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# THE MYSTIC TRIANGLE

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OFFICIAL MONTHLY PUBLICATION OF

## AMORC

TRADE

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**Reflections on the Third Temple Grade,**

**Authentic History of the Order**

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# The Mystic Triangle

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## The Emperor's Monthly Message

1531

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IN THE past few days we have heard it said by so many that to wish another a "Merry Christmas and Happy New Year," seemed so trite, so common-place. The thought back of such a statement was a longing for more flowery language, a more original and distinctive expression: and the speakers seemed to be in dismay because they could not avoid some form of the old words.

To our mind these persons are thinking too greatly of the words and too little of the spirit of the thought. The phrase quoted above may be very common indeed, but what cheer it can give when said in earnest, or when the spirit moves one to say it at all. I know in my own case that I would give much to have those common words spoken right now by several persons who have gone out of my life through a misunderstanding of the work which holds me in its grasp. To hear that old familiar phrase from these persons would be like hearing a sweet, old, story—one that bears repeating; and it would mean a sincere wish in every sense. The fact that a common-place phrase was used would never enter my consciousness at all. I would be thrilled by the thought back of the words, the spirit that moved them to utter a kindly expression.

How many of us are affected by the words spoken, the form used, when we should give more heed to the spirit back of the form? Has not the whole of the Christmas Spirit been diminished in its beauty and pristine signifi-

cance by the involved forms that have been adopted? Ritual and form have greatly affected the sublime significance of the spirit of religious worship. As one eminent clergyman stated to me a few years ago, the modern clergyman must give more thought to *churchanity* than to *Christianity*. Not because he wishes to, but because the congregation finds it more convenient to have its thinking done for it and the form arranged to carry out the thought.

How delightful it is to meet the person who sees behind the form of things! Such a person is essentially a *mystic*, yet he need not be a student of any mystical philosophy or even conscious of his mystical tendencies. The patron of music is one who can see in the musical strains being played—the mechanical form of expression—the story told by the composer; the patron of art sees in the material expression a vision that was in the artist's consciousness. Both of these see the spirit, and give the form of expression secondary consideration. They find joy in the fine arts because these arts lend themselves to revelations of the spirit. Yet, think of the multitude who judge—and purchase—art on the basis of its material form!

Be of the spirit! Enter into the spirit. Attune yourself to the spirit of the universe as expressed by nature, by the artists and artisans as well as by the soul that is in each of us. Let my soul commune with yours, let your soul commune with all mankind, with the Cosmic Consciousness, with the universal spirit, with God. In that you will find a new world, formless, unlimited, unfettered, eternal and universal.

1531

# Mystic Illumination

By THE IMPERATOR



## A Few Thoughts for Those Who Contemplate a Broader Understanding of Life.

The  
Mystic  
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January  
1928



HAD just left the counter of the Western Union telegraph office and was about to exit to the street when another man who had stood beside me sending a telegram, approached me and said:

"May I ask you just what the organization is that you represent? I could not help seeing the signature on the message you just sent."

"It is the Rosicrucian Order, the American branch of an international body of mystics," I stated, briefly and started to go on my way. I knew intuitively that he wanted to know more, but I wanted him to ask, to seek, and thereby place himself in the position of being the inquisitor; that would make it easy for me to hold him to one line of questioning. He followed me through the door to my car, and just as I was about to enter it, he conquered the hesitancy that was quite evident, and came to me again.

"If I may have just a few minutes of your time, I would greatly appreciate it. I do not want to appear annoying, but there are a number of questions that I would like to ask. I conduct the Wednesday evening questions and discussions at the Second Baptist Church in this city and I believe that I can find in your answers much to talk about next Wednesday."

Knowing, as I do, the attitude of the Baptist Church generally regarding secret societies and about philosophical societies in particular, I could not help saying, "Well, I am sure that you will find in my answers a great deal to discuss, much to the discredit of my organization. However, get in and ride with me for an hour and we will talk."

So off we started. I did not know his name at first, though I knew by reputation the man that tore every philosophy and creed apart every Wednesday night in that Church in his endeavor to make the Baptist principles stand as the sole thought for man to have and hold. I had often wanted to argue some points with this man, and here was an opportunity to do so in real privacy. I know only too well from experience that many men assume certain strict attitudes when in their pulpits or when before their own congregations but have a slightly different, or wholly different, attitude and opinion when alone and in discussion with persons to whom they may confide. I do not mean to insinuate that such persons are hypocrites or even false to themselves and others; not by any means. I know that so long as they are affiliated with, a part of, and really a representative or employee of the certain demonstration which they serve, they must adhere to the doctrines of that organization.

They are not selected or maintained by the Church to express their *personal* opinions. In fact their personal opinions must ever be subservient to the opinions of the Council, of the board of Bishops of their Church. We have often heard the honest clergyman say in regard to certain doctrines and principles, "it is not what I think that is important, but what the holy church in its great wisdom thinks as a result of its age-long experience." It is certain that if the Churches were to permit the individual expression of personal opinion on the part of its thousands of ministers, there would be little agreement in religious thought and no co-operative action in their larger affairs. So, my comment about public and private opinions was not intended to indicate deceit, but loyalty to a purpose.

He began the argument, or discussion, half apologetically. I could not help smiling when he said:

"You see we of the orthodox faith cannot understand why men and women leave the Church or slight the Church to take up the study of mysticism—that is, true and pure mysticism—when the Church and its teachings present the purest of all forms of mysticism."

Here was the old-time argument. It is one I have heard so often by those church officials who deplore the decrease in their congregation and blame it all on the increase of membership in the various "cults."

"And may I ask you in return why you start your argument with two assumptions, neither one of which have you attempted to prove? Why do you assume that men and women leave the churches or slight the churches when they take up the subject of mysticism, and why do you also assume that the Churches present the purest form of mysticism? I can answer both of these questions for you, as for instance; you will say that the great growth of various philosophical, occult and sectarian societies in America indicates that many thousands are attending these various meetings instead of attending churches—and you point to the slow growth of the Church in comparison with these societies to support your argument. Secondly, you will argue that religion, especially the Christian religion, contains so great an amount of mysticism that it would take volumes to reduce it to simple statements. Am I right?"

"You are. Evidently you know the facts as well as I do, therefore it was not necessary for me to prove my two assumptions, as you called them. What I wish to know is, why do sensible human's act like this?"

"You are going a little fast, sir, in your argument. I said that I knew your answers to my two questions—and I stated them just as you would have stated them—but they are not the true answers. For instance, has it ever dawned upon your mind that those who join such societies as we have reference to may have left the Churches years before they began their



new affiliations? Have you ever stopped to realize that it is not always the satisfied, happy member of your congregation that seeks for more or different *light*? And have you ever compiled statistics to discover how many of those still in your congregation may also be members of some societies, some like the one I represent, for instance? And, have you ever tried to discover how many of those who join such societies eventually return to Churches and to regular worship again? Smile, if you wish, but let me tell you the other side of the story."

We were driving along a magnificent boulevard facing a beautiful bay. The blue sky and blue water, green trees and abundant flowers, brilliant in the bright sunlight, made a picture of nature's own goodness and greatness that could not fail to impress anyone; and I often took my eyes from the road in front of me and gazed in all directions in adoration, while he kept his eyes turned toward the gray floor of the car, in deep thought. In such moments of quiet on his part and relaxation on my part, I sensed from his mind that he was as hungry for more *light*, for a broader understanding, as any who had ever made plea at the Portals of our Order. But he was afraid. He was fearful of the desire and the longing that was being born within him, perhaps covering a period of months or years. I know that class and I deeply sympathize with them. Are they face to face with some temptation? Is their loyalty to orthodoxy being tested? Is the devil trying to sway them from the straight path of religious thought, or is God really trying to speak to them while nature cries aloud and says "Don't stifle the soul, but broaden your vision and be complete"?

"My dear man," I began with more compassion. "I represent an organization that has no desire to take any from the Churches; in fact we know from our records that more of our members discover the folly of religious indifference than those who may be drawn away from previous church affiliation; and we know that our higher teachings inevitably lead to a closer and better reading of the Bible. You may be surprised to know that throughout this nation our officers and branch directors are usually those closely connected with some of the orthodox churches and in many cases clergymen. I do not say this to intimate that the Rosicrucians are different from all other philosophical or occult organizations, but to indicate that the desire to find mystical light, *mystic illumination*, is not distinct from a desire for religious worship, and cannot be distinct from religious attainment."

"I grant you that," he began with a sudden realization that here was an opportunity to argue his second contention. He had been deeply influenced by the early part of my argument, but again the feeling of *going wrong* overcame him, and he felt he must make one more attempt to rescue himself from the fall. He did not know how easily his mind and his thinking were being read by his companion. This fact, however, made it easier for me to prepare answers that would help him. So, he said again: "If these persons are actuated solely by a desire for mystic illumination, why do they not remain steadfast in the Church

which has for ages preserved the true mysticism of religion?"

I smiled at the words he chose and then, becoming serious, replied: "Without seeming to be facetious I must admit that the church of recent centuries has most certainly *preserved* the mysticism that was once her glory and joy. It has been preserved, isolated, secreted and made less available than the mystery contents of the ark in Solomon's Temple. It was not always so. There was a time when the church, speaking now of the early Christian Church, kept its sublime mysticism alive and active. It practised the beautiful rites that are now veiled and lost in shallow ritual and formalities. It implored the soul of man to attune itself with the Cosmic Hosts and the Heavenly Assembly. It brought forth from the teachings of the Christ the exquisite perfume of its rarest flowers. It explained the mysteries, it solved the seemingly ambiguous principles of the religious doctrines. It gave *Light and Life and Love* to all who dwelt in its magnetic aura. But where is that mysticism today, so far as the churches are concerned?"

"It is still there," replied my companion, still ready to defend his church. We have it in our Baptismal rites and in many others. The seeker can find it. All do not deserve it, and alas, all are not ready for it."

He was musing now, and sad. He was expressing his innermost thoughts and bordering on a line of argument that he could not have presented in his church, where *all* the rites are offered to any who ask, without consideration of *inner* worthiness. I could have taken advantage of his argument right at this point, but I preferred to have him find the truth from within.

"You are right, that mysticism was not given to all. The early Christian Church, as you must know, was composed of the outer and the inner circles or congregations. The outer was composed of those who were seeking, or thought they were. The Inner Congregation was secret, private, indeed, but it reached out into the body of the outer congregation and brought into its joyful fold those who were ready and deserving; and there they dwelt in that rapture of mystic teachings which Jesus gave only to His Disciples in private. Where—"

Again he interrupted me. I was truly revealing what was in his own consciousness; still it might be the voice of the temptor; he must not give in; he must not be weak.

"How do you know that Jesus gave any instruction, any mystic advice, to His Disciples that he did not give to the public, to the mass, as preserved in the Gospels?"

"That, my friend, is plainly seen in the missions and work of the Disciples. The Gospels refer, in many places, to the sessions or gatherings held by Jesus with His Disciples, and even to other gatherings of the Disciples themselves, when they talked among themselves of the things He had told them—mysterious and strange things. Did not the Disciples constitute a close and limited body of followers bound by strange ties to their Master, their Lord? Was he not conscious of his presence, in spirit, and they conscious of his presence, in spirit, wherever his body might be? Did He not leave to them the continuance of his work?"



Was He not often found in their company separated from the public? Did they not often take His astounding demonstrations as a matter of course, when all others were sorely puzzled and perplexed? Did they not witness and record events in His life—mostly mystical events, such as the *Ascension*—when no one else was near? Does not all this indicate a more intimate attunement and understanding of the mysticism of His doctrines than was possessed by the multitude?"

"You are right, but I have not wanted to believe that there is that in the Christian principles which has not been recorded in our Bible or contained in our church doctrines. I have wanted to believe that the Holy Fathers of the early church had been illumined in the first centuries after the *Ascension*, and the revelations added to the doctrines we now have. Surely you do not mean to say that the great truths of Christ's teachings are not contained in the Christian doctrines?"

"To answer your question first, I assure you that in the teachings of the Christ, even as presented in your much edited and limited Bible, are still available to all Christians—and also to those who are not members of the Christian church—the great truths of mysticism. I do not want to imply that the mystical teachings of the Great Master have been confined to the Church that bears His name. But they are there, preserved, as you say, almost dead in spirit. Understand me, I am not criticizing your Church—nor any of the many. I am merely stating the fact that since the middle ages the emphasis has been withdrawn from the mystical elements of the Christ's teachings so far as the Church is concerned, but made more available by other organizations."

"Ah, that is the claim. That is the pretension that leads so many from the orthodox path into the by-paths. Is there any proof to support such a claim? Again I return to my original question."

