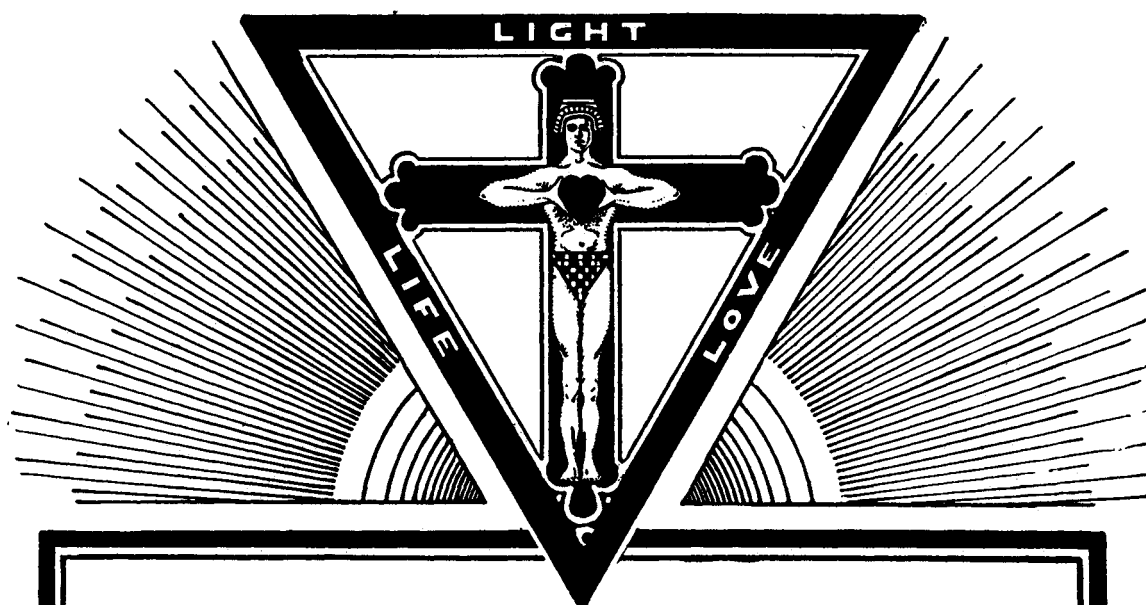


September

The

1927

MYSTIC TRIANGLE



A Modern Magazine of
ROSICRUCIAN PHILOSOPHY

History of the A. M. O. R. C.

AMORC is on the Air

Rosicrucian Interpretation of First Chapter
of Genesis

The Comte de Gabalis

The Truth About Spiritualism

Healing Department

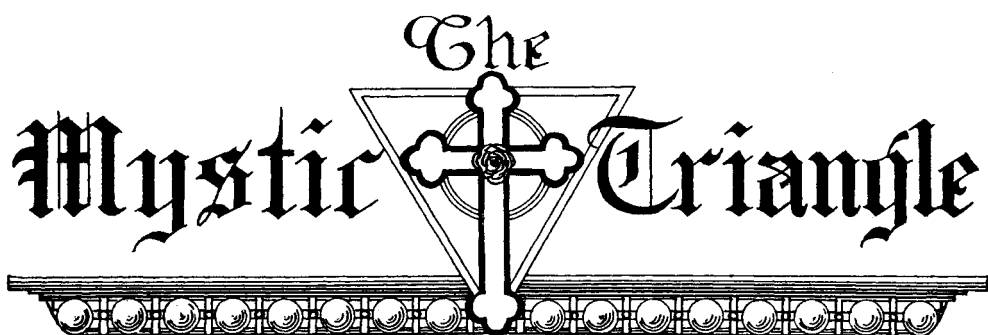
Rosicrucian Dictionary

Membership Forum

Questions Answered

Some Helpful Suggestions

The Mystic Triangle

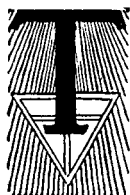


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Imperator's Monthly Message



WO very important features of our work are attracting my attention at this time and I believe arousing the keen interest of our members.

