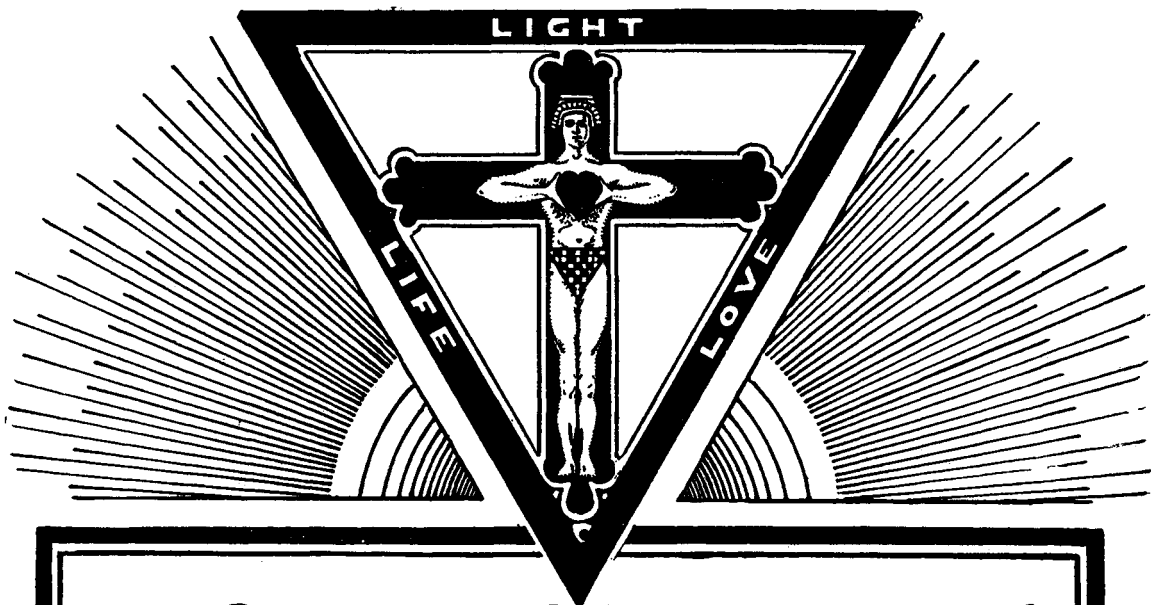


August

1927

The
**MYSTIC
TRIANGLE**



A Modern Magazine of
ROSICRUCIAN PHILOSOPHY

Doctrine of Reincarnation

Mystic Consciousness

Spiritualism, The Church and Ourselves

When Celesta Came

Healing Department

Rosicrucian Dictionary

Our Visit to Europe

Membership Forum

Questions and Answers

The Mystic Triangle

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Imperator's Monthly Message



MAX MULLER once wrote: "There never was a false god, nor was there ever really a false religion, unless you call a child a false man."

In this statement I have always found a good text for a sermon on *tolerance*. Such a sermon seems to be needed today—not so greatly by our members as by the populace in general.

We hear so much about fundamentalism and modernism. The *modernist* folk believe that the ideas expressed in fundamentalism are false, untrue and unworthy of the consideration given by serious minds. They overlook the fact that fundamentalism and orthodoxy were the children of religion—to use Mr. Muller's metaphor—and could not be false if the *adult* principles of religion today are true.

In other words, modernism in religion, like modernism in electricity, cannot be true if the *childhood* of their evolution was false.

Man's consciousness is evolving; it is the essential feature of all evolution. The evolutionary changes in man's physical body, whatever they may have been and however great we now note them to be, are of little importance compared with the evolution of consciousness, the soul and psychic evolution, that has taken place and will continue to take place within the body of man.

The church may argue against any doctrine that intimates that man, physically, has evolved from a lower state of expression; but it concedes, insists upon and amplifies the doctrine that man, as *man*, has been evolving inwardly for aeons of time and will continue to evolve *inwardly*. In fact, the true purpose of the church should be, as religious meditation and study really is, a furtherance of the evolution of man by his voluntary cooperation with God's true laws of evolution.

The fundamentalists are right in their con-

tentions, but so are the modernists. That religion or religious system that serves best to bring God nearer and dearer to any being is *best* for that person; and to argue with such a person and point out to him grave weaknesses in his beliefs, without truly supplanting them with better convictions easily acceptable, is wrong, absolutely and eternally. To take from any being his religion, his faith, his hope, and leave him in doubt, in trembling, upon the edge of a chasm of hopelessness, is a crime against God and the universe.

Man's evolution will bring to each individual, *in his time*, the true understanding of God and God's laws. There *is* a time for each of us to have the periodic awakening to the truth as it is. Truth is unchangeable; the truth about God and His works was the same ten thousand years ago as it is today; but *man* was not ready for that truth in its fullness; for truth, too, grows in fullness and blossoms in its effulgence like a *rose*.

As evolution worked its marvelous changes in the group consciousness of mankind, certain Messengers of Light became more illuminated by the development of truth within them, and they might have been called *modernists*. They did not learn a *new* truth, but more of the great truth that was always with them.

The modernist, the progressive, the highly evolved mind of today is unmindful of his own previous state when he condemns the beliefs of others. He becomes intolerant while forgetting that tolerance on the part of many made possible his advanced state of evolution.

And is the modernist always sure that he is modern? He may be primitive, indeed, in his beliefs. He may be an infant criticising his elders. He may not be false or wrong, but he may be far behind the multitude in their knowledge. Truly he may be what Max Muller refers to as the *child* that will grow into *manhood*.

The Doctrine of Reincarnation

By H. SPENCER LEWIS, PH.D.

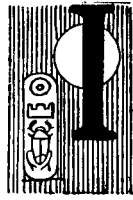
PART IV



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

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Cosmic Immortality



HAVE stated that the cycle of existence of each being, compared to a wavy line of regular undulations, consists of a series of periods of Mundane and Cosmic phases.

The Cosmic phase is from transition on earth to re-birth again on earth. The Mundane phase is from re-birth in a physical body to release from that physical body.

There appears to be much misunderstanding about the Cosmic phase, despite the fact that all occultists for ages have practically agreed upon the nature and incidents of that phase. It is not, therefore, due to lack of some information about our Cosmic periods that there is this general misunderstanding among *students* of mysticism, but to the world-wide development of certain Christian doctrines which came into existence during the years immediately following the life of the Master Jesus, and greatly enlarged in the several centuries thereafter, when many of the established doctrines of the Christian church were arbitrarily created, formulated or postulated by the Church Fathers. One need only turn to no less an authority than the *Catholic Encyclopaedia*, published under the auspices of the Knights of Columbus Catholic Truth Committee, and read under the subject of *The Apostles' Creed* to see how that creed, supposed to have been composed by the Apostles themselves, underwent five different changes in the first five centuries after Christ. As we have that Creed today—the very foundation of the Christian doctrines—there are twelve definite statements, each supposed to have been contributed by one of the Apostles. But it did not always have twelve, and each of the twelve has been greatly changed, modified, destroyed in its *pristine meaning*, or supplanted by another which more perfectly fits the present day practices of Christianity.

Take, for instance, the ninth statement in the Creed as it is today: (I believe) "in the Holy Catholic Church, the communion of Saints." In the original creed, which has less than twelve statements, there is no reference to belief in any Church, *Catholic* or otherwise, and no reference to communion of saints. In the second creed, greatly changed, the ninth statement reads: "who has sent from the Father the Holy Ghost," with no reference to Catholic Church or communion of saints. In the third version, again greatly altered, the

ninth statement reads: "sent the vicarious power of his Holy Spirit," with no reference anywhere in the creed to Catholic Church or communion with Saints. In the fourth version, greatly enlarged, and for a century or more considered as the indisputable words of the Apostles, we find the ninth statement reads: "And in the Holy Ghost."

Who added the words of *belief* in "the Catholic Church" and "the communion of saints"? And by what authority? The encyclopaedia admits that these are difficult questions. What interests us, mostly, is the fact that this creed, repeated continuously as the fundamental law of Christianity, is responsible (along with similar statements) for the wide-spread belief in principles which contradict the ancient doctrines of reincarnation.

Christianity teaches that after transition (improperly called *death* by the Church) the soul of man, or his personality, abides in a place (or state) of bliss, or suffering, as a result of the life lived on the earth, and that after ages of time the soul will be called before the high Tribunal and enter into another state of eternal life. It is difficult to state the Christian beliefs, which vary somewhat with the many denominations, in one *inclusive* phrase. But there are certain outstanding ideas in the minds of most Christians for which the Church is directly, or indirectly, responsible. These are:

1. That the soul of man is created, new and uniquely, for each being, for one earthly existence, and becomes immortal after its creation.
2. That it endures, suffers, enjoys and realizes a series of experiences here on earth as a test of its worthiness to be received back into the bosom or consciousness of its Maker.
3. That at any moment *death* may come, casting the body into a grave from which it will be resurrected at some great day, while the soul goes to a place or state of torture and purification, or to a place of sublime joy.
4. That the soul will be judged for its weaknesses or sins and punished or rewarded accordingly, and, if deemed worthy, will have eternal life in the spiritual world, *with no further return to earth or earthly existence.*

Accepting these statements as more or less true, we are confronted with the startling thoughts that since God created the world He has created, anew, so many billions of human souls, as well as bodies, that the human mind cannot conceive of the number, that many of these were knowingly created to exist but a fraction of a second on earth—or to never have birth at all—while a large percentage *died* before reaching an age of comprehension or responsibility, and the majority ended with a career cut short before having accomplished

anything worth while (in the light of the statement that it was their *first* and *only* opportunity to exist on earth). And then, those billions upon billions who have passed through *death* in the past, now exist and will continue to exist, eternally, somewhere in spiritual or Cosmic realms, without any further mission in the earthly scheme of things, and with nothing to do in their spiritual state.

It is not a criticism of the true principles of Christianity, as Christ taught them, to say that the foregoing paragraph reads precisely like a page from the ancient *pagan* doctrines. If the student of mysticism cannot see in that paragraph *pure paganism*, with all its threats of annihilation and self-extinction, then the student has not carefully read the ancient writings.

Just how such pagan beliefs—long abandoned by the majority of thinking men and women before the Christian era—came to be added to the Christian doctrines is hard to understand until one studies the history of the artificial creation and modification of the Christian doctrines in the first five centuries after Christ.

But we have these doctrines with us! We meet them on every hand, in every explanation or exposition of the true doctrines—the principles of reincarnation. Devoted, sincere, noble Christians present their doctrines as contrary to the statements of the mystics, and there can be but one error—the mystics are wrong because Christian doctrines have been given to man by *divine revelation!*

The Psychic Body

Let us see, now, what Reincarnation has to say about life after so-called death. Remember, the doctrines of Reincarnation are not solely religious, but also ethical, and they are not the result of a creed propounded by a *sect* on the basis of revelation, but the result of centuries of investigation of natural laws, and do not contradict any of the natural laws (as do many of the Christian *amended* beliefs) but prove and demonstrate them as well as conform with them.

Reincarnation doctrines say that at transition the soul of man—which has never been a separate entity, but always an inseparable part of the divine soul—with its evolving consciousness called a personality, returns to the Cosmic existence from whence it came.

This Cosmic existence refers to no particular place, for it is mere speculation to attempt to say in mundane words what the Cosmic state is so far as *place* is concerned. We may best conceive of it as being the *very opposite* to all that the *mundane world is*, and to think of the Cosmic existence as being the *positive* phase of life and the earthly as the *negative* phase.

The soul of man, with its evolving personality, came from this Cosmic life and returns to it. It finds itself freed from an earthly body, which meant nothing to the *psychic body* but a temporary tool with which to do certain work on the earth plane. The *psychic body* is an ethereal body, not necessarily formless, nor having any form precisely resembling the earthly body. It consists of the divine essence or energy of the soul, the consciousness and memory of the *being*, and the personality, or

characteristics of expression, which has been building itself into an entity for ages and is still evolving. Thus there are three parts or elements composing the *psychic body*. Let us analyze them:

(a) The soul essence. A fixed quantity, a permanent quality, an immortal vitality. A part of God's essence and soul, never separate from the soul of God, and therefore never separate from the soul in all mankind. This is the "life" of the psychic body.

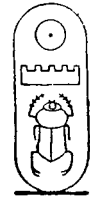
(b) The consciousness and memory. This consciousness is the *sentience* of the psychic body, the faculties of seeing, hearing, feeling, tasting and smelling, *united in one faculty*. It is related, or attuned, with the Cosmic consciousness, or universal consciousness. The memory is the storehouse of facts of this consciousness in which all facts comprehend and realized by it are *indelibly registered* eternally. The consciousness and memory are the "mind and memory" of the psychic body.

(c) The personality. This is the *character*, the nature of expression of the consciousness; the acquired and inherited tendencies, the habits, the *self*. It is the outer-self of the psychic body.

Therefore we see that the psychic body has attributes similar to those possessed by the physical body. While we exist on the earth plane we are known to our acquaintances by: our vitality, our mind and its faculties, including memory, and our individual expression of habits and nature. These three things on the earth plane constitute our *self*, our being. On the Cosmic plane the same three attributes of a higher nature constitute the self, the psychic existence, or entity.

On the Cosmic plane the *self* continues to function and carry on its development, just as it did on the earth plane, but in different channels of experience, and with different motives. The memory keeps the consciousness always aware of the fact that it has lived on earth a number of times, what each incarnation accomplished, what each phase of earthly life taught the consciousness, and in what character of expression the body and mind functioned. The consciousness is also aware of its errors, its omissions and its desires. It knows what purging it must do to be prepared for the next incarnation on earth, and must devote its time and thought to means of compensation for the wrongs it has committed. It knows that such compensation as it cannot work out through Cosmic or psychic channels must be worked out through mundane channels the next time it is in a physical body on earth. It sees about it the *personalities* of others who have reached a high degree of purification through compensation and obedience to laws, and it sees those which have sinned greatly and are in the throes of compensation and regret.

It knows, too, that at a given time it must incarnate again. It must be re-born in a physical body. The time and the place, the sex and the social position of the little body which it is to enter, are matters which are determined by the progress the psychic body makes in its process of compensation and purification. When it has *cleaned the slate* of its sins (committed on earth) as completely as is possible from the



Cosmic realm, it is then ready for earthly re-birth. This must occur, on the average, about one hundred and forty-four years after its previous re-birth, regardless of how long (or short) a time it may have been on the Cosmic plane. In some instances it may be on the Cosmic plane a much longer time than this, but in the next Cosmic phase it will be on the Cosmic plane a shorter period to make adjustment.

When the time approaches for re-birth, the psychic body descends along a Cosmic path (often seen by mystics and known as the Cosmic Ray or Silver Cord) to the environment of the *mother* who is in the last part of her period of maternal preparation. For many weeks or months this psychic body hovers over the expectant mother and attunes itself with her nature and her psychic body. And, as the moment of birth of the little body approaches, the psychic body is ready for its great experience again. With the intake of the first breath of life (and therefore the first breath of Cosmic forces) the waiting psychic body is drawn into the physical body of the babe, and it is alive with not only the physical, mundane consciousness of the material cells of its body, but with the psychic consciousness of the psychic body.

Re-Birth on Earth

At this point begins the mundane or earthly phase of the existence of the soul. It now finds itself again with a small body, cramped, limited, hampered in its well-established means of expression, and restricted in its accustomed activities. It is wise with knowledge of ages past, accumulated through former Cosmic and earthly experiences. In its memory it has stored the many languages it used to speak on earth; the arts, trades, habits and talents with which it made itself famous or infamous in centuries gone by. It is still in touch with the Cosmic mind, and knows all that is about to occur or has occurred, and can instantly sense what is planned in the Cosmic for the *morrow*.