"The claim is not made as a pretension, but the fact makes itself manifest; therein lies the attracting power of many of these organizations of which you complain." I was accepting his question now as a challenge in behalf of all the ancient and modern schools of mysticism. "The organization I represent does not make any claim, for instance, of teaching the mysticism of the doctrines of Jesus the Christ, nor does it claim to teach that mysticism which was the very soul of the early Christian Church. It simply states that it teaches all the principles of mysticism, including the doctrines and practises of the many sects preceding the Christian sect and those which immediately followed it."

"Why do you refer to the first Christian body as a sect?"

"Because that is exactly what it was. Consider for a moment the coming of the man Jesus into a nation which had its established religion, and gathering around Him twelve or more followers who proclaimed a newer religion or a different one and attempted to convert the nation to it. Was that not the work of a sect? What would you call it today? To view the resulting church of today as having always been a church is like thinking of Rome

as having never been a small village. But, it was a sect among sects. It has a form of mysticism and certain new mystical principles unknown to the multitudes of that land, but known to others in foreign lands. It was new only to the peoples of that land; it was better only in that it included all that had gone before, plus the power of later revelation and more recent authority. It was Divine because it was mystical; it was mystical because it was of Divine origin. God had revealed to one man—His Messenger—that which would serve them, save them, redeem them and give them new life. But, God did not cease His revelations. You admit that the Holy Fathers were inspired later with interpretations and additions to the doctrines. What became of these? What has become of the revelations of God in still later centuries? Has the Church kept abreast of these? Is man still the same as in the days of the birth of Christianity? Has he no newer needs, no newer problems, no newer temptations to overcome, no increased desire to know God and bask in the sublime effulgence of mystical attunement?"

"I see your point," he exclaimed after a moment. "I understand your contention. But are those who seek these newer revelations of mystic illumination moved solely by religious ideas?"

"Not if you mean *churchly* by the term religious. They do not associate mysticism with the church for the very reason that as a child and as an adult they have not found the one associated with the other. But if you mean *divine inner urge* when you say religious, then I must say that it is quite customary. The man or woman who gradually or suddenly senses a need for the study of mysticism or an investigation of its offerings is generally actuated by a desire to become *purged* of the sins of ignorance and reborn in the *Light of Life and Love*. They may not call it a religious urge, or a Divine prompting; but they are quite aware of the fact that it is holy and sacred. They sense with it the possibility of a saving grace, a method of salvation. They know that it is good for it seems to be of God, the God *within*."

"Granting that all you say is true—and that a good Christian can unite with your organization without finding any temptation to leave his church—just *what* will the study of mysticism do for the member or student that the church does not do?"

"Many things, indeed," I began. "In the first place a good Christian or a good Jew, or a Hindu or Sufi, will find nothing in the study of *practical mysticism* that will lead him from his Church unless that Church is wrong in its teachings."

"Do you make a distinction between Christian mysticism and what you teach, when you refer to *practical mysticism*?" he queried, with a guarded glance in my direction.

"Not at all, but I do make a distinction between the mysticism found in your Church rituals and rites of today and that mysticism which Jesus taught His Disciples. What He taught, what we teach, what the multitudes are seeking, is that *practical form of mysticism* which enables its followers to *accomplish*, to *master*, to *do*. Jesus stood by the side of the

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sea and commented on the fact that the fishermen were failing to catch fish. He might have philosophized a while and then told them how to fish for men, as he did; but he knew the value of practical application, and he therefore philosophized little but told them in a practical way just what to do to demonstrate the laws to themselves. He might have conducted long discourses on the cause of disease and the possibility of curing it through prayer; but he showed them how to do those things in a practical way. Wherever He went, whatever the call, He was practical. He applied His mystical knowledge to the practical things of life, even to materializing food when it was needed. That is practical mysticism. It is what the churches have eliminated from their work and, forsooth, left to other organizations to teach as a distinctly separate work. Who but the churches are to blame then, if the seeker for practical mysticism, finding it not in the church goes elsewhere? And through study, preparation and worthiness becomes illuminated, attuned and made mighty in mystical powers to such an extent that he finds himself a *master* over the obstacles of life.—intuitive, supersensitive, happy, healthy and prosperous. Who is to blame? Certainly not the seeker. Yet he soon realizes, if he has not realized it before, that he needs the association of the church or at least the assistance of a guide in his religious worship, and he finds in the church, usually, a place for the proper meditation, consolation and peace that he seeks. He also discovers the great good that the churches are doing and comes to understand the limitations of the clergyman in being bound by doctrines that are comprehensible to the multitudes. This understanding places him in sympathy with the clergyman and the church directors and he aids and supports them to the best of his ability. The result is that you have, in such a case, a more loyal supporter and worker in God's vineyard than you will find among those who attend the church simply as a matter of duty. If, on the other hand, the mystic can find no church that affords him

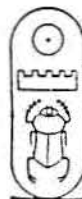
the opportunity for meditation, religious joy and peace, he refrains from uniting with any, and sets aside certain hours of the week for meditation, prayer and religious study at home, and constitutes himself a worker in the vineyard and seeks opportunities to help the sick, strengthen the weak and make happy the sorrowing. He knows *how* to do these things through his training in practical mysticism. He senses where and when he can render the practical help required of him as his special mission in life, because he has *mystic illumination*."

"I believe you are right! I have always believed that such a system as you have outlined was possible, but on every hand I have been confronted with the claims and shallow pretensions of so many of the occult or metaphysical organizations. Each investigation has brought to light *no fruit* of their efforts, no fulfillments of their promises. So, I have become more and more discouraged in my search, more and more convinced that in the church only could one find the mysticism of the early sects, as you call them. I am going to look further into the work of the Rosicrucians and I shall be glad to tell my Wednesday night congregation exactly what you have pointed out to me today."

After a few comments about the larger affairs of life, we reached the main entrance of his Church and he alighted. As I nodded good bye, he turned and made this final remark:

"At any rate I am convinced of one thing: The Rosicrucians most surely adhere to the injunction, 'Thou shalt have no other Gods before me,' and that makes me extremely happy."

(Editor's comment—I believe that the foregoing article could be used to excellent advantage by many of our members. When you find someone who is interested in mystical subjects but believes such studies may lead them from the church, give them this issue of the Triangle to read and mark this article for their special attention. Keep this issue in mind as a special help in your propaganda efforts.)



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## WE THANK OUR MEMBERS

We wish to take this means of thanking our members in every city and state of our Jurisdiction—and even our foreign members—for the many, many, cards and letters of good wishes and kind greetings sent to us during the holidays.

We had no idea that so many would remember the Emperor's birthday in November and yet the greetings started to arrive before we left Tampa and when we opened our piles of mail awaiting us in San Jose there were loads of kind greetings for his birthday.

Then came the Christmas and the New Year greetings for both the Emperor and the Supreme Secretary and their wives. What a joyous remembrance it was! We tried, at first, to acknowledge every remembrance, but soon found it was impossible to keep up with this plan in the face of our heavy mail and stressed conditions. Therefore we wish to take this means of thanking each and every one. We took your messages home with us each night and enjoyed reading them and sent to each of you—all of you—our heart-felt good wishes. And, may we now say in this way that we, too, wish all of you a very happy, prosperous and healthy year of successful activity.

H. Spencer Lewis, Emperor.  
Ralph M. Lewis, Supreme Secretary



# And So We Are In San Jose

By THE EDITOR



## Some Remarks About Our Trip and Our Present Conditions.

The  
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HERE we are in the Garden City of The Paradise of America. Neither of these terms are ours. They have been used in California for years, and not without justice and reason. But, before we tell you about our present situation we must tell you of our last days in Tampa, Florida.

We moved, as you know, a few weeks earlier than we first planned, in order to avoid the freight congestion of holiday fruits, in the West. And so we announced that on Monday night November 14th, we would have our last radio program over our big station. For days before that we were packing and preparing to move, and we wanted to leave the radio equipment in operation as long as possible.

We also announced that we would go on the air for the last time in Tampa, at six in the evening and stay on until we had given our many thousands of listeners in the finest program ever given over any radio station, regardless of cost or trouble. So we planned to have a review of every good feature we had ever introduced. Previous performers were invited to come and special features added. We started with a dinner program of dance music played by "Sam Johnson and his colored merry-making, music making, recording performers." This had proved to be the most laughable form of orchestra music we had ever heard in any studio, and for many weeks Sam had entertained our friends over the air. Then at eight o'clock the guest artists and special performers began to arrive. City officials, heads of various clubs and civic bodies came to the studio and before nine o'clock we had a congregation or aggregation (aggravation, Sam called it) of artists and entertainers and speakers that crowded our big studio, the reception rooms and general operating rooms. Classical solos and group numbers, popular songs, musical numbers, stories, novelties and every form of joy-making sound went out over the air interspersed by the speeches of prominent persons.

The President of the Board of Trade of the city of Tampa paid high tribute to the Order and to its influence on the culture and musical education of the city. The head of one of the largest musical foundations of the South stated how the AMORC station had changed the whole standard of Broadcasting in Tampa and had placed it upon the highest possible plane. The Secretary of the Rotary Club read a long paper in which he said that all of Tampa regretted the removal of AMORC headquarters from Tampa because "the state would lose one of its best citizens in the leaving of H. Spencer Lewis, and the city would lose one of the best organizations for the uplift of its people," and their only consolation was

that Florida's loss was California's gain. Others freely paid high tribute to the Order and the Radio Station while some confined their remarks to wishing the Order and its executives the greatest amount of joy and happiness in their new location.

Perhaps the most unusual features of the evening were these: the Radio Station at Clearwater, across the bay, WFLA, put on a farewell greeting to AMORC at nine o'clock and our station shut down for ten minutes while all tuned in on the other station to hear the announcers and operators of a rival station pay compliments to us and dedicate a farewell song to AMORC. Then the other station in Tampa, WMBR paid us their compliments through the personal attendance of its owner and their principal singer, who came to the studio, made complimentary remarks over our microphone and then rendered a few songs dedicated to AMORC. Even the station at Atlanta, Georgia, WSB—the largest station in the south—was represented on our program when its announcer stepped before our microphone at ten o'clock and paid his compliments and wished us well. Other stations in the south also dedicated numbers to us and we found that the so-called rivalry that usually exists between radio stations did not exist in our case.

At the close of the program—late at night—the President of the Grand Council of AMORC for Florida addressed the members via the microphone and supplemented the words of the Emperor in regard to the continuance of the activities of AMORC in Tampa and other cities of the state. Then without a single note of sadness, the station that had become known as the station of joy and happiness signed off with the Emperor simply stating: "With the sounding of the familiar chimes with which this station has signed on and off many times a day for months, we now sign off permanently in the city of Tampa. Radio station WQBA bids you all good bye."

As we closed off the power we found that there were many artists and entertainers still in the studio, having come from long distances in some cases, to render one number in appreciation of the courtesy shown them on previous occasions. We recalled the words of "Happy" Jack Haynes, the famous radio piano player who has been heard in many radio stations for many years. He came to us for one night's program during the summer and played many new numbers and during the evening he stepped before the microphone and said: "Friends of the air, you have heard me sing and play for many years but you never heard me make a speech. I want to make my first speech here tonight. I have played in the largest and most popular of radio stations from coast to coast, but I have never been in a station with as luxurious a studio as this. Its oriental atmosphere and furnishings makes the performers feel that they are performing in the private reception room of some wealthy man's home.

The appointments, the conveniences for the artists, the excellent pianos and other musical instruments supplied, the courtesies, spirit and motive of the station and the organization back of it, are new experiences in my life; and the equipment in the control room downstairs is the most impressive and efficient I have ever seen. It is a joy for any artist to give his very best over the AMORC Radio." Later on Jack Haynes wrote another one of his popular songs and dedicated it to the AMORC station "in souvenir of the excellent station and wonderful spirit made manifest there."

Then, for five days everything was turmoil at headquarters. Twenty-four hours after our program ended one would not have believed that there had ever been an oriental studio or broadcasting station in the building. On Friday evening, November 18th the Emperor, his wife and children started for New York, and on Monday, November the 21st the Supreme Secretary and his wife and various department heads started for Chicago. In the Tampa station on both occasions the members in Tampa and adjoining towns assembled to bid farewell to the Officers, bearing gifts of flowers, fruits and candy.

In accordance with the schedule, the Emperor and his party went through New York and met the Supreme Secretary and his party at the New Bismark Hotel, in Chicago, on Wednesday evening the 23rd. There the business associates of the Emperor (for he has business connections other than those of the Order) tendered him and his party a Thanksgiving dinner in a private dining room, celebrating also the Emperor's birthday which was the 25th. The members of the Chicago Lodge and several from the new lodge in St. Louis, also arranged a reception in the conference room of the new Union Station and there presented a large bouquet of flowers to the Emperor's wife.

As a parting expression of appreciation the business associates of the Emperor handed him a certificate showing that the board of directors of one of the corporations in Chicago had voted him a very large interest in the business, carrying with it a negotiable gift of unusual size. The Emperor refused the gift in his own name and directed that it be transferred to the name of the AMORC COLLEGE Incorporated, to be used by AMORC in the plans for more buildings and greater propaganda in the West.