For years we have heard it said, over and over, in correspondence and in personal interviews: "If the Rosierucians have any great truths, why do they not give some of them, at least, freely to the public?" This was usually said by those who refused to unite with a secret order (!) or who did "not believe in" societies which taught only the initiated. We knew, of course, the real reason for such statements. It was because there was a nominal monthly amount to be paid for dues. Giving the truth to the world, freely, meant, with these persons, giving it to any one and every one without any financial help from them while a few bore the burden of all the operating expenses.

But now we have the Radio. What will be the excuse now? We have gone to enormous expense to spread some of our truths as *freely* as we know how. Some years ago we attempted to show that we were not reluctant to spread the truth freely and we co-operated with some play producers and writers and had the satisfaction of seeing our truths given to the millions through the medium of such plays and moving pictures as *The House of a Thousand Candles*, *The Road to Yesterday*, *The Servant in the House*, *The Eyes of Youth*, *The Miracle Man*, *Inside the Cup*, *Earthbound*, and others. Our members will remember also how Brother David W. Griffith introduced the Rosy Cross symbol and some of our prin-

ciples in his enormous production *Intolerance*. And now, through the medium of our new Radio Station, WJBB, we will broadcast to millions such knowledge, helpful suggestions and advice as we know to be of help to all men and women, and even children. It has cost us many thousands of dollars to start this great radio work, and it will cost us a thousand dollars a month in operating expenses and labor to keep up the programs we have planned. Yet all will be freely given. Any one who desires to listen in may hear us and learn what we have to give. Can we give more freely than this? What, now, can be said of our *secrecy*, of our *limitations*, and our *restrictions*? Surely, to be willing to tell what one knows and then pay expensively for the medium whereby to tell it to millions would appear to be the utmost of *freely giving*.

Our second feature of interest at this time is the remarkable results being obtained through the daily healing periods started in this magazine last month. Hundreds of letters have come to us from all parts of the country praising the work being done and testifying to the very definite benefits. There are no limitations in this work either. It is not a feature that was obligatory; it was *not* promised to any initiate; it was not even intimated. It is a heavy task for the Imperator—it has been a strain, indeed; but it is also a joy, and we only ask that the Cosmic may continue to give us power to continue to serve and be happy.

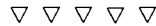
Freely do we give that ye may freely receive; and in freely receiving do we find obligation to freely help in the great work.

Operating Radio Station WJBB—870 Kilocycles

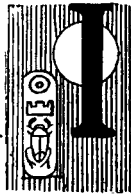
The Authentic and Complete History of the Ancient and Mystical Order Rosae Crucis

Compiled by H. SPENCER LEWIS, F.R.C.,

Imperator of the Order in the United States.



The
Mystic
Triangle
September
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IT is no violation of secrecy to give the outer, objective details of the history of the Ancient and Mystical Order Rosae Crucis, but the genuine conservatism of the Eastern Councils until now has acted as a barrier against such publicity as we in America believe necessary for the growth of any public or semi-public institution.

After twelve years' study of the doctrines and principles of the Order, and a very careful examination of all matters pertaining to the history of the Order, one does not find a single prohibition against the general publication of the Order's history except in such minor details as are closely associated with the working or manifestation of some of the R. C. doctrines. While these exceptions are few (although of vast importance to the higher students) they have undoubtedly caused that subconscious attitude on the part of all R. C. Brothers and Sisters that it is safer, in the face of their individual sacred oaths, to refrain from all mention of either the antiquity or progression of the Order.

There is also the element of mysticism which explains the attitude of even the most advanced Brothers and Sisters. Realizing, as most of them do, that the real history of the Order has never been given to the public and has for centuries defied the exhaustive and indefatigable researches of scientists, historians and archivists alike, they feel a certain pride in having been able to mystify the profoundly inquisitive minds. Even the grossly erroneous and occasional biased *raisonne* of the history of the Order, given in various encyclopaedias, reference books, and histories, only adds to this feeling of pride and victory.

