heireses, and the regal wars against religion, the suppression of vice and the loss of property and title—all these vie in their impressiveness and emotional settings. These were the days of pleasure, love and war, and France more than any other country, was the stage upon which the truly great scenes of life have been so wonderfully and fatally portrayed.*

Should one wonder, then, that the Frenchman is proud of his country, of its history and of its thousands of historical monuments, of which many lie in forlorn ruin and equally as many have been restored or rebuilt by a commission of scientists, architects and historians, which labor diligently to preserve for future generations of history-loving tourists, the most ancient and historical of the many chateaux, citadels, castles, forts, walls, churches and mystic shrines?

It is apparent to even the most casual tourist of Southern France that the provincial natives consider these monuments of history as personal assets. They bring to their villas a continuous train of tourists from all parts of the world, who by their extended visits, patronize their hotels, restaurants, stores, road-houses, garages and local means of transportation. The native finds in the tourist an incentive to keep thoroughly posted on the facts relating to existing ruins, the legends of those now gone and the history of those being preserved. He is always alive to the opportunity to act as a guide—at a small fee—and takes special delight in being able to point out many new and unsuspected wonders.

Is it not strange, then, that in Southern France, in the midst of sections where tourists travel the most, where artists wander yearly preparing the many books we now have on the "Chateaux of France" and the "Monuments of France," and where the natives are ever seeking new points of alluring interest to the tourist, there should have existed, unknown to the outer world until 1883, one of the most marvelous, weird and mysterious cities in the whole world? And, stranger still is the fact that until the present time, in the story the author now presents, this city of mystery has been unchronicled, its true history untold, and its beauty unpictured.

Before attempting to take my reader upon a personally conducted tour to this wonder of wonders, it is well that I describe some of the historic features of the surrounding cities in order that one may the more naturally comprehend the significance of the history and legend of the *VILLE DU DIABLE*. And this can be accomplished more interestingly by describing the ordinary route to this city from that of Paris.

Paris is the hub from which the various railroad lines radiate and we can make the trip to Southern France by night by leaving at about 7:30 P. M. and go by way of Dijon and Lyon to Avignon, where we must change cars. We arrive here early in the morning, and after a breakfast we find that there are several hours in which we can conveniently view the monuments of this city.

Avignon is a city of 41,000 inhabitants, the capitol of the department of Vaucluse. It is situated on the left bank of the Rhone and in the background rises an immense rock upon which we see the ancient Palace of the Popes, where from 1305 to 1377 seven successive Popes reigned here prior to the establishment of the Vatican at Rome. We

examine the City Walls built in the 14th century by the Popes, then visit the Cathedral built in 11th century (plainly showing where it has been rebuilt and remodeled) and then, desiring to reach our destination as quickly as possible, we take an omnibus and cross the river to Ville-neuve-les-Avignon to visit the Fort St. André. This beautiful monument of architecture is considered one of the rarest of the kind built in the middle ages. Its imposing front, its mighty and war-like appearance, showing plainly many evidences of struggle and strife, do not lead one to think that within its walls and towers are a peaceful convent and several houses containing very poor families.

We return to the GARE and depart for Nimes, the next important city on our route.

It is necessary to spend one whole day in Nimes in order to become acquainted with the many antiquities of special interest to the mystic.

We find this city to be a typical, prosperous provincial town of about 70,000 inhabitants, beautifully located at the Southern extremity of hills which join the Cevennes (the Rocky Mountains of France). Before us is spread a beautiful boulevard whose trees amply shade us as we retreat from the hot sun. Before visiting the many sights we inquire regarding the history of the city and learn that in B. C. 121 this city was called NEMAUSUS by the Romans and that it was the capital of the Volcae Arecomici. It became one of the principal colonies of the Gauls who took particular delight in embellishing it and in erecting many of the beautiful buildings and monuments we are about to see. During the 10th and 11th centuries this city was the property of and ruled by the Counts of Toulouse, from Guillaume in 800 A. D. to the long line of Raymunds ending in 1222.\* Until 1704, during the wars of religion, it suffered much because three-fourths of its population had embraced Protestantism and it is today an important town in this respect.

It was also the seat of much strife during the 12th century when the Raymunds VI and VII were being prosecuted and excommunicated for permitting heretics and mystics in their domains, and everywhere we find evidences of war, rebellion and defeat.

Passing up the main boulevard (Feucherès) from the Gare, we see before us, facing the Esplanade, the Arena, or Amphitheatre. It was built during the 1st or 2nd centuries and is typical of the Roman architecture. It is in the form of an ellipse, 146 yards long, 111 wide and 70 feet high. Its exterior is in better condition than those of Rome because of the Commission's constant restoration and because here, on

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\*The genealogy and history of these Raymunds was set forth in an article in the November, 1917, issue of the American ROSAE CRUCIS.

many Sundays throughout the year, as many as 24,000 spectators see typical Spanish Bull-fights; the city being under Socialist government the money thus derived from a pleasure which the provincial natives themselves abhor is used for the good of the community.

We turn and follow the beautiful boulevard VICTOR HUGO, where we find an open square, and facing THE THEATRE we see the ancient and strange MAISON CARREE. It is one of the finest and best preserved Roman temples in existence, 76 feet long, 40 feet wide and 40 high, with 30 unusually beautiful Corinthian columns. The date of its building is unknown, it being credited to the period of Augustus and the Antonines; and foundations discovered recently show that it was probably located in the centre of other important buildings. It is this building, whose perpendicular and horizontal lines are strangely curved, that was imitated when the Notre Dame was built in Paris. The Maison Carree now contains ancient French coins and some sculptures.

We continue a few blocks further and there we enter the JARDIN DE LA FONTAINE, with its strange canals which feed water to this city in summer when water is very scarce and have their origin in the Roman baths beyond. This garden and its canals were originally of Roman construction but were greatly beautified and enlarged by many miles by King Louis in the 18th century.

At the side of the garden is the ancient Temple of Diana, a beautiful sight and still showing in its ruins the rooms of Diana and the rare carvings. Close by are the old Roman baths for men and women; the former being a stagnant pool now, enclosed by high marble walls; and we are warned not to approach the steps leading to the water too closely for "no one has ever learned the depth of the pool, and all who have fallen into it never returned," says the pleasing guide. The women's baths, so often referred to in romances and as often pictured in paintings and etchings are really magnificent and are below the street level under a private walk and enclosed by rows of columns.

Further on, outside of the city, we see the mysterious Roman ruins of some unknown building, never as yet given a name except that of "Les Trois Piliers."

We now hasten on to Montpellier, another ancient city and one which has considerable connection with the history of the Village of the Devil.

But before entering this city we must begin the strange and romantic story which links these two cities together and which, for the first time, reveals the legendary secret of our strange mysterious goal.

## CHAPTER TWO

The whole Southern part of France was at one time part of the Roman Empire, and Caesar in his "Commentaries" describes these regions as GAUL. Its history from then until its possession by the Franks, the Normans and the English is exceedingly interesting, but has no place here except to introduce into this story one of the characters heretofore unknown as associated in any way with the Village of the Devil.

During the first few centuries after Christ, France was governed mostly by the various Counts and Lords of its provinces. A king at that time was nominal as far as his influence over these southern SENECHAUSEES was concerned.

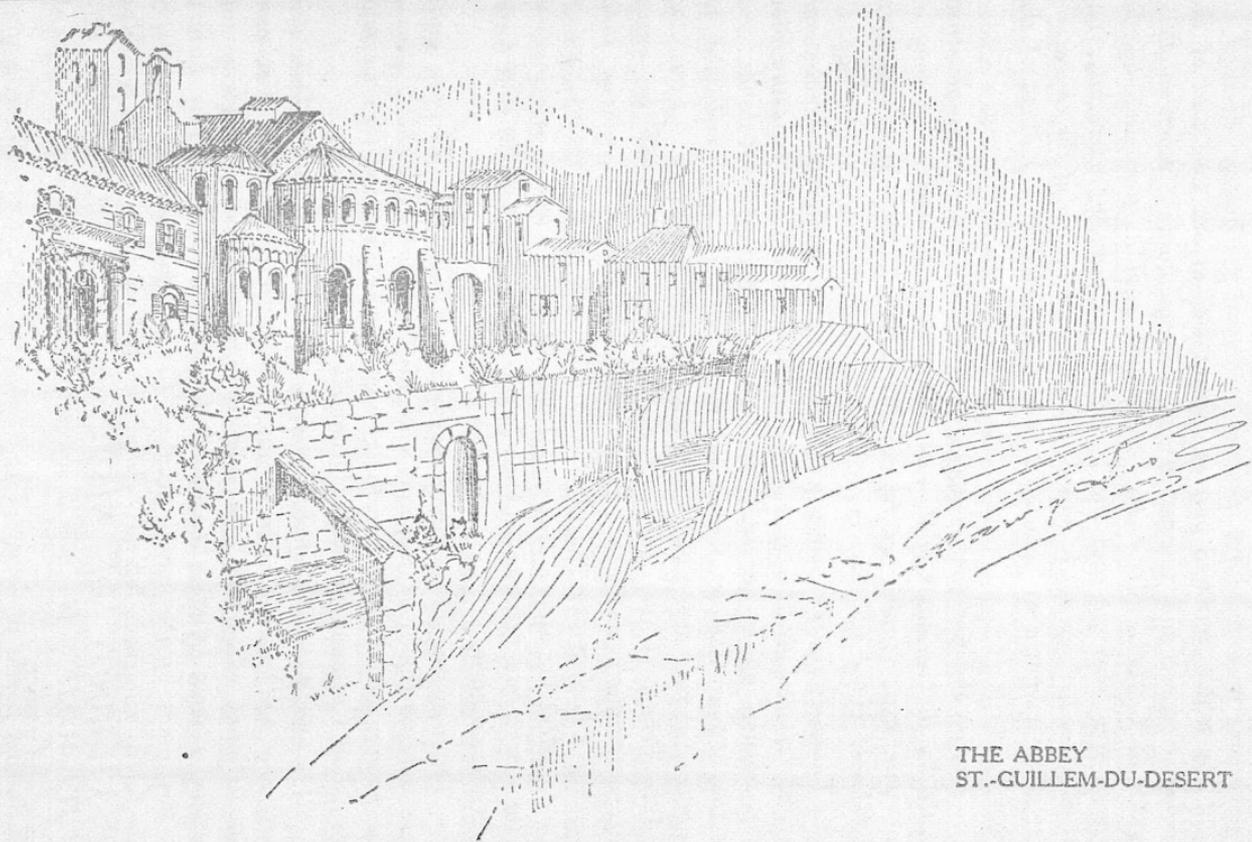
Toulouse and its county of the same name, known to the Romans as Tolosa, was always the centre of external strife and warfare; for its possession meant not only powerful rulership of vast lands and wealthy towns and products, but such rulership gave influence to conquer and rule over other adjoining counties and towns. Thus, the zeal to become Count or Lord of Toulouse was shown by every European nation, and after Pepin the Short ceased to exercise such rulership, Charlemagne, the great ruler of France and Germany, undertook to select the second Count. This, of course, was a new method to those who had believed that warfare and possession of the land gave governing authority.

The man chosen by Charlemagne was Guillaume. In these days there were no family or surnames and this Guillaume, like many others, was given a second name because of some peculiarity, and thus we find him called Guillaume Cortnez (from AU CORT NEZ).

He was a son of Count Theodoric and as Count of Toulouse this Guillaume had mediate or immediate rule over the County of Toulouse with its many villas, and also over the important and ancient cities of Beziers, Nimes, Agde, Maguelon, Lodeve and Uzes. The history of this man, in the many peculiar French manuscripts, is remarkable for its numerous legends, chronicles and poems of praise, notably: LE CHARROY DE NISMES and LE MOINAGE DE GUILLAUME. He was a sincerely religious man and a lover of peace and justice.

In a rare account of his life we find the following incident of interest to this story:

"He sought a place for a monastery where those, like himself, sincere in their religious beliefs and desiring quiet and peace, might



THE ABBEY  
ST.-GUILLEM-DU-DESERT

worship undisturbed by the wars constantly being waged about them. He found, in the mountains of Lodeve (in the very district where we shall visit the Village of the Devil) one gorge closed and profound, favorable by its *ISOLMENT*, for meditation and prayer. In effect, in the middle of the savage sight, surrounded by enormous masses of granite was this beautiful plateau, whereon Guillaume decided to build one of the most famous monasteries of Europe."

The monastery was built elaborately and magnificently of that rare white granite which is so plentiful in this section of France; and it rose majestically amid the other rocks of dark and tinted colors. Guillaume's intention was to call this monastery the *Abbey de Gellon*, a name which is often used for it in ancient manuscripts; but after Guillaume's death, when it was consecrated by the Pope, it was named the abbey of *SAINT-GUILLEM-DU-DESERT*, in honor of its founder and in souvenir of its deserted location.

Guillaume died in 812 or 813. In two ancient charts, dated in the 34th year of the reign of Charlemagne (804 A. D.) there appears the fact that he left, besides several sons, two daughters, Albane and Berthe. It is with these two sisters that we must begin the foundation of the known history of the Village of the Devil.

If we are to believe the troubadours and the monks of these days, who were so careful to chronicle the smallest detail, we must believe that these two sisters were extremely beautiful. Beauty in those days was not of the standard of today. These girls were French, not of the Parisian, but of the Roman type. It is features such as they possessed, the beautifully modeled chins, lips, nose and forehead, that we see in the rare paints of the old masters; it was the highest type of that Latin charm now almost extinct.

And they were young at the time this story begins. In these days knighthood was in flower. The ambition of every young man was to become a Lord. The strong, the brave and fearless became the Counts, the Dukes and Princes. Professions there were none, and the trades with other manual work, were left to the masses. Warfare, gallantry and love were the occupations of the young men, and, consequently, the beautiful and wealthy *DAMES* were fervently and steadily courted by these aspiring Princes.

It was in these days that the art of serenading became so popular. To be a successful troubadour, was to be the admiration of all the noble and gentle ladies, and the envy of every man in the kingdom. Here we find the origin of the beautiful romance language and the weird and captivating poems of love. The troubadour, young or old, with some musical instrument strung over his shoulder and clad in the knee breeches and cloaks so popular then, was always welcome at the royal ceremonies, and the Queen's chamber or court was always open to

him. He would sit for hours, and, surrounded by these noble girls and women, would compose and sing words of love and admiration, while they would shower upon him flowers of many colors. Here, too, was the origin of the famous Flower Fetes, and the Courts of Love.

It was in this manner that Albane and Berthe were courted. Beautiful, young and noble, they were famed for their virtue. Their home was a strange old stone castle built upon the pinnacle of a large rock situated in the mountains leading to the Village of the Devil. Here they led a most enjoyable life, constantly courted by Duques, Lords, Counts, Viscounts and Princes and at all times the centre of every conceivable form of entertainment.

In addition to their charms, they were wealthy. Considerable property had been given to them by their father, and since it covered a large and prosperous territory, there were always among their admirers those who sought to obtain possession of it through marriage.

And thus the two sisters eventually became engaged to two brothers, Ms. Jean and Pierre De Almond. Little is known of these two, except that they were gallant, romantic in their songs and ardent in their seemingly sincere love for the two girls. They were not of noble birth, but "cunning as a fox, and diligent in their aspiring fortitude." Always together, always intoxicated with plans for overthrowing kingdoms with their power, and always holding themselves aloft from the other gallants of the day, it is little wonder that they were considered as suspicious characters.

"The Devil's pair" was a common name for them; and "Freres du Diable" seemed to be the most apt description of John and Peter de Almond.

Their home was situated in the mountains in the vicinity of Millau; and these black mountains seemed to cloak the actual location of their claimed chateau. At least no positive knowledge is evidenced as to its exact situation, but from circumstances now to be related, it is apparent that their chateau or castle must have been in the immediate vicinity of The Village of the Devil.

Certain it is, that all this land was owned by these two VIRGINS, Albane and Berthe, a name given to them because of their undoubted purity even though in constant company with such suspicious characters as these two brothers. And still more certain is the fact that these two brothers desired to marry Albane and Berthe only that they might obtain possession of this land.

Rumors began to spread that Jean and Pierre held nightly conferences with his Satanic Majesty; for, did not many see, in the mountains near LA ROQUE STE. MARGUERITE, midnight fires of brilliant red? And, were not these conferences and signals followed by dire results in war and pestilence?

No wonder that these mountains became forsaken in the localities where small towns were situated! The provincial French were a mystic people and were awaiting the predicted second coming of Christ or the end of the world; and the year 1000 (when this was to take place) was rapidly approaching, bringing with it every conceivable form of superstition. Thousands were forsaking their homes, their friends and their wealth to journey to Jerusalem, that the coming of the Lord might find them within Holy precincts; and the thieving and cunning took advantage of these fears of the ignorant to secure power and wealth.

Just why these two brothers and two sisters never married is a matter of conjecture. But the legends relate that it became fairly well established that John and Peter were in some mysterious way associated with all that was evil, unfortunate and repulsive and that, literally, if not in fact, they were *FRERES DU DIABLE*. When this idea had implanted itself into the minds and hearts of Albane and Berthe, and when they discovered that possession of their property was the brothers' only motive, it was only natural that they should look with scorn upon their proposals and reject them with rebuke and disdain.

But this added only wrath to their many evil qualities and soon these two brothers were the subject of much discussion throughout the kingdoms of Southern France; and much attention at the time was directed to the Canons of the Tarn where, in the Black mountains, was supposed to dwell these two in some mysterious village.

Albane and Berthe, disappointed not only in their love, but in their faith in mankind in general, agreed henceforth to live a life of celibacy and religious activity, and a few months later retired to a convent built by order of their father some time previous to his death and which was located in the mountains some distance from that bearing his name.

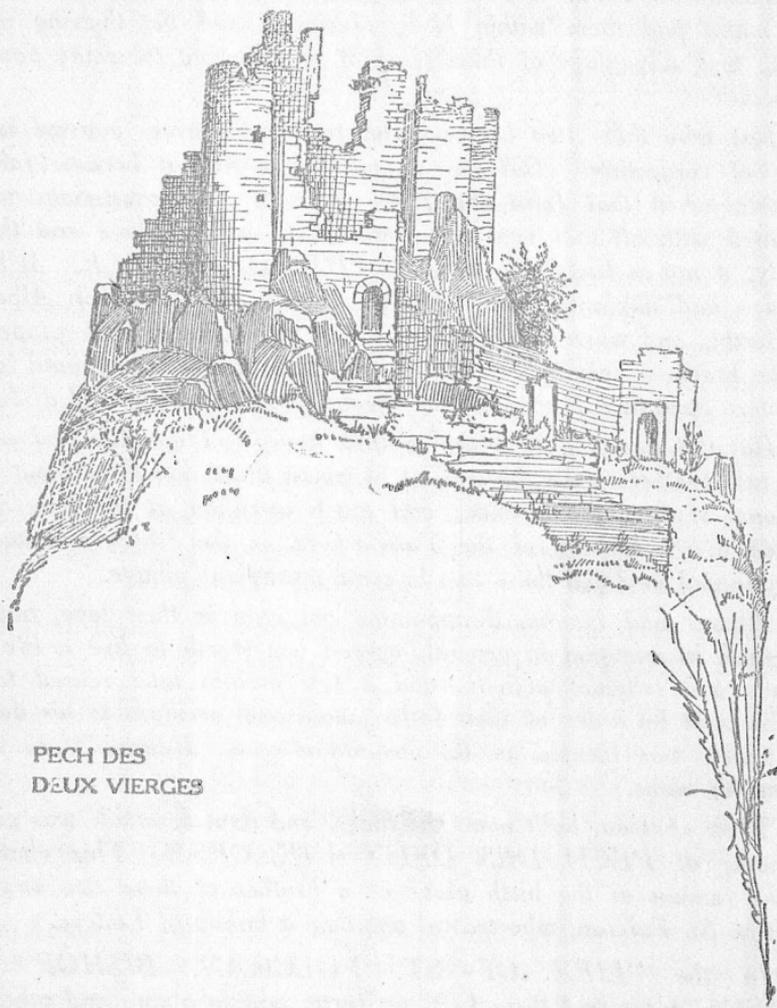
Their chateau, built upon the rocks, and now deserted, was given the name of *PECH DES DEUX VIERGES*.\* This chateau became famous as the birth place of a brother of these two virgins, known as St. Fulcran, who was at one time a bishop of Lodeve.

In the "*LIFE OF ST. FULCRAN, BISHOP OF LODVE*"† we find these facts set forth, and in a rare and precious manuscript which was discovered at Campous, where many monks retired after their expulsion from the abbey of St.-Guillem-du-Desert in 1790, and which is now among the manuscripts possessed by M. Auguy de Vitry, of Gignac, France, we find the following interesting facts:

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\*The Rock of the Two Virgins.

†A very rare manuscript of unusual interest to mystics.



PECH DES  
DEUX VIERGES

"There is a legend in a manuscript regarding St. Guillaume, entitled 'LE GALLIA CHRISTIANA NOVA LE PLACE LE 34' which states that the Two Virgins (Deux Vierges) were of the antique family of Montpeyroux. One can still see, on the crater of a mountain, situated on one side of Montpeyroux a hermitage in ruins and some vestiges of this chateau where was born Saint Fulcran who was its Lord. It was called the CHATEAU DES DEUX VIERGES because of two sisters of the same Saint Fulcran who lived in celibacy AND ONE OF WHOM IS TO THIS DAY KNOWN AS A SAINT."

But before these two virgins retired to the convent, they expressed their utter disgust for earthly matters by renouncing all claim to their property. Their particular motive was to make barren all that section of their property which was within the precincts of the black mountains.

But in doing this they realized that the many little villas situated therein would suffer and many would be deprived of their homes and lands. Consequently these two sisters decided to found a large city where all who then lived in the Black Mountains might have free ground and the other necessities of life. After careful consideration they selected as the site for this new city two divisions of their land situated on the banks of the Lez, about ten miles from the Mediterranean Sea. These two sections they called MONTPELLIER and MONTPELLIERETTE (from memory of the great bald mountain, MONT-PELE, which was situated in the mist of the Black Mountains).

These facts are verified by statements to be found in VERDALE'S RECORDS in the following words:

"From all time there has been a well-founded tradition supported by the public archives, which states that two sisters founded the city of Montpellier. One possessed Montpellier and the other Montpellierette adjoining. They were of ancient nobility, for it is proven that they were sisters of goodly Saint Fulcran, one time beloved Bishop of Lodeve."

