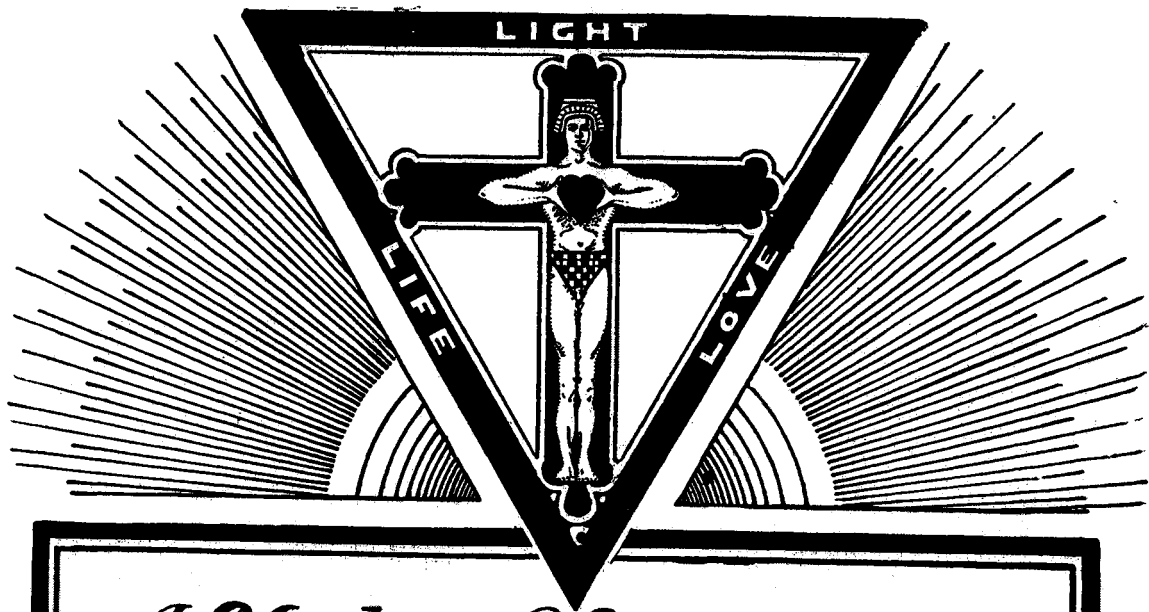


The
MYSTIC
TRIANGLE



A Modern Magazine of
ROSIKRUCIAN PHILOSOPHY

Zada, or Looking Forward
Cheerful News For Our Members
What Is a Rosicrucian?
My Yesterdays Return
The Rockefeller Gift to Egypt
What Is Truth?
Judge Not!
Back to God and Health
Many Other Important Helps

JUNE, 1926

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Zada, or Looking Forward

By J. H. Thamer, K. R. C.

Of the New York Grand Lodge, AMORC

(This is the Sixth Installment of the Story which Began in the January Issue).

CHAPTER VI.

Atlantis.

W E LEFT Orville having dinner with Zada and her parents, after a successful trial trip in his new combined submarine and aeroplane.

When finished with their repast, they all repaired to the roof-garden, where Zada related to her parents their experiences of the day, concluding with the information that she and Orville proposed taking a trip, on the morrow, to the site of the sunken continent of Atlantis, whereupon Orville showed his chart to her parents, defining its location as revealed by the deep-sea soundings of H. M. ship Challenger and the U. S. ship Dolphin of more than a century ago, showing that the Azore Islands were the highest points of the lost continent, still above the surface of the ocean, and that, before its submergence, it reached from the Pillars of Hercules, now known as the Straits of Gibraltar, approximately for a distance of a thousand miles westward.

The chart showed that the ocean's greatest depth west of that point was about three thousand fathoms, while the lowest part of Atlantis was at a depth of about two thousand fathoms, rising in successive levels to the top (or the Azore Islands).

Zada, commenting upon the fact that the story of Atlantis was for thousands of years regarded as a fable, said: "It proves nothing, for there is an unbelief which grows out of ignorance, as well as a scepticism which is born of intelligence, and that the people nearest to the past are not always those who are best informed concerning the past.

"For a thousand years it was believed that the legends of the buried cities of Pompeii and Herculanean were myths; they were spoken of as 'the fabulous cities,' and for a thousand years the educated world did not credit the accounts given by Herodotus of the wonders of the ancient civilizations of the Nile and Chaldea.

"He was called 'the father of liars.'

"Even Plutarch sneered at him, while later, the deeper and more comprehensive the researches of the moderns have been, the more their regard and esteem for Herodotus has increased.

"One of the most valuable records which has come down to us from antiquity is Plato's history of Atlantis, who lived 400 years before the birth of Christ and derived much of his knowl-

edge from the writings of his ancestor Solon, the great law-giver of Athens, who lived over 600 years before the Christian era, who, in turn, received his information from his conversations upon points of philosophy and history with the most learned of Egyptian priests.

"As recent as the twentieth century, a certain person named Ignatious Donnelly, after years of research and study, wrote a valuable treatise on Atlantis, the Antediluvian world, in which he demonstrated several distinct and novel propositions, among them being:

"That there once existed in the Atlantic Ocean, opposite the Mediterranean Sea, a large island which was the remnant of an Atlantic continent and known to the ancient world as Atlantis.

"That the description of this island as given by Plato is not fable but veritable.

"That Atlantis was the region where man first rose from a state of barbarism to civilization.

"That it became, in the course of ages, a populous and mighty nation, from whose overflowing shores of the Gulf of Mexico, the Mediterranean, the west coast of Europe and Africa, the Baltic, the Black Sea, and the Caspian, were populated by civilized nations.

"That it was the true Antediluvian world, the Garden of Eden, the Gardens of the Hesperides; the Elysian Fields; the Garden of Alcinous; the Mesomphalos, the Olympos; the Osgard of the traditions of ancient nations; representing a universal history of a great land, where early mankind dwelt for ages in peace and happiness.

"That the gods and goddesses of the ancient Greeks, the Phoenicians, the Hindoos, and the Scandinavians were simply the kings and queens and heroes of Atlantis, and the acts attributed to them in mythology are a confused recollection of real historical events.

"That the mythology of Egypt and Peru represented the original religion of Atlantis, which was Sun worship.

"That the oldest colony formed by the Atlanteans was probably in Egypt, whose civilization was a reproduction of that of the Atlantic island.

"That the implements of the "Bronze Age" of Europe were derived from Atlantis, and the Atlanteans were the first manufacturers of iron.

"That the Phoenecian alphabet, parent of all European alphabets, was derived from an Atlantis alphabet, which was also conveyed from Atlantis to the Mayas of Central America.

"That Atlantis was the original seat of the Aryan or Indo European family of nations, as

well as the Semitic peoples and possibly also of the Turanian races.

"That Atlantis perished in a terrible convulsion of nature, in which the whole island sank into the ocean with nearly all of its inhabitants.

"That a few persons escaped on ships and rafts and carried to the nations east and west the tidings of the appalling catastrophe, which has survived to our own time in the flood and deluge legends of the different nations of the old and new worlds.

"His deductions relative to the above are most convincingly put forth and it will indeed be a step forward if we can by actually visiting this sunken continent add more to the world's knowledge relative to our ancient civilizations!"

Orville replied that, while no doubt the lower portions of the sunken Atlantis were deeply covered by the volcanic over-flow of molten rocks and mud, some of the great temples described by Plato as being built upon the highest parts of the Island might still be sufficiently exposed to afford an opportunity for exploration.

Having this in view, he said, he had prepared two diving suits, equipped with everything necessary to provide a plentiful supply of pure air, together with powerful search lights.

The evening being well advanced, Orville bade them goodnight, after reminding Zada to prepare for an early start on the morrow, to which she replied that it was unnecessary to remind her, for her enthusiasm was aroused to such an extent she doubted whether she would be able to sleep at all.

The following morning Zada was up betimes and after a light repast she came to our bed chamber to bid us goodbye before going on her adventure, cautioning us not to be alarmed should they be detained beyond their expectations.

She made arrangements to communicate with us through the medium of mental telepathy, of which we were adepts, should anything perchance interfere with their under-water radio equipment.

She also showed her foresight by taking a sufficient supply of condensed food tablets to sustain life for several weeks, if necessary, together with a small vaporizer, with which sea water could easily be made pure and palatable for drinking purposes.

When she arrived at Orville's workshop he had the "Zada" outside and tuned up ready for immediate departure.

The weather was all that could be desired and when Orville suggested an air flight as far as the Azores Zada eagerly consented, as it would bring them the quicker to the object of their quest.

Entering the "Zada" they were soon gliding over the Atlantic at an altitude of two thousand feet, passing and signaling to several of the large trans-Atlantic aero-cars on their way to America.

The Azores were soon in sight and after circling over them for a few minutes Orville descended gracefully to the surface of the water and soon submerged to a depth of a thousand fathoms, this apparently being the highest tableland of any consequence below the surface adjacent the Azores.

Reducing their speed to about ten knots an hour, with Zada peering intently through her super-sensitive, under-water binoculars as they skirted the side of an elevation, she suddenly uttered an exclamation, pointing to what appeared to be a white tower plainly discernable

against the dark back-ground of rocks.

Orville hovered over the top of it for a moment and then descended; as they came to rest beside the tower they could plainly see that it was not a natural formation, and their excitement grew apace as they noted the battlement-like top.

Orville dropped his anchor and had the satisfaction of seeing it secure a firm grip in a window-like embrasure in the base of the tower, but when he suggested to Zada that for her safety he would first explore the ruins, he met with immediate opposition, she insisting upon accompanying him.

While donning their under-water suits Orville explained to her how to regulate the ascending and descending mechanism with which the suits were equipped, this being accomplished in the same manner as in use on their vessel; namely, by a changing of the density in the weights attached to their shoes, following a natural law.

When they were ready to emerge from the "Zada" Orville put an extremely strong, but light, hawser through an airtight hawse-hole, which he explained was an extra precaution, for when once on the outside he could pull it out and fasten it securely to some part of the ruins, in event of the anchor slipping its hold.

When all was in readiness, Orville entered the revolving door and, pressing the release, found himself in the water, Zada successfully following him.

Securely fastening the hawser to a large pillar, they started to explore the ruins, entering through a massive opening flanked upon either side by enormous pillars of colored marble.

Owing to the special equipment aforementioned, they were able to move about in the water with the ease of a fish, without touching the bottom. Being provided with powerful underwater search lights they could examine everything minutely, and as an extra precaution Orville had provided himself with a miniature death ray device, not knowing what deep-sea monsters they might encounter.

The tower proved to be a part of a huge temple, standing upon an eminence and they could easily understand why it was almost completely devoid of mud or silt, on account of the strong current encircling the ruins at that point.

Being thoroughly conversant with Plato's history of the continent of Atlantis, they soon discovered that they were in the holy temple dedicated to Cleito and Poseidon, by the inscriptions and carvings over what appeared to have been an altar, which flashed with the red light of the metal Plato named orichalum.

Here and there were large overturned statues of pure gold. As Zada approached a huge chariot, with six life-size winged horses, also of pure gold, she gazed in amazement, noting the superb workmanship and beauty of design, when suddenly out of the chariot protruded a long tentacle which encircled her like a flash.

This sudden unexpected attack momentarily paralyzed her, as she was swiftly drawn towards the chariot.

Regaining her faculties she perceived closing in on her an enormous head, in which baleful green eyes were gleaming, and other tentacles reaching out were swiftly wrapping themselves about her.

Orville was some distance away, and being unable to signal him, she exerted her telepathic powers and was relieved to note that he sensed her appeal at once; when he turned and beheld her danger he swiftly drew his death ray appli-

ance from his pocket in his under-water suit and taking careful aim, he was relieved to see the tentacles loosen and fall from her.

Following this narrow escape they connected their speaking tubes and proceeded to investigate the wonders of this ancient temple side by side, being then able to converse with ease, as new wonders were brought to their attention, Zada not forgetting to fervidly thank Orville for saving her from a horrible death.

Examining the roof of the temple, they discovered it to be heavily inlaid with ivory, while the rest of the interior was deeply incrustated with gold and silver.

