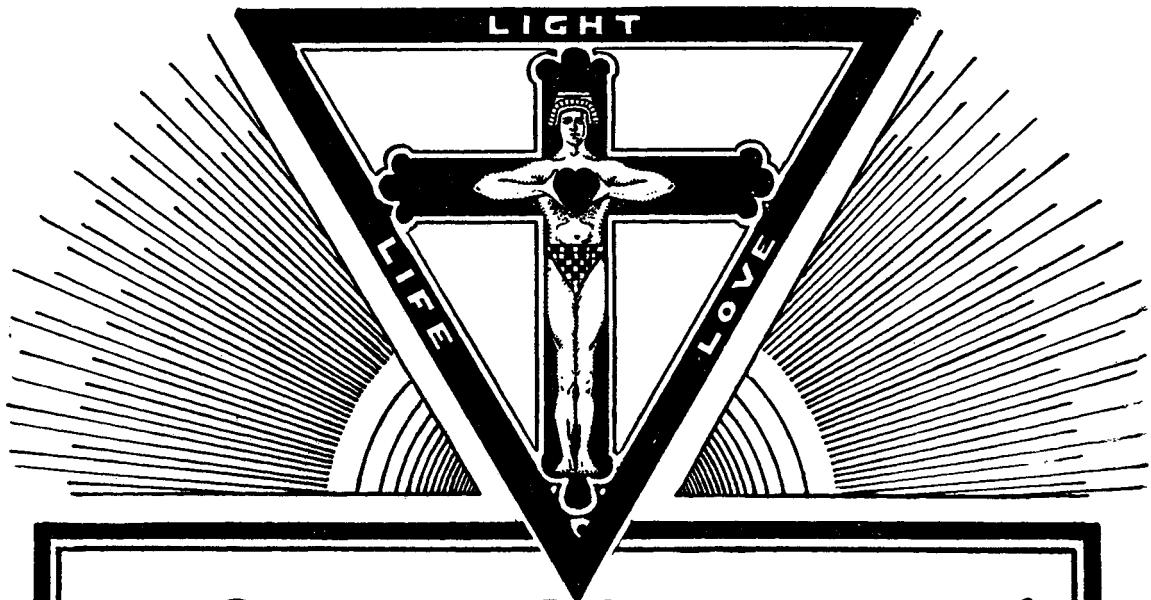


FEBRUARY, 1927

The
MYSTIC
TRIANGLE



A Modern Magazine of
ROSICRUCIAN PHILOSOPHY

ISSUED PRIVATELY TO THE MEMBERS OF
AMORC

Our Visit to Europe
Zada, or Looking Forward
A Brother of the Rosy Cross
Rosicrucian New Year
Questions and Answers
AMORC Will Go "On the Air"
Rosicrucian Biographies
Mystic Consciousness

THE ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS OF NORTH AMERICA

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THE NORTH AMERICAN JURISDICTION

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

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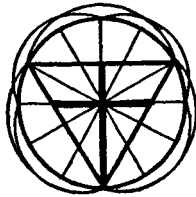
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A Jewel From the Casket

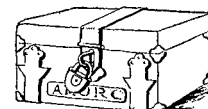
Each month we will publish on this page an extract—a jewel—from the ancient Casket of Mystical Writings. This month we have an extract from a very rare book on Nature's Marvels by Benedictus Figulus, published in Strasburg in the year 1608. The book claims to be the "revelation of the most illumined Egyptian King and Philosopher, Hermes Trismegistus."



HERE are two bodies in man, one formed from the elements, and the other from the stars. Through death the elementary body, with its spirit, is brought to the grave, and the ethereal body and spirit are consumed in their firmament. But the spirit of the Image goes to Him in whose image it is. Thus each one dies in that of which he is, and is buried in the same. Thus, also, does death divide from each other the three spirits of man. Therefore, the wise man is he who lives in the wisdom given him by God; lives in the image of the Lord, the same ruling over his planetary and elementary body. But, brethren, man should walk, as regards his earthly body, according to the law of Nature, as did the old heathen Sages; and, for the rest, in the Will of God and the Holy Spirit, and not set the mortal body with its wisdom above the Immortal Image (as almost all the world now does, with its fancied, spurious wisdom). Neither should he reject the Eternal Image for the animal body in his fancied wisdom, wherefore the Lord Jesus has not said in vain in His Gospel concerning the tax penny: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." What did He mean to convey by that? Why this, that the body, according to the natural life, belongs to Caesar, and shall be subject to him as to its earthly head

upon earth. But the soul belongs to God, and shall make answer for its work. That is, he shall return Him His image according to the spiritual life, as to his Heavenly Lord from whom body and soul shall separately come. Therefore he shall walk in His laws according to the Will of God, that he may return to God His Image, and the eternal fiery breath of life entrusted him, as it were, shall be given into Abraham's bosom, and not be cast out from before His Face eternally into outermost darkness on account of godless, devilish life and conversation. Such was Christ's meaning and object. Now he who lives according to the Image of the Lord, overcomes the stars, and should with reason be considered a wise man, although by a blind and senseless world he may be held as a fool.

"But to philosophise farther concerning these things belongs not in this place to mortal philosophy, but to the Eternal, Immortal wisdom, which we have alluded to, which has Christ Jesus as its Founder, concerning whom we have the voice of the Father, saying "Hear ye him"; so also His own voice calls to us (Matthew xi): "Come unto Me all ye who are heavy laden. . . . Learn from Me, for I am meek and lowly in heart," etc. From Him must we derive the Heavenly and Eternal Philosophy in order that we may come to the Kingdom of Heaven. Of the above Philosophy we will treat more briefly elsewhere. But in this place we must consider somewhat more at length the Mortal and Natural Philosophy. For I am, and will remain to my grave, the fervent disciple and follower of the Natural and Mortal, and the Supernatural Heavenly Instruction, having totally repudiated the false, heathen wisdom which proceeds not from the true light and groundwork of Nature.



Our Visit to Europe

By the Emperor

This is the Fifth Installment of the Story of the Emperor's Official Visit to Europe.



HE luncheon offered an unusual opportunity for intimate conversation and three o'clock was upon us before we realized it. Hurriedly we left the room and went upstairs again to start the formal activities of the principal session of the

Convention.

After the call of names and the registration of reports and petitions, so that the most important matters could be selected for the early part of the program, an opening address of general instructions was made by Frater Zack Mele, an officer of the Austrian branch of the Order, chosen at the last great International Convention to be chairman at this time. He spoke in French, occasionally using Latin terms or quotations, and on two occasions interpreted a passage of his remarks in English while looking in my direction and then toward a representative "without portfolio" from the AMORC in England.

The substance of his address, as it was interpreted to me at the time and verified by a written report later, was as follows:

The Order of the Rosicrucians as it exists today throughout the world is more unified than it has ever been in the past. A delay in achieving this state was caused by the World War (which prevented one International Convention in 1916 and made a later conference of national chiefs poorly attended); but since the War much progress had been made by the closer alliance of several movements which were just outside of the Rosicrucian lines. Likewise the upset conditions of Europe and other parts of the world had demonstrated to the Order the necessity for more intimate relationships so far as the various Jurisdictions of the Order were concerned. The point was made that the Rosicrucian Order never had within its folds the schisms which have existed in other international movements, probably because the organization was older, was not interested primarily in political or religious factions, and had a work to do that was possible of accomplishment only through loyal co-operation. Furthermore, the Order has not encouraged personal leadership to such an extent that any leader of any branch of the work could possibly start an independent organization and take from the membership a host of follow-

ers who were simply personal disciples. Likewise in most parts of the world the mass of seekers and students of the mysteries of life realized that there was but one school which held steadfastly to the Rosicrucian principles and such seekers did not have to wade through a mass of literature in an attempt to discover which was the real organization. It was at this point the Master looked in my direction and toward the Brother from England, and repeated part of his sentence in broken English. I knew at once the situation to which he referred, and all of us were keenly aware of the fact that only in England and America are there a number of so-called Rosicrucian societies, movements, book publishers and sanctums, each issuing and circulating pieces of advertising literature claiming to sell Rosicrucian teachings. It is a situation, as the Master pointed out, that requires attention officially from the International Council.

The Master further explained that since the War tourist travel had brought many Rosicrucians from all lands into the various Jurisdictions as visitors and such visits assisted in making for better acquaintance. He referred here very specifically to the many members of Amorc in America who had been received into Austrian, German, French, Italian and even some Oriental branches of the Order. Then he spoke of the development of the work in America as typifying the modern trend of the Rosicrucian work throughout the world. It appeared that he was very familiar with the fact that the American lessons and lectures had been translated into foreign languages and copies of these translations used by various foreign Jurisdictions as a revised form of the work. He referred to the investigations conducted by Fra Witteman (a member of the Belgium Senate) for the later issues of his book entitled the *Histoire des Rose-Croix*, and how he had discovered through his researches that nearly all the executives of the foreign Jurisdictions paid compliments to the work being done by the Order in North America. Again the Master looked in my direction and repeated some of his words in fair English.

I was anxious at this time, of course, to tell the Master and the others present the news that had been given me by the membership in America before I left. I wanted to speak of the wonderful propaganda work accomplished in one month as a testimony from the members to be taken to this Convention. But I had to wait until it was the proper time, and I will refer to this later.

The Master concluded his address with several recommendations. These were to the effect that the occidental (meaning in this case the American) viewpoint of the practical side of the teachings of the Rosicrucians of today were still seeking merely Jurisdictions, and pointed out that too many persons in the world believed that the Rosicrucians of today were still seeking merely to transmute base metals into gold, literally, or seeking for the Elixir of Life as some mystic drug or chemical which would insure long life, immune from any of the laws of nature. This was a high compliment to the work in America and to the form of our lectures and teachings as they have been revised and amended from year to year for a long time. Many of the high Masters of foreign Jurisdictions, who have been receiving copies of the American lectures for years, have sent to the American Imperator valuable additional points, experiments and exercises to be incorporated in the lectures because of the practical nature of these things as determined by their own experiences. Thus the American Jurisdiction, having taken the lead in turning the teachings into a very practical channel, eliminating much of the allegorical, symbolical and purely philosophical, has become the center toward which every other Jurisdiction sends or solicits more of the practical teachings.

The Master's last recommendation was to the effect that, in the inevitable swing of the work toward the more modern and practical application of the Rosicrucian teachings, the spiritual and religious side should not be lessened, but increased and amended, for this, too, would prove of practical help to the soul and mind of man in his more profound yearnings.

As this Master warmed with enthusiasm and eloquence on the spiritual necessities of life I saw a great cloud of Light forming again in the recesses of the altar platform and finally, against the heavy maroon-colored curtains of the rear wall, I saw the wonderful figure of the Master K. H. emerging. It was as though the cloud of scintillating Light gradually condensed itself into the form that now moved forward as life-like as any figure seen in a soft light. Hundreds of our members in America have seen such "miracles" of natural law as this and know exactly how the beautiful figure of a Great Master must have looked on this occasion.

The Master who was speaking seemed to sense that something of the kind was occurring behind him, for surely the emanations and aura of the Great Master must have affected him. Others on the platform noticed that we in the audience were intently looking at something behind them and one by one they turned their heads to the side and saw what we saw. As each realized that the Great Master was about to step to the front of the platform each arose and stood in salutation. The Master Mele finished his wonderful address with the hall fairly trembling with the power of

his voice and the sweet potency of his thoughts. Then he, too, turned and saw the Great Master and folded his arms in salutation while stepping to the side.

The Master K. H. then came forward and acknowledged the salutation of all, for we were now standing in respectful salutation and silence. He made the Sign of the Cross and we resumed our seats as silently as possible. It was thrilling, for I could not help but wonder why all were acknowledging his greatness now when early that morning no one seemed to recognize his existence until he entered the prayer just before lunch. I learned later that when I saw him in the shadows of the reception hall on the second floor, before the opening of the convention, I was the only one who saw him. Will you, my Brothers and Sisters, realize what I realized by this explanation? Naturally I sought out the Master before the convention ended and asked the Great Master why I had been so honored. His explanation and the message he gave me for our American members I will relate in its proper place according to the sequence of events.

After we had resumed our seats the Great Master raised his hands and arms in benediction and then proceeded to speak. I regret that I have before me only the notes made by my appointed interpreter and two others who assisted him three days later to make them more complete. A very complete copy of his address was to be sent to me by mail by the officials of the convention and just a few days ago (December 18th) I received a letter from the Venerable Secretary of the Convention stating that a translation of the complete notes of the Great Master's address had been made, but that it was later considered as poor English by another officer who visited their headquarters and he was at work re-writing the address in an attempt to do it justice. This copy is promised to me for some time in January and it may be possible to publish it in this magazine as a separate special article.

To attempt to do it justice in any language is a big task. The address was delivered in French, and with a tone of voice, a gentleness of emphasis, and a purity of enunciation that seemed to speak to the soul. Even I could understand most of it, for it seemed that, despite the fact that I do not know French well, the Great Master was talking with his soul and mind as well as with brain and tongue. For fifteen minutes he held us all inhibited by his personality, his charming manner, the vibrations of his voice and the nobility of his thoughts. I can only outline here, from the notes I brought from the convention, the ideas he expressed.

He began his address with a touching plea in behalf of the memories of all the Avatars who had passed through the centuries of civilization. I noticed that he was speaking as one who was an humble and grateful student at the feet of those



Avatars. There was nothing about his attitude or words which indicated that he was conscious in any degree of his own Master-ship or that he is today one of the Brotherhood in whose behalf he was pleading. He emphasized the point that we must not see in their work of the past anything that suggests the elementary, the primitive or the false. We must not permit our higher state of evolution and comprehension to warp our judgment of what these past Masters taught and did. Each came to civilization at a time when needed, with a message and a Way most appropriate, highly efficient and modern for the time, and sending beams of Light far out into the distant future. That we have passed beyond much of the Light they shed should not cause us to minimize the almost blinding brilliance of the Light in its time. Here he reminded us of a passage in the ritual of our First Grade Temple ceremony, where the Master of the Temple advises his officers to prepare the candidates for the lesser Light that they may become so accustomed to the lesser that they will not be blinded by the Greater Light when it comes. Are we now to bathe ourselves in the resplendent glory of our present Greater Light and look with unappreciative eyes upon that which seems lesser today? If the Greater Light may blind so many of the modern period, think of how blinding may have been the smallest Light to the minds of the past! He drew for illustration our use of the candle today, and pointed to a group of three burning on the triangular altar before the platform. Today the candle is of little practical use as compared with the powerful electric light, yet in its day it was a glorious light, dispelling darkness as nothing had before, and revealing the secrets of caves and tombs unexplored for ages.

