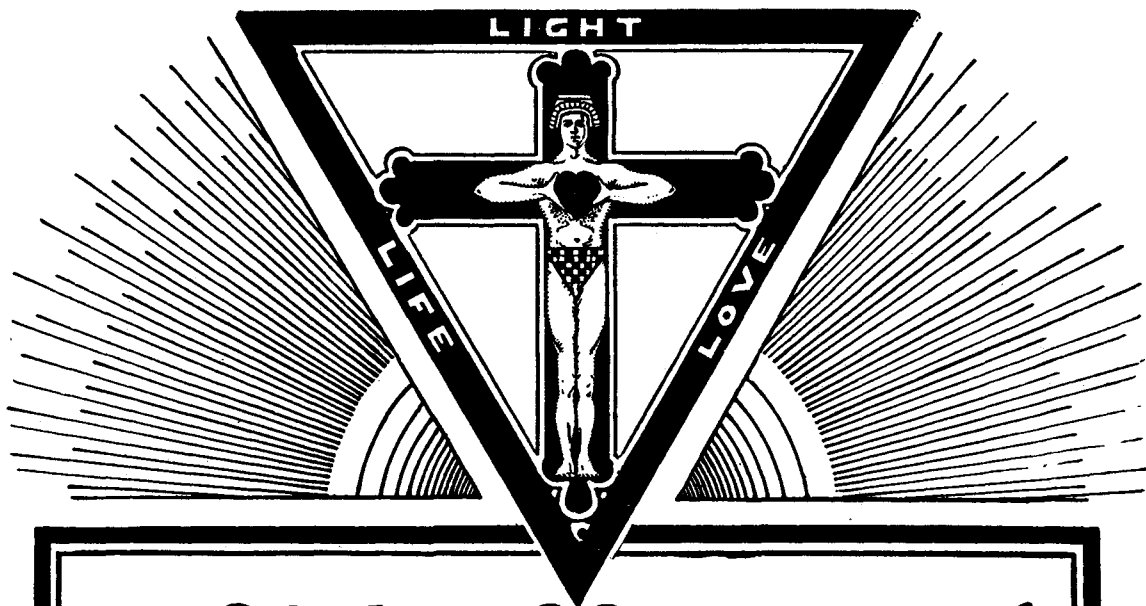


December

1927

The
**MYSTIC
TRIANGLE**



A Modern Magazine of
ROSIKRUCIAN PHILOSOPHY

Imperator's Monthly Message

Complete History of the Order

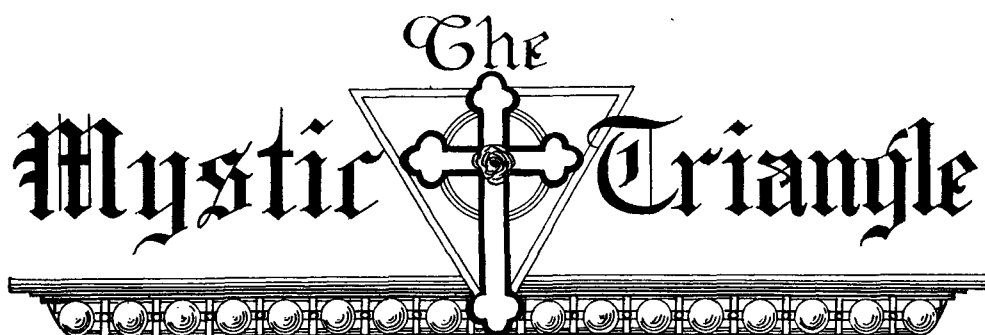
Reflections of the Third Grade

Our Move to the West

A Thousand Years of Yesterdays

In Thy Right Hand

The Mystic Triangle



Published by THE SUPREME COUNCIL of AMORC
Rosicrucian Park, San Jose, California

DECEMBER, 1927

VOLUME V, No. 11

Imperator's Monthly Message



AGAIN the holidays are here and of course the outstanding one is Christmas, although in America we have become accustomed to associating Christmas and New Year's Day as though they were the beginning and end of one solid week of festivity.

December 25th is not a new holiday; it is not exclusively a Christian holiday. As a sacred day or a day for rejoicing and the giving of gifts it is as old as any holiday known to man. The ancients—including the so-called heathens—used to hold a certain day, equivalent to our December 25th, as a day when the spirit of *giving* should be demonstrated. Prisoners were released, the poor and rich alike vied with one another in giving of their possessions to others, and at sunrise they celebrated the birth of the *Babino* by bringing out into the public squares a small stone figure of a holy child. This was the custom for centuries before the Christian era. Today the *Babino* is exhibited in Rome on Christmas morning, and in all civilized lands the spirit of giving, rejoicing and good will toward men on earth is made manifest, formally and informally, on Christmas Day.

The making of January first a holiday is a new institution, however. The beginning of each new year came about March twenty-second. In many Oriental countries this is still the custom. It is logical and reasonable. On or about the twenty-second of each March the Sun, in its annual course through the twelve signs of the zodiac of the heavens, enters again the first sign, *Aries*. This, then, is the new start of the Sun in its annual course. It is the beginning of new life in the world of nature—and we call it the beginning of Spring. The symbol of *Aries* is the *Lamb*. It is truly the start of fresh life after the winter period

of rest and transition. For that reason the Rosicrucians in all lands celebrate their New Year on or about March 22nd with an annual ceremony, the installation of New Lodge officers, and a Sacred Feast in all Temples and Group assemblies.

But we must now lose sight of the true meaning of Christmas and the modern New Year's Day. One is to keep fresh in our minds the birth of the Christ Spirit on earth, the other to remind us of the fact that life's existence on earth is made up of periods of time, of stages of progress. Both of these reminders afford us much food for thought and the wise man and woman will meditate and discover in them a world of Light.

To typify the Christmas Spirit let us not forget that it is not the simple act of giving that counts, but the thought and purpose behind the giving. To seek out some stranger who needs something, the suffering one who is unhappy, the stricken one who may not enjoy any of the Spirit, and give to these something that constitutes a sacrifice on your part—a share of what you have and could use; to give to friends who will return in gifts, or to give to those in the family, or where duty calls or publicity attends, is only partly demonstrating the Spirit. Do not forget those who have aided you, brought happiness into your life at some time, or who are dependent upon your aid to help others. This includes the churches, the Salvation Army, similar organizations, and humanitarian movements.

Make it a real Christmas and Happy New Year in your own life, as well as in the lives of others, by giving with consideration of the *real spirit* of Christ.

May we add our personal wish of a very merry Christmas and happy New Year for each of you?

The Authentic and Complete History of the Ancient and Mystical Order Rosae Crucis

Compiled by H. SPENCER LEWIS, F.R.C.,
Imperator of the Order in the United States.

▽ ▽ ▽ ▽ ▽

(Continued from November Number)

The
Mystic
Triangle
December
1927

A Pilgrim Journeys to the East

IF YOU came to Paris and found it convenient to call at the Studio of Mons., the professor of Languages at ——— B'l'v'd St. Germain, he might be able to tell you something of the circle of which you inquire. It might be advisable to hand him this note. Certainly a letter to him announcing your coming (by date and name of boat) would be courteous."

Such was, in substance, the letter I received from the editor of a Parisian paper of whom I had asked the simple question: "How can I learn of the method to pursue which will secure guidance to the Rose Croix?"

True, I had placed beneath my name a peculiar mark which had been impressed upon my mind in a series of dreams, although I did not know or appreciate its significance.

When the heart truly yearns for a great privilege or blessing, when the mind is daily, hourly reverting to one great determination, one is very apt to find the hours of dreams fraught with signs and symbols, or perchance, significant messages whose source and purpose are generally veiled.

After many years' study of the exoteric work of Rosicrucianism and an increasing, obsessional desire to join with the Brotherhood, unselfish in its great undertakings for the betterment and unity of man, I wrote—after a deep inner impression to do so—to the unknown editor of the Parisian paper.

The answer was discouraging and encouraging. Just what else I could have expected I did not know. It was gratifying to see that my request met with recognition and a prompt reply. I was delighted to learn that the great Brotherhood was not "extinct," as so many reference books proclaimed. But that I must go to Paris to learn "something of the circle" simply meant a postponement of a realization of my hopes and desires.

Determination I had, and the visions I dreamed by day and by night kept alive my ambition and my faith. It was early in July that I received my letter from Paris; possibly by the following year I might find it convenient to go to Paris. What was a year of waiting? Had I not waited two, three, four, five years in the hope of even learning that the Order still existed? And so I folded the letter carefully and put it among the precious papers that constituted my hopes of the future.

Day by day the words rang through my mind: "If you came to Paris." The words appeared before my eyes in the dark and seemed to dazzle in letters of red across every sheet of paper I held in my hand at times of introspection.

And then, within a week, came a letter, through a business proposition, which offered a most unexpected opportunity to visit several cities in France. And—I could visit Paris, my mind free and easy, and my desires to be gratified. Surely this was a demonstration of a Rosicrucian principle.

I wrote once again to Paris, this time announcing to the professor my coming on the steamer "America" leaving New York on July 24th, fifteen days hence.

The usual preparations being made, my letter from the editor safely placed in my wallet, my maps, guide-books and notes in a grip, I started my journey to the Eastern portal of wisdom.

The 24th was on a Saturday. Early on Sunday morning I made the acquaintance of a dark complexioned young man, whom I believed to be an East Indian. He seemed to place himself in my company at every opportunity—above and below deck—on Saturday afternoon, and I felt that lonesomeness, the one great equalizer at sea, was gnawing at his heart as it was at mine.

I found him pleasant company. He was going to France and then to Jerusalem, he said, on a mission of secrecy for one of the prominent American heiresses well known for her charitable work.

There was something, however, about his personality—his inner-self—which made a very deep and weird impression upon me.

I recall coming from the salon deck one day to an upper deck and discovering him standing in the sunlight gazing far out to sea. His figure was straight, his form drawn up to its full majestic height, and his bearing one of dominant power. I stood and studied him. His attitude was one of intense interest—in what? The rising sun? And as I watched him, unsuspectingly, fixed like a bronze statue, a sense of awe, of respect, came over me and I could not help feeling that I was looking at a mystic of the Orient.

But his jovial pleasantries and positive avoidance of any subject pertaining to the occult gave me no reason to believe otherwise than that he was an East Indian. However, my attempts to draw him out along occult, and

especially East Indian philosophical lines, gave him a very intimate acquaintance with my own philosophical ideals and beliefs. Naturally they reflected, when they did not actually express, my personal moral and religious tenets and practices.

We arrived at Cherbourg, on the coast of France, on Sunday morning, August 1st, and found the bay in gala dress because of the presence of the Czar's personal yacht escorted by a number of Russian warships. The Czar was paying an official visit to the President of France.

A six-hour trip brought my companion and myself into Paris and at the entrance of my hotel we parted, fully believing that we would not meet again.

Before we reached Paris, however, I had requested a number of deck acquaintances to subscribe their names to a picture of the steamer. My foreign companion suggested that, in addition to this, I might desire his name and address on a separate card. Agreeing that it would be more than welcome, he tore a square sheet of heavy, foreign paper from a note book and wrote what seemed to be his address and a few other words under his name. This I automatically placed in my wallet and not among my miscellaneous papers. I never thought to study its intent or meaning. One could do little but think automatically—dreamily—when he spoke or directed.

* * * * *

A week passed before I ventured to see Professor "X." I had mentioned the words Rosae Crucis in the presence of different French men and women with varying results. I found that the words acted like a charm in most cases—bringing a look of wonderment, surprise, respect and awe to many faces—but ne'er a word or act of recognition. There was one exception. In the hotel I found a young woman, possibly 16 years of age, scrubbing the floors of the lobby early one morning. Pursuing my usual method of testing and searching, I stood where I could watch her face, and said slowly, "Ros-a-e Crucie." She hastily arose to her feet, stood erect, and faced me with that serene, but awe-inspired expression that I have since then seen upon the faces of several Vestal Virgins. She said not a word but waited for either a sign or word from me. I knew of nothing else to do and she slowly dropped down to her work and paid no more attention to me.

But of one thing I was sure. The hotel proprietor, a wealthy guest (a Frenchman), a visitor from a convent in Paris, two taxicab drivers, one tram-way conductor, two gendarmes, one fruit-seller, one newsboy, one scrub-girl and a number of others of all classes and ranks knew of Rosae Crucis and either feared or honored the words.

Rosae Crucis was not DEAD in Paris!

I visited the Professor early one morning and found that he was the proprietor of a store whose sole merchandise was rare and beautiful etchings and photographs of the "monuments of France." I will give, to the best of my ability, a fair record of our conversation on August 7th, 1909:

"Are you Professor X?" I spoke in English without realizing that I was speaking to a Frenchman. In fact I naturally feared to venture into French with my extremely limited knowledge of it, and during my stay in Paris had found many who spoke English fairly well.

"I am, sir," he replied with a very profuse courtesy. "And I presume that you are an American? I speak English well—it being one of my delights—and I am happy to address you in your own tongue. What is your pleasure?"

"I have been directed to you," I answered, "and wrote you a letter that I would call some time this week. I am a total stranger to you, my home being in New York City. I do not know just how you can assist me, but I have come with one question to ask which may lead to others."