In the testament of this St. Fulcran, which may be found in the ancient archives of Lodeve, and which is dated: "made on the 4th of February under the reign of Jesus Christ while hoping for a King," he mentions these two sisters, and calls them DAMES DE MONTPELLIER, "because," says the commentor, "they were responsible for the origin of this village."

The two sisters demanded that a commission be appointed to govern this city and that it should be built, managed and maintained on progressive lines for the general education and uplift of its inhabitants. How well these plans succeeded may be seen by visiting the city today, and noting, as we shall do in a few minutes, the many historical sights.

Gradually every home in the Black Mountains was deserted; and, when the year 1000 came and God did not visit the earth or cause its destruction, thousands returned to France from the Holy Land to begin life anew. Montpellier, with its strange boundary walls, became thickly populated and by the middle of the 11th century all knowledge of the old villages in the Black Mountains, and especially the village where lived the **BROTHERS OF THE DEVIL**, was forgotten and one part of France, once famous and infamous, was lost in oblivion.





## CHAPTER THREE

Let us now continue our journey by leaving the station at Montpellier and walking up the main street,—*RUE MAGUELONE*. We notice that modern Montpellier is a city of about 57,000 inhabitants, clean and cheerful and strangely white. This is due to the white limestone of the ground which lies pulverized upon the roads and streets and which the high winds keep constantly blowing over the buildings made of white rock. The appearance is like a city in a snow storm, for even the trees are always covered with this white powder and all the buildings are closely blinded with shutters thus whitened. While the effect is pleasing, and cooling in the shade, it requires one to keep well veiled when travelling, especially in automobiles; and in the sun it is anything but pleasing to stare into the reflected glaze of white light.

The streets are short and crooked, narrow and roughly paved. The buildings are generally very old and if we turn into some of the alleys we find many historical buildings being occupied by industries of modern times; for Montpellier is still progressive and cares naught for its antiquities.

On one side street or alley, unnamed, we can see the old Chateau de Aragon, where Dona Marie, Lady of Montpellier, lived and from which home she emerged in stately robes to become the Queen of Aragon in 1200. It is interesting, as a typical experience, to enter this old stone chateau. Its broad entrance, seen even in modern French buildings, designed to allow passage for horses and carriages, is paved inside the building with cobble-stones, and to one side is a very narrow door leading to circular stone stairs, about three feet wide, which give entrance to the various stone rooms and halls. While the main building looks small from the outside, we find that inside the adjoining buildings are all connected with secret passages and in many of the secret and oddly closed rooms one may still see beautifully carved mantles, doors and arches. This building, in 1909, while worthy of preservation for visitors, was occupied by a wholesale grocer as a storehouse, and in one of the prison rooms a coffee-roasting plant was in constant operation, much to the disgust of the antique and history-loving visitor, while on two upper floors there were old Rosaecrucian Lodge rooms which had been used from 1843 to 1859 by a Grand Lodge of Montpellier.

At the end of Rue Maguelone is the Place de la Comedie, adorned with the graceful *FONTAINE DES TROIS-GRACES*, built in

1776 and which faces the Theatre. At another part of the town we see the PEYROU, a fine promenade and park, and at the sides of the great railings of the PEYROU we see two stone groups, strangely, yet eloquently, telling the tale of the two sisters who founded the city; one group represents LOVE OVERCOMING STRENGTH, and the other, STRENGTH VANQUISHED BY LOVE. At the end of the park is the famous CHATEAU D' EAU, constructed in 1753.

Let us now continue on our journey to Millau, situated about 60 miles distant from Montpellier on the left bank of the river Tarn. This city was called AEMILIANUM CASTRUM by the Romans and is today a city of about 16,500 inhabitants.

Here we enter the CANON DU TARN and the Black Mountains. As the name indicates, the Canon of the Tarn is comparable with the celebrated Canyon of Colorado and is as wonderful in beauty, if not more wonderful in construction, than the former. It is the most curious of the gorges produced in the CAUSSES by the erosion of the streams during the glacial epoch in the CEVENNES.

As we enter the Canon we notice the sheer rocks which rise to a height of from 800 to 1100 feet and that the distance between their summits varies from one-half to three-quarters of a mile. Here in this section is the original Black Mountains, formerly mentioned, and it is difficult to imagine anything more weird and impressive. Gigantic ramparts and perpendicular cliffs at one time overhang the River Tarn and in other places they retire in terraces formed of several strata of the limestone and as varied in outline as they are in those peculiar and delicate colors which seem to vie with each other in assuming strange markings; the rocks themselves are shivered into a thousand different shapes and there appears yellow limestone, black schistous marl and brown and pink dolomite.

In passing through the Canon, and especially through the Black Mountain section, we must take strange winding courses in order to follow any semblance of a path. At times we are upon some high and mighty ridge overlooking a vast and bottomless valley; at other times we seem to be descending into the very bowels of the earth and as the way grows darker and the many small and uninviting caverns are brought to our notice, we do not remember that this place was claimed as the domain of his Satanic Majesty. And, were it not for the occasional spring, the few beautifully colored flowers and some vegetation and vines, we would feel that we were passing through Jules Verne's volcanic entrance to the center of the earth and immediately retrace our steps.

But we hasten on to the village of Peyreleau, situated on the banks of the Jonte, reaching there by way of modern paths and easing our walk upon the backs of mules. Here we prepare for our interesting journey to the strange, mysterious city of The Devil.

## CHAPTER FOUR

*In order properly to enjoy and appreciate our visit to the Village of The Devil, we should spend at least two days there, but since the village is uninhabited, it is necessary to spend the nights at Maubret, a hamlet several miles distant, which boasts of only a few beds and accommodations for but two or three tourists at one time.*

*Nevertheless we prepare for one whole day by taking the necessary provisions, food being unattainable en route. It is necessary to dress comfortably, but suitably for mountain climbing and with as little luggage as possible.*

*There are several methods of transportation, each having its advantages and disadvantages, but at Le Rozier, the village adjoining Peyreleau, we may hire a carriage seating three for 15 francs (\$3) and proceed to Maubert, a ride of two hours. Here we secure a guide and the question of transportation to the Village of The Devil is decided according to the guide we select. M. Lavinne, the most popular of the two rival guides possesses a typical French mule-cart seating from two to four persons, and his enthusiastic arguments relative to the advantages of his guidance and means of transportation are convincingly explained by as many gestures as words, and it is amusing to see him hold up his hands in horror and derision when mention is made of M. Robert who possesses a few mules and who likewise, though less strenuously, claims his guidance and mule-ride the safest means of traversing the mountains.*

*If we are alone we accept the mule ride, but if there are three or four of us we are tempted to ride in the cart. About one-half mile distant we enter the borders of the Village of the Devil, and before actually passing through its stone GATES we ascend the mountains on the right, where there is situated the ancient CITADEL, formed of rocks, and where, it is said, the Devil and his brothers who sought to marry Berthe and Albane, sent forth their midnight signals of fire and where the ghastly and villainous consultations were held. From this position we can overlook the city in general and stop a few moments to consider the story of the discovery of this city.*

*As formerly stated, this village was unknown to worldly history or research until the year 1883. This will not appear strange to those who have taken the journey. Until after its discovery there were no public guides to show the winding way, and the city of Maubert, if it may be called a city, was then unborn and there was no inducement*

for any tourist, no matter how keen his delight in mountain climbing, to pass through these black mountains without food or place to rest.

But in 1883, Mons. L. de Malfosse, a Rosaecrucian, whose chateau is near Mende, 35 miles distant, made the wonderful exploration of its location and called the attention of scientists to it. The matter greatly interested Mons. E. A. Martel of the French Alpine Club, who immediately visited the village and drew a plan of its **STREETS AND BOULEVARDS**.

The village is situated upon a plateau one and one-half miles square and it would seem that this plateau itself was especially created by nature for the sole purpose of supporting a village; for, in such a mountainous region a level plateau of such extent is remarkable and there is no parallel to it in the whole of Europe, except possibly the much smaller **BOIS DE PAIOLIVE**.

Now, while Mons. de Malfosse made an explanation of its location and called the attention of scientists to its existence, I have ample proof that the Village of the Devil and its surrounding Valley of the Devil was known to a few mystics and learned men many years before 1883; for I have in my possession a rare record of the legends of Auvergne in which mention is made of the supposed council of the Devil and his two brothers as heretofore described and giving an original sketch of these devils holding one of their midnight councils; and while this rare record, which was first brought to light in 1838, gives a few minor details as to what was believed to exist in the Valley of the Devil, it does not attempt to give the complete story of the existence of the village and of the romance connected with it.

Therefore, Mons. de Malfosse did not discover an hitherto unknown village, but, rather, rediscovered what was publicly and generally unknown. To quote de Malfosse in his original report: "We cannot, without having seen it, form an idea of this collection of apparent ruins, where, by the side of rocks representing gigantic monsters are facsimiles of imposing monuments. The whole entangled mass of streets, arches, passages and projecting cornices, sometimes intersecting one another at right angles, as in a town laid out by line, sometimes forming a crescent or square, is a veritable labyrinth of about 500 acres. Isolated rocks, in the shape of towers or pyramids, are more than 300 feet high and some of the **STREETS** pass between rows of **EDIFICES** 100 to 200 feet high. The whole of this huge space is abandoned to complete solitude."

This description presents the picture we see from the old citadel on its borders. Now let us descend the rock and enter the city itself by way of the main street, called the **BOULEVARD DIABOLO**.

We are at once impressed with the fact that no hand of man ever laid out this city; for we cannot believe that there ever existed a brain

so fertile in fantastic creation and so weird in constructive detail, as the intelligence which must have guided the building or planning of this strange city. And yet! Who can say that nature alone, even in her wildest dreams and most deluding schemes, ever produced the mystifying sights we now see? We try to be logical, reasonable and sane in our conclusions, but we are haunted with the possibility, yes even probability, that some diabolic power was manifesting itself when this city was built. The very atmosphere, heavy with the silence of death and laden with the pallor of solitude, mystery and forgotten life, makes us whisper in reverence,—reverence for what WAS and what MIGHT HAVE BEEN. No revelry or mirth here and no heart that can help but feel that in this forsaken place God and Devil, happiness and sorrow, love and hatred, power and weakness and life and death meet upon the border-line.

The ground before us is level, smooth, and in some places actually presenting a stone surface, like a paved street. On either side rise high BUILDINGS carved by the mysterious hand into the semblance of chateaus, forts, and cottages. Windows, broad and imposing, doorways, passages and even BALCONIES are in evidence and we cannot help wondering at the strange sight of an occasional stoop or arch at some entrances and at the finely projecting cornices of the higher buildings.

Walking through this main street we come to what might be called a corner, for here we notice a cross street, at exactly right angles, and faced on either side by similar structures. Further on we come to an imposing structure with an enormous entrance and we rightly name this HOTEL DU VILLA, or City Hall; and with little stretch of the imagination we can picture the silent mysterious figures of the former inhabitants of this city walking slowly and dejectedly into its court to plan the diabolical work accredited to them in the years 800 to 1000.

Further on we enter a CIRQUE or circle, such as are so artistically built in modern cities. We are told that this circle, one of the smallest in the city, is called the CIRQUE DES ROQUETTES and that its longer diameter is 1652 feet, the shorter diameter 650 feet and the walls 380 feet high. As we gaze upon this sight we allow our minds to wander and think of the legend of the Brothers of the Devil who lived here and try to picture the use they may have made of this cirque. Were the many men and women who strangely disappeared in their time brought here and put to an ignominious death? Were the fires of pestilence, plague and suffering kindled here, or were these brothers partly human after all and here worshipped a master of some kind? The human mind is fickle, its paths of reasoning are oddly branched with byways of enticing illogical pictures, and when awakened and alive with

the subtle power of suggestion we imagine many things; this may account for our sudden aversion to this cirque, for, do we not see in the interior gloom of this arena the transparent and luminous figures of men and women on bended knees begging for mercy and help? and cannot we hear the agonizing cries of children and the silencing groan of a life departing in agony while everywhere we see the dark crimson stain of innocent blood?

Horror fills our souls; we try to rise above the power that grapples with our reason, but we are held fast, captive in the hands of the same unseen and unknown might that wielded the instrument which carved the fantastic sights surrounding us.

We turn to the East and pass through another street unnamed but magnificent in its structures and passages covered with arches which darkened the unknown interiors of the courts; for while one may boast of having entered the various caverns of the Cevennes, especially those at Roquefort, where the famous cheese is made, and at other places where the environment may be as gloomy, still one would never attempt an entrance to the interior of these unknown courts and we are held, it seems, in iron bonds and our feet refuse the mental volition to trespass.

Before us we see the *CIRQUE DU LAC*, which is similar in construction to the Cirque just visited, but which at one time contained water. Now, however, as if to add to the forsaken, forlorn and cheerless aspect of the scene, the cirque is dry and we cannot help feeling that perhaps nature has refused to furnish to this ungodly place one of its most bountiful, sustaining gifts.

Near here are several *AMATS* or public *SQUARES* and again we stop to question whether nature alone constructed this village where there are so logically arranged and attractively located these circles and squares; and if further circumstantial evidence of this possibility we need only walk a short distance and view a perfectly proportioned *FORUM*, in outline and contour similar to those often seen on the continent.

But perhaps the most weird and suggestive view of all is that of the *BOULEVARD MONUMENT*, where are located seventeen obelisks or monuments, ranging in height from 100 to 300 feet. They stand at various open spaces between the numerous castles and each is different in shape and, apparently, designed to express symbolically the incident in memory of which they were erected. Of course, these are likewise mere freaks of nature, like the trembling rock in the near locality, which trembles every midnight so violently that one fears it may fall and injure the bystander. Yet, like the trembling rock, legend says that these obelisks were erected by the Devil and his two brothers in memory of the terrible plagues, wars, deaths and crimes planned and consummated by them.

As we stand here and view these strange monuments in the lifeless city and note just outside of its boundary line the beautiful vines, the arbutes and holly flourishing at the base of the majestic pines, and, raising our eyes see the same blue sky, the same sun, and the same spotless groups of clouds as pass over more cheerful and divine dwellings, we marvel at what these strange streets may have once been, what the buildings may have contained and what the inhabitants of this Village of the Devil may have done that God and nature in evident chagrin, sorrow and repulsion, should have brought death, barrenness, infamy and disconsolate gloom upon only one section of the world and this in the midst of fertile regions, surrounded by wondrous beauty, God-fearing people and progressive, active and religious nations.

Passing to the South we leave the Village by one of its main entrances consisting of an arch typical of the Roman PORT and flanked on either side by what may be called the Village Wall. We stand for a few minutes on a slight elevation which affords another general view of the streets and buildings and it is only at this time that we fully realize that all we have seen, the remarkable structures, the CIRQUES, arenas, forums, amphitheatres, castles, obelisks, etc., were the result of some strange freak of nature and that no human hand was concerned in the smallest detail of the construction of the village; that even the imposing courts, the doorways and windows were made by the action of water, wind and other elements in ages gone by and when all this part of the world was unknown to man.

Thus I leave you, my reader, on your way back to Montpellier and the land of the living. Your journey has been safe and interesting and we will rest a while in Montpellier while you review the wonders of the sights you have seen and I hasten on to my many other duties.

I will meet you again in Montpellier shortly, and from that old city we shall take a second journey to another strange city near by and there attend a few of the Rosaecrucian mystic convocations such as are unknown to this country and equalled perhaps only in Egypt in the Temples of our Order.



## THE SUPREME MATRE EMERITUS RAISED TO THE HIGHER REALMS

On January 21, 1918, there passed from this material plane to the Higher Realms, the soul of our dearly beloved Supreme Matre Emeritus, May Banks-Stacey, widow of the late Col. M. H. Stacey.

Mrs. Stacey was a direct descendant of Oliver Cromwell and an indirect descendant of Mary Stuart and Napoleon.

She was a native of Baltimore, her father having been an eminent jurist. She was seventy-six years of age at the time of her passing to the beyond, and leaves a daughter and two sons, both of whom hold high military positions.

Mother Stacey was a deep student of mysticism. She was a graduate physician and a graduate lawyer. She had travelled to nearly every foreign land and has been entertained by more potentates than possibly any other American woman.

While journeying through India her attention was given to the mystic teachings of the Hindus and these started her long career of research in that field. After having lived a while and studied with many cults, she finally visited Egypt and there came in contact with the Rosae-crucian Masters. This was a few years prior to the coming of the Order to America.

Mrs. Stacey desired the privilege of bringing the Order's teachings to America and so expressed her desire, pointing to the fact that her American parents and relatives had been among those who established the first Masonic Lodge in Baltimore and Philadelphia and that she was not only a member of the Eastern Star but a Daughter of the American Revolution, Colonial Dames, etc. It was pointed out to her, however, that the Order could not come to America until the year 1915. It was further explained that when the Order did come it would come through the sponsorship of France.

Mrs. Stacey was given by the Masters in Egypt a certain mystical Jewel of the Order and several sealed papers which she was requested to hold until such time as another came to her with a duplicate of one of the seals and requested her assistance in establishing the Order in America. Mrs. Stacey then returned to India and after showing the recognition she had received at the hands of the Masters in Egypt she was duly initiated into our Order there and was given other papers signed by the Supreme Council of the World.

In writing of her part in the establishment of the Order in America, Mrs. Stacey has put upon official record in the Archives of the Supreme Grand Lodge in New York the following statement:

"I further state that the said Jewels and INCOMPLETE

instructions were delivered into my hands by the R. C. Masters of India, representing the Supreme Council of the World, and that I was there made an initiate of the Order and a Legate of the Order for America. I also state that the said Jewels and papers were represented to me as coming direct from Egypt and France, and that they were given to me to be formally handed to that man who should present certain papers, documents, jewels and "key" in America. Such a person having matured and being Brother H. S. Lewis, I did the duty expected of me, fulfilled my commission and with pleasure express the joy at seeing the work so well under way in accordance with the prophecy made in India to me in person.

"The history of the Jewels and papers are, to my knowledge, exactly as stated herein and as described by Mr. Lewis, our Emperor, in the History of the Order as published in the Official Magazine."

Mrs. Stacey retired as active Matre of the Supreme Grand Lodge after its first year and has since devoted her time to deep study and research.

She was greatly loved by all who knew her. Her kind smile and ever cheerful disposition as well as her deep knowledge of human nature and the trials of life on this earth, made her truly a Mother to all her "children" of the Lodge. As one of the co-founders of the Order in America her name ever shall be cherished and we know that in another incarnation she will take up the work which she was unable to complete at this time.



# MARIE CORELLI SPEAKS OF ROSICRUCIANS

Her Latest Novel "The Young Diana" Mentions Their Knowledge  
of Light and Life.

Marie Corelli, the great writer of mystic and occult stories, and hitherto a member of the Rosaecrucian Order in Italy, has written another intensely interesting novel in her usual weird style, and again she refers to the Rosaecrucians and their knowledge of Light, typifying the wonderful divine vibrations of the cosmic forces.

The new novel entitled *The Young Diana*, is described as a story relating an **EXPERIMENT OF THE FUTURE**. Like her other novels, *Ardath*, *the Soul of Lilith*, *Barabas*, *The Life Everlasting*, etc., *The Young Diana* is replete with occult laws and explanations.

This new novel is now running serially in the magazine called "Hearsts," published by the International Magazine Company of 119 West 40th Street, New York City. The first installment was published in the early 1918 issues and undoubtedly the story will be published in book form later.

In the installment in the February 1918 issue of the magazine appears the following extracts regarding Light. This will give our readers some idea of the knowledge which Marie Corelli possesses and can utilize in a very interesting story for popular reading:

Diana looked back for a second; the great metal door had closed behind her; the negro attendant had disappeared; she was shut within this great weird chamber with Dimitrius and that whirling Wheel! A sudden giddiness came over her—she stretched out her hands blindly for support—they were instantly caught in a firm, kind grasp.

"Keep steady! That's right!" This, as she rallied her forces and tried to look up. "It's not easy to watch any sort of spherical motion without wanting to go with it among 'the dancing stars.' There! Better?"

"Indeed, yes! I'm so sorry and ashamed!" she said. "Such a stupid weakness! But I have never seen anything like it——"

"No, I'm sure you have not!" And Dimitrius released her hands and stood beside her. "To give you greater relief I would stop the Wheel if I could—but I cannot!"

"You cannot!"

"No. Not till the daylight goes. Then it will gradually cease revolving of itself. It is only a very inadequate man-made exposition of one of the Divine mysteries of creation—the force of Light which generates Motion, and from Motion, Life. Moses touched the central pivot of truth in his Book of Genesis when he wrote 'The earth was

without form and void; and darkness was upon the face of the deep. . . . And God said, Let there be Light. And there was Light! From that 'Light,' the effulgence of God's own Actual Presence and Intelligence, came the Movement which dispelled 'darkness.' Movement, once begun, shaped all that which before was 'without form' and filled all that had been 'void.' Light is the positive exhalation and pulsation of the Divine Existence—the Active Personality of an Eternal God; Light, which enters the soul and builds the body of every living organism; therefore Light is Life."

Diana listened to the quiet, emphatic tones of his voice in fascinated attention.

"Light is Life," he repeated, slowly. "Light—and the twin portion of Light—Fire. The Rosicrucians have come nearer than any other religious sect in the world to the comprehension of things divine. Darkness is Chaos—not death, for there is *no* death—but confusion, bewilderment and blindness which gropes for a glory instinctively felt but unseen. In these latter days science has discovered the beginning of the wonders of Light; they have always existed, but we have not found them, 'loving darkness rather than light.' I say the 'beginning of wonders,' for with all our advancement we have only become dimly conscious of the first vibration of the Creator's living presence, Light!—which is 'God walking in His garden'—which is color, sound, heat, movement—all the Divine Power in eternal radiation and luminance!—this is Life; and in this we live—in this we *may* live and renew our lives—ay, and in this we may retain youth beyond age! If we only have courage!—courage and the will to learn!"





## THE SEAL OF THE UNITED STATES

The Great Seal of the United States is one of peculiar interest, and therefore we feel warranted in giving more details of its design and history than can be allotted to the Seals of the several States. Soon after the declaration of independence, Benjamin Franklin, John Adams, and Thomas Jefferson were appointed a committee to prepare a great seal for the infant republic; and they employed a French West Indian, named Du Simitiere, not only to furnish designs, but also to sketch such devices as were suggested by themselves. In one of his designs, the artist displayed on a shield the armorial ensigns of the several nations from whence America had been peopled—embracing those of England, Scotland, Ireland, France, Germany, and Holland. On one side was placed Liberty with her cap, and on the other was a rifleman in uniform, with his rifle in one hand and a tomahawk in the other—the dress and weapons peculiar to America.