Such secrecy is not only uncalled for but is positively detrimental to the Order in America. We are a people of frankness; Americans are lovers of the truth and have a natural antipathy toward that which may be characterized as "mystically mythical," and such is the general impression of the origin and existence of the R. C. Order in the minds of many thousands to-day.

Nor is it necessary to enshroud the history of the Order in the cloak of blackest mystery to make the Order itself appeal to the thinking mind. One will find that the true history of the Order arouses, even commands, such deep respect for its noble birth, grand growth and wonderful increase of power that this alone is

a greater attraction to the thinking American than the element of mystery.

Inexactness and indefiniteness are the principal faults to be found with all the published accounts of the origin and present status of the Order. The few instances of willful and inconsistent deception shown by some writers on the subject may be ignored in any consideration of the matter, for no mind can explain these things nor account for them aside from the writers' own personal bias which we are always led to believe has had no influence upon the honesty of the work.

Still, there are many very definite and exact facts easily within the reach of an analytical mind bent upon historical research, even when such mind is uninitiated into the secrets of the Order.

The claim has often been made that the A. M. O. R. C. is the oldest fraternal or secret order known to man. This claim makes the Order antedate Freemasonry, and the latter has always claimed great antiquity.

So closely are the two Orders allied that many of the great exponents of the one are active workers in the other. Freemasonry has acknowledged respect for the Rosy Cross by adding a Rosae Crucian Degree to the Ancient and Accepted Scottish Rite, making it the 18.* It has also established "Societies

* Quotations from "Life of Martines de Pasqualy and Martinism" by Dr. Encausse (Papus), translated by Rev. Geo. H. Peeke:

"Freemasonry at first had been established in England by men already belonging to one of the most powerful of secret fraternities of the Occident—the Brotherhood of Rosae Crucians. These men, and above all, Elias Ashmole, had the idea of creating a central propaganda, where they could mould it, unknown, to gain members instructed by the Rosae Crucians. Therefore the first Masonic Lodges had a mixed membership composed partly of active workers and workers by correspondence (Masons at Liberty). The first attempts (Ashmole) are dated 1646, but it is in 1717 that the Grand Lodge of London was constituted. This is the lodge which gave the regular charters to the French lodges of Dunkirk (1721), Paris (1725), Bordeaux (1732), etc.

And again, about the Illuminate (the 12th degree of the Rosae Crucian Order): "The Illuminated fraternity, best known anterior to Swedenborg, and the only one of which we are permitted to speak to the profane world, is the illuminated Brotherhood of the Rosy Cross. It is the members of this fraternity who have decided upon the creation of symbolic societies, charged with preserving the rudiments of the Hermetic initiation, and which have thus given birth to many rites of the Freemasons. No conflict can be established between the Illuminati or superior center of the Hermetic study and Freemasonry or the inferior center of conservation, reserved for debutants

(Footnote continued at bottom of next page)

Rosicruciana" in England and various parts of the United States to which none but an advanced Mason may apply for admission.

In these Rosaeucrucian Societies, as in the A. and A. S. R. 18°, certain elements of the Rosaeucrucian initiations and doctrines are used (in the short form resulting from tradition by word of mouth, since none but the legitimate Lodges of the A. M. O. R. C. have the correct work) and the tendency on the part of these Brother Masons in such degrees and Societies is to practice and emulate the noble rules and doctrines of the A. M. O. R. C.

Aside from the Masonic Rosaeucrucian Societies in America there are a number of other bodies which glory in the reflected light of Rosaeucrucianism. These neo-Rosaeucrucian societies, under the names of Temples, Centers and Brotherhoods, have naught to do with the genuine doctrines, principles, philosophies or WORK of the A. M. O. R. C. and their members or students, as well as their Masters, Dictators or Teachers, are uninitiated into the Truths of real Rosaeucrucianism. As a guide to the SEEKER OF LIGHT these various bodies will be dealt with at length in another part of this work.