He mentioned many of the past Masters and Avatars most touchingly and revealed a number of the high-lights of their careers. It was refreshing to have the past so beautifully pictured and to see so vividly the march of civilization as it had been triumphed by the great leaders of thought.

Then the Great Master made a plea in behalf of tolerance. Are we permitting ourselves—and he graciously included himself as one of the convention—to believe that all the truth of God's universe was contained in our teachings, in the revelations that have been transmitted to us through the ages and amended by our own present-time discoveries? The truth is universal; it comes to the initiated and the uninitiated alike; it is to be found in the hearts of tribal men in little known lands as well as in the understanding of the most highly educated and cultured. It is to be found in all the sacred writings, in all the Holy Creeds of every religion, and in the words of every philosophy. As night follows day in our individual comprehension, but are coincident in the universal consciousness, so truth and error, fact and falsity exist at the

same time in all things. Let us be as slow in rejecting anything as untrue as we should be in casting aside that which is error. If we have been privileged with quickened discernment, awakened intuition and enlarged vision by accessibility to the archives and Akashic Records of sublime wisdom, the blessing carries with it the obligation to be humble, tolerant and sympathetic. Truth's mighty forces triumph progressively by being gathered from all quarters and united in one majestic stream of purest water in which all beings, regardless of race or creed, may bathe and find purification.

After these remarks he made it plain that the Holy Assembly of Avatars which constituted the Great White Lodge had never bound themselves to support and promote the interests exclusively of one exoteric organization, although many thousands in the world today firmly believe this to be so. It is true that at times the Great White Lodge had centered its power through the channel of certain worldly expressions of the work of the Masters, but never exclusively and never permanently or for any considerable length of time. At various cycles certain movements were conceived in the Sanctum of the Masters to meet immediate necessities and by agreement some highly or peculiarly evolved persons of the world were selected to promote the worldly form of such movements, and to these persons inspirations were directed. When such movements ceased to meet the specific requirements of the cycle, or evolving conditions made them unnecessary, the centralized power of the Great White Lodge was gradually withdrawn and directed toward another channel. And when a movement fostered by the Great White Lodge willfully set aside its allegiance to the Great White Lodge or attempted to carry out plans and actions inconsistent with the original decrees, the Great White Lodge withdrew its support and inspiration and worked through other channels. This would explain the gradual disintegration of several movements in the world today which at one time gave joy to the hearts of the Masters but which brought sorrow as leaders changed and principles were added not inspired by the Masters. Ever and ever, however, have the Masters functioned through several of their largest channels which remained loyal to the original creation, unified in their ramifications and sections with consecrated allegiance to no single leader but to each head as a representative of the Great White Lodge. One of these channels was the Rosicrucian body, the representatives of which were assembled before him.

Comment was then made in regard to the various forms of exoteric work carried on with the help of the Great White Lodge, and while I will not attempt to name them or outline their specific natures, it is needless to say that they embraced many forms of humanitarian work regardless of creed or dogma, many arcane schools of the Orient and Occident, and many unrecog-

nized channels of good carried on by individuals or groups working in limited ways or special localities without name or fame. High testimony was paid by the Great Master to the work of recent "personal channels," such as Rudolf Steiner, now a Neophyte in the preparatory College of the Great White Lodge in the Cosmic; Edgar Lucien Larkin and Max Heindel, both of whom have experienced the Great Initiation; Ottoman Hanish, J. E. Richardson, more generally known as "T. K."; T. Troward, Marie Russak (a sincere Theosophist and former editor of "The Channel") and many others of very recent times. I am not including the names of those now very active in behalf of the work of the Great White Lodge for various reasons.

Finally the Great Master closed his address with the assurance that greater revelations and more important "discoveries" would be given to the world through its larger channels, especially the Rosicrucian, during the few years pending the next International Convention, and that his presence at this time indicated the desire of the Holy Assembly to express its benediction and approval, while inspiring strength and loyalty in the hearts of all devoted to the Great Work.

I must close this installment at this point because of lack of space, but the Convention continued for many hours with many other interesting talks and demonstrations as well as plans for future activities. In my next installment I will continue the affairs of this session of the Convention.

Zada, or Looking Forward

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

A very unusual story of a mystical nature, which began in the January, 1926, issue.

WHEN Philip suggested returning to Trotzie's headquarters Zova asked permission to accompany him, which was granted, although her father's feelings were beyond description at this turn of events, not understanding the wonderful transformation possible when two true soul mates meet.

While on this, their return trip, Philip was pleased to note that fires were less frequently seen in the city and that the soldiers seemed to have the situation well in hand.

Upon their arrival, Zada informed Philip that she had been in radio communication with his father's butler and that the wealthy colony of former Americans was filled with consternation at the turn events had taken, for they now realized that the success of the revolutions in both Russia and Japan would practically pauperize them, for the major portion of their wealth had been loaned to these countries to prosecute hostilities against the New America.

Furthermore, their servants, who were principally Japanese spies, had all left them and returned to their own country.

The following evening the chief executive building of the government was filled to overflowing with representatives of the revolutionary party throughout the country, gathered with the object of forming a governing body embodying sufficient knowledge, power and integrity to again establish peace and justice throughout Russia.

At Trotzie's request, Zada occupied a seat of honor near the speaker's chair, while

Zova, Orville and Philip were seated in a small alcove at one side, it being deemed expedient that the numerous delegates be kept in ignorance of Zova's presence.

I might mention here that, before attending this gathering of embryonic legislators, Zada, in conversation with Trotzie, mentioned the danger attendant to the choosing men of integrity and absolute purity of desire as leaders, to which he replied that, from information given to him by the returned spies, she was possessed of an infallible method of discovering a man's innermost thoughts and motives, and that he had hoped she could be persuaded to utilize this knowledge for their benefit.

Zada replied that, in expectation of such a condition arising, she had come prepared to give them the benefit of this knowledge and that she would have Orville take charge of this matter, which he would be able to manipulate from the alcove while those chosen to form the governing body were taking the oath of allegiance.

Looking over the large audience Zada was particularly well pleased to note that all of the two lots of prisoners brought back from the New America by Philip were present, and who vociferously led the applause as she took her seat upon the platform.

In striking contrast to this was the conduct of the audience when the deposed President and the former members of his council were escorted to seats in a small gallery near the front, under a heavy guard of soldiers, for outside of an occasional hiss the stillness was ominous, but for psychological reasons Trotzie deemed it advisable to have them present.

A pin could have been heard to drop as Trotzie commenced to address the audience, and I will endeavor to give to you the



more salient parts of his speech, which will go down through the ages as a masterpiece of eloquence and common sense.

"Brothers and fellow-citizens:

"At different periods in the world's evolution there have arisen conditions such as are confronting us now, when states and nations were compelled to dispense with unworthy governors and legislators, who through greed and egotism had deprived the people of their God-given right to the enjoyment of peace and prosperity.

"Ages ago, Pythagoras, in speaking of an ideal State said, 'The duty of the State, of organized Society, is to secure to every one of its members at least the minimum of welfare—of food, clothing, shelter, education and leisure—which will enable each to develop to the full the faculties which he brought with him into the world.'

"We have before us, as an example, the New America, who years ago also found it necessary to change its system of government, which previous to this time allowed the few to prey upon the many, and they have proven that there is no necessity for the existence of starvation and poverty, of over-work and absence of leisure, of lack of comfort and means of enjoyment.

"Such a system, however, must be planned out of wisdom, not by ignorance, and brought about by love and sacrifice of the higher, and not by the uprising of the lower, for mobs can make a revolution but they cannot build a State.

"Based upon the study of the past, we must lay down certain principles, some of which are as follows:

"1. That the Government must be in the hands of the wisest, the most experienced, and the morally best.

"2. That the possession of ability and of power imposes the duty of service.

"3. That freedom brings happiness only to the educated and self-controlled, and that no one, so long as he is ignorant and not self-controlled, should have any share in the governing of others, and should only have such freedom as is consistent with the welfare of others.

"4. That co-operation and mutual aid should be substituted for competition and mutual struggle.

"Furthermore, the education of which you have been deprived must now be free and universal, and, under a just government, your children should be required to devote the period between seven and twenty-one years of age to systematic study, so that upon reaching manhood and womanhood they will be ready to become dutiful and useful citizens, with their faculties well developed so that they will be capable of leading honorable, self-supporting and self-respecting lives.

"The greed and vanity and insensate ambition of our former governors did but tread down the real and vital processes of life.

"Every dream of power has destruction for its awakening, and every struggle of

self-interest is inimical to the wider interests of human life.

"This huge childishness of playing with power, when life calls for the performance of great constructive deeds, must cease, for this mighty current of life will not suffer itself to be dammed up by man's artificial follies.

"The truth of life is that men must work, not fight; create, not destroy; plan for the general good, not plot for personal power.

"Every man who works, who thinks and toils creatively, who helps to sustain life, to enrich and beautify life, is true to life and all idle schemers are traitors to life.

"They are in the way and interfere with the work of the world and must be thrust aside so that life may go forward.

"We purpose, with your assistance, to eventually attain to the ideal condition existing in the New America, and your co-operation and well-regulated conduct is necessary to the fulfillment of those promises.

"We still have infinite natural resources at our command, which heretofore have been squandered recklessly by the few in power but which we now intend shall be used for the advancement and betterment of the living conditions of our millions of countrymen.

"The egotistic struggle for power of our former governors and legislators was of puny importance compared to carrying on the work of the world.

"In conclusion, allow me to remind each and every one of you of the 'Law' so beautifully and completely expressed in the following:

"'Though the Mills of the Gods grind slowly, yet they grind exceedingly fine. Though He stands and waits with patience, with exactness grinds he all.'"

When the applause of his listeners had subsided, Trotzkie introduced Zada in a few well-chosen words, intimating that they no doubt would appreciate an address from one who was foremost in assisting the advancement of the people of the New America and whose interest in the welfare of humanity was such that she was willing to give her time and knowledge in assisting them to solve their problems.

"In the choosing of your future governors and legislators you must have men whose motives are absolutely pure and constructive, and in this regard our friend from the New America has agreed, by putting into effect a Natural Law, to expose the most secret motives of those who will be chosen by you, thus enabling us to commence the new regime with the proper material."

A burst of whole-hearted applause greeted Zada as she arose and faced the audience and after it had subsided she addressed them as follows.

"Brethren and Fellow-workers:

"As the importance of this momentous period in your country's evolution impresses itself upon my consciousness, it is with a deep feeling of reverence that I ap-

proach the subject of man's mental and spiritual advancement, of which I am going to speak.

"Throughout the ages the word revolution to tyrannical rulers meant destruction of law and order; to the masses it means evolution and advancement if sanely conducted, but when unwisely managed the deplorable conditions arising therefrom, of which your last revolution has given you ample experience, should be a guide to your future activities during this critical period in the reconstruction of your country's interests.

"Neither men nor states can advance under unjust rulers and laws, for injustice in any form tends to produce strife and diversions, while justice alone induces harmony and concord.

"Hundreds of years ago Socrates, a Greek philosopher, made the following deductions, which I will repeat, for they are as essential today as they were then.

"He taught that man's soul, like the eye and the ear and every other thing, has a work or function to perform, and possesses a virtue by which alone it can be enabled to perform that work.

"This virtue of the soul is justice; without justice the work of the soul cannot be performed and the soul itself cannot progress and be happy.

"Hence only the just man is happy, while the unjust is miserable; therefore only justice is profitable.

"To attain to an ideal state, however, not only must rulers be just, but each and every one of you must practice justice.

"We cannot in justice assign superintendence and government, deliberation and the like, to anything but the soul.

"As state is to state in point of happiness or misery, so is man to man.

"Now the soul of man contains three

"Now the soul of man contains three loving, the spirit or honor-loving, and the greed or gain-loving, and there are three species of pleasure corresponding to these three principles.

"The philosopher recognizes wisdom as the source of greatest pleasure; the ambitious man recognizes honor bestowed upon him, while the sordid man recognizes money, and we have experienced in our New America that wisdom, kindness and happiness are inseparable, therefore desirable to be attained.

"On the other hand the lust of wealth grows until it transforms the state into an oligarchy, or the rulership of the rich, and this lust which pervades the governing body in an oligarchy finally produces a dangerous class of poverty-stricken citizens, who appeal to arms and establish a democracy.

"Democracy in turn becomes reactionary and prepares the way for despotism.

"The tyrannical man is the child of the democratical man—one in whom a single absorbing passion has become predominant, which absorbs all the lower appetites, plea-

tures and desires, and ministers to his gratification.

"I am bringing this forcibly to your attention, to again remind you of the dangerous pitfalls in your path which were not avoided during the time since your last revolution, and which must now be eschewed.

"Your lives are made up of action, which in turn is made up of three factors: Thought stimulated by desire, plans out and shapes it; will (or desire) draws the mental energies together and directs them towards accomplishment; the act itself takes form in the mental world.

"It is then ready for manifestation, and is, as it were, pressing outward toward embodiment; it is thrown out into the physical world, when the thinker can create an opportunity by his will power, or when an opportunity presents itself.

"It is then precipitated as a visible act, and this is called Karma (action) which individuals and States create for themselves.

"It is a Law of Nature, the law of Cause and Effect; a relation or an invariable sequence and not a command.