Zada, who had brought her under-water camera along, took exposures of all the different wonders brought to their attention, and particularly of the inscriptions in Atlantean symbols upon the walls and pillars.

Adjacent to the temple they discovered what appeared to be a palace, a part of which was free from mud or silt, and in which marble baths were easily discernable, the interior being decorated in royal splendor, harmonizing with the grandeur of the temple.

Returning to the temple they discovered, at the rear of the altar, an arch-like opening; upon entering they observed several marble sarcophagi, which upon further investigation showed the tops or coverings to be composed of a very heavy crystal-like glass, which had withstood the great convulsion of nature.

Wiping off the accumulated silt, and peering through the glass, they were astonished to see a human body, fully clothed in kingly regalia, the face appearing as natural as if but recently interred.

As they gazed in wonder upon the ashes of past glory, Zada feelingly remarked that it was awe-inspiring to be permitted to gaze upon the material form of a monarch who was in his power and glory approximately eleven thousand years ago, again reminding one of the fleeting glory of man's power while upon this material earth.

In the center of the temple, as described by Plato, they noted a huge column of orichalum upon which was inscribed the relations of the government of the ten kings to one another, under Poseidon, as regulated by him.

These inscriptions were also photographed by Zada, after which, noting that the day was far spent, they prepared to return, Zada entering the sub-marine without any mishap, while Orville cast off the moorings and followed safely.

Very little was spoken as they sped towards home being too filled with awe at the wonders they had been permitted to view that day.

They arrived home at about ten o'clock that evening, where a sumptuous repast awaited them, after which several hours were devoted to the discussion of Atlantis and the Atlantean race.

Procuring "Plato's History of Atlantis" from her library Zada, remarking that it would now be of much more interest to them, quoted some of the passages therein, as follows:

"Plato says that, 'in Atlantis there was a great and wonderful empire,' which aggressed wantonly against the whole of Europe and Asia, thus testifying to the extent of its dominion.

"It not only subjugated Africa as far as Egypt, and Europe as far as Italy, but it ruled, as well, over parts of the continent which surrounded the true ocean, and those parts of America over which it ruled were Central America, Peru, and the

valley of the Mississippi, occupied by the Mound Builders.

"Moreover, he tells us that 'this vast power was gathered into one,' that is to say, from Egypt to Peru it was one consolidated empire.

"Plato did not invent the name of Poseidon, for the worship of Poseidon was universal in the earliest ages of Europe: 'Poseidon worship seems to have been a peculiarity of all the colonies previous to the time of Sidon'—(Prehistoric Nations, 9. 148).

"Poseidon, or Neptune, is represented in Greek mythology as a sea-god; but he is figured as standing in a war chariot drawn by six winged horses, such as discovered in the temple ruins today.

"Geologists tell us that nearly every portion of land visible on the globe at present has been submerged and risen again several times in the course of the earth's evolution.

"Take, for instance, a section of the anthracite coal-measures of Pennsylvania, where we have twenty-three different changes of the level of the land during the formation of 2,000 feet of rock and coal.

"Each of the coal deposits here shown was created when the land had risen sufficiently above the sea to maintain vegetation, while each of the strata of rock, many of them hundreds of feet in thickness, was deposited under water.

"Our discoveries of today need no further evidence of the existence of a submerged continent, which at one time teemed with people in a high state of civilization."

After further discussion it was deemed advisable, for the present, not to make the result of their under-water explorations public, for, if the enormous quantities of gold and silver submerged were known to be accessible, it might be the cause of very undesirable effects, through the cupidity of some of the great eastern nations.

Before we sought our respective couches for the night, I informed Zada and Orville of the President's wish that they both wait upon him the following morning, at ten o'clock, in his private study at the White House.

At the appointed time Zada and Orville were warmly greeted by the President, and, at his request, Orville gave him a detailed account of the success of his experimental trip in his new sub-marine, emphasizing the efficacy of the death ray under water as demonstrated in his attack upon the sea monster that had endangered Zada.

The President warmly commended him for his valuable contribution to his country's advancement and informed him that he had been empowered to bestow upon him authority to immediately rush to completion 5,000 sub-marines following out the design of the "Zada."

He also was a surprised and attentive listener as Zada related to him in detail their discoveries while upon the submerged Atlantis, after which he enquired when she would be prepared to use her test to determine the loyalty of the men to be trained for the defense of the New America, intimating that volunteers were sending in requests from all parts of the land by the thousands, to which she replied that she would be ready at any time that he could assemble them at the laboratory.

Upon requesting her to familiarize him with the agency she proposed using to detect those who are enemies to the cause, for that would be paramount to laying bare a man's secret motives, she replied:

"In the gross selfishness of a personality which is usually merged in earthly things above, men deem themselves locked up in a non-committal egotism which they fondly fancy is impenetrable to other minds, yet, by a marvelous insight, minds can be developed to sense the secrets of other minds.

"This arises from the fact that souls emanate themselves in the form of auras, in whose transparency their every thought is recorded, and because the soul thus forms its own breathsphere within these auras, neighboring souls intuitively perceive the electro-magnetic vibrations of this sphere; receiving the effluence of beauty and sweetness proceeding from good thoughts, or the effluvium proceeding from bad thoughts

"Thus you will see that every individual is surrounded or enveloped by this aura, which to the initiated shows the state of mind of the individual by the different colors displayed in the aura, which changed according to the motive behind their innermost thoughts.

"I have perfected a device whereby, when any subject is placed before it in a darkened room, the aura becomes plainly visible and will give an infallible record of their motives, when questioned.

"Those who are sincere, with minds peaceful and at harmony with our cause, will show auras of beautiful orange, green and deep blue colors tinged with red, all blending into one harmonious whole; while of those whose motives are evil, these harmonious colorings will be disturbed and agitated by flashes of deep crimson."

After this brief explanation Zada and Orville bade the President goodbye, and, leaving the White House, they elected to stroll through the park on their way home, instead of by a speedier method.

Seating themselves upon a rustic bench, Orville outlined his plans for the speedy building and equipping of sub-marines and the necessary training of men to operate them, and said that he believed a crew of four men would be sufficient to properly man them to meet any emergency.

Time was not, for these two lovers, so interested were they in one another until the lengthening shadow of a huge elm fell across their vision, reminding them of the passing of the afternoon. At Zada's request Orville accompanied her home, where, after dinner, she invited him into her private experimental laboratory to show him the device for testing the loyalty of anyone examined.

When she seated herself in the chair before it, with a dark screen at her back, Orville marveled at the beautiful coloring of her aura, and the simplicity with which she had accomplished this result, whereupon she reminded him that all so-called phenomena was simple if the working of the natural law was thoroughly understood and put into operation.

Returning to the roof-garden, and while listening to soul-entrancing music, rendered by a Hungarian orchestra in Vienna, they were greatly surprised when one of the household brought in Philip Raymond's card.

Note that it was appropriate at this time to say "one of the household" instead of servant, for all persons were considered as equals, regardless of whether their ego was as fully developed as others farther advanced in their evolution, providing their motives were pure and constructive.

Zada requested him to be shown in, and, when he entered, they both very warmly welcomed

him, although unaware of the circumstances attending his return so quickly.

When seated, however, Philip immediately proceeded to enlighten them regarding his experiences during the short time spent at his home, becoming very bitter while relating the sham of their religious devotions and the utter disregard of morals and depravity displayed by the younger generation during the reception held in his honor.

But, he said, when his father outlined their plans for the overthrow of the New America, with the assistance of the aforementioned foreign powers, and the attempt to use him as a spy, he openly rebelled, at the cost of being disowned, and now was determined to enlist under them and was at their command to undertake any mission, no matter how dangerous, to assist in circumventing the evil designs of their enemies.

Zada and Orville warmly commended him for the stand he had taken, and, after a lengthy discussion of the probabilities of an invasion, Zada with a knowing look at Orville, proceeded to outline her proposed method of determining who were loyal, and who were not, among the volunteers for defense, concluding by inviting Philip to accompany them to her private laboratory, where Philip immediately seated himself in the test chair, laughingly remarking that he also wished to show that his motives were as pure as his verbal expression.

After a very satisfactory test they again commended him for the decision he had made, Zada remarking that she expected soon to ask him to undertake a very dangerous mission, to which he replied that nothing would be too dangerous or difficult for him to undertake.

Philip continued by confessing that when his father first suggested his spending some time in the study of the philosophy of the New America, he had laughed the idea to scorn, thinking that any further knowledge than he already possessed would be useless, for, with unlimited wealth at his disposal, he could purchase everything necessary for his comfort and happiness; when he finally consented to come to Washington, two years previous, he had done so more out of curiosity than for any altruistic reason but, thanks to the influence of the absolute truth of their philosophy as demonstrated by the high ideals and contentment evidenced by their inhabitants, in comparison to the useless, immoral lives of the mammon worshippers, he was now firmly convinced that if a State is to be made a home for its citizens it must be governed and regulated by philosophers before an ideal condition can be realized.

The countries that have not as yet arrived at this stage of development, or evolution, are governed by mercenary adventurers who now wish to attack and destroy an ideal condition which they by their selfishness cannot comprehend.

"I believe with the ancient Greek Philosopher Socrates, who, when asked how it would be possible to obtain just rulers, replied, in youth and boyhood they ought to be put through a course in philosophy suited to their years; and while their bodies are growing up to manhood, special attention should be paid to them as a serviceable acquisition in the cause of philosophy, and at the approach of that period during which the mind begins to attain its maturity, the mental exercises ought to be rendered more severe.

"Finally, when their bodily powers begin to fail and they are released from public duties, from that time forward they ought to live a ded-

icated life, and consecrate themselves to this one pursuit, if they are to live happily on earth, and after death, to crown the life they have led with a corresponding destiny in another world."

"I have also learned," Philip further stated, "that to attain a state of ideality we must eliminate extreme wealth and extreme poverty; extreme wealth tends to cause the individual to become idle and careless, shunning all constructive work, thus degenerating through egotism developed by the imaginary power of wealth; and on the other hand, extreme poverty will prevent the individual from providing himself with the requisites necessary to enable him to lift himself out of this deplorable condition, eventually smothering all ambition and creative desires; therefore both of these conditions, riches and poverty, deteriorate the production of those so afflicted."

Philip here ceased his philosophizing with the remark that the experiences of the last few days had changed him from an egotist into a Theophilanthropist, and for them to pardon his lengthy tirade. To which Zada replied that it pleased her beyond expression to know of his whole-souled conversion to the only philosophy that would make man as God intended him to be, for travellers we are, from eternity to eternity, learning the way of wisdom as we come and go; learning at last that all life is the expression of Universal life, evolving from lower forms to higher, and that birth and death are but phases of the ceaseless law of change.

Human nature is so constituted that an important fact, or an ingenious apercu, occupies a greater number of men, at first only to make acquaintance with it, then to understand it, and afterwards to work it out and carry it further.

In the eighteenth century the most Universal genius of the time, a poet and philosopher, namely, "Goethe," said: "We praise the eighteenth century for concerning itself chiefly with analysis, and the task remaining, is to discover the false synthesis which prevail, and to analyze their contents anew, which attitude should prevail at all times, if we wish to attain perfection."

While thus engaged in conversation a certain light in the roof-garden emitted a peculiar color, which Zada explained was a signal from one of their investigators in Russia that something of import was pending, and if they wished to remain she would be pleased to have them do so, to which they both gladly assented.

Manipulating certain buttons close to her hand, they saw displayed upon the Ultra-Violet screen the interior of a large assembly hall in Moscow, filled with a motley collection of people.

Closely examining their facial expressions, they discerned scarcely any indication of intelligence, reminding one of a slaughter house of a century ago, where a large drove of cattle were herded in a pen, contentedly chewing their cud, awaiting their turn to be slaughtered.

Upon a raised platform, or stage, several pompous-appearing personages, in uniforms glittering with decorations, were seated, while standing in the center of the stage, facing this audience, was their President, Boris Chevolutzkie, whom they could see swell with pride and egotism as the audience, led by a few favored menials, who were trained in mob psychology, burst into boisterous applause.