Just before midnight the train left Chicago carrying the entire party through Denver and the Feather River Canyon to San Francisco. Upon arrival at Salt Lake City they were greeted by members in a surprising way, and at San Francisco they found a Committee of some members awaiting them, although the party had expected to slip into the city unknown and remain in privacy for a few days before going to San Jose. The newspapers had announced the coming of the Emperor and his staff and a banquet was arranged at the Whitcomb Hotel for Sunday evening while all through Monday newspaper men and women called personally and over long distance telephone for stories about the AMORC plans for the future.

Early Tuesday morning the party arrived in San Jose and made an immediate visit to the new property where they found the new administration building well under way and tem-

porary quarters arranged in several big stores along the main highway. Then followed the expected excitement. The freight cars containing our equipment was somewhere in America—perhaps crossing the sands of Arizona or Texas. So, we appealed to the local furniture companies and office supply stores and at once they sent to our temporary place all the desks, chairs, typewriters and other pieces of equipment they could spare. Then came the local representative of our Order in San Jose with the information that the American Trust Bank, our financial representative in all our financial dealings, had in its vaults nine sacks of mail which had accumulated there while we were enroute from Tampa. Ever since November 13th all mail addressed to Tampa had been reforwarded and had awaited our arrival.

Employment agencies were appealed to, ads placed in the help wanted columns and other means used to accrue efficient employees. Our various department heads began the task of interviewing and selecting, and hour by hour during the first twenty-four hours we added to our staff until on the following morning we were ready to open and sort thousands of letters. In many cases we found that members were asking us why their letters of November 25th and 20th were not answered promptly, but nearly all the others seemed to remember that we were moving. It took one week to get that mail sorted and entered in files where various departments could take care of it, and not until December 8th could we begin to answer any of it. Perhaps the most disappointed ones were the hundreds of new members whose applications had been mailed to us during the moving and who were waiting for their first instructions. They knew nothing of the moving, of course, and were greatly worried about the delay. We hope that all of them will read this explanation and understand the predicament we were in.

Then on top of our rush with the mail, came the freight. Truck after truck was unloaded into the adjoining empty stores and men were hired to break open the cases and crates. Girls, young men, older men, officers and assistants were asking, "Where are the letter-heads?" "Where are the membership cards?" "Where are the big envelopes?" "Where is this and where is that?" All wanted their particular supplies at one time. Each case was marked with its contents, but only a dozen or so cases could be opened and emptied each day.

In the meantime we had to consult with the builders of the new building to see that every little feature was rushed, and proper, and we also had to find homes, for we were duly warned that our household freight was about to reach the city. Homes were found close to Rosicrucian Park, new ones, ready for the first purchaser, and so we were fortunate in this regard, and for another two days we struggled with the unloading of household goods and the uncrating of each piece while we attempted to untangle the mixture of household and office pieces.

So things have been going merrily along. Right now, December 13th, we are partly settled in our homes, all unsettled in our temporary offices and getting ready to send out the December magazines while writing on the January issue and sending forth letters, lec-





tures, cards and literature to members and inquirers.

One of our Department heads, Miss Irene Gage, was suddenly called back to Tampa, last night, by the illness of her mother, and we had to get tickets and reservations for her and get her on the train with just a few hours notice. This has necessitated changing a number of employees in order to put an experienced employee in her place to watch over the new ones in that Department until her return. But we shall soon be out of our troubles by going through one more short move—from our temporary offices into the new building, which is reaching completion very rapidly. Within another five weeks we will be properly settled in that building. Certainly it will be so by January 15th.

In the meantime lectures will go forth regularly, but the magazine and some correspondence will be delayed slightly. We ask all to bear with us kindly and all will go well.



#### OUR NEW BUILDING

We are certainly delighted with the location of Rosicrucian Park here in this Garden City of the valley they call *Paradise*. The climate for winter is wonderful and the spirit of California, so notable in the whole state, is distinctly manifest here. Rosicrucian Park is in the center of the newest restricted residential section of San Jose, within two squares of the main highway that leads from Los Angeles to San Francisco—or in fact from Mexico to Canada. Adjoining our administration building and radio building have been set aside small lots for those of our members who have often wanted to come to California to live. We are not interested, directly or indirectly, in any real estate transactions in connection with Rosicrucian Park and the homes that may be built there, except that we have secured the agreement of the realty men to restrict that section to our members and to certain types of economical houses which will blend well with the Egyptian scheme of architecture. The

Administration Building is in Egyptian style of design and color and the grounds of the Park surrounding the building will be laid out with tropical shrubbery, broken by Italian Cypress trees (tall and narrow) and by occasional Egyptian ornaments. The park section will afford home seekers an unusual opportunity to secure a home site in a restricted section of this Garden City of the Paradise of America without buying a large plot or building a big home. We know that hundreds asked for such as this years ago when we were in San Francisco; now we can direct them to good opportunities.

Most of you throughout the country are eating every day, some of the products of this Paradise of America. In this Santa Clara valley grows most of the fruit that finds its way into the high grade canning companies of California, and eventually into your homes. Ever eat any of the famous *Del Monte* fruits and vegetables? You are eating the fruit of our Paradise here. Do you eat California prunes, raisins and walnuts, plums, pears, peaches, olives, cherries, apricots, almonds? They come from this section of California. Do you like the best grades of canned corn, tomatoes, beans, peas, or beets? They come from this valley. Even the eggs, butter and milk used in many parts of America come from this section—and of course there are the trainloads of oranges, grapefruit and grapes which delight millions of Americans daily. With the highest average summer temperature set at 80 and the lowest winter average set at thirty—with warmth during the midday of winter—you can understand why this section is called the Paradise, with its rolling hills of greens spotted with hundreds of natural wild flowers and its mountain tops tipped with snow like a contrasted decoration to beautify the continuous panorama of enchanting scenery.

Certainly we are happy back in the West again—and we say this without any reflection upon any other part of the country. We belong here, there is no question about that, and our two years stay in the East has simply brought us many valuable lessons by which we—and you—will profit in the near future.



#### ABOUT OUR RADIO

We wish to notify all our members that our special radio equipment designed for communicating with all our branches throughout the world, and with radio enthusiasts who have transmitting sets, has been duly licensed for *one year* (instead of sixty days) by The Federal Radio Commission.

The call letters of the AMORC STATION are 6KZ.

We will transmit on 38.5 and 39.9 meters.

We will be operating about the 15th of February and thereafter on Monday, Wednesday, Friday nights.

THE RADIO SECRETARY.

(Our broadcasting plans for our general radio work will be announced later.)

# Reflections on the Third Temple (Postulant) Grade

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

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## ARTICLE II.



AT THIS time perhaps it would be as well to mention that in these particular articles I address myself, not to those who have made considerable progress in the grades and in occultism generally, but chiefly to young aspirants who have comparatively recently entered upon this study, whose interest is keen and their enthusiasm high, but who, in many instances, have not made a proper survey of the path to their objective. I hope I shall be pardoned if I say that this undue haste to achieve the goal without having first taken careful measure of the various stages of progress thereto, is more characteristic of the American than of the European student; although it is more or less in evidence in groups of every nationality. However, it is a fault which always brings disquieting thoughts and doubts in its train, and it can be avoided if the aspirant will give sufficient thought to the basic work outlined in the Third, and thoroughly realize that there is no dramatic short cut to mastery within some insignificant time limit he chooses to set for himself.

I recall the case of a member in my jurisdiction who recently took up our work. He was keen, enthusiastic and studious, but had little knowledge of occultism. Only a few weeks had passed when letter after letter reached me in feverish succession, expressing the utmost anxiety because certain objectives had not been made almost immediately and urgently requesting special assistance in these matters. Now, the instruction he had received was entirely new to him; it had opened up a distinct and original line of reflection; and he confessed that it had proved a tremendous help to him and brought fresh interest into his life. Well, what more could be expected, what more was necessary in his case, in the early stages of the National (correspondence) work? Surely nothing; for the new knowledge had entered like a flood of light and created a veritable happy chaos among his established philosophy of life. He found he would have to rearrange his whole mental programme and lay an entirely new foundation of thought. Surely the first steps had proved very productive ones.

Several similar cases could be mentioned, and one is prompted to say to young aspirants: do not try to push on the lines, but take time to develop. Enthusiasm alone can never achieve; it must be accompanied by calm and

sustained thinking and reflection. In these early stages we are but clearing the ground for action; and when the Third is reached a further large field opens and demands thinking and reflection of a far more comprehensive nature, some aspects of which I am endeavoring to suggest in these articles.

We are to deal here with the realization of the dream of love. And the burden of my theme is: the aspirant must be a lover of souls. No man can become a Rosicrucian who does not widely serve. No man is worthy of that sacred name who does not feel a pure and spontaneous joy in the service of others. He may call himself a mystic or an occultist because of his much reading, but any other name will have just as little value if he has not so lived and wrought and sacrificed that the spirit of service dominates his life. The aspirant often finds this a hard saying. He cannot conceive why the doctrine of service should be so strongly insisted upon when there is admittedly so much to do for himself. It is true; he has very much to do for himself. But on the occult path he comes within the working of a stern law whereby, no matter how much knowledge he has absorbed, he cannot realize the full value of, nor truly profit by it, until in some form of service he distributes it. The extent of the sacrificial service of a great soul is a revelation when one first becomes aware of it. It is so ready and painstaking, that the average person is astonished and doubts the pure intention of it—which is quite understandable, for a rare virtue indeed is true disinterestedness. A man may devote himself to the study of an art or science and be perfectly happy in the facility gained in it and the diversion he derives from it; but soul unfoldment is of another order. The awakening soul must find its reactions in the world of men at every step of advancement.

It may be said that I am merely voicing what every aspirant knows. So much the better if he does; but experience shows that a large percentage of students of theosophy and occultism do not act upon what they know. Their interest cannot be disputed, but they are chiefly interested for themselves. They add volume to volume with tireless persistency; nay, they are little short of occult encyclopaedias; they have devoured more books than I shall probably see in a lifetime. Yet they are at a stand—because they have occultism on the brain, but not in the heart. Occult truth, to be of any use, must become life experience; it



must descend into the heart, pass through the fires of love and transfiguration, and rise again into the highest, a spiritual creation, to be shed abroad for the blessing of the world.

We are considering the very highest aspect of the realization of the dream of love. I do overlook other aspects of the expression of personal love in a more restricted sphere; these have their place in the aspirant's development and will be fulfilled according to temperament and in the ordinary course of life. I have in mind here that form of service which is peculiar to the aspirant and which is imperative for his rapid advancement in spiritual knowledge and world response and in bringing him within a sphere of occult observation in which he will receive an unusual access of higher influences and be gradually fitted for greater work and responsibility in the science he has adopted. And let it be remembered that he is not to wait and be carefully selective as to the *form* of service he shall render. That is a common error. He is disposed to think that he is only ordained to some mysterious highclass occult service, that if it does not bear the dignified insignia of occultism, the opportunity is beneath him. That is a very narrow, orthodox error. Spiritual service has no selective channel for its operation; it is the attitude of an ever watchful soul which inspires hand and brain to act in any conceivable way that circumstances suggest to assist, uplift or alleviate. It is precisely the attitude of the Emperor, mentioned in the August magazine: "The call comes: it is the call of *opportunity to serve*, and such a call is a *command* to the mystic." There can be no higher ideal than that; and the greater the master mind the more gloriously is it possessed with this ideal.

I know of nothing so profoundly stimulating as adept service. The supremacy of the adept rests entirely upon the universality of his service. Is it necessary to remind the aspirant that Christ was a servant? It is sometimes necessary; for he often fails to see any connection between his study and the way of the Cross. Indeed, there is no other way. The sign of the Cross is before him directly he enters the portals of our Order, and he must be prepared to see it dramatically change at any moment into personal experience. It is at this point that fear descends upon him and his persistence is put to severe trial. Every step he takes toward higher unfoldment calls for some fresh adjustment in his objective life.

H. P. Blavatsky once said that true occultism is altruism and it throws him who practices it out of the calculation of the ranks of the living altogether. That is wonderfully true. It is not in the nature of the unreclaimed human self to think and act for the good of others, to pour out its life for the world; it is far too intent upon self-appropriation, often at the expense of others. It is vehement in its pursuit of its personal rights and manifests the instincts of lower evolution. The aspirant, on the other hand, is endeavoring to leave all this behind him; he is thinking earnestly of the higher possibilities of man; he is putting aside the worldly standard and becoming a force in the work of the evolution of the soul. That is what throws him out of the calculation of the ranks of the living. He will be misunderstood and criticised, his strength will be

considered weakness, and the hell that lurks in the depths of human nature will rise to defeat him. But is it not a privilege that he should suffer because of the stronger manhood within him? Is it not a manifest sign to him that already some powerful law has wrought a change in his nature that the world puts it to the searching question? If he is wise he will turn his eyes upon himself as never before and in that deep scrutiny think upon the master mind who is his ideal. Now is he engaged in the first real battle in the arena of selfhood and he will need to study carefully the temper of his weapons. This experience will give him a clear insight of the great suffering which the master mind has known who has advanced infinitely beyond him and who has endured the world's frown and its bitter opposition along the whole path of his sublime service. That has made the master mind intrinsically what he is. But now he is in peace.