"When you once thoroughly understand the Law of Karma you will the better appreciate the three subsidiary laws which effect your future destiny, for every law of Nature is an enabling force to the man of understanding, though a compelling force to the ignorant.

"Nature is conquered by obedience and the ignorant man is her slave and her plaything; the man of knowledge is her conqueror and her king.

"Karma is a law of nature that compels the ignorant but gives freedom to the wise.

"The three subsidiary expressions of it which bear most on our destiny are:

"1. Thought builds character.

"2. Desire attracts the object and creates opportunity for grasping it.

"3. Action causes a favorable or unfavorable environment according as it has brought happiness or unhappiness to others.

"Once more, Nature does not command anyone to do one thing or another; she lays down invariable conditions under which things can or cannot be done.

"It is for us to find out the conditions which will enable us to succeed and then all her forces work with us and accomplish our desires.

"It is the law that if a part sets itself against the whole it must suffer. All the sufferings of men are due to their ignorance of their own nature, and to their disregard, also due to ignorance of the laws of Nature, in the midst of which they live.

"We all have the two root emotions, Love and Hate, both of which are expressions of desire, the former one of Attraction and the latter of Repulsion, the Builder and Destroyer of universes, systems and worlds, as well as of States, families and individuals.

"Out of these two root emotions spring all virtues and vices.



"Now as every human being living in Society is related inevitably, by the mere fact of his being there, to all around him, it thus makes him the center of a web of obligations and of duties.

"Also we may premise that each of us in Society, as in the family, is surrounded by three and only three classes—our superiors, our equals and our inferiors—with each of which we have relations.

"The first class requires of us Reverence, Obedience, Loyalty and Respect; the second class should receive Honor, Courtesy, Fairness, Friendliness and Helpfulness; while to our inferiors the emotion of Love as beneficence becomes the virtues of Protection, Kindness, Courtesy, Readiness to assist, to share with, and the like.

"In conclusion I would admonish you that unless you follow out these laws and precepts implicitly, the same as we have had to do in the New America, your attaining to an ideal state will be deferred indefinitely."

Zada's explicit explanation of the essential qualities necessary for Society and

State to attain to perfection was received with loud applause and immediately, upon her resuming her seat, the choosing of an Executive Committee to take charge of the nation's problems was proceeded with, Trotzie being unanimously chosen for President.

When this was completed and the Members stepped forward to take the oath, their auras were photographed by Orville from the alcove, the result, when projected upon an Ultra Violet screen, showing conclusively that they were all possessed of pure motives and constructive desires.

We will now leave Russia to work out her destiny, for she has started with the chief essential, which is, a governing body where every unit of which it is composed is endowed with pure motives and constructive desires, and although their trials may be many the ultimate result must be success, the same deduction being also applicable to Japan, who has so well learned her lesson.

(Continued in next issue.)

A Brother of the Rosy Cross

By Agrippa, 32°, Frater Khurum

This is the Eighth Installment of an interesting story which began in the July Issue.



ODAY I must confer with Hatshepsut, so, arising from my bed, I ordered my barge and, taking a light refreshment, was soon travelling up the Nile toward Philae to see her who was my co-worker in my high estate.

My rowers sped swiftly and soon the columns of Osiris' temple came to view; the barge raced up to the wharf and I, sending a messenger to the High Priestess, came more slowly.

Hatshepsut met me in the secret room and I told her, under our secret tokens, what had transpired.

"Aahmes," said she, "a great gift has been given you and I see by the spirit that in days to come, far down the era of time, you will be still living on, faithful to your mission and your Goddess. In the dim future I see a noble order with you at its head; the cross and the lotus have changed again to the cross and the rose and beyond that I see a great company of men who follow another emblem, that of the double eagle and the compass and the square. I see one emblem changing to another which is different, yet the same. I see a noble work still going on in the world when all that is about us will be only things which have vanished away. I see that Order delv-

ing deep into the secrets of Isis, some not reading as they run, others too careless to try to read, but a few, filled with a desire of service, studying nature's law so that they may help their fellows.

"I hear the clash of arms and see great black tubes which belch fire, smoke and death, and about these tubes are men in strange apparel who seek each other's lives. But among them I see one raise his hands and make strange signs in the air; another makes answer; and they which were enemies, even unto death, are one under a sign that seems to be a compass placed above a square.

"Aahmes, I see the very sign upon your breast as it glows beneath your robe."

I looked and there, drawn in figures of gold, I saw indeed the square and the compass.

"What means that, think you, Hatshepsut?" said I.

"It is the sign of the Goddess."

"It is well," said I, "may I ever be found worthy and well qualified to wear it through the world."

"And Aahmes," quoth Hatshepsut, "yesterday, as I was paying my offerings before Isis, she likewise came to me, bringing me a message much like that which she has given you. Look and see."

She drew aside the veil from her bosom and there, upon her breast, was a golden cross, with a rose upon it, marked most beautifully upon her flesh.

"Truly a wonder," said I.

"Yes," said she, giving to me the sistrum made of gold and decked with silver bells. "She told me you would come and that you and I should work together and keep all secret till she appeared again and withdrew our vow of secrecy."

Together we went before the image of the Goddess and there we together gave her our thanks and prayed that we might be filled with wisdom, strength and understanding. As little children were we Priest and Priestess of Isis, happy in our work together.

We learned through the Spirit that in due time, when all was ripe, we should be shown our work, so we abode patiently in prayer and service to her, the Queen of all.

Happy, indeed happy was the life we led together, for we had learned to love each other, not as husband and wife, no, for that relationship we had foresworn when we entered Isis' service, but we had learned to love in the purity of holy brotherhood. Yes, in that sweet companionship which will never, never end, either in this world or in the world of Osiris, for has not the Great and Hidden One revealed to us that man's spirit will never die? Is that not the meaning of our sacred symbol?

One morning a messenger was ushered in with a message that once more I must return to the world, for Kenkennes himself brought the order of Pharaoh that Aahmes and the High Priestess Hatshepsut should repair to Thebes, there to take their places at court of the High Priest and Priestess of Ammon.

The soldiers, the higher priests and neophytes were gathered before us so we could choose a fitting retinue to support the state of the greatest spiritual ruler in Egypt. At last all was ready. Before us went first a barge filled with singers and musicians, who were not only for the ceremony of the worship of Isis but were likewise to amuse Pharaoh. Next the singers rowed our barge, armed with short swords, carrying shields and wearing the simple temple uniform. With us in our barge, with a great purple sail marked with the sign of Isis, were the personal attendants, priests and priestesses. As we entered upon our journey a libation was poured out to Father Nilus and a hymn was sung in the great river's praise; then, with measured stroke, we were upon our journey to the capitol.

As we sped along, the crocodiles would sink quietly from sight; the ibis and the hawk seemed to recognize that we were ministers of Isis and escorted us upon our way.

As we approached the city we saw floating from pinnacle and pylon great colored streamers and banners and on other heights great bonfires blazed to do honor to Isis in the person of her High Priestess. We saw music and dancing and noticed a band of musicians coming, playing sensuous music upon their pipes, followed by dancers who went through many beautiful figures in time to the music.

Higher up, and behind the crowd upon the wharves and jetties, was to be seen the city rising from the river side; tier upon tier of great marble buildings crowned by the palace of Pharaoh and flanked by the great temple of Amon.

As we drew nearer the city we heard the buzz of many voices, which soon rose in a cry of welcome.

Pharaoh had sent his own chariot for the High Priestess, his Vizier escorted me to his chariot, and we were once more in motion, followed by our retinue, escorted by the king's own bodyguard to the palace where Pharaoh was holding court.

As we entered the palace a great fanfare was blown upon the trumpets and, escorted with much honor, we passed down the stately hall toward the throne at the other end.

When we had gone half way down the hall Hatshepsut removed her cloak and handed it to her tire woman who was close behind. As she did so, I heard a quick breath from the courtiers, some saying, "This is not the Priestess but Isis Herself revealed in all her beauty." And indeed Hatshepsut did look like the rising moon full in all her glory as she walked, clothed in the habiliments of her office.

Pharaoh rose as we approached, his queen doing likewise, and descended a step to greet us.

"Welcome to our court, most noble ones," said he. "Glad indeed are we to see thee here."

"May our roses bloom upon your cross and may yours also," we answered, bowing in return.

Two thrones were placed near the Pharaoh, but on the step beneath him, and we sat thereon.

The court was busy with its usual matters of business, judging between some, sending others forth to the mines in Arabia because of crimes. At last the audience was over and Pharaoh rose and all others stood till he and we had passed from the audience chamber. We entered another apartment of red granite, crowned with great lotus columns, where among the pillars were spread tables loaded with all the best of Egypt for our honor.

An orchestra of stringed instruments was in one end of the great hall; in the other was the dias which held the king's table and beside the king's table was one placed for us.

Directly opposite our table was one where sat the high priest of Set.

We had learned through our spies that this man had given up himself and his temple to work Black Magic and that he was throwing to the dust his god so that, forever after, the symbol of the goat should stand for all evil practice.

He was a large, burly man, who wore his hair and beard long, after the Persian fashion, in exact opposition to the other priesthoods, who shaved their heads and bodies in honor of the gods and only al-



lowed the hair to grow in sign of mourning for a king.

This man, Hatsu by name, had long had great influence with the king and it was said that the king and he had made a contract with Set, signed with their own blood, so that Set would give them all things in this world. It was even whispered that this bloody priest might sit upon Pharaoh's throne, for Pharaoh had no son.

Pharaoh was soon seated and all others were in place. The king, rising, gave a toast to our Holy Mother Isis, the mother of all living. All drank deeply, for Isis was the greatest and oldest of the Gods and no true Egyptian would fail to do her honor.

I happened to be looking at the king as the toast was drunk and felt the touch of Hatshepsut's hand upon my arm and she whispered that Hatsu had not tasted the wine.

"Noble Pharaoh," said I, bowing low, "there is one who has not honored our Mother, one who is accused of Black Magic and its practices. May I, with your consent, inquire why he does not so at thy command?"

"Who dares to dishonor Isis and disobey Pharaoh? Know you not that we hold in our hands the power and instrument of death? Name the man to us, Noble Aahmes, and I will do the rest."

Suddenly, as I was about to speak, Hatsu made a secret sign of a lesser brotherhood and standing before the king, while I waited to see what he would say, he turned to Pharaoh and, failing even to do him homage, said:

"Oh King, Live Forever. I know not by what right the High Priest of Isis should speak as he does or why he should turn upon me his evil eye. His power is in the East. Mine is in the North where sleeps the sacred Aro. I demand that he prove his accusation here and now before this company."

"Sirrah," spoke Pharaoh, "whom accused you before me? I heard no man. You stand accused by your own words. We know for long you have hated Isis because her priests would not bow to your schemes. But think you that Set can ever dare to look upon Isis when she is veiled? No, indeed, Set is the god of the North and darkness. Dark ways and darker deeds. The East is the home of Isis. However, say on."

"Oh, Pharaoh," began Hatsu again, "if you were not Pharaoh and a god yourself I would challenge even what you have said. Set is my master and I own no other. May I beg, Noble Ruler of the two lands, that I be given the privilege of contending with this priest in Magic and, if I win, let Isis bow to Set and if Isis wins, then will Set bow before her!"

"What say you, courtiers?" quoth the king. "Your pleasure shall rule our mind in this matter."

"A combat, a combat of power," cried

they all. "Will Isis let the Black Goat of Set stand before her?"

"What say you, Hatshepsut? Are you willing to meet the Black Goat in Magic?"

"Come right gladly," answered Hatshepsut.

"Then to the fray, my people, let us see if Isis still rules in the land of Egypt. Hatsu, as thou art the challenger, so then must you bring forth your powers first."

"Let be," said Hatur. "I am ready."

Divesting himself of his outer robes, he stood before us with flowing hair and beard, clothed in black and scarlet. In his hand he held a rod with the inverted pentacle upon it, the sign of evil and his master. Likewise, he traced the pentacle inverted upon the floor and, drawing the sign of life, he spat upon it, grinding his heel upon it and, bowing himself, began this prayer:

"Set, thou Black Goat, thou who rules in the north, thou by and from whom I hold my power, show to me, to Pharaoh, to this priest of thy immortal enemy thy power and thy might. Send to me a messenger from thyself. This I demand by thy sacred symbol. Come in haste, come at my call, come and answer me, Thy servant."

The room began to grow dark, a cloud gathered upon the floor and I felt a cold wind pass by me. All was silent as the tomb, for the courtiers dared not stir and I wished to test this priest's power to the utmost.

The cloud upon the floor, not larger than a child's hand, began to grow. As it grew it began to glow with rainbow colors. It rocked slowly back and forth till it began to fill the great hall. The colors danced and glowed about the priest of Set, changing his whole aspect. In the cloud I beheld sweet faces, faces of a voluptuous type. Then arms and bodies appeared and we saw about us creatures more beautiful than any mortals. They seemed ever closer and closer to their master and I noticed many a soldier or a lower priest try to reach them as they passed. The cloud rolled on, getting thicker and thicker, and then began to melt upon the edges, but toward the center the light became more beautiful till at last, in a moment, it cleared entirely and Hatsu advanced before Pharaoh, leading by the hand a most beautiful maiden decked as for a wedding with gold and precious stones.

A gasp of delight came from all. "So," said Hatsu, "thus Set serves his servants and sends unto us this beautiful being with a message from himself. Let us harken to Set's messenger."

"Oh most noble king and people, I have come to you direct from the princely halls of Set. I come bringing a message of peace to you, most noble king, to promise you long life and abundant pleasures because of the pact you have made with my master, and to tell you that when this life shall end for you, with me and many like me will you

rule in the nether word and as a token I give you this," handing him a ring, "with my master's seal upon it."

Hatsu fairly beamed with pleasure at the success of his magic. The king was well pleased also and handed him a very heavy bracelet as a present.

"Well, priest and priestess of Isis, what can you do to better this than to present your Lord with such a 'beauteous gift?'"

"Oh Pharaoh, King of Egypt, in sadness for you, I take my stand to show you the goat of Set as he is. Spirit," she said, turning to the spirit Hatsu had invoked by this sacred sistrum, "I command you to stay till I am through."