It was also remarked that scattered among the audience and at all points of vantage, soldiers were stationed, evidencing that regardless of his front of superiority and power, inwardly was

that Gorgon fear, caused by a guilty conscience, knowing full well that injustice in any form tends to eventually produce strife and discord.

Translated, his address, given in a loud, commanding voice, was as follows:

"Fellow citizens:—

"I am pleased to note that you have so wholeheartedly obeyed my command to attend here this afternoon, for conditions are developing which I very much fear will necessitate the use of all of our man power and resources, to guard this great and glorious country from invasion, which, if successful, would mean abject slavery for every one of you, unless we strike first to protect and save this, your home-land, from such a fate.

"We have been informed by our numerous agents scattered throughout America that they are even now arming and preparing themselves, for the purpose of gaining control and placing under subjection, not only our country, but practically the whole world, and you can readily imagine what will be our fate, should they succeed in accomplishing their avaricious designs.

"Forewarned is forearmed, and we have already set the machinery of war in motion, and I now command you to forget all home ties and selfish desires and be prepared, when called upon, to give your best, yea, even your lives as a sacrifice, if necessary, to defeat this menace to your homes and the welfare of all our people.

"You have no doubt heard of the wonderful riches and resources of the New America, and, should we be blessed with victory, all this will be our rightful heritage."

Again, led by the government hangers-on, or parasites, the audience rose to a man, with cheers for their President, and, following this noisy outburst, the representatives of Japan and some smaller nations, who were also present, in turn gave their views, which of course harmonized with that of the Russian President, at the conclusion of which they were also given a noisy ovation.

At the conclusion of the meeting Zada closed the receivers and was met with the surprised query from Philip of how such an exhibition as they had just seen and heard was possible without it becoming public property to anyone equipped with radio receivers; to which she replied that all of their foreign investigators were supplied with special radio equipment of her design, whereby they projected through a special ray, or beam, which would only register upon a receiver tuned expressly for its vibratory rate. Before taking their departure Zada suggested that, as the following day was a national holiday, they would celebrate it by taking a lengthy trip in her Aero-car, to which they both gladly agreed.

Philip and Orville had much of interest to discuss on their homeward way, and when they finally bade one another goodnight, Philip, clasping Orville by the hand, said: "Dearest friend, you doubtless are already aware of the fact that I love and worship Zada in a degree I never deemed possible; despite the fact that she informs me that you are her true soul mate, a condition I now realize can never be changed, I nevertheless will continue loving her, not with the expectation of ever taking your place in her affections, but because it is a state of emotion I cannot control, and while I wish you both every happiness, I will derive a certain happiness and tranquility in endeavoring to live a life that will meet with her entire approval and respect.

"This condition must not be credited to me, but to her, whose individuality is such, that any person associating with her will unconsciously absorb her benefic vibrations to such a degree that their every action will harmonize."

There was mutual understanding in their hand-clasp as they parted for the night.

The following morning proved ideal for their contemplated trip, and seven o'clock found them leaving the aero-balcony of Zada's home with her at the controls.

The air was dotted with numerous aero-cars, bearing happy and contented passengers, bent on an enjoyable holiday, while several of the larger aero-liners, crowded to capacity, with bands playing, were met at intervals.

As they gazed earthward at the thousands of attractive cottages, each with its beautiful lawn and garden, Philip broke the silence by contrasting the present state of home-making made possible, whereby everyone owned their little home, with the crowded city tenements and apartment houses in vogue during the twentieth century, and said that over-crowded cities were a thing of the past, those still in existence being used for business purposes only, for the improved methods of rapid transit, together with the improved intensive cultivation of the soil, permitted everyone to have a real home in the open places.

Orville also exemplified the fact that the present living conditions were conducive to the development of higher and finer ideals and the almost total elimination of crime, for the former excessively crowded association of the human race had a tendency to breed contempt and develop a narrow, selfish viewpoint of life.

As they glided along at a speed of six hundred and fifty miles an hour the majestic Mississippi was soon in view, winding like a silver ribbon through acres and acres of fruitful orchards and wheatlands, interspersed with small manufacturing centers, surrounded by the homes of the artisans necessary to supply the community's needs, each such association having a beautiful park, in which the people were enjoying their holiday free from want or care.

Upon arriving at the beautiful community center of Spokane, surrounding the majestic Spokane Falls, Zada closed off the vibratory motor when directly over the University of Washington, and, regulating the gravity neutralizer, they descended lightly to the aero-balcony, where, having previously radioed Professor Hall, President of the University, they were warmly welcomed by him and his equally attractive wife and daughter, Selma, who was of Zada's age.

While partaking of a delightful luncheon, the principle topic of conversation was the threatened invasion by the Eastern powers, in relation to the ambitions of the former monied powers of the United States.

When informed by Zada that Philip's father was the wealthiest among these and that he had disowned Philip for refusing to assist him in his ambitious designs, and, instead, casting his lot on the side of justice and brotherhood, Professor Hall commended him for stand he had taken, while Selma regarded him with a new light in her lovely eyes.

In reply, Philip declaimed any credit for his actions, saying that he was filled with gratitude that, in the course of events, studies that he had approached in a spirit of curiosity were the means of developing in him a new viewpoint of life and man's duty to his fellowman and that

the exalting of any one man so greatly above the rest cannot be justified on the equal rights of nature, neither can it be defended by the laws of God.

Upon a question from Zada, Professor Hall stated that applications for enlistment in the air and under-water forces were beyond all expectations, showing the spirit prevailing among their young men in regard to the defense of the enlightened, peaceful and contented existence enjoyed under the present regime.

Bidding their friends goodbye, they started on their return journey, arriving without mishap, well pleased with their day's activities. Zada was pleased with the harmony existing between Orville and Philip, which was further augmented when Orville's proposal that Philip be his assistant in the building of the sub-marine was enthusiastically accepted by him.

A few days after their holiday trip to Spokane, Zada received word from the President that twenty thousand volunteers had been selected from the numerous applicants, who would be available in a few days to take the test, and that he hoped she would arrange for a test room in the barracks, that had been erected adjacent to the Government machine shops, where the planes and sub-marines were under construction.

This she accordingly attended to and at the appointed time everything was in readiness. To facilitate the testing of so many men she had perfected her arrangements in such a manner that as each one took the oath while standing against a dark back-ground, with her device projecting a peculiar colored light upon them, a color motion picture camera, as previously described took exposures of them which, when developed, would show the coloring of their auras in every detail upon being projected upon the Ultra-Violet screen.

The oath as administered was short and as follows:

"As God is my witness, I solemnly promise to faithfully perform all the duties required of me in the defense of this, our New America, against any attempt to overthrow the principles I believe to be right, and that my whole heart and soul are in the duties I am asked to perform."

None of the volunteers were cognizant of the fact that their inner motives were being placed on record. After the film had been developed Zada had it projected upon a screen of Ultra-Violet rays, the only persons present being the President and a committee of five chosen from the higher officers, together with Orville and Philip.

Each volunteer's exposure was numbered, and when all had been projected upon the screen, Zada checked off seventy-two as having some ulterior motive behind their enlistment.

When these were called before the examining board, it was found that everyone of them was a foreigner, the majority being from Russia, and when given a severe cross-examination, supported by the evidence of the screen, they reluctantly admitted their duplicity and were placed under strict surveillance, while those who passed the test satisfactorily were immediately placed in the shops to assist in the building of the various craft and also taught every detail of their manipulation.

A large, comfortable assembly hall and library was provided near the barracks, where the country's guardians under training could meet for recreation, with the opportunity of seeing the best

plays and motion pictures, and hearing the choicest of music, also lectures on a variety of subjects two evenings of each week.

Zada, whose fame as the discoverer of many of their most valued secrets, had spread to all the inhabitants of the New America, and who was held in high esteem, especially by the young men in training, when asked to deliver a special lecture on "the natural laws and their relation to man", readily consented to do so. When the evening of the lecture arrived the hall was filled to capacity, while upon the speaker's platform were seated the President, together with several members of the Great Council and all of the

principal scientists of the nation.

In every home in America the people deferred all their other engagements so as not to miss this great treat, for the humblest cottage had its radio equipment, while in every large assembly room and hall throughout the country not only was the lecture reproduced by radio, but the scene itself was faithfully projected by powerful radio cameras.

When Zada confronted her audience, beautifully but simply attired in pure white, she was greeted with cheer upon cheer, but when she commenced to speak, a pin could have been heard to drop.

(To be Continued in Our Next Issue.)

Cheerful News For Our Members

Some Interesting Facts of Real Importance to Every Rosicrucian



INSTEAD of my usual monthly message to our members I feel that I must comment at this time on the wonderful news that has reached Headquarters from all over the country in letters and reports after the New Year Celebration in this jurisdiction. As most of our members know, every Lodge and Group makes its annual report at the beginning of the New Year and these reports give us an insight into the real growth and activities of the organization. There are so many really important and cheerful things contained in the various reports I simply cannot refrain from speaking of them here and passing them back to the members to encourage them in the work they are doing.

First of all, the most outstanding fact revealed by the reports and correspondence from individual members is that the Order as a whole has so greatly enlarged its membership in the past year the facts are almost startling. It seemed hardly believable that the membership should take such a tremendous advance in any one year; in fact the figures show that the greatest advancement has been in the last eight months and the records further show that the last three months of those eight indicate a greater increase of growth. These figures from Lodges and Groups and Temple Groups are in accord with the records here at Supreme Headquarters. During the past six months the membership of those who are receiving their instructions direct from the Supreme Lodge, because they live in places where there are no Lodges or Groups, has increased to such an extent that our problem has been to cope with it, to maintain our supplies and equipment and to keep ahead of the demand.

Even locally the membership in the Florida Grand Lodge has increased beyond the fondest hopes of the local officers. The actual active attending membership in the Florida Grand Lodge to-day is more than double what it was before we came to Tampa in November, despite the fact that not until the last week of February was the Lodge Room completed sufficiently to hold any meetings in it, and no actual class meetings were held until after the New Year Celebration. In fact, our records show that the increase in membership in the Florida Grand Lodge is at the rate of twenty-six applications a week, many of these coming through the recommendation of the higher grade members and officers of the local Lodge, and others coming through the public meetings that are held every Sunday evening.

The public service meetings held on Sunday evenings in Tampa have grown so tremendously that they have become a serious problem to the Headquarters and an important power in the local affairs of the city. Although the Temple hall at the Administration Building in Rosicrucian Square is the largest we have ever had in any of our Temples, and despite the fact that hundreds of chairs have been added to the large seating capacity, the place is so over-filled every Sunday that we have been forced to open the doors at 6:45 because of the crowds that begin to assemble at 5:30 and desire admission, and there are no seats left at quarter past seven. The attendance has increased so largely each Sunday that the last two Sundays the number turned away at 7:30 and later was larger than that within the building. Although plans have been made and arrangements are under way for the architect to begin the construction of a new auditorium at Rosicrucian Square, to seat twelve hundred people, with a large pipe organ and big stage, this auditorium will not be completed before next November or December, and many organizations, in addition to hundreds of individuals in Tampa, are petitioning us to rent one of the large auditoriums down town or to go to the other extreme and erect an enormous tent at Rosicrucian Square with seating capacity for at least a thousand. Only because of our desire to maintain the dignity of our services do we reject the plans to rent a down-town hall or put up a tent. The plans for our new auditorium call for Egyptian architecture with all the conveniences and beauty of our usual Temples. We have seen as many as three hundred and fifty automobiles parked around the outskirts of Rosicrucian Square, causing a traffic jam in the highways and causing the traffic department of the city of Tampa to send representatives out to untangle the situation. The newspapers of Tampa and vicinity have published the lectures and have given us more publicity and endorsement in the last two months than the Order has ever received from the newspapers in its whole history. Nearly half of those who attend these public meetings on Sunday are visitors from out of town, and they ask for literature and go back to their home towns with the intention of uniting with the Order, and we have found from our reports and records that several hundred of them have become members of the Order in the past two months. Locally, the public services have aroused considerable attention and have brought to us the endorsement and approval and hearty co-operation of a number of civic and other bodies in the city of Tampa, and attracted to us the assistance and

good wishes of many of Tampa's most prominent citizens. So much for the public services here, which will continue until our departure for Europe in the last week of July. They will begin again upon our return in October.