The real name of the genuine body is The Ancient and Mystical Order Rosae Crucis (or Rosy Cross, Rose Croix). None but a genuine, legitimate Lodge of the Order can use the terms Rosaeucrucian Order, Rosaeucrucian Lodge or the complete name as given above; and it is only fair to state that none of the unauthorized bodies referred to above have ever publicly used these restricted terms or the genuine symbols.

The Origin of the Order

The Order had its conception and birth in Egypt. In giving the facts of the origin the writer realizes that to an exceptional degree will exactness and authoritativeness be demanded by the reader and in consequence pardon must be granted for reiteration.

Time and space will not be used in describing conditions in Egypt as they existed at the time of the conception of so wonderful an organization as this. The reader is requested to read either a brief or extended history of Egypt, which will prove highly illuminating on this subject.

One will find, however, that the Egyptians had reached a high state of civilization and advanced learning at the beginning of the 18th dynasty, comparable only with the Renaissance of France. Many were the means adopted to

preserve the knowledge attained that it might be correctly given to future generations. The hieroglyphic markings on the pyramids,* obelisks and temple walls give us evidence of the first desires to make permanent the knowledge and learning of the Egyptians.

But the more profound secrets of nature, science and art were not to be entrusted to the masses nor were they susceptible to preservation through writing upon papyri. For this reason classes were formed by the most learned, attended by the select minds, at which the doctrines and principles of science were taught.

These classes, or SCHOOLS, as history refers to them, were held in the most isolated grottos at times, and again in the quiet of some of the Temples erected to the many Egyptian gods. In some cases classes of a very select nature were held in the private chambers of the reigning Pharaoh.

The members of such assemblies became more and more select, the teachings more profound, and the discussions so dialectic that there arose a most autocratic and secret society of the truly great minds of the day.

Thus the first Pharaoh who conducted the class in his private chambers was Ahmose I, who reigned from 1580 B. C. to 1557 B. C. Because he was capable of conducting the great school, as well as ruling the people upon a more civilized and advanced principle (due to his training in the school, no doubt), he is referred to as the "deliverer of Egypt" by some historians.

He was succeeded as Pharaoh by Amenhotep I, who reigned ten years and became a teacher in the secret school for three years.

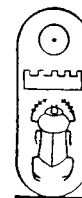
On January 12th (approximately), 1588 B. C., Thutmose I was crowned succeeding Amenhotep I. He owed his position to his wife, Ahmose, who was the first woman to become a member of the class on equal terms with the men. The discussion regarding her admittance (still preserved in the Rosaeucrucian Archives) forms an interesting document and reveals the origin of some of the doctrines of the equality of the sexes.

Thutmose I was succeeded by Hatshepsut, his daughter, who ruled as a "king" independently and as co-regent with her half-brother Thutmose III, a son of Thutmose I by his marriage to Isis.

It was Thutmose III who organized the present physical form of the Rosaeucrucian Order and outlined many of its rules and regulations.

He became ruler upon the deposition of his father, Thutmose I, in 1500 B. C. He ruled until 1447, B. C., and his reign is unimportant to us except for his establishment of the Order. He appears to have been quite original in

* For instance, Alexander the Great found, in the Great Pyramid of Gizeh, the Emerald Tablet. This famous tablet was engraved with a diamond by the great Hermes, and contained the secret Hermetic and Rosaeucrucian secrets of alchemy. It was originally hidden in the tomb of Hermes by the Rosaeucrucians to preserve for future generations the knowledge they possessed.



It is only by joining with the fraternities of Illuminati that the Freemasons are able to gain the practical knowledge after which they seek from grade to grade.