"I understand your errand, sir, and was informed of your desires by Mons. le editeur of the _____ some weeks ago. I await your questions."

He ushered me into a small office partitioned off at the rear of his store. As I walked the length of the store I noticed that the walls were banked from floor to ceiling with beautiful mahogany and glass cases, within which hung very beautiful etchings, fine photographs and an occasional water-color. There were other cabinets, too, with drawers, in which, I afterward learned, were hundreds of similar prints classified as to sections of the country. I recall having never seen but one other store devoted exclusively to one line of art, as was this.

Professor X is a man of fine build and fair height, typically French in his appearance and demeanor. The extreme courtesy, the polished mannerisms, the expressive gestures, the soft voice and the twinkling eye make one love and respect the French gentleman, who is always sincere and always affable. I judged him to be about forty-five years of age. His well-trimmed beard (trimmed in the usual French style), his ruddy cheeks and dark hair might well hide his true age. His language was well chosen at times, but I recall with what delight he ventured a few phrases of American idioms bordering on the vernacular. There was only a slight indication of French accent when he spoke English, but when he mentioned French names he was captivating with his peculiar vocal tones.

"And why do you seek to know a Brother of the Rose Croix?" he asked as we seated ourselves in his very old-fashioned office.

"Because I want to know if the old Order is still in existence and if it is—" I was lost for words. I could not say that I wanted to become a member. One could not bluntly ask such a privilege in the presence of a man like Professor X.

"And that is your only excuse for coming to Paris, for coming here? Is it what you call a curiosity?"

"Ah, no, Professor," I began, feeling that I had wrongly expressed myself and had done an injustice to my real motives. "I am not acting out of idle curiosity at least. I want to know because I want, some day, to be one



of them, if I may." There, the secret was out, I thought. Surely I was being frank.

"But why, my friend? You want to be one of them? One of whom? Of the Brothers? You WANT to be? You ask as a demand? You neither pray nor beg, but demand! You are not acquainted with the Order, with any Brother, yet you demand to be one of them, of the Order!"

There was no attempt to make me feel that I was in an awkward position, or that I was impertinent. His remarks were made kindly, but pointedly.

"But, Professor," I began again, "I only want—desire—to learn how I may proceed if I am ever to have my fond hopes realized. I make no demand now for admission into the Order; I ask for no rare privilege or honor at this time. I come to you only as a seeker for knowledge—for light."

As I went on with my speech a more kindly expression came to his face and it was only as the last two words were literally forced out of my consciousness by some strange power that I saw the barrier between us drop. Those two words—FOR LIGHT—were like the magic words of old. It occurred to me, as I said them, that I was merely using words which others had used as a symbolical way of expressing a desire for Eastern knowledge. But the years which have passed since then have shown me that I could not have used a better symbol nor more appropriate words. Light! The key to Rosicrucianism—the pass-word to the secret realms.

"Then, my good friend, if you seek Light," he went on, "you must first show that you deserve light. We were born in darkness and some of us must ever live in darkness on this plane and in this existence. The Light cannot come to all. The brilliancy, the fire, the heat, the illusion of Light may blind some and lead others to destruction. You must be sure that you deserve Light and you can deserve only in proportion to your reason for desiring."

"It is my great desire, Sir, to learn the laws, the secrets, the great principles of Rosicrucianism that I may assist in giving them to those who may deserve, and to help mankind. I have no selfish motive whatever. I seek not for myself—but for others through me. For years I have read and studied on similar lines of thought. I have edited several philosophical magazines; I have written for many others. I have taught in a philosophical school. I have received recognition from one of your French Academies for my philosophical writings. I love the work. It is my religion. And I have gained some reputation in America as a student of the occult and a lecturer and writer. That is why I am anxious to go further and do more."

"And you come to me, Sir," he rejoined very quickly, "without other credentials than your worldly reputation and accomplishments. You have had worldly honors bestowed upon you. You have a college degree. You have been recognized by a French Academy. Your name is well-known in American occult journalism and on American lecture platforms. All worldly honors. What of yourself—your real self, your inner self. How has that spoken?

How has that developed? Speak of your soul, your—well, I cannot say to you what I might say to another."

"I have some other papers, here," I said as I opened my wallet. "They concern my worldly affairs I suppose, but throw some little light on my life work which fairly represents my aims and ideals in life. But of my soul, of my inner-self, I know not how to speak. I—"

"And you have there your business card," he said, as I drew one from my wallet. "That is typically American, or rather of the United States citizen. His card he considers as his passport, his letter of introduction, his letter of credit, his pass-word into society, his admission into heaven and his key to all that he desires. Yet I believe they can be printed for a few francs per hundred."

He did not offer to look at my card, and, abashed at his remarks, I returned it to my wallet. There were other papers there of considerable interest to me. They—with my card—had served me well in worldly matters, but I felt instinctively that they were of no value now. Certainly not to the Professor. So I closed my wallet and made to place it in my pocket. He detained my arm in its movement, and looking significantly at me said:

"And have you not a paper there which does not resemble the others?"

I thought a moment—and I seemed to discern his meaning; for the strange light in his eyes was unmistakable. It meant that I did have—that I could take from my wallet that which he fully expected to receive. What was it? I thought rapidly—it seemed like a resumé of my whole life and all that had ever been given to me. But, in a flash, one thing stood out before me—the square piece of paper which the foreigner had given me on the steamer.

"I have this," I replied, as I drew it from the wallet. "It is only an address, and a few lines of other writing," I added, as I noticed for the first time that the writing below the name and address was in the form of a sentence. "Perhaps this is what YOU mean." I could not help impressing him with the fact that I had noticed his evident reference to some particular paper.

"Yes, this is what I sought. It means little to you—perhaps little to me. It will mean a great deal to others at some time. I merely suggest that you preserve it, keep it always at hand and show it only when you are INDIRECTLY asked to do so. If you will call to see me again on Monday morning—about noon—I will be very glad to answer the one question for you. It is a beautiful day. I trust you had a very pleasant trip across the sea. Do you like our Paris?"

Merely questions to let me know that my interview was at an end. I arose, shook hands with him cordially, was led to the door and out into the street. As I walked away from his store and came to the wall surrounding the Seine I saw that just below, a block away, there was a bridge; and before me came the picture that I had noticed on the wall of the Professor's store. It was of an old Monk in blackest robes, leading a child across a similar bridge. The waters of the Seine, now quiet

and glistening with the bright sunlight, seemed to accentuate the fact that in the picture the water was turbulent, threatening. Was I being led across a bridge that would take me over the turbulent waters? I wondered! Or would it prove to be a "Bridge of Sighs"? Little did I know then that sighs there would be, and tears and heartaches. But oh, so glorious!

* * * * *

Monday morning I prepared for my second visit. Traveling around Paris without a guide, and without a good knowledge of French, is very much like making one's way out of a crystal maze. The funny little taxi-cabs await you at every corner—ready to take you anywhere. But when you cannot make the driver understand where you want to go it is very unpleasant. I had to resort to writing all names and addresses on a pad, and I likened myself to the deaf-and-dumb, who must resort to this means of expression.

I reached the Professor's store promptly at noon. I was careful to be prompt. I felt that I had incurred sufficient criticism and that my conduct was under observation. I did not know that in reality I was being closely watched. The temptations of Paris are many. Most of the men I met on the steamer had plans well made for seeing "Paris by night." It is the usual way for Americans to see Paris. Such things, however, did not appeal to me and I had no concern of my moral conduct in Paris. Had I acceded to the requests of many I met, or joined with those from my country who were going to see the real Paris, I know that I should have not only regretted my conduct, but have suffered the defeat of my fondest hopes.

The Professor did not meet me in the store, but called to me from his office to come there and be seated. He closed the door behind me, this time, making us isolated from those who were in the store.

"What is the question you wish me to answer?" he asked now, in a very business-like manner.

"What shall I do—" I began timidly and slowly; for I was weighing very carefully every word I spoke, knowing full well that it must represent my desires and yet be in the form of a plea. "What shall I do to learn how and where I may be considered an applicant for admission into your sacred Order?"

Had I spoken well? Was I too bold? Many questions came to my mind before he answered. I waited—and thought. Would he again criticise my words? Would he refuse an answer? It seemed hours that he gazed at me and pierced my very soul with his eyes. But it could not have been more than a minute before he spoke.

"You shall travel some distance and then inquire for further directions. At the final end of your journey you shall begin again. Always go as you are directed, but keep your counsel!"

"Thank you, Sir," was all I could say. In my heart I fear I thought otherwise than my words indicated, for he suddenly pointed his finger at me and fairly shook my body with the strong vibrations that came from his mind and soul.

"Formality! Form! Conventionality!—that's Americanism! It's not Rosicrucianism. You say 'Thank you' because it is the custom to say it. In your heart you feel differently. Unless you speak as you feel, unless you break down the barriers of form and custom and become natural, you can never make the journey. You must become an humble soul groping for Light. Your credentials count for naught. It is not what you have been in the past in your worldly affairs that will assist you, but what you become now, from this moment on. Let your pride, your self-esteem, your spirit rise, and the darkness will engulf you. Cast away your precious reputation—it is character alone that makes the true seeker for Light! Away with your worldly self—be a man as God made you—just one of His humble souls praying for guidance, crying aloud for help, and ever conscious of your ignorance, your weakness and your oneness with all men!

"What is your birth day? your birth year? and your birth hour?"

"And what is your correct name? your American address? and your family connections?"

To these I gave response in a most crushed and humiliated spirit. I began to feel that, after all, I was a most humble, weak, ignorant soul in the presence of one who could plainly see the real self in me. He did not impress me with superiority, as the cold words on this paper would seem to indicate. I felt that he meant that I should understand that he, too, was just what he said I should know I was.

"And now, if you find it convenient," he began again, using those same words that I had seen before my eyes so many times in America, "to visit the South of France, and can take the 7:10 train for Avignon on Tuesday evening, you will find further instructions at your destination. This is all the advice I may give you now. May Peace be with you. I shall be glad to see you sometime again—if you return to Paris."

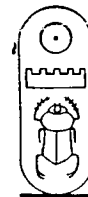
He extended his hand. There was a significant pause before he spoke those words so slowly—"if you return to Paris." Was there any doubt of it? Could something detain me so that I might not come back to Paris? Was he trying to frighten me, or test me, to see if I would be discouraged from taking the trip?

"Before you go, I would like to show you just one of my pictures," he said, as he slid back one of the glass doors of a cabinet.

Art had always interested me and I wondered why it was that I had not shown some interest in the etchings that hung around me on all sides. I was surely obsessed with my errand not to have become interested in art so rare as this.

"Among the many beautiful sights you may see while in this country is this one. You see here only a material representation of a spiritual place. This old tower—a very old building—is one of the truly great French monuments. Some day you may see this tower; then remember that I have called your attention to it. I believe that you will always cherish a view of it—and this is a very excellent piece of art work."

And so I passed out again into the street



and over to the old wall around the Seine where booksellers were closing up their stands and peddlers of students' art-work were offering crude sketches of various kinds. I might have spent hours there—in the realm of bliss that I often sought in America. Old books and old prints, enticing indeed at other times, but now as passable as the signboard which announced that a few days hence there would be a water carnival and feature events at St. Cloud. I could only think of Avignon—and the old tower.

I made my train. Making the train in the great P. L. M. R. R. station is a difficult feat. You buy tickets—a folder or book containing many pages, some of which are tickets and others having printed thereon important instructions. Not being able to correctly read the instructions you find that about every other move you make in getting to your train is an error or a violation of some law. You buy first-class tickets and then have the privilege of riding any class you like—or being left behind in the maze of trains, platforms and doorways. Your tickets are examined as you enter the station and never on the train. You are not quite sure whether you are on the right train or not and you simply give up to the law of averages and trust that you will reach where you expected to go. Of course, this is only an American viewpoint. Perhaps the French are quite satisfied with their railway system.

Seating myself in one of the compartments of the train I awaited its departure. It was to be an all-night ride and sleepers were not available. For a little extra charge one secured a cleanly covered pillow and with this one could rest by lounging in the lace-bedecked seats. The movement of the train was preceded by the ringing of a bell and the blowing of one of those funny shrill whistles with which the French trains are equipped.

There were several other passengers in the same compartment—designed to comfortably seat eight persons. On one side was a door leading to the step which runs on the outside of the train, and on the opposite side was a similar door leading to a narrow hallway which ran the full length of the train. This hallway was really a sort of observation place, for its outer side was lined with glass.

The country through which the train would pass (I had secured a map of my journey) was new to me and promised to be replete with interesting sights. As soon as we left the environs of Paris I strolled up and down the narrow hallway, watching the sun setting in the West beyond the beautiful hills and plains. The trains in France run on left side tracks going south instead of on the right side as in America, and occasionally my view was blocked by trains standing on the other track.

The train I was on was one of the very rapid expresses. It covered a great distance in that short ride—from evening until morning. I compared it to our American expresses and could not help smiling at the thought that though the speed was the same—perhaps even greater—the cars were so lightly built, so short, and so oddly shaped that they trailed behind the small, but powerful, engine much like a

child's train of cars trails behind the little engine on a tin track on the floor. As we sped on our cars rocked from side to side, trembled and jerked, threatening to leave the tracks at any moment. But they did not. I understand they seldom do. Standing in the hallways was difficult—but the scenes were so interesting that one forgot about the difficulty.