The New Year Feast at the Supreme Lodge was attended by an unusually large membership and we have had a number of visitors at Headquarters, but not nearly as many for this time of the year as we used to have visit our Headquarters in California during the same months. This is accounted for by the fact that the spring in California is the tourist season, whereas it is not the tourist season in Florida. We look forward to a very large attendance of visiting members during next October, November, December and January. The weekly classes at Headquarters are being carried on with great enthusiasm and the set of officers for the ensuing year were practically the same officers that have been in charge of the Florida Grand Lodge for some years. It is certainly inspiring to attend the classes as given in the Grand Lodge of Florida and see the large attendance of enthusiastic members.

The things that have been said about the situation in Tampa can be said about the work in other cities. In California we find that they are having very fine Sunday night services, with maximum attendance and with interesting programs. They, too, have had to increase their seating capacity and have had a piano augment the organ and other music, and have had to add another class-room for their special meetings. They report an increase of new members and an increase in general activities, indicating that our removal from San Francisco to this city has not affected the spirit of the work there, the enthusiasm of the officers, or in any way hampered the great efficiency of the staff that was in charge of local affairs of that city. We sent to the California Grand Lodge a dictaphone record of a personal New Year greeting to the members, officers and friends we left behind. This was pleasantly answered by another dictaphone record into which the various staff officers spoke a few words of greeting and good wishes; this record has been one of our pleasures during the last few days and we have put it into the safe for careful preservation.

From Montreal, Canada, comes the joyful news of a very rapid increase in membership, not only in that city but in its environment, and the Grand Master of the Grand Lodge at Vancouver reports increased membership and increased interest. Our records show many new members every day from the Canadian district. In fact, our records indicate that in Canada and the United States the increase of members is on the average of 155 to 180 per month, and we judge from other records that the minimum of increased membership throughout the United States in all Lodges and all branches must be not less than 200 per month. Actual figures are not possible because all reports have not been received to date, but 200 is unquestionably the minimum of monthly increased membership, with every indication that it is rising in a steady way each month. We were very happy over the wonderful New Year Feast celebration that was held by the newly organized Lodge in Montreal and the Charter is to be issued to them within a few days. We also learn from the Grand Master at Vancouver that at last he has succeeded in securing from the Provincial Government a Charter for the Canadian jurisdiction. This Charter was difficult to obtain. The laws of the

country do not provide for such things in the usual way, as in the United States. The reports from New York indicate that our old Headquarters there is still increasing its activities and membership and the same is true of Boston and the other cities where there are large Grand Lodges and branches. In Porto Rico and Cuba the work has grown so large they have had to have all new literature printed in Spanish and they are carrying on a very active campaign quite independent of the campaign being carried on in the United States. The New Year Feast and celebration of the Grand Lodge of Porto Rico was broadcasted over the large radio station in Porto Rico and the Grand Master of the Lodge took occasion, at that time, to broadcast his Rosicrucian greetings to all of the members in the United States, Mexico and the many other countries where the waves of this powerful station could be received. This is probably the first time in the history of our Order that one of our sacred feasts has been partly broadcasted and a typical Rosicrucian New Year message sent out on the air.

All of our affiliated activities have greatly increased also. Applications for membership in the Universitas Illuminati are constantly coming in and the letters received from those who are members of the University contain naught but praise and profound appreciation of the special benefits and instructions that are received through the University. Our records show that during the past six months there has not been one letter of complaint or disappointment in regard to the benefits and activities of the University and this means a great deal more than what may appear on the surface. Only those who are in the University can possibly know what it means to have so large a membership in that branch of the work and have everyone enthusiastic about it, and we are happy to show to our visitors who are also members of the University the records and reports and correspondence, so as to let them see that each one of the members who comes here or writes here to praise the work and offer help is just one of the great White Brotherhood of our organization. All of these records and papers and correspondence are in one room of the Administration building, so that the University members can feel that they have a place of their own and can see what the other Brothers and Sisters are doing and accomplishing until such time as our plans for a separate University building are completed and the great Pyramid Building or other buildings open for general occupancy. To anticipate questions that may be asked, let us say that only members who have completed certain grades of higher work, and who are especially qualified because of development and efficiency in our work, are admitted to affiliation with the University.

SPIRITUAL GROWTH

Perhaps more interesting than all the foregoing facts, however, is the fact that the spiritual growth and development of the Order has become one of the most pleasing demonstrations so far as the Emperor personally is concerned. Members everywhere are writing to Headquarters and especially to the Emperor, expressing their appreciation, profound thanks and gratitude for the benefits they have received through their own development, and the offers of assistance are frequent and so sincere that the Emperor feels that he owes a great debt of thanks in return to these members for their kindness and love. At the New Year time the Emperor received hun-

dreds of New Year cards and letters and some Groups and Lodges seem to make it their business to send him personal cards or notes upon every appropriate occasion, as, for instance, the members of the Worcester, Mass., Group, who seldom fail to send their personal greetings at every seasonable or other occasion.

From letters that are constantly being received, and reports filed with the Secretary, we learn that our improved and revised lectures are bringing about results with the individuals in development that often exceed what we hoped to accomplish in these few years. We find that this is not only true in the case of the older members of the Lodge in Florida, who have been with the organization for so many years, but with the general membership, and even the new members, in all parts of the country.

This has manifested itself in other ways, also; as, for instance, magazine articles that have been written about the Order, newspaper articles that have appeared in various papers throughout the country, references made to us by lecturers on the public platform, and even comments made in foreign publications. The result has shown also in the great number of applications we receive from prominent characters throughout America, who say that they have heard very favorably of the Order or who have met some who have been highly enthusiastic in their endorsement. All this means that there is a personal development and growth taking place with the individual members that is manifesting itself in increased confidence, increased power, and ability to do and accomplish.

The Emperor's Personal Relations

The Emperor, as you probably know, is going to Europe in August for the purpose of attending the International meeting of the Rosicrucian bodies throughout the world. At the same time, he has been invited to speak before seven of the largest scientific, metaphysical and learned bodies of Paris, Toulouse and London. He will also attend the International session of the Great White Brotherhood which is to be held near Switzerland or in the southern part of France in September, where he will be presented as the North American Legate of the Brotherhood, and will be given a high place in the Council, as well as have conferred upon him some other honors of which we will speak after his return from Europe. His correspondence with the foreign Legates of the Order has become larger every month and he is happy to say that in his lecture work, and in his writings and preparation of matter for the students, he has been able to reach out with greater contact and greater power than in the past, all of which has been noted by many of the members of the higher grades and commented upon in their letters to him and to the General Secretary. It may not be amiss here to say that the growth of the Order at the present time, with its startling phases of manifestation, began last year at about this time, when the Emperor was permitted, through the Supreme authorities of the Great White Brotherhood, to draw upon the higher records and forces for that support, that knowledge, and that material which he might require in the upbuilding of the Order, because the time had come when the Order had passed its first period of twelve years of activity, which includes the first year and a half of silent preparation in New York City before the first Lodge was openly announced. It was because of this great expansion of help on behalf of the Brotherhood that the move to

Tampa was really brought about and the increased activities here are being carried on and augmented. The funds being expended by the organization, and the plans carried on, would not be possible through the nominal fees contributed by the membership, even with all of its rapid growth, nor would it be possible for any one individual to finance the operations in their present state. It has resulted, therefore, in the Emperor providing, through ways and means known only to him, the material things and money necessary for the continuance of the activities of the organization. While it has been his pleasure in the past years to be responsible for the financial support of the organization, it is his greater pleasure now to support it in all its increased activities and provide those contemplated and nearly completed additional facilities which will make the organization in America the most practical metaphysical power the world has ever had.

Some of these facts leaked out through an address that the Emperor made before the Lions Club of Tampa, one of the important civic bodies in this city, and the newspapers throughout the United States, Canada and Porto Rico published the fact that the Rosicrucian Order here had completed its plan for a \$13,000,000 center of the occult, sciences, fine arts, and metaphysical instruction. This publicity caused us to rush some of our plans more rapidly than we had contemplated, but it gave notice to the world that the Rosicrucian Order had once more come into the same power in this country that it had during its early history, notably between 1694 and 1800. These things are only possible because of the approval and assistance of the Great White Brotherhood and because of the permission that has been granted to the Emperor to draw upon the powers, forces, funds and assistance of the Great White Lodge under whose care the Order in this country was established and is being operated at the present time.

The Emperor will also journey, with his wife and a few other high officers, into Egypt and India and the other high Council places of the Great White Brotherhood in the years 1927-1928 and will probably be gone from the United States for a period of nine months to one year, while he completes his own higher initiation and passes through some of the higher experimental work of the most exclusive assemblies of the Masters held in the world.

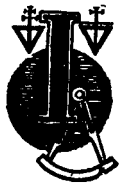
And so the whole organization can rejoice with me at the present time in the tremendous growth, power, spiritual development and mighty success of the great undertaking which was started auspiciously, but so quietly, in 1909. The Emperor feels that he must take this occasion to say once again that he realizes his eternal debt to the Great Masters and appreciates the great help that has been given to him by all who have remained loyal to the Order, loyal to its principles and ideals, and have never wavered or faltered for one moment in their allegiance to the organization, to the constitution of the Order, or to the plans as the Emperor has presented them from time to time. His only regret is that some have forgotten the words used in First Grade Initiation in our Temples, wherein they are warned to become accustomed to the lesser light that they may not be blinded by the greater light. To some, the rapid growth and development of the Order and its individuals has opened opportunities for personal advantage inconsistent with humility and true spiritual insight, and these persons have

failed to stand the test of the lesser light, have faltered in their loyalty, and now dwell outside of the portals of the Order. There have been but a few of these in the past twelve years and in some cases the thought of them brings great sadness, but we realize that there has never been a human organization on the face of the earth that did not have to deal with the human equation and the problems of human temptation, and that it is just as true today, as it was in the days gone by, that many are called but few are chosen. This sadness is offset, however, by the other great fact that the original staff of officers who assisted the Emperor in establishing the first Lodge in this country (one is in Europe and two have

passed on to the higher realm) are still loyal, active or profoundly interested in the activity and development of our ideals and that today the Emperor has a larger staff of assistants, a greater number of enthusiastic supporters and co-workers, than he had a year ago and more than he ever expected to draw into personal friendship in one short span of life on this plane. Therefore, let us carry on our work with great rejoicing, stopping by the wayside to extend a hand to those who want to travel with us, never losing the common touch, and always holding in our hearts a note of sorrow for those who cannot see and for those who have seen but fail to understand.

What Is A Rosicrucian?

By RALPH M. LEWIS, K. R. C., Supreme Secretary



IT IS FAIR to assume that the attendance at our Sunday night services may be classified into two divisions: Those who come for the specific purpose of gaining further information as to what Rosicrucianism and Rosicrucian mean and for what may be explained to them that will give them a clearer conception of this misused and greatly miscomprehended word, and those who have a definite comprehension of Rosicrucianism. This comprehension may have been gained in numerous ways, some authentic, others not; through long and tedious research of archives of the past, through modern literature on the subject, sold through the medium of metaphysical libraries and other publishing and releasing societies, through direct membership with organizations and societies doing constructive and educational work and adopting the name of Rosicrucian for want of another that would lend the dignified impression and reverence associated with that name in the past ages. The reason why the latter class of persons are in attendance, we may presume, is, though they have a definite knowledge of the subject, to clarify the myriad differences of opinions which they have contracted. Therefore we will endeavor to give an explanation that will serve its dual purpose.

In logical reasoning when we start with a subject we must first eliminate all matter previously acquired, not permanently, just temporarily, until we have a fair and practical understanding of the subject at hand. However, to do logical reasoning we must first accept one thing as a basis, as reason is comparison. We will start with man as our basis, around which we will build our hypothesis, attempting to convey to your mind such facts as you may accept according to the dictates of your mind and understanding. Having our basis, we now select a few facts for comparison in our process.

