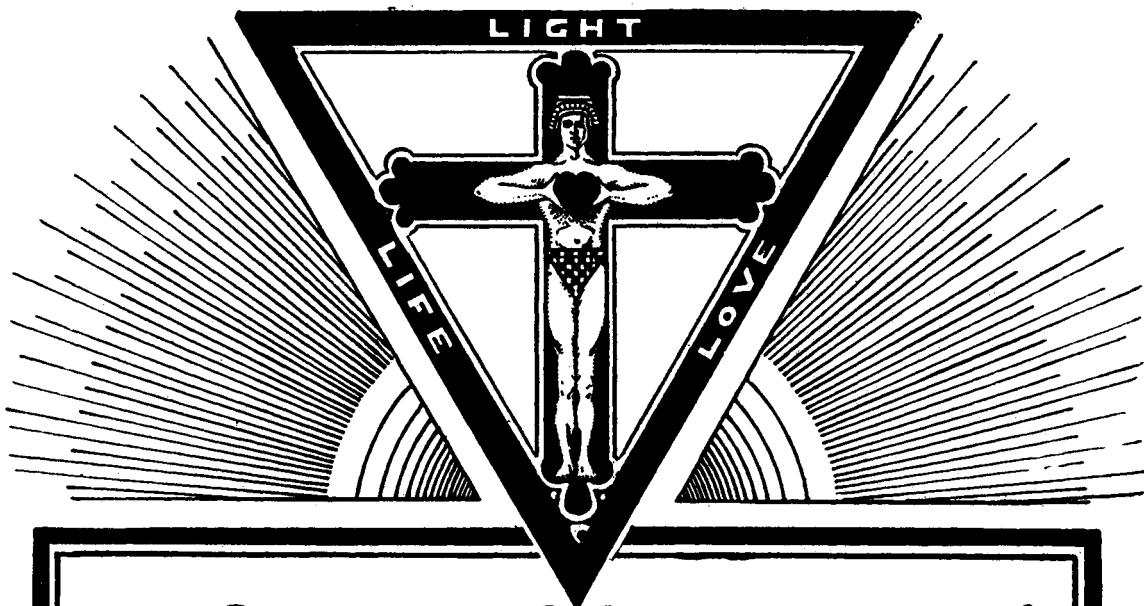


July

1927

The MYSTIC TRIANGLE



A Modern Magazine of
ROSIKRUCIAN PHILOSOPHY

Our Visit to Europe

The Theosophical World Teacher

Dr. Frederick Cook

Why Some Are Retrograding

Notes on History of Rosicrucians

To the Glory of a Past Master

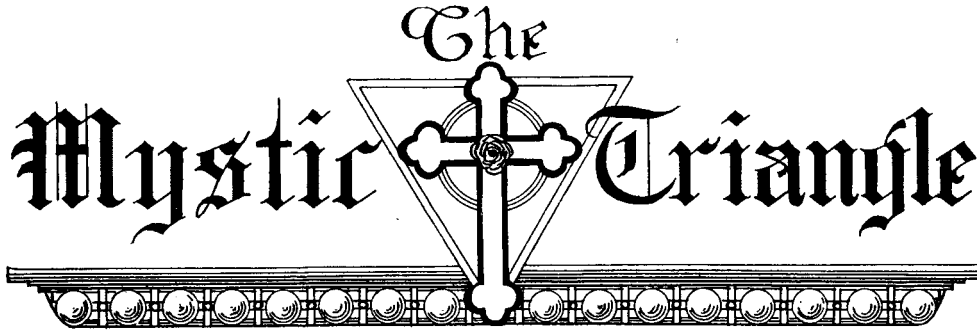
Review of Books

Membership Forum

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Questions and Answers

THE Mystic Triangle



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Imperator's Monthly Message



ON THE fourteenth day of June the American nation celebrates a day known as Flag Day. It is a day given over to honor for the greatest of all American symbols.

Little do we realize the important place that symbols have in our lives. We easily recall the sacrifices and noble deeds performed through the inspiration of the national symbol, the flag, but we must stop to think of how other symbols affect our daily lives.

The materialist will speak at once of the symbol of money, and the idealist will say that he is right, especially in America, where the dollar mark is almost worshipped as a divine hieroglyph. The chemist will speak of the fact that he can sit down at a table with pencil and pad and, without a single tube or vessel, a drop of liquid or a grain of mineral, work out complicated chemical actions and reactions, inventing and discovering chemical formulas, solely with the use of symbols. In fact, his work in the laboratory is a dutiful observance of respected symbols. The astronomer, the mathematician, the engineer, the geologist and botanist, devote many hours of their waking consciousness to the fantastical association of signs and symbols.

The business man has his code-marks of costs and charges; the salesman his symbols of references; the stenographer her symbols of sounds; the printer his signs of fonts and sizes; the author his symbols of corrections; the physician his symbols of quantities and directions; the telegrapher his signs of words and abbreviations. And so one may go on endlessly.

The mystic, too, has his symbols and signs, and, despite his close attention to their character and import, he is no more reverential in his devotion to them than any we have mentioned. He may say that to him they are symbols of the most important affair in the universe—life and its living; but so would the materialist speak of the money sign, and the chemist of his symbols.

To Rosierucians the greatest of all symbols is the Rosy Cross. But its importance does not lie in the fact that it is Rosierucian, but that the Cross is the oldest of all material symbols and the Rose the most beautiful of all inspiring and sacred symbols. Both of them are of extreme importance to all the classes of men I have mentioned above. And as the national Flag is justly a symbol that means protection to all citizens, so the Rosy Cross is a symbol that ensconces all beings.

Truth can make us free only after the dazzling scintillations of untruth have lost their power to enslave us.

Our Visit to Europe

By THE IMPERATOR

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

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On August 31st found us in Avignon, with late afternoon, the evening and part of the following morning to spend in sight-seeing.

We were met at the Hotel Dominion by the proprietor, who had been expecting us for several hours and who had reserved one of the finest rooms in this new hotel. Here we encountered one of the latest features in hotel arrangements, for each of the twin beds was provided with a special netting on a frame that could be lowered very easily and which completely covered the bed and occupant and afforded excellent protection against mosquitoes. Every feature of this hotel was modern and it was prettily located in large grounds, with tennis courts and a considerable number of private garages.

Since it was near dinner time, we bathed and dressed and walked about the hotel, examining its many new features and conveniences. The dining room was extremely large and so beautiful in architectural scheme and decoration that Sister Lewis decided that she had at last found a dining room after which she would copy her color scheme for a private room at home. Adjoining the dining room was an outdoor dinner plaza, with beautifully tiled floors, screens of greens and flowers, many small tables with colored electric lights and a huge canopy that could be brought over the space in a few minutes in case of rain. An excellent dinner was served with unusually careful attention. As we looked about us and saw a hundred or more in evening clothes and with every possible modern feature, it was hard to believe that we were really dining in a very old and partly ruined city of the old world instead of being in an ultra-modern hotel of New York or San Francisco.

After dinner we strolled through the heart of the city until after nine o'clock and then decided to attend a movie theatre, if possible. I derived much pleasure from the occasional visit to these foreign theatres and we were often surprised in what we found. On some occasions Sister Lewis was ill at ease because of some conditions, but at times I "got a kick," as they say in America, out of some of the situations.

The average theatre in Europe—whether for movies or plays—has its cheapest seats on the ground floor, or in the *orchestra*, as we call it. With every logical reason they say that the best seats, so far as seeing and enjoying the performance are concerned, are in the front

of the first balcony, where they have what we call *loge boxes*, or in stalls at the rear and sides of the ground floor. But the seats on the ground floor and in the balconies are divided into numerous sections, and when you approach the box office for your tickets you are more than puzzled at the long list of sections or groups of *locations* with various prices; and you are very apt to select a medium priced *location* only to find that you have chosen a seat at a table where beer or wine is served, or in a side stall where you can watch the dancing that goes on in the side lobbies during the inevitable intermission of twenty minutes, during which women and boys sell candy, ice cream, trick packages of pop corn, and a number of things which the American would never recognize by name or taste.

After you get your ticket, which is usually a funny piece of blue paper torn from a pad, and which contains enough numbers to include your automobile license, telephone number, pass-port number, the state-room classification of your steamer reservation and a few symbols which you may discover to be the winning number or sign of some Japanese lottery—after noting all this you must pass across the outer lobby to two men seated behind a very high counter, like men at an auction bench or the bench in the police courts of America. To these men you hand your tickets to be examined, and they add a few more hieroglyphics, and then you go to another group of men who detach more than seven-eighths of the tickets and leave you with a single number, the meaning of which you never learn. This, then, permits you to enter the body of the theatre, after a ticket-taker has torn the corner from the little remnant you have, and women ushers greet you.

I should not have said *greet* you, but *meet* you, for we seldom found these women ushers smiling or giving any sign of welcome. They are there because during the war when men were scarce they took these positions and now the theatres hire the widows or mothers of those lost in the war. They pay them no salaries and hence you find yourself being *automatically* directed to a seat, but most *insistently urged to buy* your program. Even where a program is unnecessary, as in a short movie show, programs are sold, because they are filled with advertisements, cheaply printed, and folded and sealed with a sticker so that they cannot be sold again once they are opened. The money from the sale of the programs goes to the women as their sole income from the theatre. Usually the programs sell for three cents.

In a few movie houses of Paris, and in one or two of the remainder of France, the pictures are accompanied by captions in both English and French, even when they are French pictures. If you do not like the picture—

which happens often—you sit through it comparing the upper part of the caption in French with the lower part in English, and thereby take a French lesson.

The music in even the cheapest of the movie places, where the prices average from ten cents to forty cents, is produced by a large orchestra, always called a symphony orchestra, and with women musicians usually. But the thing that impressed us was the fact that the orchestra played continuously, often 30 to 50 numbers, all through the six reels of pictures. If the American orchestras had to do this—and change their program each week, and stick to classic music mostly—they would charge a salary that would make the admission tickets cost ten dollars.

Coming out of the theatre we walked again along the heavily shaded boulevard, with its very old trees and strange benches. There was much life in this old town at eleven o'clock at night, with many tourist autos cutting through the side streets to hotels.

In the morning, after a fine breakfast which in this hotel was served in the bright breakfast room instead of in the bed room, as is the usual French method, we hailed a carriage and directed the driver to take us anywhere and in any direction so long as we saw the city. We were amused to find him wearing a small American flag on the lapel of his coat and he told us he had gotten it from one of the A. E. F. boys during the war and was still wearing it in honor of the "fine boys" who came over to help him and the other Frenchmen end the war. The French tell you, always, that *they*, with the help of America, ended the war. The English say the same; and I presume that other nations have an idea that they did it, too, with just a little of our help.

After driving around the outside of the city and noting the very old and high wall that surrounds the older section, we had an opportunity to see that the wall was wide enough on the top for four horses abreast to travel, and the gates could be closed and the city protected even today. Then we were driven to the Palace of the Popes.

Here we found a group of fortified buildings, much like castles of the middle ages, with a large court-yard and secret passages connecting the buildings. Parts of them contained dungeons, where some of the Popes were locked up for years, and prisons, and deep wells, into which prisoners were thrown, also chapels and living rooms. Some of the decorations on the walls had never been completed, and some had been removed. It was here that the self-appointed Popes of the Roman Catholic church established their rival headquarters and fought those at Rome; and the guides, who were priests, frankly and without bias (?) told you of the many immoral or unmoral orgies that occurred within the walls, and what terrible characters some of those anti-Popes were. The vibrations of the place tell their own story, however, and some of the secret rooms, with hidden entrances and small windows, just overcome you with their vibrations of crime and suffering. Some of the dark passage-ways leading to secret, dark chambers just shrieked with the vibrations of crying souls and the torment in some of the rooms

would drive a sensitive psychic mad in one night. Sister Lewis could not stand more than one hour in these palace chambers and we were glad to get out into the open again.

Many of the streets are very small and partly in ruin, the buildings being of old stone and out of plumb. There is much poverty apparent in these sections, and the lack of rain during the summer leaves everything dry and burned.

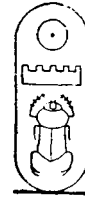
Returning to the main Boulevard again, we purchased some more post cards, a few souvenirs, a few drinks of a local soft concoction that was tasty, and returned to our hotel. After eating one more very fine meal in this hotel, we were taken to the station in the hotel auto-bus and prepared ourselves at the depot for our trip to Marseilles.

I purposely say we prepared ourselves at the depot. You cannot run into the depot at the last minute and catch your train, even if you have tickets in advance, as you do in America. Your tickets in Europe are examined, punched, petted and restored to health again, several times before you get on the train—and never given a glance thereafter until you reach your destination. I have been unable even to the present time to see why one could not buy a third-class ticket for any train, have it assaulted and rehabilitated by the station surgeon, and then get into a First-Class compartment and ride to your heart's content. For no conductors go through the trains—except on the extra-special, ultra-fine (in price) "De Luxe" trains. When you reach your destination you alight or get pushed out of your compartment by those wanting to get your vacated seats, and you squeeze your way through the crowd on the station platform behind the *portair* with your satchels, until he brings you to the main entrance of the waiting rooms, where you must have your dilapidated tickets carefully examined again to see if the first ruffian did his time-honored duty and left anything to be done or any place on the ticket unpunched or unmarked. Then he duplicates the whole process of disfiguration and takes the ticket from you before you may exit the station.

And before boarding the train one must be sure that it is the right train. Schedules are changed over night and crowded trains often leave no empty seats, so you are left stranded. And, the one who gets his baggage into the compartment first owns the seats therein, regardless of your special green coupon indicating "places" reserved. The trains always come into the stations from twenty to fifteen minutes ahead of their scheduled time for leaving, and he who is first at the station—is *first* all through the trip.

The ride from Avignon to Marseilles is almost directly south for a considerable distance and follows close to the shores of the Rhone through the very heart of the ancient town sites of Roman Gaul. The absence of rain for the long summer period makes everything dry, hot and dusty, and the hot sun shining on one side of your compartment makes it very warm within, but if you open the window the soft coal changes your complexion very quickly.

We reached Marseilles at 15:25 P. M. or, in American clock time, 3:25, after being on



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the train a little less than two hours. We were very happy to get to this large city because of the cosmopolitan nature of the crowds always to be found in this port where steamers from all parts of the world unload and receive passengers.

At the station we were met by a representative of the Hotel Splendid, and as we left the station in his custody, he proudly pointed out the magnificent new marble stairway which

leads from the end of the street up to the high plateau of the station. It is the largest piece of marble stair construction I have ever seen and is beautifully ornamented with enormous bronze lamp posts, statues and railings. A fine room had been reserved for us and once again we bathed and dressed and started out to see the wonderful old Roman sea-port.

(To be continued)

The Theosophical World Teacher

By RAYMUND ANDREA, K. R. C.

Grand Secretary, AMORC, Great Britain

IN a recent issue of the "Herald of the Star" there appeared an article entitled "The Happy Valley Foundation." This article may possibly be accepted by a few, but it will certainly be challenged by the many. It will be repudiated by occultists of every class and persuasion.

The subject of the World Teacher is by no means a fresh one; the public Press in England has already dismissed it with the most scathing comment, so that it is quite understandable that a happy nook is sought for it in the solitudes of California rather than among the Welsh mountains. And the Theosophists in England are not far behind the Press; they are bitterly divided among themselves on the question and many of their best workers have deserted their leaders in view of the extravagant claims put forward by them.

In confirmation of the above I need only refer to a letter published in the "Morning Post" by Mr. A. T. Barker, the transcriber and compiler of the "Mahatma and Blavatsky Letters." This letter appeared as a protest against certain articles of an irresponsible writer in that paper who set out to deny the authenticity of the said Letters. Mr. Barker, who is a well known Theosophist, referring to the "Besant and Leadbeater prophecies and apostolical announcements" appearing in the "Herald of the Star," proceeds to state that any serious and impartial student who has read the two volumes of the Letters is aware that they are full of philosophic teaching which is the direct antithesis both in principle and application of the whole of the Messianic and sacerdotal insanity which is exposed in the "Herald of the Star," and further, "if Mrs. Besant and Leadbeater are right in their claims and teaching, then H. P. B. (Helen P. Blavatsky, founder of Theosophy) was *wrong*." I have quoted this much to show how true it is that these announcements in the "Herald of the Star" have shocked some of the best Theosophical workers and spread uneasiness throughout the Society. It does not follow that

such workers have, in every instance, left the Society; many have felt it their duty to continue firmly in the footsteps of their honoured founder with the hope that some fortunate turn of events will ultimately restore to the Society its original healthy tone. However, I am not to speculate upon that aspect of the matter here.