I saw hills topped with beautiful castles and occasionally a ruin. I saw plains with verdure so green it seemed like a painting. The colors of all nature seemed more vivid—even in the setting sun—and I realized why pictures of the Orient are always so vividly colored. The nearer the Mediterranean we traveled the more beautiful the coloring of sky, water, rocks, grass, buildings and trees.

We were approaching Lyons. It was somewhere after 11 o'clock and I was fatigued when I was suddenly brought face to face with my errand. I had been looking at my map by the weak light. I was examining the environs of Lyons. Beautiful Lyons! I knew that Rosicrucianism had at one time flourished there. I knew, also, that the early Protestant churches were organized there. I also knew that it was an old, old city. As I looked at my map the lines and words faded away and I saw developing there a strange picture of ancient Temples, with a procession of white garbed men and women entering through the gates of one of the largest Temples. I could almost hear the chants and chimes. I was lost in the scene, enraptured by it. And then in a deep, sonorous voice I heard the words: "The Annual Conclave at Lyons—are YOU going there?"

I feared to look around; I feared to take my eyes from the paper. I had learned from past experiences that when the mind sees and hears distraction often wipes it all away. Why look away from the point of concentration, which was yielding so much, for an objective glimpse of that which could yield nothing, now that the sun had set? But I seemed to feel the presence of some one—a strange presence—an almost recognizable presence, and I did look up from my map to gaze right into the smiling countenance of—my foreign friend from the steamer.

"O, you, why, I was just studying the map. I see we reach Lyons," I said, certainly with no denial of my surprise. "I am not going to Lyons, now, but I may stop there sometime. I am going to Avignon and there I will meet—" . . . I stopped. Meet whom? Where was I really going? I had left Paris with so much certainty that I would meet someone and all would be well that I had forgotten that I did not even know the someone.

"No, you will not meet any one at Avignon. You will not even leave the train at Avignon. In fact, I will meet you again for breakfast at Tarascon and then I shall tell you when and where you will leave this train. In the meantime, join me in one of these Persian cigarettes; I know it will be a treat, for they are not sold in America."

And so we spent part of the night talking as we had on the steamer. He was absolutely non-committal. I discovered—but surely he

was just clever in permitting me to discover—that he was a Persian, and not an East Indian. I also discovered that he lived in Egypt most of the time and made yearly visits to his Madame on the Banks of the Hudson, where she maintained her American villa and directed her American charitable work. He was her confidential agent — was he also a confidential agent of others?

“You know, Mr. P., that square paper you gave me with your name and address upon it has served me well. I gave it to a man in Paris—”

“You gave it to a man in Paris?” His tone, his expression, his words, indicated extreme surprise—possibly fear.

“Why, yes; he asked to see some papers and I showed it to him casually. He seemed to be very pleased and advised me to preserve it for—”

“Then you still have it?”

“Yes, most certainly.” I assured myself and him by exhibiting it. He was delighted.

“I feared for the moment,” he said, half apologetically. “You see, my friend, your words were not well chosen. You said ‘I gave it to a man in Paris.’ You should have said ‘I showed it to a man.’ Just a little thing, I grant you. But may I be permitted to suggest that while in this country, and when speaking to a foreigner through an interpreter or otherwise, you use extreme caution and care in the selection of your words? English at best does not always convey the true and exact shades of meaning you desire. When carelessly used, or when the vernacular or American idioms are used, you may do a very great injustice to yourself and your thoughts. In fact—you may bring defeat to your plans. Words create thoughts, you know. And—thoughts mean action.”

* * * * *

At about 6 o'clock Wednesday morning I aroused myself from my uncomfortable position in the compartment and proceeded to view again the beautiful scenes. The blinds on the windows of the compartment had been drawn down by those who desired to sleep and the little half-sphere lamp in the ceiling had been covered by its curved shade so that the compartment was dark and none could see that the sun had risen.

I found the train was slowing down to make a stop. I also found my friend approaching me from the other end of the hallway.

“This is Tarascon,” he said. “We will breakfast here. I hope you rested well last night, for, after a little sleep this day, you must prepare for a very active morrow. Let us step out on the platform and make haste. On other trains except this one you would have to ‘change cars,’ as they say in America. But this train goes on in your direction. It is I who must change. I am going to Marseilles and there take the steamer for Alexandria, Egypt. You shall continue on—until you reach—Montpellier.”

In this wise was I made acquainted with a number of important facts. He was going to Egypt. I was going to Montpellier—that dear old city of—but, no, I shall not tell those things

which are better left out of a public paper like this.

We walked along the unsheltered platform which extended beyond the covered station. The platform was between many tracks. In the centre of it was a long table to which many were making haste. It had upon it cups and saucers, large baskets filled with rolls, and a tank of coffee.

“You see we have not time to eat in the station restaurant. The train will leave any minute. Usually we have fifteen minutes’ wait here, but whenever a train is a few minutes late in its running time it makes it up by shortening its stop at these junctions.”

We actually pushed our way to the table and grabbed at the cups and had them filled and then grabbed again for a roll, much like we see women engaged in securing what they want at a typical New York bargain counter. The cups were covered with cinders from the soft coal of the engines—one of the very annoying features of French railway traveling. We had time to take a few mouthfuls of coffee and a bite or two of the rolls, when the whistle of the engine blew. He dropped his cup and saucer and warned me to make haste to my compartment. As I started to leave him—forgetting our separation at this point—he said:

“Adieu, my friend. At Montpellier proceed to the Hotel Metropole and retire to your room. Someone will call to see you. Watch for him to make this sign. Then follow his instructions. Be sure to take a good sleep between nine and twelve this morning. I may see you again—some time. Peace be with you, and if ever you wish to send me a thought, or call me to mind, hold before you that square paper and pronounce slowly the last word.”

And—he was off! I saw him pass through the crowds into the station and out of sight. I have never seen his actual material form since then. But—I do see him often—and talk to him. My good old friend. He has grown to be a dearer friend, for day by day I discover the value of what he did for me in those days. I trust he reads this—and finds in it evidence of my sincere appreciation.

As my train moved on and passed by the coffee-table I saw the proprietor pouring back into the coffee-tank the undrained portions of coffee left in the cups by those who had to retreat hastily. The coffee was unsweetened and without milk—and I understand it is sold over and over again during a morning. All pay before being served, and then take chances on even drinking more than a mouthful of the black fluid. The rolls, too, were being selected—the whole ones finding their places again in the basket.

The journey from Tarascon is replete with beautiful scenes. The train travels to the southwest and crosses through that part of France which was at one time the stage of great religious wars, of Troubadors’ songs and the early advancement in all the arts. Looking out of the car window one sees at times great stretches of green fields from which the grapes are taken for the many wines. Winding through these plains of green are the public roads so white that they look like a map drawn with white chalk on a green dais. In the distance are hills, usually surmounted with



white or gray castles or walled cities. Then the scene will change and show a small river across which extends an old Roman bridge, or towers and walls in ruins lining its shores. As the train approaches a city or town one will notice on its outskirts many very old buildings, which the guide-book correctly points out as having at one time played an important part in the affairs of the nation. The coloring in every direction is superb. The feeling is one of peace and contentment. The atmosphere is soft, mild, invigorating and enticing. Those you meet are cordial, plain, wholesome and sincere. The South of France is a charming place to live—that is, to live spiritually and honestly.

Then—Montpellier. I have not the time to speak of my wanderings there. Sleep? I recall the words of my kind advisor and I recalled them then. But who can sleep in Montpellier the first day you see it? The sun was very warm, so warm indeed that all the buildings—even the stores—had their shutters closely drawn. The city seemed lifeless. The buildings as well as the sidewalks were made of that beautiful, soft, white stone which is so abundant in that part of the country. When the sun shines upon it it is as white as snow. They have a dry-spell for many months in that part of the country and this was its time. The fields were well irrigated, but the city streets were so dry that carriages and automobiles threw into the air the white powder and it had decorated the green trees, fences and other wooden structures with a sprinkling of white.

The hotel to which I was directed was the most modern in that part of the country; and I found that the proprietor could speak English—a rare talent in that part of France. I retired to my room and waited. A note was delivered to me to call at the fountain—"The Chateau of Water." If it were possible I should like to reproduce in these pages a photograph of that spot. A high tower set upon a broad base, approached by stone stairs, much like Grant's Tomb in New York. It overlooked a small lake and in every respect it had the resemblance of an ancient work of art, which it was.

I seated myself at its side and waited—for what? Have you ever waited and knew not what you were waiting for? I remember well that as I sat there I tried to look at myself as a passerby might do. There I was, a young man from New York City with no more actual business there than a mere wanderer on the face of the earth. I looked at my blue suit, my tan shoes, my New York straw hat, my camera at my side, my watch and chain; all were things from America and I seemed to be sitting on one of the benches at Riverside Drive along the Hudson viewing the private yachts at anchor. Why was I there? My family at home—my business interests far away, my friends busy at their daily tasks—I began to feel lonesome. If I could only hear from home—but none knew my address. None knew exactly when I would return—or if ever I would. And what was my quest? A mere fantasy? I was seeking that of which I knew so little. Men had traveled far for gold.

Many had gone great distances for that which was known to exist. But I—I only believed there was something somewhere that I wanted. I was a seeker for Light. For Light! Again those words came to me. How my friends—many of them, perhaps—would smile at my answer, if they could see me there at the Chateau of Water, that I had left all behind, left family and home, friends and business, all that was dear, and had come to France, to its South, to an unknown place to see unknown persons—for Light! I was giving a great price—and all for faith.

I was lost in retrospection for perhaps thirty minutes when a young man passed by with a basket. He was a delivery clerk it seemed, but I judged him to be of better position in life for his face showed refinement. His clothes, made to look like those of a peasant, impressed me as being part of a stage costume. And he approached me by turning about in his walk. He came directly in front of me and made a sign that I recognized. I arose. He waited until I gave every evidence of having seen his very unconscious sign. Then he handed me a paper upon which was written in English (with French penmanship): "When you have an opportunity to drink a glass of fresh milk, permit the woman to serve you."

I realize how oddly this reads now—especially to the average mind. But associate it with all that had occurred, put yourself in my place, and you will believe, as I did, that it was meant symbolically. The young man walked away without saying a word. I walked toward my hotel. Was this to be all for the day, or what?

Walking along the street or boulevard which was overhung with beautiful trees, I stopped again to rest in the shade. I seemed to be transplanted to the Mall in Central Park.

Soon I was conscious of a most weird form of calling. I cannot (and if I could, I would not) give you the odd vowel sounds that some one was chanting. It seemed to be a feminine voice in the distance. Soon there came within my vision an old woman driving a cow. The cow was pulling a two-wheel something upon which rested a small can of water and a little shelf. There was on the shelf a number of glasses. As she came toward me singing the odd vowels she glanced toward me and held up a glass. I sat so still, amused at the sight of the poor old cow who had to not only furnish the milk but carry the glasses and water as well, that the woman was about to pass on without giving me any more attention.

Realizing, suddenly, that I was to have a drink of milk when it was offered to me, I called to the woman, who drove the cow to my seat. She milked the cow before me and offered me the warm milk in the glass she had cleaned in the can of water. Not one word passed between us. Then I offered to pay. I handed her a franc. She passed the change to me—and was about to pass on without a sign or word of recognition. What did it mean? Then I spoke.

"Pardon," I said with a slight French accent. She turned about so quickly and alarmed, that I saw she was surprised. She had recognized a foreign accent—an American accent—

in that one word. She looked at me critically from head to foot, slowly withdrew from the folds of her dress a wallet from which she took a folded paper, passed it to me, and went on her way.

Surely there was considerable mysticism about this affair. I thought of the melodramas I had seen as a boy, of some detective stories, of weird tales. When would the surprising features of the adventure end? And if you, my reader, think that I am injecting too many questions in this little historical story, pray think of the thousand and one questions which were constantly coming to my mind. As I look back on it now, my adventure was one of questions. And all these mysterious elements were designed to tax my patience, to discourage me, to tempt me to be rash in some way. My sincerity was being tried.

The folded paper bore this message in English: "Journey to-night to Toulouse. Register at the 'Grand Hotel Tivolier.' Visit the Gallery of the Illustrious at 10 A. M. Thursday morning and meet Mons. ———, the eminent Photographer. Prepare to remain at the Hotel one week. Communicate with no one but your relatives and say nothing of your plans. Communicate with Mr. ———, from Chicago, who is editor now of the Toulouse ——— (a newspaper). Peace!"

"My," I thought, "but whoever issues these instructions knows many people that I may know and is absolutely unconcerned as to the costs which are involved in moving about. It is very kind to direct me here and there, with no promise of meeting or seeing anything or anyone but an 'eminent photographer' and a newspaper editor."

Would you not have soliloquized in the same manner? I was about to complete a journey half-way around the country of France—and for what? Hope! That was all.

Wednesday afternoon found me again in the train en route to Toulouse. The country through which I passed was beautiful. At some other time I hope to be able to describe to my readers—my Brothers and Sisters—the many wonderful sights I saw. But just now I will try to keep pace with the rapidly moving train and take you to Toulouse without a stop.