There is one fundamental that every individual will accept. True, he may not outwardly accept it, in fact he might deny it. But the inner consciousness admits it, and often we objectively allow ourselves to believe it until we are mentally and spiritually poisoned by its saturation through our consciousness. Another particular and interesting point in regard to this fundamental is its universal application to mankind in general. It exists in the heart and mind of the wildest savage known to man. It is found among the

tribes we consider lowly in darkest Africa, and exists in the breasts of men in India, and in Australia the bushmen know of its existence as well as the modern business men of this day and age. We find, then, that this fundamental knows of no barrier of intelligence. We can understand that this fundamental is not affected by cultural training, that education and progress of time in objective understanding have not altered this fundamental. So we arrive at the conclusion that this fundamental is in man, not in the veneer put upon man by civilization. BUT WHAT IS THE FUNDAMENTAL?

The fundamental is that man is "INFERIOR TO NONE, EXCEPT ONE FORCE." We need not repeat history here and we need not make references to text books and encyclopedias and treatises on history. No research need be made in historical documents of the past or the present to substantiate this fundamental fact.

Man in his earliest stage of existence on this planet, when faced with more mysteries than he now faces, when left entirely to his own resources without the strengthening support of experience and compiled knowledge, first felt the effects of this fundamental. He soon knew how to receive knowledge and to impress it upon his brain so that he could resort to it constantly. This encouraged him; it gave him confidence, a feeling of security to know that at any time he wished he could recall facts and information in a fraction of a second so that he could reproduce previous acts and occurrences. Thus the fundamental grew and was strengthened by each successive act. He was inferior to no other living thing, superior to all living things, everything should submit to him and his dictation and direction. Was he not equal to all his associates and those that he knew, of course? If he was not, he reasoned, it was, perhaps, because he had not exerted all his power of being to that end. Thus he always retained this egotistical influence of personal superiority. With one great exception, he was universally superior to everything. That exception was the word FORCE or, because of its possibility of being misunderstood, let us term it "THE INEVITABLE POWER." This term, "INEVITABLE POWER", greatly assisted man in retaining the inward belief of his superiority, in a unique way. He reasoned that everything that he could accomplish at all was due to his Superiority of being and doing, and that which he could not understand and could not control for his personal means and benefit was accredited to

the "INEVITABLE POWER." Thus the elements, life and death, etc., which were not submissive to his desires were the operation of this power, this mysterious force. Logical reasoning, wasn't it? It still is reasoned that way.

As time proceeded and man had accumulated many experiences and, as he believed, phenomena which he attributed to this POWER, he gradually began to respect and fear it. And why not? Some of the results of this force were able to annihilate him. It planted its respect in the depth of his soul and consciousness; it was ever present and with him wherever he went. Its havoc he had many times felt. IT WAS HIS ONLY SUPERIOR; he should pay it homage not unlike others paid homage to his superiority. He tried to reason it out, to comprehend it, and to visualize it. What could he compare it with? Certainly in all of his realm of thinking and living, there was nothing comparable. The greatness of this power gradually overwhelmed him, it became mammoth to his understanding, it awed his soul. This power pervaded everything; its effects were equally felt by all living matter; its control of his world was manifest in everything he contacted.

At the same corresponding time all his associates, all of mankind similar to himself developed the same inward reverence. They admitted their cognizance of this "INEVITABLE POWER;" it had presented itself to their conscious understanding also. Thus their souls were grouped in a mutual unexplainable attunement of RESPECT AND FEAR. Their objective facilities or mind admitted of one recognized power, unfathomable.

We come now, as any history or research will prove to us, to the first form of ritual, the first faith, religion, worship, cult or whatever you would term it from your respective understanding. It is from this group reverence that ritual was created, created to present individual devotedness, loyalty and at the same time respect. Opinion were voiced as to how this power should be comprehended. Certainly it must have form. The human mind must have form to lay its homage before; it is extremely difficult to conceive of principles and a Power without a shape, without some menial image at least. This again is logical reasoning; man can apparently only understand by comparison. Man must first have a something to create from, even mentally. Thus the shape, the form, was given to this Power. Certainly if this Power could perform miracles not within their capabilities it also could do the humble acts that they could do. Therefore it was not only as great as they, but greater, gigantic. Thus the attributes of great physical strength, endurance and wisdom were attributed to it, resulting in the natural climax of an IMAGE, a FALSE GOD, in the metals of the earth and man's understanding, moulded in the soul of man.

Thus we continue to find man advancing through the ages in science and practical material learning, slowly evolving. Many of the previous mysteries are explained to his satisfaction, and have lost their reverence and respect. The things he comprehends he places in the categories of his conceit and classifies them as things to which he is superior. So, as he advances, so must his God, so must this Power; this Power must always be greater than himself. It must be something he cannot quite grasp, it should be just beyond his reach, it should mystify him and awe him, its mystery should create respect and fear. As he advances his comparisons are more

numerous, it becomes more difficult to place this power in an image. To what image should he place this power; could it be in form? The question arises in the minds of those who slowly comprehend the fact that it is difficult to place this power in image form. Because how could this power operate in the confines of form? They compare, with it, the knowable phenomena which they understand. Surely if the commonplace facts of the day would not manifest, if entrenched in a form, how could the parent thought and creation of all operate, hindered by form?

This diversity of opinion and thought gradually resulted in the differences we know of today. Groups of people working and living under different environments have acquired different comparisons to image their God in, different forms to classify Him in, some more elaborate than others. This is due to the veneer of civilization and the education of mind, each fully relying upon his interpretation and offering allegiance. We know of the resulting persecution that has come through the attempts of these varied faiths to have others comprehend through the eyes of their soul that which they alone appreciate through comparison.

Here, again, difficulties arose at various stages of our progress when we had attributed unexplained phenomena to this Power and had created images to meet it in our comprehension. It was for this that we had prepared rituals which were satisfactory to our understanding; they met our need, they lent the proper pomp, they assisted us to give vent to our feelings; we showed in every action our thought, our understanding of this God. We worked up a series of acts that forced a definite image to be constantly before us, meeting our satisfaction at that time BUT LATER, as we progressed, those whom we placed in charge of our rituals and symbolical ceremonies failed to evolve them, to alter them as we evolved inwardly. We disdained to apply the same rituals to our new and greater God, the GOD OF OUR UNDERSTANDING. It seemed almost sacriligious to us.

Slowly we come to understand the falsities of placing our God in the confines of an image that would not evolve as our soul evolved. Why hamper it, why create it today and tear it down tomorrow? Our God must be universal in his application; man's minor progress on this earth could not, should not alter his God.

What have we today from this progressive reasoning? We have a fastly elevating world of souls, some still far behind, still placing their God in physical, material image and still placing him in mental form which sooner or later they must destroy and build anew.

But, above all, we have the leaders, the first advanced, whom more and more daily follow, who KNOW God as a Principle, a Divine Law pervading all, whose temple is within.

One who understands thus is a true Rosicrucian, whether a member or not. But what Principles, you ask? What Divine Laws, you ask? Where do they exist? Within, we say. You say, how shall I know them? That is the purpose of the Rosicrucian Order. Books cannot help you to know the within; experience alone can do that for you. A true Rosicrucian resorts to fundamental facts which he can put to practice as experienced by his fellowmen. This is a brief explanation of a Rosicrucian.

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The A. M. O. R. C. is affiliated with ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS in various parts of the world and with its branch bodies with similar names in other lands, all operating under a supreme world council.

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JUNE, 1926

NOTES FOR MEMBERS

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Be sure and note the article in this issue in regard to the Vibrations on the Cosmic Keyboard and make proper corrections in your notebooks or on the margins of your lectures.

Some months ago we ran a very complete story in our Triangle in regard to a George Campbell Carson, who won \$20,000,000 in court, through the application of mystic laws, in his suit against the American Smelting Company and other similar bodies constituting what is popularly called the Copper Smelting Trust. We pointed out that this man, now old and living a simple life, had waited for many years for the great victory that came to him, not because he won the money but because of the principles involved. Since that victory of a few months ago his awards have run up to \$30,000,000 or more, because other companies have had to pay him also. On the other hand, Carson, living the same simple life that he always lived, and without kith or kin, feels that he does not need such great sums of money and asks only the privilege of life and the pleasure of continuing to experiment in chemistry, alchemy and physics. Therefore, he has advised his attorneys not to press the collection of all the additional sum of money and has, in fact, made offers to adjust his situation with the companies without the balance of the money that has been awarded to him. This has brought forth a willingness on the part of the companies to make every possible form of settlement that has been granted to him, and so the simple soul, on the one hand, and the so-called soulless organizations, on the other hand, are trying to reach some agreement as to what is to be done with the millions of dollars awarded him and the many other millions that are still to be awarded. Carson says that he wants just enough money to fit up his laboratory and carry on his work, and in every way he proves what was said in the first article we published, after our interview with him; namely, that the greatest blessing he has is life and light and love, and that money cannot add to these and therefore he does not need it. There is real romance, a great lesson, and a mighty demonstration in the life, vicissitudes, trials, and final success of this simple man's scheme in life.

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We were happy to note, in a series of bombastic, scandalous, dramatic and wierd articles being syndicated in the Sunday newspapers, exposing the various mystic cults of Europe and America, that the author of these admitted, in one of them, that what she had to say about mystical organizations in general did not apply to the Rosicrucian organization, which had an excellent reputation in Europe, whose teachings and rituals were admirable, and of which she had never heard anything but the very best, and that, while she might say something good about the Rosicrucians, in a later article, she did not wish it implied that she included them in her expose of fraudulent or misleading movements. We learn from excellent authority in England that occultism and mysticism, and especially the higher phases of it as represented by the Rosicrucians and the several associated hermetic brotherhoods, are becoming of less interest to the general public as years and months go by. The analysis of the situation points out the great fact that interest in these subjects has decreased, due to the lack of desire on the part of people in England to associate with organizations, lodges, student groups, and other bodies where discussions, arguments and quarrelsome forums are conducted. Many of the old-time mystical or occult organizations in Europe have divided and split in many ways, through the quarrel over leadership, the desire for personal power and a personal following, and the insistence upon the injection of personality into all the work. It appears that the really sincere students in Great Britain, and some other countries of Europe, prefer to study at home quietly in their own sanctum and away from all the political and personal argumentation that occurs in open meetings or even in their private sessions. We note that the Theosophical Society has suffered from this perhaps more than any of the others, and that various Continental branches of that organization have seceded from the International organization; also that in some cities there are half a dozen various T. S. branches, each with a distinct leader, refusing to recognize the others. Another point brought out in the analysis of the situation in Great Britain is that since the war, and especially since a few formerly eminent, conservative and reasonable scientists have given their support to the spiritualistic doctrines, the whole country has been invaded and dominated by seances, spiritualistic demonstrations and discussions of spiritualistic phenomena and theories. We know from experience that organizations depending upon seekers after spiritualistic demonstrations fail to receive that steady support and that continuous affiliation that is necessary in the maintenance of a unified organization. We know, further, that the average seeker after phenomena or material demonstrations is not a profound student or even properly interested in learning the laws or principles involved, and it is no wonder that organizations like the Rosicrucians and others in Europe, who refuse to turn their sessions into museums and circuses and wierd demonstrations and uncanny phenomena, should insist upon dignified methods of study and analysis of laws and principles, do not have the large attendance that we find in the American organization. One interesting comment made in analyzing the situation is that the veil of mystery that seems to exist between peoples on this earth and the Cosmic is much thinner over the American Continent than it is over the Euro-

pean Continent, and that either the climate, or the vibrations, or something here in North America is enabling this country and its people to advance more rapidly and to greater heights in the mastership of the occult and arcane laws than in Europe. We know that this is due to the fact that the American people want to know Why and How, and that they are not satisfied with having someone else demonstrate a law and principle, but want to raise themselves up in power, in attunement, in spirit, and nature to a point where they are not only worthy of receiving direct manifestations of all of Nature's laws but are thoroughly capable and potent to direct these manifestations themselves when they wish, and as they wish, always with the right motive and not out of idle curiosity or for a selfish purpose. We are reminded of the statement in the Egyptian decrees several hundred years ago, that in the twentieth century and thereafter, the spirit of Egypt, which means the spirit of its great light and understanding of the mysteries of life, would pass from that country to the "land where the eagle spreads its wing." In our 1915 and 1916 publications of this Order we stated that this decree of the Egyptians was about to be made manifest and that within a few years America would become the leading center in the world of great knowledge, great wisdom, great power, in all things that pertain to nature and its operations, through the various channels of its arcane laws and principles. Nearly all of the Oriental countries today recognize the American methods of study and investigation and presentation of knowledge as the most advanced and most superior the world has ever had. We find in our correspondence that the Oriental countries are surprised at the advancement that our members are making in the mastership and demonstration of the occult laws and principles that we are teaching.