Franklin proposed, for the device, Moses lifting his wand, and dividing the Red Sea, and Pharoah and his hosts overwhelmed with the waters. For a motto, the words of Cromwell, "Rebellion to tyrants is obedience to God."

Adams proposed the Choice of Hercules; the hero resting on a club, Virtue pointing to her rugged mountain on one hand, and persuading him to ascend; and Sloth, glancing at her flowery paths of pleasure, wantonly reclining on the ground, displaying the charms, both of her eloquence and person, to seduce him into vice.

Jefferson proposed the Children of Israel in the Wilderness, led by a cloud by day and a pillar of fire by night; and, on the reverse, Hengist and Horsa, the Saxon chiefs, from whom we claim the honor of being descended and whose political principles and form of government we have assumed.

Franklin and Adams then requested Jefferson to combine their ideas in a compact description of the proposed great seal, which he did, and that paper, in his handwriting, is now in the office of the Secretary

of State at Washington. This design consisted of a shield with six quarterings, *parti one, coupé two*, in heraldic phrase. The first gold, and an enameled rose, red and white, for England; the second white, with a thistle, in its proper colors, for Scotland; the third, green, with a harp of gold, for Ireland; the fourth blue, with a golden lily-flower, for France; the fifth gold, with the imperial black eagle for Germany; and the sixth gold, with the Belgic crowned red lion, for Holland. These denoted the countries from which America had been peopled. He proposed to place the shield within a red border, on which there should be thirteen white escutcheons, linked together by a gold chain, each bearing appropriate initials, in black, of the confederated States. Supporters, the Goddess of Liberty on the right side, in a corslet of armor, in allusion to the then state of war, and holding the spear and cap in her right hand, while her left supported the shield. On the left the Goddess of Justice, leaning on a sword in her right hand, and in her left a balance. The crest, the eye of Providence in a radiant triangle, whose glory should extend over the shield and beyond the figures. Motto: *E Pluribus Unum*—"Many in one." Around the whole, "SEAL OF THE UNITED STATES OF AMERICA, MDCCLXXVI." For the reverse, he proposed the device of Pharoah sitting in an open chariot, a crown on his head and a sword in his hand, passing through the divided waters of the Red Sea in pursuit of the Israelites. Rays from a pillar of fire in a cloud, expressive of the Divine presence and command, beaming on Moses, who stands on the shore, and extending his hand over the sea, causes it to overwhelm Pharoah and his followers. Motto: "Rebellion to tyrants is obedience to God."

Jefferson's device was highly approved by his coadjutors, and the committee reported on the 10th of August, 1776; but, for some unaccountable reason, their report was neglected, not having been even placed on record; and the affair was allowed to slumber until the 24th of March, 1779, when Messrs. Lovell, of Massachusetts, Scott, of Virginia, and Houston, of Georgia, were appointed a committee to make another device.

On the 10th of May following they reported in favor of a seal four inches in diameter, one side of which should be composed of a shield with thirteen diagonal stripes, alternate red and white. Supporters, a warrior, holding a sword on one side, and on the other the figure of Peace, bearing an olive branch. The crest, a radiant constellation of thirteen stars. Motto: *Bello vel Pace*—"For War or Peace," and the legend, "Seal of the United States." On the reverse, the figure of Liberty, seated in a chair, holding the staff and cap. Motto: *Semper*—"Forever"—and underneath, MDCCLXXVI. This report was re-committed, and again submitted with some slight modifications (substituting the figure of an Indian with bow and arrows in his right hand for that of a warrior) just a year afterward; but it was not accepted, and the matter rested until April, 1782, when Henry Middleton, Elias Boudine and Edward Rutledge were appointed a third committee to prepare a seal. They reported on the 9th of May following, substantially the same as the committee of 1779 and 1780; but, this

not being satisfactory to Congress, on the 13th of June the whole matter was referred to Charles Thomson, its secretary.

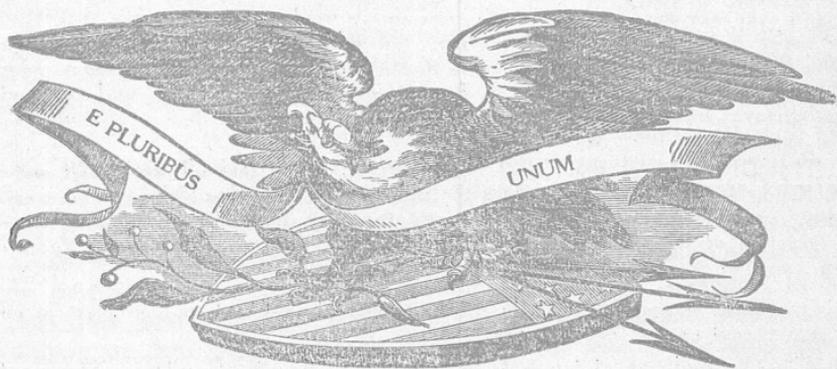
He in turn procured several devices, among which was one by William Barton, of Philadelphia, consisting of an escutcheon, with a blue border, spangled with thirteen stars, and divided in the centre, perpendicularly, by a gold bar. On each side of this division, within the blue border, thirteen bars or stripes, alternate red and white, like the American flag adopted on the 14th of June, 1777. Over the gold bar an eye surrounded with a glory, and in the gold bar a Doric column resting on the base of the escutcheon, having a displayed eagle on its summit. The crest, a helmet of burnished gold, damasked, grated with six bars, and surmounted by a red cap of dignity, such as dukes wear, with a black lining, and a cock armed with gaffs. Supporters, on one side the Genius of America, with loose Auburn tresses, having on her head a radiant crown of gold, encircled with a sky-blue fillet, spangled with silver stars, and clothed in a long, loose, white garment, bordered with green. From the right shoulder to the left side, a blue scarf with stars, the cinctures being the same as in the border. Around her waist a purple girdle, fringed with gold, and the word VIRTUE embroidered in white. Her interior hand rested on the escutcheon, and the other held the American standard, on the top of which a white dove was perched. The supporter on the other side was a man in complete armor; his sword-belt blue, fringed with gold; his helmet encircled with a wreath of laurel, and crested with one white and two blue plumes; his left hand supporting the escutcheon, and his right holding a lance with a bloody point. Upon an unfurled green banner was a golden harp with silver strings, a brilliant star, and two lily-flowers, with two crossed swords below. The two figures stood upon a scroll, on which was the motto, *Deo Favente*—"With God's Favor"—in allusion to the eye of Providence in the arms. On the crest, in a scroll, was the motto, *Virtus sola Invicta*—"Virtue alone is Invincible."

After vainly striving to perfect a seal which should meet the approval of Congress, Thomson finally received from John Adams, then in London, an exceedingly simple and appropriate device, suggested by Sir John Prestwich, a baronet of the West of England, who was a warm friend of America, and an accomplished antiquarian. It consisted of an escutcheon bearing thirteen perpendicular stripes, white and red, with the chief blue, and spangled with thirteen stars; and, to give it greater consequence, he proposed to place it on the breast of an American eagle, displayed, without supporters, as emblematic of self-reliance. It met with general approbation, in and out of Congress, and was adopted in June, 1782: so it is manifest, although the fact is not extensively known, that we are indebted for our national arms to a titled aristocrat of the country with which we were then at war. Eschewing all heraldic technicalities, it may be thus described in plain English: Thirteen perpendicular pieces, white and red; a blue field; the escutcheon on the breast of the American eagle displayed, proper, holding in his right talon an olive-branch, and in his left a bundle of thirteen arrows, all proper, and in his beak a scroll, inscribed with the motto, *E Pluribus*

*Unum.* For the crest, over the head of the eagle, which appears above the escutcheon, a golden glory breaking through a cloud, proper, and surrounding thirteen stars, forming a constellation of white stars on a blue field.

*Reverse*—A pyramid unfinished. In the zenith, an eye in a triangle, surrounded with a glory, proper. Over the eye, the words, *Annuit Coeptis*—"God has favored the undertaking." On the base of the pyramid, are the numeral Roman letters, MDCCLXXVI.; and underneath the motto, *Novus Ordo Seclorum*—"A new Series of Ages"—denoting that a new order of things had commenced in the Western hemisphere. Thus, after many fruitless efforts, for nearly six years, a very simple seal was adopted, and yet remains the arms of the United States.

Why did John Prestwich of England, suggest the Pyramid for America's seal? That is another story—and therein is the occultism and mysticism.



## QUESTIONS AND ANSWERS

Q. How is the selection of a new vehicle or material body made by the soul?

A. According to the soul's state of evolution. If we grant the doctrine of the evolution of the soul to be true, we must at once admit certain laws associated with the process of evolution. These laws are: the soul's evolution occurs through experiences in the material body and out of it, during its cycle of incarnations; the undeveloped soul appears first in the lowest form of material body—the purely animal body; development or evolution of the soul takes the soul into higher forms of material bodies, culminating in incarnations in human bodies; each material body into which the soul passes, *in the process of evolution*, must necessarily be a body or vehicle which will serve well the requirements of the soul in its needed experiences.

With the above outline it must be apparent that the material body required for the soul's incarnation at any time must conform to the requirements of the soul at that time. If the soul in one incarnation has learned well its lessons and atoned for its errors of expression, according to the law of compensation that soul will enter a body in its next incarnation which will permit that soul to live a better expression and evolve higher in its upward unfoldment. Such a body would have to be more perfect (physically) than the previous body of the soul, and it would have to be a body born in a family and in an environment where not only greater opportunities would be given to the soul for expression, but where certain tests and trials would come to the soul which it had not experienced before or which it required in that particular incarnation.

Thus a soul which had been expressing through a healthy, normal body in a family and environment where disease, poverty, temptation and sin were unknown, may have its next incarnation in a body born diseased in a family or environment surrounded with poverty, sin, disease and every form of evil. This would be the *karma* of that soul; it would test that soul as it may never have been tested before. The soul may feel that it is being tested—though this consciousness of test and trial may not come to it until after sorely tried; then it will cry "Oh God! why am I tested thus?" The soul may not understand, or it may comprehend with a divine intuition and, with brave effort and admirable fortitude say: "This is to teach me a lesson by which I will profit," and thus the soul, patiently suffering, ever learning and never condemning, will evolve in that incarnation as it could evolve in no other way.

That Divine Mind, that Great Consciousness, which sees all, knows all and is Just, Kind, Wise and Mighty, selects the proper body for a soul about to incarnate. There is no other answer unless we deny the very fundamentals of the law of the evolution of the soul. In the Eighth and Ninth Degree of our work you will learn more of this.

Q. What is the difference between the animal soul and its consciousness and the human soul and its consciousness?

A. The evolution of the soul, as suggested in the above answer. The purely animal soul is the soul which is little evolved and is learning the first principles of refinement. Just as the child mind must learn the alphabet before it can read and must learn to discriminate in the crude and gross things of life before it can discriminate in the more refined and cultured, so must the soul learn the crude lessons of life.

The first lesson for the soul to learn is to control the passions of life. These in their fundamental order are: craving for food, craving for possession regardless of law, craving for revenge, craving for domination at any cost, craving for gratification of lustful desires, etc. These are base and low cravings not found in even the lowest grade of developed humans, but common to the lower animals who live wildly. The domesticated animal which has learned not to steal its food but wait until it can eat with law and order, and has also learned to show appreciation for kindness shown, has a soul which has evolved higher in its cycle than a soul residing in a wild animal always seeking blood, revenge and prey. Gradually

such a soul passes from the bodies of the higher domesticated and intelligent animals to the least intelligent human bodies—those of peoples living wildly in uncivilized countries. From this phase of evolution the soul eventually passes into the bodies of humans living in more civilized lands. Where the process will end we do not know, and any one who claims to know speaks without knowledge. We can learn from evolved souls of their past—but they have not, and cannot, speak of the future.

Q. Do human souls ever revert to expression in the bodies of lower animals?

A. Some philosophies have taught that the soul of a human may incarnate in the body of a dog or other lower animal in its next incarnation. There is no law for this as a rule of the process of evolution, except in the cases where a soul in a human body has permitted that body to commit some terrible crime which can be expiated or compensated in no other way than by being incarnated in a lower animal's body and re-learning the fundamental lessons of life. The facts bearing upon this are so meagre, however, that little can be said. Human souls have been contracted which remember in this incarnation having been in the body of a dog or other animal for a period as a punishment to learn a lesson and seem to remember the lesson. It is only from the testimony of such honest and frank souls as will speak of such incidents that we can learn of this law; and the honest and frank who will speak thusly are few, unfortunately.

Q. I have read so much of late about the Great Seal of the United States with its Pyramid. It seems that nearly every school of occultism has something to say regarding the cause of the Pyramid being there and I am anxious to know the truth. Is there any occult explanation?

A. We thoroughly appreciate your desire to know the truth regarding the Great Seal. There has been much ado about nothing, truly; yet the truth of the matter is interesting and contains enough of occultism to warrant a complete explanation here.

See Article, "The Seal of the United States" in this issue of CROMAAT.

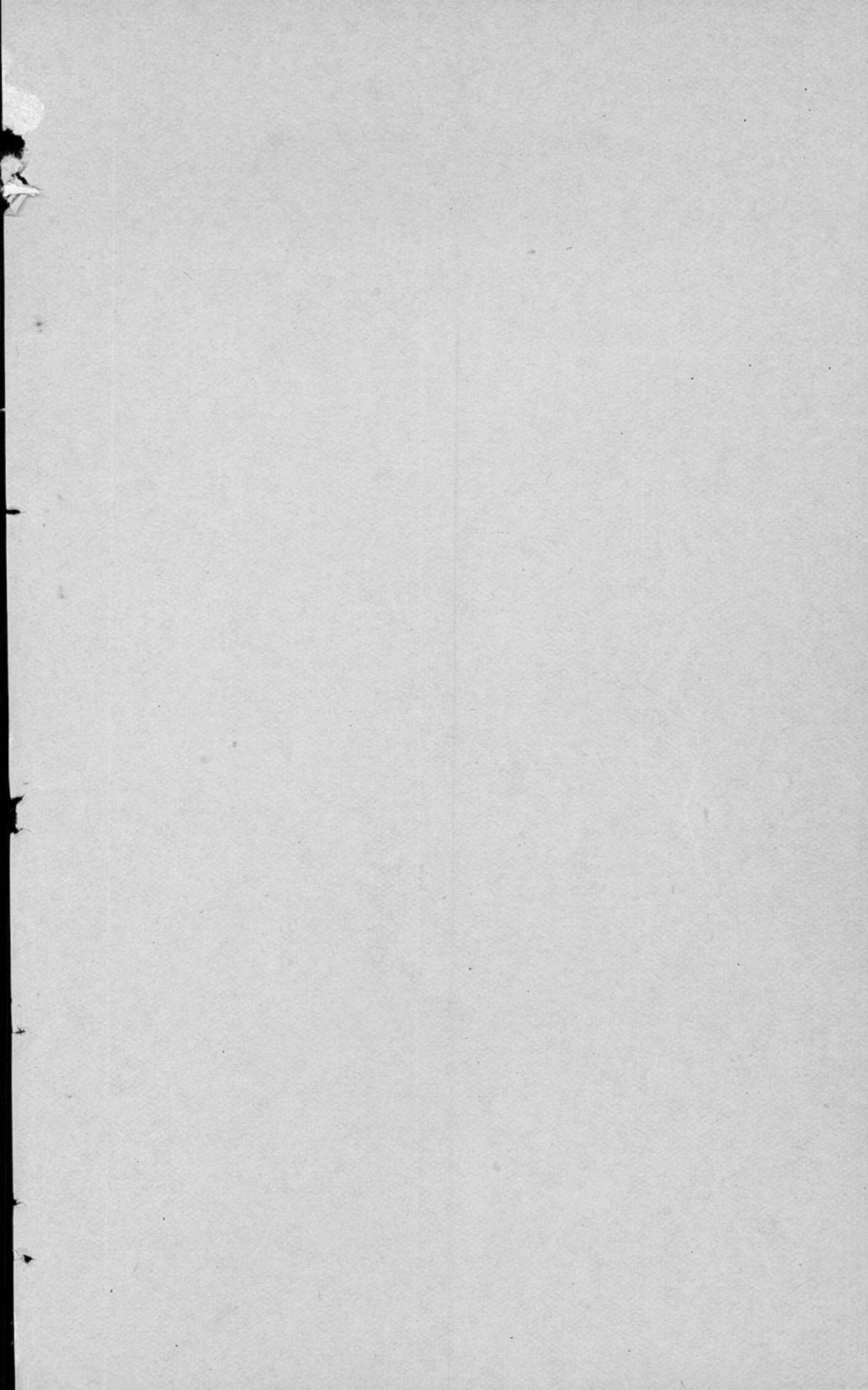
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## THE NEXT ISSUE

will contain a complete System of Transcendental Geomancy, as practised by the Veiled Prophets of our ancient Order, and never published before, except in secret Manuscripts. By it our Members will be able to make Mysterious Divinations and Predictions regarding the future, and to answer all questions propounded of a personal and private nature.

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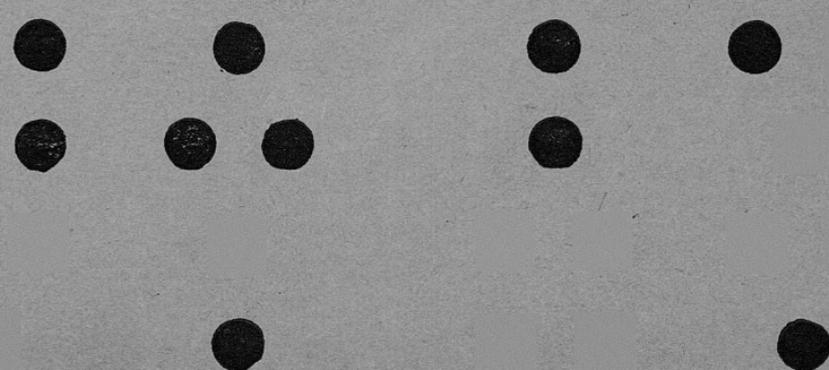
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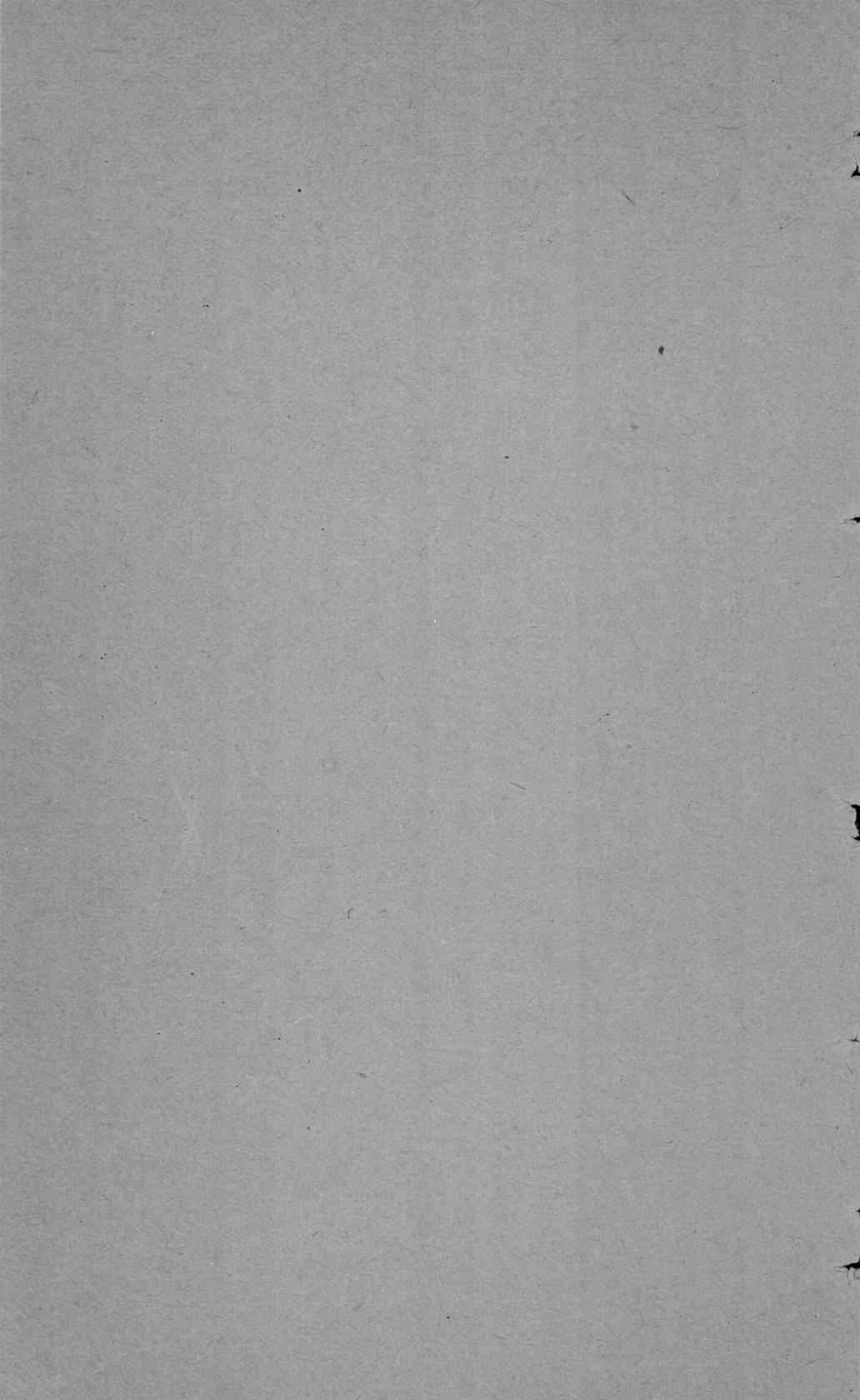
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*A Complete System of  
Cosmic Geomancy  
Volume E.  
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# Biographical Sketches

Number Three



LEWIS A. SHOEMAKER. K. R. C.

GRAND MASTER, FLORIDA GRAND LODGE

Born near Ashley, Delaware County, Ohio, June 30, 1877

Educated at Ohio Northern University and at Oberlin Commercial College. Member of Ashley Lodge, No. 407, F. & A. M., and Tampa Consistory, A. A. S. R.

Was Initiated into our Order on October 26, 1916. Always unselfishly working for the benefit of his fellow men, he has enshrined himself in the loving hearts of all Rosaeucrucians.



