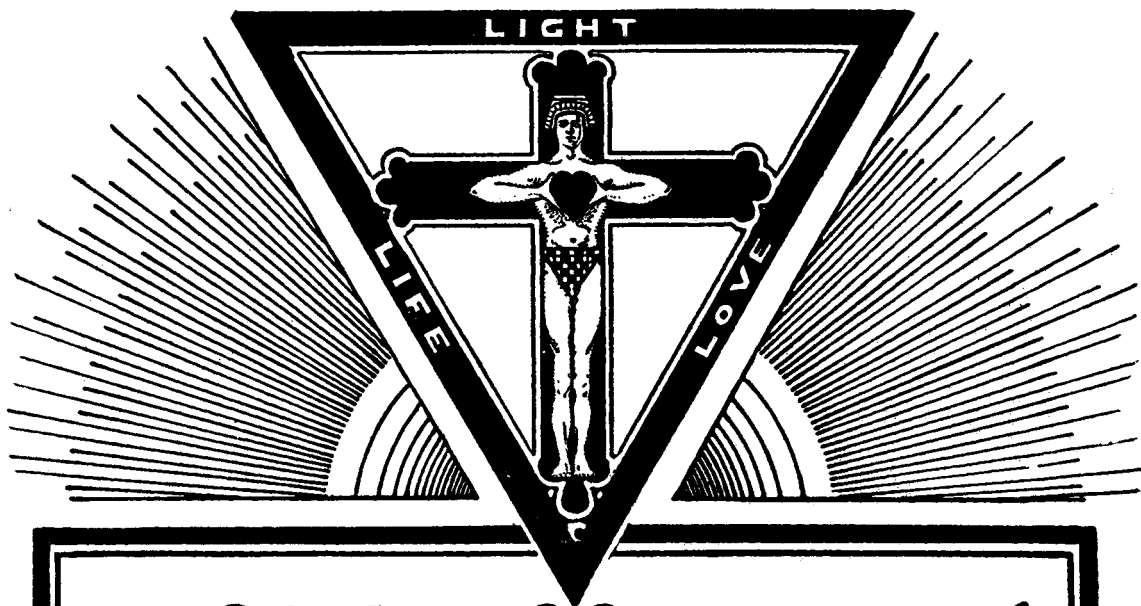


MAY, 1927

The
MYSTIC
TRIANGLE



A Modern Magazine of
ROSICRUCIAN PHILOSOPHY

ISSUED PRIVATELY TO THE MEMBERS OF
A M O R C

Our Visit to Europe
Doctrines of Reincarnation
Brother of the Rosy Cross
Interesting Facts for Our Members
AMORC in Great Britain
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Radio Department
Questions and Answers
Rosicrucian Dictionary

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AMORC TEMPLE

Rosicrucian Square, Memorial Boulevard,

Tampa, Florida

The Mystic Triangle

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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 "The DHARMA" of Buddha. This explains some of the fundamentals of Buddha's religious ethics.

DHARMA means truth, especially religious truth, or briefly religion. The Dharma taught by the Buddha (the Enlightened One) and held by the Sangha (the Buddhist Brotherhood) is formulated in four statements, called "the four noble truths."

The first noble truth is on the existence of suffering.

Birth is suffering, old age is suffering, disease is suffering, death is suffering. Sad it is to be joined with that which we abhor. Sad is the separation from that which we love, and sad is the craving for that which cannot be obtained.

The second noble truth is in the origin of suffering.

The origin of suffering is desire. It is that lust of becoming which, leading from incarnation to incarnation, begets the illusion of self. It is that thirst for pleasure which finds delight here and there and is constantly clamoring for satisfaction. It is the craving for the gratification of the senses, the clinging to life for the sake of self; the longing for self-destruction for the sake of escape; or, briefly, all cleaving to self and selfishness.

The third noble truth is on the emancipation from suffering.

The emancipation from suffering is accomplished by the utter cessation of lust, of craving, of thirst. He who abandons all lust, all craving, all thirst, will be free from passions and cut himself off from all thought of self. Thus he will be emanci-

pated from the origin of suffering.

The fourth noble truth is on the eightfold path that leads to the emancipation from suffering.

The eightfold path is (1) right comprehension; (2) right aspirations; (3) right speech; (4) right conduct; (5) right living; (6) right endeavor; (7) right self-discipline; and (8) the attainment of the right bliss.

There is salvation for him whose self disappears before Truth, whose will is bent upon what he ought to do, whose sole desire is the performance of his duty. His interest is in that which endures, not in that which is transient. He lives, but does not cling to life, and thus, when he dies, death does not touch him.

He who is wise will enter the path and make an end of suffering.

The evils of the body are murder, theft, and adultery; of the tongue, lying, slander, abuse, and gossip; of the mind, envy, hatred, and error.

Therefore the Buddha said:

I. Kill not, but have regard for life.

II. Steal not, neither rob.

III. Abstain from impurity, and lead a life of chastity.

IV. Lie not, but be truthful.

V. Invent not evil reports, nor repeat them.

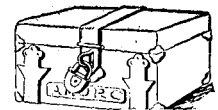
VI. Swear not, but speak with propriety and dignity.

VII. Waste not your time in gossip.

VIII. Covet not, nor envy, but rejoice at the good fortune of others.

IX. Cleanse your heart of malice and cherish no hatred.

X. Free your mind from ignorance and seek to learn the truth.



Our Visit to Europe

By the Emperor

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

Very few of the cities in Southern France are truly comfortable during the day in the summertime. But those which are located at a fair altitude are very comfortable in the summer evenings and nights. However, some parts of southern France are infested with mosquitoes and it is necessary to sleep under netting, or to keep the windows covered with screens, if one wishes to sleep well at night.

Nimes, at which city we are now located in our trip, is one of the very attractive cities of southern France and yet it is one of the few cities in which we find many mosquitoes and a few disagreeable conditions. First of all, many parts of southern France are bothered by the very fine white dust that blows in all directions and settles upon everything, including persons and automobiles, trees, houses and the interior of homes. The roadways and highways of southern France look like white chalk marks when seen from the tops of mountains. It is because there is so much white chalk stone which has been pulverized on the road, and because of the long dry period of the summer the roads are hot and blinding with the white reflected sun-light and the dust is easily thrown into the air by even slow walking. Automobiles which are touring that part of the country appear, after the first hour, like white-washed machines and the white dust gets into the machinery as well as into your nose and mouth and into your clothes and your baggage. The green trees and fences and stone walls along the highways are sprinkled with this white powder and give the impression of trees covered with snow. The sight is very pretty in the moonlight. But because of the heat and this white powder or dust, practically all houses have their windows closed very tightly during the day and, as one walks through these southern cities, one is led to believe that everybody has closed up the home for the summer and gone away. Even the hotels appear to be closed in this fashion.

As soon as one goes to the room in the hotel, the windows are partly opened and the latticed shutters are partly opened to allow some light and air to enter, but the moment one goes out of the room, the caretakers and maids will immediately close the windows and shutters again, until evening. If one wishes to be sure of

a comfortable night, therefore, the windows must be kept closed during the day and opened only at night and without any electric light in the room; otherwise mosquitoes are sure to fill the room.

The presence of so many mosquitoes in the land around Nimes is due to the existence of the many Roman Baths and Roman Canals in the city and its environs. These Baths were built many centuries ago and their existence at the present time, partly filled with stagnant water all through the summer, makes a veritable heaven for mosquitoes. Of course something might be done to keep fresh water in these Canals and Bathing pools, even though the summer is one long dry season. But to remove these Canals and old Baths, or do anything else that would ruin or spoil the beautiful picture they make would certainly meet the objection of all tourists, who would rather put up with the mosquitoes.

Nimes is a quaint little city, although possibly we should not call it little since it has about seventy-eight thousand inhabitants, or possibly one-third more than that, most of the year. It is beautifully located at the southern extremity of hills, or small mountains, which join the Cevennen. These are really the Rocky mountains of France. In the year 121 B. C., this city was called Nemasusus by the Romans and was one of their principal capitals; later it became one of the principal colonies of the Gauls, who took a particular delight in embellishing it and erecting many of the beautiful buildings and monuments which we see. Later, during the tenth and eleventh centuries, this city was the property of and ruled by the Counts of Toulouse, from Guillaume, in 800 A. D., to the Raymunds ending in 1222. We have spoken of these Counts, and their great contribution to the advancement of Mysticism and liberal religious thought, in previous articles in this magazine. Until the year 1704, during the Wars of Religion, this city of Nimes suffered much because three-fourths of its population were interested in the Mystical Cults and teachings of the various schools of thought that were being born and re-born rapidly throughout southern France, and eventually Nimes became one of the seats of Protestantism, and even today is an important town in this respect.

And of course, there are a number of Ancient Mystic Shrines in Nimes, some of which are closely related to the early establishment of Rosicrucian teachings and Rosicrucian work in France and a few, or at least one, is a very old and beloved

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meeting place of the first Rosicrucians of France.

The stranger in the city is impressed, first of all, by the main Boulevard that runs from the Gare, or railroad station, toward the Esplanade, and the Arena or old Roman Amphitheatre. This Arena was built during the first and second centuries and is typical of the Roman Architecture. In fact, it is one of the few Roman Arenas to be found in France, and one of a very few still being used and continually being preserved and restored. The one in Nimes is in the form of an ellipse, a hundred and forty-six yards long, one hundred and eleven yards wide, and seventy feet high. Its exterior is in better condition than those of Rome, because of the constant restoration. Here on Sundays throughout most of the year as many as twenty-four thousand spectators see typical Spanish Bull Fights. And occasionally other public ceremonies and performances are held here.

Another very beautiful Boulevard is known as the Victor Hugo, and we find a beautiful open square facing the famous theatre, and at another point of the city the well known Roman building now called the Maison Carree.

This Maison Carree is one of the finest and best preserved Roman Temples in existence; it is seventy-six feet long, forty feet wide, and forty feet high, and has thirty unusually beautiful Corinthian columns around its sides. This building was copied and enlarged for the design of the Notre Dame, in Paris. Whatever may have been the Temple in its past, it is today used as a Museum and contains ancient French coins, rare sculptures and many wonderful Roman antiques. Naturally, Mrs. Lewis found a great deal of interest in this Museum, and I am sure that every one who visits it for the first time feels that at least one day could be spent there looking at the jewelry and ornamental work of the Romans and the thousands of small things found in various parts of France, which tell a wonderful story.

The most impressive part of the city, however, is that known as the Jardin de la Fontaine. It is in this Garden that we find the strange canals which feed water into the city at times from rain, and at the same time feeds the ancient Roman Baths and pools. These canals and pools and the garden itself were greatly beautified and enlarged by King Louis in the eighteenth century. And right at the side of the garden is the Ancient Temple of Diana. It is a beautiful sight and still shows in its ruins the rooms of Diana with the rare carvings.

As I said in our last installment, we reached Nimes late in the day and after going to our rooms and bathing we came down to the hotel dining room, which was an open court in the center of the building, and had our dinner. After dinner, we proceeded to take a stroll through the town and study human nature again. We found that the band was playing many popular pieces in the public park and that the city was really filled with tourists

and strangers from any lands. There were many attractive novelty stores and souvenir places at which Mrs. Lewis made small purchases, adding to the third suitcase we had gotten on our trip. An hour was spent in writing post cards for our many friends in various parts of the world and in gathering photographs for our own personal collection. We tried to find a moving picture place, so that we might attend one more of these performances on an off evening and study the characters of the persons as well as the type of pictures, but we found none in Nimes but a small one open in the summertime and running a series of pictures which did not appeal to us. And so we finally settled down to the usual French custom for the evening and occupied two chairs at one of the small tables outside of a Cafe. We usually ordered what we thought was bottled lemonade. We always wanted fresh lemonade with ice, if we could get it, but while the French did not understand what we meant by lemonade, they did understand what Limonade meant and so they brought us the bottled lemonade which was nothing but a cold drink with some acid flavor. It is only a few cents per bottle but it is enjoyable, and especially since the water in southern France is not good and tastes very bad. We had noticed in various cities that some were able to get fresh lemonade and that the waiters would bring lemons and ice and sugar and water and mix the drink right on the table. To get this, however, we had to make all sorts of motions to imitate the cutting of a lemon, the squeezing of it into a glass, the putting in of the ice and the sugar, etc., and in some cases the waiter seemed to understand us. Always we called it Limonade or lemonade. We found out later, upon our return to Paris, that we had asked for Citronade we would have gotten lemonade, in the style we wanted. We did not know this, however, and usually had the Limonade in bottles, which is a poor and cheap form of our American Lemon Pop. But one can spend an hour at these tables with only a fifteen cent purchase without seeming to take up time that belongs to someone else and it is an excellent opportunity to study the persons who pass by. Usually the drinking places are at prominent corners or places where the multitudes pass, and every one who wants to be seen in these cities during the evening makes it his business or her business to walk past these drinking places very slowly. To sit there and watch the persons go by is a continual parade of human nature. One sees characters from the Orient and from all parts of Europe and from America. In all cases it is very much like sitting outside of the one grand Cafe in Paris, where they say the whole world goes by in twenty-four hours. I do not believe that all of the world ever passed there at any one particular time, but I have seen specimens of every part of the world go by there in one hour at least.

As ten o'clock approached we felt that



we were "twelve o'clock persons in a nine o'clock town," as they say in America, because we found that nearly everyone was getting ready to go home or to the hotels and so off we went also. We found our bed chamber fairly cool and by keeping it dark we were able to leave the windows open a little and have a cooling breeze without being annoyed by the mosquitoes.

In many of the hotels in France the little wash room, or wash basin, that is connected with the room is put into a small closet adjoining the bed room, much like a small clothes closet. And for some peculiar French notion the door to this closet is covered with wall paper like the rest of the room and hidden or disguised in such a way that when it is closed one hardly notices where the door is. This idea seems to be to hide the fact that there is any facility for washing. One of the interesting pastimes, when one enters a new bed chamber for the first time, is to wait until the porter has brought your satchels and closed the door and left you alone, and then proceed to find the secret panel or door which leads to the closet containing the wash basin. You may find it within an hour, and in some cases you may have to have the help of the porter or maid. One of the principal features of equipment in such wash rooms is a small foot tub; in fact in many of the hotels there are but few bathrooms for all of the bed chambers, but in every bed chamber there is proudly displayed a foot tub and a pitcher of water. Bathing of the feet several times a day is one form of indoor sport for the French, and especially for the Tourists. We smiled at it at first, but after tramping around a great deal, with the dust getting into our shoes so easily, we appreciated the value and necessity of the foot tub.