But to express itself to the material minds of the parents and friends it must use the crude tools of the physical body in which it now resides. The principal channel of such expression is through the little physical *brain*. That brain is a new product. It has never functioned before; it knows nothing; not even of itself. It must be trained, it must acquire methods of controlling, directing and manifest-

ing the faculties and functions of the body. The parents teach it how to speak, how to walk, how to do many things, while the psychic consciousness *within* is trying to teach it how to see without the eyes, hear without the ears and speak mentally without the use of the tongue. It sees what the parents have not learned to see, but is told by them that its peculiar form of "seeing" is not dependable. It senses what the parents cannot sense, and is told that such "things" as it senses are not "actual."

The conflict, the battle, is on! Will the psychic self within win, or lose? Given time, it will win, of course; and in the meantime, it urges from within the certain talents with which it is most familiar, so that the child will enter that art, that trade, or that profession which will permit the psychic body to work out compensation and contribute the most to the benefit of man. The parents or friends of the child interfere. The cry of the inner-self to express as a musician is answered by the parents by teaching the child carpentry. The urgings from within which disagree with the teachings from without arouse inquiry, wonderment and interest. The youth determines to find some knowledge which is demanded by a self he hardly knows. The still, small voice whispers; it commands; it tempts! Adulthood brings independence from the obedience to parents, friends and teachers. A secret desire is given expression, the adult unites with others to investigate the higher laws and develop psychic expression. It is a critical time, indeed. Proper guidance, careful preparation, *initiation* into the mysteries of the psychic world bring freedom to the self within, and lo! we have a mystic, perhaps a Rosicrucian.

To such a person the world offers a place and a period for the carrying out of the incompleting mission, the unfulfilled work of other incarnations, and the building up of more Karma—good and bad.

And so the great cycle of existence goes on and on, endlessly it seems. No suffering but what is just, no rewards not earned. No end to serving, no end to accomplishing, no end to evolution.

(To be continued)

(This very important article started in the April, 1927, issue and so great has been the demand for back numbers containing it that the edition is nearly exhausted.)

About Reincarnation



A number of our members write to us daily and state that the articles on the subject of Reincarnation by the Imperator which have appeared in this magazine have been the most convincing explanation they have ever read. On the other hand, quite a few write and say that they *cannot* accept the doctrine of Reincarnation at all.

We wish to assure our members, generally, that the acceptance or rejection of the doctrine of Reincarnation is not an essential matter in the study of our teachings or the practice of

our principles. In fact, the doctrine may be set aside by those who cannot accept it, without any interference with their personal mental or psychic growth. Sometime, in some way, each being becomes convinced of the truth of the doctrine. It may be in another incarnation, it may be in another year. The Order does *not* insist upon its acceptance, for it realizes that this would be unfair and unsound. The Order does not seek to revolutionize the religious beliefs of any member. Hold fast to that which serves to Light the Way for *you*.

Mystic Consciousness

By S.....S.....XII



A Series of Comments by One of the Advanced Members.

Death!



first place?

I cannot find anywhere in nature a condition, a phenomenon, a manifestation of any kind that could be called *death*, if death means annihilation, complete destruction, everlasting elimination.

Nowhere in my laboratory work at the university—as student, then as assistant instructor, and finally as Professor of the department—have I ever seen *death*. In my little garden back of my home in Normandy, for seven years my hobby, I never saw a demonstration of the principle popularly known as *death*. Nor can I find any laws in physics, chemistry, electricity or magnetism that even hint at the possibility of *death* to any known force, energy, principle or thing.

I have been intimate with some of Europe's foremost scientists. I have watched them at work at Heidelberg, at the Sarbonne, at great industrial and commercial laboratories in America, and I have never heard of a scientist who took into consideration for one moment the possibility of *death* manifesting itself in the elements with which they were dealing. The whole fundamental and super-structure of chemistry and physics would totter and fall if any chemist ever demonstrated the possibility of *death*.

Science has achieved its remarkable advances in behalf of human comfort and health, success and prosperity, solely because it has every reason to believe that there is *no death* in the existence of any of nature's products.

Wherein, then, and how, has *death* manifested itself sufficiently for man to believe in it? It cannot be a universal doctrine with man because of *inspiration*, for no principle so abhorrent to nature, to Divine Laws, could emanate from the Cosmic or Divine Consciousness. Nor could it come from his Satanic majesty as a false doctrine to tempt and discourage the righteous; for reason would point out the indisputable fact that if *death* were possible Satan, himself, would have succumbed long ago, for evil would be the first element in nature to die, if death were possible at all.

No, the thought of death, the idea, the false principle, was invented by barbaric man as a means to frighten and enslave. It served the purpose of some to spread the *fear* of such a

horrible thing as complete annihilation through a process of nature called *death*, which process could be started by many different acts of man. There is the trick in the whole thought! God, or the Gods, Nature, or the mysterious principles of nature, might *give man life*, but man could *take it away*. I find many references to this thought in ancient rites and traditions. Some men were always credited with having the strange power of bringing *death* to their enemies, and this *death* was not to be likened to the change that took place when consciousness left the body, but to another change which followed it, and which totally destroyed *forever* the existence of the personality and being of the person.

Hence I am fascinated by the word and awed with its history. Its origin and development spells a story of romance, mystery, crime, gullibility, craftiness and deceit that is far more weird than any other tale in the whole history of civilization.

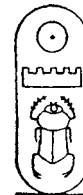
What, then, are we to think of persons who believe in the possibility of *death* today? Can we boast of advanced civilization when eight-tenths of it still speaks, writes, and thinks about *death*, even to the extent of making reference to it in its church rituals, in its moral postulations and ethical preachments? On the one hand we find the church speaking the immortal words: "There is no death!" and on the other hand referring to it in the purely ancient, heathen form as a sure punishment that will come to the *enemies* of the church or God—the sinful.

We said that eight-tenths of civilization speak of *death*. We would not have any one believe that eight-tenths of the minds of the world believe in the possibility of death in the sense in which it is ordinarily used. The truth of the matter is that three-fourths of the world today believes in the doctrine of reincarnation, which is the most universally held of all religious doctrines.

But only the mystics—especially the Rosicrucians—refrain from using the term or thinking about such a condition as *death*. To them the word is useless, meaningless; for, since it cannot mean what is usually attributed to it, it has no other meaning. There is nothing in this world, either physical or spiritual, with form or without form, below the surface of the earth or upon it, or in the air, conscious or unconscious, that ever *dies*. All things change their nature, but never *cease for one fraction of a second* to live and exist. *There simply is no death!* And I am happy that the Rosicrucians, through AMORC in all parts of the world, are teaching this thought in a very logical and convincing manner.

Disease

Another condition of life of intense interest to mystics is that usually called disease. To the



consciousness of the mystic this word signifies dis-ease, or *ill at ease, physically*, an uncomfortable condition not necessarily serious or fatal to the health of the sufferer.

In fact, one can almost look upon disease as a natural condition; that is, it is not a condition which is so easily avoidable and so extraordinary in nature as to be looked upon as a horrible subnormal state.

Mystics know that transition is inevitable. Pity be upon the mystic or student on the Path who is seeking the elixir of life which will make life in the one physical body continuous. The thought provokes a smile, of course, but it has its very serious side, for do we not find thousands around us everywhere who believe that in every case of youthful transition—and even in old age—*something* could, or should, have been done to prevent the transition? They forget that if something could be done in each instance of illness, or breaking down of vitality, there would be no transitions and all would live endlessly. But *transition is inevitable*. All must lay aside the body, for economy's sake, sooner or later. This being so, the only pertinent question is: why sooner in some cases?

Under average conditions the physical body of man is passing through natural reconstruction processes during the first thirty to forty years of life, which processes are more active, more vital, and more complete in their work than the accompanying breaking-down processes. At certain periods of each month and year we re-new the parts, tissues, and smallest cells of our bodies. We are completely re-born, physically, every certain period. And the breaking-down processes are normal; they are a part of the process of reconstruction. The useless, tired, devitalized cells and parts are gradually reduced to a more primitive form of physical matter and cast out of, or from, the body. Inwardly, and on the surface, we are discarding, continuously, physical elements *unwanted and useless*. In good health, and during the upward curve of life's earthly incarnation, the reconstructive processes rapidly replace the discarded elements and at the same time add to the new and useful. This makes for growth and development.

Then comes a period in the life of each when the breaking-down processes are increased in activity and nature, while the re-creative processes slow down and just about keep pace with the break-down. Health will be maintained, but there will be no growth, no increase, no reserve. This state of affairs is inevitable. It cannot be indefinitely postponed. To maintain this state of equilibrium is the ambition of every mystic, every seeker for perfect life; not indefinitely, but for as long a period as possible.

Eventually, however, there comes a time when the breaking-down processes are rapid, even furious in some parts. Almost every part of the body is gradually giving way to the great law of change leading to complete transition. The re-creative forces and processes are weak and losing in their victory over the others. Slowly, or rapidly, the body becomes worn, certain faculties become impaired, functions cease to be regular and dependable, and

strength gives way to weakness. Life itself seems to hang in the balance and is undecided as to whether to remain as a consciousness in the body or not. But even so, old age may be attained through living in harmony with the re-creative processes and doing nothing, *thinking* nothing, that will encourage or increase the breaking down processes.

In all the states outlined above disease plays no part. When inharmony in the vibrations of the parts of the body, or neglect of certain fundamental laws or violations of nature's principles are permitted, or *unconsciously indulged*, the breaking-down processes in some part or parts of the body are increased and the re-creative processes are hampered or given too great a task—an almost impossible task—in some cases. The result is disease (the pathological condition) or dis-ease (the mental and psychic uneasiness).

Disease is clearly a natural result of a law and principle as sound and logical as any other law or principle. Whether we consciously or unconsciously violate a law of nature within the body we must expect the consequences. Disease is the result of the violation of some law. Nature abhors disease, for the standard of nature is health. But, once the violation occurs, nature sets into motion the breaking-down processes which, when concentrated in one place, or accelerated unduly in one channel of manifestation, we call disease.

Disease to some degree, during the normal breaking-down period of one's life's, may not be avoidable; but pain and suffering are avoidable.

Until the fiftieth year, at least, one may still hold back the breaking-down processes to such an extent that the re-creative processes equal them or exceed them, and vigor and soundness throughout the body result. It is even possible to stretch out this desirable period to the seventieth year—blessed be the methods revealed to us through the Rosicrucian teachings!—but after that one can expect to slowly submit to the principle of natural economy, which is that it is more economical to cast off the weak and broken body and take on a completely new one as a re-born infant. This, then, would be regeneration in the physical sense, and the doctrine of reincarnation tells us *how* and *why*.

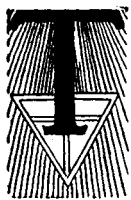
The prevention of disease is, then, *one* of the phases of proper living which should occupy the mind of all men; the cooperation with nature in our living, so as to be continuously attuned with the great re-creative processes within and without the body, is the *second* phase of proper living, which the mystics consider as important as the first.

Organizations are established by city and state for the promulgation of one of these important points—the prevention of disease; but it has been left to certain private bodies—like the Rosicrucians—to actively promote the second point, the attunement of man's psychic forces with the Cosmic laws.

There should be little wonder that Rosicrucianism has attracted such wide attention and in so many ages; and there should be little surprise at the growth and development of its activities in all countries and with all races.

Spiritualism, the Church, and Ourselves

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



THE growth of Spiritualism in England during the past few years has been such as to induce a prominent section of the Press to impartially discuss it, and chiefly in its relation to the Church. I propose to relate some of the facts put forward in this discussion because I think they will prove of particular interest to our members, and for this reason: Spiritualism, as generally understood, is an enemy to sound logical thought and true spiritual culture. To have this brought home freshly to our minds from a different point of observation should prove a strong incentive to critically regard the insidious influences of this enemy among those we contact and be alert to point the new convert and unwary experimenter to the true path of the science of the soul. This alone can lead to an orderly evolution of the faculties within us and in good time to a safe demonstration of all our powers. I am no advocate for antagonizing the views of one's fellow men: it is precisely this ignorant habit rife in the various religious sects which has so often filled the world with strife; but, whenever opportunity permits, we shall never be wrong in uttering a word of warning.

It is estimated that in England there exist some 600 Spiritualist Churches. Of these about 100 are unattached, while the remainder are affiliated with the Spiritualists' National Union. The attendances at the unattached churches cannot be computed, but it is calculated that every Sunday at least 100,000 persons attend the services of the affiliated churches. This number represents, of course, only a small proportion of those who are interested in Spiritualism and is really insignificant in comparison with the representative figures of other religious bodies. But that which so deeply impressed our Press correspondent on visiting some of these churches was the rapt and breathless interest of the packed audiences. These audiences were composed of almost every type, from the professional man to the labourer, and the atmosphere was tense with the eager, almost pathetic, hunger after knowledge of the things invisible.

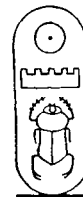
While professional "mediums" abound, real Spiritualism is largely independent of them. They are sought mainly by those who desire a short cut to information without personal trouble. The value of the information is always problematical. Yet so popular are these "mediums" that they are usually booked up with engagements for months ahead; so that of one thing we can at least be sure—mediumship pays. However, the professionals are not so indispensable to the average Spiritualist as is usually imagined. In the north of England,

for instance, which is the real stronghold of Spiritualism, these ladies and gentlemen can scarcely exist. The law deals most drastically with them. If they are caught exercising their lucrative art they merit three months' imprisonment with hard labour. Spiritualism flourishes in the north because it is founded upon the home circle. A typical instance of this intimate Spiritualism is cited, which is worthy of particular note, as just here emerges our responsibility as Rosicrucians.

A bereaved mother meets a Spiritualist, also bereaved. The former is overcome with grief; but the latter confidently affirms: "I had a talk with Bill in the spirit world last night!" What are the chances of the first mother refraining from Spiritualism? What controlling influences are there to guide her enquiries into wise channels? I know of none that are authorized by her spiritual advisers in the orthodox sense.

This is a bare recital of facts as they presented themselves to our correspondent. From these facts he draws four conclusions: that Spiritualism is bound to make ever-increasing progress; that the Churches cannot afford to ignore Spiritualism; that, as a religion, it presents a situation which is unique in history, and not to be dealt with in the way in which new faiths have been dealt with in the past; that, at present, this situation is manageable from the point of view of the Churches, but that when Spiritualism becomes more coordinated, less diffuse, and stripped of numerous side issues and charlatanism, progress will become more rapid and it will be far harder for the Churches to cope with it.

Now a word from the viewpoint of a well known divine, a doctor of divinity, who contributed in conjunction with our correspondent to this discussion, but in regard to the relationship of Spiritualism to the Church. His experience was that large numbers of Church people were content with a vague idea that there is something queer, mistaken and wrong, called Spiritualism, in existence. On the other hand, the Spiritualists consider they have evidence enough to justify them in going ahead. This large body he considers an honest, wholesome folk who have practiced Spiritualism, to his knowledge, for 80 years, yet the Church has not had a word for these sincere souls who, in their own crude way, are seeking the truths of immortal life. The great fault on the side of the Church has been the want of any serious attempt to understand and guide true seekers. So it is that the many separate movements along religious lines are the Church's penalties, says this doctor, for ignoring in the past some important aspect of truth. And the Spiritualistic movement has arisen because the Church has ignored the ever-widening field of



psychic research. The Church is, in fact, *psychologically dead*. The study of modern developments of psychology has been openly discouraged; and the handful of men who have had the courage to speak within her precincts have lost their chances of professional advancement. The Church has been guilty of a deliberate conspiracy of silence.

I need not carry these citations further. The editorial comment upon them points to the desirability of churchmen investigating psychic phenomena, and of Spiritualists studying history and philosophy; that the Church of Rome has always recognized the existence of such phenomena and has consistently forbidden its members to have any dealings with Spiritualism; that the Church of England has remained silent, but should issue an authoritative pronouncement; that her own members look to her for guidance, obviously so, in a matter which is indissolubly associated with that religion which it is her duty to teach; and that, finally, if she continues to postpone her decision, not only will she be faced with a formidable rift but much irreparable harm will be done.