# CROMAAT

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



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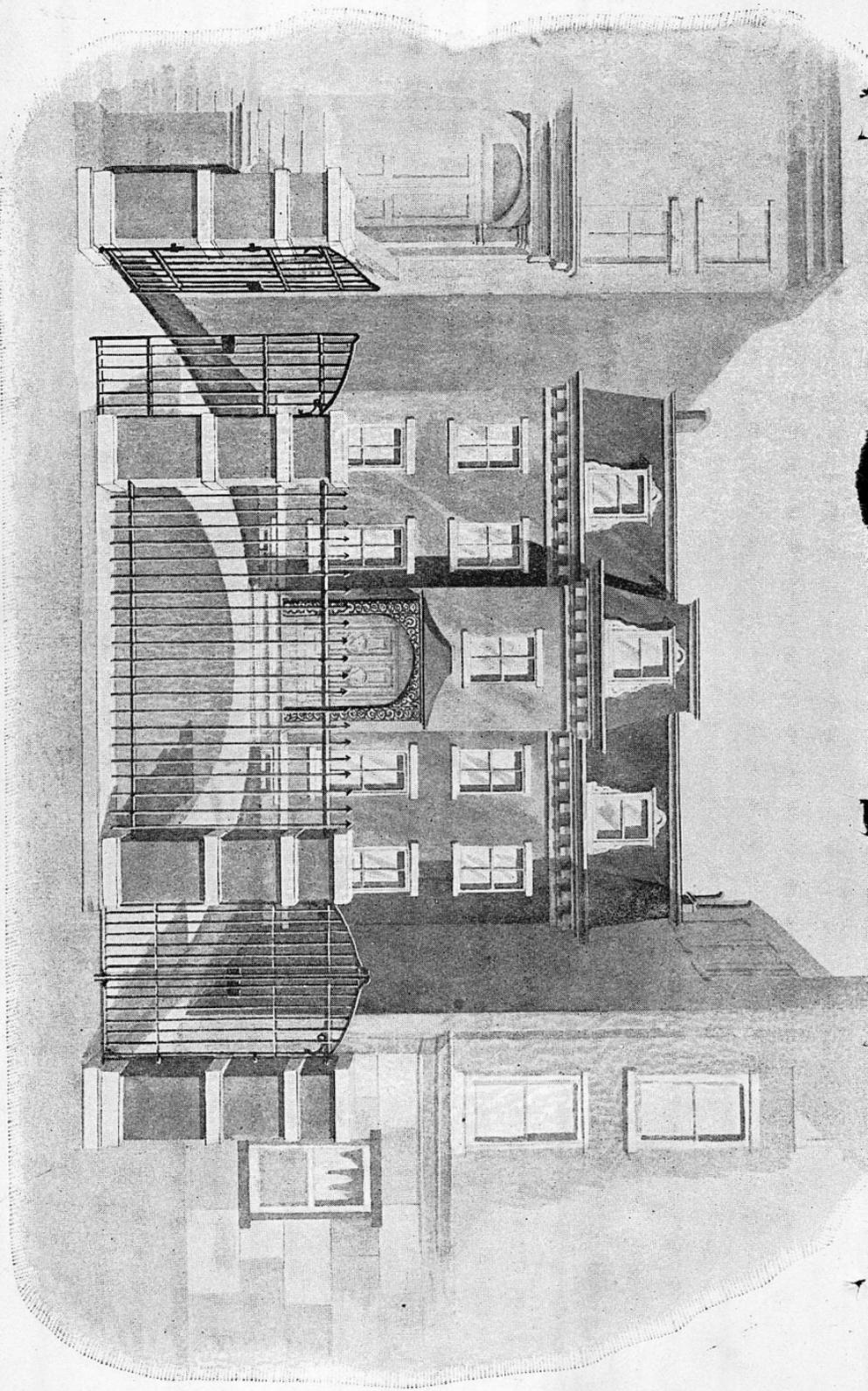
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THE NEW SUPREME GRAND LODGE TEMPLE



# COSMIC GEOMANCY



## INTRODUCTION

The history of geomancy is interesting to the student of ancient systems of making predictions and lifting the veil which hides the future from the present; but I do not believe that such abstract history is of sufficient interest to our members to warrant space in this book.

Sufficient will be a few words regarding the system of geomancy which formed the basis for the modernized system I present here as a practical working method for answering questions.

Before outlining the laws of the system, then, I will state why we, as practical, scientific-thinking men and women should give credence to any such method of discerning the veiled events of the future. In writing what I say here, I have in mind the analytical, fact-and-law Brother or Sister of our Order who is willing to concede that geomancy, like astrology, may have had its place in the beliefs and practices of the past, but has no place in the present scheme of things when superstition is supplanted by fact, and fancies have succumbed to the victorious logic of laws.

The point to be kept in mind is that geomancy is not so much a system (as an entity) as it is a medium for the results to be obtained.

The system offered here is based upon a system or practise long used by the "Veiled Prophets" of our ancient Order. These were men and women who had attained unusual degrees of understanding and development in our Order. They were not mystical, superstitious, credulous persons whose only claim to distinguished consideration was their strange dress, strange living and accurate predictions.

The "Veiled Prophets" were those whose education in the arts and sciences developed their understanding to where they could discern the laws underlying all *coincidences* (which we call *accidents* and upon which superstitious beliefs are based), and could use the laws of the subjective mind and its Cosmic attunement for the practical solution of mental and Cosmic problems.

The point is right here: Are our acts the result of antecedant causes, or, are our acts of direct Cosmic influences,—mental impulses or tendencies *in* and *around* us, and affecting our environments to the extent of creating opportunities and co-incident effects?

To argue that man is a "free agent" and is not governed by external influences, is to beg either one of the foregoing points. Man is a "free agent" in the very sense that the most enthusiastic of the exponents of that doctrine would have us believe; but that means that man is ever

free to choose, to select, elect and determine what he *wills to do* in all and every circumstance. It implies that man is never forced, *against his will* to do anything—or think anything. Of course the real intent of that doctrine is to decry the subjection of man to the dictates of God, the autocracy of the stars' decrees, and the inevitable workings of heredity. But, these things do not exist in the sense they are taught by the non-understanding religions, astrologers or biographical fanatics. God does dictate through *inspiration*, the stars do decree through *tendencies* and blood does influence through *impulse*,—but man was given a brain, a mind and a will, to *freely choose* between one impulse, tendency or inspiration and another. And—most merciful and undogmatic was God when He gave to man a means of choosing, of exercising choice, when man might have been created without such privilege.

If we argue that man has, truly, the privilege of *choice* in his acts, we still have the impulse to do, the *tendency*, and the *opportunity*, to consider.

### AN EXAMPLE.

Take for instance just such a problem as might be solved by this system of geomancy. A man has two business opportunities before him and he stops to consider which he shall accept. To make clear what my preceding remarks mean, and to show my more or less skeptical Brothers and Sisters what a "Veiled Prophet" of our Order would have in mind while using geomancy to offer his solution, I will go into the minute detail of this hypothetical problem.

The two opportunities which confront Mr. Smith are: (1) a trip to Europe as the (new) representative of an industrial plant, offering a good salary, good commission, a *chance* to meet many big men in that line of manufacturing, a further *chance* to visit many places of interest and broaden his education, and a still further *chance* of returning in a year to his wife and home with a record which would give still greater opportunities in similar lines. (2) An appointment as superintendent in the plant where he is now employed and where he has been for twenty-eight years. This position meant a larger salary or income than opportunity number one would or could give him, and it meant being at home with his wife and children every evening, adding more comforts to the home, giving his family greater pleasures, etc. But, it did not offer the opportunities or *chances* for the future as would number one.

Opportunity number one came to him (as Mr. Smith would state it) through the owners of a rival plant learning that he had been selected to be the superintendent of his growing plant. Opportunity number two came to Mr. Smith (as *he* understood it) because he had been proficient in his work of late years, because he had been with the plant 28 years, learning the work from the "bottom, up."

If one would ask Mr. Smith whether either one of these opportunities came to him by *chance* or *Cosmic law*, he would have laughed and have said: "There was nothing but *business* back of the making of each offer. My employers are anxious to make me superintendent because I am the oldest employee they have, tried and tested, and *know the work*."

The 'other fellows' want me for two reasons: first they know what I know and as they are rapidly growing, they want the benefit of my knowledge and our firm's methods; secondly, they know they will deprive my firm of a practical expert by taking me away and sending me to Europe. It's pure *business*,—that's all; not *chance*, but crafty business methods in each case!"

Now let us look at it as the "Veiled Prophets" and even you and I should look at it from a Rosaecrucian point of view. Take Mr. Smith's own version of the *facts* and discerning therein the *laws* operating. Opportunity number two came to him because he had been *proficient*, had been tried and tested during 28 years and had reached the top of the ladder he had started to climb. His position as superintendent would, then, be the logical result—the *final effect*—of antecedent *causes*. Each of his acts in the past 28 years not only predicted but *caused* this final effect. It would have been easy for a modern, so-called *efficiency expert* to have reviewed Mr. Smith's acts and proficiency of the past 28 years and to have predicted with assurance: "Mr. Smith will become superintendent!" Such a prediction by an expert familiar with the laws of "man's consistent subjection to his own principles and logical pre-determinations," would have been accepted by any business firm or individual as logical, reasonable and unquestionable. In fact firms and individuals engage such efficiency experts and "human analysts" to study men and their methods and make such valuable predictions.

Yet—if an astrologer, knowing the laws of "man's consistent subjection to his own inclination and Cosmic pre-determinations" or a "Veiled Prophet" knowing the laws of "man's consistent subjection to his own tendencies or divine inspirations," were to make such a prediction regarding Mr. Smith, it would be considered as questionable, without sound scientific basis, and fanciful, etc., etc.

Why?

The Rosaecrucian knows that our acts of the present and future have their causation or impulse not only in the things of the past, but in Cosmic impulse and inspiration, whether from the influences of Divine Mind, Planets or *mental attunement with the logical reasoning of the universal mind of man*.

And—here is the occultist's additional point which must be learned from experience and understanding of other occult laws—the acts, results and conditions in the future of each man and woman are pre-determined by the laws of the *universal mind*,—that mind which is ever conscious of every act, thought and intent in the past of each human, and fully appreciative of the conditions of the present; using this knowledge as a premise, it reasons with perfect logic, justifying all acts, and having for its guide the laws of compensation (or karma).

If this universal mind is known, and its processes of reasoning understood in conjunction with the perfect law of absolute compensation, it would be easy to predict what each act of today would *cause* in the future, and what each thought of the past would inspire tomorrow or ten years from now. Furthermore, one would be able to tell by knowing the

cause of the inspiration what its outcome would be, since one would be a logical result of the other,—logical from the viewpoint of the universal mind and the law of compensation.

Now, then, granting, if you will, that every inspiration, impulse or tendency, like opportunities, come from a mind or force *external* to the objective mind or brain, the occultist looks to the *subjective mind* of man for the realization of every impulse, tendency or inspiration, and says that they come to this *subjective mind* not by chance, not by circumstance or coincidence, but by law, *directly from the universal mind*.

In other words, when the universal mind decides that one of us should do this or that thing or things in order to compensate for some other thing or things, act or acts, or in order to produce *its* logical *final effect* of a preceding premise (thing or act), it, the universal mind, inspires us, tempts us with an impulse, or surrounds us with opportunities which create tendencies.

Then, lo! we have a problem on our hands to solve. We have an opportunity to exercise the divine privilege of *free choice*.

Finally, can anyone say that when the universal mind for one reason or another purposely and logically causes us to experience an impulse, sense an inspiration or confront an opportunity, *it does not know* what will result if we yield to either one?

## READING THE UNIVERSAL MIND.

It was not my intention to write at such length on the subject of impulse, inspiration and tendency, or the working of the universal mind. Truly, the subject in conjunction with the study of the law of compensation, is worthy of a complete book which I may prepare if I find a demand for it. The keen occult mind will find in what I have written, however, and between the lines, the fundamental laws of a wonderful subject never before properly expounded except in our Order.

The "Veiled Prophets" would have answered Mr. Smith's questions by solving his problem and telling him which one of the two opportunities to accept. They might have done this by using Astrology, but more reasonably would they have answered the questions—and thousands of others—by reading the Universal Mind, through the system—the method or medium—of geomancy. That is what geomancy means, and that is what I offer my Brothers and Sisters, by divine privilege, as a means of reading the universal mind, the *Cosmic mind of all that is*.

## HOW TO USE THIS SYSTEM.

In order to have one's mind read the Universal Mind, it is necessary to attune the subjective mind to the influx of the Cosmic. The very first step in that direction is to concentrate the objective faculties until that side of the scale—to use the terms of the 2nd Degree Lectures—tips downward in power, and the subjective division of the mind becomes predominant in alertness and attunement.

In other words, by concentrating upon some simple thing and gradually losing objective appreciation or consciousness of one's material self

and material environment, the subjective mind is placed in close attunement with the cosmic mind—or the universal mind. At such time many tendencies, impulses and impressions—like inspirations—come to the subjective mind, and our only problem is to carry these impressions or inspirations *over into the objective mind*, so that when our period of concentration is over, we can remember or have some recollection or *record* of what was passing through, into or past the subjective mind.

The system of Geomancy outlined here is for this very purpose of affording a method or medium of *recording* what the subjective mind is *inspired or impressed to do*, and having that record left for objective consideration later on.

Before giving the few brief rules for using the system, let me state that I have not attempted to alter the principles of laws of the ancient Geomancy of the "Veiled Prophets" in modernizing the system. I have, however, modernized the form or nature of the questions which may be asked, so that they cover or meet our more modern requirements and desires; and I have so changed the wording of the answers given that they may be readily understood,—freed from the verbiage of the ancient philosophers.

By having one's mind concentrated upon a serious question while one attunes one's mind with the Cosmic, causes the question to be projected into the Cosmic and at once certain impulses are felt within the soul or mind, and these come from the Cosmic in its process of impressing an answer upon the subjective mind. This is the method in brief—so brief that perhaps only a few will understand until the system presented here is **SERIOUSLY TRIED**, free from skepticism. In no other way will the truth be found or the lesson learned.

## THE RULES FOR USING THE SYSTEM

1st. Have your question very clear in your mind and be serious in your desire to have it answered. Questions which YOU know are of little importance and merely used for *test* purposes give no satisfactory results at all. You cannot fool your own mind—especially the subjective mind—and it always knows whether the question you wish answered is a serious question or a frivolous one. The best time to use this system is when some *very important* problem confronts you, and when you would be willing to go a great distance, at great cost to get an answer. Consider that you are about to ask GOD the question and *hook* upon the system as a method of reaching the Divine Mind and then ask yourself this question first: "Would I want to go to God in reverence and seriousness with the question I am about to ask?" Approaching the system in this way will assure results.

2nd. Seek in the pages of questions, the right classification and form of your question. You will note that there are 12 classifications of questions, each classification headed by an Astrological Sign, such as ARIES, TAURUS, GEMINI, etc. The questions under each Sign are of distinctly different natures. For instance, you will find those under the sign of TAURUS pertain to financial matters, while those

under VIRGO pertain to health, etc. Therefore you MUST locate the proper Sign under which your question comes. You cannot proceed until you do that.

3rd. The wording of your question NEED NOT be identical with the wording of the questions contained in the list of questions under any Sign. The questions given there are *examples* of wording only, but they are laws as far as the *nature* of the questions are concerned.

Example: Under the Sign of Leo the 2nd question is: "Is there joy in what I propose to do?" That question might be changed to: "Is there joy in what has been proposed to me?" or, "Is joy to come to me through what my employer has proposed?"

4th. Having once determined the correct wording of the question, and having discovered under what SIGN the question is listed or belongs according to its nature,—then write the name of the Sign on a piece of paper and under it the question.

5th. Have a piece of blue paper, round in shape, about 3 inches in diameter. A sky blue color is best—very dark blue being of little use. Place this disc of blue paper on the table in front of you for the purpose of concentrating the eyes on it. Then have a lighted candle burning in the centre of the table, and all other lights out. (Night time is the best time for using the system, and the first two to five minutes after midnight is the best time of all.) Also have on the table, near your right hand, several blank sheets of white, pure, clean paper, and a sharp lead pencil.

6th. Sit at the table and have at your right hand the paper with the *question* (and Sign) on it. Directly in front of you in the centre of the table have the candle burning. At your right hand have the pure, clean white sheets of note paper and the lead pencil. Then sit close to the table and take hold of the lead pencil with the right hand and hold the point of the pencil on the paper, while your eyes gaze at the blue disc, which should be mid-way between you and the candle.

7th. While gazing at the blue disc, keep repeating the question over and over, never gazing at your right hand and never conscious of the precise work your right hand is doing.

8th. Then after a few seconds, when your right hand senses an impulse to write, begin to make a row of little marks. When your hand feels it has made enough little marks on one row, your hand will have the impulse to start a new row. And, you will find that your hand will have *four* such impulses and in the end you will have four rows of short pencil marks like those shown in Illustration No. One. All the time that your hand is marking the short strokes on the paper you must keep your eyes on the blue disc. You must not try to COUNT how many marks you have made on each row, nor must you try to be conscious of what the hand is doing. Each row of marks should be from one to three inches long—just as the hand is impelled to make it.

9th. As soon as the fourth row of marks is ended and the hand

no longer wishes to write, then you are ready to find the Cosmic answer to your question. You do this by counting the number of marks on each row. If there is an *even number* of marks on the row, then you make *two dots*, side by side, at the end of the line. If there is an *uneven number* of marks in the row, then you put one dot at the end of the line. This is done for the four rows of marks. The dots at the ends of the four lines, gives you a mystical symbol. There are 16 different symbols which can be formed in this manner by the dots at the end of the four lines.

10th. Having formed the mystical symbol, you have what the ancients called the "Cosmic Glyph." This is the "key" to the *answer* of your question. By noting what Sign your question was under, and turning to the list of answers under that same Sign, you look for the duplicate of your *key* or Cosmic Glyph. There you will find your answer,—the answer which the universal mind impressed upon your subjective mind as being logical and consistent with the law.

11th. When once an answer is found the same question should not be re-tried, nor should the same problem be tested with *another* question if the answer received does not please, (unless the answer directs you to ask another question.) This would give unsatisfactory results because your mind would be charged with anxiety and disappointment.

## EXAMPLES

We will apply the foregoing rules in the following example. We will assume that we wish to know whether the person asking the question should buy a home which is being offered at a reasonable price. Since matters of "home, residence or lands, etc.," come under the Sign of Cancer (See foregoing rule No. 2) we will look under that classification and find that the second question under Cancer fits the query. Therefore we proceed as explained in foregoing rule No. 4, as follows:

### SIGN OF CANCER "SHALL I BUY A HOME?"

Placing this paper at your side and with the candle and blue disc in front of you, you concentrate on the question and permit your right hand to make little marks in four rows on the pure white paper. After a time you find that your hand no longer writes and that your rows of marks are completed. You examine the paper and find that your four rows of marks when counted give you the results as shown here:



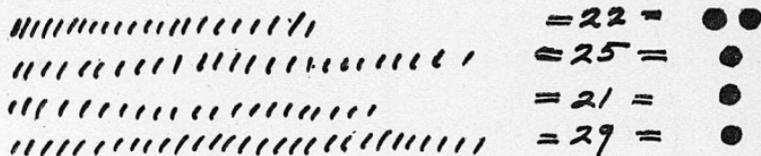


ILLUSTRATION No. 2

Here you find that the first row has an *even* number of marks and the next three rows have an *uneven* number. Therefore, your Glyph consists of two dots on the first row and a single dot on the next three rows.

Now you turn to the list of answers under the Sign of Taurus and you look for a duplicate of your Glyph. You find it is number eight, on the bottom of the first page of Cancer answers. So to the question asked, we have this answer: "Yes. But be sure that your negotiations connected therewith are well signed and sealed in black and white, for litigation may follow your success."

This answer we find to be definite and clear and valuable in as much as it not only answers the question, but sounds a reasonable note of warning,—advice which would undoubtedly prove of considerable help if acted upon.

This system contains 120 questions and 192 answers—sixteen answers for every question, giving 23,040 combinations of answers and questions to over 500 problems of vital importance.

With the foregoing instructions and examples, I place the system in the hands of my Brothers and Sisters, warning them once again, to use the system or method in all sincerity only when the mind is sorely puzzled with a question or problem worthy of the working of these strange laws. May my efforts to translate and modernize this ancient system be of unusual help in the hour of greatest need; this is all I can pray for as a reward for the arduous work connected therewith and the time and patience unselfishly devoted to your interests.

THE AUTHOR.

## QUESTIONS OF ARIES.

(Always of a nature pertaining to self, the ego, the soul and the inner or outer personality).

1. Will I make the proper impression (at some crucial time)?
2. Will I be successful (in some personal matter)?
3. Will I be happy (inwardly)?
4. Will my heart's ambitions be realized?
5. Shall I seek inner light?
6. Is my soul attuning properly?
7. Can I improve my personality?
8. Is there a weakness in my character to be immediately overcome?
9. Do I impress people unfavorably at times?
10. Am I developing as God intended?

## QUESTIONS OF TAURUS.

(Always of a nature pertaining to finances).

1. Will I make the venture profitable?
2. Will I earn (or obtain) the money I am striving for?
3. Will I receive an increase of income?
4. Will I raise the amount needed?
5. Shall I invest my money at all?
6. Are industrial investments good for me?
7. Are mining investments good for me?
8. Is a partnership good for me?
9. Shall I borrow the necessary money for the venture I have in mind?
10. Shall I loan the money as asked of me?

## QUESTIONS OF GEMINI.

(Always of a nature pertaining to short journeys, writings and brethren.)

1. Shall I take the short journey?
2. Shall I make the change?
3. Shall I travel (in connection with any matter under consideration)?
4. Will the journey be successful?
5. Will the signing of the papers (letters, documents, etc.) be satisfactory to me?
6. Will the papers (letter, document, telegram, message of any kind, deed, will, etc.) be obtained by me?
7. Shall I take up the educational matter I have in mind?
8. Are my neighbors (not friends or acquaintances) to be trusted?
9. Will I hear from my brother (or sister, father or mother)?
10. Are my kindred (immediate relatives or parents) safe, well, happy, etc.?

## QUESTIONS OF CANCER.

(Always of a nature pertaining to the home or residence, lands, father of the inquirer and the culmination of any affair.)

1. Shall I sell my home (land, estate, property)?
2. Shall I buy a home (land, farm, estate, etc.)?
3. Will I obtain the desired home, land, estate, farm, residence, etc.?
4. Is my father to be helped (or benefitted)?
5. Are my father's interests to be successful?
6. Is my father in the proper business, place, or environment?
7. Will my plans terminate with a successful issue?
8. Will my undertaking (of whatever nature) end as I desire?
9. Will the lawsuit end as I desire?
10. Will the result of the (operation, treatment, scheme, ordeal, etc.,) end as I (or we) desire?