Breakfast in most of the French hotels is served in your own room. The dining room in the average hotel looks like a wreck early in the morning, for between seven and eleven o'clock the dining room is going through its daily process of being cleaned and re-arranged. So in order to have your breakfast at the time you wish it, and have what you want, you are provided with a slate, which hangs near your bed room door with a pencil attached. You write upon this slate at night what you wish for breakfast and at what hour you wish it served in your room, and hang the slate outside the door. Then you wait until you receive a knock on the door in the morning which tells you to be prepared for the coming of your breakfast. Then you wait and guess what you are going to get, because in most cases what you receive on the tray brought to you by the waiter or porter bears no resemblance, by nature or name, to what you wrote on the slate. Being a guest in a hotel, as I said before, is a continued process of guessing what you will receive in return for what you bargain, and for what you pay. If you ask for fruits you are very apt in the southern part of France, in the summertime, to receive a basket of small green

grapes, which are pleasing the first few mornings but soon become monotonous thereafter. Bananas are very scarce, oranges are scarcer and very dry, and apples tasteless. I would have given a whole week's breakfast menu for a good Florida or California grapefruit. The coffee is thick, black coffee, served in a hot pitcher along with some hot milk and some hot water and some sugar. If you want bread or rolls, you must indicate that on the slate, and also butter must be written as a demand or you will not receive it. There is no cream served with your coffee except in a few of the American style hotels in France. The milk is not only skimmed for its cream, but is filtered and strained in some way to get every bit of the cream and fat out of it, so that when you get it along with your coffee it is nothing but a thin chalk-water. All the cream and fat is used in making cheese in France, and cheese sells for a higher price and more profit than cream. And it takes a lot of the chalk-water to reduce the thick black coffee to a state where you can drink it, but you can never enjoy it.

I certainly recommend to every tourist going to Europe that he take along in his satchel a few of the half-sized cans of evaporated milk. They will keep a long time before opening, and will last three or four days after opening, and I assure every one that a little of such cream in the morning coffee will make the day start off a hundred per cent better than it would otherwise.

Breakfast consists of just the coffee, fruit and rolls. The rolls are very fine indeed. Lunches and dinners are always large and with a varied menu and cannot be criticized in any way.

Our hotel in Nimes was one of the largest, if not the largest, and was the important center for all tourists because they congregate there early in the morning for their trips out of town. It was also the center for the Automobile Association, the Touring Clubs and the various railroad arrangements. After breakfast we proceeded to the Arena. Mrs. Lewis wanted to have the pleasure of sitting in some of the old seats where the Romans had watched the many interesting sights of the past.

After taking a few pictures from such a viewpoint we proceeded into one of the partly underground chambers, in which the wild animals had been released in days gone by, to enter the ground of the Arena. In an adjoining chamber we found the place wherein the injured and dying animals were brought and left. Standing at the doorway of this chamber for a few minutes, I immediately became aware of the fact that the vibrations were trying to tell me a story. I never realized before how true it is that the group consciousness of man and beast can make itself felt, as a unit, so distinctly and so impressively. As I attuned myself to the vibrations of this death chamber, I could soon see in its dark recesses and corners the red haze

and light of the primitive souls of the animals which had passed away in that chamber. The vibration of agony, suffering, non-comprehension, made me feel depressed, saddened, and at the same time angered. To think that man in the past, and even today, could enjoy watching animals suffer for no purpose than pleasure, and without their being the least beneficial contribution to mankind of any nature. Gradually I saw another light forming at another part of the chamber and I watched it carefully; it formed itself into the usual Aura that precedes the manifestation of a personality. Then there formed in the center of the Aura the figure and personality of a Roman character, with some sort of uniform or style of clothing different from the many seen in pictures. I noticed that he bore arms and was well protected, but what impressed me at once was the fact that he had a very kindly and gentle expression on his face, and that he was looking over toward the corner where the other light indicated suffering animals, and was extending through his vibrations sympathy and pity for the poor beasts. As I watched him and attuned myself with him, I sensed at once that he was one of the official caretakers of the Roman days, but one whose business was more through a humanitarian motive than any other, and that he chose to be with these suffering animals and aid them in their last hours rather than do anything else; and I have no doubt but what he was loved by these beasts, who must have felt the vibrations of his sympathy and pity. As soon as my attunement with him was complete enough to make me feel and sense who he was and what his place had been in the scheme of things, he turned his face toward me and smiled and gradually faded out.

As many of our members know, whenever a projection of a personality makes itself realized and understood, its mission is completed and it fades out rather than continue any manifestation.

We left the Arena greatly depressed, and Mrs. Lewis joined me in saying that it was one of the really sad places of the whole town. In the afternoon we engaged one of the peculiar little horse-drawn carriages and asked the driver to take us up to the top of the hill where there is an ancient tower; very little is known of this tower, the ruins of which overlook the city, but it is shown by old maps to have been a lookout for the Romans when they made this city one of their Capitals. It is so situated that by going up the stone stairs in the center of the tower to the observation chamber one can look over the hills and valleys for many miles, and it would be impossible for an army, or even a group of soldiers, to approach Nimes from any

direction without being seen from this great tower. The approach to it, through the city and the outskirts of Nimes, was one of the most interesting rides we had taken on our trip up to that time.

Having seen the better part of Nimes and having visited, late in the afternoon, the old Mystic Temple, near the Temple of Diana, where the first Rosicrucians held many of their meetings with guards and watchers on the outside and with no lights to reveal what was going on, we registered our presence at this place in the usual way known to all Rosicrucians, so that others who came there after us would know that we had been there, and once more we returned to the hotel and prepared for our trip to the north.

We desired to go to Avignon, in order to take one of the main trains of the P. L. M. Railway to Marseille. Nimes is not on the main line of this railway. But rather than go by an old fashioned railroad to Avignon we chose the auto route. This is a wonderful ride over hills and down into the valleys, for many hours, across the great bridge that the Romans built over the Rhone. This bridge is in three tiers or levels, built this way so that when the river rose to its height the narrower path on the bridge higher up might be used. There were about twenty of us who were given comfortable seats in the special large sight-seeing automobile which left our hotel early in the morning. The ride across the Roman bridge was thrilling. We stopped at the bridge long enough to get out and walk around it and under it, and to note the effect of the stream on the rocks, and the bridge itself, when the stream was high. And soon after crossing the bridge we came into sight of the old city of Avignon, in which the Popes maintained a palace for so many centuries during the periods of the Popes and anti-Popes. The Anti-Popes maintained this rival Vatican and Palace of the Popes at Avignon and the whole city is a walled-in reservation. In my next installment I will speak of Avignon and our trip to Marseille.

I am very pleased with the large number of letters I have received from our members and readers in regard to this story of our trip. Hundreds have written that they are following the trip very carefully and closely, and I feel each time that I write some of this story, that instead of my wife and I walking alone along some of the highways and by-ways and into strange places, as we thought we were doing, we have with us a host of Brothers and Sisters, that I did not recognize at the time but now realize were there with us. And so this story is merely a recounting of our experiences as one large family on this trip through Europe.

SOME FEATURES ARE MISSING THIS MONTH

We regret that we were so crowded for space and time with this issue that we had to leave out the articles by Dr. Marlow and the installment of Mystic Consciousness, as well as some other articles; but we will have these appear in our next issue. Be sure to read the Contest Notice on page 100.



The Doctrine of Reincarnation

(Published For Discussion in Lodges and Groups)

By H. SPENCER LEWIS, Ph. D.

PART TWO

The Most Complete Presentation
of the Doctrines Ever Offered
to our Members or Friends.

IMMUTABLE LAWS



MAN is not discouraged nor disheartened in his quest for perfection by learning from experience that there are certain immutable laws universally established. Nor is he checked, in his determination to attain the heights of his ambition, by discovering that these immutable laws are **impersonal and impartial**. That these laws affect all of God's children, and even every specie of living things, regardless of parental heritage, social standing, financial power or divine attunements, makes man see in and through them a principle of real justice.

The mystic claims that it is the continued demonstration of the immutable laws of nature which prove the existence of an infinite Mind and Omnipotent Power, inspired by Love, Mercy and Justice in all His decrees.

Unquestionably it is the evidence of the workings of these immutable laws that has maintained and sustained the faith of millions of men, in all ages, in the existence of some fair, just and infinite intelligence ruling the universe. It has been this faith—aye, even from conviction—that has saved the world from self-damnation and self-destruction; and it is this same conviction, growing more and more convincing through test and demonstration in science and every phrase of common experience, that is responsible for the world-wide challenge of the truth of certain theological doctrine.

Man is truly becoming more and more religious in his thinking and living and less theological. This is detrimental to the empire of the churches, but joyous for the Kingdom of God.

What are the fundamental **immutable** laws? First, that matter and energy are indestructible. Fire, decay, the will of man, the decree of God, may change, modify or redirect the manifestation and nature of matter, but nothing can destroy its essential existence. Energy—the fundamental, universal essence of all power—may be directed and redirected in its

course of action and demonstration, but it cannot be destroyed any more than it can be created. It has always existed and always will exist.

Man has come to understand the principle of immutability so well that he realizes that even the Master who originally conceived and decreed these immutable laws and set them into action with the "Word" (Logos) cannot now suspend, modify or abrogate them. One incident of suspension, one demonstration of modification, would not rob those laws of their universal justice. But neither history nor tradition record a single, authentic instance of the change of even the least important laws of nature.

What a marvelous conception in the beginning! What wonderful system, order and law of equity! How our hopes rise and our fears fade away in the knowledge of sublime justice for all—every created and living thing. Truly, God was just and fair—in the beginning! Why should we doubt that God is still just?

Another immutable law is that we shall reap as we sow; the tendency on the part of every living cell to reproduce its own nature plus some degree of progression in its evolution. Against varying odds, wilful interference on the part of man, and the influence of environment and unrelated forces of nature, the tendency of every living thing is to be true to type, even reverting to type when forced for a while to accept unwarranted modifications.

And, as a companion principle, we have what is generally known as the Law of Compensation, or "Karma," as the mystics of many ages have called it.

The work of the late Luther Burbank was possible only because of nature's immutable laws. By continually blending the elements of nature in accordance with the laws of synthesis, man has reaped a harvest of testimonies to the law. "If but once man in any part of the world reap an orange from planted watermelon seeds, our faith in the whole scheme of life would be shattered!" said an eminent clergyman in England some forty years ago.

And if man should ever discover a single instance when the Law of Compensation or automatic adjustment did not operate in nature's normal processes he would be justified in losing all faith in the infinite wisdom of the universal mind.

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NO CREATION—NO DISTINCTION

An ancient philosopher, who was truly a Mystic, expressed the greatest principle of creation by saying that all things "are becoming." Each hour of the day every material thing is becoming something else. It is the law of change, of motion, of life.

In the whole universe there is nothing to-day that is new in existence. Nothing has been created since the beginning when the "Word" established all created things; and, as we have said, nothing has been destroyed or ever will be destroyed.

All is unceasing, progressive change. This is the true law of evolution. The Mystic knows that man as a species has been and is evolving—not from a lower specie, but from a lesser to a greater degree of perfection. In the beginning was the Word and the Word was made flesh; and man as a specie was conceived and created simultaneously with all living creatures resembling him in some characteristics. But primitive man was as far advanced beyond the ape as modern man is advanced beyond the primitive progenitors of his type. He has evolved more rapidly than all other species of the animal kingdom because of endowments not possessed by other creatures.

All that seems like creating is recreating—evolution, change. All that seems destructive is but a phase in the process of constructive change. It is also evolution. Therefore all that is loosely called Creation and annihilation are really transformations. That which seems new is but old matter, old thought, old spirit, old life, old hate, old evil, old errors, in new forms, new births of manifestation.

There are no contradictions in nature's laws and no exceptions. Harmony is the element that binds them all into one Law, the Law of Evolution.

And since there is no destruction of matter, energy, force or principle, and no creation of this from what has not always existed "from the beginning," all is eternal, immortal. Hence even the body of man in its elements, the spirit of life in its essence, the soul of man in its consciousness, are eternal and immortal.

And there must be a law of evolution—change—new form—for the mind, character, personality, and soul of man, as there is for the physical body of man.

Coincident with the gradual progressive evolution of man's physical body in the ages, cycles, of the past has been the progressive evolution of the soul of man.

The Soul in man—or call it mind, personality or character—is the flower of God's creation, the acme of nature's products, and it is inconceivable that nature should give immortality, and the accompanying opportunity to evolve, to the least speck of unconscious dust and deny it to the soul in man.

Personal Evolution

We have intimated that the Soul in man is synonymous with personality and that it is a conscious mind.

There is hardly any basis for argument

in the statement that man is a dual being. Without the least consideration of any of the ancient or modern philosophies we can say in simple words that man, as a sentient entity, is a physical being through which expresses a personality, individuality or distinct character. Essentially man is partly physical and partly non-physical; partly material and partly immaterial.

In this duality we sense a unity of different beings. That we are warranted in looking upon the personality or soul of man as a spiritual being within the physical body is indicated by the many common experiences of life quite independent of the principles expounded by psychology.

The experiences commonly designated as dreams reveal at least that man may be conscious of his existence and conscious of the world without any functioning on the part of his material body. Whatever way we analyze dreams and conclude that they are the result of restlessness on the part of the brain or mind the fact remains that the consciousness of the self during dreams is not the same as the self-consciousness during our normal waking condition, in either degree or nature.

On the other hand, there are those occasions when this consciousness of self is asleep or dormant while the physical body is active and more than normally functioning in many organs; as, for instance, when chloroform or ether is used to dull the consciousness while the body is kept active through handling, abuse and trial.