Then, standing forth in all the glory of her virgin purity, clothed in the sacred dress of her office, she bowed and began this prayer.

"Oh Mother Isis, thou who has only one above you, thou who art truly our Mother, in whose lap we have been nourished and by the strength of whose arms we still live, Give me, thy Priestess, power to bring before this wilful king, Set, goat of Egypt, as he truly is. May the scales fall from the eyes of all but Hatsu the priest, that they may see him and his messengers as they truly are. This I ask through the power which I received beneath thy wings on the great and Holy Night."

She paused and my spirit told me that Isis herself answered her. Not a sound was heard. All watched the spirit upon the steps of the throne as she shivered and began to quake. The lovely limbs and wondrous eyes began to lose their lustre and their form, the flowing locks began to shorten and turn gray till at last the beauteous thing that Hatsu had invoked had turned to a bent, toothless old hag. Hatsu stood beside the hag smiling, for to him it was still the beauteous spirit.

And a sound of hoofs was heard without, coming closer, and a figure suddenly stood in the midst of all.

"Who dares to command Set, the god of the north, to enter here? Who calls me ruler of the world?"

The figure who spoke these words was indeed fearful to look upon; tall and of great size was he. A pointed beard grew upon his face and within his eye there gleamed a light that came not from above. He was robed in flowing garments, such as the gods of Babylon wore.

"Ah! Set," said Hatshepsut, "I, Queen of Heaven, called you, for I am Isis and your mistress; yonder your priest invoked your messenger but I wished the king to see you as you are. Therefore I command you in the name of our Holy Mother of All to unmask and to show yourself as you truly are. I command. Hesitate but a moment and I shall send you to Gehennah, where you belong, before your time."

As we looked, Set, daring not even to answer, began to change. The silky beard upon his face began to coarsen and grow long, his body seemed to shrink within it-

self, the ears of the head took on the shape of an ass; the eyes grew red and blood-shot; from the head there sprang three horns, one of which went straight up and a flame burned upon it, and the other two were like goats' horns. The clothing disappeared and showed the body of a man with legs and feet of a goat. He stood thus gazing about him and it seemed that fire was about him and I could smell the odor of brimstone. He lifted his hand and pointed it at Hatsheput. From the hand flowed streams of fire which flamed about the Priestess of Isis, but yet she was not consumed. He vanished from sight with a roar and amidst a clap of thunder; at the same time the whole palace shook as with an earthquake and all there gathered were thrown to the ground.

When they arose Hatsu had vanished, the queen had been overcome and among all that gathering Hatshepsut only remained calm and placid.

What an excitement there was, for all looked at their neighbors with staring eyes and abated breath!

As the people became quiet, Hatshepsut, raising her hand, cried,

"Peace, peace, ye children of Isis and Pharaoh; know ye not that ye this day have seen the power of evil and his messenger broken before you? Would ye, then, forsake Isis, your Mother, for the Beast which I have shown you?"

"No, no," cried they all.

"Then hearken no more to Set but hasten at your first opportunity to Philae and there, before your mother, make your tithes and perform your sacrifices."

After these words all became quiet; the Queen had recovered, so the banquet went on.

When we arose from the tables Ra was gilding the Eastern sky and we could hear the morning hymn to Amon Ra as the priests sang to welcome him, the Lord of Day.

A few days after these events Hatshepsut came to me and asked if I had heard aught of Hatsu since our conflict before Pharaoh. I had not been thinking of the Black Priest of Set but now, as she asked, I did not remember having seen him since his defeat.

"I consulted the Oracle this morning," said Hatshepsut, "and received warning that a dark shadow would rise out of the north and, if possible, the shadow would destroy us all."

"Well," said I, "it will not be the first time that either we or our faith hath been set upon and I fear not."

"Neither do I," said Hatshepsut, "but let us be prepared."

On the afternoon of this same day Hatshepsut went forth toward evening, as was her custom, to bathe in the sacred river, attended by her maidens.

The bathing place of the women was in a small, shallow bay where the palms dipped their feet in the waters and where



the ibis came to drink. Guards were stationed at intervals about this spot so that all might be secure. Hatshepsut played with the maidens upon the bank. Then, after her bath, she wandered alone out toward the point of the bay where the current of the Nile ran swiftly by, for just around the point were growing many lotus among the papyrus plants. She loved nature and all growing things appealed to her. She wandered on and on, watching the river as it flowed in all its majesty toward the sea. Atun was sinking in the west and his rays came straight across the river. The boatmen sang the evening hymn as they slowly rowed their cumbersome boats, loaded with the day's catch, toward home. Hatshepsut watched a purple and golden galley as, with its many oars it left the landing place in Thebes and made down the river. "Strange," she thought, "that such a vessel comes so slowly and is rowed so near the bank." The boat drew ever nearer and when just off the mouth of the little bay, a smaller boat rowed by two sailors and with a third figure seated in the stern headed for the shore. As they came closer they rowed in such a way that they were between Hatshepsut and the city and not only that, but, as they came ashore, she saw that they would land between her and her maidens. Still she did not fear. Why should she? Was she not the High Priestess of the Greatest Goddess in all the land? Was her person not sacred? But as the boat crept closer she wished that she had not come away and left her maidens. The sun was just sinking; part of it was already touching the tops of the Western hills and the long black shadows reaching across the river would soon engulf the whole land. She looked again. The sun shone on the oars of the approaching boat; then all was dark. She heard the boat grate upon the sand and heard muffled voices and they were approaching. Well, she had her dagger in her belt and she remembered the promise she had received from her Mother Isis. In a moment three burly figures stood beside her and one took hold of her arm.

"At last," said he, "I have Hatshepsut in my power. Now, indeed, will Set have a priestess in the land."

"Yes, and I will have such a feast on the day that you take the oath to Egypt's Goat that for all time it will be remembered how

a priestess of Isis forsook her goddess for a better."

"You have me in your power, Hatsu," said Hatshepsut, "but crow not too justly till you have done that which is in your mind. Perhaps yet Set and Isis may work together; we shall see."

As they talked they had approached the boat and presently were upon the deck of the galley and headed north toward the delta. Hatshepsut was shown a room made ready for her. In it were all the comforts that she could wish for and a dumb maiden was assigned to serve her.

"What will my priestess think if I come not back?" thought Hatshepsut. "Surely they will send out searching parties and this night I will commune in my spirit with Aahmes and tell him where I am as soon as I have learned our destination from Hatsu."

Hatshepsut refreshed herself with food served her by the dumb woman; then, sending for Hatsu, she awaited his coming. At last there was a knock at the door and the High Priest of Set entered. He was clothed in the robes of his god. The close fitting dress of Persia was about him and upon his head he wore the high Assyrian turban from which protruded the horns which were a sign of his power and a symbol of his god.

"You have sent for me," said he; "how may I serve you?"

"You may serve me," said Hatshepsut, "by telling me whither we are bound and what is your purpose with me?"

"We are bound, noble priestess, for the country of the Persians, for the city of the great king, Babylon."

"For Babylon," said Hatshepsut. "And what will you do with me there?"

"That I can not say as yet, but I think we shall go from Babylon to Ur of the Chaldees, that city from which Mesu and his people originally came before they settled in Egypt and when their race was young. For, High Priestess of Isis, I in Egypt, am the priest of Mendes, or better known as Set, or in your own tongue Typhon or Tebna, the lion of the north, among the ignorant called a goat. He who destroyed your goddess's brother Osiris, who was likewise her husband. For in Ur my god becomes likewise the god of the moon as your goddess is, for there he is known as the oldest in all the world, Sin, The Moon God."

(Continued in the next Issue)

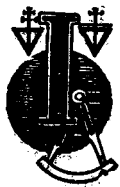
NOTICE—Members desiring Rosicrucian emblems may now obtain them from headquarters. They are made of solid gold, beautifully inlaid with enamels, neat in size and consist of the Triangle surmounted by the Egyptian Cross. Men's style, with screw back, \$2. Women's style, with patent safety catch pin, \$2.25. Remittances must accompany all orders. Address: Financial Secretary.

The
Mystic
Triangle
Feb.
1927

The Rosicrucian New Year Ceremony

By The Imperator

Important Notice to All Officers and Members in The North American Section.



IT HAS been our custom for many years to celebrate the Rosicrucian New Year some time in March. The actual date, heretofore, has been set by the Imperator according to the astronomical figures. Usually the day falls on March 22nd. It is determined by the entrance of the Sun into the zodiacal sign of Aries. The exact hour of that occurrence is different for various countries and for that reason each Imperator of the Order in the various Jurisdictions issued a proclamation decreeing the day and hour when the New Year was officially born in his country.

Because of the variation in time we have found in America that the various States would meet when it was most convenient and celebrate the New Year as near to the hour decreed as possible. This was not only logical but agreeable to the Supreme Lodge. Now we hope to avoid all the doubt and questioning as to the proper procedure, by decreeing no definite hour or part of the day for our American, Canadian or Mexican celebration of the event, but by merely setting a convenient time.

Therefore it is officially decreed that since the New Year is born on or about March 22nd of each year, we will celebrate it hereafter on the evening of the first Thursday following March 21st of each year. This means that on Thursday evening, March 24th, of the year 1827, all Lodges and members within the North American Jurisdiction or affiliated therewith, will celebrate the Rosicrucian New Year in accordance with the suggestions given below. Rosicrucian members living in foreign lands will celebrate in accordance with the time of the Spring Equinox in their lands.

So on March 24th next we will celebrate the birth of the Rosicrucian year 3280. The time is figured from the year when the Order or its first plans and method of operation were established by a proclamation issued in the secret temple of Egypt.

It is a most logical time for the birth of the year and all through the Orient we find races and tribes, sects and groups of people celebrating the birth of a new year on the day of the Spring Equinox. Actually it is the beginning of the Sun's new journey through the twelve signs of the Zodiac. It is the beginning of spring, the rebirth of life

after the winter and the coming into life again of all that has been asleep through the months of late fall and winter.

There is no logical reason for January first—the early part of winter—being looked upon as the beginning of a new year. It is one of man's institutions without foundation in Nature. We are speaking now for the Northern Hemisphere, of course, but even in the Southern Hemisphere March 22nd or thereabouts is considered the beginning of a new year.

So far as our Order is concerned, it is a double occasion of importance. It is not only a holiday set aside for celebration as is January first with other persons, but it is the Annual Feast Day and Installation Day in all Lodges and Groups. For this reason the following points should be carefully noted.

On the Rosicrucian New Year Day all Lodges and Groups start another year of activity. New officers are elected or selected or the former ones are re-elected, and at the ceremony held in each Lodge or sanctum the officers for the year are installed and take office. This refers of course to those officers whose terms are yearly.

Likewise a report is made to the Supreme Lodge of the year's activities of each Lodge and Group, with a list of all active and non-active members, officers and past officers. This report must be sent by each Lodge Secretary or Group Secretary to the Supreme Secretary by the first of April.

The Feast referred to is the Sacred Feast, and every member in every part of our Jurisdiction, whether connected with a local city Lodge or affiliated by correspondence with the Supreme Lodge, is expected to participate in this Sacred Feast.

In the Lodges the same procedure as on previous years will be followed and all members will come together in their respective Lodges on Thursday evening, March 24th, to take part in the Ceremony, Celebration and Feast.

Members who are connected with the National Lodge, The Postulants Grades, or the Disciples Class at the Supreme Lodge through Correspondence are advised to follow the program outlined below:

On Thursday evening, March 24th (or any evening thereafter as soon as possible) at any hour between sunset and midnight, each Brother and Sister should retire to his or her Sanctum in the home for Worship and Meditation. But, before the hour approaches, each should secure the following articles: A pair of new candles which have



not been lighted before, some new incense if possible, a piece of corn bread or a corn muffin, some salted nuts (peanuts, walnuts or others, well salted) and a glass of symbolic "wine." This may be grape juice, for the Constitution of our Order, written before national prohibition was adopted, distinctly states that on only one occasion is symbolic "wine" used, and that is at the New Year Feast, and then it should be "unfermented grape juice." One glass or a small bottle is all that is necessary.

With these articles secured and placed in the Sanctum the member should prepare by cleansing the body inwardly as well as outwardly. The inner cleansing is accomplished by a few minutes of self-examination before entering the Sanctum, discovering if one possesses any ill-feeling, hatred or enmity of a remote kind toward any living creature or thing, and casting it aside as unclean and sinful, then by concentrating for a few minutes on the Divinity within which now finds more room to expand since all things not Divine have been cast from the body. Then with a sense of a Divine Being residing in a clean body, approach the Sanctum and enter.

Light the two new candles and place them upon the altar in their usual place, while saying as each candle is lighted: "With the pure light I illumine the Holy Place and start again another year of radiance."

Then sit before the Altar and gaze into the reflection you see and wait for its mystic picture or change. This may require five minutes or ten or fifteen minutes. When any change significant to you occurs, then arise, and with the hands and arms folded over the chest, face the reflection of yourself and say: "At this hour I consecrate myself again to the Holy Principles and Doctrines of the Rosy Cross that I may be a better servant for God in His Vineyard."

Then eat a few bites of the corn bread, following this with a few of the salted nuts. Then pause and say: "Into my body have I taken the corn that symbolizes the vegetable and air elements of life and the salt of the earth symbolizing the mineral elements. Of these is the greater part of my body composed."

Then take several drinks from the glass of grape juice and say: "In this wine I find the life force of nature symbolized and I add it to my body that I may add the third symbolical essence to my existence. It is the Spirit of God expressed in these elements which give me my Body, Soul and Triune Expression. I shall approach the coming year with renewed vigor, faith, hope and devotion. So mote it be!"

Then be seated again, light the incense if you have any, and concentrate on the coming year, its possibilities, its opportunities and the work you should accomplish. Ten minutes should be spent in such meditation. Then rise and face the candles again, with hands extended toward them and say, "Hail, oh year of Life, Light and Love, thou shalt serve me as I shall serve God and my kindred on this earth."