In our Order there is a fair percentage of members who, before they united with us, gave much attention to Spiritualism. They came in for various reasons. Many were what we should term mental types, and the emotional tendencies so pronounced in the Spiritualistic practice could not long either appeal to or satisfy them; some were full of complaint regarding questionable influences at work in the circles they frequented and rightly felt they could no longer participate in them; others were vaguely conscious of the deep stirrings in their natures of genuine psychic and occult forces, and the passive surrender of their ripening individuality to extraneous entities of whose genuine identity they could obtain no assurance compelled them to an active search for a Path of true scientific investigation which would lead to a clear knowledge and wise manipulation of the forces in and around them. When these members have passed up through our higher grades they will find their patience and perseverance amply rewarded and their grave doubts about the Spiritualistic procedure fully justified. For doubt in one aspect or another of this procedure will be found to be the burden of nearly all the seceders from Spiritualism. There has probably never existed a cult so prolific in the propagation of doubt and uncertainty as Spiritualism. This will of course be vehemently denied by its firm adherents, simply because they fail to exercise a keen discrimination in a connection in which it is of the first importance—where their emotions and sympathies are strongly concerned. What are the chances, indeed, of the bereaved mother, above referred to, not falling a ready victim before the dogmatic assertion of her Spiritualist friend of holding converse with her son? The majority of those who rush headlong into Spiritualism are bereaved people, and under the stress of the sense of overwhelming loss, reason has the greatest difficulty in holding its own. In innumerable cases the reason is abruptly dethroned by the overmastering desire for resumed intercourse with those who have passed

—*at any price*. The price is this: the average Spiritualist is a passive tool in the hands of incarnate or discarnate entities, or both, and precious years are spent, thinking backward instead of forward, brooding over a periodically ejaculated sentimental jargon which adds nothing to morality, is practically destitute of intellectual worth, and is but a caricature of religion even in its most conventional forms.

I would not take away the faith of anyone who feels he has received real and genuine help and information from the cult. There are no doubt such cases; but I believe they are precisely those where the receiver is, probably quite unconsciously, indebted to his own evolving psychic nature; and when this is so it is somewhat of a misfortune that he has been led to participate in the Spiritualistic practice instead of allying himself with an occult body in which his development will be safely and scientifically carried forward. Many of these have come to us and they will quickly realize how vastly different it is to work upon a sound scientific basis of knowledge, building faculty for the future and demonstrating the truths of immortal consciousness in world service, from the retrogressive habit of surrendering their sacred individuality and placing their hopes of spiritual culture and divine inspiration upon the airy abstractions and fuming vanities that float across the seance rooms from the lips of unconscious media.

Do I then, it may be asked, relegate men like Sir A. Conan Doyle and Sir Oliver Lodge to the category of unconscious media? I do not; but I have no wish to shirk the issue. Sir O. Lodge is a scientific investigator, and Sir Arthur has been engaged upon the psychic question for 40 years; yet, so far as I am aware, both rest their case upon mediumistic revelation. It is also to be remembered that both gentlemen have been bereaved of a son and have resorted to mediumship as a means of intercommunion, and the communications received are apparently the only basis upon which they rest their present belief. Sir Arthur's latest book, "Pheneas speaks," is a record of communications received in his family circle through the agency of mediumship, and I have not the slightest doubt but that qualified occult investigators would ground those communications upon an entirely different basis from that upon which Sir Arthur is, under the circumstances, naturally disposed to ground them. Sir Arthur accepts the word of mediumship that Pheneas is a great spirit with considerable knowledge of world affairs, and believes implicitly in the general information imparted about his son and family and the predictions put forth by Pheneas. But has not Sir Arthur's long course of psychic reading any possible bearing upon these communications? Indeed, there is something analogous here to certain statements in Sir Oliver Lodge's book of communications from his son, Raymond, regarding which Dr. Steiner, having evidently been specially questioned on this matter at a course of lectures, showed how easy it is for so eminent a scientist as Sir Oliver to found belief upon false inferences. In a word, certain facts imparted by the medium and which, for Sir Oliver, were conclusive, Ru-

dolf Steiner ascribed to pre-vision on the part of the medium, and having no necessary connection with the soul of the dead.

The teachings of our higher grades are emphatic and conclusive on this subject of Spiritualistic communications. They are corroborated by other eminent Rosicrucian initiates. The work of Steiner, for instance, is known throughout our Order and to the world at large, and it is sufficient to quote a concise statement of his on true and false paths in spiritual investigation. "True paths lead right into the Spiritual world, and thence to the knowledge of birth and death, etc. . . . On the other hand, all experimenting with other paths which do not lead through the ordinary consciousness, as in mediumship, etc. . . . all these are false paths, for they do not lead into the true Spiritual world." Again and again, in the personal letters of the Master K. H. we meet with the most definite denunciations of the Spiritualistic procedure. On every hand there stands for our enlightenment and guidance in this matter the authoritative statements of illuminated and master minds, men far ahead of the normal evolution of humanity, who have first hand knowledge of the underlying causes in the realms of the psychic and spiritual, and they are unanimous as to the dangers and unfruitfulness of mediumship. Where, then, is the commonsense in ignoring all these authorities? They are expressly given us for our guidance. An incarnation is all too short to achieve certain stages of the occult path; why waste it hunting the mocking chimeras of the seance room and listening to the counterfeited voices of the dead? Instead of her ministers and interpreters, we become but the fools of nature. Many perhaps turn to Spiritualism who have long been conversant with better things for the very reason that they realize time is short. We have known of such cases. Possessing much occult knowledge and with every promise of future achievement, they have succumbed to the temptation which so strongly besets us upon this path; they im-

agined they would find a short cut and become the recipients of divine inspiration without paying the inevitable price of effort and sacrifice. Never did they make a greater mistake or labour under a darker delusion. But Karma is patient and long suffering, and will repay them in kind, and not otherwise.

There remains one unforgettable truth in connection with this subject which I wish to focus. Upon us, as Rosicrucians, rests a great responsibility. It is our duty, upon every possible occasion, to point out to every person we contact who is resting his hopes of spiritual culture on the Spiritualistic procedure, the dangers and unfruitfulness of that procedure and apprise him of the greater possibilities of the sure and safe path of development it is our privilege to know. The citation of facts with which I set out to emphasize once again, but from an entirely independent and shrewdly observant quarter, what most of us already know; the intense yearning abroad for higher knowledge; the increasing numbers who are taking the easiest way, the only one known to them, to satisfy that yearning; and the attitude of the Church which, with full knowledge of the facts, preserves its ancient dignity and decorum, and silently looks on. A more severe arraignment of this attitude could not be made than was made by the correspondent quoted: "What controlling influences are there to guide her enquiries into wise channels? I know of none that are authorized by her spiritual advisers in the orthodox sense." That applies to the Church: but it must never apply to us. We have a knowledge of the facts. Let us take care to use it, each in his own sphere as opportunity permits, with strong intent and courageously and with unprecedented vigour. Let us, too, preserve the ancient dignity and decorum of the famous Brotherhood to which we belong, but let us also see to it that we follow steadily and fearlessly the ancient path to True Seership which the Masters have taught us, and project a potent and unchallengeable message for the revolutionary times.



When Celesta Came

Written for The Mystic Triangle by J. J. BILLMAN, M.S.M.A.



Twilight

THIS WAS in the gray twilight of a bleak February day. Murky with mist and gathering darkness the city lay. The raucous sounds of the multitude, homeward bound, came through the canyon streets and sifted in with the gathering gloom through the windows of the tall office building where *THE MAN* waited. Half a hundred applicants had come to plead for the position he had to offer. Then had come a voice over the telephone which touched a latent chord of his being and awoke misty memories of far

forgotten years, dim as the echoing of a faint song heard in ancient twilights.

Dawn

The door opened and the woman came in. He never knew the words she spoke nor did he care. He only knew *THAT* voice had thrilled him in other lands beneath other stars. He only knew it was *THE ONE VOICE* his inner self recognized through all the lapse of the eons which had fled into oblivion.

"Oh, I shall try so hard to prove worthy of the trust you are reposing in my ability" were the only words he remembered in after days. And as she spoke he read in her eyes the message which comes but once in an incarna-

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tion to any man. He saw, too, the haunting marks of days which had brought sorrow and disappointment because *SHE* had tried to adjust her love and her life to the vibrations of another who had not been meant to understand and respond. Bitter days had been her portion. And in the deeper depths of those dark eyes there lay faint pools of unhappy memories.

He touched her hand as he bade her good night and the thrill of olden, golden days was brought anew to them though *SHE* could know it not. For the gates of Karma awaited still her coming ere unwonted memories could bring *PEACE PROFOUND*. But, after many days had passed she remembered that thrill and knew it was the call of her other self echoing down through the vastness of the centuries. And in the sordid days which followed she also knew that never else could her soul discern that call which comes only when the woman knows in her innermost heart that the Man's thoughts of her are those of worship and not of possession.

It was in other and better days that this recognition came to her. First, she had steeled her heart and tried to believe that happiness could be found with one whose soul looked out upon life with other ideals and cherished baser dreams. Then it was she realized, dimly at first, that this other could never bring Peace Profound because in his heart there dwelt only thoughts of self and not of the other. She knew, then, that when the woman tries to stifle and thwart her better self the Guardian Angels of her whiter years speak to her and will not cease. She knew that once again she had walked into a by-path and no longer in the Starlit Way where, *ONLY*, Love will walk with a maid. But now, in the gray twilight, she knew it not.

Morning Mists

So few are the hallowed days in one incarnation that we like to think of them as jewels of priceless worth if we know them. But to the child and to the one who has not kenned the mysteries revealed by Isis and Ra they are but bits of glass, meaningless save for the transitory pleasures of a moment.

Long ago in travail of soul *THE MAN* had learned there needs must be dark days and unhallowed. For when all jewels are diamonds the sheen and the brilliance tires and we long for the deeper glow of the ruby and the sapphire. So he thought of the days. Against the Great Day made forever beautiful because Celesta had come there needs must stand the day when she had turned aside from the better path because there had seemed to gleam a beckoning light which she could not then know was luring to hours where only white memories of other years might bring promise of *PEACE PROFOUND*. Against the wonder day when she had come he must also contrast the lonely days when he walked alone. But even the most commonplace duties of life are glorified if in the doing we can look up and see *STARS*. So with our days.

And now the maid also saw afar off light on the path. Too, she knew that not all the gifts which wealth can buy ever satisfy the

soul hunger for *THE THINGS WHICH ARE MORE EXCELLENT*. Not all the gaud could hide one single ray of the light which shone when her inner self realized that only *ONE THING* mattered. This knowledge always becomes a reality when the Woman Soul finds the Man Soul to which it may vibrate in the assurance of harmony and Peace Profound. No man or woman has ever painted a picture, carved a statue, or given to the world a sonata unless it was born of this supreme understanding.

No day was ever a Wonder Day unless there came in that day the realization that we had *NOT* denied ourselves the blessing which can come only when we hear and obey. No night ever brings perfect peace unless we can close our eyes, look into the face of the Infinite and say: "This day I have been unafraid and have followed where my better self has led."

No life can be complete or beautiful or pregnant with glories yet to be which does not realize that this little span is but a link in the great chain of God's days; that realizes there have been made wonder days which we have failed to live because we turned away from them at the time of dawn; and that oft we crucified our finer aspirations in order that we might purchase with the shed blood of base jewels, which gave but small joy and left bitter memories on the scroll of Being.

And to the Woman there came realization that "When the last picture is painted" and "The last lesson is learned" the only thing remaining worth while is the knowledge that we have not, finally, denied our better aspirations, and have dared to burst every binding chain. Then, only, may we step out into the richness which comes when we know that the *OVER SOUL* also approves and hallows. But all this the *MAN* knew long aforetime because *HE* had walked far since that day on the Nile when first he recognized *THE SUNSHINE BRINGER* as Celesta walked in the same path toward him. Then they were not afraid and *THE STAR LIGHTED THEIR PATH*.

Forenoon

So, when the woman had walked long alone, even though by her side there was another, the *VOICE* which will not be still spoke to her yet once again. It was the blessed time of Easter. And it was borne to her consciousness that there is but one Synonym for *GOD* and that is *LOVE*. Even so had it been when yet the Great God Ra had beheld her walking down the path to meet the man of her destiny, in that olden day by the waters which laved base of Pyramid and Sphinx where Luxor's vaulted arches gave entrance to the Sun when the dawn had fled.

One day this realization came to the woman, like the mystic breezes which made soft music where Heliopolis reared her fanes, and her heart knew a new song. She looked, then, up into the firmament oblivious to all that was near and transient and there swept over her the consciousness that Easter is the one day consecrated to Love Made Manifest in new life. And, as she looked entranced, she discerned yet farther off the illimitable future and was unafraid. For in that hour there came upon

her a longing for finer ideals and better choices. So when the moment of rapture was past she found that she wanted to break away from that which grated upon her finer woman soul and made afraid the Angel of her Better Self. But, also, she had pride and did not like to look again into the soul of the MAN who knew and acknowledge that *THERE* she had found her faith. So she found in a shop, gay with the tokens of Eastertide, a little card with emblems of the springtime. And in a beautiful moment she crushed her pride and sent it to *THE MAN*.

She walked more lightly now and the days were brighter. Oh, how her heart sang! And the Angel of her Better Self whispered to her and she was not afraid, for all her soul approved the choice she had made. The bond which held her to an unlovely past was now broken and the light which presages high noon she beheld afar off.

Came, then, the *GREAT DAY* to her as she stood up in the finer presence of the Glory within her and turned toward the *DAWN LAND*. But, would the man soul respond?

The Man Soul Speaks

"Celesta, splendid, royal, loyal woman-soul! I am so proud of you. So glad *DECISION DAY* is nigh. Now indeed 'Every day is a fresh beginning, every morn is a world made new.' Shall it be so that on the day of the Risen Life thou wilt walk toward me even as in that olden day when Memphis was yet in her glory and Thebes was Queen of the world? If so, then will I look for thee at high noon and thou shalt approach me with thy right hand outstretched even as in that other day. But if thou follow again the dark beckoning of the other path then shalt thou stretch out thy left hand as thou comest."

Decision Day

The greatest day in the earth career of a soul is *THE DAY* when right decisions are made. There may be obstacles so steep that the path on the far side can not be discerned; there may be haunting fears and half forgot-

ten memories which one would fain forget but which have left a dark fringe on the soul's white embodiment; there may come trooping up illformed, misshapen spirits born of the dark and the days when the better self was crucified in the hope that peace and calm and gladness might, somehow, enter through the gates which never open save for right choices made on Decision Day.

And so, in the beautiful haze of tomorrow Celesta saw *THE DAY* dawn. Half defiant, half dreading, she prayed that it might come swiftly. And when the Angel of her Better Self knew of it he whispered to her in the time of dawn and in the day hours and in the evening time. Songs which had long been stilled burst from her lips and the gloom which had been born of other days was transfigured into a halo of joy because she had decided to do that freely which was a mandate in the ancient years when as yet the earth was new and her slowly dawning consciousness first drew in the eternal landscape where flows the Nile and where *HER* mate had come to her that day and worshipped with her at the shrine of their Ideals.

High Noon

So, when dawned The Day and noon time was come Celesta walked with outstretched hand knowing that she was fulfilling the mission given her in the world's early morning. Now was she to be *CELESTA, THE BRINGER OF SUNSHINE*.

And she knew Peace Profound because she had listened to the Better Angel and said to *THE MAN*:

"LO, here I am!" And they saw only sunlight and white things and stars and heard music and bird-song and the day was very beautiful. So, while the man spoke, Celesta (which being interpreted means *THE BRINGER OF SUNSHINE*) clasped the words to her heart and lo! there was hid all that was base from her sight and from beneath all the past there rose *ALL OF THE FUTURE* and the white Peace Profound of perfect accord came to them twain.