According to the article first mentioned you are to have in America a New Civilization, and Krishnamurti is to be the founder of it. With due submission, I suggest that the New Civilization is well under way and that the occultists of the world will no more recognize Krishnamurti as its founder than myself. Any advanced soul who has a message for humanity has a right to form a group of workers with the object of disseminating it; but it is sheer egotism to place that group on a vantage point with a self-appointed World Teacher in its midst and claim for its objective the proclamation of a World Religion. America can boast of some of the most enlightened groups of students in the world; from these sources have emanated classics of occultism which have raised aspirants to disciples and brought disciples to the feet of their Masters without the sound of voice or trumpet. Our Rosicrucian brother, Steiner, taught us what Theosophy really is as a practical science. Compared with the life and initiated knowledge of that man other leaders and teachers of Theosophy stand remote. He was a lofty and humble soul who refused to testify of himself or point to any personality, but was so filled with the light of Christ that his students everywhere have received a profound incentive to find the Christ in their own hearts. M. Heindel, another Rosicrucian brother, following the same light of Rosicrucia, established another group of your New Civilization in California and shed the same influence across the world through countless students. Our own Order, a vital part of the same great New Civilization, established many years ago in your America, is in the front rank of all your groups, and numbers among its workers men and women of light and leading, notable for their intellectual and occult attainments, in both profes-

sional and private life. Internationally it is a tremendous organization, but is it to be excluded in this New Civilization?

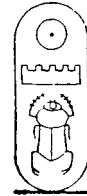
But what of all this? A New Civilization is to be founded; and the Theosophists have chosen Krishnamurti to found it. That is what it amounts to. *He has been recognized by a large number of people as the one chosen by an invisible World Teacher to be the visible Vehicle when He again visits His world.* It appears then a simple matter to recognize a World Teacher. We have always understood, and it is a firm maxim of occult tradition, that Adepts move among the sons of men, unsuspected and unknown: the Adepts themselves have so taught us. Nevertheless, in the case of so lofty a Being as a World Teacher there has been no difficulty in establishing identity. A well selected group of Theosophists have put their heads together, made this momentous discovery, proclaimed it with considerable personal authority, and the recognition grows apace.

Indeed, this is a far too serious matter to treat with a jest, or with the inimitable ridicule launched against it by the English Press. It is a matter of such moment, with such far-reaching results, that the occultists of America, if not of the world, should be as active in its repudiation as the Press, only from a different standpoint. Is it nothing to sincere Theosophists, for instance, to name them only, that with the teachings of the Masters in their hands and the recently published Letters before them, this extravagant claim should be offered for their passive acceptance on the mere assertion of a few leaders of their group? Is it not in flagrant opposition to the unalterable laws of occult secrecy which are a tradition of the Eastern Brotherhood and which are again and again insisted upon by the Masters in their communications? Did H. P. B., towering head and shoulders above any subsequent leader in the movement in the secret and initiated knowledge of the Hierarchy, as the direct agent of the Masters in formulating and imparting the Theosophical teachings, ever so much as mention her own occult status, whether for personal aggrandizement, to satisfy public curiosity, or in response to serious inquiry? Or have we ever read any such claim by our own great leader, Dr. H. Spencer Lewis? And are we to believe that the immutable laws of the Hierarchy have been abrogated and to a handful of Theosophists a concession has been made in imparting to them in objectively recognizable detail perhaps the most important hierarchical information bearing upon the future enlightenment of humanity through a well known member of their group? Is the long established and reiterated prophecy that another World Teacher would come toward the close of the present century a miscalculation on the part of the Masters and they have taken a group of Theosophical students into their confidence on the matter? I will not say the whole proceeding is contrary to occult law; in view of the above, it *must* be so; for the power claimed to create a World Teacher cannot, by any possibility, be a rightful power in a notoriously limited group, much less in a single member of it.

Far too long have Theosophists remained

passive under the influence of Theosophical teachers. The worship of personalities has been their bane. And the inevitable and pernicious effect of this proclamation will be twofold. Firstly, a number of Theosophists will be so misguided as to veritably kneel down and worship Krishnamurti as their new Saviour, thus taking the easy path of passive devotion to a personality set up, than the more difficult but appointed one of "grasping their whole individuality firmly" and "plunging into the mysterious and glorious depths of their own inmost being" wherein only is to be found "the way, the truth, and the life." Thus will they set at naught their own scripture; for bound as they are to the voice of personal leaders, they will follow that voice anywhere, with implicit faith, when in truth they should be seeking the Christ by "making the profound obeisance of the soul to the dim star that burns within." Secondly, the divisions in the Society will grow more marked daily. This is a pathetic point and can only be referred to with regret. Everyone is aware of the painful cleavages which have already occurred in the Society on points of doctrine, latter-day communications of Theosophical writers that are directly opposed to the authentic adeptic statements, and the dogmatic assertions and departures of others resulting from exalted ego. This is surely enough to perplex and agonize sincere and spiritually minded aspirants; but the recent proclamations have filled the cup of many to the brim. They have been exceedingly patient; they have endeavoured to the utmost to remain loyal to leaders who in their day have done much for humanity; but the test has proved too great. The crucial point with them has been at length reached when they had to decide between the voice of their deepest intuition and some external authority; and their decision has brought them to a total severance from Theosophical groups. I know whereof I speak, for letters before me from our own members, themselves with past or present Theosophical connections, reveal the position only too plainly. It is that of conscientious men and women who have given some of their best years to Theosophical service, who had pledged themselves to a Society they formerly were proud to belong to and to leaders in whom they had placed a perfect trust; but suddenly their ears were assailed with a language they could not comprehend; they were confronted with issues they could scarcely understand; angry controversies raged around them which took away their peace; and had they remained they would have lost their faith. It is not in the least surprising; it is to be expected; and the schisms will increase.

And what have we to say about Krishnamurti? Have we any hard words for him? Most assuredly not! He needs, and has, our sympathy. We believe him to be a young disciple desiring to serve the Masters and do good, one of a growing number of similar young disciples throughout the world who are doing their Masters' work and spreading the New Civilization wherever men congregate. It has been many times said that he himself disproves of the grand role staged for him; and well might he, for he will need much strength



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and humility to keep him steady upon so lofty a pinnacle. It is clear that his group proposes for him a unique measure of liberty, the effect of which will be that he may do what he pleases. We shall observe what he pleases to do. Liberty means power; and the power which his group will bestow upon him is also unique and will prove a trying possession. We shall observe what use he makes of it. The world has a peculiar regard for a strong man displaying unique power in any chosen field of endeavour, if it be used for its advancement,

legitimately and honourably, without vain pretensions or self-seeking; but it has little regard for power and prestige not self-derived, but conferred; and what it thinks of the present election we know. For never before in the history of the saviours of men have we known of one being deliberately taken and "swaddled, and rocked, and dandled into a 'Christ.'" England has given its opinion of this classic example. It remains to see what America thinks of it.

Dr. Frederick Cook, Mystic and Explorer



SOME months ago we made comment in our magazine regarding the exploration of the North Pole by Dr. Frederick A. Cook, M. D. We stated that many men of science are reviewing the reports made by Cook in 1909 and are now giving more credence to his story of the discovery of the North Pole than they gave to it years ago. It appears now that Dr. Cook may become the recognized discoverer of the North Pole. We have said often that we did not believe that Dr. Cook was given a fair opportunity to prove his contention and that once more science, with its peculiar ideas, interfered with facts being revealed.

All of our students know that Rosicrucianism includes some unique ideas in regard to Cosmogony generally, and in regard to the shape and conditions of the earth particularly. We know that many of these ideas are not acceptable to science and therefore we say nothing about them except in our private teachings in such places as pertain to other parts of our work. For instance, science taught for many centuries that the North Pole was a point located in the center of a great sea of water. This sea was claimed to be very large and free from ice because of the centrifugal motion of the earth forcing all the ice away from that part toward the center of the earth. This was the standard teaching in regard to the conditions at the North Pole. On the other hand, when Cook reported that he reached the Pole by travelling on ice, he was immediately condemned as a fraud, because his statement of ice floating in the sea did not agree with the statements of science. Yet when Perry and, later on, Amundsen and Byrd, made their reports of conditions at the North Pole they agreed precisely with what Cook had said. Cook's reports were rejected, however, and the reports of the others were accepted as facts. Cook had to bear the brunt of being not only a pioneer but an educator, and this is a difficult burden and usually results in the pioneer being made an outcast and burned at the stake, either literally, as in past centuries, or symbolically, as was the case with Dr. Cook.

However, we are interested at the present time in the fact that Dr. Cook is quite as much

a Mystic as he is an explorer. Science will take care of his exploration report and the day is not far distant when he will be given all proper credit for the work that he did in his exploration. At the present time we want to give some credit to him for his present views on other things besides ice and North Pole conditions.

Dr. Cook has been quite a traveler and a student of human nature, and the things that he now says in regard to his observations are of great interest to those of us who are students of human nature and the workings of natural laws. We therefore take the liberty of quoting the following sentences, or paragraphs, from Dr. Cook's latest writings. They reveal a serious mind and profound knowledge of many important fundamentals, and we know that if these fundamentals were observed and given more thought by the average person there would be a great deal of improvement in the human race.

Dr. Cook believes that the future will call for special breeds of men, just as we now have a special call for the breeds of pedigreed stock.

Of course, Dr. Cook refers primarily to physical conditions, but the mystic that he is reveals itself in his proper consideration of the *mental* and *psychic* conditions connected with the breeding of a great race for the future. Now let us examine his statements in his own words:

"New races are like young men; they feel the impulse of coming and passing generations—the sunrise of a new life leaves in it its shadow, the soul of earlier culture, but that earlier culture is the sum total of thousands of years of study and development. Why condemn it with one stroke of the pen as we have done with each succeeding drift of racial and social offspring? There is a distinct breed, with all that goes with the fine pedigree of animal culture in every race of man, but we seem to lose sight of this important problem because civilization as we have it today has been moving to the composite of Egyptian, Greek and Roman rules of life. But Egypt had an advance civilization and this leads us farther back into Asia as the probable source of pre-Bible culture.

“What has become of the successive stages of peoples who had a vigorous civilization in India and China? What has become of the still earlier peoples who roamed over Europe and Asia long before dominating races took this main stage of human endeavor? In each and every race ever developed there was a mental, a physical, social and a political stream worthy of preservation and permanence. The thousands of races whose blood and culture have poured a continuous stream for thousands of years into the life arteries of civilization are all now forgotten, but originally each had a distinct family history, very special attributes, as a vocation in a distinct and special life, and always certain outstanding physical and mental attributes. Some had long noses, some had long heads, some had long legs, some were dwarfs and some were giants. Some were black and some were white, others were yellow and red, but all were unique in their way and in their day. Modern man is therefore a composite in color of all earlier races but in spite of this known blood admixture we still retain a strong prejudice against color and racial blending.

“We see the children of the black and white, we pity them and we call it a bad mixture. We encounter offspring of the Indian and the White and we pronounce the result a calamity,

and we abhor the thought of a melting pot for the yellow and the self-styled superior white races, but is this perception of social cultural color and racial admixtures sound?

“An unbiased study of the prejudice against inter-racial mating soon determines that the good or bad effect of the offspring of a mixed race is mainly the influence of mother culture and the results that we see are mostly the outcome of an unnatural sexual entwining among the lower racial representatives.

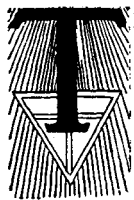
“When a trained engineer, long on adventure but short on family culture, marries a wild woman, the offspring must suffer. In a like manner when a Spanish Adventurer in the tropics marries a negro woman of jungle habits the children start from nowhere and end as a football of fate. Such mismating can have no other results and it is by an observation of these types that we conclude that the yellow or red people or other races do not mix well with whites. In the present state of civilization it is dangerous to advocate inter-marriage among races of different color but the greatest misfits are a result of intermarriage among families of high and low stages of culture. The difference between the highest and lowest development of man is greater than the distance between the mind of man and that of the beast.”



Why Some Are Retrograding

By THE EMPEROR

A Timely Talk On a Very Serious Matter For Deep Thought Just Now.



THIS is another talk about the sex-wave that is sweeping over the country. We said some months ago that we hoped we would not have to speak on this question again, but conditions are getting worse, and many of our members, from time to time, become entangled in serious complications through the obnoxious wave that engulfs the lives of seekers of knowledge, so we must speak again on this subject.

Perhaps you and I cannot understand how it is that an otherwise sane and sensible man or woman will believe that some degree of spirituality or illumination will be attained by delving into ancient sex-worship practices. And it is also difficult to understand how intelligent men and women will connect themselves with secret schools or cults which claim to have unearthed some special knowledge which provides rapid advancement while wallowing in the filth and mud of sex studies and orgies.

Of course, many of these schools do not parade the fact that they are dealing with obscene and disgusting practices, while, on the

other hand, some do very cleverly reveal the true nature of their work and make an appeal on that basis.

The point that surprises all clean-thinking minds is that any one can believe that sex matters have anything to do with the attainment of mental and spiritual mastership. There are, however, hundreds of thousands in the United States alone, who do believe this, and the number seems to be increasing. We hear of it daily in our correspondence, in letters from those who inquire about our Order and very frankly ask us what we offer along this line. We hear of it in many pitiful cases where respectable men and women have been innocently entangled in scandal, arrests, raids, public exposures and criminal prosecutions. We hear of astounding cases where men and women, posing with respectability, and holding good social positions, have tried to play with the fire under cover only to find themselves hopelessly enmeshed in blackmail and disgrace.

Where did it all start? Some say it began with the Hindus, who assert that the sex part of man had to be eliminated by a long study of its purpose in life and an exposure of its evil by continued reference to it, etc. Of course that is pure bunkum. Others say that one must become disgusted with the thought of sex nature in order to purge oneself of it. That is also a form of molasses to catch the daring fly.

Perhaps the most misunderstood statement used by some of these 'sex cults is that the early Christian Church, "and some forms of it today, insist upon celibacy on the part of the Priesthood in order to assure or attain spirituality; and that by over-indulgence, obnoxious perversions and nauseating orgies, one will gradually cast out all sex element in the flesh and become immune to its normal or natural urge, and then comes spirituality! Of course, it takes a peculiar mind to reason in such a manner, but the fact is that there are hundreds of groups of persons in America today where orgies are being carried on nightly by men and women in the belief (?) that they are purging their sinful bodies of that which God and nature gave them as a Holy and Sacred trust. At least, that is the explanation they make when they are brought to light in shame and sorrow, and must tell why they were a part of such schemes.

As a matter of fact, the law of celibacy in the early Christian Church, and in many religions today, has nothing to do with the true and proper or natural functioning of any part of the human body. The law of celibacy related solely to *marriage*. It was the result of a belief that one of the Priesthood could not serve his communicants well, could not devote his time and attention to his work and the interests of the Church, if he married, had to support a woman, and maintain a home with a wife and children. This is the real idea of celibacy in many churches today.

From the Rosicrucian point of view very much could be said in our lectures and lessons in regard to the sex nature in man, its true purpose and its need. But our members will note, with considerable satisfaction, that even in the lessons where many of the important functionings of the various organs of the body are dealt with in detail, all sex matters are so nicely avoided that the clean-thinking persons never notice the absence of the subject. If fact, the very sexlessness of the whole course of Rosicrucian teachings proves the contention of Rosicrucianism; that normal, natural living, physically and mentally, will give man the greatest power on both the physical and psychic planes, and that man and woman are different in psychic natures only, so far as important differences are concerned, all other differences being of no importance in our work.