Then extinguish the candles and withdraw from the Sanctum after making the Sign of the Cross.

Members may copy the foregoing statements on a piece of paper to read in the Sanctum, or may read them from this page. Some light other than the candles may be in the room to give sufficient light to read by. The words spoken by the member should be said softly. Where several, such as man and wife, parents and children are united in one Sanctum, one may read the words and the others repeat them, and all commune together in the ceremony in the Sanctum.

The Imperator Recommends Some Good Reading

Our members are constantly asking us to recommend good books or profitable side reading with their courses of study. From time to time I have recommended certain books and thousands of copies have been purchased and read by our members with great delight. In some cases a complete edition has been exhausted through the interest of our members. We have no personal interest in making such recommendations except the benefit to our members, for we do not sell books and have no financial interest in the result of our recommendations.

Just now I wish to recommend a magazine. Perhaps most of our members have certain magazines coming into their homes each month and consider these in the light of entertainment. But a magazine can be

a wonderful means of unusual education and unfoldment. One that really fills such a place becomes a personal joy, a companion and a hobby. And such a magazine I am now about to name. In fact I cannot urge too strongly the reading of the magazine called FORUM. It contains articles on many instructive, timely and truly profitable subjects including religion, science and philosophy; and what is more important, these articles are written by selected authorities in excellent English and with a style and personality that become fascinating.

We especially like the FORUM because it has, seemingly, no biased or prejudiced opinions of its own, and whenever it opens a subject that may be argued, which it does very often, it publishes leading articles by

the representatives of both sides, giving the reader a fair basis upon which to construct a personal opinion. Its comments and letters from readers are witty, learned, free from hurts or injustice. To spend several evenings with the FORUM will be a delight for most of our members and it will equip the mind with the power of new facts and new ideas.

You can buy the FORUM on the newsstands each month at forty cents per copy, but we wrote to the publishers and arranged a better way for our members. The present subscription price is Four Dollars per year or Two Dollars for six months' subscription. But, if you will write to the publishers and tell them you are a member of AMORC you may have the magazine delivered to your home in a neat envelope (despite its large size) monthly for one year for Three Dollars; or for six months for One Dollar and Fifty Cents. The publisher's name and address are: The Forum, 247 Park Avenue, New York City.

AN EXCELLENT BOOK

Once more I can also recommend a book. This time it is an unusual one (which I purchased through the Forum's book department).

The name of the book is easy to remember. It is "Miracles." It was written by Floyd L. Darrow (not the Darrow of the Tennessee Trial) and is published by The Bobbs-Merrill Company of Indianapolis, Indiana.

The book treats of all the miracles claimed to have been performed in the past by all races and peoples, and traces their origin and nature to a common sense basis, and then proceeds to take up the miracles

of the Bible, the miracles of science, medicine, faith-healing, etc.

The interesting feature of the book is the very excellent way in which the author touches upon the Rosicrucian teachings. Many pages are devoted to an outline of the Rosicrucian doctrines and with the statement that in a few years a large portion of the world will come to view these doctrines as the basis for a true religion as well as an understandable and acceptable explanation of the mysteries of life, including the so-called miracles. There is not a page in the book from cover to cover that is not illuminating, instructive and helpful. It is a book which every reader will cherish, for it is not destructive but constructive. It is not an attempt to tear down religious worship, but tends to increase it with understanding. The book can be ordered through any book store at its regular price, \$2.50.

WORDS OF APPRECIATION

The Emperor, Supreme Secretary and Magazine Editor wish to express their appreciation to the members of the Order for the avalanche of Christmas and New Year cards received by them. It was a wonderful demonstration of fellowship and the impressive fact that in the midst of their holiday activities they paused long enough to think of us and send us such kind wishes.

Truly we are all a part of one great family, and there is hardly an occasion when such a fact can express itself that our members, our Brothers and Sisters, fail to realize it. It is a wonderful spirit and it makes us all very happy.

Notes About Lodges



SINCE the first of November we have had a very large increase in the applications for Charters and Dispensations to established branches of our work in various cities of the United States, Canada and Mexico. In fact, the increase along this line has been larger than at any period in the past and the indications are that during the next thirty days at least twenty-five branch bodies will be chartered and established in our jurisdiction. Several things are responsible for this, the most important being that the general increase in membership throughout the country in the past year has been very large and is continuing at a rapid rate. Naturally these members desire to meet together and as fast as they discover that there is a large number of members in any one locality they seek the privilege of unit-

ing for discussion, study, co-operation and the furtherance of the work.

THE NEW LOS ANGELES LODGE

The rapid growth of the work and the desire for Chartered Lodges throughout the country is indicated by the activities in Los Angeles. Here one of our Brothers, formerly connected with the New York Grand Lodge and more recently with the Grand Lodge of California at San Francisco, has been in touch with our membership in and around the city of Los Angeles. He found there a large number of members who were not connected with any one of our local Lodges and he easily aroused their interest in the formation of a Lodge. The Minister of the Department of Propaganda and others at Headquarters were reluctant to establish another Lodge in Los Angeles because the general policy of our organization is not to establish or Charter a Lodge in any locality unless there are some



very excellent reasons for the granting of another Charter or the creation of another Lodge. For that reason the Supreme Officers tried in every way possible to discourage the formation of the Los Angeles Lodge in order to determine whether the interest there was based upon sound necessity or a passing desire to create and originate. Therefore the Imperator, in a series of letters to the members and to the directing officers, pointed out the serious responsibilities, contingent liabilities and heavy expenses connected with the establishment and maintenance of a Lodge. Many members did not realize that in order to have a Lodge of the standard required by our Order a very considerable expenditure of time, labor and money is necessary. For instance, a Temple must be arranged and equipped in the typical Egyptian style set as a standard for all our Lodges, and that means the expenditure of several thousand dollars for decorations independent of the special Lodge equipment, which includes furniture, draperies, altars, officers' stations, electrical and other requirements of a very special nature which must often be made to order. Such a Lodge also requires a full ritualistic staff of fifteen officers, with especially made Egyptian robes, and a membership of at least one hundred members in good standing, willing to finance and support such an expensive institution as a Lodge of our organization proves to be after it is started, and there must be a guarantee, on the part of the petitioners and charter members of such a Lodge, that it will be able to start its career free from debt and free from obligations or entanglements of any kind so that it may devote its interests exclusively to the work of the Order. However, the organization committee in Los Angeles, consisting of a number of our members who have been with us for many years and who are in the highest grades of the work, in addition to a number of new members who are prominent citizens and characters in the city of Los Angeles, insisted upon their petition being considered and finally the Imperator granted them the Charter on Christmas Day. This Charter will go forward to the Grand Master of California, who will sign it and deliver it to them just as soon as he has conducted his investigation and sent his Deputy to Los Angeles, to make sure that all requirements in regard to the Temple and Lodge room equipment and standardization of all other requirements have been met and that at least one hundred active members represent the Charter membership, in addition to the hundreds of others in that locality who are anxious to unite with the Order. We will have more to say about the activities of this Lodge when we receive further reports from it.

THE GRAND LODGE OF CHINA AND RUSSIA

We have received a very interesting report from the Grand Master of the Lodge of our Order in China. We believe that

our members will be interested in the following facts: The Grand Lodge of China established itself recently in Harbin, Manchuria, close to the Russian border line, in order that it might also be the headquarters for the Russian membership of our Order. Conditions in Russia are such that it is practically impossible for any secret organization to hold its sessions in peace and without serious interruption or interference, and therefore the Russian members step across the border line, so to speak, and meet in safety and under conditions most enjoyable, because in China the work of our Order has had the support of many high officials and of persons in position to encourage it and give it the utmost protection.

Many of our members will recall the visit to this country of Mr. Charlie Chi, who came here for the purpose of dwelling in our midst and becoming familiar with our work in English, and who returned to his country to add the American methods to the Chinese system of Rosicrucianism. As a highly educated Professor of the Sciences in one of the Universities, and a leader in educational and humanitarian activities in his country, he awakened a very great interest in their work in the many cities of America that he visited and he has a host of admirers among our members on the East Coast and the West Coast. On the other hand, many will remember our Brother Prinz-Visser, who came to us from the Holland jurisdiction and worked with us at headquarters for a long time in preparation for his mission of reorganizing the Rosicrucian work in Russia, to which country he went several years ago and assisted in the founding of the now Grand Lodge in Harbin. The foundation he laid there, the impetus he gave the work through his enthusiasm, and the explanation he made of the advantages of the American system aroused the students of China and Russia to a realization of their situation and conditions. Brother Prinz-Visser returned from China last year and is at the present time co-operating with the Grand Lodge of Canada at Vancouver, and we are waiting for his eventual return to headquarters at Tampa.

Reading the report of the Grand Master of the combined Chinese and Russian Grand Lodge under date of November 16, 1926, we are pleased to note that they have not only translated all of the American literature and lessons into Russian and Chinese, so as to give their students in their respective countries a modern version of the teachings, in addition to the old form, but they are printing a monthly magazine containing extracts from our **Mystic Triangle** and our other publications in Chinese and Russian, and we expect to receive the first copy of this magazine within a few weeks. We shall probably publish a part of one of the pages at some time, to show our members what our teachings look like in the Chinese and Russian languages. We also

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note that they are carrying on their activities in a number of cities, especially Hong Kong, Shanghai and Tientsin.

Several important side activities are interesting the Rosicrucians of China and one of them will cause our readers to smile, although realizing the seriousness of it. It would appear from the report before us that a great many persons in China, when they find themselves in serious financial or other conditions and depressed in spirit, commit suicide as the proper and honorable way of ending their failing career. Evidently it has become either a habit or a fashion to do this, because we read that our Order in China has a number of committees whose business it is to learn, from their friends and acquaintances, who are about to perform this serious act and at once the committee, or a representative, gets into touch with those persons, talks to them, assists them in changing their conditions, helps them financially or otherwise, and directs every effort toward changing their attitude of mind and preventing the commission of the act. These committees have been so successful in this regard, and through it have aroused faith and hope in so many persons, who have not only been saved but redeemed in many ways, that they have made a host of friends and supporters of the work of the Order. From our American viewpoint this would seem like a peculiar way of securing friends and supporters, but we must keep in mind Oriental and foreign viewpoints and conditions.

Another interesting feature of the work in China is the establishment of a home for homeless children, of which they say there are many in all the large cities of China.

The Grand Master states that he would like to have correspondence from all those members of the Order in China and elsewhere who appreciate these two side activities of their work and who would like to help in it or give advice. Any of our members desiring to communicate with the Grand Master of the Order in China and Russia, and incidentally praise the work they are doing there, may address their letters to

I. A. GRIDNEFF, K. R. C.,
8-18 Kavkazskaya Str.,
Harbin, Manchuria.

It has been suggested by one writer from China that if members in our jurisdiction realized how helpful letters are and how pleased they are to receive letters from our American members, more of them would write. We take this occasion to add that if those who write and want a reply would be kind enough to enclose a twenty-five cent silver coin, carefully wrapped, in their letters, this would assist greatly in the expense of foreign correspondence and at the same time leave the Lodge funds in China a little money to assist in their propaganda work, because while the amount is not large in American money it means something to those in foreign countries, and it is so easy, when writing, to do this little thing.

CALIFORNIA GRAND LODGE

We have received a very fine report from Grand Master Riesener, of the California Grand Lodge in San Francisco, in which he informs us that they have built a new Lodge Room to be used exclusively by the Ninth and Tenth Grade members of their jurisdiction. The description of this new Lodge Room is intensely interesting and they say that the dedication will take place some time during this month. According to the description the walls are decorated with twenty-two symbolic pictures in Egyptian style and the floor is in the form of red bricks with the Crux Ansata laid in gray stones, typical of the Egyptian Temples of the period when red bricks were quite popular. The twenty-two symbolic pictures are titled as follows: Osiris, Isis, Horus, Pharaoh, Authority, Love, Triumph, Justice, Pilgrim, Wheel of Life, Courage, Examination, Death, Reincarnation, Falsehood, Destruction, Hope, Passion, the Son of Osiris, Immortality, the Supreme Being, the Fool. A series of talks are being given by the Grand Master in this new Lodge Room, each one being devoted to a long explanation of one of the pictures. We are delighted with this wonderful addition to the work in California and we must take this opportunity to express the appreciation and thanks of the Emperor and Supreme Officers for the excellent service rendered by the artists and artisans of California, who gave of their time and labor and expert work without fee or pay of any kind, and to the others who as builders and contractors gave of their time and the materials for the building of this wonderful symbolic room.

It is just a little over a year ago since the Supreme Lodge moved its headquarters from San Francisco to Tampa. From the very hour that the departure was mentioned the officers and members there determined to show Headquarters that they would carry on the work with the same zeal and devotion as when headquarters was located in their center, and they have demonstrated their love and devotion as in the past, and even to a greater degree through every month of the past year. It was said that after the Supreme Headquarters left San Francisco interest might lag and a few doubters outside the Order did not hesitate to indicate that they believed this would be proved. The same thing was said when Headquarters moved from New York to the West in order to build up the work in that section of the country. It was predicted that New York would drop in enthusiasm after the move, but the Grand Master there has proved that prediction wrong, as has the Grand Master in San Francisco. In speaking of such predictions on the part of the doubters and scoffers, Grand Master Riesener sends us this little quotation:

"The scoffs of the scoffers have put them to rout;



The doubters have fallen poor victims to doubt;
The knockers have knocked 'til they
knocked themselves out—
But the wheels of our Order keep turning
about."

DELTA LODGE IN PHILADELPHIA

We have recently received a very interesting report of the activities of Delta Lodge of our Order in Philadelphia and learn that they have been increasing in membership throughout the past year, and are anticipating a very large initiation into the Order this winter. The report is filled with enthusiasm and interest and indicates that the work in Philadelphia is worthy of emulation in all sections of the country. We are very glad to know this and to extend to the officers and Brothers and Sisters there our best wishes for their continued success.