The Truth About Spiritualism



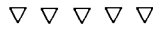
We wish to announce to our members that in our next issue we will have a long and interesting article by our Emperor on the subject of *The Truth About Spiritualism*.

So many of our members have inquired about the attitude of AMORC on the subject of *spiritualism* and have wondered at the stand the Order takes against the usual spiritualistic demonstrations, that we feel it timely to publish this illuminating and instructive article.

Bear in mind that the Emperor was President of the *New York Institute for Psychical Research* for many years, as well as chairman

of a committee appointed by leading New York citizens and newspapers to investigate the claims of spiritualism in Eastern cities during the years 1909-1917. He became intimately acquainted with America's foremost private and professional mediums, made thousands of official and scientific tests and kept careful records. Then his education in the Rosicrucian laws revealed to him the real principles involved in many of the puzzling demonstrations he had witnessed. He will speak with *authority and revelation* in this presentation of the laws which underlie so-called *spiritualistic phenomena*.

Healing Department



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

that the Rosicrucian methods, as used by AMORC and taught in its lessons of the higher grades, are distinctly unique and need no endorsement to our members.

The Rosicrucians were ever famed for their *therapeutic knowledge* and ability to heal. It is most logical that persons who are suffering from physical diseases or mental disorders should look to the Rosicrucians for help; and AMORC has always rendered valuable aid to its members in this regard. Naturally the Order, as an organization, has had to limit its healing work, on the part of the Supreme Officers, to those who were members of the Order, for it could not undertake to operate a world-wide, public clinic. However, its members are pledged to render such service to anyone, and for that reason the higher grades cover the complete system of healing instruction which will enable members to render this service.

What makes the Rosicrucian system of healing so unique is the fact that it is not narrow, fanatical or illogical. And we ask our members to keep the following points in mind when writing to us on the subject, when asking for absent treatments, or when using our system with others:

1. Rosicrucians do not condemn the use of medicines. There is a wide difference between medicines and drugs, however. Some of the foremost of ancient Rosicrucians were pioneers in the art of medicine and contributed greatly to the science of medical therapeutics. The use of simple herbs or their extracts and similar medicines is in keeping with natural laws at times, and undoubtedly nature provided many remedies for just such purposes. But these should be administered by one who has specialized in their study as well as in the science of diagnosing.

2. Rosicrucians are also advocates of surgery of a corrective nature. They know that a broken bone must be set, in order to *assist* nature in healing the fracture. They know that if there is a piece of foreign matter within the flesh, it should be plucked out. Some surgical work may be bloodless, and in the hands of a duly qualified surgeon such work is truly Rosicrucian.

3. Rosicrucians know that there are hundreds of diseases which may be checked in their progress by our metaphysical methods, and hundreds of causes of disease which may be *cured* or *removed* by the metaphysical systems of Rosicrucianism.

4. In many cases nature—during the years of continued reconstructive work in the human body—will replace or *re-grow* certain tissues or parts that have been injured or destroyed; but complete organs that have been removed, destroyed or allowed to become atrophied *through time*, cannot be replaced by nature or by any metaphysical system known to us, regardless of the claims made by some over-zealous systems. *Miracles* may occur in some cases, but no real Rosicrucian will guarantee such results.

However, there is a very wide field in which we can demonstrate the Rosicrucian principles of healing, and, unless you have some condition which clearly calls for medical or surgical aid, we will do our utmost to help you. But if medicine or surgery are required consult your physician or surgeon at once and *follow his advice*. We can assist in the healing work, in the restoration of strength and ultimate health, in a marvelous manner and to an unusual degree, without interfering with the work of the physician or surgeon in such cases.

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

OUR HEALING PERIODS

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

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

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

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

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

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

This gives our members two periods each day of ten minutes during which the Emperor, personally, will direct healing thoughts and vibrations of a nature intended to strengthen the *vitality*, (with positive vibrations), *increase the healing and reconstructive processes of the blood, and ease pain*. Nothing else can be attempted during these two periods each day, because of the general nature of the system that must be used to reach so many persons with so many various ailments.

Those needing such help as is offered by the Emperor, in this extraordinary good-will service of his valuable time, are instructed to sit in absolute relaxation, in a quiet, peaceful place, during the ten minutes, concentrating their thoughts upon the Emperor as a centre of radiating strength and vitality reaching

them by means of the Cosmic. By drinking a glass of cold water just before starting the period the reception of the vibrations will be more noticeable. At the end of the ten minute period a restful attitude for five minutes will be helpful also. The real effect of each treatment may not always be noticeable at once, depending upon what part or condition of the body was to be effected. Do not concentrate

upon your condition during the ten minute period.

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

Rosicrucian Dictionary



Objective Mind—Is the Mundane Mind, the mind that operates in a material world, through a physical body and in a selfish manner for the main purpose of preserving the physical vehicle or tool of the soul as it manifests on the earth plane. The objective mind must necessarily be selfish in purpose, but that selfishness should be constructive in purpose and principle. As it commonly is, the objective mind is destructively selfish. By constructively selfish is meant that selfishness which tends to preserve the body, and all its powers and functions, at its best in order that the soul within the body be not hampered in its mission here on earth. Being constructively selfish means that an individual seeks to better himself in every direction in order that he may serve and make the world a better place to live in. Such selfishness has divine sanction. To attain its purpose and end it was given an objective mind that could and would cope with the purely worldly or carnal conditions and problems. But to be destructively selfish means that the objective mind, in such case, is seeking benefits to be used not in service for others but for the one and only self primarily.

The purpose and function of the objective mind, as has been said before, is essentially a worldly one. Its scope is looking out for the interests of the physical body that it may be kept well nourished, in normal condition, and ready at an instant's notice to obey the demands of the soul as they manifest through the subjective mind. The objective mind, like the physical body, is subservient to the subjective. Its province is to tell the subjective of existing mundane conditions in order that the subjective may be guided as to how it is to express Divine Cosmic ideals in a material world. The province of the objective mind is over the five physical senses and their functions, over the voluntary acts, over recollection, inductive reasoning and finally complete reasoning, all of which will easily demonstrate how important is the objective mind functioning through a physical body and brain in the Divine Scheme of Things.

Omnipotent—Having illimitable power. A term used in referring to the powers of God and the Cosmic. But such power, illimitable as it is, is amenable to Cosmic or universal law as established in The Beginning. While it may seem that omnipotence is therefore lessened, it is, on the contrary, increased or

strengthened, for by adhering to its own laws nothing is impossible. Adherence to these laws insures that system and harmony, that plan of number, that peace that establishes omnipotence. So it may appropriately be said that God is omnipotent because in His Wisdom He established those laws and principles not only for His Creation but for Himself, adherence to which gives omnipotence.

Perception—Is that faculty of the objective mind which obtains knowledge through the five objective senses and faculties. It is the process of getting that infinity of facts of a material or mundane nature which goes to make up the sum total of our objective knowledge after such facts have been classified by another process of mental functioning.

Personality—To the Rosicrucian, in contradistinction to individuality, is that distinctive manifestation of character, with its peculiar and innate qualities, which reveals or establishes the identity of any entity. Personality pertains to the Inner Man, the Soul, the Psychic or Divine Being who resides within the physical body and expresses the character which the soul has evolved through the cycles of time from the hour of its creation as a soul. The personality reveals all that has been garnered up through numberless experiences and absorbed as part of its very essence of expression. It demonstrates all the qualities which have been adopted by the soul as its own peculiar characteristics or earmarks, so to speak. And so there are all kinds of personalities according to each soul's evolution. It is due to the personality of the soul that certain acts or deeds are performed which we recognize as being those performed by any particular personality. Personality reveals the true psychic identity of each individual of the human race.

Individuality, on the other hand, refers to the transient and mortal objective side of man. While it is true that individuality signifies that which may not and cannot be separated, this term applies not to the soul, which is not separable from its Creator, but to the objective individual, who possesses a body composed of units which cannot and may not be divided or separated one from another without destroying the objective body and thereby hampering the individuality as an objective manifestation. The individuality is essentially worldly and material because its purpose in life is to function on the mundane plane. The personality is essentially unworldly and imma-



material because its purpose is to function on the immaterial plane. The two, personality and individuality, or the psychic and mundane, the immaterial and material, working in unison reveal an entity recognized through both its individuality and personality as it expresses itself in daily life. (See *Reincarnation*.)

Pineal and Pituitary glands, in their physiological purpose, have to do with the regulating of various functions of the body like the circulation of the blood, the growth of the bones and tissues, the development of the sex and emotional functions. They act in this sense as governors. In the psychic sense they are transformers, stepping down for objective sensing those exceedingly rapid vibrations which come from the spiritual or psychic planes or stepping up the slower vibrations of a material nature that they may be sensed on the immaterial plane. By a series of exercises these glands may be brought up to that standard of functioning decreed by the Creator and which has not been generally in evidence for many ages. It is one phase of the work of mysticism to afford the sincere, earnest seeker after Light, Knowledge and Power the privilege and means of bringing up to normal these most essentially important glands in the human body. Such a one will have, among other faculties, the powers of seer and prophet. Any standard work on physiology or anatomy will give the description of these glands together with their function and place in the physiological economy. This may be found under the heading of ENDOCRINE Glands. But the description of these same glands, together with their place and function in the psychic economy of man, is NOT to be found in any book nor is the knowledge given to the idle seeker for the mere asking. These glands have to do so greatly with the spiritual side of life they must be developed slowly so that their pristine normalcy be regained.

Plastic—Refers to that which is endowed with all manner of possibilities but which lacks form or definite and characteristic expression. That is plastic which allows of being moulded or shaped according to the ideas of the moulder.

Polarity—Is the predominance of one or the other phase of electrical or magnetic force possessed by any manifestation of creation, which gives it its distinguishing character of positive or negative. This is contrary to the commonly accepted understanding of the term polarity, which is defined as that which has two poles. In actuality it is more than the quality of having two poles. It is the quality of having in addition more of one phase or the other of that which is found at the poles. This applies to all forms and kinds of creation, for each has its individual and characteristic polarity by which it is distinguished from the other manifestations of its own class and of other classes. Here may be found a key to the explanation of personality and its power of attraction and repulsion when thinking of polarity as applied to mankind.

Potential—Refers to that state or condition of anything which is not in an active state. It is a static condition and not a kinetic one. It is dormant, awaiting that touch which will change it from its inactive condition to an active or

dynamic one. Any potential condition has crystalized within itself all the qualities and essentials needed in the kinetic or active state of manifestation. The potential state lacks nothing which it would not have in the active state. Its inactivity is all that characterizes this condition. This is in contradistinction to that condition which lacks that which is essential to its active state.

Prayer—A petition, a supplication or entreaty, addressed usually to the Creator, for the granting of some special request. In many cases the Divine Laws and Principles involved in the granting of prayer are completely ignored or overlooked by the petitioner. Yet neither negligence, nor ignorance, nor wilfulness will abrogate them nor diminish by an iota their efficacy, nor reduce their operation. God, in His Wisdom, decreed and established certain laws of universal operation in order that there might be system and order in the world. Such laws are applicable to all and infrangible—therefore any prayer which does not meet the requirements of such laws will not be answered, for, could or would God answer all prayer, irrespective of its motive and purpose, chaos would result.

The mystic well knows that should he petition for any purpose, he must base his prayer on that which concords with Divine Ideals. Therefore he asks, first, not that his prayer be granted, that his plea, out of a world full of pleas, be singled for fulfillment, but that he be given Light and understanding of the Laws involved in the granting of the prayer and of the consequences to accrue from its fulfillment. Next, the mystic assures himself that his prayer is altruistic. It is not necessary that it be wholly altruistic but it must be over fifty per cent so, as in the case of asking benefits and blessings for ourselves. It is right to ask for these when we desire them in order that we become better fitted to serve others.

Having asked for understanding of Divine Decrees and Laws, having asked that it be shown us if it is right that our petition should be expressed, having assured ourselves that our prayer is, in the final analysis, altruistic in nature and purpose, we proceed to give expression to the prayer with a feeling of confidence. This feeling of confidence is not an impossible one, for as our prayer is formed in harmony with the Divine Scheme, meets the requirements of the Laws, and is based on altruism, we find that there is nothing to prevent us from having the feeling that we will obtain the object of our petition since we are doing all that is possible in fulfilling the requisites imposed. And so, having achieved our feeling of confidence, and knowing that our prayer will be fulfilled, we express our thanks for the fulfillment, for spiritually it IS ALREADY granted under these circumstances.

From the foregoing it may now be apparent why prayer is so often unanswered. God, in His mercy, refuses to answer our entreaties knowing how great the penalties for us would be could He and would He abrogate His own laws to grant our prayers, however agonizing the need from our human point of view. But, that prayer is answered which meets the requirements and standard of the Creator, be-

cause it is a prayer the granting of which will add to the general betterment not only of the individual but of the greatest number. One other wonderful feature to be noted, as a result of basing prayer according to the demands of Divine Principles, is that the manner, ways and means of fulfilling the prayer are indicated to us and we proceed to demonstrate that God helps those who help themselves.

Projection—Is not only the act of releasing at will, on the psychic plane, of the psychic body of man with all its consciousness, mind, powers and functions, but it is also the psychic body freed from the limitations of time and space and other hampering and confining conditions. Projections are made for the purpose of contacting such as we wish to aid or by whom we wish to be assisted and inspired.

Projections are endowed with all the distinguishing traits, characteristics and mannerisms that distinguish the *personality* of any entity. Projections carry with them these earmarks; traits developed through the incarnations making the projections recognizable anywhere at any time through these very characteristics, because the soul and psychic body are immortal.

Projections are endowed with five psychic senses and faculties, allowing for their sensing and expressing psychically in the same manner as the five objective senses and faculties allow the physical and objective individuality to become conscious of conditions and circumstances. Projections are guided and directed by the soul and impregnated by the soul's ideals and hopes. Naturally, in communing with other psychic bodies and subjective minds, a projection will act in full accordance with the ethical code characteristic of its soul.

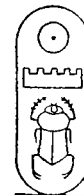
So strong are the powers of the soul, and so forceful its ways of making itself felt, that to those who can see and hear and feel psychically the soul is recognized by its projection as easily and completely as is one physical body or manifestation recognized by another phy-

sical one. This is most commonly done during sleep. But it can be done at will by those trained to do so, trained to release the psychic body, manifesting at any specific place at any definite time for a very particular purpose. Sensing the psychic body in a projection and recognizing it as the personality of any entity is also a matter of training. Both these privileges and powers are part of the birthright of man.

Psychic Plane—Is that plane or condition in the Divine Economy which has been provided by Divine Mind as the meeting place and field of action for the psychic bodies of the dwellers of the Cosmic (where dwell only those freed from functioning in physical bodies) and earth planes, wherein they may meet to their mutual benefit. It is here that our loved ones, who have cast off their earthly bodies, may be contacted. It is here that our thoughts, hopes, plans and requests are projected along with our personalities. It is here that in response we receive the inspiration, guidance, direction and illumination we are in search of when appealing to those whom we feel are better fitted and ready to give. It is here that we, too, carry on our own psychic work as our share in the uplift of mankind. And this plane may be reached at any time provided the purpose is pure and noble.

Psychology—From the common point of view is the science of mind, or the science which treats of the analysis of the laws of connection and condition of mental phenomena. From the Rosicrucian point of view it is more than this: It is the science which treats of the soul, its attributes, mind and consciousness, of its purpose, place and functions as well as its influence in our lives as regards habits, their formation, their adoption, rejection, or transmutation, the action and interaction of the two phases of mind, the objective and subjective, and many other forms of psychic and mental existence.

(To be continued)



Have You Smiled Today?



Are you smiling now? What is wrong? It will not matter, smile anyway. Get out of the gloom you are in, forget your troubles for just a while, and remember that of all the contagious things on earth, there is none more so than a smile—unless it is a yawn; and who wants to pass along a yawn?