"In 1754 Martines de Pasqualley, having been initiated into the mysteries of the Rosaeucrucians, established at Paris a center of Illuminism. The recruiting of these brothers was very carefully done and the work which followed was directed to the study of Ceremonial Magic, to the ritual for evoking Spirits, and absolute dominion of Man over his passions and instincts."

In France the members of the 18th Masonic degree are called: "Sovereign Princes Rose-Croix." In England the title was changed to "Excellent and Perfect Princes." The Brothers are called "Fraters" and the Master was "Imperator."

his application of the doctrines of Rosaecrucianism, but held to the existing external form of religion, possibly because of political conditions. Egypt was not free from the danger of the "grasping hand" of adjoining nations and the life of this ruler was constantly tormented by outbreaks of war; and the co-operation of his military forces depended considerably upon permitting the populace to indulge in all its fanciful beliefs—the idolatrous religions especially. For this reason an immediate change in the fundamentals of their religion—such as was made by Thutmose's descendant, Amenhotep IV, in 1355, with such reactionary results—did not seem advisable or even necessary.

A gradual development in the existing beliefs could be more easily and permanently accomplished by establishing a school of philosophy, the students at which would put into practise the high standards decided upon.

As in all ages, there were then those who might be called **ADVANCED THINKERS**, true philosophers, sages and scholars. Many of these were students of the Rosaecrucian doctrines as taught by Thutmose's predecessors and they evidently had great faith in the final success of the principles; for when Thutmose proposed that the "class" which had been meeting in his chambers become a closed and secret order "there was no dissenting voice and a tricles of limitations were established ere the assembly dispersed in the early hours of dawn."

This grand "Council Meeting," for such it is considered in all official records, occurred during what would be the week of March 28th to April 4th of 1489 B. C., according to our present calendar. It is generally conceded to have been on Thursday, April 1st, but this may be associated with Maunday Thursday, a later establishment. However, Thursday has become the usual day for Rosaecrucian meetings, and "Maunday" Thursday has become the occasion for special Temple Services throughout all A. M. O. R. C. Lodges of the world.

Twelve Brothers and Sisters were present at this first "Supreme Council R. C. of the World," the Sisters being the wife of Thutmose III, known in the Order as "MENE"; the wife of one of the Brothers; and another who was a descendant of one of the rulers of a preceding dynasty. Therefore, there were nine Brothers and three Sisters at this Council, a combination of numbers very significant.

No name was decided upon for the Order, the records showing that the predominating thought was the maintenance of secrecy. The Order was to have no publicity, required no propaganda other than personal advice to those whose presence in the Order was desired, and as the one word, translated into **ORDER** (a secret, fraternal body), was sufficient name for all purposes, we do not find any other term. This accounts for the widespread diversion of the name as adopted later. In so many of the documents issued by the Supreme Magi to the Grand Lodges throughout the world, the name of the Order is seldom mentioned. The writer has noticed this especially in such documents as are given to a newly established Grand Lodge and which are translations of the documents prepared prior to 1326 B. C. In these

the element, the idea, of secrecy is so strong and predominant that the Order is referred to indirectly and sometimes erroneously (or perhaps diplomatically) as **IT**, the **SCHOOL**, the **BROTHERHOOD**, and the **COUNCIL**. Furthermore many of these documents begin with the Announcement: "I, **BROTHER OF THE ILLUMINATI**, with power decreed, do declare this Manifesto," or with the salutation: "I, **F. Illuminati of the 12.**" (I, **Frater Illuminati of the 12th degree**). Very often these official manifestos are signed: "With Peace Profound" and sometimes "F, **Profundis**" or "F, 12."

These words not only show that the twelfth or last degree was the last Order within the Order, known as the **ILLUMINATI**, even to this day, but they also explain why some references are made to these documents as "Instructions of the Illuminati," which may easily be misinterpreted or carelessly interpreted as "Instructions to the Illuminati" as one sees them referred to in works published abroad in the 15th, 16th, and 17th centuries A. D., where the Order **Rosae Crucis** is designated solely by the term "Illuminati."