Height, although it has its perils and is the more easily singled out as a target for the animosity of the world, has also its own inestimable privileges. The good law provides for that. The great soul must indeed suffer all; but Cosmic susceptibility brings also the inward poise and force to detach himself from the ever present burden of souls, or inevitably he must falter, and thus is he able to dispense his power serenely and uninterruptedly within the sphere of a perpetual peace. The aspirant would do well to ponder this point and deduce an analogy for himself. Every step of his upward progress brings him within range of a more refined working of the evolutionary law: he passes through a series of miniature rebirths of the soul; and the more steadfast he is in translating his increasing knowledge into forms of world service the more inwardly productive will these rebirths be. Service releases the soul; it creates peace and power in self; it enables him to know himself and others to a degree never deemed possible. The influence of his life upon others will be so instant and reactionary that it will not be long before he demonstrates for and in himself what the law does in the master mind, in perfecting in him the power and peace to persist through all circumstances until he, too, stands upon the heights.

The dream of the realization of love is a very practical matter. It is not the expression of a sickly sentimentality enjoined upon its adherents by certain sections of the Christian community; it is the intelligent and well-timed expression of force which gradually reveals the true majesty of the soul. It calls for the steady assertion of real manhood, regardless of many probable consequences which render the average man actionless. The aspirant must clear his mind here and now of all illusions respecting it. Some of the difficulties which will confront him have been hinted at, but they should not deter him. It is a fact of experience that "the more his feet bleed, the whiter will he himself be washed." If he will try to grasp that fact now, in the Third, he will build a sound basis for future ascent. It will enable him to crucify fear at the threshold and make him inwardly undeviatingly fixed upon his goal. For in the heart of the true server there is a resurrected power which is irresistible and equal to any foe.



# 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 North America

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(Continued from December Number)



BEFORE concluding this history I feel that I must speak of the establishment of the Order in America.

I did not realize at the time—possibly I do not thoroughly realize now—the great responsibility and tremendous importance of the undertaking. Daily I am more strongly impressed with its power for good in this country and what it will eventually mean to America and Americans.

As the founder,—organizer if you will,—I most certainly made a few mistakes in matters important and trivial. With new and different conditions to meet and contend with, without precedence for many acts I was forced to permit or institute quickly and with the war in Europe to prevent my rapid communication with the Masters abroad, I know I had to use discretion and judgment requiring more mature understanding than one of my age and experience possessed.

I would that I could undo some of the errors; I would remove from the hearts and soul of some the memory of anguish, disappointment and sorrow which I may have caused. I shall sometime pay the penalty, however, and I trust that I may have the opportunity to do some kinder acts, sweeter deeds and more joyous matters to recompense those whom I have pained.

It was not until the fall of 1913 that I began my outward activities for the Order in this country; and my first acts were a mistake!

My instructions plainly said that the Order was not to be made concrete until 1915. Well I knew the year! The figures 1915 were blazoned in my mind; that was to be the "great year" for America which many Rosicrucian students had been looking forward to for many years.

But my instructions—in weird, symbolical language requiring careful translation—also stated that during the winter of 1914-1915, "between December 15th of 1914 and Easter of 1915," I should make such preliminary announcements as would enable me to have my American Supreme Council selected by April 1st and my Officers installed by not later than May of 1915. These instructions I had read many times during 1910, 1911 and 1912 while translating many volumes of symbolical manuscripts. During 1913 I was devoted to the preparation of the necessary "first papers," the large, illuminated Charter to be signed by the selected Councilors, and the first "Black

Book" which I had to design, letter and bind myself, not being permitted to have any matter pass from my hands before the Order was established.

Thus it was that as December of 1913 approached, the figures 1914 of the coming year seemed to stand forth boldly in my consciousness and my instructions I misinterpreted as being: "between December 15th and Easter of 1913-1914, instead of 1914-1915."

My papers for the preliminary announcement were ready. I anxiously awaited December 15th, and on or about that date I made my first mistake. I announced to some especially advanced members of the New York Institute for Phychical Research of which I was then President, that I would have them meet with me to prepare the way for the establishment of the Order Rosae Crucis in America.

A preliminary meeting was held during the winter of 1913-1914 and I was surprised to find no enthusiasm and little interest. Those whom I considered interested displayed no interest, but rather antipathy. I recall well the very rainy night when I wended my way home from a lady's home on Madison Avenue, near 34th Street, with my papers, charter and "Black Book" under my arm, dejected and puzzled. Of the twelve who had assembled (out of 20 invited), not even one signed the preliminary organization paper.

"Was this an indication of what the R. C. would be in America?" was the question I tried to answer later that night in the stillness of my room.

Then light came. I discovered my mistake of dates and the morning's sunlight brought joy at the thought that no one had signed that paper nearly 12 months before it was time to be signed. The very weather, antipathy, and disinterestedness of those there that night had prevented a grave error on my part. Truly a Rosicrucian lesson! (And, strange as it may seem, not one of those 20 supposedly interested men and women have to this day shown any interest whatever in the Order in this country).

However, the following winter I was even more ready and more prepared to carry out the preliminary work. During the fall of 1914 there came to me a grand old lady\* who had been a deep student of the occult for years. She had travelled much abroad in search for knowledge and had been initiated in many forms of our work. Being of royal descent and intimately acquainted with governmental

\*Mrs. Colonel May Banks—Stacy, descendant of Oliver Cromwell and the D'Arcy's of France.



and military authorities here and abroad, she had been entrusted with a special errand and mission connected with the Order. Thus on another rainy night in the month of November—on my own birthday in fact—she unceremoniously and reverently placed in my hands a few papers, a small packet and—a beautiful red rose! In addition to these she gave me a locket of gold set with stones in symbolical form, containing a rare and historical piece of mineral. The latter was a personal gift to be worn in her remembrance—and ever shall I remember the dear old soul whose days are numbered, but who is sure of a sweet place in the hearts of my wife, my children and myself. (S. of the C.)

The papers I found to be some of those which the Masters had explained to me in Europe in 1909 and which were promised to come to me when I needed them most, by special messenger. The packet contained a seal and an insignia. I was pleased, astounded—and now greatly fortified for my work.

On or about December 20th of 1914 I made my preliminary announcement. This time I simply placed a small notice in the Personal Column of the New York Sunday Herald. It said that the writer would be pleased to hear from ladies and gentlemen interested in the work of the Order R. C.

The replies were numerous, varied and very encouraging. Great interest was shown and the status of most inquiries was pleasing indeed.

My next step was to plan a meeting of a few for organization purposes. As I was preparing the notices for the meeting, there came into my business office a man whose art—not trade—was printing. He saw one of the notices, immediately explained his long search for the Order in this country and his many years of study and preparation for it.

As soon as I explained my mission and my hopes, he volunteered not only his own help and assistance but that of a printing firm. His great desire to truly help me, his very unselfish motives and sincere expressions of his love to earn and deserve by serving man, convinced me that I had met an unaffiliated Rosicrucian such as are born—not made.

That man who has since then done so much for our Order, was Thor Kiimalehto, to whom I owe much and whom I love as a man loves a true brother, a true man of God, love, peace and human understanding.

The preliminary meeting was held on February 8th in my offices, at 8:30 p. m. I find in my records the following entry regarding that meeting: "Meeting was called to order at 8:32 at 80 Fifth Avenue. There were 9 present. The Moon was in Sagittarius. Adjourned at 9:40 p. m."

A paper and some insignia and other interesting exhibits including the Charter and "Black Book" were submitted to those present, and after a brief description of the aims and purposes of the Order, the nine men and women were made a Committee to organize a Supreme Council for America.

The unusual enthusiasm shown, the deep interest manifested and the determination to build the Order magnificently and nobly in this country was a pleasant experience after the lack of interest shown a year previous.

A few days later one of the Editors of the New York Globe called to see me requesting some facts regarding the establishment of the Order in America. Be it said that the Globe has always shown a very fair attitude toward all matters of this kind and welcomes every opportunity to present to its intelligent class of readers a conservative announcement of any movement tending to enlighten the populace. On February 24th, a very interesting story appeared in the Globe and at once awakened the minds of many hundreds of seekers for Light in many states. Several hundred letters came to Mr. Kiimalehto as Foundation Secretary, most of them written by conservative, well-educated and socially prominent business men and women.

From the batch of letters about seventy-five were selected and a letter was mailed inviting them to attend an organization meeting at "The Leslie," West 83rd Street, near West End Avenue on Wednesday evening, March 3rd.

About 80 men and women attended this meeting, among them being several Freemasons bent upon investigating the purposes of the Order, and a number of professional and scientific men and women.

Most naturally there were some so-called skeptics present—and there were several who openly charged that it was a religious or spiritualistic movement.

The following explanation was given as the reason for the meeting:

"I will read from papers sent from abroad the aims, purposes, teachings and working of the Order. After that I will ask those who desire to affiliate with the Order to come forward and sign an application for membership, and then, before showing any of the sacred 'jewels' given to me, or the signs and seals of the Order sent by the Masters, I will ask the applicants to sign the 'Preliminary Oath' in the Official Black Book."

About fifty signified their willingness—or rather delight—to take the necessary oath. Some demanded that all the sacred and secret matter be shown them before taking the oath or even signing an application for membership. Naturally those who took such an attitude, who demanded certain things without even professing their sincere desire to co-operate with us, were denied all information and were invited to retire. None who took such attitude at that time have ever learned that the Light they sought was possible through humiliation alone. They are still without the pale of our Order.

Of the others, the great majority composed the Supreme Council first and are the most advanced and enlightened Rosicrucians in America. Their sincerity, faith and humiliation have been rewarded with the Great Light. Thus it shall ever be; none can demand, by any right, the Light!

It was my personal wish that the applicants who passed such investigation as was required by our Order, should form a Council to organize the Supreme Grand Lodge according to the ancient rules. I further desired this Council to appoint the officers of the Supreme Grand Lodge and the national executive officers. I did not desire to arbitrarily use the power vested in me, and I felt that far better than merely announcing a Grand Master General



or Imperator by virtue of the Masters' orders, would be to delegate the selection or election of such a responsible position to this Council which was representative of the thinking and learned classes of the city.

Further organization meetings were held at the Hotel Empire on March 23rd presided over by Dr. Julia Seton and at our temporary Library at 68 W. 71st St. Finally on April 1st, a Thursday, at 8:30 p. m. about thirty of the most active workers met at the proposed Lodge Rooms on Seventh Avenue, and there, with due form, constituted themselves the Supreme Council, signed an illuminated Charter declaring the authoritative, proper and legal establishment of the A. M. O. R. C. in America and appointed the national Executive officers under signs and seals.

That the present Grand Master General and Imperator was then elected and unanimously appointed was a natural sequence of the events which led to that meeting. But it will always be a proud moment—a moment to remember with joy and sacredness—when the twenty-five Councilors, after weeks of deliberation and investigation here and abroad arose as a body and rejoicingly signed the American Charter which installed fourteen national officers in their very responsible positions. This Charter hangs upon the wall in the Imperator's office in the Supreme Grand Lodge and is destined to be a famous document in American history. Designed, executed and illuminated in all the rich colorings, signs, and decorations used by the ancients in the making of rare and sacred manuscripts, it is not only typical of the finest work in that line, but of persistent determination on the part of many Americans to bring to this country the noble, austere Order Rosae Crucis.

Thereafter various Council and Committee meetings were held in the Order's Library, the Ancient Constitution of the Order was slightly modified to meet American conditions, voted upon and adopted, and Lodge rooms—the first American Rosy Cross Temple of the new regime was equipped.

On Thursday—the true Rosicrucian day throughout the world—May 13, 1915, the first true Rosicrucian Convocation of the Order was held in the Temple amid beautiful and inspiring conditions, and all the appointed National Officers, the Councilors and a few others were duly initiated into the Order, Crossed the Threshold and were raised to the dignity of Knights, Sorores, Brothers and Sisters of the Order Rosae Crucis in accordance with the true ancient rites and ceremony.

What a glorious occasion! Sublime, perfect, sacred, mystic day—May 13, 1915! Long will it be remembered and honored by those who even now remain enthralled by the splendor and significance of the convocation.