And there is that very large class of frequent phenomena typified by the experience in which the consciousness of one in profound meditation seems to leave the physical body and as a sentient being goes out into space and revels in environments far removed from the locality of the physical body. At such times there is always a distinct sense of the separateness of the material and immaterial self.

What is this inner self? Theology answers and says "the Soul." Philosophy answers and says it is "the consciousness of self." The mystic—ever more guarded and precise than the theologian or philosopher—says "It is the personality!"

Personality is the consciousness of the Spiritual Body—the Soul. It is that part of dual man that has been progressively evolving along with the evolution of the physical body. Just as the physical body has gradually acquired a more upright position, a more tranquil expression and a more refined form, so the personality—or consciousness of the Soul—has evolved a more universal knowledge, a more intimate acquaintance with itself and a more idealistic realization of its purpose in life.

This development of the consciousness or Personality in man is conveniently called Personal Evolution. The purpose of such evolution is to build character.



Character Building

Every ethical and moral system of the past and present has had for its aim the building or perfecting of character. Even the primary stages of elementary education contribute as greatly—for good or bad—in the moulding of character. The Greeks adopted a system, now being revised, of character moulding before birth through the pre-natal influences of the mother.

Unquestionably education has the most formidable influence upon character, while religion, ethics and morals—as codes and creeds—contribute a refining element.

It is the desire of every progressive thinking being to develop the character to a degree of nobility and perfection where it is not only a personal asset—assuring very definite dividends—but an asset to the family, the city and the nation.

We are told that **Character is Salvation**. Through the development of character man discovers himself and rounds out his dormant abilities while rounding off the rough corners of his nature. Truly, in this sense the evolution of character is the approach to salvation from failure, sin and ignominy.

Character is Fate! Certainly as we build our character in the now we decree our fate in the future. The forcefulness of the truth of this statement needs no amplification.

Every experience is life, every incident consciously realized and many of which we are unconscious, forms a part of our moulding personality.

We are not only now what we think, but we will become that which will result from our thinking.

We are reaping daily and hourly as we have sown. Each day we become, mentally, spiritually, and physically what we have made ourselves. Hence we are forever working out our own salvation or damnation, independent of the subtle influences of heredity, and independent of any predestinated course in life.

Man possesses the power to choose. Freewill is a fundamental factor of his highly developed—evolved—consciousness. But as he chooses so must he abide. The responsibility rests with him. As he sows, so must he reap; as he obligates, so must he compensate; as he demands, so must he pay.

Man's life is an endless battle between urge and decision. Cosmic, divine, inspirations from the consciousness within vie with wordly, material, gross temptations from without. Man is motivated by urge; he is free to decide and he becomes what he thereby decrees.

Such is the principle, the true law of Fatalism. The responsibility rests not in some blind law of chemical action and reaction, nor with a jealous, revengeful God.

Man may be blind to the consequences of his decisions, and may often be blind to the true nature of the urge which brings the need for decision. But the

immutable laws provide one direct benefit as a result of every decision, every act. As man chooses—sows—so shall he reap and pay. That is the Law of Compensation.

The Law of Compensation—Karma

According to this law, nature in every department of manifestation demands justice, equalization and compensation.

It is so old in the understanding of man that most of his self-made laws, even among primitive tribes and races, are based upon observation of its working.

The manifestation of the Law of Compensation constitutes the **great school of experience**. Through this school man has come to learn of his powers and limitations, his weaknesses and strength, his advantage over all other living creatures.

From childhood unto old age man learns that his evil acts are essentially a sin against his own career for which he must suffer or pay. He learns, too, that his noble deeds, unselfish acts and idealistic thoughts bring their balanced rewards.

Each experience with the Law of Compensation adds to the moulding of his creed in life, his guide of conduct, his code of thinking. The memory of each experience—each lesson—remains as a stone in the structure of the character that he is building.

Personality—or character—is thereby evolving from childhood onward through every hour of conscious existence.

Thus the Soul in man, the immaterial part of his dual being, the consciousness of the self, is an evolving entity which the mystics call **Personality**. And because of its very nature, because of its association with the immaterial part of his being, **personality is a spiritual, eternal, immortal entity**.

The Law of Reincarnation

The following statements are not presented as the component elements of a mere doctrine, but as the essential parts or related phases of a Law.

That Reincarnation, as a doctrine, affords a more satisfactory explanation of life and its trials, tribulations and compensations, is apparent from the fact that it does not require a basic assumption other than that already adopted by all Christian and nearly all other forms of religious beliefs—the immortality of the Soul.

On the other hand it does not require the acceptance, upon faith, of any principle of fatalism, predestination, or retribution operating through blind material action or a revengeful, jealous God.

Neither does it shift the responsibility of our fate from earthly atom to heavenly deity, but leaves it resting surely upon the individual.

Let us see, therefore, what the fundamental assumption, referred to above, means.

The Soul, with its consciousness or personality, is **immortal**. This is the assumption and contention of all Chris-

tian doctrines and practically all other religions.

The mystic claims that if the Soul of man is something which is created anew and given existence for the first time when it enters a physical body, then it would cease to exist at that change of dual existence called death or transition—for if the Soul of man is immortal after death it must have been immortal before birth.

The immutable laws of nature prove to us that it is inconsistent with the whole scheme of nature to suppose, assume, or believe that the Soul which enters each new body is an eternal, immortal entity created for the first time for each body, but living eternally thereafter.

The idea that the Soul is immortal only after it leaves the physical body is but half of the truth, if true at all. That which is immortal is and was forever immortal. Immortality is not an element or quality that can be called into sudden existence and added to a thing to serve for an indefinite period of time. If it is at all it must have been eternally.

Furthermore, if the Soul in man is a gift, or an endowment from the Cosmic or the Infinite Consciousness, or God, it must be of the essence or nature of the Infinite or God—eternally immortal. It must have existed “in the beginning” and will exist unto eternity. There can be no periodic creation of new parts or segments

of the Divine Consciousness. Such a thought is so inconsistent with all other laws of nature that its belief is abhorrent to the real thinker.

Our only conclusion must be that the Soul of man, with its consciousness of self or Personality, is pre-existent, immortal and eternal. It has always existed, but passes through the universal process of change—as do matter and force of all kinds.

The physical body of man, as we have seen, has attained its present degree of high perfection in appearance, form, nature and functioning through progressive cycles of evolution. Certain races of men—having the advantage of environment and experience—have profited more through the cycles of physical evolution than others.

In all direct family lines of ascent we find that each generation of the blood, each cycle of the physical rebirth of the body, shows the effect of physical evolution if no evil seeds have been sown to be reaped.

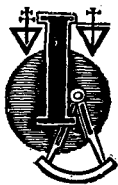
And coincident with these cycles of evolution—periods of rebirth along one line of ascent—the Soul also evolves in cycles of existence along one line of ascent.

Likewise the Soul of man in each existence, in each reincarnation in a physical body, shows the effect of mental evolution, if no evil seeds have been sown to be reaped.

A Brother of The Rosy Cross

By AGRIPPA, 32°, FRATER KHURUM

The Eleventh Installment of
an Interesting Story Which
Began in the July, 1926, Issue.



IN the morning, true to our expectation, we found ourselves at anchor in the Mersey, some half mile from the well known landing stage. We were soon disembarked and, as we had little luggage, our boxes were sent to the station, where we found them later.

Taking a Great Eastern train, after some hours' riding we found ourselves at the old familiar station of Charing Cross. We drove out past the old cross that had seen so much of England's History, passed into the Strand, turned up across Trafalgar Square by the National Art Gallery and St. Martin's In The Fields, continued up Oxford Street, turned into Russell Square, and there before us was the Hotel Russell, to which we had wired for a suite of rooms.

We were comfortably located, our rooms overlooking the Square, and indeed it seemed good to us to be in London once more.

We dined early and then went to Drury

Lane to see what might be on. Finding a play to our taste, we spent our first evening there.

The next few days were given to getting settled in our new quarters and studying in the British Museum. It is not necessary for me to tell you of all we saw and did in London, for others, far better writers and travelers than I, have done so long ago. Suffice it to say we did London as all others do, with some differences.

One evening we were pleased to receive letters from Rosamond and the Brownrigs, who were enjoying their trip immensely. They wished us many good things. I received a little note, in a hand that looked as if it might have come from the engravers. In this missive Rosamond said that she was thinking of Saturnius and me, that Phillis was very kind to her, but she did not mention Henry at all, which left me in an uncertain mood.

That same evening Saturnius and I had a long conversation in regard to that powerful Military Order of Priests of the Middle Ages known as the Knights Templar. They were those brave men who went forth as poor soldiers of the



Temple to fight against Saladin and his hosts with that most romantic King of England, Richard Plantaganet, known the world over as **Couer de Leon** or the Lion Hearted. Under their banner of black and white, called Beausant, many of the best and bravest of Christendom fought and bled, and these Christian Knights, who went as warriors of the Cross, came back, not only filled with ardor for their cause but also with a new Gnosis, which for many years has remained in faithful hearts, for Godfree De Bouillin gave to a few knights in Palestine, after the defeat of the Christian Armies, that which came to him from others and which today may be obtained at Mt. Heredom. This mountain is situated between the West and North of Scotland, some sixty miles from Edinburgh and, strangely, all who seek this Mount are not able to find it. If they do all reach the top, from which is proclaimed to all who truly seek that answer to Truth which they have sought—and found ever, as Goethe writes in Faust—

“All that is perishable
Is but a likeness
The unattainable
Here is accomplished
The indescribable,
Here it is done,
The eternal feminine
Draws us on.”

This is that for which the Noble and Pure Galahad went forth to war; this is that which Faust would have received, had he tried the Upward Path instead of the Downward. This is that for which the Alchemist sought and for which the Hermetic Brethren sought and yet seek. Among this Hidden Fraternity have been numbered knights, nobles, princes, kings, and even popes have been one of them. Solomon and his friend, Hiram of Tyre, in their day sought this thing upon the Mountain.

In the church of the Templars, known as Temple Church in London, do we find that which reveals and yet conceals these Sacred Truths of the Hidden Sciences. For what, indeed, is the Legend of Arthur and his Round Table? What sublime truths are there to be revealed in regard to a true Knight's duty to God and his Lady?

The Beausant itself reveals that the knight is death to the enemies of the Holy Church; to all those who seek protection under the white half of his banner he comes as a messenger of peace. About the tombs of these Noble Men, as they lie recumbent in the “Circular” Lady Chapel of their Temple Church, there are to be found in pillar and arch the hidden mysteries of the Secret Science as known to the men of a by-gone age and kept by their brethren of today.

Why did Jacques De Molay die? Because he would not reveal these hidden things to the profane, as have so many others.

“So, James,” said Saturnius, “let us follow in their steps, trying to purge

from us all that is selfish, and let us know that true service is our first duty to God and man; for again you will be tried, not on Mt. Heredom, for yet there are many steps up which you must go, but in a place where some of Europe's Brethren will meet tomorrow. Therefore prepare yourself with prayer and fasting.”

Saturnius took me to Westminster Abbey and there before the altar in the chapel of Henry the Seventh, I spent the night in prayer. I had learned to pray now, for I had been taught the true meaning of this greatest of God's gift to man.

As morning light gilded the windows and fell in many colors upon the chancel steps, I felt a touch and Saturnius stood beside me. Without speaking he led me out to a fast touring car which sped rapidly away. After some hours' riding we came to a large gate from which on either side there ran a high stone wall, covered with English ivy which moved gently in the morning breeze.

The car stopped and we alighted before this old gate that had stood where it was since the coming of the Normans. Beneath the archway, and locked, were two great oaken doors studded with heavy nails. Before the door ran a moat with a drawbridge which was raised and lowered with heavy chains upon either side. At the meeting of the arch over the door was carved a Passion Cross and in the center a full blown rose. Upon either side of this cross was another with a skull upon it.

Saturnius knocked, using a peculiar division of sacred numbers. The wicket slid back and the porter looked upon us. Saturnius gave him the traveling sign of the order and immediately the doors swung inward. We entered and, as we passed, the porter bowed profoundly, closing the gates behind us.

He was a strong, sinewy man, well fitted for his post. He was robed in a white gown and hood. Over his heart he wore the red eight-pointed cross for his was a minor office. Saturnius spoke to him, for I had neither spoken nor been spoken to since I had begun my fast. He called a Frater who was passing. Saying something in a low voice which I did not hear, the Frater bid us follow. From the gate he led us through a cloister in which a number of Fraters were passing quietly up and down, with bowed heads, lost in contemplation. These men were all gowned alike, except that some I saw had the crescent upon the breast; others had the four-fold Mystic Teutonic Cross, another the Tau, another the Celtic Cross. Still another, who was apparently an officer, wore the Crux Ansata of Egypt. From the cloister we passed through the refectory, crossed the chapter house, where in Holy Conclave the chapter met to converse on matters pertaining to the Order, for this was one of a number of Colleges belonging to this noble fraternity and which dot the face of Mother Earth.

Up a winding flight of stone steps we went and come out in the upper story of a grand, Gothic church. Passing quickly along this narrow way we came to a door upon which there hung a knocker of copper in the form of a demon. This our conductor lifted and let fall. The door quietly opened and we were bowed into the room. To see the cell one would have thought that he was in presence of some Abbott of another day. On the eastern wall of the cell there hung a large black cross. Upon an altar below the cross there rested a skull and beneath the skull two cross bones, to remind one of the uncertainty of life.

Before the altar there stood a man with arms crossed upon his bosom and head bowed in prayer; but what a man! He was at least six feet, six inches in height, spare of frame and limbs, which made him seem taller; but he stood straight as an arrow. His hair was black and thin about the temples. The top of his head was bald, for he had taken the tonsure and vows of celibacy in his youth. He was of course smooth shaven, having a strong chin and hooked nose that made one think of the mummy of Rameses the Great, which lies in Cairo. His eyes were pale blue, seeming to see little of this world and to behold only those Spiritual Thrones and Dominions of which the Scripture tells us. As one looked upon him, one could tell by the markings upon his face that this man had conquered all worldly desires and stood before us, a mystic, a thinker, and an ascetic.