Furthermore, if one considers for a moment the prejudice—even the prohibition—against such secret Orders as the **A. M. O. R. C.** represented, one will appreciate the very evident attempts at subterfuge. Not only did certain religious organizations condemn all secret orders as "works of the devil" but those orders or bodies which claimed to have rare knowledge of the sciences were severely criticised by the various open scientific bodies of the day. As soon as learning became very general and competition arose between schools and students, the secret orders were widely condemned even though many of the most unfair critics of some were oath-bound members of others.

However, without definite name, Thutmose saw that the Order had very definite principles, rules and modes of procedure, all of which have come down to us to-day without material change.

At the close of his reign in 1447 there were thirty-nine Brothers and Sisters in the Order and the meetings, which had become regular and systematic, were held in one of the halls of the Temple at Karnak, outside of which Thutmose III erected two obelisks bearing a record of his achievements.

Thutmose signed most of the decrees of the Council with his own cartouche and it became the Seal of the Order "in testimony to the great work of our teacher (Master) to be forever a mark of honor and loyalty." As was customary with these rulers when any event of national importance occurred, Thutmose issued a **SCARAB** bearing his cartouche on one side, plus a mark which has a special meaning to all Rosaecrucians. This original scarab, which was used for hundreds of years in Egypt by various **A. M. O. R. C.** Councils to impress the Seal of the Order in wax on all official documents, was given to the Grand Lodge of America along with other jewels and papers of an official nature and is considered one of the rarest antiquities of Egypt now in this country. The Order here is to be congratulated on having in its possession perhaps the

OLDEST, if not the most SACRED, of all Rosaecrucian jewels, one which has never been used by others than the Supreme Masters at Egypt; for it means virtually the passing of the Master's Spirit from Egypt to America as was planned by the founders centuries ago.

This Seal appears on the stationery and official documents of the Order in America along with the American R. C. Seal, and its illegitimate use constitutes a forgery, according to the By-Laws of the Order throughout the world, punishable by a special decree of the Masters. Of all the so-called Rosaecrucian movements in America none has ever dared to use this Seal and certainly none ever will use it without the permission of the Grand Lodge of America.

In this connection it may be explained that the Okelisk in Central Park, one of the two erected in Egypt by Thutmose III and intended to stand some day in "the country where the Eagle spreads its wings," bears the Cartouche or Seal of the Order as well as many other authentic and instructive Rosaecrucian signs.

Before his transition, Thutmose III made his son (by Hatshepsut) co-regent. Thus Amenhotep II took up his father's work in the Order about the end of September, 1448. In the month of March—the seventeenth, to be exact—1447 B. C., Thutmose passed to the Great Beyond, having been king for nearly fifty-four years and being but one week less than eighty-nine years of age. His mummy was found in the Cachette at Deir el Bahri, and history acclaims him "the greatest pharaoh in the New Empire if not in all Egyptian history."

Amenhotep II ruled from 1448 to 1420 B. C., and he in turn was succeeded by his son Thutmose IV, who ruled from 1420 to 1411 B. C. Amenhotep III, son of the preceding, occupied the throne from 1411 to 1375 B. C. and was the last of the truly powerful pharaohs or emperors.

Upon the transition of Amenhotep III the Empire fell to his son Amenhotep IV, with whose history all Rosaecrucians are greatly concerned. He was the last Great Master in the family of the founders and the one to whom we owe the really wonderful philosophies and writings used so universally in all Lodge work throughout the world.

Amenhotep IV was born in the Royal Palace at Thebes, November 24th, 1378 B. C. His mother, Tiy or Tia, was of humble birth, but both he and his father paid the most sincere respects to her and were ever proud of designating her "Queen Tia" upon all monuments.