Toulouse, you know, is one of the very old cities of France. It is on the banks of the Garonne—the river down which the Norsemen sailed to make their attacks on Toulouse and the south of France.

I did as I was instructed and found that the Grand Hotel Tivolier was a very large and exclusive place—really grand and elaborate in its appointments. Approaching it I found that many of the streets of the city were very old despite the many changes. The original wall which surrounded the city has been leveled to its foundation and the city has spread beyond these limits. In passing through some of the streets the foundation of the old wall is plainly seen between the cobblestones of the street, and one walks over this wall on the way to the Grand Hotel Tivolier.

I found that at this hotel arrived, early every evening, a great many English and American automobile parties, touring through France to Spain. They stop here over night. Their automobiles are well taken care of, their trunks

automatically delivered from the garage to the guests' rooms, and all of the parties "clean up" for the long course dinner which begins at 8 and ends at 11. The principal amusement in Toulouse for these tourists is to dine well and sleep well. Consequently the dining-room—a beautiful "Hall" as they call it—was well crowded at night and absolutely empty in the morning when I, American fashion, would go there to breakfast. The Tourists were always up and off and on their way South at sunrise.

It was not strange—and it was certainly a pleasure—to meet so many English-speaking people, and a few Americans, in Toulouse. But to none of them did I tell my business. It was tempting, at times, to speak of some of the strange things which occurred, but I resisted all such temptations—for FAITH.

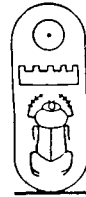
I visited the "Hall of the Illustrious" as instructed. It is a public building, but admission is by special ticket. It was built by architects and builders who donated their work. Inside, the decorations, the rare mural work, the carvings, the statuary and the wonderful paintings were likewise donated. It is the one aim of every great artist of the South of France to some day be worthy—in his line—of donating a masterpiece to this "Hall of the Illustrious." And some there are who have spent the greater part of their life-time in producing just one panel in oils on one of the walls of that Hall. Such is the pride they take in their art.

Art in the South of France is distinctly different from that in Paris. Parisian art is usually vulgar. I saw little nudity, but rather spirituality, in the work in the South. They informed me that the artists in the South never have a figure undraped unless it is necessary to tell the story being depicted. How different from Paris and the North. There it seems the undraped figure is painted—and some sort of title or story is concocted to fit the picture. It's merely a difference of viewpoint; a difference of the wholesomeness of the mind.

The art work in the "Hall of the Illustrious" has never been photographed for public reproduction, has never been copied on post-cards and sold, and a camera is always forbidden. But, because two of the masterpieces in that Hall interested me (being strictly Rosicrucian and of interest to all Rosicrucians who may never visit that gallery) I was able to secure permission from the very highest officials, even the Mayor of Toulouse, to have a photographer copy the two pieces of work for me. Some day the only copies in the world, perhaps, will adorn the Rosae Crucis Supreme Grand Lodge Library.

But I must not forget my errand. Ah, yes, Mons. the photographer! He was there. He watched me, probably knowing who I was by the difference in clothing and general appearance. But I did not know him until I saw that same strange sign which the young man had given me in Montpellier. Then I approached him.

"Pardon, Monsieur," I said, "but I believe I am addressing a gentleman who has some information for one who is seeking Light."



That seemed to be a very proper way of addressing him.

His reply was in French—and I could understand but one word—"yes." Seeing my embarrassment, he took from his pocket a paper and with a pencil he wrote some few words and handed it to me to read. I can read more French than I can speak. In fact, that is not the proper comparison. I can read about one hundred French words—and can speak only three or four. What he wrote, however, said:

"Why did you so study that one painting in the alcove?" I was disappointed at what I read. At first I thought it was a statement. It was only the question mark that enabled me to realize—with my limited knowledge of French—that it was a question. And such a question after all the expectations.

"Because, Monsieur," I said, "it seems so beautiful, so wonderful and expresses what I believe. I see in it a very mysterious meaning, a symbol of—"

He was smiling. He could not understand what I was saying, and I was going along rapidly, enthusiastically, as I recalled the *d'ep* impression the painting had made.

Then he wrote again on the paper: "I understand, I appreciate." Putting the paper away he gave me a piece of paper bearing an address. He motioned with his hands that I was to go there—and walk. That was all I could understand from his gestures. I looked at the address; it was only the name of a boulevard. I was to walk along that boulevard. Then he bowed himself away and I was alone again.

Returning to my hotel I sent a messenger with a note to the editor from Chicago. I saw a copy of his paper on the reading-room table and analyzed it keenly. He was trying to introduce American journalism in the South of France. On the front page was the statement that the train on which my foreign friend had journeyed from Tarascon to Marseilles had been wrecked and completely burned. It said nothing of the loss of any life, and I was greatly concerned for my friend.

I told Mr. ——— that I was in Toulouse, and that I would appreciate an interview with him and would await his advice. That was all. I was at least discreet.

Then I went to the boulevard. I would like to say its name—but that would be saying quite too much. I rode in a carriage. They have trolley-cars in Toulouse far superior to any in Paris or even America; but none would take me along the boulevard. I rode perhaps a mile before I realized that I must watch for something. Surely there was a reason for this little jaunt. So I kept a careful search of all persons, places and things. I rode another mile. I was out of the heart of the city and was going in a different direction. I was, in fact, practically skirting the city. I saw old churches, old buildings, some old Roman bridges across the Garonne, some ruined places—and then—ah, at last, the Old Tower.

There, before me, was the actual Tower itself, the one I had seen in the picture at the Professor's store in Paris. I notified the driver to stop, paid and dismissed him. And in rapture and doubt I stood before that Old

Tower (known to Rosicrucians as "The Dungeon") for many minutes with a feeling in my heart that, somehow, this was the goal—my search was ended.

I will be more brief now. I do not want to tire you with details. You, like myself, are anxious to see the end—to know the outcome of this search for Light.

So I approached the Old Tower—not without some misgivings, but certainly as bravely and boldly as I have approached many less weird looking places.

At the Old Tower door I knocked. Then I discovered a bell-cord and pulled it. I heard it ringing somewhere in the depths of that old structure, which seemed to have been built a thousand years ago. In fact, it was.

As the ringing died away a question came to my mind. What should I say if I received any response? I trust that my reader will picture me—or picture yourself—standing before the heavy wooden, iron-bound, rusty, worm-eaten door, the stones in front of which were stained with green and between which moss and grass were growing. Whose place this was, what it was, prison, jail, home of a madman, or what, I did not know. Yet I was asking for admittance.

Finally I heard a cracking sound and noticed the door open a little way. I waited. It was very dark within and there was no sign of life. Then I pushed the door open wide and found an old—but not dusty—stairway in front of me. I stepped in and actually closed the heavy door behind me tightly, and heard the lock tumble into place. I was really locking myself in—and fearlessly doing it.

From up-stairs came a sound of something being moved. All sounds seemed to echo in the building. There was a great opening above the first flight and from there on upward the stairway was circular and each floor consisted of a gallery surrounding the stairway. The galleries were not more than eight feet wide—and very dark.

I gazed upward through the opening and shouted "Hello." Not very appropriate, I grant you. It was the "telephone habit" manifesting itself on impulse, I suppose. But it brought forth a soft but distinct "Entre, entre," from an upper floor.

I immediately began my ascent. I saw then that the stairs were made of stone, as were the floors. The edges of the steps were deeply worn—I should judge that wear had cut into each stone to the depth of three inches at the deepest part of the curve. The walls, too, were of gray stone, the plaster or cement between the stones being gone in many places, and a mouldy odor pervaded the atmosphere. As I ascended I found that the upper galleries were lighter and I could distinguish shelves against the walls, filled with old books.

At last I reached the upper floor, to find that it was a square room with a glass roof and a number of small windows. There were some bookcases about the walls, filled with very old and very rare books. There were two tables—crudely made and very old. There were also about twenty chairs—each being a rare piece of antique furniture—and an old desk littered with manuscripts, several sealing outfits, candle, sealing wax, matches, some chemicals, a

quill pen, ink and—some horoscological maps.

I was greeted by an old man. I say old, because he had a very long gray beard and pure white hair, slightly curled, hanging to his shoulders. He stood erect, however, with broad shoulders, a good figure, bright snappy brown eyes and full rosy cheeks. His voice was soft, his actions spry, his dress a white mantle of good linen embroidered with some symbols then unknown to me and not known to many who read this story.

I addressed him in English: "I have intruded, sir," I began, "first because I believe this building to be of interest to me, and second because you bid me enter. I am searching for some rare information and perhaps you can tell me something of that which I seek—especially since you are interested in astrology." I said this last pointing to his desk and the maps upon it.

To my surprise he answered in English, but brokenly and with a deep, French accent.

"You have come here, my young friend, not by intrusion. You know astrology; you know 'arcs of direction.' Your coming here was by direction. See, I have there on my desk your horoscope. I have expected you—for there is a letter addressed to you. I know your purpose, for the contents of that letter is an answer to your question. But be seated. I have many things to show you and to explain.

"You have earnestly sought the Rose Croix Order. You wish to enter the sacred brotherhood. Your wish may be granted—but what then? you will help in the great work? You will spread the work to your land? You wish for a Herculean task! I admire your courage, your bravery and your determination.

"You have been well spoken of by those who have met you. You are surprised. Did not — meet you on the steamer and direct you? His reports are there on my desk. Did not Professor — meet you in Paris and examine you? He sent me his report and your birthdate, which you will find I have changed by two minutes. You were watched by those who observed your movements in Paris by day and by night. I have their reports. You were watched in Montpellier, and again in this city. Four of our Brothers have seen you and have had an opportunity to look into your eyes and report to me. Monsieur —, the photographer made the final decision this very day. You shall now meet our beloved Grand Master and Imperator in his Holy Temple.

"But before you leave here—and you will not again return to this place—I wish to show you the accurate records we preserve. I am the Grand Archivist. Here you will see the records of our Brothers and Sisters since the Order was established in this country. Nothing is ever lost to our records—not even the thumb prints of our members. Here your letters will be filed, your reports, your grants, your degrees, and your work. The all-seeing eye, the all-knowing mind, receives—and here it shall be recorded for all time."

I spent an hour examining some rare handmade, hand-illuminated books. I saw one book—made in the time of Christ, recording His work for the Order—containing a sketch in water colors of the true Christ and other

sketches of incidents of His life. The book was bound with wood and iron, had iron hinges and an iron lock—all greatly rusted. I saw articles from Egypt, from various pyramids and Temples. I saw rare relics from Jerusalem and other countries. And—I saw the last Oath of the Order made by Lafayette before he came to America—the first Rosicrucian from France to come here. May his name ever remain sacred to the Order in America.

And then—I departed with more DIRECTIONS.

I met the editor at his office. It adjoined a very old building near the Post Office. He welcomed me and explained that some day he would meet me in America and join with me in the good work. What else he said I cannot repeat here.

In the afternoon—about 3 o'clock—I engaged a taxi-cab automobile, and, giving the driver a written address I was surprised to see him turn his automobile and myself over to another driver whose car was close at hand. This driver seemed very courteous, while a number of the other drivers stood and gazed at me in perplexity. I seemed to be a curiosity. And they whispered together in an annoying manner.

I was driven for a mile or more to the city gates and then through them along the banks of a creek toward the old city of Tolosa. Tolosa was the original Roman city of Toulouse and is in ruins to-day. The ride was exhilarating and interesting. At last we reached a great estate which was within a wall. We approached the gateway. Beyond the gate there were fields of flowers and beautiful lawns. To the left of the estate was a hill topped by a walled chateau. Within the estate were several old buildings, one of which was square in shape.

We approached this old building and were met at its entrance by a young man in semi-military uniform. He saluted the driver knowingly—shook hands with him in a very brotherly fashion. Then I was asked for a card or letter—all by gesture. I handed the letter addressed by the old Archivist to the young man and after reading it he greeted me very cordially and ushered me into a large reception room.

The building was very odd as well as old. It was made of stone inside and out—but the stones were badly worn. It seemed as though the building might fall in, or collapse, from age. After a few moments' pause I was confronted by an elderly woman who howed to me, offered her hand and led me to an upper floor where I was formally ushered into a small reception room. Then I was handed some typewritten instructions addressed to me in person.

These instructions informed me that I was to meet the Officers of the Grand Lodge at sunset (fully three hours later) and that in the meantime I should rest and study the instructions contained therein. I cannot give these instructions, and they would be of little help to the uninitiated and of no interest to the initiated who has already gone through the same preparation.

And so I read and—yawned from fatigue. I read again—and relaxed. I read a little longer—and yawned once more—and fell



asleep on the old divan in that upper stone room of that old, cold, mysterious building known throughout all of France as the Grand Temple.

Later that night I was initiated into the Order Rosae Crucis. I Crossed the Threshold in the Old Lodge in that very old building. I met the many Officers, I took the solemn pledges, I received the great blessing and was made a Brother of the Order as the witching hour of midnight was struck by the old chimes in the tower of the building.

I had found the Light—and it had illumined me as I faced the Rosy Cross.

I remained in Toulouse one week as directed. During that time I attended a great number of lectures, demonstrations, experiments and private classes. I was shown much, told a great deal more, and given a very considerable amount of matter in the form of hieroglyphic manuscript to take away with me to study for a year or more.