In opposition to his Brethren he was clothed with a scarlet cassock upon which there was, from shoulder to shoulder and neck to floor, a large black cross. At the crossing was embroidered a ruby rose. About his waist there was a large rosary and at its end an ebony cross with a ruby rose upon that too, a counterpart of the one I had seen over in Yucatan.

Saturnius silently made the sign of the Good Shepherd. The Pontiff, for such indeed he was, raised his hand in benediction, giving us the blessing of the Planetary Spirits.

"Saturnius," said he, "welcome, thrice welcome back to your maternal college. We have missed thee in our conclaves and thy advice in Chapter."

"Worshipful Adept, thou hast known well what I have been doing in the new country; how there we are giving to the world the teachings of Hermes, and so educate and strengthen the soul that they will become co-workers with th Invisible Fraters of the Rose Cross. They must learn to love light, rather than darkness, for if they love the light they will find light spirits; if darkness, Lucifer will claim them as his own. Man must learn that books are not sufficient in themselves. Only in the measure that we take their knowledge into our lives and use it, can man be of real value to others.

"So train this Neophyte whom you have brought among us, that that which he finds in the stars and learns in the fur-

nace of the Alchemist, may be so transmuted into Real Gold that all will be well with him as he journeys along the Path of life."

We heard the booming of a mighty bell and silently followed the Adept as he led the way to terrace, for these men, in their own hearts and practices, when possible, follow a rule more strict than that of St. Benedict. These Hermetic Brethren are also truly Christian in its fullest and highest sense.

How my heart rose in worship as these words were sung by the Fraters:

"Send out Thy light and Thy truth that they may lead me,

And bring me unto Thy Holy hill and to Thy dwelling."

Indeed, "How pleasant it is for Brethren to dwell together in Unity." As these words came into my mind, again began to peal forth, as if in answer, the wonderful Gregorian Chant to which was sung antiphonally, from good hearts and true, these words from the CXXXIII Psalm:

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, that descended upon the mountains of Zion. For there the Lord commanded a blessing, even life for evermore."

As the chaplain lifted up his hands before the altar he said:

"Almighty and Supreme High Priest of Heaven and Earth, Who is there in heaven but Thee? and who upon earth beside Thee? Thy Omniscient Mind brings all things in review, past, present, and to come; Thine Omnipotent Arm directs the movements of vast creations; Thine Omnipotent Eye pervades the secret recesses of every heart; Thy boundless beneficence supplies us with every comfort and enjoyment; And Thine unspeakable perfections and glory surpass the understanding of the children of men. Our Father who art in heaven, we invoke Thy benediction upon the purposes of our college. Let this college be established to Thine honor; let its officers be endowed with wisdom to discern and fidelity to pursue the interest of mankind; let its members be ever mindful of the duty they owe their God; the obedience they owe to their superiors, the love they owe their equals, and the goodwill they owe to all mankind. Let this college be consecrated to thy glory, and its members here exemplify their love of God by their beneficence to men. Amen."

The brethren filed out to take up again their many tasks. I was led to a cell, given a plain cassock and girdle and told to pray till I should be called.

I did as directed and ere the sun of the next morning rose above the horizon, and while all was wrapped in the silence of the early morning, I heard a knock upon



the door. I was summoned.

I followed my conductor and was led to the west dome of the church I had seen yesterday.

Up the nave I was led, carrying a tall burning candle in my hands. We passed the pillars and lancet windows filled with figures of saints of days bygone and stopped before the closed doors of the Rood Screen.

In a moment I heard the organ peal forth a Christian hymn. As the volume of music filled the great church, there came from the North transept a procession of The Brethren.

First came those called Lay Brothers for they could not give themselves up wholly to the work and only took part of the oath; next, in plain white, came the Neophytes; behind them, two by two, those who had met the Dweller on the Threshold and conquered; next, in purple, the officers of the college making the Chapter. Behind them came the priests vested in their stoles; then the acolytes in scarlet cassocks; thereafter the Adept with white albe and gloves, swinging a golden censer; then the Adept's chaplain bearing the crozier, and before the Adept Saturnius in purple robes with scarlet cap upon his head, and behind Saturnius, him

whom I know not by name, but who was both Pontiff and adept, vested in scarlet cassock, white albe, golden cape with scarlet miter.

The brethren filed into the choir. The doors of the Rood Screen closed. I found myself, with my conductor, standing the last in the choir stalls on the gospel side.

The Pontiff went directly to the altar. Before ascending the steps he changed the golden cape for a chasuble of white silk with a cross of gold upon it and upon the cross once more I saw a Ruby Rose.

I heard Pater Noster fall from his lips. The Mass went on through the Epistle and Gospel. Credo sounded true and strong from man and boy, from Pontiff and Neophyte. The secret prayers were passed and all heads were bowed and knees were bent as the Cannon was begun. As the chalice and Host were elevated, after concentration, I saw the Host glow with Holy Light, for had it not become the Body of the Christos? The Bread of the World, The Sign of the Real Presence who was Man and God.

The service went on till the Pontiff stood at the northeast corner of the altar and I knew he said "In the Beginning was the Word——."

(To Be Continued)

Some Interesting Facts for Our Members

BY THE EDITOR

Every Member Should Become Familiar With These Facts and Use Them Often



ONE of our members recently labored long and carefully with our membership records at Headquarters in order to compile some interesting facts about our membership. Many interesting things known to us through the general correspondence are confirmed by these statistics. We publish herewith some of the facts so that you may refer to these when speaking to prospective members, or when speaking about the Order to those who may not understand its nature.

One of the most common mistakes made by persons who are not familiar with our organization is that "secret societies or schools teaching occultism and mysticism very often appeal more strongly to women than to men, and usually to men and women who are not highly educated nor truly interested in the bigger things in life." Such statements are made by those who attempt to belittle the work being done by such organizations as AMORC and, in fact, they are trying to say that our work and our teachings ap-

peal only to the uneducated, the unprogressive, and in general to those who are of the weaker type of mind. Just why this should be said no one can explain, except that it comes from the mind of an uneducated person, usually, and generally from one who is biased or prejudiced and unwilling to investigate.

Now let us look at the facts as they were taken from the files, the record cards, and the application blanks of our members. The facts cover members who live in all parts of the United States and who have been members of the Order for at least a year.

The first outstanding fact is that, of the entire membership of our Order in the United States, 64 percent are males and 36 percent are females. That certainly settles one argument, or at least one contention on the part of some men, that serious-minded men have no time for such things as Rosicrucianism. Are these men all young men? Not at all! We find that the average age of all our members is forty-four. And we find that the average age of males is forty-three, and the average age of females is forty-five. That certainly takes our membership out of the class of the young and inexperienced. Just why the average of the females should be higher than the males we do not attempt to explain, or even

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understand.

Now let us look at the marriage question. We find that of the entire membership, both male and female, 59 per cent of them are married. Taking the men by themselves we find that 62 per cent of them are married, and taking the women by themselves, we find that 55 percent are married. This would indicate that more than half of our members are those who are seriously situated in life, with responsibilities and with problems and obstacles to overcome, and, therefore, the very class of persons for whom we can render the greatest service, through our instructions and our various activities. On the other hand, it indicates that a large percentage of our members are those who still have problems to confront which have prevented them from entering into marriage, and in many cases, as we know from correspondence, our work has enabled them to attain the goal of their desires, in various channels.

Now let us look at the social, political and ethical standing of the members. Taking the members who are in the jurisdiction of the United States, we must bear in mind that every member who joins our organization has to sign a pledge to "honor and respect the Flag of his country," while at the same time affirming that he or she is not engaged in any business considered unlawful by the United States or engaged in any unlawful practice, and has never been guilty of treason. In other words, we have a one-hundred-percent American membership in the United States. And we find that of these promising their allegiance to the Flag of the United States of America, 81 per cent were born in America and only 19 percent were born in foreign lands and became American citizens through naturalization. We consider this a very high tribute to the political standard of our organization.

The next interesting point in regard to these members is that, taking all of the members in the North American jurisdiction, we find that 42 percent of them have honorary or academic degrees from some school, College or University. We also find that, taking the women alone 47 per cent of them have such degrees. This is a very remarkable thing. It indicates that nearly half of our members, both male and female, are learned, educated, intelligent and above the average in the knowledge of many laws, principles and arts. The remaining number of men and women are those who have had a good schooling in high school or College, without having the degrees, and every one indicates having had what we call an inclusive education.

Now let us look at them from another point of view and ask the question, "Are these persons all unacquainted with Occultism, Mysticism, Psychology and similar subjects when they come into the Order?" Our statistics show that, taking all of the members in the North American jurisdiction, 98 per cent of them state that

they have been students of Occultism, Mysticism, Psychology, Metaphysics, New Thought and Mentalism for over four years. And we find that 68 percent of them say that they have been students of these subjects for ten years or more. And the statistics also show that 52 percent of them have been students or readers along these lines for twenty years or more. This answers the question as to whether those who enter our Order do so because it is something new or novel or unknown to them. The statistics show that fully 72 percent of the members who join our Order have sought in every system or school, and in every kind of book, the knowledge they desire and at last find their way to our organization, through recommendation on the part of other members, or through constantly finding reference to the Rosicrucian Order in the text of the book that they have bought, or in the teachings of other schools. In other words, our Organization appears to be the last goal in their path of seeking.

In answer to the question as to what other affiliations these applicants may have, or may have had in the past, we find that of the men 23 percent are members of the Free Masonic Fraternity, and of the women 12 percent are members of the Eastern Star organization, and 10 percent of the members have been or are affiliated with the Odd Fellows and other similar organizations.

In regard to the business, trades and occupations of the members of our organization, we have the following figures: 11 percent are physicians of several schools of medicine, generally materia medica. 9 percent are practicing lawyers or Judges on the benches of the various courts of North America, and this includes some Supreme Court Justices and those connected with the Bar Association. 12 percent are teachers and Principals of schools and Colleges, and this includes also professors and instructors in special classes in various subjects. 42 percent are in the professional trades. This includes those trades which require three or four years or more to master, and it includes those who are in the highest grades of work, as artists, musicians, decorators, nurses, electricians, chemists and similar lines. We find that 14 percent list themselves as housewives, which means that they are keeping home and doing nothing else than looking after a home. This makes a total of 88 percent in these classifications, and leaves but 12 percent to include those who have retired from business, those who are managers of lines of business, and those who are students not engaged in any definite line but that of study. This is also a very wonderful showing.

On the average we have one thousand inquiries per month regarding membership in our organization. Our records show that about one-third of these come through recommendation from our members. This does not mean soliciting in



any sense, because our members do not solicit by going about and asking others to join the organization. The average member does not speak of the organization until some one asks him about such studies or expresses a desire to know about such subjects, or directly asks so he can learn more about our organization. One-third of our inquiries also come from our magazine and newspaper advertising throughout the country. These inquiries can be traced directly to this advertising because of the nature of the inquiry, the manner in which they ask for our literature, and the manner in which they address the letter to Headquarters. Our advertising department is carefully managed by an advertising expert who, with his assistant, keeps accurate records in regard to the inquiries received and the new members who come into the organization. And we find that one-third of the inquiries come from sources called miscellaneous. This means that we cannot trace the inquiry to its original source and do not know, therefore, whether it is through recommendation or through our magazine and newspaper advertising. Some of this one-third includes those who discover our name and address in various publications where the AMORC of North America and other countries is listed. We refer to such publications as the World's Almanac, Hartman's Directory of Secret Organizations, magazines and books in Europe and other countries referring to AMORC and its activities, and newspaper and magazine articles published in America in which AMORC and the Rosicrucians have been spoken of in a very pleasing manner.

Of the members accepted into membership through these inquiries we find that although two-thirds of them are sincere and anxious to join, only about fifty percent are admitted into the Organization as being properly qualified. Of this fifty percent, about ten percent are permitted to drop out of the work during the preliminary test grades because of their inability to apply themselves to the work, for various reasons, or because of their mental attitude toward certain fundamental laws and principles of the Organization. Of those accepted, nearly eighty percent are affiliated with various churches and are not antagonistic toward religion and the Church.

Out of every hundred new members who are permitted to enter the preliminary test grades, about one-third do not go any further in the work, for various reasons. Some do not desire to go any further because of traveling or living in homes or places with other persons which make it impossible to have the peace and quiet or the facilities to carry on the experimental work or the study as they wish to do. These persons feel that they do not want to obligate themselves until they are able to meet all conditions without accepting any help from us or without becoming delinquent in their dues or

their study. And some are held up at the end of the preliminary grade because they have not made satisfactory reports.

Of the other two-thirds who pass the preliminary test, over eighty percent of them remain as steadfast students without missing their studies or their obligations or the opportunity to carry on the work. The other twenty percent lag somewhat, for various reasons. Fully ninety percent, however, retain their membership in the Organization and become devoted to the principles, even though they are not active in their studies in the regular routine.

Of the members who joined the organization in its first year, which means twelve years ago under the present routine, fully fifty percent of these, or in other words over forty-nine and one-half percent, are still loyal to the principles and ideals of the organization and maintain their records with us so that we may call upon them as Rosicrucians in connection with any work or service to be rendered. And most of these appear at the annual celebrations and elections and at other special convocations.

Many other interesting figures have been compiled, at various times, that are remarkable in the light they throw on the effect and benefits of our teachings and connections of the Order. For instance, a few years ago, when the Flu Epidemic was so prevalent throughout the United States, and persons were suffering with the Flu to some degree in every part of the country, we found, from reports from our branches and from our general membership, that less than one-half percent of our members had been confined to bed for more than twelve hours with this disease, and we found that only two persons in our entire membership passed away through the disease called the Flu. And these two persons were elderly persons. Another interesting fact is that of the twenty-one percent of members who wear eye glasses nearly ninety percent of these find that their eye glasses are not necessary after completing the first year of study.

Keep this issue of the magazine handy to show this article to those who may ask you questions about the Order that can be answered by the figures given above. Such facts as these will do more to reveal the nature of the Organization, and its appeal, as well as its effect than anything that can be said.

The Emperor had these statistics compiled for his own personal information and he is very pleased with the result. We are sure that those of our members who read this article, and realize the importance of these figures, will understand that the Emperor will be glad to hear from them as to what they think of these facts. Therefore, if this article appeals to you and you would like to comment upon it, you may address your letter and comments personally to the Emperor, care of Headquarters, and he will thank you for your letter.