He was only eleven years old in 1367 B. C., when he was crowned and immediately began a career unequalled by any pharaoh of Egypt.¹

1. It is claimed in official records that Amenhotep was a prodigy as a result of a special course of prenatal influence adopted by his mother for the very purpose of bringing into the world a holy, inspired, learned man. In this respect his looked-for birth as the coming of a great leader of God's chosen people furnishes another precedent for the beliefs of later nations and peoples that in times of great crises a leader would be sent by God. Also has this incident furnished a feeling in all Rosaecrucians that a great

His father, having been the Master of the Order for a number of years, built the great Temple of Luxor and dedicated it to the Order. He also added to the Temple of Karnak and in many ways left "monuments" of testimony and praise."

The Order numbered two hundred and eight-three Brothers and sixty-two Sisters at this time, and at the time of the crowning of young Amenhotep IV the Master of the Order was one Thehopset, who remained in the office until 1365 B. C. Amenhotep's installation as MASTER-BY-COUNCIL-DECREE occurred in the Temple of Luxor, April 9th, 1365, at sunset, in the presence of his bride and her parents.

Amenhotep being the only descendant it was deemed advisable that he marry as early as the customs then permitted in order that an heir to the throne would be assured. But though Amenhotep had a number of children, unfortunately they were daughters,² and this proved disastrous to the Order as well as to the throne.

The life of this great man is too easily found in various histories of Egypt, especially Braisteds, to warrant space in this work, but his accomplishments for the Order must be treated at least briefly.

Born in a country whose peoples were given to idolatry, where the chief endeavors were those of building Temples to gods of all kinds, it is easy to appreciate his attitude toward the existing religion (or religions) after he had been thoroughly instructed in the Rosaecrucian philosophy. His mind and understanding were unusually keen, for in his fifteenth year he composed many of the most beautiful prayers, psalms and chants used in the Order to-day, as well as contributing to the philosophy and sciences.

But to him came the inspiration of overthrowing the worship of idols and substituting the religion and worship of one God, a supreme deity, whose Spirit was in heaven and whose physical manifestation was the Sun—the SYMBOL OF LIFE. This was in accordance with the Rosaecrucian doctrines and it changed the worship of the Sun as A god to the worship of THE god SYMBOLISED by the sun. This was the beginning of Monotheism in Egypt and the origin of the worship of a spiritual deity which "EXISTED EVERYWHERE, IN EVERYTHING, but was NOTHING OF THE EARTH" (i. e., had no physical existence on earth in the form of inanimate or non-spiritual images).

Arthur E. P. Weigall, Chief Inspector of the

Rosaecrucian leader will be born into the Order in each decade and in each nation where such a leader is required.

2. It may be permissible here to contribute a few facts to the history of Egypt—more especially to this ruler's life, and thereby settle, with authority from the R. C. archives, the doubt regarding Amenhotep IV's children. There has always been considerable concern felt by historians because Amenhotep did not leave more accurate data regarding his family. In this, as other instances of Egyptian history, the R. C. archives are exact and illuminating. Amenhotep's wife was Nefer-tythi. His daughters were named: Mery-aten, Makt-aten, Ankhespa-aten, Neferneferu-aten-ta-shera, Nefer-neferu-ateu, Setep-en-aten, and Baqt-aten.



Department of Antiquities, Upper Egypt, in writing of the religion inspired by Amenhotep IV, says: "Like a flash of blinding light in the night time, the Aton [the sun-symbol of the deity] stands out for a moment amidst the black Egyptian darkness, and disappears once more—the first signal to the world of the future religions of the West. One might believe that Almighty God had for a moment revealed himself to Egypt."

Truly the religion of Amenhotep did not endure for long. Compared to the years of darkness, it was but a flash, for it died as a public and general religion when Amenhotep passed beyond the veil in 1350 B. C.