If you did not get up this morning with a smile, you better hurry up and make up for it; for the day is passing, and unless you have smiled today, you have *cheated*. You cheat nature, yourself, your fellowman—as well as God—when you let a day go by without starting a smile a-goin' its way.

Superstition? Well, perhaps. But there are millions who have had faith in the *endless chain* letters which carry a threat of dire disaster. It's a lot of work writing ten letters to ten unknown friends and mailing them; and you never have the satisfaction of seeing them get

frightened—or throw the letters away with a smile. But you can draw the smile, and *see it*, if you start the endless chain of happiness with a smile today. Go out, go somewhere, or just turn in your chair, and smile; let someone see it, and know that you *feel* it, and the day will be saved. Smile now!

There's only one way to be happy—to make somebody else happy. One very small way in which to make other people happy is to smile and make them smile too. You know you can't resist smiling yourself when you see somebody else doing it and doing it because they like to and want to and just can't help it. And it is such a small way in which to make other people happy—requiring no expenditure of time or money or sacrifice of anything in any way—the only thing it does is to exercise a set of muscles that need it. Besides, there's more religion in a smile to the living than in an eulogy to the dead.

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.

*The
Mystic
Triangle
August
1927*

We have just received information from the Grand Lodge of the Spanish-American section stating that at a recent election held by the Supreme Council of that Lodge our Brother Armando Font de la Jara, who has been the Grand Master for many years, submitted his resignation and was elected at once to the position of Secretary General, while Brother Manuel Rodriguez Serra was elected Grand Master. Brother la Jara has served the Order so well in so many ways for so many years we realize why he would seek to change his position and permit others who are familiar with the work to assume the responsibility and labors of this important position. Brother Serra was with us at Headquarters for a week during the spring, is one of our early members in his country and is in the higher Grades of the work. We know that the activities of the Spanish-American section will continue with the same high standard and enthusiasm that have marked them in the past, and we take this opportunity to extend our congratulations and very best wishes to Brother Serra and all the other officers who were elected at the same time.

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We have received a letter from Brother Roth in China, calling our attention to the fact that he and some of the members have found much illumination and interest in reading the book, *Queen of the Dawn, a story of old Egypt and the White Brotherhood*, by Rider Haggard. He states that perhaps our members would like to read this book, which can be secured in the average Public Library, so we pass this information along.

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A great number of our members have written to us asking about the efficacy of a device that is being sold by mail called "The Psychoscope." The appearance of the device would naturally attract the attention of Rosicrucians since it looks like a small box upon which is mounted a cross with a red stone in its center. The circular advertising this device makes preposterous claims. The box contains a battery and behind the red stone is a light and there is a knob on the front of the box by which one can regulate the brilliancy of the light. As a makeshift for something to concentrate upon the device might be worth \$1.00, but it is claimed to be "The world's only perfect concentrating and mental broadcasting apparatus. Any one can use it and may concentrate and actually broadcast for business,

love, health, success, prosperity, happiness, etc." Regardless of the fact that a large price is charged for this contraption the claims set forth are misleading and therefore fraudulent. To intimate through the use of testimonials in a circular that it is possible to broadcast mental waves or thoughts by the use of this device is certainly soliciting and courting trouble from the United States Post Office, which will inevitably follow the spreading of this circular matter through the mails. Surely none of our members will be misled into buying the device or depending upon any similar electrical apparatus for the broadcasting or transmission of thought waves. We are happy in the fact that the many members who have sent us the circular matter refer to it as being a misleading proposition and ask us to warn others in regard to it.

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The foregoing paragraph reminds us of the fact that there are thousands of persons in the world today who are absolute believers in all sorts of magic processes, and the most surprising thing about it is that the greater evidence of this comes out of the land where we are told there is so much deep and profound illumination. We receive many letters each week from persons in India who have seen some of our literature or our magazine and who ask us to please send to them our catalogues or price lists of love powders, love potions, talismans, goodluck charms, animal hearts, and hundreds of other things that only the most ignorant and superstitious minds in the world would believe had any efficacy or were of any avail along the lines intimated. To think that any manufacturer or psychology teacher in America has sufficient reason to believe that there are enough persons interested in magic processes to warrant him in putting out such a device as the one referred to above is not very complimentary to our modern civilization. He must expect to sell five thousand of them or it would not pay him to have them manufactured and advertised, and if there are five thousand persons in this land who will believe in the claims of such a thing to such an extent as to invest \$10 in it, then we have not progressed as far as we think we have.

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In a report from Brother Batchelor in San Jose we learn that the branch there is increasing very rapidly and that they have now on hand many applications for an Initiation, which will take place in the Grand Lodge of

San Francisco. We were very happy to add this new branch to our list some few weeks ago and more happy to hear of its rapid growth. Those living in that part of California should get in touch with this branch by addressing AMORC, Post Office Box 785, San Jose, Calif.

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A few months ago we announced that two of our representatives were journeying toward the Orient with the intention of spending many weeks in and around India and the adjoining countries for the purpose of gathering important information regarding the various cults and schools. Many of our members have been asking about their trip and we wish to say that we have received communications from Brothers Erlich and Cornish from Spain. These were written about the first of June and indicated that they were spending a few days at Seville, gathering some information there before proceeding to Gibraltar. Brother Erlich humorously commented on the fact that it would do Seville especially, and Spain in general, a great deal of good if some American realtors would go over to that part of the world and start something. We add, from our personal contact here with many of such realtors, that the most important thing would be for them to finish something that they started here rather than to start something new there.

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We have before us a long report from Edmonton Lodge No. 23, in Edmonton, Alberta. In this report the Grand Master calls attention to the fact that even up in Canada they have many lecturers every summer representing many different schools of thought, and that people in their cities are mighty happy to find the AMORC, with its conservative dependable instruction to supplant the intermittent and contradictory teachings of the various leaders they have listened to in the past. The result is that the Lodge there is growing very rapidly and it recently secured a new location for its large Temple, on Jasper Avenue East. Many of the members there assisted in the preparation and decoration of this new Lodge and unusual enthusiasm is being shown in the work. The Grand Master asks a question that has been asked many times and perhaps we can answer it here for the many who have written similarly. He wants to know whether the Emperor or his staff can furnish a series of lectures that can be given to the public in behalf of the Order. The new Temple in Edmonton has sufficient space in adjoining rooms to hold public lectures and they have found this an excellent way of introducing the work. We regret to say that Headquarters has no supply of such lectures at the present time and although the Emperor has given over a hundred public lectures pertaining to our work in many cities, and over fifty such lectures here in Tampa, these lectures have never been taken down and preserved or copied for further use, much to our regret. We hope that some day we shall be able to do this for it is only a matter of finding time in which to prepare them and make duplicate copies.

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Our new branch in Atlanta, which is just about to be chartered, has been formed under

the direction of Dr. James C. Oakshette, with the assistance of some of the members and especially of Brother Strange, who has worked diligently in various parts of Atlanta and the South in behalf of the Order. Recently Dr. Oakshette arranged for a meeting of all those who were interested in the Order at the Imperial Hotel and the newspapers of that city gave publicity to this meeting, with the result that there was a good attendance and an immediate formation of a branch of our Order. All of our members in and around Atlanta should immediately get in touch with Dr. Oakshette, 405 Grand Building.

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The *Sunday Times-Democrat*, published at Okmulgee, Oklahoma, recently wrote us asking for permission to publish a whole-page story regarding AMORC because of the widespread interest throughout Oklahoma in the matter of Rosicrucianism and its real work in America. We understand that this article was published on Sunday, June 26th, and any of our members living in that part of the country should write to the newspaper and get a copy of that Sunday issue, enclosing ten cents to pay for same. Other newspapers in that State have also asked for information regarding our organization and much publicity is being given the Order at the present time.

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In connection with such publicity we are pleased to note that the new branch in Denver, Colorado, under the leadership of Dr. John R. C. Carter, is growing very rapidly and has had a large number of notices in the daily newspapers. We are happy to see this new branch so active and so efficiently conducting its conservative and dignified campaign for new members.

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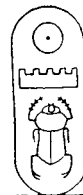
Once more in connection with publicity we wish to say that a newspaper published in Stockton, Calif., has recently given a great deal of space to the promotion of the work of AMORC. In a number of consecutive issues this newspaper ran interesting items about the Order in the midst of its new columns. This is a very unusual thing but, as the newspaper said, "The space is a contribution to the readers in the interest of general information and is a courtesy extended to them." Persons living in that part of California should get in touch with AMORC by addressing Post Office Box 1079, Stockton, Calif.

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We are going to discontinue having regular space allotted for the *Wants* and *Exchanges* of our members and will insert them in this department as news.

First, we have a letter from a Brother stating that he has for exchange or sale eight copies of the 1925 issue of the *Mystic Triangle*. He says he will sell these for \$3 to any member who wishes to complete a set. Communicate with Mr. Louis A. Mues, 227 Jackson Street, Hoboken, N. J.

Another Brother requests a copy of Basil King's *Conquest of Fear*. He also desires back numbers of the *Mystic Triangle* from June, 1926, to March, 1927, nine issues con-



taining the story of "A Brother of the Rosey Cross." Write for price for these things to Brother H. A. Brobst, 412 Moss Street, Reading, Penn.

Another member desires a copy of Frans Hartman's large book called *The Secret Symbols of the Rosicrucians*. If any one possesses a copy of this book and wishes to sell it please write, giving your address, to Brother Chester L. Nelson, 3102 Rockefeller Street, Everett, Wash.

Another member requests the following books: *What Is a Horoscope, A Horoscope in Detail*, and *Directions and Directing*, by Allan Leo. Send your prices on these to Brother J. J. Ronquillo, Chihuahua, Mexico.

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Many of our members are interested in Astrological Horoscopes and we are happy to announce that good ones, natal and progressed or life readings carefully made, clearly interpreted and interesting, telling you many important facts of your life, can now be secured from Brandon Libra, who is located in the building at 1904 North Clark Street, Chicago, Ill., and who can be reached by addressing him at that number. Brandon Libra retired from the field of Astrology for some time while he continued his deeper studies and interests along many mystical and metaphysical lines, and we are glad to announce that he has resumed the practice of his specialized work in the highest form of Astrology. Naturally his prices are a little higher than those charged by persons who make nondescript readings. Write him and ask for his rates.

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Through one of our members we learn that the Grand Master of the Order in China is in correspondence with a number of our American members who have made some small donations to the work being conducted by the Grand Lodge in China. Some months ago we announced in this magazine that our American members could help the work in China by sending small donations, even as small as twenty-five cents, to the Grand Master of the Lodge there to help carry on some humanitarian activity, for every small mite of American money has high value there. We are glad to learn that many members have followed our suggestion. We read in this letter to one of our American members that the Grand Lodge is "about to organize a Patronato for poor and parentless children, where they intend to teach them the fundamental principles of life, trying to make them honest citizens with high moral standards and with a love for God, nature and mankind. This is a particularly important work, where the children have seen the terrors of revolution and beasts in men. To leave them as they are in this hatred and misunderstanding of human nature means to prepare them for worse evils upon others." The Grand Master says that in order to come into real contact with all the Brothers and Sisters of the Order throughout the world they have organized an Institute of Correspondence and this branch of their work will take care of the interesting correspondence from American members especially. When you send your small donation of a few cents you may ask them to re-

turn a souvenir post card if you wish, but be sure to enclose enough money to cover the cost of the card and the postage or you will not be helping the work very much. On the other hand, they solicit inquiries from any who are in need of metaphysical or psychic help and they will gladly have their highest degree members send help typical of the Rosicrucian methods. Address your communications to I. A. Gridneff, 8-18 Kavkazakaya Street, Harbin, Pristan, Manchuria.

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Grand Master Clark and his good wife were with us several weeks ago and are on their way back to Vancouver, stopping at the Lodge in Los Angeles and the Grand Lodge in San Francisco. As on their other visits to Headquarters, they plunged into some of the special work of the Emperor and assisted once more in some editorial matter. We greatly enjoyed their visit and feel that they will be able to do a great deal of the strenuous work that is necessary with the completion of their new Lodge in Vancouver after their well-earned vacation trip.

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We regret to learn that the Master of the Lodge in Montreal has been forced to suspend his very heavy duties in connection with his newspaper work because of long hours and extreme devotion to the important responsibilities of his position. All of us extend to him our very best thoughts for a rapid return to full strength that he may enjoy all of the pleasures of life, but hope that he will not undertake to do so much in so short a time as to run a serious risk of a breakdown, which has threatened him so often.

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We are all enthusiastic over the very fine work that is being done in Washington, D. C., and Baltimore, Md. These two cities have united their interests because of the fact that so many members who live in one or the other of these two cities visit back and forth and are well-known in both places. Brother Joseph Kimmel has gathered together a large number of influential persons in Washington and has formed a Council as the first step in the organization of a very large Lodge in that city. The work in Baltimore is under their jurisdiction and has been greatly helped by the able assistance of Brother and Sister Yaeger, Sister Mashburn and Brother E. Matthews Dawson, who is a well-known lecturer and who has given some of his time speaking to inquirers and prospective members in behalf of our organization. A number of others prominently connected with other organizations have recently united in this Washington-Baltimore foundation and the plan is to establish a National Visitors' Bureau and Lodge in Washington. Those who are interested should get in touch with Brother Kimmel at 518 7th Street, S. E., Washington, D. C.

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The Grand Lodge at San Francisco, Calif., reports that it expects the return of their Grand Master from Europe sometime around the middle of July, and they have many interesting propositions for the growth and development of the Order in that city to present to

him. A committee has recently been formed there to plan for the enlargement of the work and the establishment of National Headquarters in that city and we believe that this committee is laying the foundation for a very important addition to the work as it now exists in San Francisco.

The Lodge in Los Angeles reports continued growth and development along many lines and we understand that the public lectures conducted there on Sundays by the Master, E. E. Thomas, have been of unusual interest and a great help in spreading the light. Members living in that part of California should get in touch with the Secretary at AMORC Temple, 327 South Hill Street, Los Angeles, Calif.

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The Grand Lodge in Boston, Mass., reports that it is continuing its regular meetings and special meetings and that many visitors come to the reading room and library there to enjoy the many books in the very large library maintained by that Lodge. It is perhaps the largest occult library open to our members in the whole State of Massachusetts and is conveniently located at 739 Boylston Street.

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The Supreme Secretary and his wife are reported as being two days out from Cherbourg at this writing and will probably have passed through Paris and be in Switzerland by the time this magazine reaches our members. Although they have been gone from Headquarters a little over a week they are greatly missed here and the burden of the Secretary's correspondence has fallen heavily upon all the departments. We hope that all our members will bear with us in this regard and be a little light in their correspondence during the months of July and August.

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We have not had notice from any of our branches to the effect that any of them are closing down for the summer. Even though many of the members do get away for short trips there are always sufficient remaining at home to warrant the continuance of the classes and general meetings. This is a very wonderful sign and shows the deep interest of our members in the work.