THE WORK IN FRANCE

We have recently received a report from a number of our members in Paris, which states that they have united to form a Lodge in that city for English-speaking persons who visit Paris and it is the intention to have this in working order as soon as they have translated our American lectures into French so as to become familiar with them, and at the same time select a few English-speaking Rosicrucians to carry on the work in English. Some of these members are high officers of the Order in France and that insures the success of their plan.

We have also received a letter from an officer of the Order in Barcelona, Spain, indicating that they have translated much of our American work into their language and are enthusiastic over the success of our work and want us to realize that they are heart and soul in sympathy with the organization in the North American jurisdiction.

A NEW BRANCH IN CHICAGO

Just as we are about to go to press with this issue there comes the report of a committee at work in Chicago to form a new branch in this big city. The first branch, the Grand Lodge of Illinois, was organized many years ago. Now there are hundreds of members in Chicago unaffiliated with a local body and they have been seeking to form a new Lodge or branch of the work. Permission was granted to them to form

into a group for mutual co-operation and study and the first foundation meeting is to be held in a studio hall in the Lyon and Healy Building on the evening of January 14th. Notice of this meeting will be mailed to every member of the Order living in Chicago. Should any be overlooked or the notice lost in the mail, please inquire of our Chicago office, room 1600, Marshall Field Annex, where Brother Charles Banta will tell you of the next meeting and the general plans. All members in good standing and not connected with any other local Lodge of our Order in Chicago or other cities of the north are entitled to membership in this new body.

THE NEW ST. LOUIS HEAD- QUARTERS

We have just established a new headquarters in St. Louis, where the many members of that city can obtain official information and literature and where the local group of members may meet our representative. Because St. Louis is an important railroad center we believed that many of our members travelling across or up and down the United States would appreciate the maintenance of an information bureau. Therefore, if our members ever pass through St. Louis they will find Brother Brian M. Casey a cheerful and enthusiastic representative of our Order ready to give information and advice along many lines. The address of this new headquarters in St. Louis is: 253 Field Bldg., Taylor and Oliver Sts. The office is open weekdays from 9 to 5 and on certain evenings when special consultations are being held.

A NEW BRANCH IN DETROIT

The many members in and around Detroit, Michigan, have formed a branch of the work and invite all members to file their names. All members in good standing living in or near Detroit are entitled to unite with this branch and receive the many extra benefits. A permanent address for our branch will be maintained at 620 Washington Arcade Building, where Brother (Dr.) John H. Reisdorf will be glad to meet the members, visitors or inquirers. We are happy to have this Brother on our staff as official representative and to welcome into the family this new Detroit body of members.

A NEW BOOK ABOUT AMORC

A new book is now being printed solely for the purpose of interesting inquirers who seek to have AMORC teachings through the corresponding grades. It is called "The Light of Egypt" and is by Sri. Rama herio. It contains some interesting pictures and an outline of the work carried on by the correspondence division of our Order. It does not pertain to the work carried on by the Chartered Lodges. Copies will be sent to all our branch secretaries early in February. The former "Sealed Book" is about out of print.

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The Rosicrucian Point of View

By Dr. Jay Marlow

A Regular Department of Comments on Topics of the Day and Interesting Incidents of Life as the Mystic Sees Them



AS I was about to complete the matter for my department a letter was handed to me by the Imperator, from one of our members in Pennsylvania, criticizing comments made in this department in the January issue. I believe that the criticisms are constructive and of interest to many. Therefore I will briefly outline the contention on the part of this member:

"I do not care for Dr. Marlow's Department as it appears to me he is entirely too bigoted in his viewpoint. My disappointment in all forms of religion in the past, has been in just such bigotry. It would seem that this Department is Dr. Marlow's Point of View and not the Rosicrucian Point of View. His attitude is apparently one of amused tolerance of the general trend of mind instead of a kindly corrective one such as I believe a real Rosicrucian would exhibit."

These criticisms were brought forth, apparently, by a comment I made in the January issue in regard to worship on the part of many in cathedrals and churches. My words in that article were as follows:

"Hundreds enter many of the large cathedrals of Europe almost daily and pray to statues of the various saints for relief and benefits of various kinds and complete their worship by kissing the hands, feet and garments of these stones or marble figures. . . . Truly we have not advanced very far from the ancient religious practices which are so severely criticized by modernists and fundamentalists alike."

It was my intention, in making that comment, to reveal the fact that while many of us today criticize the pagan forms of worship, or those forms of worship usually called heathen, which worship centers around adoration and salutation to stone figures, there exists a relic if not a duplication of that form of worship throughout the world today in modern churches.

The Sister who writes the letter of criticism closes her interesting (and really appreciated) letter with this statement:

"Having been educated in a Catholic convent, I very clearly understand their beliefs and practices, and feel that I am in a

position to criticize Dr. Marlow's statements."

In this last statement the member reveals the very backbone of my contention: Namely, that she, with education and understanding and realization of the true place of statues and symbols in any form of re-religious worship, does not perform any act of worship in the manner that we were criticizing. Her education and her understanding make the matter an entirely different thing. We were referring to the hundreds, even thousands, in Europe who have not had a similar education and do not have the understanding, and who do pray to those statues and symbols and who kiss them and caress them and even linger to pet and fondle the feet of many of the statues, believing that there is some quality, some nature inherent in the statue that makes it holy and sensitive to not only the prayers but the adoration and affection displayed. It was this ignorance on the part of many of the pagans and heathens that held them back in their evolution for so many centuries, while the educated ones realized the true place of symbols in worship and advanced beyond stone and wood figures to a worship of something more divine. Did not Amenhotep IV strive for years to teach the priesthood of Egypt that they were mistaken in worshipping the sun disk as a god, but should look upon it as a symbol of the "ever-living God," some of whose vibrations and life power emanated through the sun—which was, after all, only a medium of one form of His emanations. This explanation appealed to the educated few who united to form the first monotheistic religion in the world, and out of this evolved class of thinkers was formed the nucleus of our present Rosicrucian Order through the mystic schools of Egypt devoted to the worship of the "Sole God." But after his transition, and even during his lifetime, there were thousands upon thousands in his country who would not accept his viewpoint and continued to worship the sun disk and other material things that they created as possessing inherent powers and divinities independent of any other God. We do not believe that the average Roman Catholic worshipper in this country, or in any country for that matter, is ignorant of the true meaning of symbols and of the place these things have in religious worship, but we contend that there are hundreds, if not thousands, to be found in every country of Europe spending an hour a day, or more, in churches and cathe-



dials in a form of worship that borders on the same viewpoint as had the uneducated and non-understanding worshipper of all ages. We have spoken to some of these, after observing their worship, and found that they would give almost anything for a little piece chipped from one of the statues, to carry in their pockets as an amulet or a talisman, and that they would sacrifice many of the necessities of life to possess and carry on their person a piece of wood which they believed to be a piece of the original Cross or from a casket in some ancient shrine or tomb. I did not intend that my comments should be taken as a criticism of any form of religious worship and I believe that my statement in the December issue, regarding the Hindus and their worship of the sun, will reveal the fact that I am pleading for tolerance on the part of all in regard to every form of religious worship. My contention is that everything should be done that is possible to educate religious worshippers of all creeds to fully understand the how and the why of all forms of worship, rather than condemn the practice. I, for one, would refuse to subscribe to any plan to take these statues out of the cathedrals or to eliminate them from any system of worship, but I do plead for a better understanding and the mere fact that the Sister who writes this letter to us has had such an education and has such an understanding and therefore pleads in behalf of such worship, proves my contention.

All in all we are very thankful for the letter we received and if I appeared bigoted in my statements I regret it and shall be more careful in the future and take pains to see that nothing I say can be misconstrued in this regard. I wish that more of our readers would write in the same kindly and constructive spirit as has this Sister, for it is in this way that we are able to bring out additional points and make ourselves perfectly clear regarding our viewpoints.

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We find from a news dispatch through the Associated Press that Dr. Filmer Northrup, Professor of Philosophy at Yale, announces his belief that the theory of relativity and the fourth dimension will open the way to a comprehension of God and to a merger of science and religion. This statement is not so new as to warrant notice here, but his contention is that mathematics will lead to the better understanding of God. This was the ancient mystical belief and it was typified by the statement of one of the philosophers, who said that in the beginning of the world, or at the time of creating the world, God geometrized. It is absolutely true that all the laws and principles of God's universe can be expressed mathematically because all are in accordance with system expressible in numbers and according to rules and regulations which can be symbolized geometrically. The Professor makes one

other statement, however, with which we cannot agree; and that is that present-day science leads only to madness and that no student can leave a university with his faith in a social God still intact. It may be that a university education or a scientific education will tend to break down faith or belief in some of the dogmas or creeds of the day, but that such education is destroying a belief in and an understanding of God is wrong because we find evidence of various kinds to contradict it. Reports recently issued by various church organizations indicate that large amounts of money have recently been given and great service rendered by college students toward the organization or foundation of various church activities, and a canvass of the institutions of this country clearly shows a considerable interest in religion and an increasing belief in a God that is understandable as well as universal.

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We read from an editorial comment in a newspaper that the Masonic bodies of Europe have formed an International Masonic Congress which met at Vienna with representatives from sixteen nations, and that the French Grand Master and the German delegate pledged their respective nations, along with others, to forget the past and to establish a Masonic Locarno in Europe. We have known of this move for many years and in fact the World War interrupted the culmination of the plans which have now been brought about. The time is undoubtedly coming when Masonry throughout the world will be united in one organization of affiliations working for peace and other conditions desired by the individuals of all nations, and this will be in harmony with the united efforts of the Rosicrucians throughout the world.

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We note that the magazine called "Science and Invention" has been carrying on what some would consider an expose of the "Astrology Humbug." It has gone so far as to offer \$6,000 in prizes to any Astrologer who will prepare several Horoscopes so exact in prediction and nature as to meet the requirements of this contest. One of the interesting points in connection with the articles appearing in that magazine is that the magazine went out of its way to mention a Rosicrucian organization or society in America and a Brotherhood in Los Angeles as teaching Astrology and criticizing them for so doing. "Science and Invention" has conducted a number of exposes, all of which were probably designed to increase its circulation, but in this case we must agree with some of the arguments of the magazine and its editor and call his attention to the fact that the AMORC, or the Ancient and Mystical Order Rosae Crucis, a part of the International Rosicrucian organization, does not teach Astrology for several of the reasons which "Science and Invention" points out as being the weak spots in the whole scheme of Astrology;

namely, that it is not a perfect science and that predictions of a positive nature, based upon its mathematical configurations, seldom prove to be without modification and are not absolutely dependable. There are some other sciences in the same boat, if you please, but these are also left untaught by the Rosicrucian organization of the world. We have recently added an Astrological Department to our magazine, containing monthly predictions, solely for the purpose, as the Editor states in our January issue, of giving our members an opportunity to test these predictions and see how many of them are fulfilled to the letter—or at least in the spirit. Such a comment would naturally indicate the editorial and official doubt regarding the exactness of such predictions. We agree with the editor of "Science and Invention" that no Astrologer will come forward and win the \$6,000 in prizes, for such Horoscopes as are necessary to win the prizes have never been made and probably never will be made, and any school of Astrology that leaves its members or students in the belief that Astrology is even fifty per cent exact, so far as predictions are concerned, is making an error, but we doubt that the schools mentioned make such an error. The fault may not lie with the principles of Astrology, but it most certainly does lie within the science itself, and certainly there are few persons in this country who have devoted enough years of study to Astrology to know from experience, as well as from study, the many intricacies and weaknesses sufficiently well to make allowances—and these allowances constitute the element of non-dependability in the completed Horoscope.

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We have all been greatly interested in the news reports that a scientist recently announced publicly the fact that some of Roger Bacon's alchemical writings proved by test to be correct and effective. Roger Bacon was a well-known Rosicrucian, an officer of the organization and a writer of some of its literature. He left many secret cypher manuscripts containing scientific knowledge for the future, and while these are now six hundred years old they prove that the Rosicrucians of that period did have knowledge far in advance of their age. This is the second or third time within the last twenty years that Roger Bacon's manuscripts have been given international attention and serious scrutiny and found deserving of high praise by the scientific world, and of course we are pleased. It answers the statement made in a Chicago editorial recently to the effect that if the Rosi-

crucians ever knew anything or the alchemists had any knowledge of any kind that was practical or ahead of their times they failed to reveal it or leave any evidences of it. Of course such a statement by the Chicago editor was ridiculous and came from the type of mind that ignores news items that perhaps appear in his own paper regarding Roger Bacon and others of the past. Some of Roger Bacon's thoughts were expressed on the first page of our January issue as "A Jewel From the Casket."

* * * * *

We find from another report that a Mr. Edward Cothran of Mt. Blythe, California, has been experimenting with an arrangement whereby electricity of a measurable degree could be extracted or drawn from the sun's rays. He does not claim to have made a startling discovery but believes that his system demonstrates the feasibility of the plan to such an extent that a great amount of such electricity might be secured from the sun's rays for practical purposes. Our members will see in this announcement an illustration of many of the points of our teachings.

* * * * *

For some months I have been reading and examining a small newspaper published for boys and girls, called "Compton's Pictured Newspaper." It is certainly an excellent publication. All of our members who have children between three and thirty would profit by having this paper come to their home each month. Those above thirty will find it of interest as well. It contains a summary of the news of the world, with interesting international articles on science, travel, stories, discoveries, the operation of natural laws, and the oddities of life in all its phases, simply told and wonderfully illustrated. In fact the pictures throughout the paper (which is well printed) are intensely interesting and attractive in every way, and are much like the illustrations used in the "Books of Knowledge," which are well-known for their ability to truly depict and reveal what is intended to be illustrated. I know that many children look forward to this paper, with its many departments, every month with unusual interest, and since it is clean in its reading matter and wholesome throughout, we are happy to recommend it. It is published by F. E. Compton & Company, 1000 North Dearborn Street, Chicago, Illinois, and the subscription price is \$2 a year. Write them and tell them that you read this recommendation in our magazine and if you desire they may send you a sample copy before you subscribe.