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The foregoing reminds us also of the peculiar ideas in the minds of some of the American people, when they still believe that men representing India or Persia, and who are affiliated with some of the old religious cults of those countries, can come to America today and reveal to our people laws and principles which America does not know and which are supposed to be the great knowledge of those Oriental places. The truth of the matter is that there is more ignorance, more poverty, more suffering, and an overwhelming demonstration of the lack of occult knowledge in those countries today than there was several years ago, and that the greatest of the students and adepts in those countries look to America for guidance and instruction in the higher things of life. The belief on the part of some people that knowledge which comes to us with an Oriental label upon it is superior, is in keeping with the belief on the part of some that a dress or a costume coming to us with a Paris label upon it is a superior product and a more perfect creation. Many have discovered, and more are discovering, that most of the Paris creations had their birth in America and were exported before they were imported, and soon this same fact will be discovered in regard to the arcane and occult knowledge that is being sent to America from Oriental countries.

* * * *

We wish to thank the members of our organization who responded to our casual request that any who had antique things that they could spare

and would do so, would send them to the Temple Committee here for use in decorating the reception room in the Supreme Temple. A number of very appropriate gifts were received and we understand that individual appreciations were expressed to these members, but we wish to take this opportunity to say that the spirit of response to that statement in the magazine was very wonderful and greatly appreciated by every one connected with the Supreme staff. Many things are still needed and will probably come along as time passes by. As we said in that squib at the time, money might buy these things but we preferred to have them come as donations of love and thereby fill that one room of the Temple building with the spirit of love.

* * * *

We have just received a clipping pertaining to the passing of Rev. Manley B. Townsend, a well-known clergyman connected with the Universalist and Unitarian churches. He was fifty-seven years of age and had been in the ministry thirty-three years. According to what is said of him, his life was filled with rich experiences and rewarded with a host of friends in many cities and states. He was a learned interpreter of bird life, the founder of the Audubon Society of New Hampshire, of which society we have written and recommended its activities to the attention of our members. He was also a lecturer for a number of years and was especially connected with the Lecture Bureau of the Boston Public Library, with a yearly engagement to speak there. This brought him before the public of that city in a very intimate way.

What especially interests us is a letter which Mr. Townsend wrote during his recent illness, to one of his parishoners, in which he said: "If I have had an opportunity to face squarely and to think out some very fundamental problems. Among them is the mighty mystery of death; and I want to say to you that I have never been so sure of the Good Purpose at the heart of all things as I am now. . . . I have never been so sure of the fact that I am a living soul; that though the body of flesh must some day die, the living soul can never die; and that the Power that placed me here will take care of me forever. In this assurance I place my trust, and am ready for any destiny that is to be mine, for I know that it will be that which is wisest and best for me."

More and more as we experience life and come face to face with its great outstanding facts and features, we lay aside all sectarianism and philosophical or religious speculation and depend upon that inner conviction, or the still small voice which cries aloud at times and proclaims the truth, that the soul of man, with its evolving personality, is immortal and will carry on and maintain its distinct entity beyond the limitations and mortalities of earthly things. This alone, independent of any theories or hypotheses as to how and why, is a wonderful conviction to come to the consciousness of any being, and it is the fundamental principle underlying all relations, beliefs and all occult and mystical teachings.

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We have recently received from Mrs. Max Heindel, who is carrying on the former work of Mr. Heindel in California, a letter in which she states that she regrets that some of our members who have become enthusiastic over our work have written letters to her praising our work and criticizing the work that she is

trying to do. She states that she does not believe that we know of this and we therefore take this means of expressing our regret and asking our members to bear in mind that it is not a high expression of a Brotherhood spirit to write unkindly to anyone about anything they are trying to do with a high purpose and motive in mind. If any of our members, out of sheer enthusiasm or appreciation of what they have found in our work, have written to Mrs. Heindel criticizing what they have found previously in her work or her books, we would greatly appreciate having such members write her again and apologize and assure her that there is no ill feeling in their hearts. Mrs. Heindel extends to us her very best wishes for our growth and success and states that she rejoices in what we are doing. We feel sure that the day of rivalry and petty jealousy in the bigger movements of life has gone by and that, regardless of sectarianism, creed or dogma, all movements are looking toward the one great end and, devoted to the uplift of mankind, can find room and place in the scheme of things without strife or envy. The AMORC, as the largest and the most fatherly of all the Metaphysical movements in America, certainly wants to have naught but a paternal, loving and kind expression directed toward all of its kindred in this country. Let us keep in mind that real power and real growth are always indicated by bigness of spirit, bigness of viewpoint, and an open, extended hand to every one of God's creatures.

THE ROCKEFELLER GIFT TO EGYPT.

We have intimated many times in the past ten years that the Rockefeller family in America was deeply interested in the propagation of humanitarian activities and especially in the advancement of learning as it relates to the development of civilization in the past and the present. We have also intimated that the Rockefeller family traced its ancestry back through many ages to the remote past when their forbears were leaders in all that had to do with the advancement of scientific and cultural training, receiving their inspiration from ancestors who had come from the Orient imbued with the spirit of brotherhood and non-sectarian humanitarianism. We who are familiar with the facts know also that the spirit which animates the Rockefellers in their broad activities today is an inherited and reincarnated spirit from Egypt, and we know that this was keenly sensed by some of them although their place in the world and their power to do great things made it imperative that they work conservatively and without reference to the understanding that was theirs or the consciousness which spoke intuitively and psychically to them many times. We have watched with great satisfaction the fulfillment on their part of many of the things that we have prophesied, and we knew that the time was not far distant when the Rockefellers would manifest the spirit referred to above and prove to the world that the position they hold today, with the ability to do and the power to create, came to them logically from the Cosmic, as it came to their forbears in France and in the Orient ages ago, when the members of the same family found themselves materially blessed and intellectually prepared to carry out the Cosmic plans.

We knew also that, despite the fact that the early Rockefellers who came to America from

Europe came here with worldly possessions only sufficient to meet their immediate needs and as pilgrims whose assets were represented by the baggage they were able to carry, they were destined by the blood that was in their bodies, the spirit that was in their consciousness, and the excellency of the reincarnated and inherited personalities that had come from the past, to become dominating factors in America as they had been in France and parts of Germany, in ancient Gaul, in India, and in Egypt. We can see in the history of this family the fact that right gives might and that when might is turned to right it begets power and the ability to do. Political upheavals, international conflicts, worldly pilgrimages and the evolutionary changes of cycles and times may have changed the national, political and material status of the members of this family and often reduced it to a minimum, which, in fact, was the case; but in each generation the spirit of that family has risen and in each locality the members have become the influential mediums of the Cosmic to bring about in man's behalf the things he failed and continues to fail to do for himself. Very few families can point to a genealogical record so long and complete and at the same time to a family history so void of scandal, shame and personal error as this family, and the pureness of its blood, even from a biological and genetic point of view, along with the high caste of its moral character and its consistent co-operation with Cosmic principles decreed ages ago that this family should continue through cycles of representation the greatness of its ideals and the goodness of its motives. Just as one of the ancestors of this family was the first to raise the banner of the Crusaders on the Tower of David in Jerusalem in the first great victory over the diabolical attacks upon Christianity, and just as another descendant of that same great character opened the portals of his domain in France to those who sought religious liberty and freedom from oppression, and just as others in the long line of national and international characters came forward in crucial times to direct the advancement of man's evolution, so the present day descendants and their offspring will be recorded in history as having continued the same great work.

We do not take this occasion to pay homage to a family, the members and antecedents of which we are so proud and whose history we know so well, even though it has never been but privately given, for it is beyond our ability with words and beyond our power in thought to do justice to the spirit manifested and the love demonstrated in behalf of man. What we do wish to speak of is the admirable expression of that spirit again in the recent offer made by John D. Rockefeller, Jr., to Egypt, of a gift that is like unto a gift that one great character we know so well in Egypt's past made with the same motive and in the same spirit. Suffice it for the present to publish here Mr. Rockefeller's letter to King Fuad I. of Egypt, wherein the great gift is offered. We could publish alongside of it the words found in another great communication whose letters were cut in stone and signed with the seal of blood, wherein the same thoughts were expressed, with the same purpose and motives thirteen hundred years before the birth of the Christian era. History repeats itself only because of the immutable continuity of goodness and the persistency of a character well earned, well attained and definitely inspired.

"To Fuad I. King of Egypt.

"Your Majesty:

"The present transition period in the national life of Egypt has necessarily created many new responsibilities which are to be met by the Egyptian people for the first time. Among these there is perhaps none which has aroused wider interest and sympathy among the other peoples of the world than the responsibility for Egypt's marvelous heritage from the past—a heritage of noble monuments which have in recent years attracted increasing numbers of deeply interested travelers. These visitors from all the world find in the Nile Valley the common cultural ancestry of us all, and returning to their various homes they carry back a vivid feeling of kinship with all other civilized

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peoples. The value and significance of Egypt's venerable past have made the land of the Nile, therefore, a common center of interest and international good-will.

Because of my profound interest in this matter I should count it a privilege to make a gift of \$10,000,000 to be primarily devoted: First, to the erection of a new and more commodious building for the Cairo Museum and an additional building for archaeological research; and second, to the maintenance of these buildings and collections, with special reference to their educational value and their usefulness as a great treasury of materials for scientific research.

"In proffering this gift to the Egyptian people and to science, I venture to hope that the program of co-operation which it would permit may prove acceptable to your Majesty and to the Egyptian Government. May I call the attention of Your Majesty to the accompanying plans and drawings and to the papers, particularly the indenture of trust, more fully outlining the project and the proposed gift?

"I have the honor to remain, your Majesty, with expressions of all good will and profound respect,

Very faithfully yours,

(Signed) JOHN D. ROCKEFELLER, JR."

RELATING TO THE LAW OF VIBRATIONS

A Few Changes in the Principles Set Forth in Our Lectures

In keeping with the policy of the Order to continually augment the knowledge contained in the lessons and lectures, whereby our members and students may keep abreast of developments and often in advance of scientific findings, we wish to present a few new points in regard to the law of vibrations as contained in our lectures. We refer especially to the Scale of Vibrations as presented in Lecture Number II of the First Grade of the Postulants or higher work, and also as presented in the October, 1923, issue of the Mystic Triangle, on page 31. (This issue is now completely exhausted and those who possess copies may make pencil notations on the page referred to in that issue).

In our original presentation of the Scale of Vibrations we limited our Scale to 60 octaves, not because we did not believe that there were any higher octaves but because we were not familiar at the time with manifestations that might occur in any above the 60th octave. Each of these octaves contains the usual number of notes or related keys of vibrations and each group of five octaves forms a different period in the Scale

of Vibrations. Hence there are 12 periods covering the 60 octaves. In the Scale as presented our students will note that the first period covers octaves 1 to 5 inclusive and is designated as the Period of Touch. We indicate that the vibrations begin at 0 in the first octave and go to 16 in the fifth octave. These are the number of vibrations per second and with the average person more than 16 vibrations per second ceases to produce a sensation of Touch but produces a sensation upon the ear in the form of Sound. Therefore, octaves from 6 to 15 inclusive, covering two periods, include the Scale of Sounds with vibrations from 16 per second to 33,300. Then we come to a gap in the Scale where heretofore definite manifestations were hard to prove. This was called Gap No. 1 and covered the octaves from 16 to 20, with vibrations from 103,450 to 857,100 per second. This Gap was followed by another one known as Gap No. 2, covering the octaves from 21 to 25 inclusive, with vibrations of 1,200,000 to 33,534,437 per second.