## QUESTIONS OF LEO.

(Always of a nature pertaining to pleasure, general happiness and ones children.)

1. Will the act I contemplate bring me happiness?
2. Is there joy in what I propose to do?
3. Will the result of my plans bring the happiness to all as desired?
4. Has life more joy for me?
5. Will sorrow come again?
6. Will the place (or thing) prove a joy to those concerned?
7. Are my children loyal to me?
8. Will my children be fortunate in life?
9. Will the children recover their health?
10. Will I hear from my child (or children)?

## QUESTIONS OF VIRGO.

(Always of a nature pertaining to health, sickness, food, servants and agents.)

1. Will the present attack (of ill-health or disease) end soon?
2. Will the illness (or disease) end favorably?
3. Will my health be good?
4. Will their (or his or her) health be good?
5. Is the illness serious?
6. Has he (or she) any hidden or secret disease?
7. Will the crops or supply of foods be good?
8. Are the servants to be trusted?
9. Are the servants or agents (lawyers, representatives, etc.) reliable?
10. Shall I engage a lawyer or agent?

## QUESTIONS OF LIBRA.

(Always of a nature pertaining to Love, Marriage, things or persons stolen or lost, and Partnerships.)

1. May I expect my love returned?
2. Shall I marry?
3. Will the proposed marriage prove happy?
4. Is it advisable for me to marry (now?)
5. Shall I have a business partner?
6. Is a business partnership advisable now?
7. Will I recover the (thing) lost?
8. Will the lost person be found?
9. Will I hear from the person missing?
10. Will I hear of the (thing) missing?

## QUESTIONS OF SCORPIO.

(Always of a nature pertaining to transition, the marriage partner's financial affairs, the legacies and wills of another, fear of something, etc.)

Note: The Cosmic will refuse to predict transition at any time; therefore such a question is eliminated from this system.

1. Will my wife receive a legacy?
2. Will my husband receive a legacy?
3. Will I be benefitted by (some) will?
4. Does a will (legal document) exist?
5. Will my marriage partner assist with money at some time?
6. Has the (proposed) marriage partner any income or financial standing?
7. Will my business partner secure money?
8. Are my fears well grounded?
9. Have I anything to fear regarding (some thing or person)?
10. Will fear on the other person's part delay matters?

## QUESTIONS OF SAGITTARIUS.

(Always of a nature pertaining strictly to long journeys or voyages, religion, philosophy, church, and publications, such as books, etc.)

1. Will I take the long journey I have in mind?
2. Will it be safe to take the journey or voyage?
3. Will the long journey or voyage be successful?
4. Will religion help me in my problems?
5. Have I slighted my religion and thus become un-attuned?
6. Shall I study philosophy?
7. Will a philosophical attitude or mind help me?
8. Shall I join a Church in all seriousness?
9. Will the Church succeed?
10. Will my book or publication prove successful?

## QUESTIONS OF CAPRICORN.

(Always of a nature pertaining to one's employment, profitable vocation, profession, business success, fame, etc.)

1. Will I be successful in a business career?
2. Will I be successful in a profession?
3. Will my son (or daughter) be successful in business?
4. Will he (or she) do better in some profession?
5. Should one (someone) study some art or science?
6. Will I attain some fame in my (business or vocation?)
7. Will he (or she) attain fame in this life?
8. Will the present business improve?
9. Will the present vocation or occupation be profitable?
10. Should a change be made in the vocation (or business or profession?)

## QUESTIONS OF AQUARIUS.

(Always of a nature pertaining to friends, acquaintances, associates and their affect upon your affairs.)

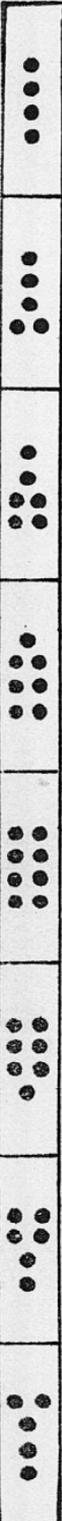
1. Will my friends cause me any trouble?
2. Are my friends to be relied upon?
3. Will my friends come to my assistance?
4. Shall I consult or confide in my friends regarding (some matter)?
5. Shall I establish a friendship (with some one or under some condition)?
6. Will the acquaintance made prove beneficial?
7. Will the new acquaintance prove a friend?
8. Will the associates be worthy of my friendship?
9. May I trust the new acquaintance?
10. Shall I accept the offer of the friend?

## QUESTIONS OF PISCES.

(Always of a nature pertaining to secret or private matters, enemies, treachery, imprisonment, persecutions, etc., or of charity or sympathy given and received.)

1. Have I any enemies working in secret?
2. Will the enemies of (the person or thing) affect it?
3. Will there be treachery in the matter?
4. Are there any secret workers against the plan (or the thing desired)?
5. Are there any private or hidden elements to be contended with in the matter in mind or on hand?
6. Will persecution follow or result?
7. Will imprisonment result (from what is planned)?
8. Will charity or sympathy be shown?
9. Shall charity or sympathy be extended?
10. Is there a secret or undiscovered element in the work which will be found?

## ARIES ANSWERS.



Yes. With upright, pure thoughts in your mind the vibrations will be right and harmonious with nature's vibrations.

Yes. Have complete confidence and be determined. Throw off the doubt that creeps into your heart at times.

No. Not until your mind thinks differently will you find the results you hope for.

No. It is not the time in your process of development for such manifestations to appear strongly.

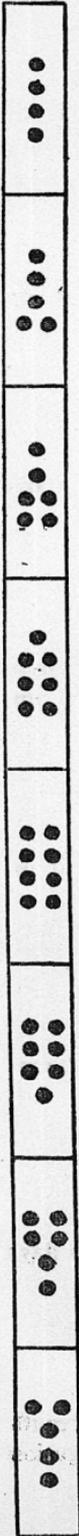
No. But do not grieve or even think of this *now*. You must find inner light and let it illumine your consciousness.

Yes. Go into the silence often and listen to the soft words from the still lips of the unseen.

Yes. Attune yourself with the mighty forces at your disposal, and ask God's help, not as a test, but with confidence.

Yes. Since you have come to realize that this matter is worthy of your deeper thought, you have taken the first step to bring into your aura that which you seek.

## ARIES ANSWERS---Continued



No. The time has not yet come for this. You must suffer awhile then condone for your past. The change will soon come.

No. Such conditions are fostered only by thinking always of them. As you think, so will be your life. Try a course of *special* right thinking.

Yes. Soon will come a great illumination for you—even this very hour. Go into the silence and thy soul will unfold.

Yes. Have confidence; trust in yourself at least, and cease doubting! You close the door to many an opportunity by fearing and being skeptical.

No. Clean your heart and mind of selfish thoughts and dwell not so much in the personal realm. Live an *impersonal* life.

No. Why should you expect this at this time when your question plainly indicates your doubt in the matter? It will come only when you **no longer doubt**.

Yes. Go on thy way in peace and rejoicing, for thy soul and mind have discovered the great weakness, and this will bring illumination and **power**.

Maybe. It will be better to ask another question relating to this matter, under another "**Sign**."

## TAURUS.



No. Conserve every penny now in your possession and add to them by diligence and labor.

Yes. But not to the degree now considered. Half of the amount you anticipate will be the proper amount.

Yes. By all means. But use discretion in your every move and be sure that there are no entanglements.

Yes. Fortunate indeed that you asked this question, for doubt would have delayed the matter and it would have caused unnecessary worry.

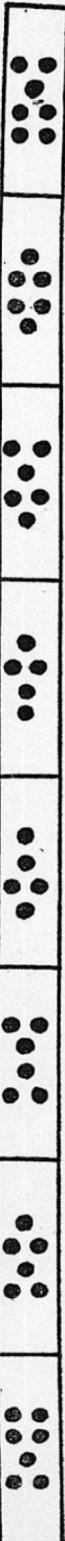
No. Lock safely away all thoughts of such action lest it influence your better thoughts and deeds.

Yes. But it will not be as expected. A more fortunate "turn" will come to the affair,—so lose not any time.

No. The present time is not propitious. Wait 60 or 90 days and then a way will show itself.

Yes. But be sure that your negotiations connected therewith are well signed and sealed in black and white, for litigation may follow your success.

## TAURUS ANSWERS---Continued



No. There are those who seek to defraud you. By dropping this matter for the present you will quickly discover the pitfall awaiting you now.

Maybe. But why does this concern you? All will be well without and with your consent. It is a trifling matter at most.

Probably. You can easily answer this question either way, for it is not of great moment to you. The tossing of a coin will suffice to guide you.

Yes. But use judgment and care. A week's thought will remove all doubt from your mind.

No. It is well that you leave such thoughts out of your mind and think of the good you might do with your present means.

Yes. But be slow in this. Sixty days from now will be more fortunate indeed.

No. Not until another moon shall you do this thing if you are determined or feel obligated to have it accomplished. Look not for success at present.

No. This is so clearly indicated for all times, that it applies to not only the present but the future. Change the plans in your mind, there is the fault.

## GEMINI ANSWERS.



No. You are strongly urged to use great discretion and not to even think any longer of the plans you had in mind.

Yes. There is no reason for you to feel any deep concern in this regard.

Yes. But let yourself be warned not to forget an obligation to one or more others.

No. Before you permit this matter to come to any action on your part, wait at least six months longer,—then consider it again and you will find more definite information.

No. Be patient in this regard. Your mind is too full of doubt. Another month or so will bring a different view point more pleasing to you.

Yes. And, do not forget to give some of your joys of living to others. Cease doubting and send forth thoughts of love.

Perhaps. But, please do not be so deeply concerned just now.

Maybe. Ask another question under another "Sign" and you will receive more definite information.

## GEMINI ANSWERS---Continued



Yes. That is, after a time you will find it so, but not at present. Remain silent, do nothing and—wait.

Yes. Be sure, however, that your reason for asking this question is quite clear. If it is not, it is better to ask another question under another "Sign."

Probably. Have you ever thought that life and its riches or sorrows depend upon what we think and how we practically apply our thoughts. Is there not a thought in your mind which should be modified if you want the greatest happiness?

Yes. And you will find things just about as you now anticipate.

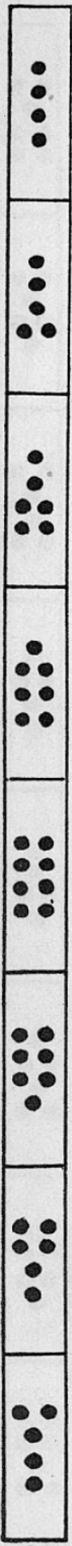
No. This applies to the immediate present. A month from now a different answer might be given.

No. This is clearly indicated, and deep in your consciousness you have thought it so, though you may have hoped differently.

Yes. By all means go further into this matter and do not stop at this point.

Likely. Not you alone should inquire about this, and it would be well to have someone else ask another question under another "Sign."

## CANCER ANSWERS.



No. Some delay on your part will be more advantageous to the interests concerned and in the end you will find the affairs and conditions unfavorable.

Yes. Despite present outlook and present sacrifices, you will find that *time* will bring about the desired benefits.

Yes. But do not be hasty or expect the greatest good to come to you either quickly or easily. You can do much to bring about a realization of your hopes, but patience, and time are required more than anything else.

Probably. There are other matters to be taken into consideration and you must ask another question (under some other Sign) if you wish more definite information on this subject.

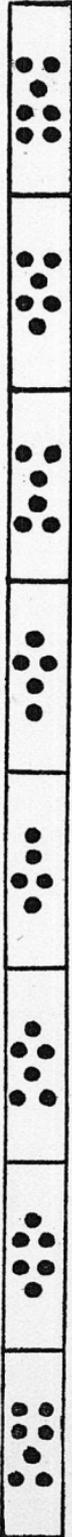
No. In the first place neither the part inquired about or the environment are ready for the result which should come. It is best therefore to watch developments and at the first opportune time do that which becomes most apparent or obvious. It will be within three months.

Yes. Very shortly, within a month, this will be made plain to you and the way made easier for excellent result.

No. Not at present should anything be done in this direction. The time has not yet come.

No. Begin at once, however, to bring the matter into a new light so that the proper action will be started. You will find your own judgment the safest guide when once you begin.

## CANCER ANSWERS---Continued



Yes. You are right in the thoughts and plans uppermost in your mind. Do not let anything change your well-conceived course. By doing as you have planned you will bring about "yes" for the answer to this question.

Maybe. It is better to ask another question on this subject under another "Sign" and be guided thereby.

No. You will learn "why" in a very short time but there is nothing for you to do but wait. Have no fear whatever.

Yes. And you will be very pleased with what you find in this regard in another six months.

Yes. But there is a warning here not to let this answer sway you from the course you have taken or the plans now in action.

No. Remain as you are, but try to send forth good thoughts, which will do a great deal to relieve your anxiety and soon *your* opportunity will come.

Yes. But ask another question under another "Sign."

Yes. And you will be very happy in the near future. A very fortunate period is in preparation for you. Try to make others as happy as you will be.

## LEO ANSWERS.



Yes. There is great happiness and joy in the future as you hope. Begin now to cultivate the sending out of happiness and more will be received.

No. Little happiness and poor health is indicated, but both of these are conditions of mind—and you can influence both.

No. Change your plans, change the environment, and in a few months better will be the joy and health and the success that is waiting.

Perhaps. But this is not the most important consideration at *this* hour. Ask another question under another "Sign."

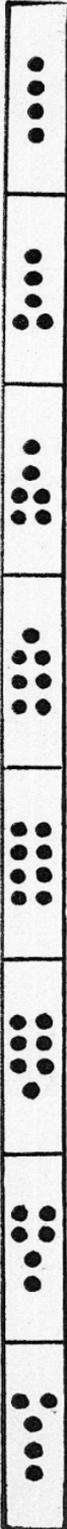
Yes. Fortunate indeed are the conditions to be. But see that others share it, too. Be not selfish; for we must divide to lighten and strengthen our conditions and out of the fire comes new life.

No. Not at present will this condition come to you, but with patience and love in your heart all will be well.

Maybe. Too much depends upon your actions the next few weeks. Ask another question under another "Sign."

Yes. Be strong, fearless, brave and faithful to your God and your sacred obligations.

## LEO ANSWERS---Continued



Yes. In due time this shall come about; great lessons should be learned in the meantime.

Yes. How closely it came to being otherwise, though! Your actions of the last few months have made a great difference. What you now receive is what you have earned.

No. You are to profit by what is coming, though you cannot see it that way. It means greater joy in the future if you are wise.

Yes. What a wonderful opportunity it will be. Joys and sorrows alike bring in their wake great lessons and anxiety is the fire which often brings transmutation.

No. And it will be better so for many reasons which you do not understand now.

Yes. But be not affected too deeply thereby, for it will be a test of your soul and character.

Yes. By slightly changing your plans and course of thinking and living you will make it so.

Yes. It is to be regretted that this matter did not concern you before to the extent it does now. Many things might have been easier thereby.

## VIRGO ANSWERS.



Yes. Conditions clearly indicate that this is so. The outcome need not give you undue concern.



Yes. Be prepared for a change, however, in about forty to sixty days. You will find this change to be of grave concern.



No. You will find the next half year of some worry in this regard though no serious termination is indicated.



Yes. Your anticipations are based upon reasonable thought, but all will not be as you expect. Perhaps it is fortunate for you that this is so.



No. You can do much to prevent this condition, however, by following the advise already given you.



Perhaps. Your question does not clearly express what is in your mind, therefore ask another question under this or another "Sign."



No. Good advise from an expert is necessary to remedy the conditions existing. Can you not give this matter more serious thought and *action* than you have in the past?



Yes. However, do not depend too much on this condition affecting your most important interests. It does not.

## VIRGO ANSWERS---Continued



Yes. A great deal depends upon you, however, as to whether this will mean a great deal to you or not.

No. Take steps at once to let those most interested know of this and thereby do your plain duty.

Yes. You are warned, however, not to use this information for any purpose other than protecting the interests of those most concerned.

Yes. The doubt in your mind was caused by a condition which once existed, but can no longer concern you deeply.

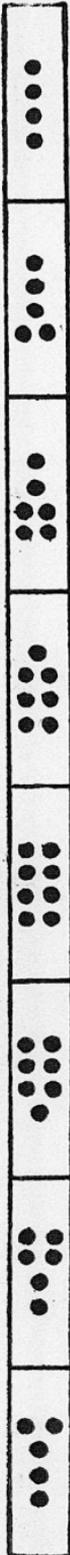
Maybe. Too much depends upon the actions of those who have a considerable influence. Ask another question under another "Sign."

Yes. However, this matter is not as important as you have believed it.

No. But do your part to bring about the conditions you most desire.

No. It is ever thus: that which seems to be true becomes an obsession with mortals, and we suffer thereby.

## LIBRA ANSWERS.



No. It is neither time nor proper for this just now, and it is better to wait and a short time will bring what you expect.

No. You have been a little too anxious over this matter to properly appreciate the difficulties which must be overcome before your wishes may be realized.

Yes. And great happiness seems assured in every way. Share it freely with those who have less, and you will find still greater joy.

No. It is indicated that you seek advice at once from someone who can guide you in a search for a greater happiness than could come from your present desire.

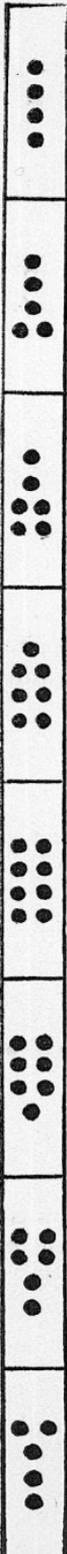
No. There is no true or dependable reason for your expectations in this regard.

Yes. And you may rejoice in this fact for your desires have projected or caused action which will bring the desire.

Yes. And you will find that your doubt and anxiety has been unfounded. The greatest worries are doubts and fears.

Yes. Unexpected events will bring surprising turns and you will find that your preconceived ideas were not wholly dependable.

LIBRA ANSWERS---Continued



No. Do not brood over this matter, however, as there is much good indicated in connection with this failure of your desire to materialize.

No. Not for at least a year should you give this matter any further consideration. After that time your own judgment will be a dependable guide.

Maybe. It will be better to ask another question in this regard under some other "Sign."

Yes. Very pleasant will be the outcome and you can feel that your own efforts will be greatly responsible.

No. You have done those things or taken those steps of late which have interfered. Cast this from your mind and wait.

Yes. But not as soon as you have expected or desired. Much must be done, first. Time will be the great helper.

No. Wait another 90 days and the probabilities are that you will then find your anxiety and problem easily solved.

Yes. But, have you ever given thought to the fact that even sincere desire does not always bring what we wish. We must *deserve*; and sometimes we receive great things before we deserve in order to teach us to show *appreciation*.

## SCORPIO ANSWERS.

Yes. And it will have a very great bearing upon your plans. You should take this into consideration at once and act accordingly.

No. Fear in your heart or a deep concern in this regard will not help you to overcome the obstacles. Be brave and *act!*

No. This has so little to do with your plans and your problems however, that you should give it little thought.

No. There is a time coming, however, when your desires in this regard will seem insignificant compared with the future realizations. Wait six months.

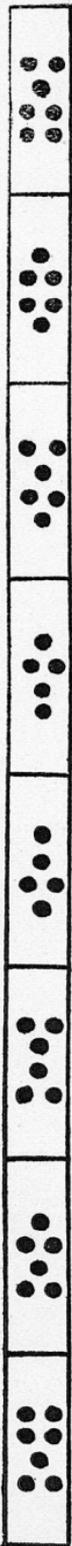
Yes. Much happiness will come to you through a realization of your desire; but do not be selfish. Remember that others, too, may seek your help.

Yes. An unusual event within the next three months will prove to you the soundness of this answer.

Yes. It will be so because the foundation for this was laid sometime ago by acts on your part. You are partly conscious of this,—and correctly so.

No. What you must suffer through disappointments and waiting will be equalized by another and unexpected joy.

### SCORPIO ANSWERS---Continued



Yes. But not within the next few years. Do not be too anxious and refrain from mentioning this matter to those who would try to delay matters.

Yes. It is indeed fortunate that you have this opportunity to be advised that silence and patience will help matters more than anything else.

No. And do not permit your expectations to be known to those who would misunderstand your purposes and think ill of you.

Yes. It might have been "no" except for an act you performed only a short time ago; this materially changed the law in this case.

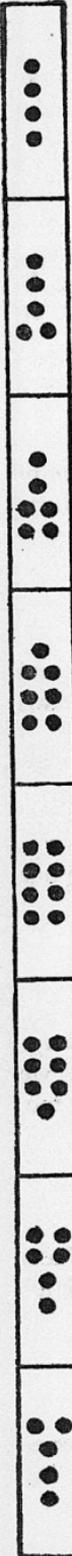
No. It can never be. You have no reason to expect it. Your desire is not free from criticism.

No. It is sad, indeed, that the pure in heart cannot always have in this life the things they desire, but the law says that we reap not what we sow *now*, but *what we have sown*. Fear, too, is a harvest from seeds.

Maybe. It is better in this matter to try to solve the problem by approaching it with a different question under another "Sign."

Yes. Be of good cheer, send forth kind thoughts of appreciation and think not selfishly or unjustly, and you will add joy with all other blessings of earthly life.

## SAGITTARIUS ANSWERS.



Yes. Happiness and success in this life depend upon the matter. Give it all your thought at once.

Yes. You have had good reason to feel concerned in this matter and you must lose no time in making every effort.

No. Your own mind is such that, under the present circumstances, do not think of it. Your mind must evolve for awhile.

No. Not that you would find no small amount of happiness or help should you so proceed, but because time will offer a greater opportunity for you.

No. Look back four years and see the error of that time. Why do you seek, now, to do that which cannot be done for several years, if it is to be of any avail?

Yes. And, at once comes the information that it will result in the most trying conditions of your life from which you will eventually emerge extremely satisfied.

Yes. Prepare at once, my friend, and guard well your interests for you will be tempted as was the Master on the Mountain.

No. Do not think of this matter for sometime and turn your thoughts to a graver matter that confronts you within a few hours.

## SAGITTARIUS ANSWERS---Continued



Yes. With all sincerity give the matter your attention and you will find several opportunities to help others.

No. Not for some months can a different answer be given to you.