The A.M.O.R.C. in Great Britain

BY RAYMUND ANDREA, K. R. C.

Supreme Grand Secretary, Great Britain.

Wherein We Learn About The Activities of Our Mem- bers in Foreign Lands



IN every hand we discern a rapidly increasing interest in occult and mystical philosophy. There is also observable a great effort on the part of many to achieve the stages of discipline inculcated in the various schools of this philosophy for the attainment of illumination in the personal life and contact with the personalities who initiate them. Yet long before this contact is possible we may arrive at some understanding of the methods of these invisible agents from an unbiased scrutiny of the movements initiated by them. We who are students of the Ancient Wisdom are familiar with the idea of the existence of a spiritual Brotherhood which is responsible for the dissemination through definite channels of the occult philosophy we know. The teachers selected by this Brotherhood, and the schools inaugurated by these teachers through which to accomplish its work, are here in the midst of the strenuous life of the world; and anyone sufficiently interested may obtain information of the schools and the teachers. Springing up alongside of these we find, of course, spurious movements making claims to high occult authority which cannot be substantiated; they enlist the attention of the curious, flourish for a day, and disappear. The teaching they impart borrows its lustre from the original doctrine given to the world and is passed off as the inspired utterance of many a bold innovator. We are not deceived by such: the right student never is. There is an influence so vital and commanding, so powerful for immediate good and enlightenment, in every direct effort of the Brotherhood for the evolution of mankind, that the man who is ready knows unmistakably in the depths of his soul that the truth is there for his guidance. There is no need for him to run to and fro asking the opinion of others; as little need is there for him to be much concerned about the vehicle of the efforts of the Brotherhood. The teaching itself bears witness; and the opinion of the whole world cannot abate one jot the vibrational response set up in his own heart.

Such an appeal as this, it is, that the Rosicrucian Brotherhood and its work is making to its students of the Wisdom. This work stands before the world on its own intrinsic merits, not on the claims of some infallible personality. In that respect it is almost unique in these days of frantic occult publicity. Its aim is precisely that of the original Fraternity: its method adapted to the needs of the present day. It has no self-appointed leaders making pompous claims; it does not ask of those who participate in it that they shall subscribe to this doctrine or that dogma; it does not assume to monopolize the main interest of the Brotherhood: of stage effects there are none. It is the voice of the Brotherhood itself speaking to the occult students of the world. The Cosmic Masters who initiated it are well known in our ranks, therefore no greater guarantee of its authenticity is necessary.

The present work of the Brotherhood has been launched with definite and far-sighted intention. It constitutes a well-directed clearance of the field for personal action under occult laws such as has not been hitherto known in the history of the Fraternity. The lectures issued by it are the basis for this action, and the graded teachings compiled for the various grades of students are in a high degree illuminating and are precisely adapted to the needs of all occult students, but especially for those who follow the elect path of the Rosicrucian Initiation. It is sane and practical and is fundamentally based upon the system pursued by the Rosicrucian Adepts. It is not a professed short-cut path to adeptship, simply because no such path exists. On the contrary, the intricacies and difficulties of the true path are set before the student in all their detail, and the way to deal with them is skilfully elucidated step by step in a scientific manner. This is a point that requires emphasis. Long has it been customary among students to regard occult attainment with considerable bias. The idea is prevalent that the heights and glories of Rosicrucianism can be attained with little effort and sacrifice. This is a misconception that can lead to greater disappointment than perhaps in any other field of endeavor. It reveals at once the great necessity for a thorough examination of the grounds and principles upon which we are basing our effort. Careful investigation will show that too many place all



their hopes of attainment upon isolated fragments of instruction, with no solid substructions of essential doctrine to which all practical endeavor to be successful must ever be referable. One of the most valuable aims of the teaching of the Rosicrucian Brotherhood is to dissipate this misconception and indicate the true path. Its keynote is personal effort scientifically conducted under well known laws, with every step productive according to faith and endeavor. A rare opportunity is thus afforded to the earnest student to qualify for mastership.

Of the many qualifications demanded for mastership the most important is sound mental equipment for occult service. This is the main objective of the Brotherhood, and all its methods are directed to this end. No student can serve wisely without drastic discipline for the mind. There must be a sound comprehension of the fundamentals of the Wisdom. The mind must be trained in analysis and synthesis, must be clear and logical in definition and judgment. These terms, I know, are not new; yet only those who have closely observed the development of students of occult literature know how great is the need among them for systematic training along these lines. The training of the Brotherhood is both original and universal in character, as is amply proved by its membership, which comprises advanced students of every kind of occult persuasion. The mystic is led sympathetically along the path of devotion: the occultist is grounded in all the essentials of his science: both are taught to scientifically blend the two paths to the end of taking up specific work under a Master. The Christian student is shown the depth and beauty of the Christian life and initiated into the esoteric significance of the basic principles and truths of the Christian doctrine. All this is achieved in a manner so methodical and illuminating that almost insensibly the student realizes that he has gained new accessions of knowledge and power of the greatest value in his work and influence in the world.

In other schools we find instruction

imparted in solid form: no special attempt is made to stimulate the creative activities of the student: there is no call for specified experiments in the different departments with a view to assisting him to synthesize related information. In the Rosicrucian Brotherhood he is greatly encouraged in this direction: he is taught to classify and arrange his occult acquisitions, to transmute them into personal power, instead of permitting them to remain in the mind incoherent and unassimilated, of little use to himself and of no value to others. He learns to build consciously a comprehensive and discriminative mentality. This means work—but it is absolutely essential if the student sincerely desires to handle the work of the Cosmic Masters.

It is scarcely necessary to emphasize that an effort of this scope is for the serious student only. His occult persuasion is of little moment: his whole-hearted devotion is everything. The Brotherhood is not an open door to the medium and spiritualist. The methods of spiritualism it discountenances. It has the power of the Cosmic Forces behind it, and its work is imparted to those who approach it in the right spirit and desire to participate in it. It is gratifying to know that it has a splendid body of advanced and selfless workers throughout the world who recognize that the time is now that a forward movement should be made in the interests of their fellowmen. If the Brotherhood has its critics I ask them, what can they do in the face of the increasing momentum produced by this cycle of teaching? The impersonalness of the undertaking renders them impotent. They become weaker for every attempt to turn back the tide of evolution. Let them rather show their wisdom by either assisting it or standing back and allowing the strong ones to progress and bear in silence a little of the Karma of the world. Let them remember that there are those who, like the early pioneers, resolve to make the great Renunciation and who, like them, deliberately seek the shadow of the Cross that they may be found worthy to shed abroad the Light of the World.

ENTER THIS CONTEST AND BE HAPPY

We are instituting another contest. We wish to learn just what kind of articles and regular departments our members prefer in this magazine. And we will give a very valuable, mystical book to the two winners of the contest. The prizes will be given to the two members who write us the two best letters answering the following questions: What departments of the past issues of this magazine have you enjoyed the most? What departments or features do you believe should be changed or eliminated? What other departments should be added? What articles or special lessons should be increased or continued? Make your letters or answers brief, but tell why you want certain changes or additions. Mail your letters to the Editor of Mystic Triangle, care of AMORC, Rosicrucian Square, Tampa, Florida. Mail them before the 10th of May.

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Membership Activities

BY ROYLE THURSTON



We are still very busy at Headquarters here in Tampa. We want to tell you a few of the things that have occurred since our last issue because we find from our correspondence that many of our members, if not most of them, are very interested in what is going on at Headquarters. First of all, we have had to increase the number of departments and the number of employees. This seems to be a regular part of the routine work each month. Hardly two weeks ever go by without another employee being put upon the staff in charge of some department. And now we have reached the point where many of the departments that were subdivided at the first of the year are being subdivided again. The increase in correspondence, due to the enormous increase in membership, is responsible for the enlargement of the number of departments and the staff of workers. We have a very large family now in the Administration Building. The addition of the Radio Broadcasting feature is but one of the new departments and perhaps in another month we may have something to announce in the way of additional services for our members.

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It may not seem like vacation time to most of our readers but down here in this part of the country, where it has been warm with almost summer-time weather for several months, we are already thinking about vacation, and when there are so many on a staff to be accommodated the vacation periods have to begin early in the summer and spread throughout the summer and fall. Speaking of vacations, we note that the Supreme Secretary, Brother Ralph M. Lewis, and his wife are going to Europe this summer, leaving Tampa the last of June and leaving New York early in July. They are going partly for a rest and vacation, both of which they have not had in several years, and partly for business purposes connected with the Order on invitation from Paris, with certain appointments for meetings and interviews to be held in Europe. They probably will have time enough, while in Paris on official duty, to skip away for a few days to Geneva, in Switzerland, and visit the place of the international congress of Rosicrucians and then return to Basle, in Switzerland, where there is the ancient Rosicrucian University, and through Cologne and Brussels to London, where they will have interviews and official sessions with the Grand Secretary

of the Grand Lodge of AMORC for Great Britain. They will return in the early part of August. The Emperor, who took a similar trip and attended many such sessions and meetings last summer, will remain in Tampa this summer with his wife, because of the activities and increasing growth requiring close attention to the work.

* * *

Speaking of foreign activities of our work we wish to state that Headquarters has officially sent two legates into India for the balance of this year to make investigations and reports. They have started on their way as envoys of the AMORC of North America to visit every one of the Shrines, monasteries and temples of the Rosicrucians in India. They have taken with them cameras and typewriting machines and will mail weekly reports to this country in regard to the mystical conditions found throughout India. Through the documents and papers signed by AMORC which they possess, and through introductions from our branches in India, they will be permitted to visit many of the most mystical temples and shrines of India and other countries. In their reports to this country they will talk and describe the various cults and schools now operating in India, as well as the Rosicrucian work. Arrangements have been made with one large newspaper in this country and with a press syndicate for the publication of their reports and photographs. It is believed to be the most interesting tour of investigation into these matters ever made and we are happy that we have been able to start such an important work and see it through to the finish.

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With the report from these two legates in the Orient, and with the reports which our Supreme Secretary will bring back in the fall, we look forward to many interesting articles in our magazine in addition to those now being written by our Emperor as a result of his trip to Europe last year.

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We have had a number of distinguished visitors at Headquarters recently. Among them was Brother Serra, who is a Supreme Court Justice in the jurisdiction of Puerto Rico. Brother Serra is an eminent jurist, a member of the American Bar, and connected with many very important legal associations in this country and especially in the State of Massachusetts. He is also on the advisory committee of several legal institutions and well known in legal circles. He is one of



our high grade members and has been in our work for many years. He came here to see us during his vacation period and for no other reason than to pay his respects and compliments. We greatly enjoyed his company and his talk to the members of some of the classes. He left here with increased enthusiasm and rendered us considerable service in translating much of our foreign work. He attended the Sunday night public services and other classes here and claims that he is fully convinced that there is no other organization in the world carrying on the wonderful work being done by AMORC. Other visitors included three sisters of the order from Chicago, who came together to spend a month or so in study and work along special lines at Headquarters. One of them has been assigned the special and difficult work of preparing statistics in regard to our membership. Perhaps her work will be completed in time for her report to appear somewhere else in the columns of this issue of our magazine. This sister is especially qualified to do this work because of her association with legal and corporation work of a very important nature in Chicago. Another visitor to our Lodge was a world-traveler who has been devoting the last ten years of his life in a tour of foreign lands gathering information for an encyclopedia of occult information and mystical literature. He said that he called upon us because of the high recommendations he received in foreign lands and wished to pay his compliments to us.

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There are on an average about 10 visitors a day at headquarters from various states in the north and west. The average visitor has heard of us before arriving in this city. It is a common thing for us to hear from the lips of visitors in the reception room that they were informed by friends or acquaintances to call and see Headquarters and attend one of the public meetings as one of the important things to be seen and done while in Tampa. This indicates to all of us the nation-wide publicity and good will that our organization has built up in the last few years.

* * *

Our New Year celebration on Thursday evening, March 24th, was a wonderful sight and a wonderful occasion. The Temple and Lodge room was filled, and there was a truly representative attendance of the membership in this district, which includes about five hundred men and women. All officers were properly robed and reinstalled in their stations for the coming year. There was no change in the officership of this Supreme Lodge in Tampa, for all officers have served so well and manifested such unswerving loyalty and devotion that all were reinstalled with unanimous consent. The Emperor conducted the ceremony with the Supreme Grand Master on the altar with him. It was indeed pleasing to the Emperor to see before him, in the staff of

officers of the Lodge and in the seats of membership, so many of the men and women who established the first branch of the Lodge eleven years ago and who are the charter members of the branch in this part of the country. And there were present the representatives of the various branches in nearby parts of the State.

* * *

The public Sunday night services here in Tampa have been discontinued. Sunday, March 27th, was the date of the last meeting of this kind. The services were discontinued for two reasons. First, because of the warmth and temperature of this part of the country; the crowding of four or five hundred persons into the Temple, with several hundred in the hall and on the stairway, making the meetings uncomfortable; and, secondly, the meetings have increased in popularity, due to the presence of so many tourists in this city, that one half hour before the services began there were no vacancies, no standing room and many hundred went away every Sunday night. It has been a wonderful sight to see a hundred automobiles parked around or driving around the Temple and Administration Building of Rosicrucian Square on Sunday night, and the traffic jam and other conditions made it impossible to continue these meetings during the warm weather and tourist season. The meetings discontinued last year for the same reason, and on the closing night, March 27th, the attendance was unusually large and enthusiastic and there were many expressions of appreciation and thankfulness for the work done by AMORC through the public meetings. Public-spirited persons, officials of the city, and representatives of the largest business firms, have publicly and in writing expressed their high appreciation of the good that has come through the AMORC public services on Sunday and everything was done to try and have them continue for the rest of the spring and summer.

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Official communications received by the Emperor from Supreme Council and high officers in Europe indicate that his presence there this summer would be greatly appreciated in connection with some important conferences. While he has not been able to accept the invitation, and his son, the Supreme Secretary, has accepted, on the other hand his correspondence with Europe and the many additional honors that have been recognized or given by foreign authority are highly pleasing to all of us and we realize more and more the vast growth and affiliations of our organization throughout the world.