SOME BACK ISSUES ARE AVAILABLE

We can furnish a few back numbers of the Triangle at the following prices: November 1926, fifty cents per copy; December 1926, twenty-five cents per copy; January 1927, fifty cents per copy. They contain many interesting articles. The price is regulated by the supply and demand. Address the Publication Department.



Questions and Answers

QUESTIONS AND ANSWERS

A Department of Information
Conducted by Brother Ramatherio
on Behalf of the Correspondence
Members.

Q.—Do you believe it possible for me to cure a person of a bad habit unknown to the person?

A.—It is possible to cure a person of a habit or any mental condition without his knowledge of the treatment or of anyone's interest in his behalf whatsoever. Unlike faith cures, the Rosicrucian method does not require faith and co-operation or understanding on the part of the patient.

By visualizing the person you wish to treat, during the night, just before you go to sleep and when you know that the person is asleep, and allowing yourself to go to sleep with his personality before you and a formula of some kind, such as "Tomorrow you will not do this or that" or "Tomorrow you will hesitate to do this or that," or some similar phrase especially appropriate to the habit, you will have this picture of the person and the thought accompanying it transferred to your subjective consciousness as you go to sleep and during your sleep your subjective mind will transfer it to the subjective mind of the person, where it will take root and come up into his outer consciousness the next day when he is awake.

Only by repetition, however, for a number of nights, and by a carefully worded formula, with a positive statement, will the thing become strong enough in a few days to dominate the actions of the person.

Q.—The A element in life is abundant and free for the taking but if a person is suffering from chronic dyspepsia or nervous indigestion and has to live on a strict diet how can he build up the B element sufficiently?

A.—No diet in connection with any condition of the physical body should be of such a limited nature that it does not sufficiently nourish the human body. In other words, while a diet may modify, classify or restrict the amount or nature of the food eaten, it should not eliminate or reduce one iota the absolutely necessary elements for increasing the strength and physical constituency of the body. Otherwise, such a diet would fail in its mission in assisting in bringing about a cure of any condition, for unless the body is strong it has not the vitality to fight disease through its natural methods. Therefore a properly limited diet will still supply sufficient B element to attract the necessary A element to establish harmony in the body.

Q.—For a number of months past, more particularly after retiring, I feel a sort of mist or vapor enveloping me that is quite visible to the eyes and covers the bed with a bright light with slight colors, and is visible on the walls. What is this?

A.—The matter that is giving you concern is something that should arouse your joy and happiness in the work, for it indicates that your personal aura is developing to such an extent and intensity that during concentration periods, or when you are relaxed, it so surrounds you and illuminates the room or the wall or the thing nearest you that it becomes visible, but at the same time constitutes a mist through which your eyes have difficulty in seeing at the present time. As you continue with the experiments and work of the Order, even in the lowest Degrees, your eyes will gradually become accustomed to this Psychic condition and your Psychic sight will be improved and you will be able to see through the aura and to see many other things that are now invisible.

Q.—Will you inform a few of us if it is possible for a person with a limited amount of money to invest it safely in Tampa for eventual turn-over? Your closeness to the situation should give you some knowledge not possessed by those who have been told that Florida offers no such opportunities.

A.—Conditions in Tampa are unusually fine at the present time from an investment point of view, as some of our members know who have made conservative investments in building lots here. The boom which placed artificial prices on all vacant or saleable land has been reduced to a rational basis and the buying today is by men and women who take advantage of the normal prices which are logically a little higher than in 1925 but not as high as they were in the spring of 1926. Money invested now in desirable home sites is safe because of the continued rise in valuation and the possibility of an excellent turn-over in two, three or four years. Despite the passing of the artificial boom, which was not fostered by local promoters, the 1926 post office receipts are higher than ever, the banks have a greater surplus, business has steadily increased and the population has increased. There never was a better time to buy with cash or on monthly installments than during the next three months, provided the buyer deals with one of the old reliable real-estate firms of this city and not with one of the few "boomers" who still remain here trying to carry on some of the artificial boosting that comes to every locality

where there is rapid growth and development. I will be happy to recommend any of our members to a conservative real-estate firm in this city who will explain the real opportunities existing in this city. It was because of what we knew of the future of Tampa that headquarters moved here and entered into its elaborate holdings.

Q.—I seem to be standing still in my advancement during the present month or two, and would like to know why I am not making the progress in life that I have been making and which I want to make. Why is it that a few who recently gave up the studies of AMORC seem to be making progress in the affairs of life?

A.—We fully appreciate how easily and logically you can reason that everything is apparently at a standstill and that no progress is being made. This is the experience that all of us have had and unfortunately it enables us to understand how the impression can grow in one's mind and affect the trend of all their thinking and doing. All we can say is that it calls for patience, endurance, perseverance and loyalty. We know you have heard this before and we are happy to find in your letter that you agree that, after all, it is the right attitude.

You say that many who have dropped out of AMORC are apparently having success, but if you could read our correspondence and the records that we have here, covering many years, you would see that there was a different story. Many times a week our pity and sympathy is aroused when we learn of the sad experiences that have followed those who have been out of AMORC for a year or more and are now reaping what they have sown and discovering the error of their way. Very often persons who thought they were not getting the benefits from AMORC that they should receive and resign from the movement take that act as a turning point in their lives and proceed to do many things differently from what they did before, and through this enthusiastic turn in their lives they often exert themselves in ways and means to bring themselves some little benefits for a time. But we know that this soon wears off and the actual gains made during such a period are often transitory and of a nature bringing about no lasting benefits, and it is often followed by a period of depression, reverses and regrets which, as I said above, arouses our pity and sympathy.

Of course there are those who, unable to grasp the work at all and finding it all beyond them, resign and go on their way apparently with as much success as they had in the organization. It is simply because they are not yet ready for the work. But when an intelligent or progressive person chooses to be outside of the Order, rather than within it, such a decision inevitably brings reversal through the Cosmic principle that an opportunity was offered and they stood on the very threshold of having their life's course changed when they wilfully took fate into their own hands

and determined to map out an independent course of living. The Cosmic can have no more effect upon them than to withhold whatever it had to offer until they are ready to co-operate again with the Cosmic, and this Cosmic action soon enough impresses itself upon the minds of a great many of these persons and, in their regrets, they are depressed and find themselves sorely in need of the things they once cast aside.

There is a Cosmic or planetary depression throughout the country at the present time which is a Karmic action coming to the nation itself, to the Continent, and to many of the peoples of the world, for nations and peoples come under the law of Karma as well as individuals and each individual of the nation must suffer some of the nation's Karma just as every cell in our individual bodies must be affected by the Karma of the individual. The present depression throughout the Occidental world is of a financial, spiritual and ethical nature, manifesting itself mostly through financial channels because the average person of the Occidental world pins his faith and hope and progress to money. Therefore, through the mass of persons the depression manifests itself in depleted finances and those in turn affect those who would be above the financial viewpoint if it were not for their business affairs or those affairs that have to do with the masses. This depression period, however, will not last more than a few months, and we look forward to a revival of the former stable conditions, general prosperity and greater joy and happiness among the peoples of this Western World during the spring.

It behooves every one of us, then, who is sensible of the conditions and of the laws pertaining thereto, to remain steadfast, balanced, non-vacillating, and grateful for all we have, ready to take our Karmic lessons as individuals and as elements of a Nation, and wait in patience and Peace Profound for the coming of whatever gifts the Cosmic may have for the future.

Q.—In one of the lectures the statement was made that since the Emperor's birthday was presented to the members in the magazine those who wished to might proceed to make a horoscope and read the very surprising and interesting indications shown in that horoscope. Did this mean that somewhere in our studies we would be taught how to make such horoscopes?

A.—Nowhere in the regular course of lectures do we include the casting of horoscopes or the complete "science" of Astrology. That is such a big subject it would require a great many lessons and lectures to do it justice and we would not, as Rosicrucians, want to teach it in the superficial way that it is being taught by many of the so-called schools and courses of Astrology in this country. Then perhaps only one out of every fifty of our members is sufficiently interested in the subject of Astrology to want to master such a long and difficult



course, so we have not included the lessons in our regular Grade work. Our comment, therefore, about casting the horoscope was meant for those who are already more or less proficient in that knowledge and that means quite a few of our members throughout the country.

Q.—I am having trouble in understanding the difference between personality and individuality in the lectures, and is there any way to use the personal pronoun without using it egotistically?

A.—You should not puzzle very much over the difference between personality and individuality at the present time, for future lectures will gradually bring you a better understanding.

We say not to eliminate the Ego because there are several teachings in this country, based upon the Nirvana principle of Buddha, which lead many to think that the Ego may be suspended from existence in some way. There are ways, however, in which the personal pronoun "I" may be used in a non-egotistical sense. If you are referring to the things of the inner self, as "I know," "I sense," "I understand," "I comprehend," or "I will" or "I desire," then it is not a matter of egotism because the personal pronoun I is properly associated with the inner self, but if you use it in connection with the outer self it is often an aggrandizement of powers and functions of the outer self over the inner self and is in that sense truly egotistical.

ASTROLOGICAL INFORMATION

Many of our readers are deeply interested in Astrology and others are concerned only with watching how the various predictions

made by Astrology are fulfilled. Therefore we will publish each month the predicted good and bad days and the worldly events, as they appear in Raphaels Prophetic Messenger, published in London.

GOOD AND BAD DAYS

February, 1927

1. Deal with friendship and finance before 5 p. m.
2. An unfavorable day. Postpone business.
3. Seek favors and start new enterprises. Deal with money up till 7 p. m.
4. An excellent day. Speculate and deal with brokers, agents and lawyers.
5. Sell. Unfavorably for aught else.
6. **Sunday**—A quiet day.
7. A day of deceptions and delays.
8. Unfavorable.
9. Be very careful of disputes and cross purposes.
10. A very evil day, particularly so for courtship.
11. Seek favors. Visit hospitals and government buildings up to 6 p. m.
12. Push business and legal agreements up to 1 p. m.
13. **Sunday**—Unfortunate. Keep quiet.
14. Journey and travel.
15. A very unfortunate day.
16. A very evil day. Keep out of trouble. Avoid strife, accident, and fire.
17. Very unfavorable.
18. Do not court.
19. A good day for courtship, theatres, art and music.
20. **Sunday**—An unfortunate day. Abide in thy home.
21. Unfavorable.
22. A good day for business matters.
23. Deal with letters and correspondence in the p. m.
24. Be careful. Avoid fraud, robbery, sales and speculation.
25. Bad for money. Avoid mortgages and bonds.
26. A bad day. Avoid courtship and sentimental matters.
27. **Sunday**—A good day, but do not visit elders.
28. Journey. Music and card parties in the p. m.

Amorc Will Go "On the Air"

Important Radio Announcement

After careful consideration of the matter for some years the Emperor has agreed to permit the Amorc of North America to use Radio Broadcasting for the dissemination of public information of a helpful nature as well as special matter for our members throughout the country.

His hesitation about the matter is not due to a lack of knowledge or interest relative to the possibilities of Radio. Dr. Lewis possessed and operated, over twenty years ago, one of the largest private "wireless" stations in this country, of his own construction, and for years was in wireless communication with hosts of the early pioneers of radio. He was also one of the first charter members of the first radio league, headed by Dr. De Forrest. And the Emperor established some years ago, on the Pacific Coast, the first

Radio Church in America devoted exclusively to non-sectarian services by Radio only, with a pastor and staff having no other church and drawing no fees through his Radio services, but supported by the AMORC. This Church, with its many thousands of members from coast to coast, was the forerunner of many others and the Emperor did not permit the name of Amorc to be known in connection with this great work. The Supreme Secretary, Ralph M. Lewis, was the first announcer of these Radio Church services and he, too, is familiar with the construction and operation of broadcasting and transmitting equipment. In our own laboratory, here in Tampa, and in San Francisco for several years, our officers devised and invented many forms of receiving circuits and parts and constructed many unique sets.

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In fact it was our Emperor, who, in the fall of 1812, received the first wireless "voice" signals sent by the new system adopted experimentally by the inventors of the present broadcasting methods. The first tests were being made from Chicago with the vain hope that the music and speech would reach the Navy Department at Washington. Only a few persons possessing extraordinary wireless equipment knew of the tests. The Navy receiving outfit at Buffalo and the one at Brooklyn reported failure and not a sound was heard at Washington during the first hours of test, but our Emperor, living in the heart of New York City, received every sound from the phonograph records, the banjo, violin, small music box, bell and other devices as well as the continued call of "Hello, Washington!" The circuit he used, and which was known to no others at that time—using a crystal detector of the carborundum type with a small battery (now being revived in radio as something new) was his own invention and is used, fundamentally, in the complex circuits today.

Therefore we see that the Emperor and his son, as well as others at headquarters, are sufficiently informed about radio to know its possibilities as well as its fascination.

The Emperor has desired to wait, however, until the members of the Order sought this extra effort on the part of Amorc and would rally to the aid of the Order in making such a station a very popular one. He believes the time has come for the Rosicrucian principles to go "on the air" again, for they were "on the air" for a year or more before any other form of higher thought was promulgated by means of radio.

Therefore we plan to have a powerful station that will reach even to the West Coast and Canada, as well as to Mexico. Special hours will be devoted to our members' private sessions on Thursday nights, as well as hours for the public and members at periods during the week when there will be little or no interference with other stations. A midnight service will be conducted along mystical lines once a week, when the Emperor will speak on special subjects. This will reach the central section at 11 p. m. and the Pacific Coast from nine to ten p. m.

The plans are now awaiting certain official action and approval as well as other details which must be worked out. In our next issue we will have something more to announce and we may announce the plans to our members through a special letter sent to them.

Members and Groups as well as Lodges will be able to hear the Emperor and others speak along our lines, if the plans are all carried out, and we will be able to make many wonderful demonstrations of occult and psychic laws never before attempted because the relation of the high-frequency vibrations of radio to the octave of psychic vibrations is not known to those outside of the highest work of our Order.