I would like to speak of the many beautiful details of my stay in Toulouse, of the many ceremonies and ritualistic convocations, but, of course, I cannot.

I attended the Monthly Convocation of the Illuminati in another old building along the banks of the Garonne. The building proper was constructed of stones brought from various parts of Egypt, Spain and Italy from buildings, Temples and Pyramids now in ruins. The cornerstone, bearing appropriate lettering, was brought from EL AMARNA, where our Great Master once had his home.

The upper part of this building, and its courts, are used as a Rosicrucian Monastery. In the cellar is the old Rosicrucian Grotto where the Illuminati hold their convocations. It has an arched ceiling and walls made of very old gray stones, some of them damp, and between the stones one can see moisture and moss. It is heated with a large open fireplace, and the only light comes from candles and torches. There is an altar in this Grotto wonderfully carved from a rare Egyptian wood. There is a story that one time Martin Luther found refuge in a Temple in which this altar stood in Germany, and his initials are marked

on one of the panels. There are many other marks on the carving which plainly show the effects of the various religious wars in the South of France when the several Temples in which this Altar stood were burned—one of them having been used as a stable for horses by the soldiers.

On the day I left Toulouse I was given certain papers and documents to enable me to proceed with the spreading of the Light in "America." The following is the substance of the last words I heard delivered to me by The Most Worshipful Grand Master of France, Mons. L———:

"Brother, these papers appoint you as a Legate of this Order for your country. Your duty and privileges are well defined. The documents you have—and the few jewels I now hand to you—will enable you to proceed at the time and in the manner indicated. When you have made some progress you will meet with a representative from the Order in Egypt who will hand you, under certain conditions, other papers and seals. From time to time there will come to you those whom you will recognize by the signs indicated. They will add to your papers and devices until your working papers and tools are completed. Our archivist will send you, under seal, with the protection of the French Government, other papers as soon as you have made the progress which will be reported to us by our Agents. Your semi-annual reports will warrant, or deny, you progress and assistance. The Masters of the world will be glad to administer to your wants and your requirements from time to time; and Peace and Power shall come to America if the dictates of our Order are faithfully fulfilled."

These words, said so sacredly by the dear old soul, subscribed to by the French Supreme Council and accompanied by a most wonderful ovation, still ring in my ears. They were the blessing which the Masters sent to America, and I, in turn, give them to my Brothers and Sisters of the Order Rosae Crucis in the United States. A la Verite,—Fr. 12. Ill. R. F., Profundis.

(To be continued.)

Some Helpful Suggestions

Members who desire AMORC emblems are advised that they can be secured through the office of the Supreme Secretary. They are small, neat and beautiful, and can be worn on coat lapel or dress. Women's style with safety catch pin, by mail, \$2.25. Men's style with screw back, by mail, \$2.00. Send remittances and state which style, to Supreme Secretary, care of Headquarters.

Members who desire appropriate incense and Sanctum articles will be glad to know that there is a shop devoted exclusively to supplying our members with candle stands, incense burners, symbols, symbolical gifts and other typical Rosicrucian articles. Write and state what you desire and ask for list of interesting specials. Address: Triangle Gift Shop, Sister L. S. Churchill, proprietor, Dade City, Florida. Remember, if you wish to make some appropriate and symbolical gifts, Sister Churchill can aid you in making your plans.

Reflections on the Third Temple (Postulant) Grade

By RAYMUND ANDREA, K.R.C.,
Grand Master, AMORC, Great Britain.

▽ ▽ ▽ ▽ ▽

ARTICLE I



MEMBERS in the advanced grades are often reminded, in the course of their lectures, that it will be necessary for them to revert again and again to the early grades and dwell upon the principles and suggestions therein, as these constitute the indispensable foundation of the subsequent studies and demonstrations. This admonition is inclined to be overlooked, or its full import is not grasped, by many who are solely intent upon the works of practical occultism. Sometimes a member who has passed into the sixth or seventh expresses disappointment because the unique vistas of knowledge and the wonderful possibilities opened out in these grades are not at once demonstrable factors in his hands.

It is a simple matter, indeed, to read and intellectually understand what the master mind has written; but it must inevitably prove disappointing to overlook the esoteric character and development of that mind. We need a true perspective regarding the question of preparedness for the accomplishment of master works. The Rosicrucian Mystery flames silently at the heart of life, not on the surface; and only the deeply initiated soul passes within the precincts of the temple. And when this Mystery is actually embodied before us in a master personality, and a transcendent knowledge flows from it as a special revelation illuminating the material and immaterial worlds alike with a Cosmic comprehension which is supremely arresting and convincing, a sense of proportion is requisite to place that personality in the exceptional category which Karma has decreed for it, and ourselves in the category to which we, too, rightfully belong.

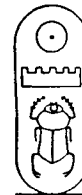
In a word, the category of the master mind is one; that of the pupil is another. I do not wish to impress an idea that an impassable gulf exists between the two: that would prove a sad and depressing conviction; but in the early progress through the grades this idea of the two distinct categories should be recognized, and the recognition should give a true perspective and mitigate any feeling of temporary disappointment experienced through the inability to perform offhand master works.

The teaching in the Third Temple Grade is of great suggestiveness and value and indicates a wide field for study and reflection on the expansion of consciousness. The eager aspirant who has reached the seventh or eighth may

conceivably be highly gratified at the masterly exposition of esoteric knowledge continuously passing into his hands and the brilliant prospect of achievement possible through its application: and justly so. But has he grasped the real significance of the Third, with all it suggests of a wide preparedness indispensable for subsequent demonstration? Does he realize what this extension of consciousness implies?

When we survey the work of the expert in any other realm our first thought is of the prolonged attention and assiduous toil of years he must have given to expound and demonstrate with ease and facility the deep arcana of his science. We know he has had to wrestle with nature at every step; at many a point he has been thrown back by what appeared overwhelming odds—a little progress, a seeming retrogression, an abrupt halt—but through it all the proud beat of the dedicated heart steadily advancing along the undiscovered path to firm conquest. It is the history of all conquest. And the same novitiate awaits us. We are entering upon what is, for us, the undiscovered country: the footprints of the elder brothers are before us making straight for the goal; in our hands are their charts for our guidance; over us silently broods their sacred influence. They cannot do more: the law of life forbids. It is we who err in that in our enthusiasm we glimpse the heights of occult mastery in the master mind and, lacking experience, we would attain those heights ourselves—now! But nature soon undeceives us. Have we the perfected organism necessary to exist on the heights? What though enthusiasm like an incantation should suddenly raise us, if the fearful loneliness of the heights prove too much and we fall back through want of the sustaining vigour of the ripened powers of the inner man? For the master personality must stand alone. The reward of his attainment is a tremendous responsibility in teaching others the way and in sharing their burden. The great soul stands apart, and alone. “And he went up into the mountain to pray, himself, alone;” that he might receive power, not of men, but from God, and do greater works for their sakes that they should likewise do after him.

We read that the path of preparation must precede the path of initiation. But we do not take this matter of preparation with sufficient seriousness. It implies far more than a brief period of daily meditation. A prevalent idea



*The
Mystic
Triangle
December
1927*

among aspirants is that their exclusive concern must be with the things of the Spirit; that the personal life matters nothing; that their whole attention is to be focused upon the Self that is real over against the personality which has no life in itself and must therefore be excluded from consciousness. The teaching of the Third is diametrically opposed to this idea. The genius of man is fourfold; and it is pointed out that the perfection of the master mind consists in the fourfold realization of the dream of beauty in the physical order, of love in the moral, of poetry in the intellectual, and in the spiritual of the mystics. Here are indicated the four lines of personal culture which is to culminate in that extension of consciousness which is the mark of the full orb'd Rosicrucian life in all its strength and beauty.

The Rosicrucian life is a Cosmic life, an enlargement of consciousness which is susceptible of and responsive to the manifold appeal of the entire gamut of vibrations which reach it along these four avenues of expression of the genius of man. I venture to affirm that however far on in the grades an aspirant may be, the work suggested in the Third must never be lost sight of, must indeed form the essential basis of all the later work. I would not be misunderstood in saying that we cannot build upon the spiritual alone. The attitude of many aspirants seems to suggest that we can. They possess an enthusiasm which is laudable enough and declare emphatically that they wish only to realize God and perform the miracles of the divine life. It is well: they are the richer for such an ideal. But their novitiate has hardly commenced: there is a long series of readjustments to be made throughout the whole economy of their lives, a rearing of faculties and discipline of powers, a resurrection of the soul in its many aspects of beauty and expression, and a firm welding together and a concentrated and wise direction of all these masterful forces, before the Master can use them for responsible world service.

A member once wrote me to ask whether I thought a pair of blue eyes, which she discerned in the psychic distance, were those of a certain great Master. The obvious reply was that while there was no reason why the Master should not be as personally concerned in her welfare as in that of anyone else, provided she were ready, yet it was reasonable to think that if such were indeed the case she would have no doubt whatever on the matter. The fact was, this good soul was prone to over-estimate her evolutionary status, and perhaps her personal value in this particular direction.

There is a great lesson here involved. We need but study impartially the biography and works of the master mind to gain a vivid conception of the vast range of vibrational response which is the keynote of his unique influence. Let us think for a moment of the comprehensive genius of Bacon. We cannot but regard with profound admiration the almost unsearchable riches of knowledge and wisdom of this great Rosicrucian. It is a far cry from the humble aspirant in the grades, breaking new ground in the elementary prin-

ciples of our science, to the intellectual grasp and amplitude of thought which unfolded and systematized with consummate mastery the volume of universal knowledge. Yet that is our objective. The fourfold genius of man, latent in every one of us, has to be resurrected through the incarnations and compel the attention and arouse the sleeping ambition of the multitudes that walk in darkness. It is the central aim of the work of the grades to awaken to vital consciousness the manifold nature of the aspirant, to bring into the field of acute conscious realization every power and possibility that slumbers in human personality. With full knowledge of the responsibility of the assertion, I say, it is of little avail for us, possessed with a simple desire for the mystical life, to spend our time in affirming the Self and denying the human self through which alone the Self can express its powers. Yet innumerable cults are founded mainly upon this magic process of affirmation and denial. It is not surprising that many of our members have based their faith upon it, by reason of their former association with these cults. I say not a word to belittle sincere effort: on the contrary, their original spiritual intention has opened the way for well-directed and scientific work. Neither is it surprising that they did not make the progress they anticipated. Many of them took to heart the science of Yoga in its severest outline: their ideal was the Eastern yogi resting peacefully in his Samadhi. Here, too, the ideal is a noble one: but it must receive certain modifications when transferred to Western life. The aspirant has a far different objective in daily life than the Eastern yogi. Moreover, the yogi is a master mind, whatever works he chooses to do or leave undone; and the master mind belongs to one category and the aspirant to another, with a severe novitiate separating them.

The aspirant in the Third must take his work seriously. He must take his personal self just as it has been fashioned by him in the past, recognize its strength and weakness, assess the value of the faculties he has, and resolve to build those he will surely need. The curriculum of the university is not necessary for a knowledge of self. Some of the best occultists have not had the opportunity of academic training; others have disdained and refused it as a probable menace to their native and aspiring genius. But they have always been tutors to themselves and submitted to an arduous personal discipline. Neither did they deny themselves the beholding of the beauty of the world, lest the glory of it should blind them to the greater glory of God. They held it to be the part of wisdom to increase, not diminish, their power of response. And if we learn to live solidly and humanly in the natural man and understand what a wholesome creation he is, we shall not have the heart to deny his existence.

Let us survey the living face of nature as freshly as a child and absorb the wisdom of the sages through our cultured senses from the eloquent earth and sky and human countenance divine, before we acquiesce in the gospel of a textbook that these are but illusions to lure us to sin and corruption. If nature

is the art of God, is it not an insult to the Artist to neglect the cultivation of those senses through whose instrumentality we are to interpret it? There is not a mood of the Great Mother which has not a beauty of its own, and the aspirant with cultured senses will learn to appropriate its secret essence and thereby enrich his soul's expressiveness. There is a beauty of voice, gesture and motion which should never pass unheeded, but should awaken some sleeping harmony and incite to nobler living. He should never weary of reading and interpreting the infinite shades of expressive beauty that flash from the countenances of his fellow men and women. In them he will read the history of the world: he will see Christ saving the world, communing alone with the Father, going up to Calvary with never a glance behind Him; he will see Him suffering on the Cross and forgiving even those who crucified Him. In them he will see the struggling soul in every phase of its eventful evolution, advancing passionately in joy, stricken cold by the hand of fate, eagerly questioning all experience, indifferent through grief of the

pain of life: all divine fragments that went forth in the morning of their creation curious and wondering and beautiful to look upon, for the author of all beauty created them; and returning at setting sun, bearing each one the indelible traces of the long search of the incarnation. O aspirant, this is the very beginning of your novitiate: for unless you have learned to see and to understand, how will you serve even the least of these? It is the fullness, the completion, of life experience we need, not the denial of it. It is undoubtedly true that he who is somewhat derogatively referred to as a man of the world is often in many respects far nearer the Rosicrucian life than the student who has deliberately refused the contacts of personality and banks upon his own sweet conviction of self-righteousness and spiritual aloofness. But nature has not so instructed him. Her law is that of swift response to the primal urge. She knows nothing of the doctrine of denial: she lives and expresses. So does the master mind; and thus in him the realization of the dream of beauty is perfected and the Cosmic law fulfilled.