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Reports from foreign lodges at this beginning of the New Year read very much like the report we have received from our own branches here in North America and all of these seem to reflect the same spirit and conditions that exist here in Tampa in the Supreme Lodge under the jurisdiction of our Supreme

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Grand Master, Brother Wackerman, who still continues to hold the high regard and love, as well as admiration and respect, of the large membership in this district and throughout the country.

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We notice from the reports coming in from our own branches throughout the United States, Canada, Alaska, Mexico and the dependencies and territories of the United States, that all of the Lodges participated in the wonderful New Year Feast and celebration on March 24th. In many cases new officers were elected and installed while, on the average, former officers were reelected. And we read in some reports of where two or three members living in an isolated section of the country, far away from even a fair-sized city or town, gathered or met at some home and there kept the occasion of the New Year. The very great increase in the number of branches of our work throughout this country permitted more of our members to meet on this New Year occasion than have ever met before, and of course the statements from the members and the joy they found in such an occasion makes us very happy.

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This reminds us of an interesting incident. You will recall that some little time ago it was mentioned in one of the pages of this magazine that the Imperator might release a wonderful manuscript regarding the Doctrines of Rosicrucianism if such a manuscript could be published by a publishing company and offered at a nominal price to sincere seekers. It was stated that the Order would not publish such a thing, even though its members and friends would buy sufficient copies to constitute a very large commercial profit, because the Order does not and will not enter into the sale of books. However, a publishing firm north of our State immediately wrote and offered to put the Imperator's manuscript into an excellent book and offer it to the seekers in the United States at a nominal price just as quickly as it can be done. Naturally, the Imperator's manuscript will not contain any of the secret teachings or laws and principles of the Rosicrucians but will be undoubtedly the best compendium of the Rosicrucian Doctrines ever outlined and presented in a way that the real seeker will find illumination without receiving any of the secret teachings. We hope to be able to say something more definite about this book in our next issue of the magazine.

* * *

And now we will have a little gossip about the various branches and their activities. First of all, we must report a Christening Ceremony held in the Canadian Grand lodge of Vancouver on Sunday evening, February 20th. On this occasion the Temple was beautifully decorated with green fernery, white roses, many vases of cut spring flowers and shaded colored lights. All officers were in full regalia and to the sweet notes of the chimes the

parents and babes were ushered into a beautiful and peaceful scene. The Grand Master used the Ancient Egyptian ritual modified in the middle ages, and performed his sacred duty. The other officers assisted in the usual way. The children christened were Elizabeth Ann Powell Crowther, Merrill Annie Gilde-meister, Gielina Nadjezda Prins-Visser. We extend to these children and the parents our official blessing as given by the Imperator, and seconded by all of the staff of officers of the Supreme Lodge in Tampa.

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We noticed in the reports from our branch in Dayton, Ohio, that the Temple or building in which the meetings are held is called the "Peace Temple" and that it is dedicated to the work and service of not only our own organization but of all similar organizations working for the betterment of humanity, and this includes the meeting of a number of organizations in that city. This is the sort of thing that we hope will become universal throughout the United States very shortly. It is in keeping with what was done with our large Temple here in Tampa. As soon as it was completed word was sent out that all other organizations in this part of the State, and especially in this city, devoted to progressive instruction in behalf of humanity, could meet in the Temple or lecture hall of our Administration Building without any fee or charge of any kind; and this invitation was extended to all of the occult, metaphysical and similar societies. We are very happy in the fact that a number of these organizations accepted our invitation and Rosicrucian Square has become a center of this work in the South.

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From the Grand Lodge of Massachusetts comes the report that the beautiful home secured by the Grand Master of the lodge in the interest of the work in Boston has become a wonderful healing center for our organization and is attracting attention throughout Boston and the Eastern part of the State. The physicians and friends of the organization often send to this place those who are in peculiar physical states and there find relief. The Grand Secretary of that city reports an increase in the membership. We also notice that the Lodge rooms and Temple of the Grand Lodge in Boston have also become the center for allied activities and that the "Bacon Society of America" now conducts the Boston branch of its work in the Library and Reading Room of our Temple at Boston. We expect to have a branch of this society in our rooms at Tampa also.

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During the past month a representative of the Society called "The Aryans" visited our Imperator and invited him to become one of the charter members for the South in connection with the establishment of a new chapter in the southland. This is a wonderful body of persons of the Aryan



race devoted to the development of the high Aryan ideals. The new branch of this work for Tampa will probably hold some of the important meetings in the Temple at Rosicrucian Square. Also the Blackstone Club of Tampa and the Bay district has been using the hall of our building at Rosicrucian Square for its semi-monthly meetings. This club is formed of law students, lawyers, judges and professors of law uniting in an effort to increase the interest in law. Two of the officers of Amorc are also members of this club and recently a mock trial was held in our building, largely attended by members and others, with great interest and profit.

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From Isis Lodge Number 16 of our Order at Hartford, Conn., we learn that this Lodge celebrated its Fifth New Year Feast last week. Visitors from near-by cities attended the celebration in Isis lodge, which was held in its own building, designed and constructed by the Lodge. They have had some wonderful sessions and interesting anniversaries in Isis Lodge recently.

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From the Grand lodge of our Order for Pennsylvania, located in Pittsburgh, we learn that one of our high grade members who was Deputy Grand Master of the Order for Pennsylvania, Brother Julius Zeugschmidt, passed on to Higher Initiation to the Higher Realms on March 14th of this year. In accordance with his desires and the Rosicrucian ritual his body was cremated two days later and the ashes returned to the dust of the earth. Hundreds of members will remember our Brother, who was devoted to the work and a loyal Brother and worker in the interest of all, and we are happy that he now enjoys the privileges that we all hope to enjoy some day. The Secretary of that Lodge reports that the New Year Celebration was the most wonderful that they have ever had. They have a new Lodge room for their use in the future and they are looking forward to a wonderful year of growth and happiness.

* * *

Many of our members have recently asked us again where they could buy some Rosicrucian gifts. Some of them wish to know where they can buy a National Lodge apron which may be worn by our correspondence members during their little Lodge ceremonies at home. The apron is triangular in shape and is worn on the body much like other symbolical aprons. They can be secured at one dollar each by writing to the Triangle Gift Shop, Dade City, Florida, where other Rosicrucian articles may also be secured. Write to them for further information.

* * *

Reports from Delta Lodge Number One in Philadelphia indicate renewed interest in the work through a new plan that has been set into motion by the Master. For some time he has been training a number

of the most advanced members for the work of teaching the various classes of students, and now he has assigned a different class to each one of these teachers or instructors and under this plan members may review or secure such information as will help them to meet the problems connected with the work and with their own life affairs. Recently we received some letters from some of our correspondence members who visited Delta Lodge while in Philadelphia, and their comments are to the effect that they were highly pleased to see the quality of membership and to note the very distinguished and learned personality of the officers and average member. This is a compliment which we greatly appreciate and we pass it on to the membership of Delta Lodge, which, as many of you probably recall, was the first branch Lodge started by the Supreme Lodge of North America. It is, therefore, the oldest branch Lodge of the Supreme Lodge in this country.

* * *

We learned that an election was held in the new Lodge known as Hermes Lodge Number 41, in Los Angeles, and that the increase of membership and plans for further initiations are holding the interest of the members. They also held a very wonderful New Year Celebration and their library and reading rooms are being besieged by inquirers and investigators all the time. The newly elected Master of Hermes Lodge, Brother E. E. Thomas, recently paid a visit to the Grand Lodge for the State at San Francisco. He reports that he was greatly impressed with the Temple and reading rooms there, and was cordially received, and greatly appreciated the help and instruction given him. All of Southern California owes a debt of thanks to Dr. R. Berrenberg, one of our old-time members, who greatly assisted in the formation of the new Lodge at Los Angeles, and who is still one of the active workers in its behalf.

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Up in San Francisco, at the Grand Lodge, there is also increasing interest in the work despite the fact that the Grand Master and his wife are now in Europe. There is a wonderful staff of officers in this Grand Lodge and a loyal body of students, with many hundreds of friends and enthusiastic supporters throughout the city of San Francisco and the Bay region. The Grand Lodge reports the starting of new groups at San Jose and Venice and other points where there will be new Lodges started within sixty or more days. This is certainly very encouraging and California today stands high in the number of Lodges, branches, Groups and number of members.

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The Imperator has just received a cablegram from Fermin Gemier, Director of Music at the Odeon and an official of the Opera Comique in Paris. The cablegram invited the Imperator to attend the annual festival of the Dramatic and Op-

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eratic Association of Europe of which Brother Gemier is President and the Imperator the American Secretary and representative.

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Just as the several officers of the staff at Headquarters were dictating part of these Notes for Lodges through the Dictaphone onto records from which stenographers will make their notes, one of our members dropped in and listened to the present speaker commenting on some of the Lodge affairs, and he said: "Do you know, Brother, the Notes that appear in the magazine each month are the most interesting features for some of us during our periods of relaxation. We like to stop from the heavy reading in the rest of the magazine and read the notes of what is going in in other branches, and we think you ought to increase the number of pages devoted to such Notes." Well, here we are, having more of them this month, I think, than ever before. I have dictated about three Dictaphone records filled with comments and I know that in other departments here other records are being filled and the chances are that we will have a great many Notes this month. We would like to hear from our other members as to what they think of this department of our magazine.

* * *

Up in Chicago the new Lodge there is meeting regularly with considerable interest in the discourses being conducted by the Master, Brother Arthur Roberts. Brother Charles Banta, our representative in Chicago, is to be complimented on the fine work he did in bringing this new branch into active work in that city.

* * *

We find that one of our Brothers, a former Legate of the Order, Brother Simms, is still traveling around in the Mid-west assisting in the formation of new Lodges and Groups. With his former Ecclesiastical and Church training, and his long study of our work he is well qualified to assist in many ways. All our Groups and Lodges which he visited and will visit will show the results of his assistance.

* * *

Another one of our Brothers living in the Mid-west will start early in June for the Pacific Coast to take up the study of the Ministry at one of the Pacific Theological Seminaries, and he is planning to go by automobile for the purpose of visiting as many of our Mid-west and Western branches as possible to encourage them and give them suggestions. He, too, is well qualified with enthusiasm and understanding to be of great help to a large number of our branches and we certainly appreciate his wonderful assistance. We will let you know when Brother Sandrock is ready to call on you.

* * *

In Washington our good Brother Kimmell has organized another branch of our work in the District of Columbia, and their first meeting was held a few days

ago when they celebrated the New Year Feast. He reports that all who attended were highly pleased and they have made plans for rapid growth and development into one of the best Lodges we have in the East. Brother Kimmell has been a member of our organization for a number of years and is in the highest grade of our work. His contact with other organizations and experience with them enabled him, long ago, to judge of the quality and goodness of our work as it applies to the big problems of life, and he is using his experience and knowledge for the benefit of the Order and mankind generally. Those of our members who are about to visit Washington should get in contact with Brother Kimmell. His address is: Joseph S. Kimmell, 518 7th St., S. E. Washington, D. C.

* * *

The Department of Extension wishes to add a few comments to this section of the magazine. From Los Angeles we received an official letter stating that several of the members and officers there, headed by the Master of the Lodge, are planning a magnificent new Rosicrucian Center for the West. Land has already been secured just outside of Los Angeles, overlooking the beautiful Hollywood section. In the center of this park-site it is planned to build a magnificent Temple, and alongside of it buildings for laboratory work. According to the plan now under way the entire project will involve one hundred thousand dollars, and this amount has already been assured. For many years our many members in and around Los Angeles have contended that that section of the country is the logical place for a great Temple building and central place for the many Western tourists. Of course at present the Western Headquarters of our Order in the United States is in San Francisco, and will probably remain there. But there is every reason for the building of a great center of our work in Southern California.

* * *

Another movement is under way on the part of some of our members, who have the ways and means for carrying out their plans, to purchase and preserve for the future of the Order the several very old and original sites of the first Rosicrucians who came to America in 1694. Much of this early Rosicrucian property is located in and around Ephrata, Pennsylvania, and the buildings still standing could be altered and so improved as to remain for many years to come; in fact they could be used as shrines for special meetings and conventions. Some of the property owned by the early Rosicrucians is still in the hands of Rosicrucians and those who represent our Order in its highest activities, and these persons are willing to donate and otherwise assist in the accumulation of the entire tract formerly owned by the Rosicrucians in that district. We will probably have a great deal more to say about this in the Fall, when two owners who are members of a foreign branch of



our work at the present time, will visit America and assist in completing the negotiations.

* * *

Property was donated to the Order in Cleveland, Ohio, a number of years ago for the construction of a Temple. The income from that property has been accumulating and we have been notified by a committee that it now contemplates constructing a magnificent Temple building on the site of the property. We believe the plans call for such a building within the next two years. This is certainly very wonderful and we regret that we have been asked to keep all information in regard to the plans a secret for the next twelve months, although we are familiar with many of the details. A letter recently received by the Department of Extension at Headquarters also states that a piece of property is being donated to the Grand Lodge in Mexico for the establishment of a new Temple on the site of a very ancient one, and the restoration of one of the ancient temples of the early mystics of Mexico. All of this will be in the name of the Mexican Grand Lodge of AMORC. The members of Mexico are highly elated over this wonderful offer.

New York City; Waterbury, Conn.; San Antonio, Texas; Montreal, Canada; Edmonton, Canada; Detroit, Mich.; St. Louis, Mo.; Mexico City, Mexico, and many other cities have written us reports regarding the membership and increasing interest. Perhaps the greatest growth during the past few months in membership has come through the St. Louis headquarters. The New Year, 3280, of our Order finds the Order in America more largely established with branches, colleges, Lodges and study Groups than any other jurisdiction in the world.