The AMORC has always warned its members—and others—of the dangers of these numerous new, and old, secret cults. In many cases we have been accused of being intolerant and unbrotherly. As an illustration, a few years ago, when we were located in San Francisco with our National Headquarters, there came into our outer membership a woman who had been educated in a secular university in the south of this country, and who was physically attractive and deeply learned in the ancient Oriental philosophies. She claimed to have some special mission in life, and wanted the cooperation of our organization. A number of private interviews with her, and a course of two months' close investigation, revealed the nature of her plans and she was immediately cast out of the preliminary or testing grades of our work. She had worked for several years to get into the grace of our Order and had

very carefully concealed all her past plans along the objectionable lines; and many believed that the Emperor was wholly unfair in his first impressions and intuitive suspicions.

After her complete rejection from the outer part of the Order a few new members, who had been impressed with her subtle and alluring offerings of immediate and profound development along unique occult lines, criticized the Emperor openly, and in letters to the Order and its various officers, and a few in the West resigned from AMORC because of its hostility to "another great school of mystical thought originated by the Mistress of secretly revealed wisdom." We were accused of being jealous of the power that this new organization would have, since it was sponsored by a "high mystic of India" and men and women of *unquestioned* repute.

The new organization grew and took into its ramparts several of our members and hundreds of others with their sons and daughters. It started several branches in the West, Midwest and South. It claimed to be seeking to help women become *Superwomen* and men even more than *super*.

So it went along for several years. We heard from some who resigned just before disgrace came upon them, but others took their places. Then it suddenly called itself the "Sacred School of all Sciences—including Rosicrucianism." We waited for the inevitable result. It came a few weeks ago, when a mother brought the matter before the Federal authorities because of the condition of her child, who was living in the home of one of the women leaders. Investigations, trials, hearings and newspaper exposes, pages of them in all the large papers! Pictures of members, their signed oaths of secrecy, lists of their names and addresses, were published. The leader was put under bond, but she skipped and left the members who furnished the bond to pay for it. One of the members, a father, is now under sentence for two years because of what his son did with his approval; others are in line for arrest, and there are a hundred or more broken hearts who are suffering the exposure made in the daily papers, where everything, including extracts from the "love cult ritual" was printed. The police say that the "Rites were wrong." It was *all* wrong, but appealing to those who wanted that which was claimed to be so secret that only in obscure rooms, hidden buildings, and musty places could it be found.

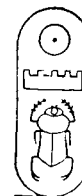
And some even now say that we are too severe in our criticism and unfair in our attitude when we say that any organization operating under the name of Mystic School, or Oriental Philosophy, or any other name which touches upon sex principles or practises in any form, is a dangerous proposition. And, we have had to criticize a few small movements in the country which are attempting to revive new forms of ancient sex worship.

The spread of such matter plainly shows that thousands now living are retrograding in their objective life in this incarnaton. Inwardly the souls of these persons may be clean—in fact *must* be clean and *suffering*, because of the downward tendency of the outer-self. Some lessons are to be learned by these persons through such tendencies, but we can feel

pity and sympathy for them, and should try to help them. But what can we think of the persons—such as the young woman to whom we have referred—who take advantage of this tendency on the part of many, and turn it into money by fostering the ideas, creating new and more evil ones, and contributing not only to the “delinquency of children,” as the Court said in her case, but to the retrogression of thousands of adults?

You will understand now why we are so happy in the cleanness of our work and in the fact that in our own organization, in all our Lodges, which are located on the highways, known to everyone, open to the public, and wholesome in atmosphere and environment, there are men and their wives, sons and daughters, sisters and brothers, members of families, coming together and rejoicing in the moral uplift that TRUE Rosicrucianism affords.

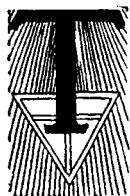
So again we warn our members: Beware of the secret books that claim to be mystical or occult or especially Rosicrucian and which contain even the slightest reference to sex interpretations of the Holy Scriptures, or sex revelations, or sex hygiene knowledge, or sex anything else! And beware of foreign or American teachers who claim to have special courses, special classes, or special knowledge that costs only twenty-five or fifty, or one hundred dollars, and requires only a few weeks or a few months to develop the *super* qualities of *your peculiar nature!* If the books or teachings offered you are not of a nature that you can read to your wife, or your young daughter, or to your husband or son, then you can be sure that they will not have the least essence of pure mysticism and certainly not of Rosicrucian philosophy.



Some Notes on the History of Rosicrucians

By ROYLE THURSTON

Some Facts That Our Members Will Like To Use In Talking To Seekers.



THE ROSICRUCIAN Order or movement did *not* begin with the plans presented in that famous book called the *Fama* and published in Germany during the seventeenth century. And Christian Rosenkreutz was *not* the founder of the Order in Germany. It seems that these denials are absolutely necessary in speaking of the Rosicrucians to anyone who has attempted to learn of their history.

Years ago when encyclopaedias were first introduced, one of them contained a brief explanation (?) of the Rosicrucians, in which it was said that Rosenkreutz started the Order with his famous *Fama* and that upon his “death” the Order died. Along with this very important, and false, information, it was explained that the real meaning of the Rose Cross had something to do with the Latin word *Ros*, which means dew, and that dew was an important element in the alchemical process of transmutation, etc., etc. Since this very illuminating explanation was written by someone who was not acquainted with even the outer phases of the work, most other encyclopaedias have copied the statements, and we of today have this to contend with.

If someone writes to the editor of any large newspaper, asking about the Rosicrucians, the said editor usually turns to the official and time-honored encyclopaedia in his office and proceeds to answer the question. The reader believes that a newspaper editor knows what he is writing about, and takes the explanation as soundly true. Other writers in stories, maga-

zine articles, and essays, seek their information from the same source and we are in receipt of daily extracts from papers and books containing these same repetitions from the same few sources.

It would seem that the thing to do is to send reliable information to all these editors. This has been done over and over by AMORC. We have sent to the principal editors and publishers of the world the most reliable and authenticated information about the Rosicrucians throughout the world. Some—a great many—have written us thanking us for the information, but they fail to place it in between the pages of their old encyclopaedias, or they file it where it is forgotten; for a few weeks later references to the same old antiquated falsehoods appear in the papers again.

We find some modern books catering to the gullible seekers for rare knowledge in cheap books, issuing Secrets and Rites of the Rosicrucians in hundreds of pages as authentic information, but always starting the history with Rosenkreutz and the German movement. Such books have been sold by the thousands and the readers believe the story told.

All this makes it difficult for our members and friends in spreading the truth about the Rosicrucians. Again and again they hear the statement: “I thought the Rosicrucians died out in Germany *if* they had any *real* existence at all.”

The truth of the matter is that no one knows when the birth of the Rosicrucian movement occurred. It had no sudden birth as a full fledged body or a mighty power. It was so gradual that its infancy is lost in extreme antiquity. Can you say when the American nation was born? Certainly not in 1776, for what, then, are you to say about the trials and tribulations of the thousands before that year? They were laboring to bring about the birth!

Truly, but had they no conception of what they were laboring for? Was not that conception, then, a part of the beginning of the nation? And when did such a conception take place? I can trace it back into the eighth, ninth and tenth centuries, when many men, and women, dreamed of the new world that was known to the few long, long before the first explorers attempted to verify the contentions of the wise men.

The Rosicrucian IDEA had its inception in the mystery schools of the Orient. Traditional history—only partly reliable—says this was in Egypt, but it may have been in India, it may have been in Persia, it may have been elsewhere. That the idea reached a high degree of evolution in Egypt is true, and that in the mystery schools of Egypt we find the Rosicrucian principles highly developed, is also true. Hence we start the known history of the Rosicrucians with certain eminent mystics of Egypt, whose writings and life give absolute proof of their knowledge of the sacred, scientific principles which form the basis of the Rosicrucian philosophy.

From the time of the thirteenth century, B. C., it is comparatively easy to trace the development and growth of the Rosicrucian mysticism. There are the easily recognized gaps of one hundred and eight years when the movement was secret and silent, followed by the periods of one hundred and eight years of public activity—just as in recent centuries. There are the mystic titles added to the names of eminent philosophers whose writings can be understood today only by Rosicrucians. There are the strange Temples with peculiarities identical in many lands, unique to Rosicrucian purposes as in modern Rosicrucian Temples. There are the secret manuscripts, even from the pre-Christian days, referring to lessons given in person and transmitted by the Magi of the secret school, and which we still refer to in our teachings. There are the undisputed records in Thibet, belonging to the chiefs of the Great White Brotherhood, containing references to the work of the Masters in the Orient in the height of the Order's glory.

The Rosicrucian Order is too old to give it a known birthday, but we do turn our eyes back-

ward to one great day in its history, in the year 1350 B. C., when a most important event occurred, and we use that date as the beginning of the real Rosicrucian Light. That makes our present year the 3,280th year of Rosicrucian illumination, and that is a ripe old age for any movement, so far as traditional history is concerned.

The important point is this, however: No ONE man founded or controlled the Order in the past, no one man invented or *discovered* its remarkable teachings, and no one man directs the whole international organization today. That makes it distinct from the many so-called occult and metaphysical movements of modern times. While the Emperor for North America and the Emperors for other lands are the absolute, autocratic heads for their various Jurisdictions, these men are part of an International Council, or Supreme World Council, with committees formed by the various Delegates and Representatives in every part of such Jurisdictions. And above this International Council are the several Masters of the Great White Lodge, who give their kindly suggestions and continuously protect the Order and its Emperors and Councilors in the fulfilment of their duties.

More wonderful than even that form of government is the further direction on the part of the Holy Assembly of Invisible Masters in the Cosmic, who transmit their observations and dictums psychically to the leading earthly disciples on the International Council. Thus the direction and control of the Order can be traced back to Cosmic and Divine agency, a truly universal source of pure purpose.

Remember these facts, Brothers and Sisters, and let them inspire you with greater reverence for your association with the Order and its symbol. And bear in mind that loyalty to this symbol, fidelity to the Order's purposes, as well as devotion to its work and obligations, place you directly in attunement with the most influential forces and minds in the world. Such attunement once established is not severed without a noticeable reaction on one's worldly and spiritual development, and a lack of *reverential appreciation* prohibits the full influx of the blessings that are possible.

Will You Help Us in This Plan?

Many years ago we advocated a plan whereby the various worthy occult, metaphysical and mystical organizations of America would unite in forming some cooperative Council or advisory board. We wrote letters to hundreds of such organizations asking for their suggestions. Only a few answered, and these, naturally, were the very cleanest movements in the field, with nothing to fear and everything to gain by mutual cooperation.

The plan is being advocated again; not solely by us this time, but by several, under the leadership of a very prominent character in the field. We believe that those organizations or movements which are more than fifty per cent constructive should unite in some way to help clean house and protect the public from the

continued and increasing campaigns of fraud and evil being perpetrated in the name of occultism and higher thought.

The plan would in no way limit the individual activities of those represented in the Council, nor would it bind any of them to dogmatic rules or procedure, except in such points as would be happily agreed upon by all.

If you are in any way connected with any society or movement in America, or you have a high regard for any such, please urge this plan. We have every reason to believe that a Council composed of the representatives of such movements would render great service to each movement as well as to the public. Any suggestions will be welcomed by our Emperor.

The Editor's Page

Ye Editor has been busy for awhile at his pet recreation; tabulating statistics! He eats them and thrives on them. He not only gets FACTS, which are always interesting to every one (at least he thinks they are) but he is always so pleased to find that the statistics agree with his own personal opinions—and is always just as pleased when they disagree for then he is just as sure that he is right. To be exact, he has been reading the letters from our members giving their expressions of approval or disapproval of the articles in the recent issues of the magazine and suggesting new departments. He will try to give you some of these statistics in not too dry a manner:

The favorite articles seemed to be: The Doctrine of Reincarnation, the Rosicrucian Dictionary, Questions and Answers, Our Visit To Europe, A Jewel From The Casket. Next, in about the same proportion, were: A Brother of the Rosy Cross, Mystic Consciousness, Some Interesting Facts for our Members, Membership Activities. Then followed Zada, Rosicrucian Point of View, AMORC in Great Britain. What Constitutes a Mystic, Biographies.

Some of the comments will, the Editor is sure, be of interest to our readers:

Jewel From the Casket: "I take the least interest in this. These philosophical writings dwell too much on ethics to interest first grade members." "If the general public would heed the advice given there we would not need doctors, lawyers or ministers." This is a charming diversity of opinion.

The Rosicrucian Dictionary is a necessity to the early students. There is too much misconception about many of these words in most common use. The average person, if asked to define these words, would have to do a lot of thinking before he could put his definition into even a short paragraph, to say nothing of a single sentence."

Our Visit To Europe: "It seems as if I traveled with you; it brings memories back from school in Switzerland." "It is more like a personal letter to us than something written for publication."

A Brother of the Rosy Cross had too much allegory and symbolical expression. It displayed learning, but not being so learned I could not digest it all. There are many instructive points in it but the symbolism may mean this or that and it leaves the mind groping in a metaphysical haze at most points." "This story was the fruit from one of our advanced Brothers."

Membership Activities: "By all means increase this department if possible, inasmuch as it enables each member to realize the amazing power of our Silent Study Night, which DOES bring each member peace and contentment, as I have proved from practical experience."

Questions and Answers: "The Questions are the very ones I wanted answered myself. This department should not be eliminated."

"*Mystic Consciousness* is a wonderful article, for I like to read the personal life of an advanced mystic. I would like to see this department in every issue."

"I would like one article in each issue on certain doctrines of the day, discussion of modern theories, etc. Such articles as *The Basis of Religion* and *The Doctrine of Reincarnation* are typical of what I mean. These help the first grade students to give a good argument on the teachings of the Rosicrucians."

"Royle Thurston's department is a very important one; every student should want to know what the organization is doing all over the country and the world also."

We thank one member for the suggestion that when foreign words or phrases are used a footnote be included, giving the meaning of such quotations.

"The compilation of the statistical record was an inspired thought, as, to my mind, it is an invaluable asset to the correspondence members who have no other means at their command of knowing the general status of AMORC'S membership."

"I should also appreciate an occasional list of books, magazines, recommended by the Imperator, as the right type of reading, as I, being a mere neophyte, am quite certain I cannot be sure always that my personal selection is the correct one—from the Rosicrucian point of view."

"For the not-so-serious minded some entertaining story might be included, either completely or serially."

"Would like to see continued, articles on *Numerology* and *The Descendants of Lemuria*, also messages from the Masters in foreign lands."

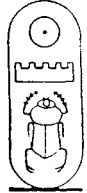
"I found the article *What Constitutes a Mystic* the most interesting and more enjoyable than any other reading."

One kind reader says "The Mystic Triangle suits me to perfection," which is very sweet praise to a harassed Editor. Another says: "There is so much good reading and valuable information in the magazine the missing of even one would be almost a disaster to me."

Some of the additions suggested were reprints from the *American Rosae Crucis*; more articles by our foreign branches; a few stories, short or serial; a History of AMORC; more about Egypt and the early Rosicrucians; health talks; anything instructive.

Many of our members pleased the Editor's heart by saying that all the contributors to the magazine should be congratulated on the good work that they are doing and that their writings are very much appreciated.

To sum it all up the Editor agrees with the last letter that he has read: "What department have I enjoyed most? I believe that to be the hardest question I ever tried to answer. I have enjoyed them all so thoroughly I would not know how to discriminate or which I would eliminate."



To the Glory of a Past Master

A WONDERFUL, MYSTIC SERMON

High Tribute Paid to Amenhotp IV, Pharaoh of Egypt in 1530 B. C., and Past Master of the Rosicrucians

*The
Mystic
Triangle
July
1927*

[The following is an extract from a sermon preached on April 8, 1921, by Dr. Robert Norwood, who is now Pastor of the Church of St. Bartholomew in New York City, and who is recognized as one of the leading spiritual and ecclesiastical thinkers of America today in the Episcopal Church. In this sermon Brother Norwood pays high tribute to the ideals and accomplishments of the man who changed his name from Amenhotp to Akhenaton at the time that he changed the heathen religions of Egypt into one glorious monotheistic devotion to the "one living God." This sermon was accompanied by the reading of the One Hundred and Third Psalm, found in the Christian Bible, which, according to the recent discoveries of Amenhotp's writings in Egypt, was undoubtedly written by Amenhotp as part of his adoration to God. Our members will be happy to read this tribute to Amenhotp, the traditional founder of our Rosicrucian Order.—Editor].