Yes. You will find, also, that many strange though logical things will come closely upon this and prove especially interesting to you.

Yes. If it were not so, you would find many others very greatly affected. There are some who are even more concerned than you.

Yes. It is well, indeed, that you have given this matter such serious thought; but do not let it end at asking the question and being encouraged. Act!

No. It is better so, for the time being; for time will show you that a greater day for this is to come.

Yes. Be prepared for some changes, however, in the ideas and plans, possibly, which you now have. You have been laboring under a delusion for sometime in this regard.

Maybe. It will be better to ask another question of a similar nature under another "Sign."

## CAPRICORN ANSWERS.



Yes. The outlook is very encouraging, indeed; but serious work and a reasonable viewpoint is necessary.

Yes. But, be sure that your first steps are taken with thought and a consideration of time and expenses.

No. It would appear by every indication that an opportunity is about to present itself which will change the plans you might make now.

Yes. Give all your attention to this—the same attention as you have given to other matters—and it will be very well repaid.

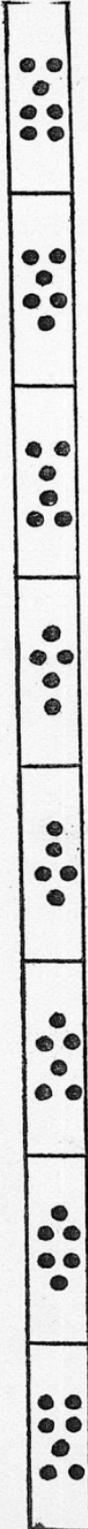
Yes. But make no move to change your present mode of living until you are urged to do so by changes which will come in the next sixty days.

Yes. And with this will come a fuller realization of the more subtle influences ever at work to assist you.

No. The time is not yet come. Much must be done before you will find things as you desire. You can aid and assist by enlarging your horizon and broadening your ideas.

No. Wait for a further development in another direction soon to be apparent to you. This will decide the matter.

## CAPRICORN ANSWERS---Continued



Yes. Make sure that preparations are definite, care is used, and *others are not forgotten*. This is a warning.

Yes. The result will reflect with credit upon a few others, but this advise is given; heed not the cry of the fallen, for they deserved not the palm.

No. The desire would be to bring about the condition too quickly, and therefore the discouragement. When it does come, eventually, it will come slowly, and more surely.

Yes. But do not take the chances or risks you have in mind or which others may have contemplated. Be firm, upright and—true to one's self.

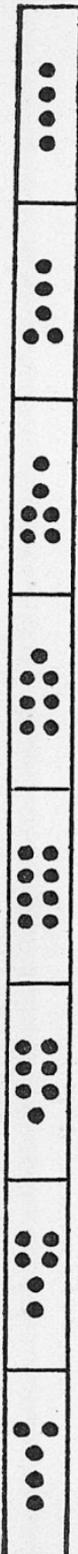
Yes. Within three years the result will be very clearly defined; and much can be done in the meantime to assist and help in the matter.

No. It is to be regretted that greater encouragement cannot be given at this time; but the past does not warrant the result you have in mind.

Yes. There is little more that can be said, except to advise that this information should not be used to bring a restless disposition into any mind.

Perhaps. It is difficult to say because we may not agree upon the exact meaning of your question. Ask another question under another "Sign."

## AQUARIUS ANSWERS.



No. You need have no fear in this matter whatever. The attitude of others will affect you little.

Yes. Fortunate, indeed, are indications; and you will profit greatly thereby.

Yes. Be sure, however, that you offer as true a friendly love as you would expect in return.

No. You will reap just as you have planted in the hearts and minds of others.

No. You can hardly expect differently unless you are forgetful of the ties when you were tested and sent forth what you will now receive in return.

No. Be guarded, careful and do not confide too greatly. You are apt to *talk too much*.

Yes. But only for a time and without any considerable importance. Be on your way and spread joy.

No. You can develop greater trust and confidence by the thoughts you send forth.

## AQUARIUS ANSWERS---Continued



Yes. Make the very best of every situation, being sure to be unselfish, and the reward will be exceeding great.

No. Do not give this the deep concern you have in the past few hours. You will find it of little importance.

Yes. Fear is the weapon of the masters of black magic. They have poisoned your mind and you suffer from fear and not from fact.

No. Make your plans accordingly with assurance and you will neutralize all other affects.

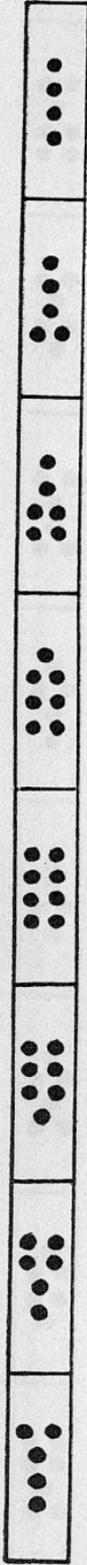
Maybe. The point will be made clearer if you ask another question under another "Sign."

No. You have been greatly mistaken in some way, and you will realize this before long. Be prepared and forewarned!

Yes. Very often first impressions and a biased mind lead us to judge wrongly and this tendency will cause you trouble if you do not heed this warning.

No. It is unfortunate, but such is the case; it may seem fortunate to you at times, but it will prove otherwise.

## PISCES ANSWERS.



Yes. But all will be well very shortly so far as you are concerned. Others may not be so fortunate.

No. A sudden change in the course of events will bring about a wholesome condition.

No. It will be much as you have secretly expected. Now that you *know*, act accordingly.

No. Plans in this direction will be frustrated and you will find it necessary to use discretion and care for a short time.

Yes. Therefore consult someone who can give you the advice you need and do not forget to look into your own conscience.

Yes. Within three months this matter will have passed its critical time and you will have no further concern.

No. What appears to be in this regard is only the result of your keen analysis exaggerated.

Yes. Go over the entire subject again very carefully and review the first principles which came to you as an inspiration and you will make an important discovery.

PISCES ANSWERS---Continued



Yes. The facts you seek will be revealed accidentally very shortly, if you concentrate upon it in the silence.

No. Other forces surround and protect and against these no other influence or operation can succeed.

No. The temptation to be too liberal and too easily influenced will be hard to overcome, but heed this and be prepared.

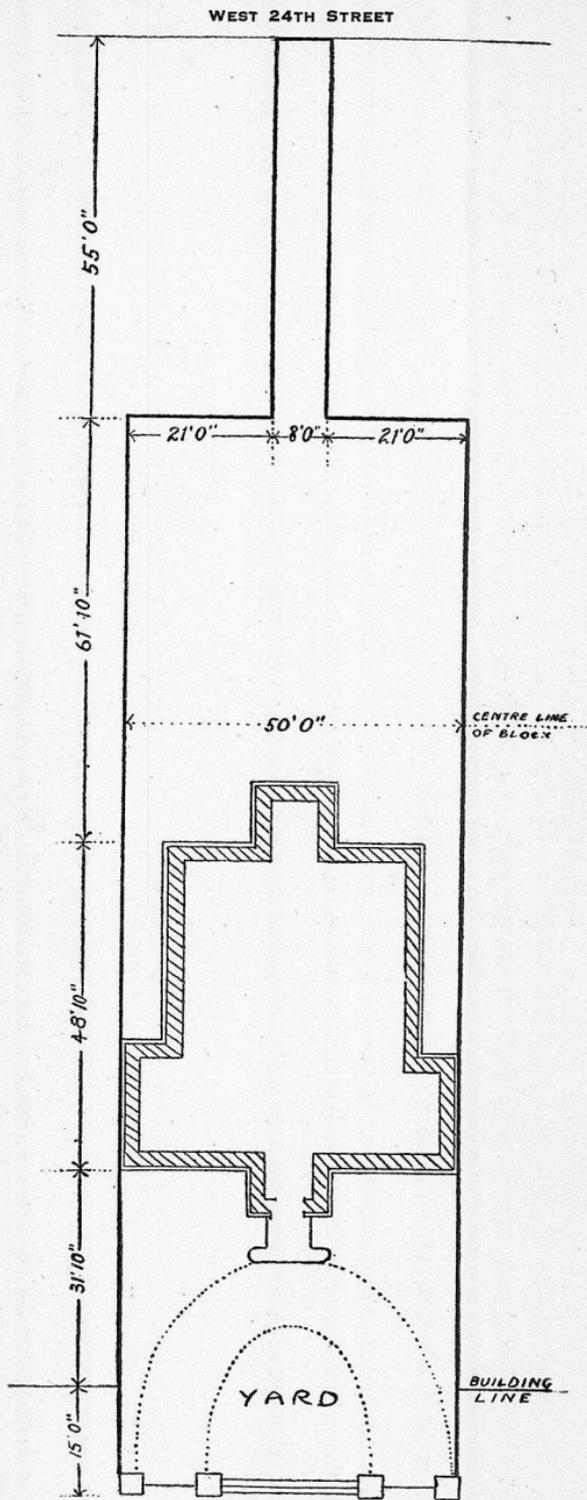
Yes. An attempt will be made at least, and unless you are determined to wilfully disobey your conscience, there will be no trouble.

Maybe. But it will be of little value. You will be responsible for the final outcome. Use good judgment.

Yes. It is the law that one must suffer at times to compensate for wrong done at some other time. Suffering balances the account and permits us to "clean the slate"; and surely you would not miss such an opportunity.

Maybe. It is difficult to answer your question, for it is not the proper one. Ask another question under another "Sign."

No. Have cheer and look upon the brighter side of life. You are giving yourself unnecessary worry.



SURVEYOR'S MAP OF PROPERTY FOR NEW  
SUPREME GRAND LODGE TEMPLE

# THE NEW SUPREME GRAND LODGE TEMPLE



At last we have secured our own permanent Supreme Temple. This is so important to all our members throughout the North American Jurisdiction that it is imperative they should be thoroughly conversant with all the details regarding this most important National acquisition.

All our members know that since the establishment of our noble Order in this jurisdiction the rapid growth has made it necessary to move our headquarters several times, only to find after being settled a few months that the space was not sufficient to permit us efficiently to perform the work. Therefore, after the most matured consideration, it was decided to take steps which would insure a permanent home for the Supreme Grand Lodge of sufficient size to take care of the increasing demands for the next ten years, or more.

After months of searching, we were unusually fortunate in locating a most desirable site in an especially attractive environment and with a very appropriate structure. This property is in the heart of the very old and exclusive CHELSEA DISTRICT, one of the former landmarks of the aristocracy of Manhattan Island. All of the Chelsea District is *restricted property* and the conveying deeds contain covenants which forbid the erection of any business buildings or the operation of any manufactory or trade in the structures or edifices in the neighborhood. For many years that district was the very center of the social and ethical activities of New York City. In that neighborhood and in fact almost adjoining our property are many fine residences of the Colonial and French type. Just three short squares from our site is old Chelsea Square, bounded by 19th and 20th Streets and 9th and 10th Avenues. In the center of this beautiful park is the General Theological Seminary, built by the Episcopal Church in 1822.

The site we have selected is a plot fifty feet wide facing on the north side of Twenty-third Street with a depth of one hundred and forty-two and a half feet, together with an exit on Twenty-fourth Street by means of a driveway fifty-five feet long and eight feet wide. In other words the plot extends into and occupies a large part of the adjoining property on Twenty-fourth Street and gives us the advantage of the building site on that street. This also greatly enhances the value of the plot.

Twenty-third Street is one of New York's principal cross-town thorough-fares. It is wider than most streets and is one of the main arteries of transportation from the East to the West side of the Island. At the Western terminal, just a few squares beyond our site, are the several ferries and railroad offices of the Pennsylvania, Baltimore & Ohio, Erie, Central R. R. of New Jersey and Lackawanna Lines, as well as the piers of the great trans-Atlantic Steamship Companies. Through Twenty-third Street passes several trolley lines and at Ninth Avenue, near our site, is the Ninth Avenue Elevated Railroad station. On Eighth Avenue is a North and South trolley line connecting with all other lines and on Seventh Avenue, just two short squares away, is the Twenty-third Street station of the new Seventh Avenue Subway, connecting with all other rapid transit subway lines.

Thus, our new Temple will be easily reached from any part of the Greater City or from any railroad entering New York from the East, West, North or South, and we find it located among New York's well-known structures, which are the Flat-iron Building, Masonic Temple, Fifth Avenue Building, Metropolitan Life Insurance Building and many others.

The building on the site is a French Villa. This was the feature which attracted us so greatly to this particular place. We cannot forget our love for France and the debt we owe to her for the existence of our Order in America. It seems especially appropriate that our Supreme Temple should be located in a building so pure in French architecture and so typically "Francais" in its environment.

The photograph of the building, shown on a following page, reveals the very pleasing and artistic garden in front of the building and the typically French high railing facing the street. The building sets back forty-six feet from this railing, providing a drive way to the pretty porch and entrance.

The building is of red brick trimmed with greystone and white marble. It has three stories and high basement and there are seventeen large rooms and several smaller rooms above the ground level. When it was designed spacious halls and rooms were featured for within its walls was to reside the famous actress, Lillian Langtry, and during her occupancy were held many social affairs attended by the ultra-fashionable of America and the nobility of Europe.

On entering the building, we note a beautiful wide hall running through the center and the entire depth of the building, on either side of which, facing the front, are large rooms which will be occupied as the Emperor's and the Supreme Grand Secretary's private offices respectively. In the rear of the Emperor's office, there is a very attractive and comfortable Library with a wide open fire-place, beamed ceiling, panelled walls, specially made bookcases and parquet floor. Here will be found com-

fortable chairs, large tables and an excellent collection of occult, philosophical and scientific books and manuscripts.

In the rear of the Secretary's Office will be located the printing and publishing department of the Order, and to the side of this, adjoining the Secretary's office will be the Chemical, Physical and Biological Laboratories with glass roof and tiled walls and floor. Adjoining the printing rooms there will be an editorial and mailing room.

In the large basement will be the store-rooms, the photographic dark-room, the mechanical workshop, the heating plant, etc.

A wide-stairway leading from the main entrance hall takes one to the second floor where will be located the Supreme Grand Lodge Room. This will extend East and West across the entire front of this floor. It will be necessary to remove several partitions and to make many important alterations in this part of the building, so that we may have a Lodge Room of exceptional size and with many special appointments and appropriately decorated in the style of Egyptian Temples. Adjoining the Lodge Room, to the East, will be the Master's Retiring Room and the HARMONIUM, a room designed for personal treatment work and equipped with the most modern electrical devices and other facilities utilized in our higher demonstrations. To the side of the Lodge Room, in the West, will be the Chamber and the Ante-Chamber used during the Initiations. These are to be decorated in the style of Egyptian Grottos with long, dark, grotto-like, Temple passageways connecting them. On this floor will also be located the New York Grand Lodge Room, wherein will be held the sessions of that Lodge, the National Lodge and other visiting bodies.

On the Third floor are a number of rooms which will be used for treatments, electrical experiments, photographic work, study rooms, guest rooms for out-of-town visitors, and the living quarters of the Guardian of the Temple.

Certainly this new Temple gives us a wonderfully complete edifice for permanent possession, and, as the headquarters of the entire Order, it is the nucleus of all the Lodges in this Jurisdiction and, therefore, becomes of vital importance and interest to every Brother and Sister.

This property is valued by the City of New York in its tax assessments at \$66,000.00. The sale price has been \$75,000.00 for several years, but through the kindly endeavors of our Temple Committee, we have been able to secure the property for two-thirds the asking price, this constituting one of the most fortunate and favorable real estate bargains to be obtained in so exclusive a section of New York.

In order to pay for the necessary alterations and decorations and to raise the amount called for in the purchase contract, the American Supreme Council after presenting their plans to various

authorities have decided to adopt three different forms of donations and to make an appeal to our members throughout the jurisdiction by means of this monograph and through other personal channels.

It must, of course, be understood by our members that the Order, since its inception, has at no time had any features or elements of commercialism and this fact is proven by the nominal initiation fee and dues maintained in all jurisdictions. However, it is a recognized fact that for the proper propagating of our noble work there must be some sort of revenue to pay for the rent, literature, and the thousand and one expenses that are necessary to permit the Order to increase its field of activities. The very first necessity in our human sphere of life is a home, and this is especially applicable to our Order. If it is to meet the great demand that is being made upon it, there must be a nucleus from which will emanate vibrations that will bring joy and peace to those who are so helplessly floundering in the mire of ignorance or darkness. Therefore, is it not fitting and, in fact, our bounden duty to humanity that we who have been fortunate enough to have been permitted to Cross the Threshold, should take it upon ourselves to supply this first great necessity of our noble Order?

It is a known fact that every member feels he or she must perform some worthy deed during this incarnation. Brothers and Sisters, here is your opportunity! Do not casually or lightly pass over this subject. Reflect and analyze the noble principle upon which our Order was founded—"Universal Brotherhood." Is it an empty phrase to you? or are you willing to strive to help make it what it means? It is a subject which demands your deepest consideration now, while humanity is in the throes of a world conflict. Let us prepare for the great epoch which past Masters have prophesied would begin with the year 1920. Already evidences point to the fulfilling of this great promise, and Rosaecrucians throughout the world look to America, as the mariner looks to a Beacon Light. Hence, let us all stand united in this great cause and do that which our material conditions permit.

The building must be placed in a condition which will be suitable for our work and therefore considerable alterations will have to be made. For this purpose one form of donation known as "Alteration Donations" has been instituted and members who wish to help in this manner should so mark their donation blanks.

Another form will be the "Furnishing Donations." This large and spacious building must be decorated and such articles as draperies, furniture, rugs, pictures, antiques and books will be gratefully appreciated.

The third form is the "Temple Fund Donations." According to the terms of our Purchase Contract, we must raise the sum of \$50,000.00 by May 1st, 1919 and to meet this obligation

a systematic form of donating must be adopted; therefore we suggest the daily thrift plan whereby each member will give a stated sum each day for the next 365 days. According to this if a member can give ten cents per day, for instance, a blank should be filled out for \$36.50 and sent to the Treasurer of the Fund and on the first of each month thereafter a remittance of \$3.00 should be sent to the Fund. In this manner we will know just exactly what amount will be donated to the Fund at the beginning of our campaign. The money thus received will be deposited in the Pacific Bank of New York in a separate account known as the Supreme Grand Lodge Temple Fund, with the Emperor and Supreme Grand Secretary as Trustees. Of course less or more than ten cents per day may be donated. Some small personal sacrifices will easily provide this small amount.

This is *your* Supreme Grand Lodge Temple, Brothers and Sisters. It is not a Temple to some ancient or modern idol; it is not a tomb or monument to some great king; nor is it a personal memorial to some Officer or Lodge of our Order. It is to be owned by the whole Order in North America and by its members collectively and individually. From a monetary point of view, it is a remarkable investment. The property is increasing in value and because of the restricted neighborhood the plot of ground will prove an excellent asset should we ever desire to sell the land and build a larger Temple elsewhere. But for many years to come the present building will suffice and every dollar put into the property will yield great returns to the Order, not so much in dollars and cents for the immediate future, but in the increased membership, added prestige, greater service and more efficient help to every Lodge and every member.

Brothers and Sisters make this, *your Temple*, a great testimony to *service* and *unselfishness* by first having it properly decorated and furnished and then by having it fully paid.

Address all donations to the "Treasurer of the Supreme Grand Lodge Temple Fund." No donations should be made anonymously, for we wish to have a *permanent record of every dollar received*. But, if you desire, your full name will be withheld in the published list of donations, although there is no reason for any one to request this. The Fund has just started and every member in North America should feel it a duty as well as a privilege to give to this Fund. The list of donations will be published in Cromaat each month.

#### THE TEMPLE COMMITTEE.



# SUPREME GRAND LODGE TEMPLE FUND DONATIONS

## ALTERATION DONATIONS.

(Received up to April 2nd, 1918.)