Our Move to the West



Final Instructions to All Members Regarding Our Move.



It was perfectly all right for the ancient philosophers to say that everything in the world is in motion; and it was quite correct for the old dinky to say "The world sure do move!" but we would not like to have part in the packing of the world for its move or for any more pack-

ing than what we have been through the past few weeks and must go through for another week. So far as we are concerned right now the part of the world we are in—our offices—can stop moving and stand still for a while.

One never realizes what has accumulated until one starts to pack for moving. Millions of housewives will testify to that! But we certainly have accumulated more bulky equipment than we had supposed and many more thousands of small items of printed matter and lecture matter than any inventory had revealed. However, most of it is now in hundreds of cases and boxes and we are beginning to see daylight through the forest of stacks.

About the first of November the contracting company which is doing all the crating of the equipment of our offices, temple and homes delivered the first of many truck loads of boxes into the various offices of the administration building. There were boxes just large enough to hold fifty or sixty books, others just large enough to hold pieces of small equipment, and then others large enough to hold two persons.

Day after day more of them came and groups of men began packing. Before the middle of November we were walking around crates and boxes of all kinds and finally walking between stacks of them, as though in small canyons, reaching to the high ceilings. Whenever we wanted some rare book for reference—it was already packed. Whenever we wanted to get at some old files of correspondence—it was in a box at the bottom of the stacks. Every box nailed, wired, numbered and listed. We could tell by our lists where everything was—but could not get at it.

But another week will find us ready to leave Tampa. As the hour approaches our hearts sadden. Our radio broadcasting is still continuing. The Federal Radio Commission has granted us our own independent Radio License. We were kindly assisted for a while by a publication which loaned us their license while the Commission prepared to grant licenses to new stations, and at last our own license came on October 10th. We were given the call letters WQBA and the wave length of 238 meters or 1260 killocycles. We were given unlimited time and every consideration of a complete radio station. This was after the Commission had considered the nature and effect of our programs under the old call letters. So we are taking advantage of our privileges and staying on the air until the last minute. We will then ask the Commission to transfer our license to San Jose, California.

The radio has added to our list of friends and that makes it all the harder to leave this community. The members of the Florida

*The
Mystic
Triangle
December
1927*

Grand Lodge have already held some general meetings attended by more members than are in any other Lodge of the country at the present time, and the resolutions of regret at our leaving, the letters of appreciation and the hourly calls from members expressing their high regards, make us realize the sorrows attached with the departure from Tampa.

As we said in these pages last month, our leaving Tampa is no reflection upon the city or State, and certainly no reflection upon the members or their enthusiasm in this part of the country. The Florida Grand Lodge is larger by four hundred or more per cent. than when we came here just two years ago. And today it has a host of friends in Florida who are strong boosters for AMORC even though not interested sufficiently to unite with it.

Take for instance when the Federal Radio Commission asked that the prominent citizens of Tampa inform it whether the work of AMORC in its radio programs was appreciated; telegrams just poured into Washington and many of the writers sent us carbon copies. We were happy indeed to find the Postmaster of the city, the Secretary of the Board of Trade, the President of the Rotary Club, the Judge of the Municipal Court, the Director of Musical Education of the city of Tampa, the Vice-President of Tampa's first and largest bank, many prominent business men and attorneys—all sending telegrams praising the work of AMORC in this community, speaking of its high moral, ethical and financial standing, its thousands of local friends and enthusiasts. The telegram sent by the general manager of the Tampa Tribune, Tampa's largest newspaper, conservative and cultured, was typical of the average message sent. He said in part: "Can say that we know of AMORC, a large institution in this city having a good reputation and from reports is carrying on a good work in this community."

And thus we learned, and are learning every hour now, just how many friends we have made here. An executive committee composed of ten of Tampa's most prominent business men was formed to act as an advisory board to the Florida Grand Lodge Council, and this board has already arranged for the continuation of the work in Tampa as it was for eight years before Headquarters moved here, except that the greatly increased membership and larger plans of operation involve many new features.

And out in San Jose things have been moving rapidly also. Brother Shaw, our West Coast Representative, was moving about so much we had to appoint Brother A. L. Batchelor of San Jose as our representative and empower him to act as our attorney-in-fact to look after the new building and homes. He has formed an advisory committee and these brothers have given most liberally of their time in looking after every minute detail. Funds have been deposited in a separate account in the bank in San Jose, papers filed, and all business matters organized by the Committee. We are certainly fortunate in having such competent representatives in that city.

Building work is already under way in Rosicrucian Park and drive ways through the property are being planned while general construction work for Administration Building and radio building are under way.

According to present plans—which are subject to some slight variation—the packing and crating of all the contents of our present Administration Building and homes will be completed about November twenty-first and ready for the long ride across the country in sealed freight cars. The Emperor and his family will leave Tampa about November 19th for New York and after spending but thirty hours in that city will go on to Chicago. The Supreme Secretary and his wife will accompany some of our present employees who are going with us as heads of certain departments, and they will leave Tampa about November 21st, going directly to Chicago. All of us will meet in Chicago and leave that city on Monday, November 23d.

Arriving in San Francisco on the 27th, after the scenic trip through the Grand Canyon and the Feather River Canyon, we will remain one day and night in San Francisco and then proceed to San Jose via the Southern Pacific. We regret that we cannot stay in San Francisco long enough to attend a reception which the members in that city say they wish to plan; we will meet with the many who have written and arranged for a small informal reception at our hotel in San Francisco, but we must postpone the big general meeting until January, and hope that this postponement does not materially affect the plans already made.

Our freight shipments will not reach San Jose until about December tenth. However a great quantity of mail, probably two thousand letters, will be awaiting our arrival when we reach San Jose, and we are sending by fast express sufficient stationery to answer all these letters from temporary work rooms until our freight arrives. Then for weeks we will be literally swamped with work, with the additional labor of breaking in a full staff of assistants under the various department heads. We have already arranged with printing concerns, engravers, paper houses and other firms for the printing of our magazines and literature in San Jose and new envelopes bearing the new address, as well as much other stationery, are now being printed in New York and will be shipped direct to San Jose.

Instructions About Mail

All members were advised, therefore, that on and after November 12th all mail for us should be addressed to:

AMORC,
Rosicrucian Park,
San Jose, California.

Mail received here at the Tampa Post Office after November 12th will be forwarded to San Jose, despite the fact that some of us are still in this city. Hence we will not be able to answer your letters after November 12th until December first. Mail received by us here up to November 12th will be answered during the week and up to December first.

Therefore, for a little over two weeks your personal letters will be delayed in being answered. Your weekly lectures will go forward with regularity, however. Not more than one week's delay will be found in the routine of the lecture work.

We strongly advise that you send your monthly remittances for December in letters direct to San Jose, and not to Tampa. Do not send loose money in your letters unless you register them or send them special delivery.

A special notice about mail will be sent to all members in November, containing the information given in the above paragraphs.

Our farewell meetings here in Tampa will be described in our next issue of the *Mystic Triangle* which will be printed in San Jose and may be mailed a little late in December or possibly the first of January; so do not be concerned if that issue is a little late.

A Warning About Mail

During the past two months the loss of money in the mail sent to us has been very heavy. In fact, it has been so great that special postal investigations were made by the Post Office Department and it was found that letters containing several dollar bills had been opened, the money extracted, and the letter sealed again for delivery to us. Now we are not going into the details of the investigation and how it resulted in the discovery of one person at least who will be made to suffer the Federal punishment for such acts. The important matter is that the Post Office says that the real responsibility rests with those who send currency in letters and do not register them. You are tempting persons by doing this and you will lose your money.

Hereafter, when we find letters in our mail which show signs of having been opened and the money extracted before reaching us, we will have to consider that no money was sent to us. There is only one way to make sure that your remittance reaches us. REGISTER YOUR LETTERS or use MONEY ORDERS or CHECKS.

During September over two hundred dollars was lost out of the mail sent to us through mail robbery. How much more that we do not know about cannot even be estimated. The Postal officials remind you of the fact that money lost when registered will be paid back—all other money is truly lost when stolen and the Post Office will not be responsible.

▽ ▽

Our New Address

Remember that all letters written by you after *November twelfth* and intended to reach us promptly should be addressed to: AMORC, *Rosicrucian Park*, San Jose, California. Do not send letters to Tampa after that date.

▽ ▽

Our Next Issue May Be Late

The next issue of the *Mystic Triangle*, the January issue, may be a little late in getting into the mails. It will be printed in San Jose at our new place, and may not get into the mails until the first or even the tenth of January. Do not be concerned, and wait patiently until January fifteenth for your copy before writing to us about it; thereby saving us a great deal of unnecessary correspondence during the period of readjustments.



The Rosicrucian Manual an Appreciation

By RAYMOND ANDREA,
Grand Master AMORC, Great Britain.

▽ ▽ ▽ ▽ ▽

The advent of the "Rosicrucian Manual" marks an epoch in the history of our Order. It is of such general and particular interest to every member that I feel I must say a word about it. The comprehensive range of subjects and the extent of the information comprised in it have already been noticed in the advertisement in the magazine, and that should be sufficient to convince our members that the Manual has a personal message for them.

It is not my intention to comment upon the many valuable sections of the book. I just select one of special interest, part ten, which deals with the work of the Great White Lodge, the attainment of illumination and the Rosicrucian Code of Life. It is characteristic of the Rosicrucian Order that it expounds truth from an unique standpoint. No matter what information we already possess, when we approach the temple of Rosicrucian science and

practice we are sure to encounter a stream of knowledge which places the particular subject dealt with in a distinctive setting, reflects a new light and reveals peculiar applications of many aspects of truth of which we were more or less ignorant.

Such is the case regarding the matter before us in this section, hence its great value. It may be considered indispensable to every member entering upon our work; for he is shown here just what his objective is and what is the true method of procedure; what Cosmic initiation really is and what is the Cosmic awakening which follows.

The material on psychic awakening and development is direct and pertinent, and if the new member will take to heart the facts given he will probably be saved some future discouragement. These facts are precisely those which one is so often called upon to embody

The
Mystic
Triangle
December
1927

in correspondence with members who do not realize the laws involved in development. The question of progress and delay is naturally one of the commonest themes in this correspondence, therefore the information given on this question cannot fail to be of much interest and practical assistance.

The topic of special service rendered to members in the course of their studies is treated and should be instrumental in increasing their confidence in the work of the Order and in themselves. The value of consistent contact with the Order is outlined and the possible consequences of negligence in permitting lapse of membership.

Special opportunities to progress are discussed and the points given cannot be too carefully observed. Members receive hints from the inner side which may lead to important objective results. Other topics bearing directly upon the work and progress follow.

The Rosicrucian Code of Life which appears in this section is of real value. It reveals in a singular manner the distinctive cast of Rosicrucian thought and teaching. The Code consists of thirty rules concerning the daily life

of the Rosicrucian and are remarkably penetrating; they search every chamber of consciousness and quicken the desire for nobler living. Merely to read this Code is an inspiration: to live it will impart that strength, dignity and grace which are fundamental to the principles of the Order and influential in the personal sphere.

I have alluded to one section only; but the Manual is replete with general information of value. I would like to refer to the Sixth Grade Temple References. Under this heading is given a series of valuable charts hitherto only passed on to members who have reached the Sixth Grade. This is a privilege to all members below the Sixth Grade. They have before them now for study in advance these charts and the accompanying explanations, and the opportunity of assimilating this knowledge beforehand will prove of great assistance when they reach the Sixth Grade.

It only remains to say that the format of the Manual is all that could be desired and reflects considerable credit on the compilers and on the Brother who has performed this exceptional act of service to the Order in publishing it.

A Thousand Years of Yesterdays

A STRANGE STORY OF REINCARNATION

By H. SPENCER LEWIS, Ph.D.

*Author of the Wisdom of the Sages,
The New Ontology, Etc.*

This story was published in book form by The College Press in 1920 and has had an international sale. The edition is now exhausted. It will be published in serial form in this magazine for the benefit of thousands who have asked for it. It was copyrighted, 1920, by The College Press.

FINAL INSTALMENT

"She was the Vestal Virgin, whose sole duty is to keep the sacred fire always burning in the chapel. It is a memorial of the ceremony at Rome when the Vestal Virgins kept burning day and night the sacred fire—a community fire—from which others might obtain hot coals for their home fires. It is now a symbol of community interest and therefore sacred trust and neighborly love. She is a virgin and must remain obedient to her duty as a virgin until of legal age. She lives not far away, in the castle of your cousin who went to battle with the legions of the legates of the Roman Church and—and he——"

"He never came back—I can quite understand that. Go on!" said Rollins, as memory served him in some peculiar way.

"No, he never came back and no one ever learned of his end. But his young bride was cared for by you, just——"

"Just as though she were my own wife. I understand that, too. My cousin's wife!" How strange and yet how familiar it seemed.

"And now tell me just one more fact—and be sure to write down the answer. What was the cause, the reason, for the great celebration in the—the—*great hall*, downstairs this morning?"