OME fourteen hundred years before Mary gave birth to her beautiful child, a woman in ancient Egypt became a mother. That which she mothered was a son—a son destined in a short life to do more than any other man had done up to his day and, with the exception of Mary's Son, more than any other man has done since. That woman's name was Tahie, wife of one of the Pharaohs of Egypt.

Tahie was not an Egyptian. She came out of Arabia, the land of Zarathustra, and she brought from that Arabian land light into the dark of Egypt's superstitions—a woman of profound spirituality as well as of fine intellect, traits which had a deep and lasting effect on her son, Akhenaton, whom I regard as the first individual in human history.

Jesus and Akhenaton had great mothers and their best religion was learned at their mothers' knees. The last door between a man and God is a woman and when a woman opens that door the glory of God shines full upon that man's face as it shone on Jesus and upon Pharaoh Akhenaton.

From beginning to end his character was of the highest and his mind of the best. The Queen Mother led him from step to step along the path of the soul and the knowledge of God. Since no man lives to himself and no man dies to himself, be that man Jesus or Akhenaton, it is written in the decrees of God

that our echoes shall roll from soul to soul and roll forever and forever; that we shall enter into the authority of the leaders of those, who, in earlier days, scattered that we might reap. In the days that are ahead of us, when time shall be no more, some of the happiest joys of that future state will be in our moments of measuring how much we are in their debt; how much we have profited under the guidance and example of the strong men and women who have been here ahead of us.

The hand of God is thrown over souls in their incarnation and, by slow degrees, He draws us to Himself. Each act, each character, belongs in the entire scheme of redemption; and redemption is realization—the soul realizing what it is, its understanding of its relation with the Infinite, not only of the consciousness of its powers but of that law by which these powers are to be demonstrated.

This thought is important to what I will have to say this evening and, as we go backward to the time and the influence of Queen Tahie and her son, we will not forget that great man whom I preached about last month—Zarathustra, that great Master who came out of Arabia and whose mind contained some of the most exalted ideas concerning God.

Of course I am aware of the variety and the diversity of the natures of the people before me. Each one of you is under sealed orders and on secret service and I bow before the mystery of yourself. Only when we no longer see darkly, but face to face, will we realize what we mean to one another in this hour. And because I realize your diversity, that you have traveled out of the mystery of the past along your own road, and that from that journey you are gathering things too sacred to be told until God in us shall be all in all, I preach this evening in great humility.

I know some of you are still thinking as your fathers and mothers thought, because you love your father and your mother, because your loyalty to them is so great that you find it hard to part company with them even in your ideas. In our moments of greatest anxiety is it not mother's even-song of prayer, that she taught us first, to which we turn? Because of that, some of the things I say tonight may startle you. I can understand one who is unfriendly to the speaker saying that he seeks to fill this church by novelty. "How theatrical he is! How he poses! He tries to arouse people's interest by startling and novel expressions!" I can understand some of you saying, "The man blasphemes, desecrating even our Master Jesus. How dare he name Akhenaton with Jesus? How dare he go out of the Bible when he preaches? Why must he on these Sunday nights drag in these names?"

I can understand some of your rather unflattering ideas of your humble servant. I

wish to explain to you that my motive is to see God manifest everywhere in history. My God is so altogether wonderful that I cannot keep Him in the pages of a book. He is infinitely bigger than all our ideas which the Church has created about Him. And because I feel the bigness and universality of the word "God," I am seeking to show you how He fulfills Himself in many ways and why it is that the religion in the heart of Queen Tahie and her son has been one of the most powerful forces in the history of man's ascent to his appointed star.

"Bless the Lord, O my soul:
And all that is within me,
Bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits."

—Psalm 103.

This Psalm expresses my idea of God—what I want you to see; what I want never to forget; a thing that will save the human race—that sense of vastness of God, the exceeding splendor of the Infinite.

Paul says: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him."

We do suffer so much today from unbelief and also from a timidity that prevents us from believing in full. What we need today is a belief that will carry us over into this "overflowingness" of God—a belief in God so deep, as well as so high, that we feel that we can answer the words of Zophar, the Naamathite, "Canst thou by searching find out God?"

Through the week read the papers and come into contact with men and women. There is a ferment in the religious world. Your ministers are not sure of themselves. They are uncertain of their beliefs about Jesus. Now in order to meet this present spiritual situation, to rise up to this opportunity which is at hand, it is necessary for us to do what I am trying to do. Change our idea of God. Give up the idea that God appointed a revelation of Himself to humanity in a book, or identified Himself with an institution. Get the idea that God is Love; that the condition for the knowledge of God is an attitude and a relationship. This is only another way of saying: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Love will get you into the Kingdom of God; your knowledge of God, of your relationship with people and things. Let God into your heart and He will show you how He fulfills Himself in many ways.

Back there some fourteen hundred years before the birth of Christ lived an Arabian woman wed to a great king, king of the greatest empire of the world, of a time so ancient that the thought of it makes us afraid when we stand in the presence of its magnitude. Egypt was the first country in the history of civilization to treat women as equal to men. The glory of Egypt was in its relationship with its women. It was one of the first nations of the world to enforce monogamy; to put a woman on the throne as well as in the State

and in the home; and because of Egypt's attitude to women, it was possible for Tahie to bring to birth and to educate one of the starriest men to walk this earth.

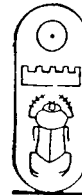
Revelation is the measure of an experience. Spiritual love is a relationship. It is not enough to be true. One must go and *be* before one can make that spiritual truth his own.

Back there in those centuries in the lovely rooms of a great palace a little boy was trained to be the first individual in human history.

Every great religious teacher was a reformer. No one needs to be reminded of the religious situation which confronted Jesus. We know today that the same influences and conditions which caused man to try to frustrate the efforts of Jesus Christ are identical with those of Akhenaton's day—Pharisees in religion, politics and in society—the Pharisee high up in the temple, who boasts of the good that he is doing: "God, I thank thee that I am not as other men are . . . even as this publican." Professor Poys likens this attitude to that which sometimes manifests itself in sheer maliciousness—a maliciousness that delights to laugh at one's neighbor, to laugh at each other's failures.

Now the conditions which the Master found were the same which Akhenaton found. After all, religion is just one thing and its opposite one thing. Religion is the positive appeal of love. Sin is negative. Sin may be symbolized by the Tower of Babel. When men seek by a tower, whether it be creed, or book or church; by a material thing, by something that can be measured—when men seek to make that the means of communication with the universal forces, that moment they cut themselves off from God. It is surely what was taking place when Paul thundered. Do you realize that the disciples had to be re-converted when Paul stood up and forever settled the matter of Judism, saying: "For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Some people lose their imaginations and become too lazy to think and want to accept father's and mother's adventure of God instead of experiencing this for themselves. After a while there will be a new song in the land, sweeter than mating. After a while there will be a new note in that song—a little scolding note in the song bird. Mother bird and father bird want their little birds to fly. But it is so nice in the nest under the sun and under the moon; we don't want to leave the nest or the bough. This is the reason why you will not think. That is the danger in any religion, the tendency that confronts every one of us; but I think I am describing what every honest seeker after truth knows. There is something perilous in this flight for God. The war was a blast that sent a great many of us off. The Holy Ghost is a big wind storm that is wrecking the ancient tree and we must spread our wings.

Akhenaton was just such a Holy Ghost, one of those great spirits shaken by the wind of God, confronted by the ancient evil of institutions. They had reduced things to form and ceremony—many holy days. You would wonder how an Egyptian ever had time to say his



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prayers. They carried about reminders not only of good spirits but of evil spirits. They were afraid to speak a word for fear that the mere opening of the mouth might bring them harm. When religion becomes institutional, the Love Thing goes and the Hate Thing comes. When you find a minister preaching fear, you may know that he belongs to the tower of Babel. When you find people manifesting love, you will know that the spirit of God is on them. They are getting their balance.

I leave it to you to sum up the present situation. Many do not come here regularly. Why are they here tonight? The fact stands that in every age God sends His messenger of love and life when people have reduced things to terms of terror and superstition and fear. People say prayers because they are scared of hell. Fear was stalking up and down Egypt when Akhenaton came to his throne. He began his work of reformation but he could not reform Thebes. He went out of Thebes and built a city. You need not be reminded of that moment when the tomb of Akhenaton was discovered and with it a series of laws which show that his period was the highest moment in the life of Egypt, in art and literature as well as in religion. For the first time a Pharaoh is sculptured naturally. For the first time a man and woman are imaged together naturally. The old idea of art was that which made the king a colossus and his wife a pigmy. Sculpturers were beginning to get away from the idea of the mural art and coming more into the feeling of modern art. From this you may begin to realize what great dreams were being dreamed by this boy-king. Some of the noblest thoughts ever held by man were behind the forehead of Tahie's son. This demonstrates that God is no respecter of persons—that man is God's son; that the conditions of revelation are the same—a certain kind of manhood and womanhood. "The Kingdom of Heaven comes not with observation." The Kingdom of Heaven is not in a cathedral; it is not in those

inspired poems which are only the Word of God. The Kingdom of God is in the little red heart. The Kingdom of Heaven is the result of that personal love that comes out of the realization such as made the people in the days of Akhenaton believe the sun's disk to be the height of Divine expression. Akhenaton is not to be regarded as an idolater. The sun was only a symbol of the God of Love. "God is light" is the song of Akhenaton. This one hundred and third Psalm has been discovered among the remains at Tel El-Amarna and was the poem of the King Akhenaton. When you place this Psalm beside the hymn of Akhenaton to his God Aton (Light), you will discover how similar they are, and will realize that the Oriental mind has no sense of the sacredness of authorship. It naturally appropriates what it endorses and never in the sense of a "steal." If this had happened in our day, it would have been called "plagiarism."

My friends, when you read this one hundred and third Psalm and compare it with the hymn of Akhenaton, you will find one group of sentences almost identical with the poem to Akhenaton's God—the God who called him out of Egypt; the God who filled his mighty soul with such a sense for love and beauty and truth that he dared even his throne, cut himself loose from every association of his yesterday and stood like a pillar of lonely truth, soaring up to that light which in the mind and soul of Akhenaton was called "God."

Think of the opening line of St. John's Gospel. All high moments of souls with God are moments which express themselves by realizing God as Love and God as Truth. So Akhenaton lived his days and died shortly before his beautiful city was destroyed by those opposed to his teachings. He was condemned by the Church of his time. He was regarded as a criminal but now he takes his place as the first man in history. We find him a Master, one of the first to greet the Infinite in that certain, fine confidence which every soul has when it comes into the presence of its Father.

Help to Improve the National School System

We, as Rosicrucians, are in hearty sympathy with the great plan being carried on by the Scottish Rite bodies of Freemasonry in America for the establishment of a national department of public education, through the appointment of a Secretary of Education on the Cabinet of the President at Washington. Years ago our members in several States, especially Oregon, assisted in part of the plan, and one of our former officers, the late Dr. Olin Wright of Florida, lectured and worked diligently to help the plan.

The Scottish Rite bodies are in an excellent

position in many ways to carry this plan to a successful issue, but they need the help and moral support of every thinking citizen; and we hope that every one of our members will talk about it and make the subject popular. Our public school system should be nationally regulated, kept free from political and religious influences that tend to make it bigotted or sectarian, and every parent should see to it that his influence is brought to bear. Talk it! Let others know that you are with the plan and that will help to make it a popular movement—and popularity will carry it through.

The Emperor Reviews Some Books

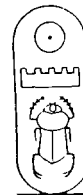
Our members seemed so pleased regarding our comments about books we feel we should speak of a few more this month. Many of our members say that we have aided them in buying good books and in saving money through not buying worthless books, and this is precisely why we take the space to review or to recommend books. Since we do not sell any of these books ourselves, and therefore have no financial interest in their promotion or recommendation, we hope our members will take advantage of the unbiased recommendations that appear from time to time in these pages.

We will start the review this month with reference to a set of books. We have before us two volumes nicely bound and sold in a cardboard box appropriately labeled and arranged to preserve the books. The title of these books is "The Celestial Ship of the North," volumes one and two, by E. Valentia Straiton. We knew Sister Straiton years ago when she was greatly interested in the work that now interests all of us, and we were glad to see that she had taken the time to compile these two volumes, which represent a research of twenty-five years in the various occult subjects. An excellent idea of the contents of these two volumes can be gained from some of the chapter heads: The Mother of Mystery; The Land of Light; Festivals of Fire; Dualities; The Keeper of the Supernal Treasures; Transcendental Forces; The Ship of Life; The Herald of Light; Guardians of the Super Realms; and many others of similar nature. The books also include a Glossary and symbolical illustrations, as well as a very complete Index. There are over five hundred pages in the two volumes and they are easy to read because intensely interesting and profitable in many ways. This set of books will make a very fine reference library for those who wish to trace the various occult and mystical principles far back into antiquity. The explanation of many of the Egyptian and Oriental principles makes the set of books really an Encyclopedia for reference. This set is published by A. & C. Boni in New York City. Orders should be sent direct to the publishers and we would appreciate having you state that you saw the recommendation in the AMORC magazine.

The next interesting book is a fascinating and very profitable work entitled "Fear" and it is by Rathbone Oliver of Harvard. It is published by The Macmillan Company in New York City and sells for \$2.50. Here is a book that begins as a story, or really an autobiography, but it traces in simple language and in an impressive way the origin, nature and development of fear in the human being. It makes perfectly plain the coming of fear and the poison of fear, along with the psychology of its origin, its mechanisms and results. Here we plainly discover what the Rosicrucians have always taught in regard to the power of

Black Magic and many other forms of magic that have enslaved multitudes in the past and are still doing so today; for we see at once that it is the fear of these things that affects us. Here we read of the fearful torments of fear, how mental, physical and spiritual abnormal conditions may be aroused in the human body through fear, and how fear itself may be aroused in the hearts and minds of other persons in subtle ways. The book also competently and appropriately explains the antidotes and palliatives for fear, and methods for casting out fear and bringing perfect love into the human being. This book will be of great value to those who have a realization of some peculiar subconscious fear that they seem to carry with them as a result of some experiences in the past, even in the remote past of a previous incarnation. We discover in our daily correspondence at Headquarters that many persons are suffering mental and physical ailments which they have been able to trace to what they call subconscious or unknown fear. On the other hand, hundreds are fearful of various definite things for no seemingly good reason. All of these persons are anxious to get at the cause of this fear or attitude, to change it or completely eliminate it, and this book will help these persons to help themselves and help many others.

I have another set of books now; Volumes one and two of "Ritual and Belief in Morocco." Here are two large volumes of over six hundred pages each, containing an outline and description of the various mystical, arcane, weird, and unusual beliefs and rituals of many ancient peoples. There are wonderful chapters on such subjects as: The Evil Eye; Curses and Oaths; Witchcraft and the Transference of Evil; The Mystical Devils; The Mystical Virtues; Magical Influences and Omens; Dreams, Rites and Beliefs Connected with certain days of the Solar Year or in connection with Agriculture; Methods of Attempting to Influence the Weather; and Beliefs and Customs relating to animals, childbirth, childhood, death, and many other phases of human and animal existence. The book is excellently indexed, contains a number of illustrations and interesting maps, is written in understandable language, with all foreign words explained, and with cross references to many modern ideas and principles. The author is Edward Westermarck, who has been a Professor of Sociology in the University of London, a Professor of Philosophy at the Academy of Abo in Finland, and who is the author of a number of books, including "The Origin and Development of the Moral Ideas." Those of our members who are interested in foreign ideas of the immediate past, which were the result of the development of ancient ideas, will find these two volumes of unusual interest. The work is published by The Macmillan Company of New York and sells for \$15.00.



:~: Membership Forum ~:~:

Letters for this Department should be addressed to the FORUM, care of the Editor of the Triangle. Those which discuss or argue important points of our work or of life's problems are preferred. All must be as short as possible. Initials or your full name will be used, according as you indicate; but your full name and address must be signed to each communication to receive attention. All letters must reach us by the fifth of each month for publication in the following month's issue. The Order, its Officers or the Editor are not responsible for any opinion expressed herein unless a comment is signed by one of the Officers.