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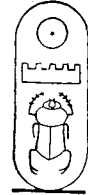
The activities at Headquarters are constantly increasing and the heaviest part of our work is taking care of the correspondence. We often wonder if our members realize the amount of service that our Order gives them. Our members are supposed to be students of metaphysics, psychology, occultism and mysticism, yet they write us regarding at least a thousand questions that have naught to do with these subjects. They write us not only about their own personal affairs but seek help for other members of their family, and their friends, and sometimes mere acquaintances. As well as being asked to give information pertaining to the subjects we are teaching we are daily asked in hundreds of letters, to answer questions and to solve problems pertaining to the raising of wheat, planting of corn, hatching of chickens, improvement of gas ranges, the proper mixture of automobile fuel, better method for

mixing pigments for painting, the best mechanical principles to use in some invention, the proper way of plotting land, and a thousand other questions that have no relation whatever to the subjects we teach but are of importance in the lives of our members. We wonder if our members realize that if they were students of an engineering course from a school of engineering, or of a law course from a school of law, they could not write and ask such questions and expect answers of a practical, helpful nature from the president and board of directors of such schools? Yet we have placed no limitation upon the services that we are willing to render to our members and we are happy in doing whatever we can. But again we wonder if our members realize that to answer such questions and to give such information requires the time and attention of specialists and researchers whose labor must be paid for out of the regular funds, to which funds no contribution is made by the members' dues or in any other way? The weekly lectures that go to our members should not be looked upon as being the principal part of our work, for if our correspondence was eliminated and we had only the weekly lectures or personal instruction sheets to send out, we could cut our operating expenses in half and eliminate half of our building and its equipment. Therefore kindly think of Headquarters in the light of what each of you is trying to make it or what each of you is insisting that it must be; namely, a National Information Bureau on every conceivable subject and a Service Bureau to render every possible service that human nature can think of. It may not be absolutely fair for our members to do this, and many of our visitors who come to Headquarters and see the tremendous activities that are not logically a part of our system of instruction think that it is an unfair proposition. We will do our utmost to continue it, however, until we find that by its increase it is impossible to cope with this sort of thing and then we will ask our members to kindly limit their questions and demands strictly to the subjects being taught in our lessons.

I did not mean to make this a sermon but if it appears to be so please accept it in the right spirit.

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One thing that is going to help eliminate many questions is the new Rosicrucian Manual that is now being printed. This Manual, which every member should secure as soon as it is issued, contains several hundred pages of information that really has no place in the lectures but which we have found is desired by the average member in addition to the lectures. We know that if you have one copy of this book you will want a second copy to show to your friends or those who are about to become interested in the Order, for it will make plain to them the real facts about mysticism, Rosicrucianism, the Great White Brotherhood, and the methods of securing the great light which so many are seeking, and it has many pages of mystical symbols, diagrams and rare portraits, making it a book that will be prized by every member and wanted by every one who sees it. Elsewhere in this issue you will



find an advertisement about this Manual, but remember that the book is not yet off the press and if you order a copy please be patient for a week or ten days and you will get it.



Speaking again of newspaper publicity for the Order, we have just received copies of the very large notice about AMORC that appeared in the Dayton, Ohio, *Daily News*. Several columns are devoted to a very fine presentation of the present and past activities of the Order, its purposes and teachings. The article was written by Annette McMahon, a special feature writer of the paper, and she illustrated the article with a three-column map of the ancient world as it was known to the mystics of Egypt. The article refers to the establishment of a Lodge of AMORC in Dayton, and gives the names and addresses of the Officers. This makes it a specially helpful piece of publicity and we thank the Dayton Daily News and Miss McMahon for their kindness. Clippings from other papers in Dayton show that the publicity has been wide-spread there. Geneva Triggs, of The Peace Temple, 27 Grafton Ave., is the Secretary.



In Havana, Cuba, Sister Guesdon continues to keep publicity about the Order in the daily

papers, and conservative, dignified news of this kind is very helpful in attracting many seekers. With newspapers giving more than whole pages to enthusiastic boosts, such as that in the Okmulgee, Oklahoma, *Times-Democrat*, of Sunday, June 26th, and others, every branch of our Order should see the Editor of the local papers and get one of the special writers to give some space to announcements of the local branch.

An Important Correction

One of our good Brothers informs us that two typographical errors crept into the article about Amenhotep which appeared in our July issue. The article is from a sermon by Dr. Norwood and we added a few words of introduction—and thereby permitted two mistakes to be made. Will each reader please turn to his July issue and with pencil make these corrections so that they will be understood in the future. In the sub-head at the top of page 152 the date 1530 B. C. appears; it should read 1350 B. C. In the fourteenth and fifteenth lines of the Editor's introduction the words *One Hundred and Third Psalm* should read *One Hundred and Fourth Psalm*. We thank our Brother, and all others, for promptly calling such errors to our attention.

Here Is a Big Idea



We feel sure that our members will be interested in hearing about this big idea, and hope that throughout our rank and file of membership of the North American Jurisdiction there are a number who will see *in* and *through* it. It is a *big* idea in many ways and requires big plans and big suggestions, both of which we hope will come forth as a result of this preliminary announcement.

For a number of years several men prominent in fraternal and organization affairs have worked on this idea and now it has crystalized into a definite form under the leadership of a man who is not connected with any of the organizations to be affected by the idea. We have been co-operating, promoting and encouraging the idea and will continue to do so. That is why we ask for suggestions.

Here is the *idea*: It is to form an American Council for North America, composed of the representatives of all the mystical, occult, metaphysical, spiritual, psychic and psychological organizations and movements on this continent. The purpose of this Council is to consider, review, suggest and promote ways and means of cooperating in promoting their individual interests, while uniting in certain high standards and solidly taking a stand against practices, teachings and suggestions which are immoral, unmoral, unclean, unwholesome, irreligious, mercenary and fraudulent.

Naturally only those organizations that can

come into the court of the Council with clean hands will have a representation in the Council. Such organizations are many in this country. It is to clear the field of the others that makes such a Council desirable; at least, for self-protection and the protection of the Seeker for Light, such a Council should exist.

Many organizations have been notified that such a plan as this has been under way for some time, and a number have shown their delight while others have scrambled into the darker recesses of their shadowy ramifications.

What have you to suggest? Individually, AMORC is enthusiastic about it and feels much like a *big brother* joining in an invitation to all the respectable members of a family to come to a Spiritual Feast. Address your comments to the Imperator.



A ROSICRUCIAN CONVENTION

In addition to the foregoing plans, the Imperator is considering suggestions for another National Convention of Rosicrucians to be held in some mid-west city of the United States during the coming winter or spring. Delegates from every Lodge in North America will be present and a week of lectures and demonstrations will be the principal features. All members may attend. More about this in a later issue.

∴ 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.

The Wisdom Of The Subconscious

Editor, Mystic Triangle:

Perhaps this little incident will be of interest to our members. A sturdy, active child of seven years belonging to a neighbor's family was eating watermelon in my home. Suddenly looking up into my face she said: "Miss Barnes, weren't we born before this time?" I asked her what she meant—as though I did not know—and why she asked me about it. She replied: "Because brother said it was not so, and it is so!" I asked her, in considerable surprise, where she got such information, for her parents are devout Methodists and are not familiar with any mystical doctrines, I have never discussed such things, and there are no books or pieces of literature near these homes for the children to see. Her answer was: "God told me!" I told her that whatever God told her was absolutely true, and again she said: "I know it's true!" Now this child is not an unusual child in any sense, for she is full of mischief, hard to control, not the least delicate, spiritual or dreamy. I questioned her in detail and find she has an inner conception of having lived before this life, and is, therefore, subconsciously aware of the fact of reincarnation.

M. E. B., St. Petersburg, Fla.

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Surprising Facts

Editor, Mystic Triangle:

I have been at the head of a pathological laboratory for eight years. Have taught bacteriology and urinalysis in the training schools in Massachusetts, Rhode Island and Connecticut. A few years ago I tried to get the schools to put in bacteriology. Have tried in every way to convince men at the head of this work of the value of some public instruction in this line. Today everything seems to be commercialized. Even human lives are risked for money. Surgery is one of the most wonderful things in the world, but when you see *some of it* from the inside, there are many things to correct. Public information would save a great many lives and much suffering. I am bitterly tired of seeing normal appendices, tonsils, gall bladders, etc., brought to my laboratory every day to be *sectioned* and *read*. Medical patients are being fooled—told they are nephritic or diabetic. They are put on a diet

when there is no real need for it. Occasionally they fall into the hands of a physician who is broad in his viewpoint and knows the real system of determining the cause of physical ills, and he will send them to me or to others in my line for a blood analysis and reading. In most cases such a procedure proves that they have been paying their money for treatment for a condition that did not exist. If we could reach the public with the facts and have them understand the value of proper *diagnosis* and *analysis* before medical treatment or surgery robs them of their money or their life, we would surely do a great work. It is my one ambition. Can you suggest any method for me to pursue? I do not mean my words to be an attack on the medical men or surgeons. Most of them whom I have met are fine and wonderful men. It is the system I am speaking of. The ignorance of the masses leads them into the hands of the crafty.

M. R. Y.

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Impossible To Please All

Editor, Mystic Triangle:

I joined AMORC a short time ago. I have enjoyed the lectures so much that I have suggested to a number of friends that they would be benefitted by joining. Two of them read *The Light of Egypt* and the history of the Order in the May and June *Occult Digest*. Then they saw the big, whole-page advertisement of the Order containing the Emperor's picture in *Psychology* and the *Digest*, and turned down my invitation for them to unite with us. I am not criticising and am writing this letter in all friendliness with a constructive thought in mind. I am wondering if a more dignified tone with the benefits to be derived dwelled upon and less of *personal self* would appeal to the more conservative mind

L. W. V. D.

(When the Order started in America we pursued the European method and used a Latin name for the Secretary and kept the Emperor's name and personality out of everything. Gradually we were accused by Post Office authorities, by newspaper editors and the very careful and conservative minds in America, of hiding under *fictionous* names, and it was generally said that we seemed to be afraid to come out into the open. Then we tried to op-



erate in a middle course, and our branches and our members complained that we did not do enough advertising to help spread the work; that if it was for the good of all, why be so conservative? In the whole course of fifteen years' advertising in only select magazines, we published the picture of the Emperor for just one month in the two magazines of that month, and followed it up with no further reference to personality. This was done at the request of hundreds of members who said that the question was being asked continuously: "Why does the head of the Order refuse to reveal his name or any facts about himself?" To avoid continued criticism from those who are really sincere and worthy we did that which now brings further criticism. Since the heads of every *legitimate business*, every clean organization, every helpful movement and every school or college, permit their names and pictures to be known, just *why* should the Emperor be accused of too much advertising when his picture is published one month in fifteen years, and *why* should he hide his identity and keep under cover? Will our members please answer these questions?—Editor.)

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A Physician Agrees With Us

Editor, Mystic Triangle:

In the July issue of the Triangle the Emperor's article "Why Some Are Retrograding," is a classic, according to my humble point of view, based upon experience with many who have suffered and are retrograding in the manner he describes. In these modern days so much of the Freudian sex doctrines are rampant that wholesome doctrines are precious pearls or shining stars leading to healthful restraints of the sex emotions. Thank God there are wise men like the Emperor. More power to him!

Dr C. E. D.

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False Books Again

Editor, Mystic Triangle:

Under separate cover I am sending you a book sent out by a small organization claiming to point out the mastery of destiny through some private form of Rosicrucian teachings. It is pathetic that such things are sent around to persons who will be misled by them. A casual reading of the book demonstrates that it was never issued by any one who knew true Rosicrucianism. After reading that *William Shakespeare* was a Rosicrucian, I came to a name of a gentleman connected with the issuance of the book which at once told me how undependable the facts in the book really are. Everyone, even the Shakespearians, admit that the life of William Shakespeare was a profane one and infinitely removed from anything Rosicrucian. How can a Rosicrucian society take it for granted that just because the plays contain Rosicrucian teachings that Shakespeare was a Rosicrucian? Would not average intelligence suggest that someone else must have written them, and who else but Bacon? Even if they do not want to admit the Baconian authorship, surely the life of Shakespeare was *not* the life of a Rosicrucian.

L. K.

(It is surprising, indeed to read in this so-called Rosicrucian pamphlet, that "It is not generally known that Shakespeare was a member of the Rosicrucian fraternity and an ardent student of its teachings." If the society making this statement could produce one little bit of circumstantial evidence to support this statement, it would be one of the first pieces of evidence about the private life of Shakespeare ever discovered that would indicate he was a student of *anything* or was capable of deep or profound study. With thousands of research minds seeking to find some facts that would show Shakespeare to have had any education at all, even sufficient to write his name more than once with proper spelling, it is remarkable that none of these have ever discovered his *ardent* devotion to such great learning as the Rosicrucian philosophies and sciences. Such statements are typical of the claims made purposely to mislead seekers.—Editor.)

▽ ▽ ▽

Disagrees With H. A. H.

Editor, Mystic Triangle:

I disagree with the viewpoint of H. A. H. as expressed in the July issue of the Triangle. H. A. H. says that *he* wishes to challenge the *doctrine* of affinities. Why did he not do so? I say *he*, because I am sure H. A. H. is a man. No woman would challenge such a well-established and sound belief. If there are chemical affinities, as proved in thousands of chemical experiments; if there are musical affinities—related and harmonizing sounds—as proved by the laws of harmony and others in music; if there are cell affinities in the living matter of the earth, as every naturalist, pathologist and scientist knows; why should there not be affinities in *groups of cells*? A living body is a group of cells, the group taking on the nature of the combined qualities of all the cells. Certain it is that we do not find every married couple demonstrating the fact that there are affinities, but that does not disprove the fact; there are sufficient examples in the world to prove that some men and women do find, in the course of time, their true mates. But, this does not mean that there is only one man in the whole world for each woman, or only one woman in the world for each man. The fact is there is but *one certain type* or nature of mate for each, although that type may be found in a number of persons. Has our Brother forgotten his early Rosicrucian lessons about the psychic natures of all things, all beings? It is the psychic part of living beings that attract and repel in a more subtle but powerful way, and when there is attraction that is full and complete in every degree, the two are *affinities*. Now, H. A. H., come forth with your challenging statements.

B. X. W.

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Kind Words

Editor, Mystic Triangle:

I cannot miss this opportunity to praise your July issue of the Triangle. It is very evident to those of us who have read the Triangle for years, that all of you are striving hard to make it better and better, and your last issue is a

wonder. I often ask myself if many of the readers realize how much good there is in each issue. Do some of them gauge the magazine by its number of pages? Only 32! But, there are no dozen of pages of advertising matter. I have before me a magazine published by another fraternal organization. It has sixty-four pages, looks big and interesting, but by actual count it had exactly eleven inches less of reading matter than the July Triangle. Many pages were filled with advertisements of typewriters, Hoozier cabinets, ice cream freezers, Congoleum, and thirty-six smaller advertisements. I like such advertisements, and buy the Ladies' Home Journal and others for the sake of the helpful suggestions contained in their advertisements; but I do not want such advertising in the magazine I secure for help along other lines. Every page, every line, in the Triangle contains information that cannot be secured in these other magazines. That is why I am praising it. I wonder if the members realize all this. Now we have the *Forum*, the newest Department in the magazine. What a privilege it is to be able to write where so many thousands of sympathetic Brothers and Sisters can read what one wishes to say. And, more important than all, the Triangle comes to us really as an extra gift in our studies. I am simply elated with it.

ETHEL B.



The Law Of Compensation

Editor, Mystic Triangle:

We have tried a little system of compensation in our branch of the Order for the past year and it works so well, that I have been selected to write to you about it and perhaps it will be good enough to pass on to others via the *Forum*. Each of us in the group in this city has secured a small donation box, such as are used by churches. Into this we drop our small coins each time we ask the Cosmic or any of the officers or members of the Order to help us in any way. Not as *pay*, not as a fee or a reward, but as seeds planted in good soil to grow, so that we may enjoy the fruit thereof. In other words, we cannot continually draw from the font unless we see that it is occasionally filled. If one of us is ill, or needs physical or mental help, or some help for others, we ask for the help, psychically, or personally, and at the same time drop our mite in the box to show that we are willing to give as well as receive—without any thought of proportion, for who could put a material estimate on the value of the help received? At the end of each month we collect all the donations and send them to the Welfare Committee at Headquarters to help in their general work. Now

you know the *why* and *how* of the five to ten dollars sent by this group each month. Many of us have telegraphed, written and otherwise sent word to Headquarters for help in the past years, and always with prompt reply and efficient relief. How many of the thousands of members ever attempt to make compensation to *anyone* for that help? We have found that by giving our mites we made ourselves receptive to more help, worthy of more assistance. Think it over.