So rapidly did the announcement of this important convocation spread among advanced occult students that the Membership Committee found it desirable to invite a number to join with us in spreading the Light throughout America. The result was that two weeks later on Thursday, May 27, 1915, fifty more applicants Crossed the Threshold and were admitted into the First Degree as probationers.

Thereafter the regular convocations of the First Degree were held twice monthly, on

Thursday evenings, and the work of illumination—and elimination—was carried on throughout the warm summer months.

Then in July, at one of the Convocations, the Grand Deputy Master presented to the Grand Master General and Imperator, on behalf of the Lodge, a beautiful silver and gold Master's Jewel set with a red stone, as the Lodge's acknowledgment and appreciation of the Order's great work. This "Jewel" completed the Master's authoritative regalia and made him the acclaimed and legal head of the Order in America.

As the Fall approached many applications for membership were received from various parts of the United States. Since the Constitution and Charter of the Order calls for the establishment of Lodges in all large cities of every state, arrangements were made for this work, and the Department of Extension was authorized to look after the national propaganda.

The first Lodge to be established outside of New York was opened in Pittsburgh and, as other subordinate Lodges were opened in Pennsylvania, the Lodge in Pittsburgh became the Grand Lodge for that State. Its wonderful work, enthusiasm and rapid advancement in the teachings is an excellent testimony to the ability and sincerity and real R. C. love of the members in that city.

The continued spread of the work of the Order throughout the "United States, Dependencies and Territories," is well recorded in the reports published in the *American Rosae Crucis* for the months of January to June, 1916. Lodges soon spread across our Jurisdiction from San Juan, Puerto Rico, to Honolulu where some military authorities arranged for a Lodge, and from Chicago to Tampa, Florida.

Early in August of 1915 a complete report of our American activities and successes was sent to the Supreme Grand Lodge of France to be forwarded to the Supreme Council of the World. At the same time a formal request was made by the Grand Master General on behalf of the Lodge here for a regularly executed paper of Sponsorship of the American Order signed by the Supreme Council, should that Council deem the status of the American Order sufficient proof that its instructions and laws were being obeyed.

On September 30, 1915, after a special assembly of the Supreme Council in France, there was prepared and duly issued "Pronunziamento R. F. R. C. No. 987.432," embodying a Manifesto declaring that the Supreme Council and Grand Lodge A. M. O. R. C. of France, on behalf of the Supreme Council A. M. O. R. C. of the World, declared and acknowledged its complete sponsorship of the Order in America, confirmed the initiation of the American Imperator and his appointment as Dignitary Supreme in North America and verified its issuance of papers, instructions, jewels, seals, etc., to him.

This very important document, written on the specially prepared and water-marked paper of the French Order, was signed and sealed by the present Supreme Grand Master of the Order in France, his officers and the Grand Master who at one time initiated the American Imperator into the Order.





The signatures—some of them of prominent men in military and governmental affairs of France, were accompanied by their official "marks," and the seals of various sizes and designs add variety and attractiveness to this unique document. Suspended from the paper itself is one of the curious, old-styled wax and-paper seals of the Order, bearing its strange, though intelligible, marks and words.

The document was enclosed in a light-weight metallic, telescope envelope, which was moisture proof. It was sealed, and had the French Order's national, or Supreme Council's seal impressed in the metal of the container, and bore not only the necessary postage stamps but others of a military and "custom" nature, bearing marks of approval and examination abroad.

This document, when received and presented to the American Supreme Council in October, brought great joy as the sign of approval and endorsement of the work done here in America by those the French Council had appointed.

The document, properly framed and preserving the original container, hung upon the wall in the Supreme Grand Lodge in New York beside the American Council Charter where it was examined for many years by persons from all parts of America and Europe.

Little more need be said regarding the work of the Order in this country which is speaking so eloquently for itself.

After only twelve months since the first initiation was held in this country we found

the Order in many states, Lodges being conducted by clergymen, physicians and very often by men who are high degree Freemasons. Our rank and file of membership includes—as in other countries—the wealthy merchants, land owners, newspaper editors, government officials, physicians, surgeons, lawyers, scientists, professional men and women, artists and artisans, even the lowly workers in the narrow and humble trades,—all working equally for a common good.

In closing I must say a word or two of thanks and appreciation to those devout souls, Brothers and Sisters, who have laid aside their personal interests, their own plans and possible achievements during the first twelve months and have given their time, money and labor so freely, devoting from twenty to a hundred hours a week to working with me for the Order, and sacrificing many nights a week to assist in the upbuilding of the Order in New York and elsewhere. I have made mistakes—some grievous ones—in my enthusiasm and tedious endeavors, and have thereby brought additional work and worry to my Councilors and Officers, and they have so nobly accepted the fiat without a word of protest. Their reward, like mine, will come some day in seeing, even if it be at our transition, the rays of the Rosy Cross illuminating this glorious continent, bringing power, health, Godliness and Peace Profound into every dark and shadowed home and community. So mote it be!

*(To be Continued)*



## *Important Instructions*



Please note that on one of the last pages of this issue there appears a notice about the proper way to send your order for the Rosicrucian Manual. Unless those instructions are followed explicitly, your order will be returned. All checks and Money Orders for the Manual must be made payable to "Lovett Printing Company" and *not* to AMORC, and the money for the Manual must not be included with money for dues or other remittances. Send your order for the Manual to the Amorc Supply Bureau care of Headquarters, but make your checks or money orders payable to "Lovett Printing Company" for we send all orders on to them to fill. We are simply helping you to get your book quickly and surely.

In regard to radio sets and supplies we wish to say that our previous offer to permit our members to buy their sets and parts at wholesale through giving them the reduced prices we receive, is still active. If you wish to see what these special low prices really mean, write to the "Allen-Rogers-Madison Co.," Wholesale Radio Distributors, 35-37 West 31st Street, New York, and tell them you belong to AMORC, and want one of their new and large wholesale catalogs. You will be surprised at the wonderful things illustrated therein and at the low prices which you may have as an Amorc member. Be sure to say, however, that you are of AMORC, or you will not receive the wholesale price list.

# Membership Comments

Reports and comments are desired from all Lodges, Groups and Committees for publication in this Department each month. Have these reach us before the 5th of the month. Address the Editor of the Mystical Triangle, care of AMORC.

**W**E ARE literally overflowing with interesting facts that we should like to put into this issue, but we cannot do so for we want to work together to get the January issue out as soon as possible for we are very late now. But we will touch on a number of subjects of general interest to members and branch bodies.

First of all we wish to answer the questions of a great many of our members who have written to us about the new political party which may enter the field this coming year with great strength. Unusually our Order has naught to do with politics—in any country. But when something new and seemingly constructive appears on the horizon we look at it and try to get acquainted with it, even in politics. In this case we knew something about this new party before it raised its head above the horizon. The party is now called *The Liberal National Party*. What it may be called when it is actively in the field we cannot tell. But many months ago the principal organizers of this party wrote to us, as they did to a number of constructive organizations in America, asking for suggestions for an ideal political platform. We offered several suggestions and were surprised to find later on that some of these had actually been incorporated in the eleven strong planks of a truly great platform. Plank number eight will interest our members. "Scientific re-education, training and vocational guidance for criminals, moral delinquents, and for all children." Please note the use of the carefully chosen word, *re-education*. That means removing the old, false and misunderstood education in the minds of criminals and moral delinquents by which they permit themselves to do evil or think evil, and giving a new education that will cause them to think, and therefore live, differently. In other planks our members will read such phrases as: "For God owns everything. The science of Government is built upon Divine Law, the greatest of all sciences, for by this science Christ masters the world. By conforming to God's Laws we can find our heart's desires. Wars cannot be avoided except through righteousness. Not until we have learned to establish the Brotherhood of feeling among our own people, can we hope to establish it among the nations." Such phrases as these abound in the principles of the party. The party now seeks assistance of men and women who will help to promote the ideals. It wants men and women to lecture, talk, quote and hand out the many beautiful and practical

ideas offered in its platform. In just a few months the party has grown to tremendous size. Do you wish to help—if the principles are sound? Then write and get the literature. Address your letter to The Liberal National Party, Brown Palace Hotel, Denver, Colorado, which is the present national headquarters. Only after reading their attractive literature can you decide whether a really new and truly constructive political party has at last been born or not. We recommend that you investigate, and when you write for the literature, tell them that you saw the recommendation in this magazine, if you wish.

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Now that we are through with our political talk we will go on with our own or rather more intimate affairs. First we will start with a criticism. This comes in the form of a letter written by one of our sisters on a visit in New York. She starts by saying that she went to 361 West 23rd Street, New York City with another person, to visit our Grand Lodge building. She says that she had never been to any Rosicrucian Temple before and looked forward to the visit with a great deal of pleasure—but was sadly disappointed. This is why: "From the outside, the house, no doubt, in its day was very nice, but it is now in a rather dilapidated condition and located in a very unattractive and undesirable section of the city. After some hesitation we finally rang the bell and there came to the door a rather untidy young man (not at all the sort one would expect to meet) who said he did not believe anyone was in, but he would knock. Upon receiving no reply we thanked him and left. Several friends who are interested in the Rosicrucian teachings have come to us asking for information and we certainly would be ashamed to send them to any such place as the "Temple" in New York. This letter is not written with the idea of criticising, but because we feel that the present so-called "Temple" in New York falls far short of being a worthy representative of the ideals and teachings of AMORC, giving to the uninitiated an entirely wrong idea of the Order." May we ask what "ideals and teachings" of the Order could be represented by changing the building in New York City? And, what do the hundreds of members in New York who have come to love old 361 think of these comments? They know that the building there was at one time the most attractive *French Villa* type ever built in America; that it is still located in the exclusive *Chelsea District* only a few squares from the historic General Theological Seminary, and



where every square foot of space is sacred to the memory of early New Yorkers who were perhaps even more particular than we are. As for the building itself, we remember well when it was taken over by the Order in the Spring of 1918 and we had to cable the owners in France for a price on the property and how they proved to be Rosicrucians and gladly reduced the sales price to half the city valuation just because the property was to be used by Rosicrucians; and we remember how we listened to the suggestions of some to change its front and make it modern, and how hundreds of others who saw its beautiful interior pleaded with us not to alter a line or color of its old French charm. And we remember how members from Europe have visited the building and have exclaimed: "Ah, how like our old Temples in France!" And we also recall the many great personages who have visited that Temple in the past ten years, who have revelled in its old form and color, who have felt the joy of passing through its rusty old iron gates and creaking wooden doors and along the rocking tiles of the reception halls. We who have visited the old Temple of Cagliostro in Paris in recent years—as has the Emperor and others of our staff—and love every old rail, every old worn and sunken stone of the ancient stairway and the dust and brown of the ancient woodwork, look upon the Temple in 23rd Street as the only bit of old Rosicrucian France we have left in America; and just as thousands of Rosicrucians and an equal number of Freemasons in France started a petition to prevent any changes in the old building of Cagliostro, and Napoleon's old Rosicrucian Temple, still in use, so thousands of us here in America would protest against any change in color or form of the dilapidated building on 23rd Street. On the other hand builders tell us that its walls are so strong and sound and made so much heavier than any of today that we need have no fear of it ever falling apart—in any sense, so it is not so dilapidated as it looks.

And, you artists, musicians, writers and publishers who have vied with one another for space in the rustic old attic studios of that building in 23rd street, and you fortunate few who have such studios there—what do you think of changing the building? The guide who shows visitors through the old Cagliostro building in Paris tells you of how those old stone stairs used to hear the rustle of silken dresses and the stepping of diamond-and-gold French heels; how Prince and Princess, King and Queen and even the wealthy old Cardinal came there in richest robes. That is all over now as a routine, though the wealthy and well dressed still visit without shame, that old Rosicrucian place, as they would a sacred shrine.

And well do we recall that in recent years, even in recent months, there have been teas and socials in the studios of the attic in the 23rd street building attended by those who come to love a place for its vibrations, for its history, for its motive and its soul. What of the Temples of India and Egypt, even of France, Germany and England today? Hundreds of them are in more dilapidated conditions today than the New York Temple—and yet honored and loved by those fortunate enough to find their portals. Would any one refuse to enter a Tem-

ple in Tibet because of its musty old condition? Is it the building, or the place within that makes it sacred? Since our sister did not see within—and evidently met some porter or laborer who knew nothing of the place—she does not know what she missed. Our comments are not meant as a criticism either, but merely to teach this great lesson: one cannot judge from the outside.

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Many of our members will be interested in the extraordinary story that confirms many of the principles taught in our lessons regarding the universe and its cosmogony. It is the story of a man who gave his life to reveal some scientific knowledge. The man was Captain Hawthorne C. Gray who willingly attempted a flight to the greatest possible heights of the atmosphere and kept a log book with interesting comments while he rose, higher and higher and nearer and nearer to what he knew to be inevitable transition. He attained the remarkable height of 40,000 feet, where all is dark—even in the daytime—freezing cold, and the air pressure such that one's body begins to expand and almost explode. His last words as he rose tell a wonderful story. Read them in the December issue of *The Radio Digest*, procurable on every news stand.