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Imperator's Crown Becoming Heavy

To the Editor of the Mystic Triangle:

I want to thank all of you for the opportunities I have had of stating my personal problems. I have written only for such help as would enable me to become of more service to mankind, and other personal problems that would not help in this regard I have put in the background. I know of course that every man's troubles are the biggest in the world and I have often wondered to whom the Imperator could go to unburden himself. Uneasy lies the head that wears the "crown," and that holds good in all organizations as large as AMORC, where it would be so much easier if persons would give more thought to lifting the burden from the head of the organization instead of heaping their own personal troubles onto already heavily burdened shoulders. So, with this in mind, I am making my plans so as to permit me to help the organization and the Imperator in return.

JAMES J SHAW, San Jose, Calif.

Blames AMORC For Better Conditions

To the Editor of the Mystic Triangle:

I would like to break into this Forum with this point of argument. Why is it and how is it that our members generally do not speak more about the great personal changes that have come into their lives as a result of their studies and their affiliations with our AMORC? Take, for instance, in the Lodge of which I am a member. There are about fifty of us here and we have recently compared notes and it was only by asking each one to make a voluntary statement that we got at the bottom of the facts. It appears that even those who have been in the organization only six or eight months could state many definite changes in their lives, and those who had been in the organization a year or more pointed out with great joy the fact that their financial situation had improved. But, more than anything else, the health of themselves and members of their family was better, and there was a general improvement in conditions in business and in social affairs as well. I would like to hear from other members through the Forum in this regard. I know that the AMORC does not claim to bring radical changes into the life of each member, but changes do take place, and I think that this is one of the big

features of the AMORC because it shows its connections with the higher authorities.

B. J. W., Los Angeles, Calif.

He Meets An Old Friend Breaking Out

To the Editor of the Mystic Triangle:

I have recently noticed the articles appearing in *Occult Digest* about AMORC and other Rosicrucian movements. I am pleased to see that the AMORC had a large amount of space and a good story prepared by someone who was very familiar with the Order. Before joining the AMORC I was a member of nearly all of the other Rosicrucian Societies in this country and I am very familiar with every one of them and was an officer in some of them. I have spent much money in books, more money than my membership in AMORC will cost me for the next ten years, and yet I did not derive any benefit from these other organizations but was always upset with their constant howls about which one of the Rosicrucian Societies was the real one or the best one. More time was spent at the various meetings wrangling than in teaching. But I was surprised to see in the recent number of the *Occult Digest* that a man living in Quakertown, Pa., broke into the pages of that magazine with an advertisement about his Rosicrucian teachings. I thought that he was under cover or out of the running long ago, and yet I see that now he offers to tell the real truth and real history of the real Rosicrucians! I wonder how many of the members in AMORC have been disappointed by the books he sells and the enormous prices he charges for them. I would like to hear from others in this regard for I have met quite a few in my contact with other members who have the same story to tell that I have. How long will it take persons in the United States to learn that book-buying and book-selling are expensive propositions and lead to no real benefit so far as the Occult truths are concerned?

R. A. S., Harrisburg, Pa.

Real Dividends From The Investment

Editor of the Mystic Triangle:

I would like to say a few words through the Forum in regard to the emergency application of the laws that we are studying in AMORC. For instance; recently my two-year-old daughter, playing around on the floor, picked up the

end of a wire, with a plug attached to it, which had been used on an electric sewing machine. In some way she placed it in her mouth, and we do not know how it happened, but she made some other contact and before we were able to get to her in answer to her screams she was frightfully burned in the mouth and on the lips, and her tongue was black and swollen. The doctor that we called said he would not be able to save her life. In fact, he insisted on having her taken to the hospital and when I refused he said he would get in touch with another doctor. He left after giving the child a little treatment to ease her pain, and while he was away during the afternoon I used our method with such success that by evening the child could talk and in the late evening when a specialist came he found the child was in very good condition, and said he could not believe that the child had been burned as badly as we told him. The first doctor was called again and he was almost astounded at the condition of the child. By the next day, or at the end of twenty-four hours, the little girl was able to eat and talk clearly, and in three days there was no sign of any burn or any trouble and there has been no scar or disfigurement. I think this is remarkable and it is the second or third time that I have had an opportunity to use our principles in emergency. I wonder how many of our members have found the cost of membership off-set in a few minutes by the use of one of our laws and principles? I think a discussion of this point would be very interesting.

L. T., Chicago, Ill.

Please Page The Anti-Modernists!

Editor of the Mystic Triangle:

A discussion arose in our Lodge recently in regard to church attendance and Bible reading. An investigation revealed the fact that all of the members in our Lodge had been reading the Bible more since they joined the AMORC than they ever did before, and nearly all of them reported attendance at the church of their selection more regularly than before. Further investigation revealed the fact that our teachings have a tendency to direct the mind to the real principles of religion and spirituality and therefore to the fundamental truths as revealed in the Bible. This surprised some of us and I wonder if our members generally would have the same thing to report. I know, of course, that the lectures refer to the Bible as the best book that the students can read for additional help, and I know that there are many Bible quotations in our teachings, but I was surprised to know that so many had been doing what I was doing—finding consolation and help in reading the Bible from a different viewpoint than in the past. AMORC surely should be praised highly for bringing this about in the lives of so many.

D. M., Detroit, Mich.

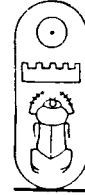
First Impressions—And First Loves— Not Always Dependable

Editor of the Mystic Triangle:

I have just completed the first three preliminary grades of the work and I want to correct

the impressions that I made upon some of you when I first entered the work and was at the close of the First Grade. I told you then that it seemed to me your preliminary lessons covered ground that had been well covered by other schools and systems, and that I was not getting anything new. But in reviewing the work of the Three Grades I have discovered my mistake. In the first place, I notice that you have presented to us the functioning of the mind of man in a very complete and different manner than I expected. Your use of the same terms that other schools use made me believe that I was going to receive the same instructions, but I soon found that you were using these terms because we were all familiar with them, and that you gradually introduced new ideas and different principles, which, after all, make the entire work a wonderful thing. I can plainly see now that the foundation laid in the first Three Grades is the most thorough and complete foundation that could be arranged upon which to build all the rest of the work. I understand now why so many of your members are enthusiastic, and I want to tell you that I think it is a good idea to use these familiar terms and ideas which so many must have when they come into the Order. If you started with new terms and new words we would be very much confused, but by starting as you do the work seems to be simple and understandable and in this way we are led on from step to step to new ideas without being shocked or puzzled.

T. T., San Antonio, Texas.



Reads Books Reviews; Saves Cost Of Books

Editor of the Mystic Triangle:

I agree with you thoroughly in regard to the review of books and the space that you give to it in your issues from time to time. I wonder whether you realize, and if all the members realize, what this review of books means to us. In my own case it has saved me from buying a number of books that I thought of getting and which I know would not be of value to me. In other words, you have saved me the cost of this year's membership in the AMORC. This has happened several times to me in the past when I have followed your advice in regard to books that I wanted to buy. There are more "bunk" books on the market today than ever before in regard to Mysticism, Occultism, and Psychology. We thank the Emperor for his careful reading of all these books and his recommendations. I certainly am happy that we have this department in our magazine and I would like to know what other members think about it.

ROBERT F., New York City.

And America Pays And Pays

Editor of the Mystic Triangle:

A few months ago I wrote to you about the wonderful claims and private teachings of one Yogi who was touring the United States and securing thousands of students. I was shocked and disappointed at the information you sent me and inclined to think you were too severe in your warning. Now it appears that you were right. I am enclosing an official notice being mailed to many in America by a mystic

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League of reputed standing in India. You will see in this notice that the League claims that the Yogi copied, word for word, one of their famous books, called the "Heart of Rama," written years ago by the well-known Hindu Mystic, Shri Swami Rama Tirtha. It appears also that he has no real standing with the secret schools of the League. However that may be, the important fact which the League brings out is that the Yogi is charging "exorbitant prices" for his book and lessons therefrom, whereas the original book, containing the real photo of the author and consisting of 250 pages, sold all over the world for several years for *eight annas*, about seventeen cents, with a Royal Edition selling for about thirty-four cents. The League notice continues: "We are also informed that the said Yogi poses as a real Master of the Himalayas, and displays a very fancy diploma testifying to the same, which to our knowledge is nothing but a farce simply to defraud the Americans of their money. His real age now should be about 50 years only, and not 100 years as is claimed." Thus in one more instance your warnings about some of these foreign teachers and their claims to great secret knowledge, and old age, are verified and justified. This man was sweeping the country with his claims and many of us have now found the League's warning and statements to be true. I hope that others of our members will help to stop this *world-master* business and Swami graft that are taking several million dollars a year out of our country into the pockets of a few Oriental fakirs.

J. J., Philadelphia.

Are We Encouraging Evil?

Editor of the Mystic Triangle:

I have recently secured a position as an assistant to the Matron of the Juvenile Court in this section, and I find that the appropriations allow only ten dollars a week salary for those in such a position as I occupy. I wanted to help in the work of saving young folks, but it is difficult for me to live on this small income. I worked the first two weeks for only eight dollars, then two for nine dollars, believing that when they saw the interest I took they would pay me more. But, although the officials all draw big salaries and work only eight hours a day, they keep me busy practically the whole of the twenty-four hours each day. They take delinquent girls in here and give them rooms and board, with clothing, but they will do nothing for anyone *before they become delinquent*. What is wrong with our lives today? Why do we seem to take those who have committed evil and give them more help, more freedom, and more kindly attention, than the poor who are suffering, but living straight? Are we putting a premium on evil? A girl of twenty or eighteen who is poor would receive small pay here as an employee and poor attention if she was straight, but the moment she becomes delinquent, she is welcomed here, to live without labor, without paying for anything, and many persons of wealth go out of their way to make gifts to these *poor unfortunates*. Cannot human charity be sensible

and consistent with the Divine processes? What do our members think? They are helping to support such institutions as this and should think about it.
R. F.

He Demonstrates the Laws

Editor of the Mystic Triangle:

The lectures have been arranged wonderfully, for each one requires time for assimilation and the weekly interval is truly necessary for proper development in each phase of the work. Although my duties are many, I have maintained my weekly Sanctum period plus other moments for reflection and application.

I can refer to some practical demonstrations of your laws, for each of them has given me a change of viewpoint on important matters of life and great help in practical things. For instance: acting as the leader in a bond election for good roads a week ago, my success was far beyond expectations. Others had failed twice before in elections for the same purpose, but I applied our principles, my method was different, my success assured. And, on May 8th I spoke to a church congregation on a subject which, prior to my entrance into the Order, had been a matter of considerable misunderstanding, but the results were gratifying and perfect harmony was the result. The principles taught in our Order were used and my various undertakings in many lines have brought the desired results.

K. F. S., Huntington, W. Va.

To Help Twenty Young Ladies

Editor of Mystic Triangle:

Will those who read the Forum discuss and give suggestions aiding me to conduct a Bible Class of twenty young women who have not had any metaphysical or occult teachings. I wish to give an interpretation of the Bible as Rosierucians understand it and also seek some ways of presenting the teachings so that the application will be a personal one to each and so that they will see the laws and principles to be remembered rather than the historical events of the past. We are using the 1200 Bible Questions of J. J. Hill and have had only one lesson, in which I presented the idea that the days of creation might represent the dawning of Light to our consciousness, and I would like to trace that idea through the Old Testament to the birth of Christ, pointing out the lessons to be learned from the experiences recorded in the Bible. Your suggestions will be greatly appreciated.

MRS. A. I. MILLER, Chipley, Fla.

Here Is Chance to Argue

Editor of Mystic Triangle:

I note, in some of the stories recently published in the Triangle, reference was made to men and women as *affinities*. I want to challenge the doctrines of or belief in affinities as commonly understood. I invite those who read the Forum and have this belief to set forth their reasons and present any knowledge they may have.
H. A. H.

Membership Comments

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



JUST as this issue goes to press we have in our midst the Grand Master of Canada and the Grand Secretary, Brother and Sister J. B. Clark. It was their custom to visit Headquarters for several weeks each Spring when we were in San Francisco, and now that we are located down here in Florida they have made a long journey diagonally across the United States to be with us for several weeks. Brother and Sister Clark have been carrying on some very wonderful work in Canada for many years and we are always happy to have them with us because of the advice, suggestions and practical help they give, even though they are on a vacation. The members of the Grand Lodge in Vancouver gave them a wonderful send-off and contributed in many ways to the enjoyment of a very happy vacation. In returning to their home they will pass through Los Angeles and San Francisco and stop a while in the latter city to renew their old friendships at the Grand Lodge.

Speaking of the Grand Lodge of Canada at Vancouver we are happy to learn that they have located at a new address where they now have a larger Temple and all the facilities for conducting the work on a larger scale. The increase of membership in that jurisdiction, and the increased interest in the work, make such changes necessary. We are delighted to learn that the new Temple is very magnificent in decorations and architecture, and the dedication will occur shortly after the Grand Master and Grand Secretary return to Vancouver.

We also learn from Edmonton, Alberta, that Lodge No. 23 in Canada has recently secured a new Lodge Temple and we understand that it is to be dedicated in a short time. The new Lodge is large and laid out in accordance with the official diagrams and plans of all our Temples in North America, and in this case the ante-rooms and chambers are large enough to hold practically two hundred and fifty people. The members of the Lodge have worked hard and diligently to decorate and complete this Temple in typical Rosicrucian style. Just as we are writing this we note that it is the fifth anniversary of the entrance into the Order of the Master, H. B. Collins, and he is very happy in the continuous growth and development of the work in his part of Canada. We extend to our Brothers and Sisters in Edmonton our con-

gratulations and best wishes. They have done great work in the last few years and we know that they will all be happy in their wonderful Temple and Lodge room.

We learn that our branch No. 344, in Denver, Colorado, is very enthusiastic over the new leadership. Dr. John R. C. Carter recently established himself in this city and became the head of the branch there at once because of his wonderful personality and unusual knowledge of our work. The result is that after several weeks of activity under his directorship they have planned to establish another branch in that city to take care of the many new members, while the older branch will take care of the members further advanced in the work. The increase of membership in this city is very encouraging indeed, and we extend our very best wishes to the members and their officers. Many reports come to us indicating that the meetings there are of intense value and greatly appreciated by the members of all grades.

Thebes group No. 336, at Detroit, Michigan, reports that Dr. John Reisdorf, the Master, is leaving that city to go elsewhere and that a change in Mastership of the group was necessary. They report that Sister Zada Perso was unanimously elected to fill the unexpired term of the Master, and her profound interest in the work and enthusiasm warrant all of the members in believing that while they will miss the excellent qualities and good works of their former Master, the work will go on with continued zest and increasing membership. We will be very glad to hear from Brother Reisdorf when he is located permanently, and we know that this will mean the starting of another branch unless he associates with one already under way. So, we also extend to Brother Reisdorf the very best wishes for success and prosperity in his future locality. He was an important contributing factor in the organization of the branch in Detroit and the members there will never forget the wonderful assistance he gave in that regard, and naturally we at Headquarters will always appreciate the loyalty and enthusiasm he has manifested.

One of our members interested in chemistry calls our attention to the following facts:

We reported in the Triangle some time ago that a certain group of scientists had announced the work of one scientist in transmutation. It was reported that hydrogen has been



converted into helium. The Seattle newspapers now announce that the scientists retract their statement. It appears that the scientist who made the transmutation later discovered a minute quantity of helium in some asbestos wadding used in his process. It was this which had registered its presence in his test and therefore the experiment was not what it seemed to be. We are very glad to announce this so that any of our members interested in the matter will have the facts. We also note that announcement is made regarding a mathematician who has succeeded in formulating a geometrical theorem for the tri-secting of any angle. This is a problem which has puzzled such men as Archimedes and Galileo.

Sister Jeanne Guesdon, Havana, Cuba, reports increasing interest in the branch of the work which she has started in that city for those who are of English tongue. In cooperation with the Grand Lodge at Puerto Rico she is conducting this special English branch, and according to her reports there are many inquiries each week and she has succeeded in forming a committee of very interested persons, many of whom contacted our Order originally in America. We are happy to make this announcement and wish her every possible success in the great work that she is doing for English-speaking people in her part of the country.