* * *

The Grand Lodge of England reports that it is establishing a new Lodge there, and all are looking forward to many interesting sessions in the near future through the changes that have come about by the opening of this new Lodge. From Holland comes the report that the Lodge there is growing, and many interesting characters connected with mystical research of that country have affiliated with the work. From Secondi, on the Gold Coast of Africa, comes a report of a newly chartered branch of the Order in

that jurisdiction. They wrote sending letters of affiliation and fraternal relationship with the Order in this country. We are glad to hear of the growth in that part of the world. We also have some reports from the Grand Lodge of Russia and China indicating that a number of new branches have been established in China and Russia despite the fact of the upset condition in China. We are glad to learn of this and as soon as we know where these new branches are located, and who the officers are, we will publish the facts in this magazine.

* * *

We have seen many letters from members of our Order in this country referring to the magazine "Forum" which we recommended to our members some months ago. They tell us that they thank the Imperator for his recommendation of that magazine, as it really proves to be one of the finest publications for enlightenment on both sides of any question.

* * *

We have noticed that the Imperator has been receiving a large number of books recently from publishers and from authors for review. We do not know when he has time to read all of these books but we understand that he is preparing a review of a great many of them for this issue of the magazine. If he recommends some of these books you may be sure they are truly worthwhile. He is the most prolific reader of books we have ever seen, and the Grand Lodge of California reports, humorously an incident when on one occasion the Imperator started from his home with a new book in his hand that he had received that day and between his home and his arrival at the Lodge, one half hour later, he had read the book and gave a long and interesting review of it. We believe this is the way he must read most of them, because he has one of the largest personal libraries of occult and mystical books in this country perhaps, and is familiar with every part of each one of the books. This library is being added to at the rate of fifteen or twenty books a month. Of course a great many of these he would consign to the trash barrel if it were not for the fact that he wishes to keep them to show as horrible examples to those who come occasionally to Headquarters asking if it is not possible to believe most of the things that are said in books bought in the open market.

Our Radio Department

Conducted by **BROTHER MAXWELL**
Technical Director of the AMORC Station

The
Mystic
Triangle
May
1927

We know that most of our members are very anxious to hear about our radio plans and how we are progressing with our radio station. Every thing is going very nicely so far as the arrangement of the set and other details in connection with the broadcasting are concerned. We

are now at the point where we are waiting for the final papers in regard to our license from the Government for our station to go on the air.

Our station has aroused considerable interest here in Tampa. One of the largest churches has asked us to assist

them in broadcasting their Sunday morning services by putting their service on the air through our station. A number of other organizations have volunteered their assistance so far as music and other features are concerned. We have had the offers of excellent talent in the city also.

Members who attend the Lodge here have been greatly pleased with the appearance of our wonderful equipment. All agree that they have never seen such a beautiful and impressive radio control room. Perhaps we should not say that mechanical appliances are beautiful. But really the black polished panels of the large control board, with all of its highly polished silver and nickel dials and meters, do contribute to an appearance that is best described by the word beautiful. The mahogany table and chair for the operator to use in working his speech amplifier and the amplifier itself, in its beautiful walnut cabinet, also add to the beauty of the room, as well as many other features in connection with the equipment, and a spot light close to the ceiling throws an orange light over the large control panel and gives it a beautiful tone. Those who stand in the reception room and look through the plate glass windows at the control room operators and their equipment will have a picture to keep in their minds.

The studio has been improved so as to make it efficient with signal and telephone equipment from the studio to the control room and to the outside world.

Many persons in high official positions in this city and State, and many others throughout the country, have already written to us and to others at Washington in regard to the needs and convenience of our station and we are very happy to have these letters.

In our last issue we spoke of various receiving sets; we wish to speak again on this subject because of the many questions that have been asked.

We said in our last issue that the Crosley set known as "5-50" and selling for \$50 was a very wonderful set. This we said upon recommendation and a casual investigation. But since that issue was printed we have had two Crosley sets in our laboratory room and have made a thorough investigation of them. We find that the Crosley sets are as near perfect and as near fool-proof as any radio set that can be made and at the same time highly efficient.

The "5-50" set is really a remarkable distance-getter. It has a drum dial, which can be worked with one finger and which controls three condensers. And there are several other smaller controls

Many of our members in every State are sending us their petitions pleading for the opening and maintenance of the Radio Station here at Headquarters. We wish to assure our members that the Radio Funds provided for this station are ample and that we ask nothing more than the MORAL SUPPORT and enthusiasm of our members. Members will not be asked to contribute to the financial support of the station at all, and we thank each one for the generous letters already received and the tremendous help provided.

which help to make the set more sensitive and more selective. We have tested this set on various nights and we found that it was a wonderful set for softening the "static" noise: We also found that it has good tone and is really economical to operate since it uses only five tubes.

But there is also another Crosley set known as the "4-29," which has four tubes and sells for \$29. It is neat, takes up very little space, and really attractive in design and finish. We thought it looked more like a small jewel box than a radio set. But when it was connected to the batteries, one afternoon about five thirty, with the sun still shining, we were astonished to find that the loud music we were listening to through the horn, and which could be heard all over our building, was coming from station WLW owned by the Crosley Corporation in Cincinnati, Ohio, the makers of the set and the cone horn that we were using. As the sun went lower, and the day wore into night, the music and distance possible with this \$29 set became more fascinating until at nine o'clock our time, or six o'clock Pacific Coast time, we heard KFI at Los Angeles and the station at Hastings, Nebraska. Later we had Denver, Colorado, and, still later, with great volume, the stations in Iowa and further north.

Now those of our members who live within five hundred miles of us will find that the Crosley "5-50" will serve them very well this coming fall and winter. On the other hand, to those who are not trying to receive us but want an economical receiving set for their homes in order to receive stations within three or four hundred miles, we recommend the "4-29," Crosley set. Certainly, Mr. Crosley and his whole organization are to be complimented on designing, manufacturing and selling such wonderful radio sets at such very reasonable prices. It is really a great contribution to the radio interests of this country. Every Crosley set is carefully made and ready for instant use after tubes and batteries are added.

Those who have purchased the "Ultra-dyne" set recommended in our last issue tell us that it is the greatest bargain they have ever found in large sets for extremely long distance, and are delighted with our recommendation and with our fairness in giving our members the benefit of our wholesale price instead of attempting to make any money out of the sale of so many hundreds of radio sets.

Don't forget to talk about the Amorc Station, write about it, think about it, concentrate on it, and use your influence in every way possible to make it become the biggest, best, and most influential station in this country.



Questions and Answers

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

Q.—Will you please explain what is meant by the National Lodge of our order?

A.—The National Lodge is a separate and distinct Lodge from all the other Lodges of our order in North America, which was chartered by the Supreme Council in 1918 after an existence of one year under dispensation to try out the method used in that Lodge. It is a nation-wide Lodge and therefore is called the National Lodge. Its membership is open to persons living in any part of the country and in any city where there is no lodge now existing. Therefore the National Lodge is for those who cannot attend a regular Lodge and receive their lectures in such a Lodge. National Lodge members receive their lectures by correspondence. However, the lectures issued by this Lodge in the first three grades are not identical with the lectures given in the regular Lodge. The National Lodge lectures have initiation rituals of their own which the members can perform at home and these rituals are not like the rituals used in other Lodges. The lectures are also considerably different. They deal with personal experiments and with personal phases of our work so that the member who is living alone in a locality where he can not get in touch with any other member or teacher may be able to work out his personal problems. Members who are in the regular Lodges may also have the National Lodge lectures and experimental work by joining the National Lodge and pay the National Lodge dues of \$2.00 per month. There are hundreds in the country who are taking lectures and lessons through their own local Lodge and the National Lodge as well. Those who are interested in taking up the National Lodge lectures may write to the Supreme Secretary, care of AMORC, at Rosicrucian Square, Tampa, Fla. The work of the National Lodge does not interfere in any way with the work of regular Lodges. Many National Lodge members eventually become members of a local Lodge. And as fast as we have twenty-five, fifty, or more members of the National Lodge in any city or town or small locality we establish a regular Lodge so that they may have the benefit of the regular Lodge. National Lodge members who live near a regular Lodge and can do so are urged to visit the regular Lodge. In this way many regular Lodges have received the National Lodge members and united them with their work.

There are many thousands of members

in the National Lodge today in the United States, Canada and Mexico and in some foreign places where persons who speak the English language are living and cannot understand the Rosicrucian work of a Lodge in their own country because of the difference in language. The National Lodge membership is increasing at the rate of many hundreds per month. Inquiries about the National Lodge have increased through the constant recommendation of the National Lodge members, who are very enthusiastic over the personal instructions they receive by correspondence. Members who live in a city where there is a regular Lodge and who belong to that Lodge can not resign from their local Lodge and take up the correspondence work of the National Lodge; they must either belong to both Lodges or to only the one in their own locality. But, members living where there is no regular Lodge may have the National lectures.

Q.—What is the best course to pursue when dealing with inquirers about our work who are Roman Catholic?

A.—There are no rules or regulations in the Rosicrucian Order in this country, or in foreign countries, prohibiting a Roman Catholic from becoming a member of our organization, so long as he or she can comply with the rules and regulations accepted by all members. Where Roman Catholics find it impossible to unite with us it is due to the rules and regulations of the Church.

The best course to pursue in talking to Roman Catholic inquirers is to consider, first of all, that they are really sincere in their desire for the knowledge which we have to give. But we should warn them that there is a possibility that the church may advise them later on to resign from our organization. If the Roman Catholic is one who was born in the religion and is not adhering to all of the church's dictations at the present time and feels that he or she has the right to take up whatever course of study may help without interfering with religious freedom, then such a person may be invited to pledge allegiance to our organization in so far as its rules and regulations are concerned. It must be kept in mind that the AMORC is not a religious organization or a church. But every seeker who desires to unite with our organization must be willing to abide by the Constitution of the Order. If a person who was formerly of Roman Catholic belief desires to broaden his or her understanding and is ready to pledge allegiance to the Constitution and principles of our Order, then we should be willing to give such a person every opportunity to develop and become acquainted with the knowledge which we offer. We have

many hundreds of such persons in our organization today in this country, and perhaps many thousands throughout the world. If they are not sincere or the church will not permit them to continue in our work they will resign or reveal the fact that they are not interested during the first or second year of their study. And this, then, occurs before they have had any of the higher teachings.

Before any member of our Order reaches a point where it is unsafe to give the higher teachings we have learned by that time whether the person is dependable, sincere and worthy, or not. We should look upon all Roman Catholics, or persons of any other religion, as being worthy of what we have to offer so long as they are truly seekers, sincere in their desires and willing and ready to abide by all of the rules and regulations of our Order. But we should be fair enough to them to point out the danger that lies in their path. We should tell them they may start with us but may not finish. We should explain that the church, or one of its representatives, may request that they resign from our organization before they have gone very far. It is safest for all Roman Catholics to understand this before they come into the organization. We have nothing but goodwill and good fellowship to extend to them but the question is, will they be able to maintain their standing with us?

Q.—I have read in a number of Masonic books and magazines that Masons and Eastern Star members should not confuse the five pointed star of the Eastern Star organization with the six pointed star found in King Solomon's seal. Will you please explain the difference between these stars?

A.—The six pointed star used in Free Masonry, and in King Solomon's seal, and in other places in connection with ancient symbolism is really formed by two triangles being interlaced. Therefore it is a mistake to refer to this symbol as a star. It may have the appearance of a star when the silhouette outline of the symbol is used. But when it is drawn in all its detail it will be seen at once to be two triangles interlaced, with the point of one downward and the point of the other upward. Therefore such a symbol is entirely different from a symbol formed by the outline of a star. The Eastern Star symbol is really a star.

Q.—I have received some circulars from a publishing house in Pennsylvania, claiming to sell a book entitled The Rose Cross College. It seems to contain the teachings of the Rose Cross College, somewhere in Pennsylvania. Is the book really worth while?

A.—The book you refer to contains miscellaneous occult information of no value whatever to Rosicrucians, and is published by a publishing house which has no Rose Cross College and has no connection with the Rosicrucian Order or with a Rosicrucian College of any kind

anywhere in the world. There is no Rose Cross College in Pennsylvania, so far as we have been able to locate, although there are a number of persons in a small community of Pennsylvania who belong to a group studying such books as you mention. We have a copy of this Rose Cross College book on our shelves and have had similar publications from this publishing house for some years. And all of our members who have examined the book, have never felt like spending the three or four dollars for a copy, since it does not contain information that you cannot find in any of the modern Psychology magazines. Remember what we have said over and over; the Rosicrucian Order and the Rosicrucian College and University do not publish any books, in any part of the world, claiming to have the teachings of the Rosicrucians in them. When you read of such books you may be sure that they do not come from a real branch of the Rosicrucian Order. Please bear in mind that we are not criticizing these books as books, but merely criticizing them as claiming to be books issued by the Rosicrucian Order or containing the Rosicrucian teachings such as are given by the International Rosicrucian Order throughout the world.

Q.—I have read in some literature recently that the early Rosicrucians, who established a community school near Philadelphia in 1694, were the founders of another present Rosicrucian Order in this country. Is this true?

A.—The community of Rosicrucians to which you refer existed from 1694 until 1801 and then disbanded in accordance with an Ancient decree by which all Rosicrucian branches remain in open, public activity one hundred and eight years and then retire into absolute silence for another one hundred and eight years. The community did disband in 1801, and the members kept to themselves the practices and teachings in their private lives without initiating any others. Many of the buildings are still standing in the district of that community and have been visited by our members. One hundred and eight years after 1801, the Emperor of our Order went to France and received authority to start again the Rosicrucian work in America. And the result of his visit to Europe is the present Rosicrucian Order known as AMORC; but the AMORC of today is not a descendant of the group that came to America in 1694. There is no other organization in this country that is a descendant of that first group in America. Any such claim is either misleading, or you misunderstood what was said.

Q.—Have the Rosicrucians any emblem in the form of a pin which they can wear? And are we permitted to wear any symbol that will identify us?