W. X. A.



Another Viewpoint

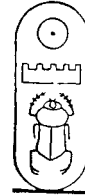
Editor, Mystic Triangle:

Congratulations on your last issue, just received! The improvement shown upon any other edition is very marked and you deserve the thanks of every member of the AMORC for so good a magazine. Because I have been an editor myself and have gone through all the different departments of its make-up, I am fairly familiar with the great amount of intelligence in the work that this edition exhibits. Everything in it is good, well arranged, under good captions, and the matter is extremely interesting. When the magazine comes I put aside everything else and sit right down to enjoy its contents; but then, I expect everybody else who receives it does the same thing.

As a little suggestion might I say that if you put the pictures of the authors of the major articles in the opening paragraphs (in the left corner), it would, perhaps, be of general interest for your readers to be able to look into the pictured face of the writer of the article.

A. JOHN MITCHELL.

(We have often thought of using small "thumb nail" portraits of the authors of the major articles each month, but the Emperor objected to having his picture used once each month and the Supreme Secretary also objected, and others fell into line, with the result that we have published none. What interests us in the foregoing letter, aside from the praise and thanks which we greatly appreciate, is the fact that a man who has had such experience as Brother Mitchell and who is a conservative character, should think it proper to publish such portraits at times, while some others of our members accuse us of being too free in flaunting the picture of the Emperor. See, for instance, another letter in this *Forum* for this month. As we have said, it is, indeed, hard to please all. Is not Brother Mitchell's idea sound, and are not the objections to portraits, from other readers, based on mistaken ideas of secrecy, ultra-conservatism, etc.—Editor.)



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

::: 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.

The
Mystic
Triangle
August
1927

Q.—Will you kindly let me know why the AMORC refuses to allow professional mediums to unite, when all through its literature it appears to be very broad in its religious attitude? When I made application for membership in the AMORC I stated in the blank that I was a spiritualist, and I was accepted; but I find now that you reject others. Why?

A.—You are not making a distinction between those who attend the spiritualistic churches and those who are professional mediums. You may see no difference, but I assure you there is a considerable difference. We know that there are thousands of persons who attend the spiritualistic church services, seeking information, hope, sympathy, God's Light in the hour of darkness. These persons are religious inclined and the doctrines of immortality appeal to them. The doctrines of spiritualism are their religious beliefs. We have no criticism of those beliefs or any other of any church. But a *professional medium* is another matter. Of the thousands who attend the religious services in the spiritualistic churches, only a small percentage are interested in the usual mediumistic demonstrations; and very few indeed could be classified as *mediums*. In proof of this, please note that the largest spiritualistic churches in all large cities are those which *do not* even pretend to give spirit messages or demonstrate "phenomena," but simply have sermons and discourses on the laws and doctrines of immortality. And the type of person attending such services is much higher than the type of those who attend the small "seance" meetings in little, out-of-the-way places where some *professional medium* charges fees to invoke the spirits of *departed souls*. We are all mediumistic to some degree; we all seek Cosmic or psychic or spiritual attainment; we all desire to help those in sorrow; and a preacher, minister or leader of a church should receive some recompense for the hours of time devoted to serving his or her flock. But again we say, a *professional medium* is another matter. As a spiritualist, you or anyone of good morals and clean life may join the AMORC; as a *professional medium*, conducting seances, giving private "readings" from the "spiritual world" for fees from the sorrowing, you cannot be a member of AMORC. Surely this is definite.

Q.—Kindly explain the facts of this point. It is said by some schools of mystical thought that we, as mystics, should not attempt to go too far in relieving the suffering (mental, physical or spiritual) of another person, because all

suffering is due to Karmic law, and we shall be attempting to interfere with Karma when we try to alleviate suffering of another, while adding to our own Karma for interfering, etc.

A.—This is another illustration of the tommy-rot that is being taught by many schools claiming to be *mystical*. Personally, I would resign from the whole Rosicrucian scheme of things if I found today that I was being drilled with any such cold-blooded, unsympathetic, cruel and selfish doctrine as that outlined above. First of all, it makes each person a judge and jury to decide and condemn the cause of every person's suffering. Who gave us any such right? Have we not been told to *judge not*? Secondly, have we not been told to *love one another*? Thirdly, did not the greatest Mystic of all willingly suffer that He might ease or alleviate or wipe out the sins and sufferings (Karma) of all beings? Every day here at Headquarters we receive telegrams, telephone calls (even long distance ones) and special delivery letters asking us to help someone who is suffering or in need of aid. Do we stop and ponder over the possibility of the cause being Karmic? Do we try to figure whether we should interfere, ethically, or not? Not at all! All that we can think of—all that we *should* think of—is that a Brother or Sister of the great human brotherhood is calling for help, and for such help as we *can* give, *may* give, and *know how* to give. And we proceed to *give*. Not always is it to a member of the Order—not even half the time; not always is it to a member who is in good standing so far as dues are concerned (as many of you know). None of these points are considered by any of us. The call comes; it is a call of *opportunity to serve*, and such a call is a *command* to the mystic. And, if I am heaping up more sorrow, more suffering or more Karmic debt by the good I am trying to do for these others, then I gladly accept the penalty but lose my faith in the eternal justice of divine love and mercy; and I am NOT GOING TO LOSE THAT FAITH for I know that the laws work in such a way that I will create real sad Karma for myself if I wilfully fail to heed the human cry of any aching heart.

Q.—Has the AMORC any *inside* information about world events, received through the Cosmic? I ask because so many prophecies and predictions are broadcast now, dealing with serious world events.

A.—Naturally the AMORC receives much information through its many Cosmic channels, but it does not publish all this information be-

cause it is not inclined to take a place in the army of alarmists. Many of the foretold events have taken place, many more are now taking place, and little good would be served by alarming persons constantly about worldly events. Every year has its percentage of catastrophes, disasters and forms of change of the earth's surface. All is a part of the evolutionary process. All of us expect much of this, so why write long and serious articles about the terrible things which are to occur? So far as the very great and serious disasters are concerned, the last year has seen some of the wildest predictions ever made, and all of them made by persons or groups of persons that knew little whereof they spoke. The last six months have given the lie to such alarming statements and the next six months will put more of them into the same class. The world is not going to end, New York City is not going to sink, Chicago is not going to slide off into the Lake, San Francisco is not going to rise up in the air and catapult into the Pacific, and Pittsburgh is not going to sink into the holes of empty mines. When we *know* that any such calamity as will affect millions of persons is about to occur we will be among those who conservatively warn all to be prepared, but we are not interested in securing attention or publicity through wild predictions.

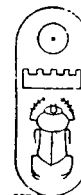
Q.—What do you know of the claim made that a Master, by name Hilarion, is operating or directing an organization on this earth plane while he is on the Cosmic plane?

A.—We know nothing of him or his work; furthermore, such a claim is just as difficult to disprove as it is to prove. Being difficult to prove, no one asks the organization, through its earthly members, to prove Hilarion's direction of it; and no one can therefore disprove that which is not being presented as provable. We cannot conceive of a great Master on the Cosmic—which means being in the "bosom and consciousness of God"—doing God's work but insisting that the only way to receive the good work is to unite with some favored organization through which the Cosmic Master operates *exclusively*. The great Master, Jesus, did not confine His blessings to any exclusive sect—though there were many that sought that distinction—and we know of many Masters working from the Cosmic through any and every organization that brings together real seekers. It is bad enough in many ways that we on the earth plane must limit our activities to certain organizations, simply because we are not physically capable of acting through all organizations at the same time. But do not tell me that when we get to the Cosmic, in the course of many cycles of evolution, we will be limited again to certain earthly channels.

Q.—Will you kindly tell me what relation there is between the Y. M. C. A. triangle and the Jewish interlaced triangles; and also why does a certain book publisher in Allentown, or Quakertown, Pa., state that the AMORC triangle with its point downward is the symbol of black magic?

A.—The Y. M. C. A. adopted the symbol of the triangle solely because it represented a definite sign easily understood as a symbol and because it also represented the triune

principles of Christianity. The Hebrew symbol of two triangles, interlaced, is called the Key of Solomon, and is a very ancient symbol, utilizing the triangles in opposite positions. As for the publishers' statement, all we can say is that he has written a great deal about *black magic* and thereby proclaims himself quite an authority on the subject. Since we claim there is no such magic, we cannot be admitted to his class of authority. We will say, however, that it is statements like those he makes which keep thousands of persons in dread and fear of some unseen evil being worked by means of the Cosmic ether—a serious thing to say about the Cosmic, indeed. The Triangle with its point downward is a very old symbol of spirituality, but since that publisher could not use it he attacks it. In hundreds of cathedrals and churches of Europe, and in many of the most ancient of spiritual and religious manuscripts, the triangle with its point downward appears as a decoration, a symbol or a sign. Always it was equivalent with the triangle with its point upward in expressing the idea of the divine Trinity. It took one man in Pennsylvania to discover its *black* meaning—and to spread fear in the hearts of those who see the symbol.



Q.—Where can we get a fair outline of the work done in America by the Rosicrucians, and by the AMORC of today?

A.—Write to the Occult Digest Publishing Co., 1904 North Clark Street, Chicago, and ask them to send you the May and June issues of their magazine for this year, enclosing fifty cents to pay for them. In those issues you will find a very complete story of the Rosicrucians and AMORC, past and present, in America.

Q.—What do you know of the recent arguments in Oklahoma about the present Governor? I see that the claim is made that he is a Rosicrucian.

A.—Yes, some of his political enemies are attempting to find some fault with him on the ground that he is a Rosicrucian. He was elected by a great popular endorsement and he will undoubtedly prove himself to be an eminently good man. The attacks are made by a few who do not know what Rosicrucianism is; for they have given statements to some newspapers which show that they looked in some old encyclopaedia and found that Rosicrucians were old alchemists, dreamers, monks or fools. One of the largest newspapers in the state—the Times-Democrat—recently wrote to us asking permission to publish a whole page story of the real facts about AMORC and the Rosicrucians in order to set the public straight, for the editor knows about the Rosicrucians and was tired of hearing the false stories. We understand that the article appeared in the *Times* on Sunday, June 26, of this year.

Q.—How can a member get the facts about the Great White Lodge and its activities? There seem to be so many claims made these days by various organizations about the endorsement of the Great White Lodge.

A.—In the Rosicrucian Manual, now being printed and soon ready for delivery, there is a very long and complete story of the Great White Lodge and its activities. This Manual

should be in the hands of every member. The Order does not publish it, for that would be inconsistent with our policy of publishing no books. But the Manual has been printed by one of our Brothers and is sold at two dollars and twenty-five cents *by mail* without the usual big profit to book publishers. This is done in order to help each member. See notice elsewhere in this issue about the book.

Q.—Please tell me how many bodies we have? This may seem like a foolish question, but I was perfectly happy and contented with two bodies—the physical, *visible* one, and one other that I was willing to believe existed, but which I have not yet seen. To take care of these two is quite a problem, for I know of many things I must get for the physical one, and was fearful of the things I might neglect for the other one. But now comes a friend to spend an afternoon with me and she is all wrought up because she has discovered that her other body was out of sorts because she had given too much attention to her vital body through listening to the urge of her emotional body and shutting her ears to the whisperings of her astral body. As she talked I became dazed, and she told me that my inability to understand her was due to lack of comprehension on the part of my mental body, and that if I *really* wanted to develop I should first express the wish through my desire body and have it transmitted to my psychic body. When I attempted to say that I was too busy attending to my daily duties, she explained that I was simply living wholly in my physical body, and that I should cast that body off and live in the spiritual body. Now I am in a quandary. Must I nourish and clothe, educate and train, all these bodies? Would I be safe going downtown in my mental body while leaving my physical body at home? And, do I nourish my desire body when I finally eat some strawberries for which I have longed for days? Or, would it be nourishing my emotional body if I ate them with strong feelings of joy? And which body is it that sins? And which will be resurrected some day from the grave? And which one may be crucified? Please help me to understand.

A.—Fear not, sister, for, so far as any man knoweth, you have but two bodies, and we thank God that He looks after the one if we look after the other. Such nonsense as you have heard is typical of the ancient oriental heathen philosophies that men abandoned centuries ago when they appointed Gods and Goddesses to rule over every expression of nature. Today we know that the mental, spiritual, emotional, astral and psychic parts of our being are united in *one* Divine body called the soul body or psychic body; and your vital, physical and desire bodies are just one. How some do love to make their problems and their philosophies seem weird, fantastic, deep and profound!

Q.—If the doctrine of reincarnation is true, as now being presented in the Mystic Triangle, how then can there be a continued increase in the population of the earth? If all souls now existing are only those which have lived before, where does the increase come in?

A.—Your question is asked by many, and is

a logical question. But it is based on the assumption that there are more soul expressions on the earth today than there were centuries ago. But where is there any proof of that? Science is unveiling the hidden cities buried in the earth showing many ancient cities of great population. How can we say that America, for instance, was unpopulated twenty centuries ago? Because we do not find their bones? That means nothing, for the bones may have disappeared. Because they did not leave great buildings? We know that the ancients did not live in great buildings. Because they left no descendants? How do we know that? Science has not yet decided where many present-day races came from. Where did the American Indian come from—and many other races? No matter how many soul expressions there are on the earth today, each was in existence at the beginning of time—somewhere. None will ever be destroyed—none ever created; that was all attended to *in the beginning*.

Q.—If Love is the highest law of God, can anything wrong be done through Love?

A.—This is merely a philosophical question and can be answered only in the same spirit. But remember, Love is sacrificing, not always demanding; love is forgiving, not always remembering; love is willing to give, not always taking; love will suffer in silence, not in a way to make others suffer. No man hath greater Love than that which is ready to give up its wishes for the sake of another.

Q.—Is it necessary for members to write a number of envelopes when sending communications to the various Departments of AMORC?

A.—No, indeed; and all of us will appreciate it if one envelope is used, with the several communications enclosed, marking each enclosure for the proper department, and addressing the one envelope to The Supreme Secretary. When there is only one communication to be sent, it should be addressed to the proper department.

Q.—Recently a man has been lecturing here to small assemblies on mystical subjects and pretending to have unusual healing powers. He was introduced to me as one who could soon relieve me of a long-standing physical condition. After two mystical treatments he confidentially informed me that he had a very secret medicine which he used to restore immediate health and that he charged only fifty dollars for one ounce of it. I bought the bottle and am fearful of taking it, for it may contain some drug. I am a new member of the Order and would like your advice. It is the first time I have ever yielded to such claims.

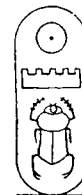
A.—Naturally we advised you by telegram not to take the medicine and we are explaining the matter here so that other members may be advised. We received five letters from two different cities regarding this fellow's activities. In one city he posed as a Hindu and in another as an Egyptian. The medicine may be harmless—worth less than a few cents—or it may have some opiate in it to give a soothing effect from the very first dose. The important point is that the man who will pose as a mystic healer and then secretly sells you medicine of

any kind, is so crooked in his practice that it is dangerous to trust him in anything. Also, the selling of drugs or medicine in this way is illegal; and we know that many "dope" peddlers are working in this manner to start persons on the path to slavery to certain drugs. If any of our members meet this man offering this secret medicine, please notify the local police as quickly as possible.

Q.—Why does the AMORC (and some other organizations) condemn the traveling lecturers and teachers of psychology for having private classes in the various cities? And why do you say that their work is not good? Have not many been benefitted by such lectures?

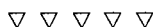
A.—We do not condemn the lecturers for their lectures or for their work in spreading public information on such subjects. Undoubtedly they have done as much as the New Thought movement in awakening wide interest in the fundamentals of psychology and mysticism. But we do criticise some of their methods when we are asked about them. We believe that instead of the so-called "free" lectures which they offer, followed by "paid" classes, they should make a sufficient charge for the lectures to cover their operating expenses and a *good* living wage, which they deserve. We know, however, that if one dollar was charged for admission to such lectures there would not be so many present and the further work of the lecturer would be limited. But to make his expenses and a *good wage* he must follow up the large public "free" lectures with private paid classes; and to get many into these classes he must hold out inducements which are not sound and often misleading. It is this feature which we criticise.