One of our branches sends us an official report taken from some kind of a publication in which it is said that recent scientific investigations tend to confirm the statements made by the late Dr. Albert Abrams, of San Francisco, who was one of our members, and who devoted a great deal of his time in the latter part of his life to working out the relationship of vibrations to the various physical conditions of man. His theory of *electronic reactions* was based upon principles in our teachings as known to our members who have studied the healing methods of our higher degrees. Long before he had completed his theories and teachings, and before his various devices were perfected, a great number of electrical manufacturing companies in this country started to imitate his devices and sell them all over the country until, just before his transition, there were thirty-two different companies in America making the so-called *Abrams machine*. Many of these were so absolutely worthless that they caused serious trouble and when investigated by medical and scientific men were claimed to be frauds with the discredit given to Dr. Abrams. It is interesting to know now that not only his theories but his actual application of them are finding endorsement. We know the time is coming when the ideas of Dr. Abrams will be universally adopted by the best physicians in the country and that will be a vindication not only for Dr. Abrams but for the Rosicrucian health principles as well.

Many men of the medical profession not understanding the Rosicrucian ideas have hesitated to acknowledge that there may be something in the Rosicrucian principles worthy of serious attention. We are glad to find, however, that throughout this country more and

more of them are becoming seriously interested in the Rosicrucian healing principles and adopting the methods as has been done in so many parts of Europe. We have already spoken of Dr. Carter in Denver, and his wonderful work, and incidentally we may say that Dr. Carter has rendered to hundreds of persons who were ill such service and attention as only a medical doctor who is well acquainted with our principles can render. Dr. John R. C. Carter has spent years in independent research and with his knowledge and experience, and the application of our principles, he is better equipped to render service in peculiar conditions and states of physical illness, than those physicians who are not broad enough to give such teachings as ours the serious study they deserve. We predict for Dr. Carter, and hundreds like him in various parts of the country, enormous success and a great following, plus a reputation that will be national.

The Grand Master of California, Brother Riesener, is still in Europe and is expected back some time about the first of July. We understand that the work in San Francisco and Northern California is going along very rapidly and that many new plans are under way for the Fall, when the Grand Master is ready to give his sanction to the ideas evolved during his absence.

In San Jose, California, a new Lodge is being formed and Brother Shaw in that city is doing excellent work in a new form of propaganda that seems to be intensely interesting and efficient.

The work in St. Louis is proceeding wonderfully well under the Mastership of Brian Casey, at 263 Field Bldg. Increased membership and widespread activities in the city indicate that a very large organization will be flourishing in that city before the Fall. We are very happy over this, because we have had many members in that locality for a long time and they have been very anxious to organize a new branch and thereby give new members an opportunity to do some of the creative work.

By the time this issue of the magazine is in the hands of most of our members our Supreme Secretary, Ralph M. Lewis, and his wife will be in New York preparing to sail for Europe. After visiting Paris and attending to official matters there they will make a hurried jump to Geneva, in Switzerland, to enjoy the contact with the international headquarters where the international conventions are held. From there they will go to Basle, in Switzerland, and visit the ancient Rosicrucian site, and then go on to Frankfurt and Mayence and Cologne, finally on to London, where some other official matters will be attended to before sailing for America again. Likewise they will be the guests of the officials of the International Fine Art Organization and represent the Imperator in the official sessions or private consultations. We know that their absence from Headquarters for about five weeks will be greatly felt but, on the other hand, we know that they need this trip for its recreation, rest and inspiration. Many letters have been received within the

past few weeks from our members in all parts of the country wishing them *Bon Voyage*, and we shall be anxious to have them return and publish statements in this magazine regarding their trip and their unusual experiences.

The Colombe who is our official reporter for the Grand Lodge of Connecticut, at Waterbury, tells us that they recently initiated another class into the first grade. They also report that the members are contributing to the library so as to give this room the proper fixtures and books. The Colombe is now attending the hospital in that city, training for the work of nursing, and is at the same time keeping up her studies in the Lodge. We are always glad to hear from our Colombes, especially in regard to Lodge work and their personal affairs.

Speaking of libraries reminds us of the fact that a great many of our members are writing to us in regard to back numbers of the Mystic Triangle. In reply to their many inquiries we wish to say that we have a few, perhaps fifty, copies of each of the following issues: February, March, April and May of 1927. These issues can be secured at fifty cents per copy. In answer to other questions we wish to say that we still have about fifty or sixty copies of the wonderful issue dated December, 1926, which contains the article on the Science of Phrenology, the Mystery of Quetzalcoatl, Our Brothers' Keeper, and one very interesting installment of our Emperor's visit to Europe and his peculiar experiences there. This issue is very popular because of the articles in it mentioned above, and so many wish to have extra copies, while others who did not secure the magazine at all want a copy. We can supply these copies of this issue at fifty cents each. Orders should be sent to the AMORC Supply Department, at Headquarters.

The Grand Lodge of New York is preparing to have a special campaign this fall, during which the Emperor will make three or four public addresses in some of the largest halls of the city, as in the past. These lectures have always attracted the attention of many thousands of seekers. Announcements will be made in this magazine later in regard to the exact date in the early part of September when the Emperor will be in New York and of course he will be glad to meet as many of our members as can get to the city for those meetings.

A number of charters were granted during the past three weeks to new Lodges and new groups in various parts of the country. One of the newest ones is located in the Canal Zone, and others are in various parts of United States and Canada. Despite the coming of summertime our work is increasing, as is usual, for it seems that each summer we are more busy than in the winter. A number of magazines have recently published articles about the Order and some newspapers have published stories describing the great work of AMORC in this country. All of this propaganda and endorsement on the part of prominent persons has given impetus to the work.

One Hundred Sixty-one

Through our branches in the Mississippi Valley we have been able to render considerable help to those of our members in need, and we are glad to have had this opportunity of showing what the Rosicrucian Order can do. We know that from all over the country our Brothers and Sisters extend their sincere sympathy to our members and others who have had to suffer this great loss of property and life.

You will note that we have made some changes and improvements in our magazine and enlarged it again. Many suggestions have been received by the various departments of our organization in regard to our magazine. We asked for suggestions and we have received a great many and practically every letter contained unstinted praise for the magazine. We did not receive a single letter, among the many, that wrote complaining about any feature of the magazine or complaining about it generally. Of course this makes the editor and assistants very happy, as well as giving great satisfaction to the officers of the organization. We hope that all of our members that can do so will take advantage of the *Forum* department in this magazine. Also do not forget to take advantage of the *Wants and Exchanges*. We want to make this of great help to our members through their co-operation.

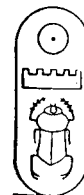
The new Lodge in Los Angeles had a sudden call recently to perform the Rosicrucian marriage ceremony. A couple belonging to our Order living outside of the city asked for this hurried ceremony on a Sunday afternoon and it was promptly performed in due form. The report is very interesting and the thanks and appreciation from the couple amply rewarded the officers for this special effort.

In Washington, D. C., a very active organization is being formed by new members, and our official representative there reports that there is a very evident interest in our work throughout the city. We know this to be true because inquiries are coming to us weekly from that city and it is keeping our representative quite busy calling upon these inquirers and organizing them into the various branches of our work. Members visiting the Capital should not fail to get in touch with Brother Kimmel, for he is always glad to see them whenever it is convenient.

Boston, Hartford, Flint, Michigan; San Antonio, Texas; Philadelphia, Chicago and many cities throughout the West are reporting new members and increased activities.

We have received many letters recently from foreign branches of our organization and many interesting manuscripts and communications of official work. A great number of our members visiting in foreign countries come in contact with our members there and are always pleased because of the friendship and true brotherly spirit shown.

Some months ago there was quoted in this magazine a statement by the Emperor that he believed that in most cases it is a crime to place eye-glasses on children, for the eyes can



be more easily corrected by other means during the constructive period of life. A number of members who are opticians, optometrists or oculists, wrote letters to us agreeing and disagreeing with that statement. It may interest many who took part in the discussion to know that in the latter part of May, just passed, the Florida State Optometry Association, allied with the National Association, held its annual convention in Tampa, and one of its officers called on our Emperor and asked him to make

the principal address to the convention because of his special knowledge on the subject. Dr. Lewis spoke on the subject of "The Psychology of Eye Examination," and was voted the thanks and appreciation of the convention for the helpful principles given.

For our next issue please let us have a report from *your* group, *your* Lodge, *your* committee, and *you* make it your business to see that something is sent to us for this department.

∴ Questions Answered ∴

By THE EMPEROR

Important questions may be sent to the Editor of the Triangle and each month a few of them will be submitted to the Emperor for his personal answer. If questions refer to any point in the lecture, please give number of lecture and page. Questions which anticipate points in future lectures will not be answered.

Q.—In the experiment affecting the colors which come from the burning alcohol and salt, what part does the alcohol play in the production of the colors?

A.—The alcohol and salt will produce many colors regardless of your concentration upon the flame. We do not claim that your concentration produces the colors, but we show you how you may direct the colors to obey your mental wishes. The instructions in the lesson to which you refer distinctly state that you are to *direct* the colors to come into the flame, *one at a time*, instead of many, and in the order or succession you may select. Work with that experiment again, following the directions carefully, and you will be surprised at the results. It is an excellent method for developing mental control.

Q.—Will AMORC shut down at all during the summer months?

A.—The regular work and routine of AMORC at Headquarters will continue throughout the summer as during all other periods of the year. In fact our records show that we are really more busy during the so-called vacation period than at any other time, for our members generally have more time and relaxation for study, and especially for experimentation, during the summer than during the winter months. Even our propaganda records show that as spring comes, and the weeks advance into summer, the number of inquiries regarding our work increases. Members will find that the conditions which tempt them to get out into the open and seek rest and change during the summer also afford excellent opportunities for testing and applying many of our laws and principles in very interesting and profitable ways. We fully expect that before the fall is here we will be greatly taxed for space in our present Administration Building because of the continual increase of activities.

Q.—Have plants what may be called brains?

A.—Some interesting experiments conducted by scientists in India confirm what the Rosicrucians have always taught, viz: that plants have a form of consciousness which is the sum total of the consciousness residing in the individual cells which compose the entire structure of all plants. Plants have what may be likened to a nervous system which conveys the intelligence—reactions of stimuli—to all parts. The consciousness of all cells varies according to their nature and function or purpose. Millions of these brought together in one leaf of a plant will give that leaf a "group consciousness" which is the combination of all the natures of the cells in the group. Such consciousness may be likened to brain consciousness.

Q.—Why does the AMORC say so little about its wonderful healing methods when they are so marvelously efficient?

A.—Because AMORC, following the true Rosicrucian traditions, does not seek to become known among the uninitiated as a "healing organization." The wonderful healing methods, especially those in the higher degrees, are only a part of the many marvelous things contained in the Rosicrucian teachings, and none of these should be given special prominence.

Q.—In a recent issue of the Triangle, in one of the articles or stories, I read the words: "Next came those who had met the Dweller on the Threshold and conquered." Please explain.

A.—It is not always possible to explain the meaning in the mind of an author when using certain mystical phrases, if such phrases are taken from the body of the story. But, in general, we would say that the Dweller on the Threshold is met very often in psychic experiences as well as in objective experiences on this material plane. And it is often his duty

to place temptations in the path of the seeker to test his determination and sincerity. If the Dweller on the Threshold is conquered, his tests and trials are overcome, and the seeker is victorious—which means increased power and strength for the one on the Path.

Q.—Will you please state very definitely, to settle an argument here among many seekers for Rosicrucian Light, what relationship there really is between the Scottish Rite and the Rosicrucians?

A.—There is absolutely none, and never was. One is sure, also, in saying that there never will be. Both Freemasonry and Rosicrucianism have their own wonderful fields in which to labor without the possibility of conflict or the need for consolidation. The Scottish Rites, or higher degrees of Freemasonry, were composed a few degrees at a time, and as the creating process was under way the chief constructor deemed it advisable to include the principal points of many of the old schools or systems of religious, mystical and mythological thought. When he reached the seventeenth and eighteenth degrees he drew from the old Rosicrucian organization some of its symbolism and terms, and finally embodied most of these in what is now known as the eighteenth, or Rose Croix, degree. However, much of the thought in that degree, as interpreted by the Freemasons, is Christian, while Rosicrucianism is non-sectarian. The claim being made by some small societies in America that they have a form of Rosicrucian initiation and teaching which constitutes the parent thought and system of Freemasonry, and is closely allied to Freemasonry, is untrue and misleading. Rosicrucianism is too old to need the added glory of being related to Freemasonry, and the latter needs no reflected light from the Rosicrucian illumination in the work it is so successfully doing. Beware of the claims being made to you!

Q.—Why is it that the Rosicrucian methods relieve headaches so quickly? I think it is wonderful in this one regard.

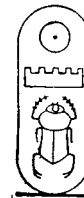
A.—The average headache is a result of some simple cause that is easily remedied. The cause may be tired or strained eyes, an upset stomach, general fatigue, high blood pressure, or constipation. All of these causes, and many more, are instantly affected by the treatment methods given in the various lectures, and as soon as the cause is reached and changed, the headache ceases. And there is no bad after effect as with some methods for “curing” headaches.

Q.—I have been very successful in the healing work of the first three grades of instruction, but I would like to know more about the methods of giving absent treatments.

A.—In the higher degrees, or “Temple Lectures” as they are called, you will receive complete instructions for giving any form of treatment to persons at any distance, whether you know them personally or not, and even when they do not know they are to be treated.

Q.—Why is so little said about Alchemy in the lectures of the early grades?

A.—Just because the word, or term, *alchemy* is not used in the early lectures is no reason to think that the fundamental principles of this science are not being given. From the very first lecture certain important alchemical principles are explained and many of the experiments touch upon the application of these principles. You must bear in mind that the ancient Rosicrucians were not always engaged in transmuting material lead into material gold, or gross matter into refined matter. That was only one phase of the alchemical processes, but it became the popular phase with the selfish materialists outside the Order. Changing many conditions of nature—even human nature—into more refined expressions, is another phase, and transforming ill-health, misfortune and sorrow into the great blessings of life, is another phase. But all phases of alchemy are finally covered in the higher lectures. Patience, my dear Brother, and *you* will discover that we have demonstrated a great principle of alchemy in the transmutation or transformation of *your* life.



Q.—It is stated in the lectures that the Soul comes into the body of man accompanied by the Divine Mind, which functions as the subjective or subconscious mind while in the body; and that this mind is perfect and complete in wisdom. Then why must we have certain trials and experiences to “add to our knowledge”? If the subjective mind is all-wise, how can we increase its wisdom?

A.—Your question seems logical because of the premise from which you start; but that premise is an assumption. You assume that the “perfect and complete wisdom of the subjective or Divine Mind” pertains to all earthly things of the present and future, as well as the past. This is not so. The wisdom of the subjective mind pertains to things of the past, both earthly and Divine, and to fundamentals of natural laws. It could not pertain to knowledge now in the making or in process of revelation, or to earthly things of man’s continued creation. One might as well say that the subjective mind knows at birth all of the rules of the new International language now being evolved, or of the mechanical principles of the transmission of photographs by radio, or of the evolving principles being employed in the manufacture of new automobile models. Truly the subjective mind has knowledge of enormous and immediate importance, wisdom that we should seek to have come to objective realization as completely as possible, but that knowledge has been acquired through two sources: (1) Divine inspiration and illumination through Cosmic contact, and (2) earthly experiences and trials while in contact with material life in past incarnations. Our present incarnations are for the purpose of increasing our knowledge through the latter source.

Q.—If Rosicrucianism is a system of mystical, spiritual and metaphysical evolution, why do we study so many of the material laws of nature?