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A letter from a Brother who visited the Grand Lodge of China and Russia at Harbin, speaks of the Grand Master there, Brother Gridneff. He says: "A better choice could not have been made in their last election. He is not only a good organizer and administrator, but an excellent teacher and leader in every respect. It is really wonderful to observe how people in distress apply to him for help, people who are outside of the Order and do not care about its existence, are given the same cheerful and very practical help. I also found that one of the officers is an editor on a large Russian newspaper, and a gifted orator, who fascinates throngs with his expositions of our principles. In general all the Brothers and Sisters there are enthusiastic, cultured, educated and laboring under great difficulties to carry on the great work in two countries where the work was very strong in ancient days and where the peoples have been waiting patiently for its return."

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Answering the last question at the end of Lesson XII of the First Grade, one of our members writes as follows:

"I go to church, say the creed quite fervently, but at the same time certain books I have read undermined my belief in the life everlasting and I had about come to the conclusion that there could be no life after death. After studying the lectures and also reading some of Marie Corelli's books I have regained my belief in the continuity of existence and have renewed my interest in going to church regularly."

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Brother F. W. Lemmon, 258 Melrose Park, North Little Rock, Ark., wants to buy a copy of Dr. Franz Hartmann's, *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries* in any condition, though in completeness.



Also kindly report any copies, with prices, to Mr. New, care of Occult Digest, 1904 No. Clark St., Chicago, Ill., and to headquarters of AMORC.

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Here is our idea of a short, snappy and encouraging comment on the lectures: "I have not bothered about asking a lot of questions for I noticed that the next lesson generally brings the answers."

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Some members of the California Grand Lodge desire some back issues of our old magazine and pamphlets to complete sets. They will gladly pay for such issues. If you have the following copies to spare please write about them to the Grand Secretary, AMORC, 843 Octavia Street, San Francisco, California and quote your prices. The issues wanted are: *Rosae Crucis Magazine*, February, March, April, June, and November of 1916, and March, April and May of 1917. Also Cromaat "C".

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We have received word that Commander E. E. Andersen, holding a high position in the navy of his country and well known in many parts of the world, has been elected Grand Master of the Grand Lodge of Denmark at Copenhagen. C. Andersen remains as Deputy Master. A new location for their Temple is also reported.

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Members liking to read on the subject of Christian Mysticism may be interested to know that if they write to the Church Extension Department of The Pristine Christian, 3224 Frankfort Avenue, Philadelphia, Penna., they will receive a sample copy of the monthly magazine which is offered to all who seek it.

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Here is an important matter that arises many times a day in our heavy correspondence. Members living in cities where there are Lodges wish to know if they must resign from the work of the National Lodge in order to take up affiliation with the local Lodge, or if they must abandon the local Lodge to study in the National Lodge. The Correspondence lessons of the National Lodge are entirely different from those of the Temple Lectures and members can study both branches. Those members who have not taken the National Home Study lessons do not know what they are missing. To abandon those studies for affiliation with a local Lodge before they have completed the course is to make a sad mistake, for it also cuts short the personal helps from headquarters, the magazine, and experiments which are not a regular part of the Temple work. The ideal way is to combine them.

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Members living in or near Chicago are advised that a very large study group is being formed there under very competent teachers and workers. Some of the most advanced members as well as men and women in the highest lines of professional life are ready and willing to help and advise you in your studies. Get in touch with Dr. Anita B. McCall, 728 North Pine Avenue, by call or phone, and she will tell you when and where to meet with the other members. The Chicago members are ready now

Three Hundred Forty-one

for a big, active, and helpful organization in behalf of all members.

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The reporter of the New York Grand Lodge sends us the following report—for which much thanks:

The members of the New York Grand Lodge had the rare opportunity to witness one of the most beautiful ceremonies in the Rosicrucian ritual. The deeply mystical wedding ceremony was celebrated to transmute two selves by the laws of the Rose and the Cross into one, spiritually and symbolically. Upon those fortunate enough to be present it made an impression that is lasting, so fraught was it with mystic and occult meaning.

On November sixth, 1927 at exactly 3:06 p. m., Thomas Black, of Plainfield, N. J., and Ruth Appar, of Lebanon, N. J., were joined in Holy Wedlock.

Where are the reports from all the other Lodge reporters?

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The two new Lodges in Los Angeles have combined in one regard—that is the operation of a Junior Order for the children of members and others. It will meet in the Lodge Temple on Sunday mornings and will give to the young people lessons of value to them extracted from our teachings. All Lodges should do this great work.

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We note that the Order of the Star—supporting Krishnamurti as the great world Master—will hold a Star Camp Congress at Ojai, California, May 21st to 28th. All followers of Theosophy are invited. Rates are \$60.00 per person for the week.

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Reports from Washington, D. C., indicate that their charter membership is increasing rapidly and likewise their sinking fund toward a large lodge and temple. Big things are planned there and all living in Virginia or Maryland should get in touch by mail with Brother Joseph Kimmel, 518 Seventh Street, S. E., Washington, D. C. He will be glad to tell all the correspondence or National Lodge members how they can improve in their work.

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As was expected, the headquarters and the official staff were not located in San Jose two days when the membership in the local body there began to increase. As a result of this sudden growth, making the San Jose body larger in membership, the Emperor has granted them a Charter for a Lodge and it will be sent shortly to the California Grand Lodge to be delivered to the selected officers. Wherever headquarters locate, there a large Lodge always results. Contact with the chief executives, visits of inquirers and the whispered comments about the city always attract persons who are seeking just what the Order has to offer. So, now watch San Jose!

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For some years we have distinctly stated in our literature that the seeker for Rosicrucian Light could determine which of the several Rosicrucian movements in America was a part of the international ORDER by noting which of them used the word ORDER in its official title. None of the other movements used the



word ORDER for they were not operating as an ORDER in the same sense as is AMORC. But this distinguishing feature evidently did not please some of the others, and we regret to have to say here that the Rosicrucian Fellowship, heretofore sticking closely to its name with admirable consistency, is now advertising itself as "the representative of the Ancient Rosicrucian Order." Some will be misled by this use of a term which we held to be a distinguishing mark of our name and we regret that the Fellowship has found it necessary to simulate our characteristic statements. And in Canada recently the Fellowship issued a public statement in the papers stating that "The Rosicrucian Fellowship, with headquarters at Oceanside, California, is the only movement and the Rosicrucian philosophy the only philosophy sponsored by the Rosicrucian Order." We will wait and see if Mrs. Heindel corrects this misstatement.

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In the accumulated mail waiting our coming to San Jose there were any number of letters containing currency and not registered. What chances some will take with their money! Money lost in unregistered mail cannot be made good by us or the Post Office. Keep that in mind. And, will our members please enclose their names and addresses with their remittances. It may sound foolish to say that, but we have many examples of such errors each week. I have just seen a large envelope sent to us by special delivery from Oklahoma City in a woman's handwriting, containing just two one dollar bills. No letter, no membership card, not a sign of writing inside the envelope and no name but ours on the outside. Someone is going to complain in a few weeks that we have not acknowledged their dues. All we can do is place that envelope and the money in a reserve box in the safe along with many others of like nature and wait until we receive complaints about money sent and not acknowledged. Do not send money unregistered. Get Money Orders if possible—and be sure your name and address are on each envelope.

The indications are that when we start to compile our annual figures preparatory for closing our records next month we are going to find a tremendous increase in membership in all branches and in the correspondence branch. So many new branches have been formed and so many new groups started in the past three months that we have not had time to classify them and get them in their place in our official lists. The new list of branches to appear in later issues of this magazine will show how the Order has grown.

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From Oakland, California, comes the request for a charter, and the Emperor has agreed to grant it. For many months a large membership in that city has been at work organizing, and in a few weeks they will hold their first formal meetings. All members living in or near Oakland are invited to write to the Supreme Secretary, at headquarters, for information regarding the new branch in that city.

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It is estimated by a large publicity bureau that more has been said in the United States newspapers this past year about the Rosicru-

cian Order and the real Rosicrucian doctrines than was said about any other fraternal order in America. Time was when the KKK held first rank. And, but little that has been said about the Rosicrucian Order—perhaps less than two percent, was critical or unkind. And press clippings show that many prominent speakers, clergymen and educators have referred to our Order in their public addresses or discussions of morals and ethics, pointing to the Rosicrucian doctrines with very favorable comments. Add to this the fact that for months the radio carried the thoughts of Rosicrucianism into thousands of homes in all parts of the country and you will see that in another few years our members will not be called upon to answer such a question as this: "The Rosicrucians! Who and what are they?"

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But five days settled in our temporary offices in San Jose and the tide of visitors has started. From San Francisco came a number of members, and from Los Angeles came the Master of Hermes Lodge, Brother E. E. Thomas, and from St. Louis came one and from Ohio another, with passersby stopping in to say hello and welcome to our city.

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One of the interesting facts about our new location is that there will be no Temple connected with the new Administration or Radio Building. A Temple will be built later in another part of the land here but it never will be a part of the Headquarters. On the other hand the new Administration Building will be in Egyptian style and color and in front of it a typical Egyptian pylon with two obelisks. The lawns will be laid out in Egyptian style also. The view will cause the passerby to think that the building is either a museum or library with the radio towers in the rear. A typical oriental radio studio and reception room will occupy the front of the building, while a large number of offices and a very large work room will complete the main floor.

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Some have asked as to why the Emperor's installments of his recent trip to Europe have not been continued. It is only because we have lacked space that the Emperor directed that his story be set aside until there was room without shutting out more important matter. The story will continue at an early date.

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While the Emperor was in New York for a few hours with his wife and children on the way West, they spent an evening with the Count and Countess de Messerini, H. Maurice Jackquet, at their studios. It will be recalled that they are members of the Order in France and the Count is an eminent composer and the Countess an internationally known harpist. The Count is just completing a new operetta which he played for the Emperor. It is now called "The White Swan" but may bear another name when produced—which it probably will be in March. It will prove itself to be one of the most charming productions put upon the American stage in recent years.

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We have learned from some members that in several parts of the country they have been



made to pay thirty-five cents per copy for the current issues of this magazine. This is not right. Not more than the regular price, twenty-five cents, should be paid for any issue not over 60 days old. Single copies may be purchased direct from headquarters at this rate, with postage prepaid, but when the magazine is desired for a number of months the only method is to subscribe for it and receive it by mail at the regular subscription price, \$3.00 per year. The magazines are furnished to all branches at the regular rate of twenty-five cents per copy with postage paid by us, so there is no reason for members paying more than this price on current issues.

Some time ago the Emperor announced that the Order has always fostered the establishment

of libraries and stated that if a new library were being started in any small town, the Order would help in donating books for the library. Of course the offer was purposely limited to the starting of new libraries in small towns; it was to encourage the starting of more libraries. Many have taken advantage of this offer, while on the other hand some have misunderstood the offer and have asked for financial help in supporting libraries already established.

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Many members still write and ask questions that are fully answered in the Rosicrucian Manual. If you have not secured a copy of that book try to do so as soon as possible. It answers hundreds of questions which have been asked by members for a number of years.



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## AMORC Will Not Colonize on the Nile

By THE EDITOR

### A Few Remarks About Some Recent Newspaper Publicity.



SURELY many of our members have seen the recent newspaper accounts about the AMORC preparing to form a colony on the Nile. Two different forms of the story were sent broadcast throughout the United States and Canada via the Associated Press telegraphic wires and one other news bureau. One of the stories was nearly right, the other was so distorted, so untrue and unkind, that it brought hundreds of letters and telegrams to us from persons in all parts of the country.

To save considerable correspondence and enable our members to explain the matter to friends and inquirers, we believe this short statement in the *Triangle* is warranted.

As soon as the Emperor and his staff were on the trains they were visited at nearly every stop by representatives of the railroad inquiring about their comforts, and by newspaper men inquiring about the plans of the Order for the future. At some cities long interviews were granted to newspaper men in the observation car while it waited for twenty to thirty minutes at the station. In Chicago and Salt Lake City articles had already appeared in the papers stating that the Emperor would be in the city, and newspaper men were anxious to have some unusual story to feature. None of these newspaper representatives did otherwise than correctly quote the Emperor, and found nothing in his remarks to enlarge into a "flare" or "flash".

In San Francisco articles had appeared stating that the Emperor and the official staff were to be in the city for a few days, and the newspaper writers, long familiar with the Order and its executives, were waiting for interviews.

Among them was one feature writer who sought a special story about the Emperor's and Supreme Secretary's visits to Europe recently and details of any future visits to be made by them to Europe or elsewhere.