A.—Yes, Rosicrucians in America are permitted to wear an emblem and really should do so. In Europe it is quite different. There the Rosicrucians, Free Masons, or members of other secret organ-



izations do not wear any emblem or even admit their connection with an organization unless they know to whom they are speaking. They really think it peculiar that in America we wear emblems. It is all a matter of custom and habit. Here in America the average citizen who belongs to a fraternity, society or club, is anxious to identify himself, and he is proud of his connection. In Europe it is not a matter of pride but a matter of custom also. In our own case we have a very beautiful emblem for both the Brothers and Sisters. It consists of a very small triangular pin in blue enamel, with a gold triangle, and the Rosy Cross in its center. It comes in gold and with two means of fastening the pin. One is a screw back, for men, and the other is a safety catch pin for women. The men's emblem sells for \$2.00 and the women's emblem for \$2.25. They are very neat and can be worn inconspicuously if desired. Hundred of members in all of our Lodge sections of the country are wearing these emblems and all members really should wear one, for it enables them to identify other Rosicrucians when they meet them, and it often attracts the attention of seekers who will ask you whether it is a Rosicrucian emblem or not, and how they can get in contact with the Order. Therefore we recommend the emblem for several reasons. If any one desires one of these emblems, write to the supply department of AMORC, Rosicrucian Square, Tampa, Fla., enclosing the proper amount and stating whether you desire a woman's pin or a man's pin.

Q.—How many times in the history of AMORC in this country have the members of the Order or the Lodges been assessed for any special purpose beyond the maintenance of their regular Lodge activities?

A.—So far as Headquarters is aware, the membership-at-large throughout the North American jurisdiction has never been assessed for one penny. The members pay nothing more than their regular monthly dues. Members who belong to the National Lodge at Headquarters pay their monthly dues of \$2.00 to the Supreme Secretary or Financial Secretary at Headquarters. Members who belong to local Lodges in various cities, towns and localities throughout the United States, Canada and Mexico, pay their monthly dues to their local Lodge secretary. There are no reasons for assessments of any kind in local Lodges unless a new Temple is being planned or some addition to a Lodge room is desired. In such cases voluntary donations alone have supported the additional cost. Members are not arbitrarily assessed at any time. The average member throughout the United States has paid nothing more than his regular dues and is not solicited from time to time for funds or donations for special purposes in connection with this work. Of course members in the higher grades of the work have at all times vol-

untarily offered to contribute funds for the purpose of carrying on special activities in their own localities or nationally. And many correspondence members occasionally donate some small amount as a help to support the propaganda fund. This is often done when members have received some special material benefit through the teachings and feel that a portion of it should go back to the source of their help so that others may be helped. All such money is kept in a separate fund and used for propaganda purposes. But these donations are strictly voluntary and never demanded by any system of collection or assessment on the part of the Order.

Q.—Is it true that AMORC was originally started by some Jesuits or that the Imperator was formerly a Jesuit?

A.—The AMORC of North America has never in any way been affiliated with any church or any religious organization. Many centuries ago the Jesuits joined some branches of the Rosicrucian Order in Europe to learn some of its teachings. We find reference to this in some records, but at no time did the Jesuits control the organization, nor did they have any material effect upon it. So far as the organization throughout the world today is concerned it is strictly non-sectarian and has no connection with any religious organization, nor have any officials of any religious organization any power in the Rosicrucian Order, or influence of any kind. In regard to the AMORC of North America it has never had any such influence as is indicated by the question. The Imperator was raised as a Methodist in the Metropolitan Methodist Church of New York City, and was for many years a communicant of that church under the Rev. S. Parks Cadman, who is now nationally known as the head of the Federation of Churches in America and is also well known as the Grand Chaplain of the Lodge of Free Masonry in New York. The Imperator is a descendant of the Welsh family of Lewis, which came to America through the personage of Sir Robert Lewis, who settled in Virginia; of the same family came Merriweather Lewis of the Lewis and Clark expedition and many other notable Americans. The Imperator has never been affiliated with any other church than the Methodist Church and his wife is a Presbyterian and a descendant of a French family of Huguenots. The Imperator states that to the best of his knowledge there is not a single Jesuit connected with the organization in this country, unless there is one who is an humble member of some Lodge and has carefully concealed his identity, and in no way makes his religious connections of any issue whatsoever.

Q.—Is it correct to say that the Rosicrucian teachings contain the Christian fundamentals?

A.—Yes, because from a Christian viewpoint the teachings of our order are Christian. However, from the Buddhist viewpoint the fundamentals would appear

like Buddhism, and from the viewpoint of practically every ancient religion or modern religion the fundamentals of our teachings appear familiar. This is because truth is universal and is not sectarian, but you can not call our organiza-

tion a Christian organization, nor our teachings Christian doctrines any more than you can rightfully call them Buddhist or any other than Rosicrucian. It has always been so through all ages and always will be so.

Rosicrucian Dictionary

PART THREE

Knowledge—The Rosicrucians ever held that one could not know of anything except through personal experience. For this reason a distinction was made between belief and knowledge. The experience which is thus necessary may be through objective realization or psychic reality, but there must be the personal realism. It is customary for a mystic to say that he either knows or does not know when speaking of the experiences, problems, or facts of life and nature; nothing is accepted by him on faith and he has no beliefs.

Karma—A term used by us to mean the working of the law of compensation. Rosicrucians do not contend, however, that the exactions of the law of compensation will result in any reversal of the law of evolution, as is claimed by some modern schools. That a human being may be reincarnated in the form or body of a lower animal as a punishment, is inconsistent with the law of reincarnation and evolution, both of which teach us that each stage is progressive and we shall never descend in the scale of physical expression regardless of the Karmic debt to be paid. One of the fundamental principles of the law of compensation is that for each sorrow or pain we cause another, we shall suffer in like degree and manner and at a time when the lesson to be gained thereby will be the most impressive. On the other hand this principle does not exact an eye for an eye or a life for a life, for there is no vengeance in the process and no intention to cause suffering; the sole purpose of compensation is to teach us the lesson, to make us realize the error and to evolve the understanding thereby.

For these reasons one cannot be sure just when or how the law of compensation will exact its requirements. Of this we can be sure, however; we will not suffer through any requirement of Karma and be unconscious of the fact that it is a Karmic debt we are paying. Such suffering without a keen realization of why it is so and what we are compensating for, would be inconsistent with the fundamental principle of Karma—that we will learn a lesson through it and advance in our understanding.

Life and Life Force—The mystery of all ages. Two methods of examining its nature lead to false conclusions; the chemical method would reduce all life to chemical action, the spiritual would reduce all to divine essence and ignore the material elements or actions. Rosicru-

cians insist that due consideration be given to all parts and all actions, realizing that in its pristine essence all life emanate from God through Cosmic forces; but animal life-force as it expresses and manifests on this earth plane is not solely a spiritual essence devoid of chemical action.

Magnetism—Every electrified body has its aura, and when that aura is active it constitutes a magnetic field and the aura is sometimes called magnetism. Magnetism from a purely electrical point of view is described somewhat differently, but even so the fundamental law involved in the foregoing definition remains. The fact that some minerals are “naturally” magnetic, as iron of a certain nature, while others can be made magnetic, indicates that magnetism is not a result of the atomic or molecular structure of matter, but rather of an electrical action that is taking place within the substance or which can be set up in the substance. In electrical science we are instructed how to induce magnetism in a metallic body by surrounding it with an electrical charge; but this further illustrates the law that magnetism results from action in the aura that surrounds all matter. This aura is fundamentally an essential part of the electron, and the molecule, therefore, has an aura which is a mixture of the auras of the electrons composing it. Some auras are passive, some are receptive or repulsive, and some are alternating in their action. Those which are not restive or passive cause a manifestation which we term, in physical science, magnetism, with either an attractive or repulsive tendency or positive or negative polarity.

The cells composing the human body are surrounded by an aura and the body of man also has an aura. This aura can be made active, radiating its magnetic energy, or passive, or even repulsive or receptive. The human mind, with its control of the electrical energy in the body, is the guiding factor in the process of exciting the electrical charge that arouses the aura of the human body to its fullest power. The word mind is used here in the psychological sense.

Master—The term is used in several ways in our work, but we will not touch upon the use of the word to indicate one who is an officer of a Lodge or director of a grade of the work. Otherwise the term is used to represent one who has attained some degree of perfection in evolution or a high degree of mastership of



laws and principles. In this sense we have visible and invisible Masters. Those classified as visible are Masters living in the flesh on the earth plane and seen by us with our objective physical senses; and those living in the flesh on this plane who are able to project their psychic body, thoughts and impressions, irrespective of distance, so that such psychic bodies become visible under certain conditions, and the thoughts and impressions become sensible to our psychic or objective comprehension. Invisible Masters, on the other hand, are those who have passed from this plane to the Cosmic plane and from thence project their personality to the psychic plane and never function or express upon the earth plane until reincarnated. In order that we may sense these Masters—not see them with the objective eyesight—we must attune ourselves to the psychic plane to such a degree that, for the time being, we are psychically functioning on the psychic plane completely (that is, with our psychic bodies, while our physical bodies are dormant or inactive in all functioning except that of a purely physical nature, as when asleep, in a trance state or in deep and profound meditation), and at such time contact the personality, mind, thoughts and messages of the invisible Masters. These Masters may be “seen” at such times, but not with objective eye: in fact, it is not seeing at all but a cosmic state of sensing which we interpret as seeing, after we have returned to consciousness on the objective plane, for want of a better term to describe our sensing.

Complete functioning on the psychic plane for a few minutes or hours at a time, as desired, and there contacting the personality of the invisible Masters, is a condition much desired by all mystics and is attained by careful study and preparation, many preliminary experiments, and a pureness of purpose. It is in this way that Cosmic Illumination or Cosmic Consciousness is realized.

Matter—Rosicrucians view matter from almost the same viewpoint as physical science. Differing from some schools of metaphysics, we know that matter is essential to expression or existence on this plane, and has its place in the scheme of things, and should not be negated, ignored, humiliated or—aggrandized. We know that matter has no consciousness or mind independent of that consciousness or mind which resides in all living forms; and we know further, that matter does not exist independent of the spirit energy that animates it. This knowledge enables us to place matter in its right category and shows us how to make it serve us rather than rule us. The fundamental laws regarding the composition of matter are fully covered in the lectures of the First, Second and Fourth grades.

(To Be Continued)

A RECOMMENDATION

We wish to call the attention of our members to the fact that it is possible for them to get some very interesting reading matter and some helpful information in regard to our Order.

The Occult Digest, published in Chicago, and sold on the news stands or through book stores throughout the country, has in its April, 1927, issue the first installment of an article called “The Ancient and Mystical Order Rosae Crucis, the Secret Hand of the Rosicrucians in the United States.” This is a complete story in two installments of the first Rosicrucians who came to America in 1694 and the wonderful work they did for America in the establishment of the American institutions and of the AMORC. The article was written by Mr. O. A. Seaver, a newspaper feature writer who investigated the Order in Tampa and whose story has been published in a number of American newspapers. The second installment will appear in the May issue of the Occult Digest and our readers should have these installments of this magazine to show their friends and others who may ask about the AMORC and its unique standing in America as well as throughout the world.

So we recommend that our members buy these two issues of the Occult Digest, which sell for 25c per copy. Remittance can be sent direct to the Occult Digest, 1904 North Clarke Street, Chicago, Illinois, for these two copies of the magazine. You may find the April issue still on the news stand in your locality, but if you do not you can be sure of getting both issues by writing to the publishing company.

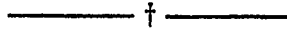
The Occult Digest proposes to run a number of important articles on Rosicrucians. It is now about to publish, in serial form, a very old and intensely interesting book written by Franz Hartmann, M. D., entitled “In the Pronaos of the Temple.” This is one of his great Rosicrucian books and it is difficult to buy. So we recommend that our members subscribe to the Occult Digest and secure the installments of this story and of the other Rosicrucian stories and articles which they will publish during the coming year. By subscribing at the present time and sending the special subscription price of \$2.50, (given to our members exclusively) for one year, and asking them to begin your subscription with the issue for April, 1927, you will secure the two copies containing the story of the Order in addition to the articles which are to appear later. On the other hand, if you do not wish to subscribe for a year by all means send the fifty cents and get the April and May issues and preserve those two copies with the story of our Order in them to show to your friends and others, because you will be proud of what the Rosicrucians have done in America and are still doing.

When you write to the Occult Digest be sure to say you are a member of AMORC and that you wrote at our suggestion and are therefore entitled to special consideration.

The
Mystic
Triangle
May
1927

THE ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS OF NORTH AMERICA

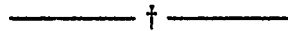
Affiliated solely with the Rosicrucian Brotherhood internationally known as ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS with associated bodies operating throughout the world under the title of A. M. O. R. C. (or translations of the same). Adhering through the ancient traditions of the Order, the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



THE NORTH AMERICAN JURISDICTION

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

H. Spencer Lewis, F. R. C., Ph. D., Imperator for North America
Ralph M. Lewis, K. R. C., Supreme Secretary for North America
Ralph A. Wackerman, F. R. C., Supreme Grand Master for North America



GRADES AND CLASSIFICATIONS OF MEMBERSHIP

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

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

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

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



GENERAL INSTRUCTIONS TO ALL MEMBERS

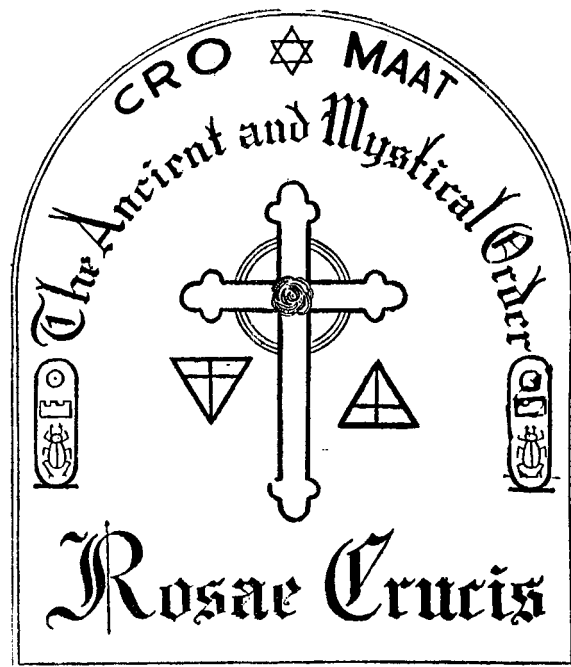
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A M O R C

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