Surprised, the servant looked squarely into the eyes of the master before him. "Why, that feast, followed by the sport of Falconry, was at your command, your own request, planned *yesterday*—you recall *yesterday*? You asked for the lords and ladies, the nobility of these provinces, and you sent forth your herald to request their presence, for today is *your birthday*. Surely you have not forgotten that. The day you were to become Lord of Bellcastle—of this villa and the Province of Aveyron."

"Put that down there, my man, and I guess that is all. No, stop a moment. Tell me this. Am I married and, if so, where is my wife?"

"No, my lord. With the care of *Lady Rollins*, your cousin's wife, you have devoted yourself exclusively to her well being—but you are still young, and there is yet time to marry and

carry forward the *blood* and *name* of your ancestors, who have always been noble men.”

Writing this, the servant arose and left the parchment on the dresser, taking away with him the materials on the tray.

Rollins closed the door tightly, folded the parchment in his hands and clasping them threw himself back into the chair, closed his eyes and began to review the facts just revealed. There was much in the story that was just beyond the spoken words. This, the untold story, he must now comprehend, some way.

* * * *

For an hour Rollins sat in the chair thinking and dreaming. Gradually a sense of warmth came over him while a changing condition in the brain and nervous system indicated that he was modifying his consciousness in some manner. The first definite sensation was that there was a light on his eyes, then a weariness in his limbs with an accompanying desire to move them into a different position. In making this change his feet fell to the floor with a jarring of the body that caused him to open his eyes. His feet had slipped from the stool. There was an electric light at the side of his head. His reading lamp! The fire in the fireplace! He was in another room—the study at home! He was the modern, American Rollins again—at home!

Rising from the chair he noted that he still held in his hands the Diary. That key to the *yesterdays*! He walked about the room with the book in his hands behind him, nervously pacing and thinking, muttering such unconscious comments as seemed to come from a mind still in a maze. And as he reviewed his last experience he came to the last incidents—the servant writing the answers on the parchment, which he had determined to preserve. Oh! if it were only possible to preserve so concrete and material a thing from the past and have it now in the present! To *actualize* a reality; to materialize into the gross of the present the ethereal fabrication of a dream. The ancient alchemists claimed to be able to do this; and Rollins knew that their present-day successors, the modern Brotherhood of Rosicrucians, exist today with their Lodges of active members, scientists and adepts located in many cities, pursuing their studies in secret and claiming to know the laws whereby this is done. They alone would be able to explain all that Rollins had experienced within the past twenty-four hours, and while they are difficult to find, still, thought Rollins, now that he realized his mission he would not rest until he had located one who would introduce him to their nearest group.

Again he sat down in the easy chair and almost mechanically and unconsciously opened the Diary. He had not turned more than three or four pages when he was startled to see some bold, black writing covering the two open pages before him. Instantly he knew. Here were the written answers of the servant—and the servant's strange writing.

As each answer was analyzed the whole conversation came back to him. He was again in the old bed-chamber of the castle. Then came

the first written answer that had not been spoken.

“Birthdate—January 1, 896.”

Rereading the statement several times, he passed to the last notation, the last written answer but one.

“Today, your twenty-first birthday, you became Lord of Bellecastle and heir to the estates of Rollins.”

Born in 896! Twenty-one today! That means that today—the today of that experience, the today of my birthday celebration in that old provincial villa—was the year—917!

January 1st, 917!

Rollins fairly shouted it. He jumped to his feet. On that day I became Lord Rollins. Today I am William Rollins. My name then, that day was Guillaume—William. What a remarkable coincidence! Unmarried, caring for my mother, my father caring for his cousin's wife, *just as in recent years*, the name Rollins, the name Raymond—. What of the mark after the name Raymond on the painting? I have seen nothing of that, the mystery which started this piercing of the Veil.

Again he glanced at the written pages before him. The page was signed, “Jordain, Secretaire to the house of Raymond IV.” Raymond IV! The Fourth! Ah! The mark after the name on the painting was—V! Raymond V—the fifth of that name. The mystery was solved!

But above the signature of the secretary stood boldly forth the last statement to the last answer: “There is yet time to marry and carry forward the *blood* and *name* of your noble ancestors.”

Was that a command? It seemed to be a challenge of nature, a decree from the past. Heredity, ancestry, reincarnation, evolution of nature and Soul—all depended upon it. It *was* a decree, and it should be fulfilled, before it was too late.

And then—a knock at the door. It startled Rollins again. It seemed so like the banging on the iron door of the bed-chamber in the old villa. With nerves highly excited and the mind in a stressed attitude, little would startle now.

Opening the door quickly, he found his mother, smiling and bowing slightly.

“William, my boy, have you forgotten that we were to go out today? You have been in here so long! Ruth has called and will accompany us to dinner—and you know she does *so enjoy* these occasional—very few—opportunities to be in your company. Please do not keep us waiting long or we may not be able to find chairs at any table in the ‘Chateau Bellecastle’ downtown. You know they have such wonderful holiday dinners with the most alluring music, like the songs of the old Troubadours of Languedoc. Come—where have you been in your dreams again? You look so tired or nervous—and so surprised at what I say. What has it been now? Have you solved your problem about the rebirth of the body and the reincarnation of the Soul?”



"Yes, little mother, I have," he said as he put his arms about her waist and accompanied her out into the hall, to where Ruth was sitting in the golden sunlight of the bay window. "I have just found that it takes *two* to bring about the perfect rebirth of both body and Soul—and I was just going back over the past

—over the *yesterdays*—back, back to the year—917! In fact, I was thinking of the *yesterdays* between today and January 1st, 917."

"Why, William," she replied, in a smiling, teasing mood. "That would have made a *thousand years of yesterdays!*"
End.

"In Thy Right Hand"

By ROYLE THURSTON



The
Mystic

Triangle
December
1927

Is Worldly Success Contrary to Spiritual Attainment?



OW far worldly success and wealth have interfered with the spiritual development of men and women is a much mooted question. There are sound arguments, or shall we say, examples, presented to us from both sides.

At times it would seem that the sudden attainment of wealth by those who have been spiritually inclined has tended to check the further development of this attribute; on the other hand there are notable cases where even enormous wealth has enabled some to pursue their course of attunement with things spiritual with more concentrated satisfaction.

We believe the point most important is overlooked in most of the arguments touching upon this question—and it is a very important question with those who are starting upon the Path of Mysticism or spiritual development. They continually hear the old argument that one must be humble, *poor in spirit* and of lowly station in life to reach any high degree of spirituality. The fact that the argument, as retold, is old and generally accepted, does not make it true; and in fact it is not retold in its original form nor with its original meaning.

It is true that the ancients contended that great wealth and great political power seemed to prevent an interest in things spiritual. That such an idea was based upon common sense is discovered when one looks into the lives of the wealthy and politically powerful of the ancient times. But these eminent persons under whose despotic rule and inconsiderate hand others lived, were born without interest in things spiritual and from the first days of consciousness were inhibited with the idea that political power and the power of material wealth were the only powers to depend upon—and fear.

If we scan the pages of history, however, we will find that many eminent men and women, born with a desire to know of the spiritual side of life, or having acquired such a desire, did not lose it, nor set it aside, as material prosperity came into their lives. There are many notable examples of religious leaders, devout mystics and truly sincere religious thinkers, who attained wealth and worldly success along with eminent success in their spiritual cam-

paigns. In many cases these persons found that their material wealth and worldly power could serve them well in furthering their religious ambitions.

There is a vast difference between a man who has never contacted the spiritual world and is quite satisfied, either in ignorance or through preference, with the pleasures of life as he can buy them or command them, and the man who, having contacted the higher things of life in hours when they, alone, brought joy to him, now in prosperity still clings to the sublimer things of life. In the one case we have those who are often used as examples of how wealth is incompatible with spiritual development; in the other case we have examples of those who refute the misunderstood injunctions of the ancients.

The world of nature is bountiful, giving freely of every form of material wealth as well as spiritual wealth. All is intended for man to use. To say that man should plant seeds in the earth to reap crops of grain for his physical nourishment, but must not delve into the bowels of the earth or into the mountain sides to secure the minerals—gold, silver, copper, iron and platinum—is to present an unsound argument. Or that man should labor diligently to earn just enough to maintain his physical being without devising ways and means of securing enough from physical *and mental* exertion to obtain a surplus to put aside against emergencies or the proverbial *rainy day*.

The goal of our existence here on earth should not be great material wealth and worldly power; it should be health, Cosmic Consciousness and mental alertness leading to attunement with God and Peace. But, can man be truly healthy, alert, and peaceful without the necessities of life? And can one safely draw a line between the actual necessities and those which border upon luxuries or special indulgences?

What constitutes great wealth in the life of one person may be but normal possessions in the life of another, all depending upon how that person is living and using his possessions. The miser living upon five cents a day would be considered as having suddenly attained great wealth if he should secure a thousand dollars in gold. That same amount to a man or woman using a hundred dollars a month for humanitarian purposes and living in conditions

where influence and social standing enable them to carry on properly, would be too small an amount to call *wealth*.

Missionary work must be carried on in high places as well as in the lowly. A man with but a small salary and living in very humble circumstances may be able to preach great sermons to the poor and the lowly as well as live a life leading to great spiritual awakening. But the rich, the wealthy, the worldly powerful, must be reached also. To contact them, win their confidence and secure even occasional audience with them, one must be able to approach their standard of living. This requires affluence and material means; it necessitates living successfully and prosperously as well as spiritually minded. Take the example of Claude St. Martin, the famous Rosicrucian of France. After he was initiated he believed that he should give up his titles in nobility, his great palaces and wealth. Then he found that among the high social sets of Europe, wherein he had been an idol, there were as many needing salvation as among the poor. He resumed his worldly titles, his palatial homes, servants and rich environments. He entered into the gayer and frivolities of the

social circles of England, France, Russia and Germany. He even exaggerated his interest in everything that interested the shallow minded members of Royalty. And, as he contacted persons who were bored with life or were seeking a new thrill or interest, he dropped a few words, planted a few thoughts and set an example of action at times. For years he carried on in this way, when suddenly he disappeared and they found that St. Martin had passed to the beyond. It was then that they discovered the good he had done, the help he had been and the fruit of his quiet and disguised efforts. All of Europe paid homage to him then, and to this day his memory is honored in Europe not only as a Rosicrucian mystic, but as a missionary of better living and thinking.

The mystic has every right—as has the student on the Path—to give thought to his or her daily needs and material requirements. To seek material comforts, some luxuries, or even all of them, and sufficient financial means to assure health, happiness and Peace in material things, as well as in spiritual things, is not inconsistent with the high ideals of the real mystics of all ages.



Remember This New Address



From this time onward all mail for the National Lodge or the Supreme Lodge should not be sent to Tampa as heretofore; nor should any mail for the Emperor or Supreme Secretary be sent to the old address. The new and proper address for all such mail is:

AMORC,
ROSICRUCIAN PARK,
SAN JOSE, CALIFORNIA.

This issue of the magazine reaches you late because it was printed in Tampa and mailed from our new location in San Jose, California. The January issue will be a few days late also, but we expect to catch up with our regular date of issue with the February number. Therefore do not be worried if your January issue does not reach you until the middle of January; and the February issue should reach you by February first.

A SPECIAL BOOK FOR OUR MEMBERS

The Rosicrucian Manual

AUTHORIZED BY THE IMPERATOR

All members in all Grades of our Order, including those in the Correspondence Studies and those attending Temple Lodges in all cities, are advised that this book is **official** and will be found of utmost value and help in all the study work and practises of the Order.

This Manual has been demanded for years, urged, and awaited. Now it is ready. The first and only Rosicrucian Manual containing matter suggested by the Masters, Officers and Members of our various Lodges. A private book, not to be sold on the open market, not published for profit, and the biggest boon to the work of the Order ever devised.

*The
Mystic
Triangle
December
1927*

WHY IT IS PUBLISHED—

As all our members know, the Order publishes no books for public sale or for sale to its members. The Order is not a publishing concern, and its secret teachings cannot be commercialized in books. Still, ever since we published a small manual of reference charts and explanations in 1918, there has been a continued request for a second and larger edition. Slowly the Emperor and his staff gathered together all the matter desired by the thousand or more members who expressed in detail what should be in such an unusual book. Then one of our Brothers, who conducts the Lovett Printing Company, in West Virginia, offered to print the book in a very fine style, well bound and properly finished, and further offered to sell it to our members at just about the publication cost.

That is how the book comes to be offered to our members today. The Order could not, ethically, print it, but a private concern could print it with authority. Not for profit, not for personal gain, but for the glory of the Great Work, the book has been beautifully produced.