These two preceding Gaps, covering octaves 16 to 25 inclusive, and with vibrations going from 103,450 to 33,534,437, are now known to be the two periods of 5 octaves each which cover the manifestations known on the one hand as Magnetic, with the so-called Aether as a medium, and on the other hand known as the Radio Frequency section of the vibratory Scale in which are the demonstrations of Radio as popularly demonstrated and the higher demonstrations not generally known but being carried on by larger and more delicately arranged apparatus. Then we come to the sixth and seventh periods, covering octaves from 26 to 35 inclusive, with vibrations running from 33,534,437 to 34,359,738,368 per second. In these two periods occur the higher manifestations of Electricity, the propagating medium of which are Aether and Metals. Then we come to two more Gaps, with unknown demonstrations, so far as the knowledge of material science is concerned, covering the two periods or octaves from 36 to 45 inclusive and with vibrations from 34,359,738,368 to 35,184,372,088,822 per second. Our readers will understand that in these two periods occur the manifestations generally known as Psychic and especially those demonstrations utilizing what is known as Nous and the energy sent forth in all experiments of Projection. Then we come to the tenth period, covering octaves from 46 to 50 inclusive, with vibrations from 70,368,744,177,644 to 1,125,899,906,842,624 second. This period is allotted to the manifestations of Light and Heat; the lower octaves of the period producing Heat and the higher vibrations, with the accompanying raise in temperature, producing Light. The last three octaves of the period cover Red, Violet and Ultra-Violet of the spectrum, and the last high vibrations of the period include the Actinic Rays. The eleventh period of the keyboard, including octaves 51 to 55 inclusive, with vibrations beginning at 2,251,799,813,248 per second, to a number almost impossible to comprehend, includes the manifestations known as Chemical, which are responsible for the formation of the various Chemical elements in the earth and on the earth. The twelfth period, beginning with octave 56 and ending with the 60th octave, includes vibrations up to the astounding number of 4,611,686,618,427,389,904 per second. This period includes the energy resulting from the vibrations known as the Divine Essence, or Soul Essence, which infuses all conscious life, and the early part of this same

period included those vibrations which manifest themselves through the little-known action of the X-Ray. This is why the X-Ray has the ability to penetrate gross matter and at the same time has a therapeutic value when used in certain ways, and a destructive value when used in other ways.

The energy of force known as spirit energy in our lectures consists of that energy which results from the high vibrations in period number nine in octaves 44 and 45. The figures representing the various rates of vibrations and octaves given above will be found to be slightly different from those contained in our previous lectures and our student members who are deeply interested in this subject are advised to compare the foregoing figures with their notations in their notebooks,

magazine copies, or lectures, and to change them accordingly. Those who are interested in acoustics, and especially in connection with radio, will be glad to know that the audio frequency vibrations, as used in all means of electrical amplification of sound, occur in octaves 6 to 13 inclusive, which cover most of the second and third periods.

We hope that this revised and helpful information will answer many of the questions that have been asked lately in regard to our recent work along these lines, and we wish to express our appreciation to our Brother Henry Huppert, of the California Grand Lodge, for his tedious experimentations in the large laboratory and with elaborate equipment, making possible a test of these facts and figures.

My Yesterdays Return

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

(A Sequel to A Thousand Years of Yesterdays)

MY YESTERDAY'S RETURN

Chapter IV.



I NEED not be surprised that for the following twenty-four hours Ruth did not seek an interview with Ishmar. Although she passed close to him several times and nodded salutations she seemed in such deep thought that he thought it better to leave her to figure out the problems which were undoubtedly increasing in her mind if not in fact. On the other hand, he had much to attend to. Unknown to Ruth he proceeded, early in the morning, to the steward and arranged for the transmission of a radio message to a place in France from which it would be re-transmitted to Cairo. The nature of the message is of no importance at the present time and the wording of it would mean little to us in the absence of certain facts which will make the message of some importance later on.

Late in the afternoon Ishmar discovered Ruth spending much time in the reading room and library on the upper deck. Noting the section of the shelves from which she took books and read but a few pages in each, he waited until she had gone out to her chair for her little siesta before dinner, then he examined the books she had been reading and found that they were related to travels through Egypt. This seemed to please him and he searched around for some other books. Finding one which attracted his attention he read for a short while, closed the book with some satisfaction, went to the shelf from which he had taken it and skillfully hid it behind the other books so it might not be easily found. One could imagine that Ishmar was purposely trying to prevent Ruth from discovering this book and it was curious enough, for its title would hardly suggest anything to Ruth. Evidently Ishmar realized that something within its covers would be detrimental to the great plan that he had in mind should Ruth find the book.

Ruth fell asleep with her gaze centered on the distant horizon, visualizing the ancient Temples of Egypt as they must have been in all their glory, and now that she was sound asleep Ishmar felt safe in walking past her and stealing once more one of those analytical glances in which he visualized the features and expression that he

knew were hidden just beneath the mask that Ruth wore in her present incarnation.

Another dance in the evening offered opportunity for Ruth and Ishmar to meet several times, but he did not venture to ask her for a dance and she, on the other hand, desiring to prevent the embarrassing situation of refusing, showed no interest in the dance but commented merely on the music, stating that she preferred to listen to it from the passageway, where her eyes would not be bewildered by the moving forms.

It would have been evident to anyone who could have sensed the thoughts in the mind of each and watched their actions, that each was playing a great part in some strange game and that each was being greatly affected by the thoughts and actions of the other; also that each was fulfilling the decree of a master hand that was directing the entire play, like the master director behind the scenes at the opera. The day ended with much satisfaction to both, for they had had ample opportunity to think and to plan and now there was but one more day before them and they would probably separate. These were the thoughts in the mind of each as they retired, and there was undoubtedly a note of regret in their expressions as they closed their eyes and gave thought to the sacredness of the night period before them, with all of its possibilities known and unknown.

Chapter V.

We find Ruth now on the train on the way to Marseilles, in company with a number of other tourists who had reached Paris and were destined to various points in the south of France and the French and Italian Riviera.

Ruth's trip from the Coast of France to Paris and her doings in Paris were uneventful so far as incidents relating to this story are concerned. She bade farewell to Ishmar at the great railway station upon her arrival in Paris and was pleased to hear him say that he would look her up at Cairo in a week's time.

When the train stopped at Tarascon early in the morning to permit the passengers to enjoy a little exercise and breakfast at the station buffet, Ruth believed that she saw Ishmar, dressed in different clothing and wearing glasses, entering a compartment in the extreme rear of the DeLuxe

train. It was but a passing glimpse that she had of this character who so greatly resembled her fellow-passenger on the boat. It gave her a shock, but she cast off the impression immediately, feeling that if it were true it meant that the man had wilfully deceived her and this she could not bring herself to believe. When the train whistle blew unexpectedly and cut short the breakfast period Ruth hastened to her compartment, taking the opportunity to glance once more toward the end of the train. Not seeing anyone resembling the man whose manly picture absorbed her mind she decided to forget the incident and devote herself to the interesting sights that always please an American tourist through the Provinces of France. From Tarascon the train wended its way along the beautiful river, passing old Roman bridges and ruined cities and castles toward the Coast, and in a few hours the train reached Marseilles. Ruth found herself almost automatically directing the taxi man to take her to the one hotel usually sought by Americans because of its many English-speaking employees. As soon as she had registered and her name was noticed by the clerk at the desk he informed her that a telegram awaited her. Greatly surprised, Ruth opened the message and found that it was merely a formal greeting of welcome signed by Ishmar and directed to her at the hotel. In addition to the pleasant greeting conveyed in the message the one big thought that came to Ruth's mind was, how could Ishmar have foretold where she would register in so large a city as Marseilles, with its many tempting hotels and tourists' facilities. To have gambled on the possibility that she would go to the hotel where most English-speaking tourists go would be to credit him with placing his dependence upon the lot of averages and Ruth believed that he was too clever a man to do this. She could not help thinking that he had some other means by which to determine what she would do. At least the receipt of the telegram

set her mind at rest as to whether Ishmar had left Paris and travelled on the train to Marseilles, for the telegram left Paris at the time of the departure of the train and he would not have sent a telegram if he could have reached Marseilles on the train with her. This is what Ruth reasoned and it was not the very best reasoning.

Ruth was disappointed to learn that she had reached Marseilles just one day after the departure of the large boat that she wished to take to reach her Egyptian port, and this necessitated a stay of three days in Marseilles, for she did not care to take any of the other steamers that left almost daily. But the period of waiting at Marseilles proved a fortunate one for her for it gave an opportunity to spend hours in various libraries. After having gone about the town for two days she found at last a book in the library of the hotel where she was registered which contained much of the information hidden between the covers of the book that was concealed on the shelves of the library in the ocean steamer. The reading of the few pages consumed but an hour of Ruth's last night in Marseilles, but it required hours of meditation and profound thought in the quiet of her own room for Ruth to understand the mystery of those few pages. She fell asleep with the mystery unsolved and awakened the next morning with the problem still in her mind, but with a growing understanding that she was more prepared to meet the things she feared in Egypt than she had ever been. So with a lighter heart than she had had in many a day, Ruth prepared her things for the man to take to the bus and, after paying her obligations with the hotel clerk, she almost merrily stepped from the hotel, with other passengers, climbed into the very modern auto-bus, and enjoyed the short ride to the piers, where she looked with happy eyes upon the great steamer that was to take her across the Mediterranean to the first port and to the first town of her dream goal and her land of mystery.

What Is Truth?



HERE can only be one truth; all else must be a reflection or resultant.

TRUTH IS THE UNDERLYING PRINCIPLE OF THE ABSOLUTE, the fundamental basis of all things; anything else than that, being subject to the law of change, cannot be Truth.

It is difficult for man, with his limited finite capacity, to realize the Infinite, yet by the faculty of intuition and the light of reason he may by determined effort lift the many veils, which are in reality only illusions, and in a flash Truth will be perceived.

It has been said that Truth is relative, that each man sees it from his individual viewpoint. That cannot be Truth. Truth IS and cannot be altered.

"No man hath seen God," but man, knowing that that which is called "God" is the Infinite Cause of all things—man included—may in his heart perceive God, may realize that He or It is absolute Power, absolute Light, absolute Love. Physical eyes are not required to know this.

The Spiritual man sees with eyes of the Spirit, which is ever waiting for the opportunity to clarify his vision.

If we would go within, to the real within, the God in Man, there would be no need to loiter on the way, picking flowers on the Astral Paths.

Our emotions, senses, etc., are for use, but the man who controls them, at the same time using them, has passed the world of sensation and has a far greater range at his command—the realms of higher consciousness, reason, illumination, which will bring him eventually to Infinity.

The whole Universe is founded on Love, Infinite Love, an everlasting out-pouring, asking nothing in return, having all within Itself, yet withholding nothing; everlasting Life, which every man has within his grasp, yet frequently knows it not. THIS AND NOTHING ELSE CAN BE ABSOLUTE TRUTH.

"There is an inmost centre in us all
Where Truth abides in fullness and around,
Wall upon wall the gross flesh hems it in,
The perfect clear conception, which is Truth."

—Browning.
Moderatrix S. R. C.

Judge Not

By CORRECTOR, S. R. C.



PHYSICIAN, heal thyself!—that has been the cry in all the ages to the one who teaches lofty principles but fails to exemplify them all in the thousand and one details of his everyday life. To superficial thought this demand seems justifiable, but only because we are ignorant of certain vital matters, or take too much for granted. It is necessary to view the personality from the point of view of evolution, both of man and of our planet, and to consider how far any soul, even the greatest, can express himself through a body made of earth-matter, as earth at present is constituted.

It is not the human soul alone that is expressing through this earth-matter, but each and every cell has its individual expression, and the composite, or soul, entering a body whose activities on this plane are governed and controlled by an animal soul, and whose animal soul is conditioned by the very cells and atoms which make up the body, is severely handicapped. St. Paul said, "I perceive a law in my members warring against the law of my spirit." He was referring to the struggle of the soul to guide and express through a body made up of matter of law vibration and controlled by an animal soul.

The matter of this body is subject to stimulation for good or ill by the vibrations impinging upon it from its environment or associations, thereby arousing the animal soul and precipitating a struggle between the lower and the higher principles. This is why the Great Masters would remain apart from the world of men in order that their bodies and animal souls may remain undisturbed and as responsive as possible to higher vibrations, that the soul's work may be unimpeded.