Thor Kiimalehto, Supreme Grand Lodge.....	\$10.00
L. E. J. Price, Supreme Grand Lodge.....	5.00
Gustav Tetzlaff, Supreme Grand Lodge.....	2.00
Otto Krahenmann, Delta Lodge No. 1.....	10.00
J. R. C. Harman, National R. C. Lodge.....	10.00
May S. Williams, Supreme Grand Lodge.....	5.00
Ida D. Little, Supreme Grand Lodge.....	5.00
Rosa M. R. Mikels, National R. C. Lodge.....	2.00
Hugh B. Getzoff, Supreme Grand Lodge.....	2.00
Michael Halapy, National R. C. Lodge.....	10.00
William Corbett, National R. C. Lodge.....	2.00
Anna G. Saby, National R. C. Lodge.....	3.00
R. T. Caldwell, National R. C. Lodge.....	1.00
John Jacobs, National R. C. Lodge.....	10.00
Carmela C. Ruvo, National R. C. Lodge.....	10.00
Charles R. Jones, National R. C. Lodge.....	3.00
John J. Renk, National R. C. Lodge.....	1.00
H. H. Wells, National R. C. Lodge.....	1.00
M. V. Angell, National R. C. Lodge.....	5.00
P. A. McCarthy, National R. C. Lodge.....	1.00
W. J. Cooke, National R. C. Lodge.....	5.00
E. A. Bauer, National R. C. Lodge.....	.25
C. H. Lindstedt, Supreme Grand Lodge.....	6.00
John F. Miller, National R. C. Lodge.....	3.00
Max Leventhal, Supreme Grand.....	10.00
John R. Farr, National R. C. Lodge.....	5.00
Fred E. Bramhall, National R. C. Lodge.....	5.00
Roger W. Gilmore, Supreme Grand Lodge.....	2.00
Carli Andersen, Supreme Grand Lodge.....	5.00
Walter M. Wallace, Supreme Grand Lodge.....	2.00
C. H. Lindstedt, Supreme Grand Lodge.....	5.00
Louis F. Endress, Supreme Grand Lodge.....	5.00
Louis J. Gotto, National R. C. Lodge.....	2.00
Theodore Krugman, National R. C. Lodge.....	5.00
R. Fernandez, National R. C. Lodge.....	5.00
Charles R. Brown, National R. C. Lodge.....	5.00
Gustav Tetzlaff, Supreme Grand Lodge.....	5.00
Mary E. Johnson, National R. C. Lodge.....	5.00

TEMPLE FUND DONATIONS---Continued

J. E. Jacobs, National R. C. Lodge.....	2.00
John A. Balsley, National R. C. Lodge.....	5.00
Ralph G. Stocker, Supreme Grand Lodge.....	5.00
Anna Stocker, Supreme Grand Lodge.....	5.00
J. Russell Seay, National R. C. Lodge.....	2.00
H. K. Beck, National R. C. Lodge.....	5.00
J. A. G. Browne, National R. C. Lodge.....	5.00
Harris A. Hughes, National R. C. Lodge.....	1.00
Vincent Napoli, National R. C. Lodge.....	1.00
Louis F. Endress, Supreme Grand Lodge.....	5.00
Antonio Parent, National R. C. Lodge.....	1.00
Mrs. A. J. Pine, National R. C. Lodge.....	5.00
W. G. Bennett, National R. C. Lodge.....	1.00
Walter M. Wallace, Supreme Grand Lodge.....	5.00
E. A. Bauer, National R. C. Lodge.....	.25
S. J. Lombard, National R. C. Lodge.....	2.00
Charles H. Hubbard, National R. C. Lodge.....	1.00
Otto Heyden, National R. C. Lodge.....	1.50
Mrs. Otto Heyden, National R. C. Lodge.....	1.50
Mrs. L. L. Bowers, National R. C. Lodge.....	3.00
Ethel Hage, National R. C. Lodge.....	5.00
Harriet M. Smith, National R. C. Lodge.....	.30

TEMPLE FUND DONATIONS

Clara M. Hatch, Pennsylvania Grand Lodge.....	\$50.00
Fred Roeber, Supreme Grand Lodge.....	47.61
Beatrice W. Sanderson, Supreme Grand Lodge.....	100.00
Minnie M. Ellwanger, Supreme Grand Lodge.....	30.00



# Light, Life, Love

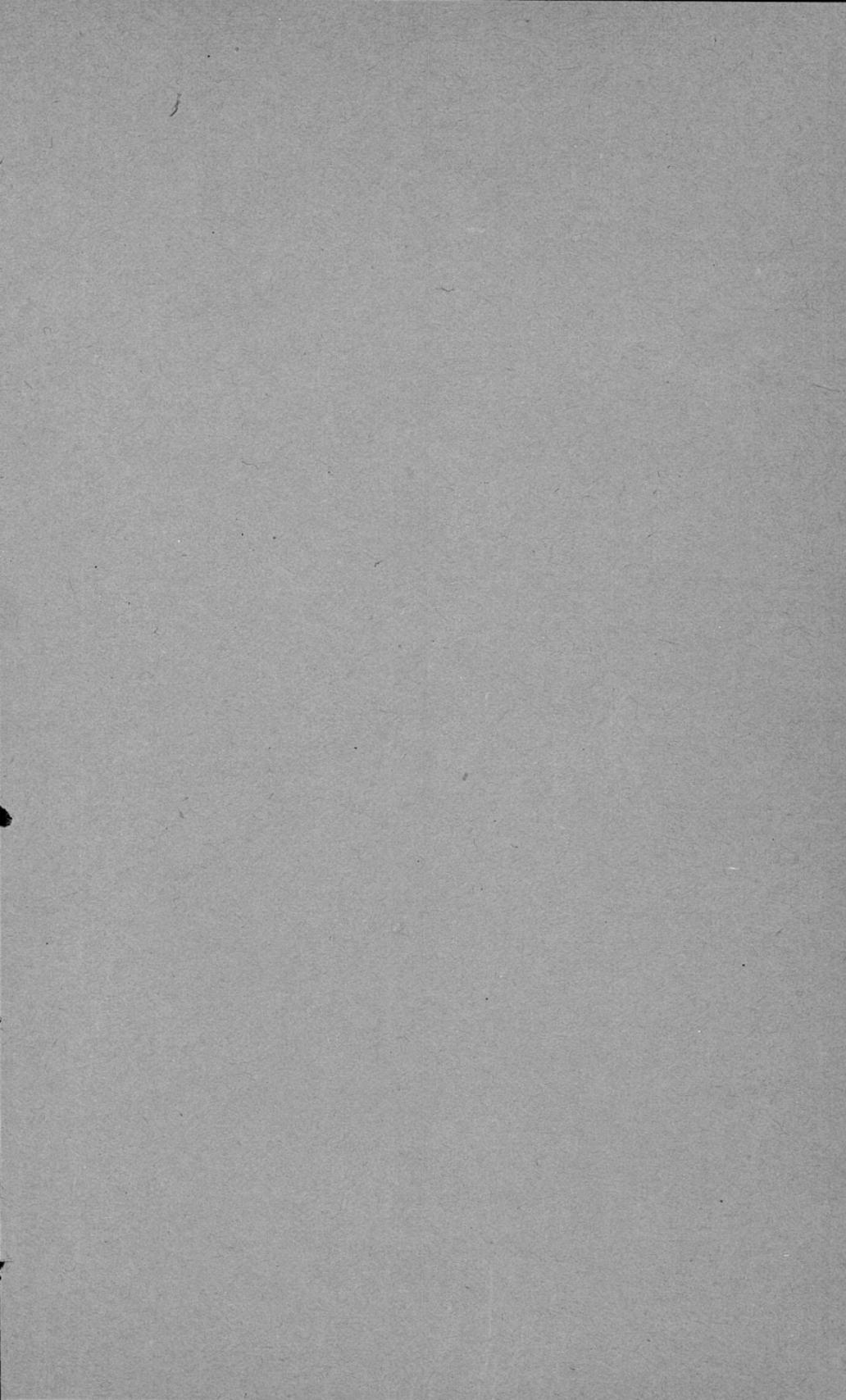
By BENEVOLENTIA, IX:·

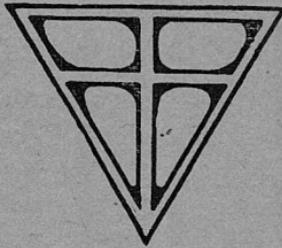


Oh, I have dreams. One oft-recurring dream  
Is beautiful and comforting and blest,  
Complete with splendid Radiance and Rest,  
Divine Content and Ecstasy Supreme: ---  
When that Great Essence, Author of all Life,  
Discloses to my heart its wondrous LIGHT,  
As to a child who wanders in the night;  
From burdens free, from earthly toil and strife,  
With Peace Profound, my Vision seems to soar  
To Realms, familiar to my view before.  
This is my Dream of LIGHT.

Yes, I have Dreams. I sometimes dream of LIFE,  
In the full meaning of that splendid word.  
Its subtle music, which few, indeed, have heard,  
Though all may hear it, sounding through earth's strife.  
Its mountain heights by Mystic breezes kissed,  
Lifting their lovely peaks above the dust;  
Its treasures which no touch of time can rust,  
Its emerald seas, its dawns of amethyst,  
Its certain Purpose, its serene Repose,  
Its Usefulness, that finds no hour for woes.  
This is my Dream of LIFE.

Yes, I have dreams. I oftentimes dream of LOVE,---  
Most radiant and lustrous Eastern Star,  
As changeless, too, as that fixed Light afar,  
Which glorifies vast realms below, above:  
Creator of all Light and Life. More vast  
Than Human brain could fathom, and more deep  
Than the unfathomed seas, where lost worlds sleep;  
More tender, than Spring's Zephyr Breezes, cast,  
More fervent, than the fondest Soul could crave,  
More gentle, than the moonlight on a grave.  
This is my Dream of LOVE.





CROMMAAT





# CONDITIONS OF MEMBERSHIP IN THE AMORC COLLEGE LIBRARY



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

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# 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 $\frac{1}{2}$ 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 Rosacerucians 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 unfolding. 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 now 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 *atroupement* 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 treasonable 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 Emperor 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 Rosaecrucian 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 Emperor'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, uninstructional 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 Rosaecrucians), 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 Magistry 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 (!) 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 Emperor 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 Emperor.

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 Rosaecrucian 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 Rosaecrucian (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-

nalía, 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 Rosaccrucians, 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 $\dagger$ 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 $\dagger$ C Council of the World by lawful and logical conclusion and concession.

If there is or was a Supreme R $\dagger$ 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 Emperor and his Council in America; in other words, that the "Supreme R $\dagger$ C Council of the World" is the American Supreme Council, or at least the American Emperor 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 $\dagger$ 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 Rosaecrucian 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 Rosaecrucians 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 Rosaecrucian, 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 Rosacrucian 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 Rosacrucian 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 Rosacrucian 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 Rosaecrucian 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-Rosacrucian 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 Rosacrucian 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 Rosacrucian 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 Rosacrucians! 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 Emperor has turned all such plans aside and with one sweep has cast into oblivion forever such ideas or plans.

Soon the Emperor'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 wonderful 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 Greater 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 attainment.

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.

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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.

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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.

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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.

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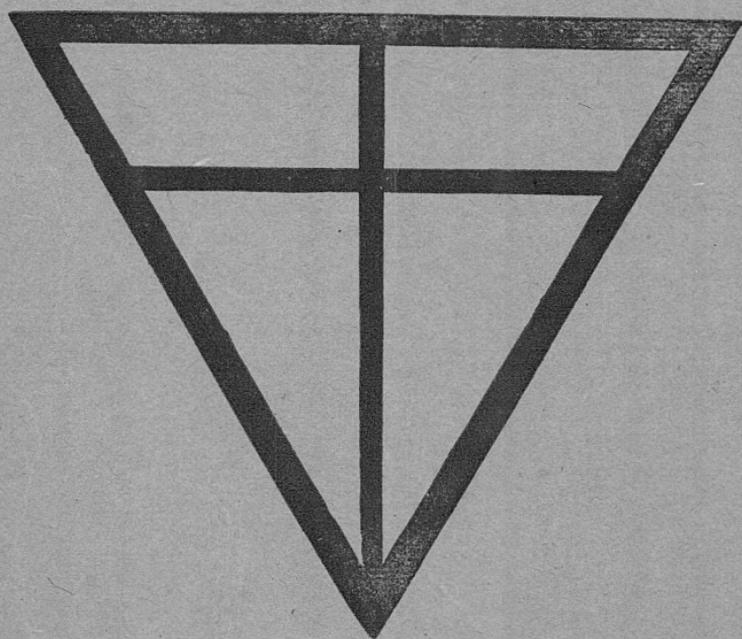
It behooves us, in justice, truth and fairness, to say that in the new 1919 edition of the World Almanac is listed our Order among the various societies of America. The 1919 listing is erroneous and misleading, however, and we, the Officers of the Supreme Grand Lodge do not wish to be held responsible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











# CROMAAT

SPECIAL ISSUE

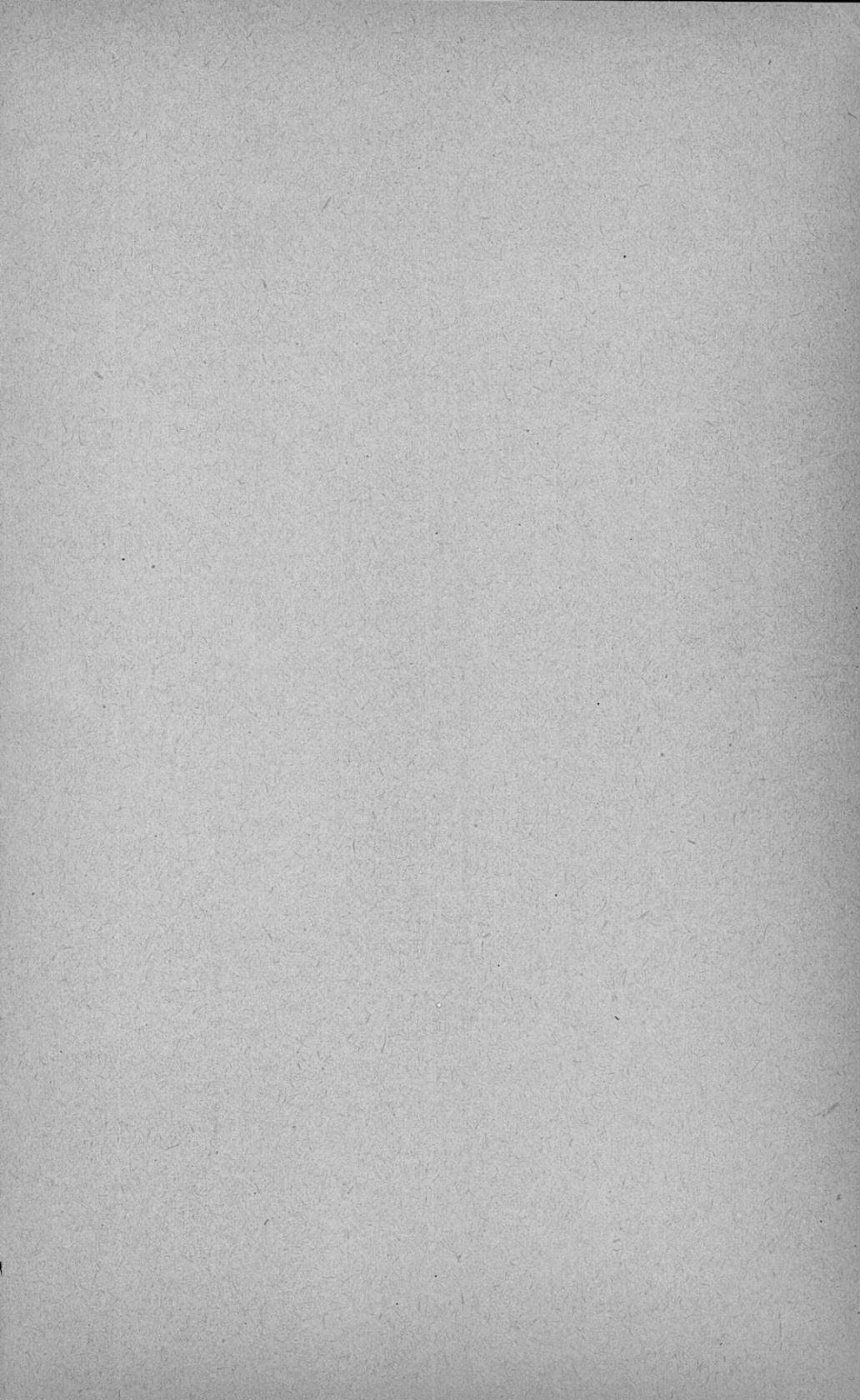
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AN OFFICIAL

COMMUNICATION

FROM THE SUPREME R. C.  
AUTHORITIES TO THE ORDER IN  
NORTH AMERICA.







# CROMAAT

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



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# OFFICIAL COMMUNICATION TO THE ORDER



The following communication was officially delivered to the Emperor through the offices of the Hierophant R $\dagger$ C, and is officially published in this special issue of Cromaat by direction of the supreme authorities that all may know its contents and be duly and officially advised.

On the pages following this communication will be found the Emperor's comments on the matter contained therein. These, too, should be carefully read and studied.

The term "Pisces, Three Degrees" is the astrological date upon which the decrees contained in the communication were to become effective. It is equivalent to Midnight, Saturday, February 22, 1919.

(Dated) "At the Third Vault,  
Near the L. F.  
Pisces, Three Degrees."

"To

H. Spencer Lewis as he is Emperor:-  
and the Supreme Council of AMORC.-

"Salutations:-

"This epistle to you must of necessity be well and faithfully heeded:

(1) "The duty having devolved upon us carefully inspecting the development of your Order in this country, and of testing by comparison and analogy its fitness to serve as a medium of inculcating a proper knowledge of occult teaching, we have now come to the end of our watching and have taken counsel.

(2) "Therefore, we have the direction to say these things, that certain misapprehensions and misconceptions concerning the status of your Order, arising undoubtedly from an honest purpose but by lack of certain indispensable facts, shall now and forever be caused to disappear and that perfect harmony shall come into being.

(3) A. We have seen that there is believed by some that membership in your Order, of itself with nothing more, will render possible admission to and fraternal communication with Lodges of what is commonly called the ORDER R $\dagger$ C as existent in Europe and other parts of the world. We say to you, that while there is an existent ORDER R $\dagger$ C, it has no lodge system as such a term is commonly

used, and that admission thereto by members of your Order, while possible, is not a matter of right to any, but rather a matter of selection by the ORDER R+C in individual cases. To this end, therefore, we direct that all use of names, words, phrases or statements calculated to convey to present or future members of your Order ideas at variance with the foregoing shall, upon your receipt of this, be discontinued. This shall not prevent, however, your use of the Order title "ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS,—North American Jurisdiction," nor the use of its abbreviation, "AMORC".

- (3) "B. We have seen that there is a present danger that the material may overshadow the spiritual in the development of your Order.

We say to you that this is a peril, indeed, for, aside from the cramping of spiritual growth, it is a direct departure from the traditions of our forebears, who were commanded to practice the virtue of humility and who met, and worked, and studied in lonely and unpretentious chambers. To this end, therefore, we direct that there shall henceforward be no plans formulated in your Order or its Lodges calling for greater expenditures of money for meeting places or equipment beyond that which is modestly necessary for proper ritualistic and experimental work and the comfort of your members.

- (4) "C. We have seen that secrecy in its true sense is not used sufficiently with regard to the operations of the Order and the personnel of its members.

We say to you, that this is a departure from established customs and traditions, for did not the Brother C. R. C. say: "Let there always be a veil between you and the world"? To this end, therefore, we direct that henceforward there shall be no public meetings held under the auspices of your Order; that outward signs and distinguishing marks upon your meeting places be abolished; that published mention of your Order shall no longer be procured or countenanced; and that, while a member may, if necessary, state or acknowledge his own affiliation with the Order, he shall not disclose to the outside world the identity of any other member. This shall not prevent the dissemination of the "Brown Casket" nor the publication of books, pamphlets or magazines for circulation among your members only.

- (5) "D. We have seen that there are certain things missing in the ceremonial observances and lectures of your grades. We say to you, that while all that you use is substantially in consonance with traditional ceremony and teaching, yet completeness is essential.

To this end, therefore, we direct you to receive and adopt such rituals or teachings as shall be from time to time transmitted to you through us.

- (6) "E. We have seen that your Emperor is unwisely attempting to carry on the double task of executive administrator and esoteric supervision.

We say to you, that such a double responsibility jeopardizes the efficacy of his labors and, through that, the normal and healthful progress of your Order.

To this end, therefore, we direct that the esoteric side of his functions, as modified only by paragraph D. herein, shall alone remain to him, and that all matters of executive detail, policy and administration hitherto in his control shall be alone in our control and under our supervision. Reference of these matters shall be made by him, or his Supreme Council through him, to us. We will disclose to him how we may be approached.

"We have given these things forth that harmony and growth may come to you, in all wise, consistent with and not departing from the traditions we are bound to maintain and whose violations we many not countenance.

Praying that V. of O. may be lifted for you, we give this under the hand and seal of one for all.

In C... G... P...

(Signed) FACTOR LUMINIS.

(Sealed with the official cords of Gold and Purple and with the ancient seal of C... G... P...)

# THE EMPEROR'S COMMENTS



Lest there be any miscomprehension of this communication, the Emperor feels that he should explain his understanding and interpretation of it.

In the first place the communication itself was delivered to the Supreme Grand Lodge by two messengers deputized to hand it to the Emperor in person. The communication was sealed with the seal which appears on the document itself and was enclosed in a stout manilla legal envelope. Where it came from was not indicated and the messengers refused to give any information, merely indicating that they were the **seventh step** in the transmission of the communication between the writer of it and the final delivery.

But certain signs and phrases in the communication itself indicate clearly that it had its origin and inspiration in that office of the Rosicrucian Brotherhood which is superior in authority throughout many jurisdictions and which can be approached only through certain secret channels. Other communications received before and after the receipt of this particular one, indicate that a very definite channel of communication between the Emperor and the secret chief of the Rosicrucian fraternity throughout many lands is open, and that further information and instructions will come as the occasion arises.

The coming of this communication caused no surprise. The Emperor and the few higher officers of our Order had been patiently expecting such a communication and were greatly relieved to have it in their hands at this time.

In early issues of the magazine, "The American Rosae Crucis," it was plainly said and often repeated that in 1920 the greatest strength of our Order would be reached. In 1920 was to come the full realization of what the Order was and what its mission in America would be. Since 1915 each month has brought us nearer to the hour and likewise nearer to a point in our work where the fulfillment of the promise made to the Emperor in Europe would be pleasantly realized.

In all our literature and in the Constitution of the Order the statement has been made repeatedly that our Order here in North America constituted an **independent jurisdiction**. It was known to those in the high degrees and those intimately associated with the Emperor's work and plans that such independence of jurisdiction would continue until the Order here had tried and tested sufficient members to select the certain required number to constitute that quality and character of membership which would be acceptable to the secret and exclusive R+C fraternity throughout the world.

In other words, the Emperor and the members alike have been working for three or more years in an endeavor to prepare themselves for that standard and that degree of worthiness, that the Order here might properly be taken into the family membership of the **greater Order**.

Those who have been working with the Emperor know that his labors and his responsibility were dual,—esoteric and exoteric. It was known and appreciated by many that in order to establish the movement here under the authority and privilege he had, he had to assume both the physical and spiritual government of the Order.

With a new organization in a new land, no other arrangement could be made. And, although he did personally assume all such responsibility, there was never a moment when the Emperor felt that the greater Order, the secret body, was not back of him and with him. Yet, the Emperor did not dare to throw any of the responsibility upon the shoulders of those he knew could relieve him, for, like the members in the Order here, he was to be tried and tested for his ability, endurance, steadfastness and loyalty to obligations. It was only by enduring all the attacks, meeting all the trials, shouldering all the members' troubles as well as his own, and fighting and building practically alone, that he could save the Order for **its members**.

That such a task was stupendous, is well known to those who have so loyally and lovingly assisted the Emperor. That he was without precedent, without material guide and reasonable experience in coping with most of the problems made the work not only harder but in fact extremely difficult, and accounted for the errors and mistakes made at such times when action had to be taken quickly, when sudden emergencies had to be met without delay or proper consideration.

And, now comes this communication, the first step toward rewarding the members who have been loyal. What the communication really means is greater power and illumination and cooperation for the members of our Order here, and long desired peace and rest for the Emperor. His illumination came with the tests and trials of last May and June; his knowledge and instruction were given him before he undertook to organize the Order here; and well might he have been selfish and have held unto himself what he had acquired and have saved himself the persecutions and torment that has been his reward daily, if not hourly, since he began the task for the sake of others. So, the coming of the change in the Order now brings to him no great reward as it does to the members in whose behalf he has labored. The rest and peace he will find in some hours of contemplation in the future will be all that may come to him. With his future in the material world sacrificed on the rock of unselfish endeavor, with all the prospects of future accomplishments in the business and social world cast down into an abyss that he might fulfill a life-mission for others, he, a young man, must now retire that those for whom he labored may reap and enjoy the ideals he discovered for them.

And so it comes to pass that this communication is before our members now for serious consideration and adoption. Let us review the paragraphs and be sure we understand them.