WHAT IT CONTAINS—

It is divided into a number of parts, each complete and invaluable as a guide and reference work. The following is a partial list of the contents:

Complete explanation of all the terms, signs and symbols used in various parts of the teachings. A complete working manual of all the rules and regulations of the Order. Extracts from the Constitution. Descriptions of Temples, Lodges and other parts of our assembly places, with laws pertaining to

convocations and symbolical ceremonies. A synopsis of the subjects covered in all the lectures of both the National Lodge correspondence work and the Temple Lectures of the higher grades. Charts, diagrams and illustrations of the various lectures requiring such helps. The laws of Crystallography, Magnetism, Formation of Atoms and Molecules, illustrated and explained. Dalton's experiments with alchemical and chemical laws illustrated and explained. A complete Rosicrucian Dictionary of the terms used in all lectures. Ancient and modern mystic symbols explained and illustrated. A special article fully explaining the origin of the Great White Lodge and its existence, and how to attain Psychic Illumination, written for this Manual by the Emperor. The Rosicrucian Code of Life, with the thirty laws and regulations. Short biographical sketches of Rosicrucians. Instructive articles on such subjects as NUMEROLOGY and the Law of Numbers. A number of portraits of prominent Rosicrucians, including Master K-H, The Illustrious (with hitherto secret facts about his activities). Questions often asked, with official Answers.

NOT A PART OF THE LESSON WORK—

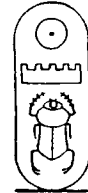
No member is required to purchase this book as an absolute necessity to his studies. It is simply a wonderful compilation of facts and mystical matter which every seeker along Rosicrucian paths will value as an extra aid in his advancement. Every member owning the book will save its price in a few months through the saving in buying elsewhere other small books for reference.

PRICE: The book is strongly bound with attractive cloth binding over the heavy covers, and stamped in gold. The publisher's price of the book is Two Dollars per copy. This is the price when books are ordered in lots of six or more sent to Lodges or Groups by express, **charges collect**. Single copies of the book **by mail** anywhere in the U. S. A., \$2.25. In Canada or foreign countries, **by mail**, \$2.40. All books shipped direct from the publishers.

MAIL your order to the address below; make remittance payable to Lovett Printing Co. and they will see that the book is sent to you by mail, for \$2.25 in U. S. A., or for \$2.40 in foreign lands.

LOVETT PRINTING CO., 921 Virginia St., Charleston, West Virginia.

Three Hundred Twenty-two



Affiliated solely with the Rosicrucian Brotherhood, internationally known as ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS with associated bodies operating throughout the world under the title of A. M. O. R. C. (or translations of the same). Adhering to the ancient traditions of the Order, the North American Jurisdiction was incorporated as a non-profit organization, and its name and symbols are protected by Registration in the United States Patent office. The A. M. O. R. C. is not, and never has been, affiliated or remotely connected with any other fraternal or secret society or any cult or movement other than Rosicrucian; and its system of operation is distinctly different from that of all other fraternities in Constitution, Landmarks, Ritual and Teachings. It is the only fraternal organization in America represented in the International Rosicrucian Congresses.

THE NORTH AMERICAN JURISDICTION

(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America).

H. SPENCER LEWIS, F. R. C., Ph. D.....Imperator for North America
 RALPH M. LEWIS, K. R. C.....Supreme Secretary for North America
 RALPH A. WACKERMAN, F. R. C.....Supreme Grand Master for North America

Classification of Membership

(The following classifications of membership apply to the North American Jurisdiction as outlined above, and to parts of other Jurisdictions. The fees or dues vary in other jurisdictions, however):

General Student Membership: Members located in any part of the North American Jurisdiction who cannot affiliate with a Lodge and attend lectures, for various reasons, are permitted to take a preparatory course and then receive the regular lectures, weekly, in personal form, with special experiments, tests, lecture-lessons assigned to meet individual requirements, etc. They also receive the monthly magazine and full membership benefits. Registration Fee, five dollars with application. Dues, two dollars monthly payable at the Supreme Lodge before the 5th of each month.

Chartered Group Lodges: Where a certain number of General Students live in any locality and are not affiliated with any regular Lodge, they may have the benefit of this form of membership. The benefits are association each week with other members, the discussion of the lectures, the comparison of experiences, special readings and talks, etc. Address Department of Groups for further particulars.

Chartered Lodge Colleges: Consist of 144 advanced members, receiving their lectures and instruction in classes meeting under a Master and complete set of officers in their own Temples. Such Lodges are located in the principal centers of population in North America. Fees and dues in these Lodges are optional with each Lodge. For directory of District Headquarters, see next page.

PUBLIC LECTURES AND READING ROOMS

Members and friends will find a cordial welcome and an opportunity to hear public lectures, or spend an interesting evening, at our Temples and Halls located at: 843 Octavia Street, San Francisco; 739 Boylston Street, Boston; 560 Granville Street, Vancouver, Canada; 361 West 23rd Street, New York; South Winsor (Hartford), Conn; Rosicrucian Hall, 232 South Hill Street, Los Angeles, California.

(Continued on next page)

General Instructions to Members

In order to have your correspondence receive prompt attention be sure to use the address below. Do not send Special Delivery letters or telegrams unless in emergencies. Special Delivery Letters are not delivered to any of our departments sooner than regular letters. You may direct your letter to any special department by placing in the lower left corner of the envelope the name of any of the following departments:

Secretary to the Emperor; Supreme Secretary; Financial Secretary; Dept. of Extension (regarding new Lodges); Dept. of Groups (regarding Groups or their formation); Dept. of Propaganda (regarding increasing membership or interest in the work); Dept. of Publicity (regarding newspaper or magazine articles about the Order or general publicity in the form of public lectures); Dept. of Publication (regarding this magazine or any of our official leaflets or circulars); Dept. of Research (regarding additions, changes or extensions of our lectures, courses of study or experimental work); Dept. of Public Activities (regarding our work in Egyptian Excavations, child welfare, prison welfare, etc.); Complaint Department (regarding lost lessons, errors in mailing, change of address, etc.); Legal Department. Each of these departments is in charge of a special employee and envelopes marked in this manner, but addressed as below, will receive prompt attention. International Cable Address, "AMORCO."

Make all checks or money orders payable only to "Amorc Funds."

A M O R C

Rosierucian Park, San Jose, California, U. S. A.

The
Mystic
Triangle
December
1927

Directory

District Headquarters:

New York Grand Lodge: Mr. Louis Lawrence, K. R. C., Grand Master. AMORC Temple Building, 361 West 23rd Street, New York City.

Massachusetts Grand Lodge: Mrs. Marie Clemens, S. R. C., Grand Master. AMORC Temple, 739 Boylston Street, Boston, Massachusetts.

Connecticut Grand Lodge: Secretary, P. O. Box 1083, Waterbury, Connecticut.

Pennsylvania Grand Lodge: Dr. Charles Green, K. R. C., Grand Master. May Building, Pittsburgh, Pennsylvania.

Florida Grand Lodge: AMORC Temple Building, Rosierucian Square, Memorial Boulevard, Tampa, Florida.

Texas Grand Lodge: Mrs. C. Wanbloom, S. R. C., Grand Master, 1133 South Laredo Street, San Antonio, Texas.

Arkansas City Lodge: Mrs. W. D. MacAllister, 502 North Second St., Arkansas City, Kansas.

California Grand Lodge: Mr. William Riesener, K. R. C., Grand Master. AMORC Temple, 843 Octavia Street (near Golden Gate Avenue), San Francisco, California.

Canadian Grand Lodge: Dr. J. B. Clark, K. R. C., Grand Master. AMORC Grand Lodge Temple, 560 Granville Street, Vancouver, B. C., Canada.

Francis Bacon Lodge, No. 333, Montreal: Charles E. Coling, K. R. C., Secretary. P. O. Box 212, Westmount, Quebec, Canada.

AMORC: 2714 Russell St., St. Louis, Missouri.

AMORC Information Bureau: Dr. Anita B. McCall, 728 N. Pine Ave., Chicago, Illinois.

Los Angeles Lodge: AMORC TEMPLE, 232 South Hill Street, Los Angeles. Mr. E. E. Thomas, Master.

AMORC Information Bureau: Zada C. Perso, 15008 Kercheval Ave., cor. Wayburn, Detroit, Mich.

Philadelphia Lodge: Stanley Taylor, 5215 Ridge Avenue, Philadelphia, Pennsylvania.

AMORC Information Bureau: Mr. Joseph F. Kimmel, 518 7th St., S. E., Washington, D. C.

Chartered Group Lodges:

Grand Lodges and subordinate bodies are chartered in the following cities:

Atascadero, Calif.; Stockton, Calif.; Los Angeles, Calif.; Lashburn, Sask., Canada; Edmonton, Alberta, Canada; Westminster, B. C., Canada; Ciego de Avila, Camaguey, Cuba; Torranteras, Banes, Cuba; Cayo Mambi, Cuba; South Bend, Indiana; Arkansas City, Kansas; Chicago, Illinois; Worcester, Mass.; Cordoba, Vera Cruz, Mexico; Torreon, Mexico; Tampico, Mexico; Flint, Michigan; Omaha, Nebraska; Paterson, N. J.; Buffalo, N. Y.; Jamestown, N. Y.; Managua, Nicaragua; Central America; Cleveland, Ohio; Toledo, Ohio; Massillon, Ohio; Portland, Oregon; Ancon, Canal Zone; Philadelphia, Pa.; Wilmerding, Pa.; Beaumont, Texas; Lufkin, Texas; Washougal, Washington; Green Bay, Wisc.; Superior, Wisc.; Denver, Colorado; Grand Junction, Colorado; Des Moines, Iowa; Youngstown, Ohio; Atlanta, Ga.; Newark, N. J.; Miami, Florida; Victoria, B. C., Canada; Verdun, Quebec, Canada; Dayton, Ohio; Wilkes-Barre, Pennsylvania; Winkelman, Arizona; Milwaukee, Wisconsin; Cartersville, Missouri; Sioux City, Iowa; Chihuahua, Mexico; San Jose, Calif.

SPANISH-AMERICAN JURISDICTION

This includes the Mexican and Central American section of the North American Jurisdiction and all the Spanish countries of South America, as well as the West Indies. The Grand Lodge of all the Spanish-American Section is located at San Juan, Puerto Rico; Mr. Manuel Rodriguez Serra, K.R.C., Supreme Master (Aparto Postal Num. 36). The Grand Lodge of Mexico is located at Mexico City, D. F., Ledo, Gilberto Loyo, Grand Secretary, Apartado Postal 2763. (The work of this section is carried on in Spanish and English).

FOREIGN JURISDICTIONS

For all British countries, the AMORC Grand Lodge of Great Britain, Mr. Raymund Andrea, K. R. C., Grand Secretary, 41 Berkely Road, Bishopton, Bristol, England.

For the Scandinavian countries, the AMORC Grand Lodge of Denmark, C. Anderson, Deputy Grand Master, Manogade 13th Strand, Copenhagen, Denmark.

For Holland, the AMORC Grand Lodge, Mr. F. A. Lans, Grand Secretary, Schyststraat 244, The Hague.

For France, The "AMORC du Nord," Paris, France.

The East Indies Lodge of AMORC, at Batavia, Java; Master, Mr. B. U. E. Van Raay,

Bandungweg 5, Weltevreden, Dutch East Indies.

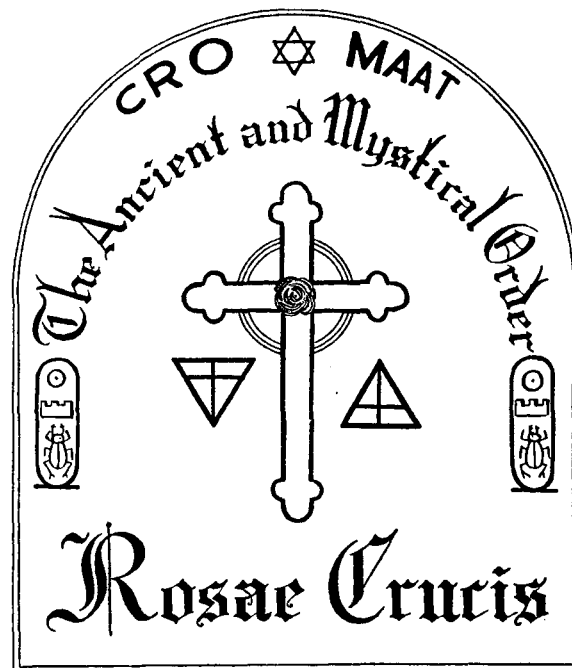
The AMORC G. A., P. O. Box 36, Kumasi-Ashanti, Gold Coast, Africa.

Also the Grand Lodges or the associated bodies located in:

Melbourne, Australia; Nigeria, West Africa; Basle, Switzerland; Vienna, Austria; Tientsin, China.

The Grand Lodge of China and Russia: Mr. I. A. Gridneff, K. R. C., Grand Master, 8/18 Kavkazskaya St., Harbin, Manchuria.

The Supreme Lodge and Temple of AMORC of India is located at Arkonam, Madras Presidency, South India.



REGISTERED U. S. PATENT OFFICE

The matter contained in this publication is officially issued through the Supreme Council of the A. M. O. R. C. under the above emblem, which was registered in the United States Patent Office for the purpose of protecting all the "printed, engraved, typewritten and photographic copies of official, prescribed and copyrighted lectures, dissertations, scientific postulations, philosophical discourses and academic studies, diagrams, illustrations and charts," as issued by the Emperor of A. M. O. R. C. The contents herein are to be used for the purpose intended, and for no other, and all rights and privileges are retained by the Emperor.

A. M. O. R. C. is the only Rosicrucian organization authorized to use the above Registered name and symbols, and the Emperor has the sole right to grant the use of the above to other allied organizations or movements.