Masters of lower degree, however, are sent out into the world of men, "cast among the wild beasts," as it were, that the teachings may be presented and the life defined. These teachers are not free from glaring faults, as the common run of men would describe them; faults such as you and I might have, or any other man. Does that invalidate their teaching? Not one iota! The **personality** of that man, or of any other, is not our affair. Early in our work as Rosicrucians, we are forced to see that we must never follow a teaching because of personality, nor reject it for that reason. The teaching must stand or fall without reference to any personality which may be concerned in it.

Furthermore, we must strive to understand what the **soul** of that person is striving to express, and **judgment** must never be passed on what is seen on this plane. Only on the Soul Plane will you find the soul expressing in all beauty and harmony, and there only can judgment be passed. These Master-souls will prove themselves in the great affairs of life, but in lesser matters the mistakes of an unguided animal soul will often be seen.

To use a homely illustration, we will say that Mr. Smith owns a horse, which is kept confined to his pasture except when Mr. Smith chooses to drive him. If Mr. Jones' child is ill Mr. Smith

will gladly drive to the doctor's and secure aid. Never would Mr. Smith, noble man that he is, refuse to use his horse for this purpose. But some day, when the bars are not securely fastened, and when Mr. Smith is about some other business, the horse escapes and treads down Mr. Jones' cornfield. Now, no one is so stupid as to say that Mr. Smith himself destroyed the corn field, although he is held responsible and will have to pay for it, nor to say that if Mr. Smith's **principles** or teachings were worth anything his horse could not have escaped and done such a thing.

Can we not apply the analogy, and be more merciful and more understanding in our dealing with human weaknesses, and realize that it is the animal soul that we are viewing, that the human soul at best shines but dimly here, and that not continuously?

Will this always be true? No! Else there would be no such thing as evolution, and no purpose in these repeated imprisonments of the soul in material bodies. Slowly, but surely, through eons of time, the earth-matter, the animal cell, the composite animal soul, are responding more and more to the requirements of the immortal soul and the vibrations are slowly changing. Each body that the soul assumes, and each cell that passes in food or drink through his body, is changed in nature to a higher vibration, and passed back to the earth again for further changes.

In this sense the soul makes a great sacrifice and bears a great cross when it takes material incarnation, to help in raising the very body of this planet. But the law of compensation requites the soul on another plane. This, of course, is another story.

Bearing in mind the lesson given above, let us refrain from judging and censuring, remembering that only on the Soul-Plane is judgment possible, and that the mistakes of the personality are none of our business. Our work is only to meet, adjust and harmonize. We must refrain from making comments on another's acts.

And may I warn all not to deceive themselves by the empty and insidious phrase "constructive criticism." Any criticism, to be constructive, must be addressed to the person concerned and to no other, and should be in the nature of a principle suggested and not of a judgment passed. No one living has the ability to see and know all the threads involved in any given situation, or to say what another should or should not have done, and a person quite naturally resents it when another assumes the right to pass judgment on any or all of his acts. Dealing with personalities is always unjust, and stories of what may seem to be personal failings, circulated from one person to another, even if used to illustrate a principle, are always wrong. **PRINCIPLES AND SITUATIONS WE DEAL WITH; PERSONALITIES WE MUST LET ALONE.**

For all of us, from youngest neophyte to highest official, this article is both a defense and a challenge! Let us strive to arouse our own souls to an understanding of **principles**, and cease to lay to the door of an immortal soul the weaknesses of a mortal body. Cromaat!

Back to God and Health

An Address Given by the Emperor Before the Convention of the Naturopath Association

(Editor's Note: When the plans were being made for the Convention of the Naturopath Association to be held in the Auditorium at Tampa, a committee called upon the Emperor and asked him to make the opening address before the Convention. The address was given on Saturday evening, April 24, and was referred to by the newspapers as the feature of the Convention. This indicates the attitude on the part of various organizations in this country desiring to have the Rosicrucian principles presented and the cooperation of the organization in all movements tending toward the uplift of man. The following article is reprinted from one of the newspapers of Tampa as it appeared in the issue of April 25th. It shows how completely the newspapers of the South publish the speeches and addresses of the Emperor when they are made public. Many of his discourses at the church services on Sunday night have been published in the same manner. This address is especially interesting to all our members.)

"Twenty years ago I had the pleasure of being acquainted with those who are present here tonight as leaders in the movement known as the Natureopathic System for the Restoration of Health, and I recall distinctly that they were looked upon not only as pioneers in a great unknown field in this country, but also as reformers and possibly fanatics. Yet to-day, after twenty years of evolution in thinking on the part of the men and women of America we realize that this country and this people have taken the leadership in a movement that is surely wending its way toward God and health.

"I have chosen as my subject, 'Back to God and Health' and this implies that we have wandered or strayed from the natural and moral path that leads to health. In many ways this is true. For years this country and its people were swayed by the dogmas and creeds propounded by those who would lead us into the channels and the customs that would take us away from our natural birthright of attunement with God and with all of the natural forces that give us life and health. But we who know the trend of human affairs rejoice in the fact that man has found freedom of thought and the determination to find God and health within his own consciousness and within his own simple existence.

"America leads today in the number and excellence of Therapeutic systems offered to its people, free from the superstitions, the false beliefs and the antiquated practices so popular in the old countries, and we must pay homage to the various movements sponsored by foresighted men and women, broad-visioned churches and organizations, which have fostered a study of the natural laws pertaining to man's life and health and which have slowly and permanently broken down the faith and trust that men and women and children had placed in injurious drugs and questionable proprietary remedies. I do not mean by this to cast any reflection upon the various standard and reputable and efficient systems of medical practice, endorsed and recommended by the most eminent schools and scientists of this country. In fact, I do not mean to criticize any one of the various systems generally offered in

this country today, but I do refer to the obnoxious patent medicines and under-cover systems of therapeutics that were enslaving mankind to habits and indulgences not making for health and detrimental to the moral as well as the physical standard of the race.

"As most of you probably know, I am a representative of an organization which has existed for many centuries in many countries, which organization, known as the Rosicrucian, has been devoted to the teaching and promulgation of these natural laws which enable men and women to maintain their natural birthrights, develop their inherited powers and faculties, and attain success and happiness through mastership over those things which are commonly called the obstacles in life. The Rosicrucians do not represent a movement devoted to the ailing, and they do not recommend any one system of therapeutics superior to any other. With studied carefulness they promote the idea that illness of any kind is a result of violation of some natural law and that the patient is not the one to diagnose his situation and attempt to cure matters, but that he should consult an eminent authority or a specialist or a qualified practitioner and secure such medical or therapeutic help as he may require. But the organization does teach certain fundamental principles in regard to the nature of life, its maintenance and its enjoyment, as have been known to the organization for many centuries and which have been partly responsible for the reputation that the organization has of possessing certain secret knowledge regarding the natural laws not commonly appreciated by the multitudes. Permit me, therefore, to speak of some of these fundamental principles and show you wherein man has a right to perfect life and may possess it through certain simple rules.

"The Rosicrucian Ontology, or science of being, begins with the fundamental proposition which we find so ably expressed in the Christian Bible; that in the beginning God created man out of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. No matter how we may analyze this statement, and we find it expressed in practically the same words by all of the ancient schools and cults and in all the sacred writing of the Orient, we come to a few definite facts that science of today proves and men and women everywhere are discovering to be absolutely true.

"First of all, man is a dual creature. He has a physical body and a spiritual body called the soul. In the process of creating and evolving this most wonderful of all God's creations there came a time when these two bodies were united by the process of breathing or by the intake of the breath of life. Our own experiences have shown us that just as we become conscious of our existence as an animated being by the uniting of these two bodies, so the other great change called death or transition is a separation of the two and in the interval between birth and death these two bodies must co-ordinate, co-operate and function in unison and harmony in order that there may be health as well as life.

"Few men or women there are who will believe that health or disease or physical pain and suffering are a result of some condition of the spir-

itual body. The most causal observation of the operation of natural laws and the divine laws of the universe makes it plain to us that disease and ill-health, suffering and pain are things of the flesh and of the physical body and not of the spiritual body. For this reason we are justified in confining our study of health and disease to a study of the physical body of man and its relation to the natural forces and its weakness and power.

"Reverting again to the fundamental proposition of the Rosicrucian Ontology we find that this physical body of ours was formed of the dust of the earth. But we change those words to the modern scientific terms and say that the physical body of man is composed of the material elements of the earth; or may we go even further and say that man's physical body is being formed hourly from the living, vitalizing, physical elements of the earth upon which we live. It is true that there would be no life without the soul or the divine essence, and that this divine essence exists not only in the organized body called man but also in all of the elements of which the body of man is composed. There is the divine essence in the water, in the minerals of the earth, in all vegetation, in everything that exists. We know today that there is no such thing as dead matter and that all matter is living, is alive with the essence or divinity, with that vital force known by many names, undiscoverable except in its manifestations, and most assuredly emanating from the greatest of all constructive sources of creation. But living matter, unorganized in the image of God, does not constitute the living body of men. It is only when the elements of the earth pass through that wonderful transmutation process established by God that they become organized and associated in such a way that they have the highest form of physical expression on earth, the body of man, so wonderfully and fearfully made.

"Complex as is this physical body in its organization, in all its parts, in its beauty of synchronous action, co-ordination, sympathetic co-operation, and power to move itself, it is nevertheless composed of and being re-composed of the simple things of the earth according to a divine law.

"Man was not created in the image of God with any intention that he should take upon himself the right to change the fundamental laws of nature or to modify them or to negate them, and man has found that when he goes too far in his privilege of exercising his mind and his ability to choose and ignores some of the necessities of life, some of the demands of nature, some of the decrees of God, he weakens his physical constitution by the violation of natural laws and breaks his attunement with nature and goes farther away from God each time. Without question man has evolved a custom and habit of living not originally decreed in the scheme of things and in many ways decried by nature and abhorred by the divine principles. He takes himself away from the open country, from his contact with the nat-

ural forces of the earth, from the sunlight, the earth's magnetism, the fresh vegetation, the pure water and the proper Cosmic vibrations, and confines himself for hours in small enclosures, in foul air, in darkness, and in the breeding places of disease, germs and ill health. He sets aside the right of the body to have free expression, unimpaird freedom of movement and proper ease by tightening about his body various limiting and binding articles of clothing and brings pressure to bear upon the vessels and nerves of his body, binds his feet, throws the body out of balance in walking or standing, and does many things to the mechanical operation of his body that are contrary to the laws of nature. He ignores the demands for rest and sleep, he negates the demands of the functioning organs and arbitrarily adapts periods and times for them which are not consistent with the perfect scheme outlined by nature; and in thousands of ways he takes it upon himself to force his physical growth and his physical development into habits and customs not harmonious with the decrees of nature. Nature has provided him with the thousands of elements that should enter into the re-composition of his body from day to day and yet man arbitrarily selects but a few of these as his choice and abstains from the rest, and in all his thinking and doing he is hourly violating some law of nature for which he must pay the penalty in the form of pain and suffering, disease, ill health and eventually death.

"The Natureopaths call to your attention the fact that as man in his living reverts more and more to the natural things of life and goes back to nature, to God and to the simple way of living, the more perfect will be his health and the stronger and more natural his physical body in accordance with the original plan of creation. It is only in a normal healthy body that the soul of man can function and exist harmoniously, and if man would find God and find happiness, success and prosperity he must maintain the physical body of his existence and its normal standing that everything may manifest the divine, the vital essence that gives him life, that gives him health and gives him power to do. As he breaks down his physical organization he lessens the ability of the soul, the essence and the mind in him to function in all their majesty and power. There is no question about the fundamental principle involved—get back to nature! Get back to nature's way of living! Get back to earth! Get into the sunshine, into the air, enjoy the vegetation that nature has provided, and all the things that give the elements necessary to the body, take in all the fresh air that contains the vital force of life, expand your consciousness, give greater freedom to your divinity to express itself, and you will become healthy, mighty in your own birthright, wonderful in your inherited privileges and blessings, and become what God and nature intended man to be; the living image of the great Cosmic powers with all the creative forces sustaining and maintaining the ability to accomplish and attain."

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