A.—Any system of instruction for self-evolution, to be perfect or complete, must be well-rounded, and cover not only the essential principles of its direct line of thought, but all the

contributing and primary principles. Man is dual; he is, while on this earth plane, part physical, material, and part Divine or spiritual. He is, as a being, subject to laws and conditions of both planes or worlds. Furthermore, he exists in a physical body, say the Rosicrucians, for the purpose of accomplishing and mastering certain work and tests on this earth plane. To ignore the earthly laws and principles, or skip over the material conditions of life, would not aid man to attain a higher state of evolution. Furthermore, the Rosicrucians, of all mystical schools, are the only ones who place emphasis upon the fact that we must be practical and successful in our earthly affairs if we would contribute to the advancement of civilization and aid in bringing about the material Brotherhood of man. Our lessons therefore gradually make each student familiar with all laws of nature and point out how both the spiritual and the material contribute to man's evolution. Too many systems of metaphysical or mystical thought take man up in the clouds, as in a balloon, separating him from his material obligations to God and mankind, and leave him stranded in the sea of ether without rudder or life-line.

Q.—I am engaged in the raising of stock (cattle) and know that I am selling animal life to be slaughtered for food. I feel that I am violating some law and would like to know what the Rosicrucians say about the destruction of animal life for food.

A.—Why will some be prone to think of the animal life that is destroyed for food and forget about the plant life that is destroyed for the same purpose? Is not *all life* of consideration? Yet there seem to be none who will raise a hand to protest against the destruction of acres of wheat, for instance, or corn. Nature has established some universal laws, which man may ignore, of course, as he does a great many others, and establish some rules for himself; but the laws we refer to are those which prove to us that nature has provided that each specie of life live upon lower forms. The vegetation of the earth is provided to feed other living bodies and it would appear from the nature of the teeth provided in some animals, including man, and the digestive organs, that animal life is to be consumed also for food. If man, however, desires to refrain from eating meat or flesh because of a belief that he has evolved above this stage, then such a belief should lead him to leave flesh alone; or if he finds that it does not agree with him, he should not eat flesh. But to argue that flesh eating is wrong because it destroys life, is unsound if it ignore the destruction of all other forms of life. And to say that greater spirituality results from refraining from meat is to repeat an unsound claim that has no foundation in fact and no evidence to tend to support it. Even the great Master, Jesus, ate meat. Meat eating is an individual matter; some may become more healthy by leaving it alone, or by eating it sparingly, just as some, or many, will be better by occasionally refraining from all food and fasting for a day or two each month. Others—and many we meet in the occult studies—would be in better health if

they ate some meat instead of trying to live the life of sheep—or mules.

Q.—For the past months I have been spending one hour each evening in meditation and relaxation. Recently during these periods, and at times during the night while asleep, I am disturbed by raps, usually three of them. They are quite definite and not imaginary. Years ago I was bothered with such raps and I had to move to get away from them, though they continued in the house after I moved. What can I do? I do not want to be bothered by any unpleasant psychic manifestations.

A.—We can appreciate the fact that these raps may be quite real and material in their nature and not imaginary. We know of many such manifestations and have had much personal experience with them. The cause lies in the attempt of the personality of some departed character, or one still living at some distant place, to *project* signs of its thoughts into material manifestation. The sounds are not due to any *spirit* or *soul* being present, as some believe, but to a *mental projection* from the mind of a living personality—living either on this plane or another. We have found, after many years of tests in accordance with our Rosicrucian knowledge, that such characters do things of this kind in order to tell some story, reveal some fact, or, in most cases, merely prove that they can demonstrate their continued or projected consciousness. In most cases the immediate recognition of the signs ends the whole demonstration. Therefore we suggest that when the sounds or signs occur again, you simply speak out loud and say something of this kind: "I understand that someone wishes to make manifest the fact that projection of self is possible. I recognize this possibility, acknowledge the signs given, and now ask that since the demonstration is complete and has been acknowledged it shall not occur again unless there is some timely, personal reason of extreme importance to me. Therefore, please cease! I insist!" This usually ends all the demonstrations, even when they are more than mere raps. In some cases we have used some of our laws and brought the matter to an abrupt end by getting in touch, psychically, with the cause, learning the story back of the demonstration, and then neutralizing the demonstrations in a few hours.

Q.—In case of twins, born at about the same minute, is there one soul divided between the two, or are they separate and complete souls? And if the latter is true, how account for the wonderful similarity of natures?

A.—Whether twins or triplets, each body has its own separate personality, or segment of the universal soul. The similarity of natures (in most cases) and attunement with each other is not due to any mutual share or division of "one soul" but to the Karmic fact that the two or three personalities were drawn together for the double or triple birth because of certain experiences found necessary in the scheme of things; and also because at the time of birth there were certain astral conditions prevailing which gave each of the personalities a similar group of tendencies.

Q.—Throughout the lessons we note that little is said about astrology, although some books on astrology make it appear that the Rosicrucians were eminent astrologers. Why do you slight the present-day science of astrology?

A.—Many eminent Rosicrucians of the past were expert astrologers and I believe that Rosicrucians have contributed more to the perfection of the true science of astrology than any other mystics. But there are systems of astrology popular in America today which are far from the perfect methods used by the Rosicrucians. To make astrology popular—and profitable at the same time—many tricks have been resorted to, and to satisfy the material inquisitiveness of the average “fortune-teller patron,” modern astrologers have added a complication of methods of answering such questions, wholly unreliable and inconsistent with the true principles of astrology. For this reason we deemed it best to refrain from touching upon the subject rather than try to compete with the unscientific methods now in use in America. A real horoscope, however, takes into consideration the person's *previous* incarnation as well as the present, and our true Rosicrucian character readings contain important and astounding helps for attaining success, health and happiness. Such horoscopes we make in private in watching the careers of our higher members or others, but we say nothing about them. The time may come when we will have the time and facilities for making more of these *incarnation readings*, showing the course of progression of each life, but we wonder, really, how many persons want such *true* readings in preference to the alluring predictions and prophecies of the modern astrological horoscope.

Q.—Will you kindly explain how it was possible for the Imperator to make himself visible in our city, and in two other cities where members were gathered together, at nearly the same hour? We have reports from the other cities and the details check up in every way.

A.—Projections of the personality are possible at any time and distance makes very little, if any, difference. Of course such a projection cannot be made visible in more than one place at the same instant, for the projector can direct the projection only through concentrating upon one point. But a number of distant places can be reached in ten or fifteen minutes. This phase of our work, never introduced in any system of occult teachings before the AMORC taught the practical Rosicrucian methods in the higher degrees, makes possible many astounding demonstrations of laws little suspected by even advanced mystics. Such projections are not only visible, but words spoken are audible, as will be testified to by thousands in America who have seen and heard, and even communicated with, projected personalities of many of our Officers. Many groups and Lodges, where there are advanced members, have had a number of such demonstrations each year.

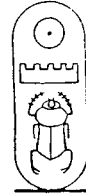
Q.—Has the AMORC in North America a branch of its work in which the loyal workers and fighters are organized, as in Europe? My

brother is a member of such a branch in Europe, but will tell me little about it, except that the AMORC must have its branch also.

A.—Yes, there is a special auxiliary body in which the loyal and aggressive workers of the Order are organized for protecting the interests of the Order, communicating with similar branches in all parts of the world, and in touch with the very highest Rosicrucian authorities. They also carry on special work in behalf of our members in every State. Members are admitted into this body as a result of some demonstration of their ability and readiness to defend the work and name of the Order.

Q.—Will you please explain your method of operation so that we may be better acquainted with the rules at Headquarters in such cases as this one. A friend of mine became interested in my development along our lines of study and asked me to bring his desires before our local group. The result was that he was *invited* by the AMORC to make application for membership. He was about to go out of the country on a five or six months' trip to a distant place where mail would reach him very late, if at all. He filed his application and sent the registration fee. After due examination he received his first papers, performed the proper ceremony and made a report. With his report he asked that the first four or five months' lectures be sent to him at once to take along on his trip so that he could study while away from home, and he proffered a year's regular dues in advance. You telegraphed him that while his report was acceptable, you could not give him the lectures in advance and would return his dues. Now why lose a good member in this way?

A.—Simply because we do not have our lectures made up in hulk form ready to give to members for months in advance like some correspondence school; and, secondly, because we do not allow members to proceed in the studies any faster than their reports show us they should proceed; and, thirdly, we must have contact with our members by correspondence during the first or preliminary grades so as to know how they are succeeding, what they are doing, and what personal problems they are solving by the special lectures or letters sent to them. The payment of dues in advance, or in any other manner, does not by itself constitute good membership in AMORC. Nor are we simply selling typewritten lessons, regardless of the amount of money offered. We reject many each month who wish merely the studies without any form of association with the Order. We regret that in the case referred to the Brother had to proceed on his way without the lessons, but we would not make this change in our system for anyone, for then such a member would be of no value to the Order and his association with us would be of no value to him. Hence his money was refunded until he returns. We can, sometimes, give members a few lectures for several weeks in advance, after we have learned the trend of their progress, but in no other way can we do this. I am glad that you have brought this matter up in such a way that others will understand.



Rosicrucian Dictionary

(Continued)

The
Mystic
Triangle
July
1927

Mind—The mystic makes the important distinction between brain and mind. The brain is a physical organ for some of the functionings of mind, just as the lungs are organs for the functioning of breathing. Mind works through the brain to a great extent, but not exclusively through that organ. It is possible for the mind to function in many ways after the brain is removed. This has been proved with tests on lower animals. Mind is divided into two domains of functioning—subjective and objective; while it is common to speak of these two domains as two minds, it is not correct in a broad sense. The mind of man is immortal because it is a part of the soul and personality, while on the other hand the brain, like all the physical organs, is mortal. Mind and personality persist after transition from the physical body, and retain, as part of their attributes or equipment, the complete storehouse of memory. The psychic body utilizes the subjective functioning of the mind as its essential consciousness, hence in all psychic work and projections of the psychic body the subjective mind is keenly active. (See *Borderline State*).

Molecule—See *Atom and Electron*.

Naming (Christening)—The Rosicrucians have a ceremony for the naming of children, to be performed in their Temples. No restriction is placed on the age of the child, but one or both of the parents must be members of the Order and certain promises are exacted from the parents; such as that the child will be properly educated, during its youth, in non-sectarian schools, that it will be taught to know and love obedience to God's laws, that the child will be given every opportunity to enter the Order at the proper age without interference or unnecessary urge. Such christening may take the place of any other ceremony or may supplement it. The ceremony is, of course, non-sectarian.

Natural Law—Is that Law or set of laws decreed in *The Beginning* by Divine Mind as the working basis of all creation and without which no manifestation can occur and exist. Such laws are universal as to scope and manner of operation. Natural law operates alike on all planes and in all kingdoms. Natural laws are extremely simple and direct as all such fundamental laws must be. Their mission is to insure progressive gradations or cycles of evolution in spite of all the obstacles placed by man to thwart their operation. Therefore Natural Law establishes such powers, functions, attributes and phases in the various kingdoms of the universe as will unswervingly impose strict adherence to them in the search after the ideal in each plane, kingdom, class, etc. The idea, the motive, back of natural law is the preserving of life for the attaining of the ideal of expression; such preservation for such purpose recognizes no man-made ideal, no man-made law, no

dictates of civilization where these are contrary to the best purposes as decreed by Divine Mind.

Natural law is always constructive, constructive even when it seems indisputably destructive. In this it follows the method symbolized by the "law of the triangle." Natural law is that basic principle which, while demanding, commanding and insisting on strict obedience to its dictates throughout, is elastic enough in one sense to allow for much and frequent blending of the entities of any plane so long as such blending harmonizes with its purposes. Thus it is seen that there can be no such thing as super-natural law, a term which not only is a misnomer but grossly misleading. Miracles are not the result of so-called supernatural law; they are the result of obedience to the demands of Natural Law. Miracles as such are so only to those who do not understand what is meant by natural law.

Negative—That phase of polarity which is the complement of the positive. It is that phase or condition which receives the positive elements and nurtures them to fruition when the result will manifest the blending of the two phases of polarity. The negative is passive, static, receptive and nurturing in contradistinction to the positive which is active, creative and dynamic. The negative registers a hunger for the positive, while the positive registers an urge, an impulse toward union with the negative in order that it may, with the cooperation of the negative, cause a manifestation or creation. Neither can of itself produce any result, for one complements the other, supplies what the other lacks. The coming together of the negative and positive under proper conditions allows for the perfect blending of the two when a third element, the product of the two, is created, revealing in better manner the characteristics of both negative and positive.

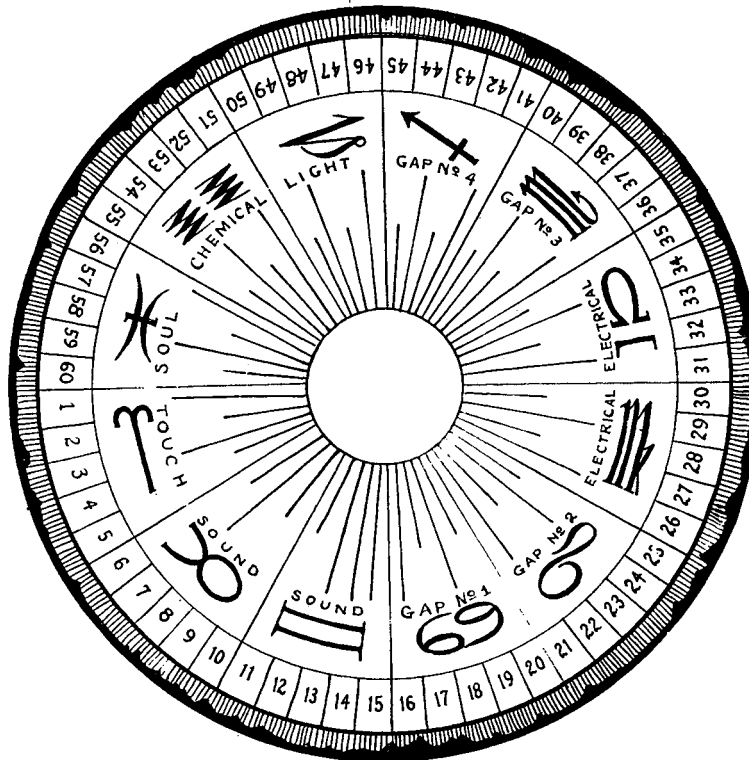
Nerves—These may be likened to the wires in an electric circuit. They are the channels through which power is carried, both to and from the central station, the brain. Power sent out from the brain to all parts of the body, manifesting as growth and action, is sent along the *efferent* nerves while the *afferent* nerves are used in receiving such impressions and information of the world outside the brain as will cause the brain to make use of in guiding and protecting the body for its preservation.

The function of the nerves is a simple one, merely to serve as channels for the dissemination of power, whatever the nature of that power may be, just as the electrical current is sent over wires from the source of production to the point where it is to be manifested in furnishing light, heat, motive power, etc.

Nervous System—Still making use of the analogy existing between an electrical circuit and the nervous system, it can be said that

this system, like unto any electrical circuit, consists of a central station, the brain, and the nerves functioning as do the wires, while the ends of the nerves are the terminations at which the manifestations are produced. Just as an electrical circuit requires two wires or sets of wires in order that it may function properly, so does the living organism require two sets. This is due to the fact that the living organism is dual in nature, requiring one

makes use of a physical body for expressing its mission on this plane, provision is made for affording to each phase of expression that set of nerves which will best cater to its requirements. The soul, immaterial and invisible though it is, while functioning through a physical body requires the use of such tools as will allow it to do its work normally and with the least interruption. So that system known as the *sympathetic* nervous system is allotted to



THE COSMIC KEY-BOARD

(Diagram to accompany definition of NOUS on next page)

set for each phase, yet each set being also dual, *afferent* and *efferent*.

The duality of the living organism consisting of a visible material phase and an invisible immaterial one, it needs must follow that for the sake of the preservation and normal functioning of each, an individual but complete system for each must be provided, yet with means of intercommunication in order that the two systems may work in harmony.

Therefore the nervous system in a living organism consists of a spinal nervous system for the material aspect, and a sympathetic nervous system placed at the disposal of the immaterial invisible aspect. It is the function of the spinal nervous system to provide that power of the grosser and more material nature as will care for the needs of the earthly body, while the sympathetic nervous system cares for the more subtle requirements of the immaterial one.