To this woman writer—a member of the Hermetic Brotherhood of Europe, by the way—the Emperor explained that he was working on plans for one special trip in a few years. Briefly, what the Emperor told this writer was this:

That for a number of years many members of the Order—men and women, husbands and wives, with children in many cases—had written to him stating that they have long desired to visit the orient, just as do thousands each year, but instead of going with some tourist party formed by the travel bureaus, they would prefer to go with a number of other Rosicrucians, and most especially with the executive staff of the Order, if the staff ever planned such a trip. Now there is nothing unusual about that sort of a desire, is there? Each of you who reads this may confess right now to a similar desire. Even when the Emperor was planning to go with his wife to Europe in the summer of 1926, many members wrote asking if they could not join the party, and only because it was impossible to secure late reservations on the same boat, did that trip fail to be a very interesting one in the lives of many members.

The Emperor went on to explain that the Order had contributed for several years to the *Egypt Exploration Fund* of Boston and London for the excavations being made at the city of Akhenaten on the Nile—the site of the Temple City of the first great mystic leader of the Order in Egypt. Many members—perhaps five hundred—have often expressed the desire to visit that city and the other temples of Egypt in company with those of the Order who knew the secret history and living of the ancient mystics, and if all of those could go together for



a visit, time, expense, and disappointments would be greatly reduced.

In answer to questions, the Emperor stated that the party would have to be limited to about 500—not 5,000 as stated in the papers—and in making selection of the five hundred we would take into consideration the value of those who were linguists, historians, artists, photographers, scientists, physicians, etc. That is perfectly logical, is it not? Then he explained that since ancient Egypt and its Temples, rather than the more modern cities of that country, would make the greatest appeal to the members, we would probably camp for a few weeks or several months, close to the old Temples and be forced to live in more or less primitive form—much as campers do today in the mountains of the Sierras here in California. Is that a peculiar idea?

Well, when the women writer finished her story and it appeared in one of the San Francisco evening papers, we were a little surprised at the additional details she invented, but passed it by as typical feature—writing enthusiasm. But, when another paper of that city—owned by a man who owns many papers in America—copied the story and published its version, we sat up with astonishment and indignation. No longer was the expedition a visit, but a plan to form a Rosicrucian colony on the Nile. All the insinuations, reflections and sarcasm that usually accompany any remarks about a colonization plan by some fanatics, were included in this second form of the story, and it was put upon the telegraphic wires owned or controlled by that newspaper syndicate.

So, we have had two forms of correspondence about it. Hundreds of letters have come from those who read the true story—from coast to coast—asking to know more about the Order and seeking its teachings—and many letters have come from those who read the second story and who could not believe that AMORC would give itself to any form of foreign colonization.

To all our members we wish to say that AMORC does not believe in colonization schemes of any kind. It is true that here in California many of our members are going to come to the beautiful Santa Clara Valley and live in or near San Jose because of its climate and the existence of so many members and many of our Temples in nearby localities. But, as for taking Americans into any secluded spot of the world to live a community life as a mystic colony, that is not only far from our mind but absolutely contrary to our principles.

So much for the recent publicity throughout the country.

#### WHAT SAN JOSE NEWSPAPERS SAID ABOUT IT

Naturally the San Jose newspapers—the papers of our city here, wanted to know if the various stories were correct. They sent reporters, special writers and photographers to visit the Emperor and his staff at the St. James Hotel in San Jose, where the staff was staying for a few days preparatory to securing homes. To them the real facts were given and the two big papers of this city blossomed forth with headlines that reached across the front page, with pictures of our new Temple here and pictures of the chief officers. They featured the true story and for several days ran articles about the Order, its great work, its plans, its radio and our past history. Seldom has any organization had the whole-hearted welcome of the local newspapers which we had for the first week after our arrival, and every few days something new is said about the Order.

We tell our members this, for a story also reached the newspapers of the East that the citizens of San Jose had filed a petition against the construction of our Radio Station. That is not true. The radio fans of San Jose, learning that a new and large radio station was to come into their midst immediately did what they did when the General Electric Station, KGO, announced that it was coming to San Francisco. They planned a petition to the radio officials to have the wave length of the new station set in some part of the broadcast band where it would not interfere with the other stations of the west coast. To this request we naturally agreed and so expressed ourselves in the newspapers. The petition never reached the Radio Supervisor of this district, however, for when the radio fans found that we, of our own accord, had already made plans to avoid any local congestion of the air, they withdrew their suggestions and abandoned the plan to make any petition.

So, the story that the citizens of San Jose opposed our radio station was also untrue and many of the western papers corrected their first story.

All of which goes to prove that one cannot always believe the first story presented in the newspapers. It is always better to wait and see whether corrections may follow. In fact, all through life one is better advised by waiting until both sides or all forms of any story or rumor have been heard before forming any conclusion.



# We Introduce the Master Amatu

By H. SPENCER LEWIS

(This article separately copyrighted, 1928, by  
the AMORC of North America)



## We Are Sure Our Members Will Welcome His Message



IT IS very fitting that we make this introduction just at this time. From every mystical angle the time is propitious. The messages from Master Amatu to the Rosicrucians of the Western world through the AMORC is a distinct recognition of the high place the AMORC of North America occupies as a channel for the Great Masters as well as for the Great White Brotherhood.

The Master Amatu has been known to the Imperator for some time. For years his profound messages of great wisdom have been given to the few and always through indirect channels and numerous representatives, but few of whom knew the original source of the documents they passed on to others.

Recently, however, the Master Amatu voluntarily expressed the wish to prepare some special messages to be published exclusively in the *Mystic Triangle* or given to the higher members in confidential lessons, as we deemed best. Every guarantee has been given to the Master that we would protect his identity and his present whereabouts. Arrangements have been completed whereby his writings and communications may reach us by mail under seal with safety, and I have assured him that his messages would be given to our members, in some form, with but slight changes in the peculiar language used by him.

I would like to tell you more about him, but until he gives permission to tell more than a few facts, I can say only that he occupies a high place in the occult world, is extremely well versed in many subjects, is an eminent physician of many ancient and modern schools, has lived a long and successful life, and is now in seclusion. Of the real, or inner, self, you may judge from his messages.

Our members of the higher grades—and possibly some in the lower grades—will come to know him as he exists in his esoteric expression through various experiences; in fact I know that some members have sensed him often, but I implore our members not to write and ask me for any further information about him. I cannot say more about him at the present time than is stated here. When more facts can be given they will be given in accordance with suggestions.

The first message from Master Amatu follows herewith. It is an enthusiastic reference to the origin of the Rosicrucian Order as known to Master Amatu through his knowledge of the arcane records at his disposal.

Three Hundred Forty-five

## THE ORIGIN OF THE ROSICRUCIAN ORDER

By AMATU

(The Hidden One)

The Origin of the Rosicrucians reaches back into an antiquity little known by those who hold the secrets of Life and of Death. The teachings were first given to mankind far anterior to the formation of the now known races.

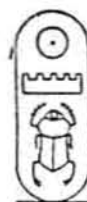
When Atlan (Atlantis as now called) existed, it did so in several forms. First, there were races which had not been on earth as now known, but were then of a more nebulous nature. The precipitation of cooler parts brought to the evolving mass a sedimentation which later crystallized into what is now known as earth. When it became cooler—more condensed—when the etherial was no longer seen, then came into being certain forms of Life which were adapted to its changed condition.

Where there had been before an etherial, there existed another form, and forms, with which we deal in this manuscript. Anterior to the cooling, sedimentation, precipitation, and crystallization, the Rosicrucians existed as those of its era. So we take the earth as it is today, and draw from its records the history of this teaching.

The present North Pole was then well favored in many ways, a high degree of Civilization, a high degree of Enlightenment, a high degree of Understanding, based on a Conception as high as Height—as deep as Depth and as wide as Width. The three dimensions existed then, as now, but in addition there was the now "Lost" fourth dimension, and that is Comprehension of what we now call impossibility. Where the three now are known, the four were then known as the three are today, and served the purpose of Depth, Height, Width and Comprehension.

The Dimensions were typified, and in a manner represented by races who were the later Atlans of the "Philosophical" and "Warrior" casts. These each had in them the Yellow, Blue, White and Green races, and each and all were supervised by the Golden race. The Cross typified the senses of the Warriors cast, and the Rose in its fullness, that of the Philosophical casts. As the SUN in its Height ascended through its Path, so did the Rose and the Cross remain as earth symbols of more ancient sacrifices unto the GODS OF FLAME.

The two casts were distinct from each other, but as they were of equal Height, they, too, stood upon the common advantage of Enlightenment, and as they were so, they felt the Power of the Flame and the influence of the



SUN. So today the Rosicrucian Order has within her fold the symbols of the past—Flame, SUN and Rose. From the SUN came the Flame, from the Flame the Cross, and from the Cross the Rose. These symbols are Rosicrucian, and to the Rosicrucians are Truth; and into the symbols there is placed the pent up Wisdom of ages awaiting the hand of mankind to place it in position of symmetry, to be seen by the ones of Enlightenment.

As the Circle typifies the SUN, and the Cross typifies Man, so does mankind imbibe some of these: and Egypt in her Sagacity and Wisdom attempted to depict these in her images left to the misunderstanding and lack of Understanding of the moderns who are but wreckage of a mighty Past strewn on the Beach of Time.

Through eight hundred thousand years of time from the region of the present North Pole there slowly crept that civilization which culminated in a few islands east of the Atlantic coast of America.

Volcanic and other disturbances drove South the ones of the Time. The ice-age with its destructions of many varieties acted its part, and finally was known in legendary history as Atlantis, which consisted of a few islands, the greater of which was about the size of New Mexico.

There the two races amalgamated to a slight extent by marriage. In a volume of arcane records of large extent is given the complete history of this race, with all its civilization, history and Spirituality, which it is well not to repeat here. Through the vista of the many millenniums of Atlan history lies the history of the Rose and the Cross.

The Egyptians of history and legend were Atlans in and by birth. Theirs the great civilization, and theirs the great leadership in all ways of that ancient land of Egypt. When Atlan fell, there also fell the Atlans of Egypt, their fall constituting the passing of race culture and the greatness of Egypt. The line of descent is traced in the same rare volume. Passing through the line of descent, passing downward through the adulteration of monarchs in blood by admixture of lesser, we see the slow but final extinction of Egypt's greatness. A few landmarks still stand out as images of the Past, and one of the highest and yet least known is Pharaoh Amenemhat the Third. The name is mispronounced and misunderstood, but he it was who wrested the corrupting power from the corrupt priesthood, built upon the ruins of the fallen race. This, too, is fully set forth in the arcane records, but as yet never publicly printed.

The "Temple of Concord", erected for Higher Initiation, stood for several centuries of time, and into its Sanctuaries went the one known as the mighty ruler, of whom we have written. In later ages there too went the Christ. He, too, received, and later gave of that which He found there, for as He learned, He also taught. He, too, was a Rosicrucian, as was the Buddha of earlier age. So we give only historical landmarks, but to do so it is at times well to be guarded in our words.

All secrets of nature are seen in Color. The word here is used in both its singular and plural meaning. The great ruby on the hand of the writer is as much Color as the Red of the Rose. Color appeals to the senses through

its Light. The same is true of the diamond and the White Rose. Color to the Rosicrucian is as the Conception of the viewer. If truly of the Rose and Cross its meaning is disclosed: if by those who seek and have not yet found, these emblems are but forms beckoning onward the seeker. To you who may read, remember, you advance by your Aspirations; if pure, the gleam is received from the emblems, and registered on a sensitive receptor and there stored for the coming years or incarnations.

To the Rose, to the Cross, to the SUN, to the Flame, and all who descended from them, we offer this prayer:

"Thou Emblem whose Form is as the Receptive, we bow unto that Conception pure as Purity, Radiant, Holy as Emanation, and as sweet as the Effusion of Glory."

As the God hast given so may ye all receive.

AMATU—The Hidden One.  
(TU—the Super Spirit). So we write AMATU—the Spirit of the Hidden One be with You.  
(Sealed).

#### MASTER AMATU GIVES INSTRUCTIONS

(Imperator's Note—The following message is one which the Master Amatu prepared for private distribution to higher students on The Path. With his very kind permission it is now given to all our members. The original language and form of expression are retained so that the beauty of thought as well as allegory may be more manifest while revealing the profound knowledge of the Master).

#### AMATU! AMATU! AMATU!

AMATU, AMATU, AMATU! This Word is ever present—even misunderstood and ever in action and in rest, and gives, when understood, Life unto the Dead—Strength unto the Weak. Pronounce it not, for it is worthless unto any who know not its correct pronunciation or manner of such or when and how it should be used. It is as worthless unto any who know it not as the finest ruby which is so ever-laid with incrustations that its Light cannot be seen. In Egypt that Word was known and its action joined hands with others and they—one—invested earth and others with its Sound and its Perfume. Stand in awe in its Presence—bow the head and humble the heart when seen—gaze upon its Ineffableness and ask that *The Highest* may assist thee.