We will be glad to hear from our members in regard to their interest in this matter. It is the membership that will benefit the most, the public secondly. Let us all rejoice in the possibility even though it will eventually mean increased labor and time on the part of the executives, who are so extremely busy even now. Address your comments to The Radio Secretary, care of Amorc, Rosicrucian Square, Tampa, Florida.

The Mystic Consciousness

By S. . . S. . . XII

**Intensely Interesting Extracts
From the Memoirs of an Advanced
Member of the Order.**

The Psychic World

Between the hour of midnight and the hour of dawn I live a life that is as different from the rest of the twenty-four hours as darkness is from light. It is the mystic life, and though I know little about it, I do know some things which no argument can remove or change.

I have often wondered about this dual life of ours, the life of day-time objective consciousness and that of the mystic hours of sleep. Which is the true time and condition of living?

I say that I am awake, now, and living, objectively, the normal life, and that when I go to sleep at night I am living a life of

suspended action as a sort of intermission between the day-time periods of usefulness. I say this because I was taught to say it and believe it, and because the majority of humans say it and believe it. But is it true? Am I awake now in a real world and asleep at night in a dream world, or is the dream world the true world and this waking state a mere fantasy?

I think I am materially and objectively busy during the day-time and inactive during the night, therefore the day-time living is the real period of existence and activity. But I am not so sure of that, and the longer I live the more convinced I become that there is some error in such thinking. I cannot discuss it with many, for most would think that I had lost all the good sense I once possessed; but since many of the readers of this article of mine



may also be foolish with similar doubts about the truth of all the things we have been taught, I may safely discuss the point here and now.

Suppose, just suppose, that our real existence, so far as true usefulness and Divine Purpose are concerned, was during that state we now call sleep; suppose it began at the moment we lost objective consciousness and ended at the moment we opened our eyes or returned to worldly sensibility; and suppose that during the psychic period of existence of the so-called night we remembered as little of our worldly, objective life and experiences as we remember in the day what occurred during the night . . . what then?

I know that I do carry on some great work during the period that others call sleep. I recall often, during the day, places that I have visited, persons I have seen and things accomplished while free from any physical limitations of time and distance. Some of these recollections are vague, as though I had "dreamed" them; others are so vivid I can re-paint them in my mind in every detail. Many of my "night-time" visitations and actions I have verified by writing to persons or by receiving letters from them commenting on having seen me or heard of me during the "night." Should I believe that these psychic-period occurrences are mere isolated incidents of a restless mental or psychic body? Should I be content with the statement that "we may occasionally have some active experience during our sleep", but in general we are absolutely inactive and in a state of suspended consciousness? Perhaps, again just perhaps, I may be busy in hundreds of ways during that "night-time" period and accomplishing worlds of things of which I only recall a few. For the psychic world of my sleep period is not so limited, not so bound with limitations and restrictions as is this earthy, material place, and I may be able, therefore, to do things in that world that I cannot even conceive of during my "day-time" period.

The Limited World

Truly, this objective world of ours is limited. The student of occultism discovers that from his first lessons. We may think of its greatness, its massiveness, and its seemingly endless possibilities, but that is mere delusion. The little babe who is taken from the limited space of the crib for the first time, and placed on the floor to crawl, will think that it has now entered the world of endless space and freedom. Einstein's principle of relativity will explain that delusion and our own also.

Look at it rationally for a moment. I cannot move about in this world without taking into consideration the ponderous consistency of my material body and the material things of the world. If I want to walk into an adjoining room I must keep in mind the "thought" that I (the material self) have bulky matter for a body

that I must drag along. I want only to look at a book, to rest my eyes and mind. There is nothing in the adjoining room that I seek to give my body. However, in order to feed my mind with a few moments' glance at the book, I must drag my big body along as a companion, like a large ball attached to me with a chain. And I must also keep the thought that this body of mine can get into yonder room only by walking to a door and through it. The bookcase in the next room may be attached to the very wall next to which I am now sitting, but I cannot reach through the wall and get that book; I must go around the wall, thereby taking the longest way 'round to get to a point close at hand.

I may wish to speak to my lawyer down in the village; I wish only to have my mind communicate with his mind; I have no reason to present my material body to him, and he cares little about it so long as he can get in touch with my mentality. Still, my mind is attached to that bulky form of mine. If I wish to speak to him directly, I must either walk along the highway and across the many roads into town, or wait for my chauffeur to fetch the car, or depend upon the occasional interurban autobus. If I go by my own car, there will be two physical bodies, weighing a total of about three hundred pounds, plus a car weighing about three thousand pounds, being slowly moved along a roadway in order that my MIND may reach another mind. Does it seem strange?

If I stand on the upper balcony of my home and try to shout to him, I may attract the attention of my neighbor, who lives four hundred yards from me, but my voice would reach no further. This limitation of our physical means of communication has always bothered man; hence his material sciences (based upon the belief that physical laws are the only laws) have invented ways and means for man to talk at a greater distance. So I may use the telephone, and under favorable circumstances and by giving the telephone company one hour's advance notice and agreeing to pay a large fee in material form, I can have my physical voice reach to the Pacific Coast, a distance of three thousand miles, traveling along a material thing called a wire—a something to guide this voice to the right place and keep it from becoming lost, absorbed, or weak in power to move itself. Or I may, in a few months, use the radio system and talk to London, after waiting for arrangements to be completed and paying an extraordinary fee to the coffers of the material world.

Yet I know that my mind can communicate with other minds without ever being concerned about distance, time conditions, preliminary connections, traffic regulations, congestion of trunk-lines, static interferences or toll fees. I also know, from experience, that I can have my mind see and

read the book in the adjoining room without dragging my body along to maintain the theory that I cannot be where my body is not. I also know that I can feel the warmth and sunshine of Monaco or Alexandria, Bombay or Ceylon, without moving this physical body along to torment me with its nuisance and cost of transportation.

I know, too, that I can reach persons who are ill and aid them, inspire persons with a suggestion when in doubt, and console others who are in sorrow, without submitting in a humiliating way to the principle that my ball and chain, called a body, must be pulled along.

In the so-called dream world, the Psychic World, I can do these things and have done them, over and over, knowingly and as I desired. Should I not question, then, that the real world of true existence is this limited, material, day-time life? Again I say I am inclined to believe there is a mistake somewhere in our beliefs—our popular beliefs.

The Psychic Body

Have I not learned in a thousand ways that I have a Psychic Body as well as a material body? And have I not learned in so many ways that this material body is a part of the material, limited world, while the Psychic Body is a part of the unlimited, psychic world?

Two worlds, two bodies, two forms of existence! Which is the real? The answer is easy. The Psychic Part of man is the only real part of him, for it is immortal, it is eternal, it is universal. It is the part of me that my friends learn to love, understand, and seek for companionship, just as it is their Psychic Bodies I see and know and wish to associate with. My very dearest friend, an old man, a former Doctor of Theology, is dear to me—not because of his body, which is stooped, wrinkled and far from physical perfection—but because of the body within that I see rise to its magnificent stature, sublime perfection and eternal vitality when he speaks of his experiences, his lessons learned, and his hopes fulfilled. As I talk to him by

the fireside, and his old body rests and goes to sleep in physical comfort, his psychic being rises and stands before me in all its Holy splendor and it sees not my slender, tall, ageing physical form, but a Psychic Body still lively with the fire and enthusiasm of self-realization and freedom of expression.

Oh, how the self within does rejoice when the limitations of the physical world are broken down and it is given the freedom it was decreed to have! The butterfly flying for the first hours in the sunshine over a field of flowers, after escaping from its outer shell, is but a babe in the world of freedom as compared to the Psychic Self made free.

Knowledge Is the Key

Knowledge alone enables man to become the Master of the complex situation in which he gradually drifts after childhood. He must learn the new and unlearn the old. The old is what he has been wrongly taught in school, in play, and in ignorant misinterpretation of his experiences. The new is what is offered to the student of mysticism and occultism by the various Masters who offer the wisdom of the sages to the sincere seekers.

The Rosicrucians, as I have said before, have ever been the liberators of the enslaved, in every sense. They extend their hands in fellowship and in the clasp of greeting pass on to the worthy the secret key concealed in their grip. This key unlocks the outer portal door, revealing a Guardian who welcomes all who come, but there the passage becomes a trail that leads through channels old and new but ever changing all the errors of the brain into the laws of Mind and Life. It is such a blessing, such a privilege, to learn, to know and to demonstrate the laws. We should be ever mindful of the blessings and of the obligation it brings to direct other seekers to the Path, that they may step out of the day-time life of objective limitations into the Psychic World of unlimited possibilities and Infinite Power.

(To Be Continued.)

Alchemy

By Correctura

Come, Sweet Day, and cool my burning brow!
Drift o'er me, dim Forgetfulness! And thou,
Dear Hope, come thou, to cheer the morrow!
Bring thou the joy! Lift thou the sorrow!
Clear thou mine eyes, whence all the light hath fled
Liven my heart, where all the joy is dead;
Till I can laugh at pain, and say "'Twas best!
Man broke my heart— God took it in his hands
And blest it; gave it back more strong and brave
To fill my mission, live my life, and save
Some other soul, despondent, worn with grief,
And in that very service find relief,
Till joy return—and ere I comprehend,
Lo! Love is refashioned, in—a Friend!"



Brief Biographies of Prominent Rosicrucians

By Fra. Fidelis

NO. 7—J. G. HERDER



In the vault of the city-church of Weimar lie the remains of Johann Gottfried von Herder (1744-1803). In 1819, the Duke Karl August caused to be erected a cast-iron monument over this vault, and on the monument is inscribed:

“Licht, Leben, Liebe”
(Light, Life, Love)

the old Rosicrucian, triune-word-symbol, which expresses the characteristic aspirations of dear Brother Herder’s soul.

His true friend and fervent admirer, Jean Paul Richter, pronounced the highest panegyric on the myriad-minded Herder, thus: “Born, as it were, with a love-potion of fervid passion for nature, like a Brahmin, with the lofty Spinozism of the heart, he cherished and held fast to his heart every animalcule and every blossom. A traveling-carriage driven through greening life was his sun-chariot, and only under the free heaven, as also at the sound of music, would his heart like a flower, with a right, wide-cheered expansion, unfold. . . . He was a fort overgrown with flowers; a Northern oak, whose branches were sensitive-plants. How gloriously irreconcilable he burned against every creeping-soul, against all looseness and self-contradiction, dishonesty, and poetical slime-softness; as, also, against German critical rudeness, and sceptres in paws; and how he exorcised the serpents of his time! But, would you hear the softest of voices, it was his in love—whether for a child or a poem, or for music, or in mercy for the weak! He resembled his friend, Hamann, who was at once a hero and a child; who, like an electrized person in the dark, stood harmless, with a glory encircling his head, until a touch drew the lightning from him. . . . In his song to the Night, he says to his sleeping body:

‘Slumber well, meanwhile, thou sluggish burden
Of my earthy walk. Her mantle
Over thee spreads the Night, and her lamps

Burn above thee in the holy pavilion!’

“We will now love that great soul together, and if, at times, we are moved too painfully by his memory, we will read over again all whereby he made known to us the immortal and divine, and himself.”

Brother Herder published, in German, “Fragments Upon the Later German Literature,” 1767; “Critical Forests,” 1769; “Voice of the Peoples”—popular songs and ballads, 1778; “Spirit of Hebrew Poetry,” 1782; “Ideas on the Philosophy of History,” 1784-91.

With all his voluminousness, he really left no wholly completed work. “National Literature,” said he, “is of little importance; the age of a World-Literature is at hand, and everyone ought to work to accelerate the coming of this new era.”

His meditations on Universal History were those of a true Amor-Rosicrucian. His essays on “Love and Self,” “Tithon and Aurora”, and “Metempsychosis” (the three dialogues), are particularly fine examples of the freest philosophy, concerning God and nature, and are glorified by the most pious faith of the mystic, who saw more than he, in his day, thought wise to tell, lest he be misunderstood.

Herder’s biography is a long one, and an interesting one, and it is all the more striking when we remember that, practically throughout his whole life, he suffered much from a disease of the eyes, brought on by intense study. Despite this great handicap, he is a literature in himself—including theology, philosophy, history, criticism, poetry; all the various departments of literary effort, and approved in all. As Washington Irving said: “Little minds are tamed and subdued by misfortune, but great minds rise above it.”*

*Washington Irving (1783-1859): “The Sketch Book”; “Philip of Pokanoket.”

NOTICE TO OUR MEMBERS

The
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Beginning with our next issue we will publish in serial form the “Rosicrucian Dictionary” containing the terms and definitions used in the lectures and teachings of our work. This Dictionary was published serially in the Triangle last year and members often failed to save their copies believing they could secure back numbers easily. Hundreds were disappointed. Be sure and save your future copies.

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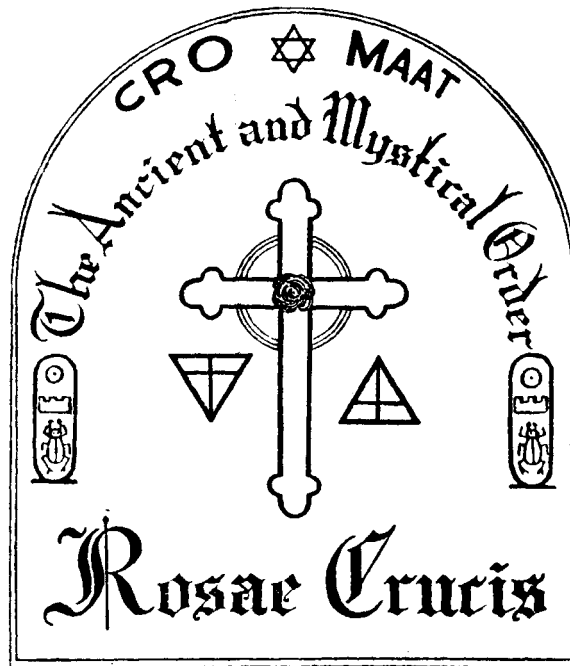
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