If he offered to conduct a paid class lasting for two or three months, costing each member of the class five dollars a week or even two dollars a week, he could, in three months, impart to them enough information to make the cost of fifty dollars per person a really good investment *for the student*. But when he offers to *teach all the important fundamentals* of psychology in six or eight consecutive daily lessons, for fifty dollars, he is offering the *impossible* at a price that is sure to be a poor investment for the student. If it were humanly possible to reduce psychology and mysticism to six or eight lessons—a task that no real school or teacher has ever been able to accomplish—what master minds are there to comprehend and digest such six or eight tremendous lessons in six or eight days? That we are somewhat right in our viewpoint is indicated by the fact that in the past ten years hundreds of these lecturers and teachers have held such private classes, instructing perhaps a million persons. Are there that many adepts as a result of the lessons they received? And why do the majority of them start over and over again with each new teacher who comes into the city? If the first one made good on his promises there would be no need for further private lessons. More than half of those who join the AMORC plainly state in their applications that after having spent fifty to two hundred dollars in such private classes, they are still seeking to understand what it is all about. And fifty dollars is a little over two years' dues in AMORC. Think of what instruction you receive in two years—plus two years' service by the organization in hundreds of ways.



Our Visit to Europe

By THE IMPERATOR



**This Is the Eleventh Installment
of the Story of the Emperor's
Official Visit to Europe.**



OUR stop in Marseilles for two days was solely for the purpose of visiting certain ancient landmarks closely connected with the early mystic movements of France. It is a very busy city and very cosmopolitan. The fact that so many ships leave and arrive each week, with passengers to and from many foreign ports, is responsible for the brisk business, the many hotels and fine stores. One meets on the streets the characters of all races and places, and it would be strange indeed not to find someone from one's own locality in the motley assembly of any large hotel lobby.

Perhaps the most interesting site for the average tourist is the cathedral *Notre Dame* situated high upon a hill overlooking the port, and which must be reached by elevators ascending on an angle, and then a long walk up stone stairways. One incident that always at-

tracts attention is the sale of large candles on the last lap of the approach to the cathedral. Men and women, beggars in nature, sell these candles to the devout to take into the cathedral, there to be officially burned in one of the alcoves, as a testimonial or memorial. A hundred an hour are sold to as many persons. When they reach the little alcove just inside the main entrance, they find a man operating a large circular rack of candle-stands, holding about one hundred burning candles. Most of the candles are eighteen to twenty-four inches in length. As the new candles are handed to him he places them in holders on the rack, *after removing burning ones*. This point held my attention, for it was supposed that each candle purchased and given to him would remain in the stand burning to the last end of the taper wick—a period of ten to twenty-four hours. But he was removing many that had been burning for not over fifteen minutes. Their purchasers had seen them lighted, believed they would continue to burn, and in that belief had passed around through the small *nave* and had gone on their way. But now that

they were out of sight their candles were being removed to make room for newer ones.

Noting a large box into which the slightly burned candles were placed, I watched for a while to see what was done with them. Lo, the peddlers outside came in, one by one, re-purchased the partly used candles, trimmed the burned wax from around the wicks and went out again to sell them to the next group of visitors.

This is typical of what can come from shallow formalities and soul-less ritual. Undoubtedly hundreds who purchased those candles—at no small amount—believed devoutly in the ritualistic ceremony of the burning candle—burning as long as there was anything to burn. It is a beautiful thought, and truly a symbolical way to pay respects. But, what shall we think of the system that permits the sacred desires of the devout to be so crudely commercialized?

One other incident made a deep impression upon Sister Lewis and myself. In the forepart of the cathedral was a full, life-sized stone figure of the Master Jesus lying on his side on a stone couch, in the sleep of transition. It was a beautifully carved piece of work, and the stone couch was just the height above the floor of a regular bed, and the flesh of the body was slightly tinted, which added to the life-like pallor of the figure of the *Dying Christ*; and from the side of the body there was deep red blood staining the garments, with horrible wounds in the hands and feet—all too life-like. One thought that it was a wax figure made with all the unnecessary details of the *aweful* figures in the *Musee Grevin* of Paris.

Before this figure hundreds were kneeling in solemn prayer, some wailing, some expressing pity and resentment, others sobbing with deep emotion, while the soft lighting, whispered words of attendants and the burning incense, added to the impression one had of being in an ancient tomb—the great tomb of Jesus. And, after praying, many took turns in going to the *sleeping figure* and caressing it, kissing the stone garments, and stroking the brow. Only a mystic could sense the thoughts that were in the minds of those persons—and it is not my right to speak of them.

Leaving Marseilles we went on to Nice. Rooms had been reserved for us at the Hotel Atlantic and we found this to be one of the most commodious in the city. We had much to do while in Nice and were glad to be centrally located.

First, we had an important engagement with Brother Mauprey, the secretary of the fine-arts and dramatic societies of Europe, a recent international organization of considerable importance, of which AMORC in America is the American representative. Brother Mauprey is one of the officers of the Rose Croix or Rosicrucian order of Southern France, and has a magnificent home in the Maritime Alps to which he invited Sister Lewis and myself to be his guests for a number of days; but we could not accept this because of our many engagements, planned long ahead of the letter we had received from him on our arrival in Paris.

His special mission at this time, however, was to arrange with me for a hanquet and some

other carefully concealed program which was to be tendered to me upon my return to Paris. For several hours we discussed the many serious problems that faced Rosicrucianism in Europe, and particularly in France, and separated with the understanding that he would call upon me at my Paris hotel some weeks later.

Then we began a series of hurried visits to various parts of Italy and the French frontier that kept Sister Lewis and me very busy for two days. First we made the trip over the Grande Cornich Road by automobile to Mentone where we had lunch at the famous *Per-gola*, and after lunch crossed over into Italy and visited the site of the wonderful flower gardens where so many of the flowers are grown that are sold daily on the streets of Paris and other large European cities. After making a number of purchases of typically Italian pieces of handiwork, we motored on along the sea to Monte Carlo and spent several hours there watching the psychological effects of the gambling spirit. Those who have never visited such a place for the purpose of study and analysis may not have thought of the one outstanding feature of this notorious place. Whereas in America the usual form of gambling is as a pastime with more or less gaiety and fun associated with it, here at Monte Carlo none may speak above a whisper unless it is absolutely necessary, and at the twenty or thirty tables hundreds are working *seriously*, in deep thought and with every human emotion on keen edge of expression. It is not the fact that thousands of dollars are passing from person to person every few minutes, nor that the personal destinies of many of the players are at stake; but the whole spirit of the place is that of a bank and a court. These persons come from afar, often, to live near these rooms and it is the most serious *business* in the world to them while they are there. Old men and old women, young men, girls, mothers, fathers, bankers, professional men, travellers, retired workers, vacationists; Americans, French, Germans, English, and those of every nationality. Some are dressed in the height of fashion, some women of middle age decorated with ornaments and extraordinary additions to their dresses until they look like Gypsies; some in tourist clothing, some in Oriental garb. All concentrated upon the moving ball and the tally-book before them. The mystic at once senses from some of those behind whom he stands, the tragedies, the hopes, the aspirations and the utter abandon in their lives. As some arise from the table and dejectedly walk away, never even taking with them the personal tally-book which slowly spelled out their failure, you know that there is another life started upon a road that will end in disaster. It is pitiful, regrettable—and so much like the game of life itself. One cannot help but think of the thousands, millions, in this world who go daily to the gaming table of life seeking that which has not been earned, trusting in the element of *luck* rather than in a real law, and missing the real fortunes of life that are attainable in the dependable ways. Monte Carlo is but a stage-setting of the big play in life.

After motoring to other smaller places on the way we reached Nice again in the evening and planned our next day's trip. Being a Sunday we sought the great pictures of nature and motored up into the Alps. After visiting Cagnes, we came into Vence. Here we had a very interesting surprise, meeting in the public square of this very small and very old village one of our friends who was a journalist of international fame and whose wife maintained in this out-of-the-way place a museum and store of antiques which were genuine. At the public fountain in the little square were women doing the daily washing of soiled clothes, while underneath the large tree which almost filled the square, were boxes of vegetables spread out by farmers as the Sunday market place.

From this point we went on to Tourrettes, *le Pont du Loup*, and finally stopped near the bridge to eat lunch at the *Restaurant Cazagnaire*, built along the shore of the rushing river and in the valley of some of the most beautiful mountainous section of this part of the country. After lunch we proceeded to Courmes, Saut du Loup, Dent du Loup and into Grasse.

I must speak of Grasse because most of our Sisters will like to know about it. Grasse is a very old city, situated in a part of the Alps where flowers grow profusely. For this reason some of the largest perfume factories of Europe are located there—a fact of which you are aware for many miles before reaching the city. We secured permission to go through one of the perfume factories and selected the one where the now famous *Nuit de Noel*, or "Christmas Night" perfume was being made among about one hundred other kinds for various European and American firms. We saw the whole process demonstrated from the taking of the fresh flowers in ton loads into the lower rooms, to the final bottling and labeling of the extracts. The most beautiful bottles, boxes and ornamental perfume holders I have ever seen were on display in one room where perfumers come to arrange for the bottling and boxing of new styles. We secured a few ounces of "Christmas Night" at a price which was about equal to what we would pay for the most common toilet water in America, and were amused later to find the same perfume on sale in Nice at about twenty-four dollars for a four ounce bottle. We found that price increased when we reached New York. Such are the profits in perfumery—if you have the demand!

The young woman who escorted us through the factory and explained to Sister Lewis and myself each of the various processes was the most beautiful, magnetic and really attractive young woman we saw on our whole trip in Europe. Here she was living in a small city, far away from the great advancements of civilization and perfectly content as a forewoman of the factory. She was so happy, so cheerful, and so filled with enthusiasm about her work that we knew she was building for the future. She could teach a wonderful lesson to thousands of young women in America who think their lot in life is bad. There are no ball-rooms, modern movie theatres, plays, "Broad-

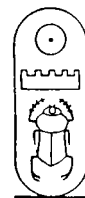
ways" or *white lights* in Grasse. It is just a drab little town on the side of a hill, approachable principally by a long auto ride from Nice, and as quiet as a cemetery after eight in the evening.

Returning from Grasse we passed over high bridges that seemed several thousand feet above running streams, saw the ancient cliff dwellings, some still occupied by poor persons who pay four dollars a year for rental, and the ancient fortified city cut out of rock and built upon a rock high above all the surrounding mountains. We passed through *Villeneuve Loubet* and reached Nice again in the evening, in time to keep our official appointments.

At eight-thirty the next morning we were on our way again, taking the train from Nice for Lyon, where we could change and take the direct train for Geneva; for we were due there during the principal sessions of the *League of Nations* and our time was now getting short. The ride to Lyons on the train follows the Rhone River nearly all the way and passes through the old Chateau country of the Gauls. But Lyon itself is uninteresting except for the fact that it was once the seat of many Rosicrucian conclaves and there are several ancient Rosicrucian shrines to be seen, including the building where Cagliostro established his Grand Lodge for a time. We arrived in Lyon at seven-thirty in the evening and stayed only two nights and one day. In addition to visiting the shrines, referred to above, Sister Lewis and I spent most of our time trying to buy another suit case that would stand hard usage for the remainder of the trip and not look like a foreign piece of crated hardware. We did not want to look like emigrants when we arrived at the pier in New York, and yet every strongly built suit case had the appearance of some farmer's trunk. We shall never forget the tour we made to store after store until we found what we wanted. Also I sought for some hand-made sheets of parchment, such as the ancient Rosicrucians in Lyon made for their old manuscripts, and I finally found one man who was still making them in the old way and he consented to sell me a few sheets at a price so low that I could not accept them without giving him an additional gift.

So, on Wednesday morning, September eighth, at noon, we boarded the special train from Paris and started on our way, with hundreds of delegates and visitors from England, France and America for Geneva and the various international conventions and congresses to be held there. We had reserved rooms at the *Hotel Beau Rivage* in Geneva, and just before leaving Lyon we received a telegram from that Hotel announcing that Mrs. Woodrow Wilson had reserved the entire hotel for the American delegates and friends who were attending the *League of Nations* sessions and that we had been transferred to the *Hotel Angletterre* on *Boulevard Mont Blanc*; and because of this change the Hotel had reserved for us a room overlooking Lake Geneva, with a private balcony.

(To be continued)



A SPECIAL BOOK FOR OUR MEMBERS

The Rosicrucian Manual

AUTHORIZED BY THE IMPERATOR

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

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

*The
Mystic
Triangle
August
1927*

WHY IT IS PUBLISHED—

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

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

WHAT IT CONTAINS—

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

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

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

NOT A PART OF THE LESSON WORK—

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

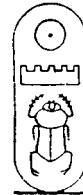
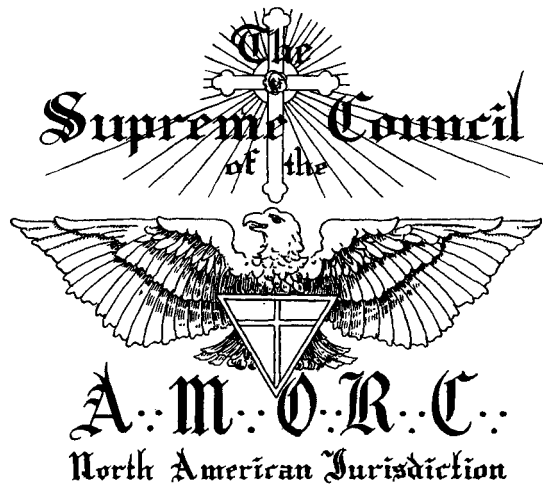
PRICE: The book is strongly bound with attractive cloth binding over the heavy covers, and stamped in gold. The publisher's price of the book is Two Dollars per copy. This is the price when books are ordered in lots of six or more sent to Lodges or Groups by express, **charges collect**. Single copies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

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Two Hundred Two



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

THE NORTH AMERICAN JURISDICTION

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

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

Classification of Membership

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

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

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

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

PUBLIC LECTURES AND READING ROOMS

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

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: 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; San Jose, Calif.

SPANISH-AMERICAN JURISDICTION

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

FOREIGN JURISDICTIONS

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

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

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

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

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

Bandungweg 5, Weltevreden, Dutch East Indies.

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

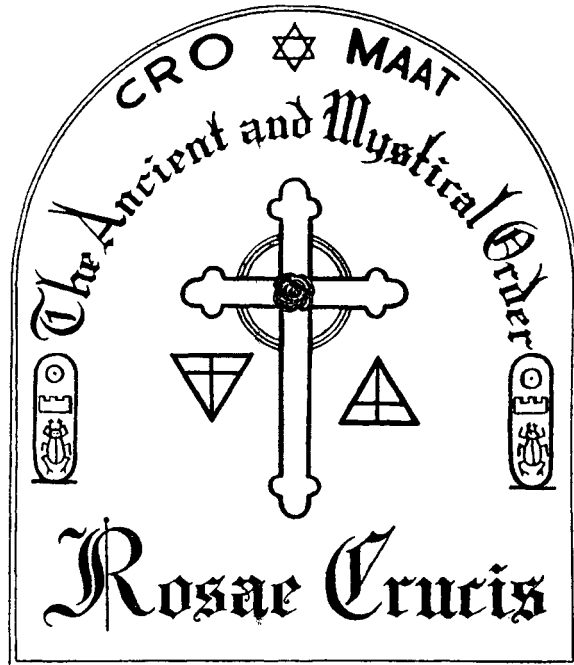
Also the Grand Lodges or the associated bodies located in:

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

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

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

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Mystic
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