Held within the Hidden Universe is all this And the Peace which comes through the Enlightenment is as the Great. Slowly unfolds the Rose—Color seen—Perfume sensed, and the properties held within each seen—known and understood, the Soul becomes as its Origin. Silence then becomes known—the red Ruby shines in its Might—the Ring encircles the Inspiring, and the Love comprehended. Dawn in its Radiance, Enlightening all things, feels also the Radiance; and the Color of the Ruby sheds its roseate over the falling and rising. Hast thou, oh reader, comprehended? All writing is far from plain, for language conceals more than it reveals.

The heart throb is unknown unto any but



the one—a smile may linger on the lips and the pain concealed from any and all except the one! The tragedies of Life are but moments along the mighty Way—each and all serving as lessons, and they who make their Mark when passing down the Mountain wilt see them on their return—then hast accomplishment begun, for Recognition is first when in the ascendent. Ere we pass from this we do so with all kindness for those who see not nor know. The Voice of a God may be so great as to deafen some and awaken others, then it becomes necessary to use other means than the Voice, although they are the same but appear different.

### INSTRUCTIONS TO ROSICRUCIAN STUDENTS

When considering anything repugnant to the reader the first consideration to have settled is the accuracy of the statement made. It is impossible in some cases to demonstrate the accuracy to any one who presupposes that he is receptive to some extent; and what to one is folly is logic to another. In such a condition as has so far been set forth, proof is only such when the mind and all its faculties are receptive to Truth, and that means that all preconceptions are placed in obedience at least.

We now enter into another point which briefly is this: the passions of mind are not always demonstrable to the reader. Mind attempting to fathom mind is often an impossibility. To conceive of anything there must be a lower and a higher. The lower cannot be expected to receive the higher in its completeness, but the higher can and does conceive of the lower in its many parts.

Any lesson of any height will necessarily be found to be hard to grasp by brain, for brain is a falling Force and not an ascending one. Mind—the attribute of Soul, debased by the Fall, cannot completely conceive of Soul—its parent. It has become so enmeshed in this lower that to see and to conceive it must be penetrated by Higher and to do this eons of Time are required.

As we look at mind there comes to view its progenitor—that part which has been abolished from the House of its Origin and has become a wanderer. Wandering to find its plane of action it has taken refuge in many kinds: one of which is mankind—using the physical organ of expression known as brain in mankind with accessory organs in other parts of the body. Between the mind of man and that of other kinds there is of necessity a link—strong in some—weak in others.

We take up for consideration mind in mankind. Mind saying unto the brain: "I have taken refuge in thee, oh physical organ of expression, for to me thou art capable of much. And I tarry along the Way, and thou art now my instrument of expression, but at some time I wilt leave thee and go unto another which wilt suit me the better, for I cannot remain with thee longer." The physical organ responds: "I accept thee as thy home for a time for I, too, am not to be without a tenant, for the blankness of non-occupancy is very hard on me; as to you—you must make of me as thou canst, for I am very finite."

The two are not at all times in harmony, for the brain often fails to register and transmit what mind wishes, then comes a conflict which disorders both physical and mind, and the many organs having relation with them; then thou hast so-called insanity, which is but discordant impulses, due to faulty registering and transmission. Between them there is induced a condition strong in effects on the many organs forming the kind called mankind. This faulty registering is sometimes due to a poorly evolved brain—poorly conducting apparatus, and poorly receiving, in its more periferical parts; then add to this the confusion in higher etherial parts which cause the many impulses to be faulty impacted upon the brain. These are not all the elements to be taken into account in such cases. Within mind there is a small element in ascent—this affects mankind but little until that one of the kind is well enough evolved to receive, and these are few indeed.

With this as our basis we proceed to demonstrate how mankind struggles against such adversity and passes upward in spite of such drawbacks. The many inequalities lead to traits of character, all of which play their parts. Some are called good—some bad—the differences cause many actions which are judged by those of others of the same kind as crime, and many others by whatever name may be appropriated to them. When the philanthropic and criminal instincts meet, you have genius. When the level is effected and on a high plane you have a one no longer reincarnating. These are ones who become Masters, for their plane is so high that they function evenly—the balance is maintained. Such a one passes to higher Heights and soon becomes emancipated from earth's thrall. Such are rapidly elevated, for they have overcome the inertia and are passing swiftly into such Heights beyond the ken of mind. Mind has then ceased to be the great functioning part and occupies a subordinate position, and is not required to do but few of the acts, and they but the ordinary ones to meet the requirements of life as known on earth. The receptive being non-homogeneous, the acts of the receiving, or caused by it, are also such.

We deal not so much with the brain as we do with the factors influencing it. As we proceed with this subject let us, for a moment, pause and visualize the many whose organ of reception and propelling function is not so highly evolved as the brain of mankind. There is at the present nothing in the lower creations, such as plant life, which in any way approximates the brain of mankind, yet they perform the same functions. The hand reaching out to take a glass of water is equalled by the plant reaching out to follow a course which leads it to the same object. Within the leaves and other parts of plant life there exists a center, or more exactly, centers of reception and perception which perform the same function as in the body of mankind. Mind acts in each in the same manner. There is the same difference and similarity in both species. Each act and react in accordance with the selectivity accorded to each. The higher acting through the lower can only give as the selectivity of the transmitting, which is also the receiving. This applies to all kinds irrespective of their origin and course. Every kind on earth are but parts of such and can and do and will change as



the evolution of earth changes, which is continual.

Mankind in form is but a conglomerate of the many kinds. Being such he is but a part of the many kinds and they of him. Those who can reach and find and know this consciously and not by rote of repetition of words,

is, and has become, part of the Universality of Nature. Having mastered he is a Master, and as a Master he is one conscious part of the Whole and needs not to remain except as a sacrifice on earth to do the acts of greatness. These are seldom known and little appreciated by those of earth whose standards are different.

(To be continued)



*The  
Mystic  
Triangle  
January  
1928*

## *To the Tempted Disciple*

By SR. V. S.

▽ ▽ ▽ ▽ ▽

"Stand Fast therefore in the liberty where-  
with Christ Hath made us free and be not  
entangled again with the yoke of bondage."

Galatians 5:1

1. Thou hast claimed kinship with Him while they shouted "Hosanna!"  
Thou hast clung closely while their song was: "Glory!"  
Wilt thou turn away thy face now that their cry is "Crucify?"
2. Oh Neophyte, if the Christ be in Gethsemane  
Wilt thou not watch with Him?  
But lie asleeping?
3. Oh Follower, when the rabble have scorned Him  
Wilt thou too deny Him?  
And be as Peter?
4. Oh Disciple, He hath dwelt with thee also—  
Wilt thou give Him up?  
And be as Judas?
5. Consecrated One—He hath blessed thee mightily!  
Wilt thou watch from afar?  
And bid a stranger bear the cross?
6. Nay, I speak truth, neither are my words idle mouthings:  
For He is born within thee—His hand is upon thee.  
Thou hast made Him welcome, vowing allegiance.  
Thou hast walked with Him and seen wonders.
7. If thou shalt fall, He falleth with thee, if thou heedest the Pharisees. His cross is fashioned.  
If thou sinnest, in thy heart is He crucified! In thee also is Pilate watching. In thee dwellest  
Caiaphas awaiting decision. Place on his head, Oh, Disciple, a crown of glory or of thorns.  
They lie both within thy hand for the choosing.

*Three Hundred Forty-eight*

# Healing Department



IN ESTABLISHING and maintaining this Department of our work for the members of AMORC we are fully aware of the fact that there are many healing movements in the Occidental world and many systems claiming superior points of efficiency.

The Rosicrucians were ever famed for their therapeutic knowledge, and ability to heal. The Rosicrucian system of healing is not narrow, fanatical or illogical. We ask our members to keep the following points in mind when asking for absent treatments, or when using our system with others:

1. Rosicrucians do not condemn the use of medicines. There is a wide difference between medicines and drugs, however. Some of the foremost of ancient Rosicrucians were pioneers in the art of medicine and contributed greatly to the science of medical therapeutics. The use of simple herbs or their extracts and similar medicines by licensed physicians is in keeping with natural laws at times, and undoubtedly nature provided many remedies for just such purposes.

2. Rosicrucians are also advocates of surgery of a corrective nature. They know that a broken bone must be set, in order to assist nature in healing the fracture. They know that if there is a piece of foreign matter within the flesh, it should be plucked out.

3. Rosicrucians know that there are many diseases and hundreds of causes of disease which may be cured or removed by the metaphysical systems of Rosicrucianism.

4. In many cases nature—during the years of continued reconstructive work in the human body—will replace or re-grow certain tissues or parts that have been injured or destroyed, but complete organs that have been removed, destroyed or allowed to become atrophied through time, cannot be replaced by nature or by any metaphysical system known to us, regardless of the claims made by some over-zealous systems.

There is a very wide field in which we can demonstrate the Rosicrucian principles of healing, and, unless you have some condition which clearly calls for medical or surgical aid, we will do our utmost to help you. But if medicine or surgery are required consult your physician or surgeon at once and follow his advice. We can assist in the healing work, in the restoration of strength and ultimate health, in a marvelous manner and to an un-

usual degree, without interfering with the work of the physician or surgeon in such cases.

Therefore, those who are sick and suffering, and who believe that they require the help we can give, are invited to participate in

## OUR HEALING PERIODS

which for the present time will be in accordance with the following schedule:

For the Pacific Coast (using standard Pacific time) from 8:30 to 8:40 A. M. and from 6:30 to 6:40 P. M. daily except Sunday.

For those living where Mountain time is standard, from 9:30 to 9:40 A. M. and 7:30 to 7:40 P. M. daily except Sunday.

For those living where Central standard time is used, from 10:30 to 10:40 A. M. and 8:30 to 8:40 P. M. daily except Sunday.

For those living where Eastern standard time is used, from 11:30 to 11:40 A. M. and 9:30 to 9:40 P. M. daily except Sunday.

For those in Europe, Africa or elsewhere who are members of the Order and who wish to share in this American schedule, the proper time must be computed by them.

This gives our members two periods each day of ten minutes during which the Emperor, personally, will direct healing thoughts and vibrations of a nature intended to strengthen the vitality (with positive vibrations), increase the healing and reconstructive processes of the blood, and ease pain.

Those needing such help as is offered by the Emperor, in this extraordinary good-will service of his valuable time, are instructed to sit in absolute relaxation, in a quiet, peaceful place during the ten minutes, concentrating their thoughts upon the Emperor as a centre of radiating strength and vitality reaching them by means of the Cosmic. By drinking a glass of cold water just before starting the period the reception of the vibrations will be more noticeable. At the end of ten minute period a restful attitude for five minutes will be helpful also. The real effect of each treatment may not always be noticeable at once, depending upon what part or condition of the body was to be effected. Do not concentrate upon your condition during the ten minute period.

The Emperor will be pleased to hear from those who have had noticeable or immediate changes in their conditions, but he cannot answer letters in regard to physical ailments and take up personal, individual treatments for the members generally. The Order maintains its welfare committee for this work.





## A SPECIAL BOOK FOR OUR MEMBERS

### *The Rosicrucian Manual*

AUTHORIZED BY THE IMPERATOR

All members in all Grades of our Order, including these 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.

*The  
Mystic  
Triangle  
January  
1928*

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.

#### 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 convocation 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—

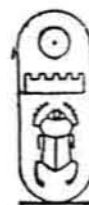
No member is required to purchase this book as an absolute necessity to his studies. It is simply a wonderful compilation of facts and mystical matter which every seeker along Rosicrucian paths will value as an extra aid in his advancement. Every member owning the book will save its price in a few months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

**HOW TO ORDER:** Please observe carefully these instructions. Make your checks or Money Orders for this book payable only to "Lovett Printing Co." Do not make them payable to AMORC. Do not include your dues or other payments to us with your order for the book, for we send your orders and money direct to the publishers. Address your letter as below, but make the money payable as above. If you send cash, be sure to register the letter or we will not be responsible. Orders for books sent to us not in accordance with these rules will be returned.

AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

*Three Hundred Fifty*



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

## 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 Temple 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

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

The  
Mystic  
Triangle  
January  
1928

## 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 Clements, 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, Pittsburg, Pennsylvania.

Florida Grand Lodge: AMORC Temple Building, Rosicrucian 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, 302 North Second Street, 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.

Florida Grand Lodge: Mr. Harry Griffin, K. R. C., Grand Secretary, 1501 Franklin Street, Tampa, Florida.

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

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

AMORC Information Bureau: Dr. Anita B. Mac-

Call, 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, Wis.; Superior, Wis.; 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; Wilkesbarre, Pennsylvania; Winkelman, Arizona; Milwaukee, Wisconsin; Carterville, 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 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., Lledo, 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, Schytsstraat 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.

Three Hundred Fifty-two