Since according to Divine Decree the soul

the immaterial side of a living organism, the side that functions psychically, that is in constant contact with the Cosmic and allows the soul to function through a material body. Such system is naturally more sensitive, and so created that it can receive more subtle vibrations and transmit them into power than can the spinal nervous system, which is created solely to provide for the maintenance and preservation of an earthly body.

The spinal nervous system finds its central station located in the cerebrum; the sympathetic nervous one in the cerebellum; and over all is the brain proper as a whole. The points of intercommunication, the points where the two nervous systems unite to found a perfect harmonious plan of co-operation and collaboration, are in the two small glands in the brain about which so little is known generally.

To recapitulate, the brain may be said to be found everywhere in the living organism, taking

into consideration that the two nervous systems, each with its afferent and efferent nerves and nerve centers or substations according to the analogy of the electrical circuit, may be said to be a brain that is elongated and made use of by *mind*, the earthly, material, objective mind making use of the spinal nervous system and the immaterial, subjective mind making use of the sympathetic nervous system in order that the soul may function normally on the earth plane through a physical body and so fulfill the demands of the evolutionary plan.

Nous—is that energy, power and force emanating from the Source of all Life, possessing positive and negative polarity, manifesting it in vibrations of various rates or speeds which, under certain conditions and obeying the dictates of Natural Law, establish the world of form, be that form visible or invisible.

Nous possesses within itself all potentialities; that is, all manifestations of any kind are within it, uncreated, awaiting the right moment, the precise time, the exact locality for manifesting as entities. Nous is the essence out of which all creation comes. While it is the substance, the Divine Substance, out of which things are made, yet it is amendable to Natural Law.

Nous is vibratory in character, dual in nature, triune in manifestation. It operates through a system of harmonics by means of a Cosmic Keyboard of sixty octaves of twelve groups or periods, each period consisting of five octaves of twelve notes each. An interesting and significant point in this regard is that each period is related to a sign of the Zodiac, the first octave beginning with the Sign of Aries.

Each note represents a definite number of vibrations of Nous, beginning with one vibration per second for the first key, and ending with trillions of vibrations per second for the last key.

Octaves constitute not only groups of twelve notes but groups of manifestations. Thus, the first ten octaves produce the sensations of feeling and hearing,—manifestations of action which may be felt and even seen, and those of Sound. The next octaves give different manifestations, and so on throughout the sixty octaves of the Cosmic Keyboard.

Nous, in more understandable language, may be said to be a combination of Vital Life Force and Cosmic Consciousness moving from The Source toward earth in an undulating manner in an infinity of waves traveling at different rates of speed, each rate characteristic of a special phase of manifestation. Within these waves traveling with the same speed as the waves themselves are to be found those particles of Nous essence which grouped together according to specific number combinations make cognizable all manner of creation. It is due to the vibratory rate of each Nous wave that the created masses themselves are able to send forth the vibrations by which they are known and recognized.

Nucleus—This term is used to denote the focal point, the center of action, the source of aggregational manifestation. This point is the heart of any creation possessing latent within itself all the potentialities of development required for perfect manifestation. It is a term

more commonly used in connection with a cell. But what applies to it in a cell applies equally as well in larger masses or matter. The nucleus is endowed with a polarity complementary to that of the rest of the mass of which it is the nucleus.

On the earth plane the nucleus of a cell is positive in polarity while the retaining wall and the space between the two is negative. It is due to the dynamic, creative quality of the positive polarity that search is made by the nucleus for its complementary negative in order that the business of life may be started. In this manner is the law of attraction observed (as well as it was established in the beginning of time), and it is according to its dictates that there is formed between the nucleus and periphery the field of operation in which the stressed condition existing between the two polarities may be eased in creating. This field is known as the magnetic field and is in actuality the meeting or mating place of the two polarities.

On the immaterial plane the elements are in reverse order, that is, the nucleus will have the negative polarity and the outer wall and environs will have the positive polarity, but the *modus operandi* will be the same for cells whether single or collective on both planes.

The nucleus possesses within itself all the elements lying in a dormant state awaiting the proper conditions for awakening that are necessary for the growth, assimilation, and reproduction of the cell. It has crystalized within itself all the characteristics of former unions in previous generations and in each successive manifestation blends in the additional characteristics of the present union thereby establishing the conditions and qualities of heredity. This union of the nucleus with the complementary polarity in the field of manifestation, each with its inherent and acquired traits and with their inevitable blending is what makes evolution possible.

Ontology—according to Rosicrucians is the TRUE science of ALL being. And in perfect accord with this definition and the standard which it involves are the teachings of Rosicrucianism. Those laws and principles alone can help humanity solve every problem which is universal in character and application. Such must perforce be based on divine truths and ideals not with the idea or purpose of making goody goodies out of humanity but of making it NORMAL. Such laws and principles because they are simple and direct are easily demonstrable to the entire satisfaction of anyone willing to take the time to prove them. They are operative in the daily lives of every creature. When observed they bring happiness, success and ecstasy. When they are ignored, intentionally or through ignorance, they allow unhappiness, failure and despair to manifest, not for the purpose of punishing in a retaliative spirit, but solely for the purpose of teaching, through fixing the attention on the untoward results, the need for noting the laws and principles and fulfilling their decrees.

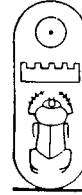
It may seem strange to the unthinking reader that the study of the law of vibration with its seemingly endless ramifications should give us the knowledge whereby we learn to solve economical, social, ethical and religious problems,

yet it does do precisely that. For universal laws are operative in like manner and degree through all the planes of creation, in all conditions.

It may seem stranger yet that by studying the universal and natural laws as they manifest and apply in the purely material world mankind should know how they operate and manifest on the immaterial spiritual world, yet such study does just that. By studying all about the SEEN world, by recognizing the laws that apply to them, by learning how to make use of those laws, putting them into operation if altruism is the motive actuating the purpose, the UNSEEN world becomes not only intelligible but as intimately known, contacted and associated with as the SEEN. By learning how to use natural, universal laws in transmuting material, physical conditions and things,

can mankind learn to transmute unfavorable conditions of whatever kind. Ontology teaches what are the universal and natural laws. It teaches how to use them in transmuting destructive into constructive conditions. It teaches further that what is mastered in regard to purely material things can be used, if the purpose is in accordance with Divine Ethics, for spiritualizing the purely mundane and raise such to the higher plane of manifestation. Ontology teaches moreover, not only mastery of physical and Cosmic forces but teaches that more difficult subject, the mastery of the self, giving each individual the right blending of the humble, the noble, the magnetic traits that characterize MASTERSHIP wherever it may be found. It gives these through KNOWLEDGE.

(To be continued)



Helpful Notes for Members

By THE SUPREME SECRETARY

About Your Vacation

If you are planning to go away on a short trip or vacation this summer, remember you should NOT stop your studies or experiments, for you will find—what thousands of others have found—many opportunities in odd minutes to study and test some of the laws and principles. The change in locality, environment and contact with persons affords a wonderful opportunity to experiment and prove the working of the principles to your own good and the good of others.

Even if you cannot use any home sanctum, you have the other advantage of getting close to nature, away from all distraction; and, alone under a tree, in the moonlight or sunlight, at the side of a river or sea, on mountain top or in valley, you will be able to read and study, think and meditate at times with greater peace of mind than at home.

Do not think of stopping your lectures or your work because of any change of address. We will be glad to forward your lectures to any address, if you will notify us in advance and at the same time advise those at home or the home post office to forward to you any mail that may come between the time you write us and the time you reach your new address.

Keep in mind also that membership in the Order is more than mere reading and study of the lectures and lessons. It is the contact and the association with the psychic and spiritual side of the Brotherhood that is as important to every member as the study; and to break this association for a month or two is risky, especially during a period fraught with so many emergency conditions as a summer vacation. You never know when you will want—and appreciate—what the Order can do for you in many ways. So by all means keep

steadfast in your connections during the summer period, and at the same time utilize the new conditions and change for special tests and experiments.

The fact that Headquarters is more than usually busy all through the summer, and that all our branches remain active during the vacation period, shows that our members of the past years have found the above statements to be true and helpful.

Getting Your Magazine

If you do not receive your Triangle by the twenty-eighth of the month (and you live in North America) please notify the Publication Department at once. Requests for us to duplicate lost copies coming to us a month after mailing cannot be filled because of a shortage of copies. Let us know before the twenty-eighth, if possible. And, if you move, tell your Post Office about it and leave change of address, and notify us before you move, if possible.

Writing to Us

You will save time in getting an answer to your personal letters if you will always put after your name your class Key. Use the letters which appear under the word "Key" on your membership card, such as N.N., N.P., O.P., etc.

Good News

The *Occult Digest*, published in Chicago, begins a campaign in its July issue against the disgusting sex teachings and practices of some cults in this country. Read its article on "Wanted: An Occult Paul Revere!" And in its August issue it begins a campaign against Capital Punishment, with a specially written

article by our Emperor on the occult and mystical viewpoint of Capital Punishment. Help these campaigns along by reading these issues and boosting. Your moral support, by word of mouth and passing these articles on to others to read, will greatly help.

The International Language

The Rosicrucians in many lands have been enthusiastic promoters of the plan for an international language that is simple enough for any person to acquire with little study. Years ago the AMORC COLLEGE in this country published a book containing the grammar and dictionary of the most simple and universal of all such languages and hundreds of our members took up the study and wrote to many in foreign lands, exchanging post cards, greetings and ideas. If you would like to have a copy of this book, send for Cromaat A., enclosing fifty cents. Address the Publication Department. The study of this language will help you understand English and every other language better. Much of the international correspondence of AMORC is conducted in this language and our members will find its study a pleasing recreation as well as a valuable aid at any time.

Do You Handle Printing?

If you write for publication, either fiction, business matter, or advertising, or if you are in the printing business, you will appreciate a new device recently patented, which enables one to tell exactly how much space any amount of typewriting will occupy in any font or size or type set to any measurement. This wonderful device is called "The Coltype Copy-fitting Tool" and sells for three dollars, with complete instructions. Order from Charles Coling, Montreal, Canada.

To Those Who Live in California

Our Brother James J. Shaw will soon start on his official trip up and down the State of California, and perhaps into Oregon and Washington, as a representative of Headquarters, calling on local representatives, small Groups, Lodges and centres of study about to form. He will give valuable suggestions, explain many ways of promoting the work and increasing membership, and in general aid our Officers and Members. His permanent address is 720 West Julian Street, care of A. L. Batchelor, San Jose, California, where mail will reach him for the next month, while he is traveling. If your Group wishes to have his help, write or wire him at that address. We will appreciate every courtesy and hospitality shown him while in your locality.

Will Appear Again

The article entitled *Mystic Consciousness* and the last installment of the *Doctrine of Reincarnation* will appear in our next issue. We have increased our magazine again and we are trying to add the new departments suggested by our members and will try also to keep many of the old features in regular routine. We would like to know how you like this issue, with its improvements.

About Our Radio

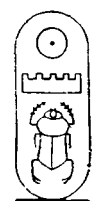
Our Radio Station is nine-tenths completed, but we cannot put the final touches to it, or go on the air, until the new Radio Commission has finished its task of re-arranging the wavelength position of all the old stations on the air. This great task will probably be completed in June. It has been a trying time for the Commission and we are not attempting to press our desires or worry the men on the Commission because we, with a dozen or more other new stations, must wait. System and order must have their way—and time!

Our Mimeographed Letters

Occasionally one of our members writes to us and tells us that he thought he should have had a personal answer to his letter instead of a mimeographed one. Perhaps our members do not realize that the mimeographing of some letters assures the members of quicker and longer replies. When we go through the daily mail and find that sixty or ninety or forty of them ask the same question relating to something said in a lecture two weeks previously, it is a saving of time to dictate the answer into a Dictaphone and then have it automatically transferred to a number of sheets of paper by our mimeograph department. This permits us to dictate a long and careful answer to the question and get the many answers into the mail the same day—a thing that would be impossible if each was dictated and written separately. And such letters, like all our mimeographed letters, contain the precise information desired; that is the important point; the form of the letter is immaterial. Multiply the questions by one hundred, and you will realize what an enormous task presents itself in our daily mail, especially when most of the inquiries require answers from competent officers, and not from clerks, as is possible in a business institution selling merchandise.

Perhaps

One of the high officers of the Rosicrucians in France has communicated to us about a very rare manuscript he possesses and which he believes should be published in America and sold to those who are sincere seekers on the Path. The manuscript deals with the secret, or rather private, teachings of the Rosicrucians of the seventeenth and eighteenth centuries, and is attractively illustrated. He and other officers believe that it will make a large book of value to thousands in this country. They ask that in exchange for the manuscript the publisher donate seven thousand dollars and ten De-luxe copies to the Order in France. They know, of course, that the American branch (AMORC) will not publish it, as it publishes no books for general sale, but they leave the entire matter in our hands. In order to decide the advisability of publishing such a manuscript we have asked them to hold the matter in abeyance until our Supreme Secretary can visit the Grand Lodge this summer and carefully examine the manuscript. If it is a manuscript which may be published, it will be a wonderful opportunity for some reliable publisher in America, for such books are in great demand and few would have the seal and approval of authenticity which will certainly attach to this one.



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

THE NORTH AMERICAN JURISDICTION

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

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

Classification of Membership

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

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

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

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

PUBLIC LECTURES AND READING ROOMS

Members and friends will find a cordial welcome and an opportunity to hear public lectures, or spend an interesting evening, at our Temples and Halls located at: 843 Octavia Street, San Francisco; 739 Boylston Street, Boston; 560 Granville Street, Vancouver, Canada; 361 West 23rd Street, New York; South Winsor (Hartford), Conn.; Rosicrucian Square, Memorial Boulevard, Tampa, Florida; Rosicrucian Hall, 327 South Hill Street, Los Angeles, California.

(Continued on next page)

General Instructions to Members

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

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

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

A M O R C

Rosicrucian Square, Memorial Boulevard, Tampa, Florida, U. S. A.

The
Mystic
Triangle
July
1927

Directory

District Headquarters:

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

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

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

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

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

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

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

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

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

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

AMORC Information Bureau: 253 Field Building, St. Louis, Missouri.

AMORC Information Bureau: 1600 Marshall Field Annex, Chicago, Illinois.

Los Angeles Lodge: AMORC TEMPLE, 327 South Hill St., Los Angeles. Miss Catherine Newsome-Jewell, Secretary.

AMORC Information Bureau: Mrs. Zada C. Perso, 14639 E. Jefferson Ave., Detroit, Mich. Philadelphia Lodge: Stanley Taylor, 5215 Ridge Avenue, Philadelphia, Pennsylvania.

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

Chartered Group Lodges:

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

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

SPANISH-AMERICAN JURISDICTION

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

FOREIGN JURISDICTIONS

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

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

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

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

The East Indies Lodge of AMORC, at Bata-

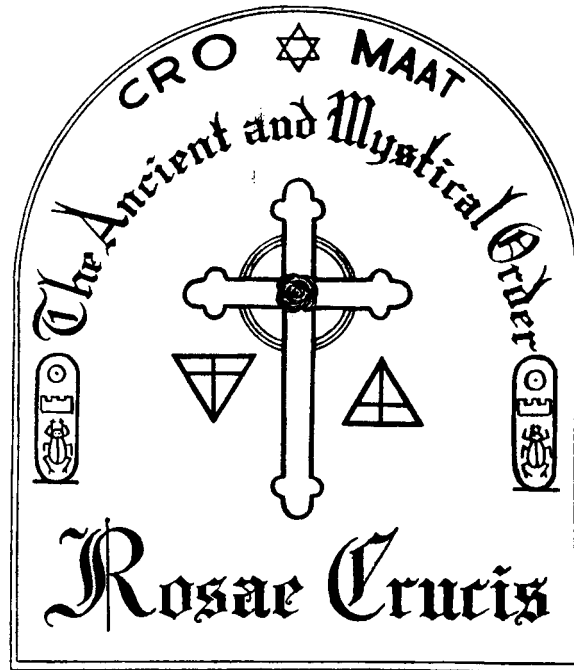
via, Java; Master, Mr. B. U. E. Van Raay, Bandungweg 5, Weltevreden, Dutch East Indies.

Also the Grand Lodges or the associated bodies located in:

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

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

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



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