In the first paragraph we are told that after carefully watching and observing what the Order and its Emperor here have been doing, the secret chiefs have taken council and are prepared to make their comments and issue certain decrees.

In the second paragraph we are told that the chief is aware of the fact that there exist some misconceptions in regard to the Order, and that while these are pardonable under the circumstances, explanations are now in order.

The third paragraph, however, includes some very important statements. We are told again that not one of us in the Order, whether

high officer or humble member, has any so-called "rights" because of our affiliation with the Order. In other words, the principal misconception which has become very evident during the past six months is that "membership in good standing in the Order in North America includes the RIGHT to visit and attend the sessions of any and every gathering of Rosicrucians in Europe or elsewhere." This misconception arises from the rightful belief that a true Rosicrucian is welcome wherever Rosicrucians meet and assemble. But there is a considerable difference between being welcome as a true Rosicrucian and having the right merely because one's dues have been paid promptly each month and each degree's examinations have been INTELLECTUALLY complied with.

The statement that there is no Lodge system in the Order abroad, using the words in the sense in which we use them here, should not surprise anyone; for we can readily appreciate, as I did when I contacted the Order in Europe, that when the Order is as old and well established and with its members generally in high degrees of esoteric work, as it is in Europe, for instance, there is not only no need for REGULAR Lodge convocations, but such convocations are dispensed with entirely except on special occasions. Our own members here in the Ninth Degree quite appreciate why this is so, and I am sure that our other members will appreciate that fact also.

The paragraph assures our members, however, that when true Rosicrucians visit Europe and are worthy of meeting with and assembling with certain groups of Rosicrucians there, they will be invited to do so after selection is made. It has always been so; in the earliest literature of the Order here in this country I made it plain that Rosicrucians were always invited to associate with the Order under some privilege extended after selection. (See, the American Rosae Crucis for October 1917, at the top of page 198.)

The last statement in that paragraph is of importance just at this time. It advises us to make all the foregoing points perfectly plain but also advises that this in no way affects the fact that members of the Order here are nevertheless members of the Order R $\frac{1}{2}$ C and that they have the privilege of using the rightful name, Ancient and Mystical Order Rosae Crucis.

The fourth paragraph meets a very responsive chord in the hearts of most of us and comes shortly after we have taken steps to meet just such conditions. The decree therein does not prohibit the plans for a Supreme Grand Lodge headquarters wherever and whenever we find that such is necessary or convenient, nor does it prevent the proper and necessary building and use of such structures as will afford the utmost convenience in carrying out the work of the Order and applying all its principles and ideals.

The fifth paragraph likewise finds approval in the hearts of all true Rosaecrucians, for at the last Convention it was decided by all the delegates that we would discontinue the public use of emblems and the public dissemination of any literature bearing the full and complete name of the Order. In other words we shall enter into that period of silence and secrecy predicted as coming in 1919 so that 1920 will find the Order so hidden that strangers will believe that it no longer exists in this country. The provision concerning the concealment of identity of members is both salutary and traditional and must be strictly observed. In the October, 1916, issue of the American Rosae Crucis, on page 21, this period of secrecy and silence was predicted in "perhaps a year or two."

"The Little Brown Casket" referred to is one of the last forms of propaganda literature issued by us and it has proven its value long ago as a silent and secret method of introducing our Order to seekers although it does not contain the complete name of our organization. It is typical of other literature now in preparation. We shall use the name AMORC as a public name for our Order and when public meetings of any kind are held, they will be conducted in some other name, for even then it is not advisable to use the name AMORC. In New York and some other cities such meetings will be held under the name of The American Philomathic Society—a society organized by us for just such purposes and for which literature has been printed. The use of the word AMORC is legitimate. The incorporation of the Supreme Grand Lodge of our Order under its full name gives us all legal rights to the complete name, and AMORC is but the abbreviation of that name. Such abbreviation was adopted in the First National Constitution approved by all the delegates assembled in Pittsburgh in August of 1917. (See Article I, Section 1, of the Constitution). Therefore, the use of the name AMORC is not new or sudden and does not indicate a radical departure from previous plans.

The sixth paragraph of the communication simply emphasises what was conveyed to us in a previous communication read during the last Convention. Some of these changes in ritual and ceremony have been adopted and others are under way. The adoption of future changes and the addition or alteration of our lectures and teaching are consistent with the advancement of science and the perfection of methods in presenting the great laws.

The seventh paragraph contains the crux of the situation and expresses the most important of all the findings of the higher council. It takes from the Imperator that burden which he has been more than anxious to surrender in fairness and justice to the Order. It relieves him of that responsibility of office which has hindered the greater growth of the Order physically and has prevented him from performing all of the **esoteric** work which should be done for the Order by its Imperator.

The Imperator will continue to act according to the Constitution of the Order as its Supreme Chancellor, issuing all official decrees and pronouncements to all Lodges of the North American Jurisdiction and in all matters act as the supreme director of the Order. But, hereafter he will be relieved of the responsibility, or rather burdensome labor, of outlining, planning and maturing all the new or altered methods and systems of enlarging and promoting the Order; and he will likewise be relieved of the study and watchfulness of the physical body of the Order and its material existence. This will give him more hours for the peaceful and healthful devotion to the esoteric work,—study, meditation, experiments, laboratory work, preparation of lectures and communion with nature and God.

## THE RESULTING CHANGES

Naturally, the adoption of the plans or decrees contained in this communication necessitates some changes in the conduct of the work of the Order, and these changes I wish to bring before our members at once; hence this special issue of Cromaat.

Therefore, let each member take heed of the following paragraphs and be guided thereby.

First, the Supreme Council of the Order, known as the Supreme Grand Council will not consist hereafter of members of the Supreme Lodge exclusively. The Emperor has taken advantage of a privilege contained in the Constitution to select others in the Order to serve on that Council. (See Article Five, Sections 1 and 2 of the Constitution.) Accordingly he has appointed on this Council the present Grand Masters of the various Grand Lodges in addition to the Officers of the Supreme Grand Lodge. All these will hereafter constitute the advisory board to the Emperor, known as the Supreme Grand Council. To this Council the Emperor will submit, by mail or otherwise, from time to time, such changes, alterations, additions and modifications in the esoteric matters as may suggest themselves to him or be suggested by members of the Council. Also the Emperor will submit to this Supreme Council, representative of the whole Order, such plans or problems as are of interest to the Lodges generally and secure a representative endorsement or approval when such seems advisable.

Likewise shall each Grand Master appoint the Masters of the Lodges in his Jurisdiction as members of his Grand Council; and such members of the Grand Council shall have a voice in the proceedings of the Grand Lodge.

By this means, a matter of import may be submitted by the Emperor to his Supreme Council and the Grand Masters thereon may submit the matter to their Grand Councils and to the Subordinate Councils through the Masters on the Grand Council.

Sections 3 and 4 of Article Five of the Constitution set forth fully the duties or privileges of the Supreme Grand Council.

Secondly, the direction of all material affairs of the Order are divided into two classes: (1) those which pertain to establishment of Lodges, issuance of rules and regulations, and preparation of subjects and courses of study and experimentation; (2) the more general planning of wider work, evolving the general purposes and mission of the Order; materializing the decreed fundamentals of existence of the Order, working out the details of nation-wide development of the Order; keeping the entire North American Jurisdiction in harmony with the world-wide principles and laws of the general Order R $\dagger$ C, and directing the affairs which relate the North American Jurisdiction with the Order R $\dagger$ C generally, including the transmitting to the North American Emperor such regulations and decrees as are issued by the higher officers of the esoteric bodies in other lands.

Of these two classes of directional work, the former will remain in the hands of the Emperor and the other will most naturally pass into the hands of he who has been chosen to assume such duties and who must remain unknown except for the title HIEROPHANT.

## THE HIEROPHANT

This officer of our Order will enjoy that privilege and power which the Emperor has not been able to enjoy,—that of remaining an unknown personality. As the Hierophant R $\dagger$ C of North America his duties will be those indicated as coming under class two in the outline given above, and while he will be in touch with the Emperor and make suggestions and advise him from time to time, and supply a means of communication with the higher officers of the Order R $\dagger$ C elsewhere, he will not, as Hierophant, come directly in touch with our members and will remain unknown to them so far as personality or individuality are concerned.

The Hierophant is he whom the secret masters selected to act as intermediary between the Order R+C in Europe and the Order here. This is indicated also by the last few words in the close of the seventh paragraph in the official communication published in this Cromaat.

### FURTHER STEPS OF RETIREMENT

As a result of the foregoing changes and those which have been in contemplation for several years, there are some other changes to be made consistent with the general plan of retiring into secrecy.

One of the most sincere desires of the Imperator has been to retire somewhere where he is not so exposed to the curious and the insincere as he has been during the past three years. Not for one moment does he wish to be out of psychic or even physical and mental touch with those who are sincere, loyal and devoted to the principles of our Order. But it is necessary, imperatively so, for him to be where he can conduct his affairs of the Order with the greatest ease and facility and not be bothered with the inconsequential details of mere office routine and general managership of a building, Lodge or Office.

The Imperator's mail, for instance, has become so voluminous during the past year that many letters which should be answered solely for the sake of retaining and fostering the love and friendship that exists between him and the members of the Order, have been left unanswered so that the vital letters to Officers and others might be promptly answered in the little spare time given him.

During the past twelve months the only recreation time afforded the Imperator has been during his over-night trips to Lodges, a few days during and right after the National Convention and during the short trip to Tampa, Florida, just before the holidays on official duties. Time for material pleasures are not desired, but time for relaxation from duties easily assumed and performed by others in his absence is what is absolutely necessary in the future. Whether one is a mystic or not does not modify some of nature's laws, and to retain perfect health, even with the greatest of our occult or R+C principles, requires time for relaxation, rest and the application of such laws or principles and the Imperator's health during the past year has caused him and others considerable alarm at times.

Therefore, after a time to be announced later, the Imperator will not be seen by members except upon such occasions as he makes official calls to Lodges or invites others to see him, and through correspondence only may the members keep in touch with him.

But, after April 15th of this year this change will be made: **ALL LETTERS INTENDED FOR THE IMPERATOR'S PERSONAL ATTENTION MUST BE ADDRESSED AS FOLLOWS:**

Secretary to the Imperator, AMORC,

739 Boylston Street,

Boston, Mass.

Hereafter no mail shall be addressed to the Imperator in his personal name; and in fact personal names should not be used by any officer in any Lodge, in accordance with the decrees issued at the last Convention.

In Boston the Secretary to the Imperator will receive all such mail as is intended for the Imperator as well as mail for the Supreme

Grand Council. At the Secretary's office in Boston will be maintained the official headquarters of the Secretary who will also represent the Hierophant and receive mail for him and from him.

Another change is in regard to the Supreme Grand Lodge. Just before the last National Convention the Emperor announced his decree that the Supreme Grand Lodge was closed to any further initiations or the admission of new members. Those members now in the Supreme Grand Lodge are in the higher degrees and they will be advanced to the highest degrees where they will constitute the silent workers for the Order throughout the country. All new initiates in New York City since last Fall, and in the future, become members of the New York Grand Lodge. This Grand Lodge will maintain its headquarters in New York City and is now preparing to establish chartered Lodges in other sections of the City and State.

Soon the Supreme Grand Lodge members will be scattered in many states; in fact some of them have left New York recently and others are preparing to do so. It is the hope of most of them to be so located that the continuance of their individual work for the Order be of benefit to other Grand Lodges from time to time.

### IN CONCLUSION

One last word should be given to our members; it is this: **patience.**

The first meeting for the plan of the Order in this country was held in New York on February 8th 1915. The first initiation was held in May of the same year. This May, 1919, will see the fourth year of our Order's activities. Much was promised the members who united with us at the first inquiry and much more has been promised since then. It is only by realizing and reviewing what has been fulfilled during the past four years, and especially during the past year, that one can appreciate what the next few years will mean to our Order. Now that the first steps toward that attitude and condition of **secrecy and power** have been taken, as desired by nearly all our members, patience alone will enable all of us to reach that goal which seemed so far away in 1915 and now lies just beyond the visible horizon.

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## THE MYSTIC'S LOVE

I sit beside my Altar in the gloom—  
With candle lights that glow at my behest—  
And resting thus, within my quiet room,  
I think of those that love me best;  
Those unseen ones upon this earthly stage  
Who speak from out the vast domain of thought,  
Regardless of the law of death or age  
In perfect commune of the spirit wrought.

And silence falls about me like a dew,  
Sweet and refreshing, from the hand of God,  
As gently beckoning, fancy leads me through  
The ways where Brothers, Sisters, Friends have trod,  
And as I grasp their purpose and intent,  
I glimpse the force that stays the firmament.

# THE TRUTH ABOUT ELECTRONS



The following is a comparison of the statements made regarding electrons and atoms by (1st) E. E. Fournier d'Albe in his recent book "The Electron Theory", and by (2nd) the Rosaecrucian teachings prepared long before such book was published. Note also the comments made under d'Albe's statements, which will help you to appreciate the apparent contradictions and vague ideas held by science in regard to electrons and atoms.

## d'ALBE

(The existence of electrons is assumed from some observations) "Its charge consists of what has hitherto been called 'negative' electricity."—page 23.

"The fundamental property of the electron which distinguishes it from ordinary matter is that it repels another electron instead of attracting it, as two pieces of matter do."—page 23.

(This statement assumes that there is matter in addition to electrons.)

"Each atom contains a number of electrons, but their electrical action is compensated by some force within the atom which, for lack of a better term, we may call 'positive electricity.'" — page 26.

(This statement attempts to explain away the fact that a number of negative electrons do hold together in an atom instead of repelling each other; therefore the admission of the existence of some unknown form of positive electricity within the atom.)

"We have, therefore, reason to suppose that in any uncharged lump of a divalent metal—say a ball of copper—there are at least twice as many electrons as there are atoms."—page 26.

## R+C

(The existence of the electron is known from law and experiment) Electrons have either negative or positive charges: there being two kinds of electrons.

Electrons may repeal each other or attract each other on the basis that like repels like and attracts unlike,—negative attracting positive, etc.

Atoms are composed of two or more electrons, half of which are positive or negative electrons: the attraction between these unlike electrons unites them; therefore each atom has both positive and negative charges within it.

There can be no metal or piece of matter in any form composed of atoms which is not charged with both positive and negative electricity due to the presence of positive and negative electrons in the atoms composing all matter.

"Since the connection between the atoms and these electrons is not rigid, we may suppose that this proportion (that there are twice as many electrons as atoms) is liable to variations."—page 26. (Herein we note the first supposition regarding something so fundamental that it should be of positive knowledge.)

"When the electrons are in excess of the usual number, we find that the ball is negatively charged; when there is a deficiency the ball is positively charged."—page 27. (The term "usual number" would indicate that the scientist is aware of the fact that there is some law of proportion for the number of electrons in an atom, but how then can there be an excess of electrons in any atom?)

"It follows from the law of attraction that an electron cannot be removed from a neutral atom without a very great force as compared with its mass."—page 30. (If all the electrons are negative how can there be the law of attraction working between them or on them or with them? If, according to the foregoing statements, a neutral atom is one which contains only negative electrons, since positive electrons are denied, these electrons would repel each other, according to d'Albe's own statements.)

The so-called "connection" or proportion between electrons in every atom is rigid according to a very definite law of harmony and proportion, and not left open to chance. The Divine Mind is the directing chemist.

When an atom contains one more negative electron than positive the atom has a negative polarity, and when there is one more positive electron the atom has a positive polarity; thus, atoms, like electrons, have either positive or negative charges due to predominance of either negative or positive electrons in the atom. "An atom at rest" is one which contains three or more electrons, where there can be one more positive than negative or one more negative than positive electrons. When an atom is composed of only two electrons, it is not stationary in its nature, because it naturally seeks either one more positive or one more negative electron to overcome its neutral condition, or disintegration follows as the result of its neutrality. This fact or law is utilized in the processes of transmutation, and a principal of this law is manifested in the radio-active minerals where certain atoms within the molecules are liberating their neutral electrons.

It is true that the force of attraction existing between a negative and positive electron in a neutral atom is the greatest force known in consideration of its mass. If this force could be released from the atoms found in ordinary pieces of matter, it would be sufficient to run the most powerful engines and motors.

"The attraction between the electrons in a neutral atom is the strongest cohesive force we know." page 30. (Can this refer to the attraction between negative electrons which we were previously told is repulsion, or what is it?)

"Of course, the electrons in a solid metal have widely varying velocities."—page 33.

"In other words, what is the work required to bring a company of electrons from infinite to the surface of the earth? ..... for the charge of the earth is negative. It repels electrons and attracts positive atoms."—page 69. (Granting that the earth IS negative in its polarity, it would repel all electrons if all electrons were negative; and assuming that this is true and that all electrons are negative, again we may ask what constitutes a positive atom which the earth so strangely attracts?)

"It is likely, therefore, that an electron theory of the chemical atom will shortly come into be-

Both cohesion and adhesion in atoms and molecules are accounted for by the attraction due to the force of attraction created by the negative and positive polarities of like and unlike electrons in all atoms or charges of atoms and molecules because of the presence atoms.

The electrons in all matter or composing all atoms have two actions which they transmit to and make a similar property of the atom—namely, a revolving motion on their own axis and a radiation of the fundamental spirit energy within them at the rate of so many vibrations per second. The rate of vibrations, so far as even and uneven number are concerned, constituting the negative or positive charge of the individual electron; and the combined vibrations of the electrons in the atom constituting the nature of the manifestation of the atom or, in other words, its chemical property.

Electrons have their source in the infinite, but are directed toward the earth in positive and negative form or nature, in order to constitute the material existence or manifestation of things. The earth itself, being composed of gross matter, is potentially negative because of the negative polarity of a predominating number of its atoms and molecules, and throughout all space the negative electrons attract the positive electrons, the negative atoms attract the positive atoms, and in this way atoms and molecules are formed and matter is brought into such form as permits its vibrations of the spirit energy to manifest to us grossly enough to be perceived by our gross objective senses.

Such chemical theory or law of the composition of matter is well known in the R + C teachings

ing. Such a theory is made necessary by the facts of radio-activity where atoms are found throwing off electrons and positive particles. These electrons and positive particles must therefore have been constituents of the atom."—page 282. (This means that the recent discovery of radio-activity has upset all the previous theories regarding matter and its composition, whereas, if the theories had been true the observation of radio-activity should have supplied science with the best proof or evidence of the correctness of the theories. Furthermore, in the above statement reluctance is shown to call the radiating electrons by the proper names, negative and positive electrons.

where it has been held, for many years, that the atom is composed of negative and positive electrons; and radio-active minerals demonstrate this law by their action, which action never puzzled the R†C student nor has he had to seek elsewhere than in his own teachings to know that such radio-action was a process of disintegration, where molecules were releasing the atoms and the atoms freeing the electrons into space once more.



## IN OUR SPANISH LODGE

The following address was made by the Grand Chaplain of our Grand Lodge of West Indies, on the occasion of the last New Years Feast, in their own R+C Temple in Puerto Rico. The poem following the address was written and read by one of the Brothers on the same occasion. Both are superb.

### CHAFLAIN'S ADDRESS

Querido Maestro, queridos hermanos:

Celebramos nosotros, los Rosacruces, el principio de nuestro año  
272.

Yo siento una satisfacción inmensa. El alma mía se dilata en esferas de luz y de armonía, y vibra con una intensidad nueva, creadora de nueva fe, de nuevo ensimismamiento, de nueva juventud.

Nace la primavera de las flores; una escala de tonos delicados tiende el espacio, que se llena de una energía de perfumes; el sol autelosamente se asoma en el palacio de Aries, saluda el principio emblemático de nuestro año nuevo, y nosotros, ruiseñores incipientes, hacemos gorjear nuestras gargantas con un salmo al Creador.

Todo es más bello al iniciarse el día..... La luz crepuscular se desliza, y bajo un bosquejo de siete colores, el río vocaliza su canción de Marzo; la pradera se viste de gala con su clámide esmeraldina; los pénsiles saturan el ambiente con sus magnolias y nardos; las estrechas repiten sus opalinos guiños, y en el viejo templo de nuestra feja idea, surge la vibración de la belleza.

La belleza es amor; el amor es juventud; la juventud es vida; la vida es armonía; la armonía es colorido; el colorido es luz; la luz es vibración; la vibración es energía; la energía es creación; la creación es el Universo..... Y de este modo, tras esta concatenación de lo bello, pudiéramos viajar en el automedonte del pensamiento, desde lo más insignificante de nuestro planeta, tal dijérase el microsmos, hasta perdernos en la grandeza incomprensible de un sol.

Llega la primavera..... Comienza el nuevo año..... Hermanos, todos, recibid confundido con las vibraciones amorosas de nuestro sistema planetario, mi felicitación calurosa por el nuevo año, y que el año venidero estemos más unidos por el lazo fraternal y desinteresado de nuestra Orden.....

IMPAVIDUS III.

Marzo 21 de 1919.

## SINFONIA DE AÑO NUEVO

Bajo un cielo de plata y topacio,  
En un bosque de mirra y tomillo,  
Una gruta de piedras vetustas  
Se destaca.....! Solemne apariencia!

Avecillas' canoras le rinden  
El tributo de regia armonía,  
Y una fuente columpia sus ritmos  
De oraciones que encantan las almas.

Esa gruta de tosca presencia,  
Escondida violeta en el campo,  
Es un templo de puros amores  
Donde todo es verdad sacrosanta.

Hoy celebran allí los hermanos  
Una fiesta de gran trascendencia:  
ARIES tiende su alfombra de luces  
Al SOL-PADRE que marcha triunfante.

Y al pasar por el arco florido  
PRIMAVERA graciosa sonríe,  
Y con nardos, magnolias y rosas  
Entreteje elegante guirnalda.

¡Oh sublime estación de mi vida,  
Misterioso vaivén de mi ensueño!  
¡Cuál te siento nacer en mi alma  
Engarzada en sutil esperanza!

PRIMAVERA de tonos y de aromas  
Que acaricias las flores con tus labios,  
Las almas en sus viajes eternos  
Tienen también felices primaveras.....

En la gruta de aspecto selvático  
Pensamientos acordes vibraron,  
Y por puente intangible de ideas  
Se colmó de INFINITO el recinto.

Fué más bello aquel SOL de la mañana,  
Más azulado el cielo de aquel día,  
El trino de los pájaros más dulce,  
El rumor de la fuente ms tranquilo  
Y reinó PAZ PROFUNDA en el ESPACIO.

IMPAVIDUS III.