He, too, left many monuments to the glory of the Order. First he removed as far as possible all "pillars to Amon" and all references to Amon as a god. So thorough was his work that he did not hesitate to mutilate the work done by his father at Karnak and Luxor by effacing all reference to the god Amon, even to removing the name of his father and mother where they were connected with such idolatry. This naturally provoked the populace especially since Amenhotep substituted beautiful monuments to the "living God."¹

In the fifth year of his reign, when only sixteen years of age, a sweeping reform was initiated throughout Egypt by his decree, which prohibited any other form of worship except that already mentioned. In one of his decrees he wrote: "This is my oath of Truth which it is my desire to pronounce, and of which I will not say: 'It is false' eternally forever."

He then changed his own name so that it would not be inconsistent with his reform. Amenhotep meant "Ammon is satisfied"; this he altered to Akhnaton or Ikhnaton meaning "pious to Aton" or "Glory to Aton."²

He built a new capitol at El Amarna in the plain of Hermopolis on a virgin site at the edge of the desert³ and abandoned Thebes

1. At Karnak, for instance, he built an R. C. Temple which he dedicated to "Ra Herakhti" which means "to the life-heat which is in Aton,"—the sun. The ruins of the Temple may be seen to-day, and the word "Herakhti" is significant to all Rosaecrucians. It was on tablets erected by Amenhotep at this Temple that the sun-symbols as now used in the Order were first designed and adopted.

2. The word or term "Aton" was adopted by Amenhotep to mean the exact equivalent of "Lord," the same as "Shekinah" in the Jewish Temples represented or expressed "the presence or spirit of God." It is a strange coincidence that, although "Shekinah" was adopted by the Jews, and is still used by them in very orthodox services—it was adopted also by Rosaecrucians in Egypt many years previously and is referred to in the present day first-degree Initiations in the Order.

3. El Amarna is situated about 160 miles above modern Cairo, along the Nile. Here was a bay protected on the west side by the river, in which lies a small island. As Amenhotep viewed the scene from his boat on the Nile, he is quoted as saying: "On the island shall be pleasure houses and pavilions. On the main land along the river where is the strip of cultivated land I shall place my palaces, rose gardens of my nobles. Beyond these in the plains of the sand I shall erect the Temples and Palaces, and further on, where the limestone cliffs in crescent shape enclose the city, I shall have the chariot drives, roads and tombs." And so it was. Even to-day the once famous chariot drives, tombs, Temples and Palaces, in ruins, may be seen.

because it was the MAGNIFICANT CITY OF AMMON. At El Amarna he also built a large Temple for the Order in "the form of a cross" and a large number of houses for his Council of the Order. Here was the beginning of the monastic life for within the boundaries of El Amarna lived two hundred and ninety-six Brothers of the Order, each having taken an oath never to pass "beyond the shadow of the Temple."

These Brothers wore special costumes which included a "cord at the loins" and a covering for the head, while the priest in the Temple wore a surplice of linen and had his head shaved in a round spot on the top.

It is from this institution that all monastic orders, especially that of St. Francis, derive their methods, even their costumes.

During these years at El Amarna the A. M. O. R. C. was being made into a concrete organization and the Brothers at this community outlined the initiations and forms of service as used to-day in every Lodge of the Order.

Akhnaton (Amenhotep IV) not only built his Temple in the form of a cross, but he added the cross and the rose⁴ as symbols of the Order and further adopted the Crux Ansata, in a special coloring, as the symbol to be worn by all teachers (Masters) in the Lodge. In fact, the last year of his life was spent in evolving a wonderful system of symbols used to this day, to express every phase and meaning of the Rosaecrucian sciences, arts and philosophies, and while some of these have become known to the uninitiated through the researches of Egyptologists, many remain secret to the Order and all are understandable only to the initiated.

As a ruler of Egypt our Master failed utterly to check the desire for war and by his attacks on the popular religion he left the way open for invasion through lack of co-operation on the part of his subjects. As the crisis approached our Master foresaw the result and, sad at his neglect of political matters in his enthusiasm for the spiritual, he weakened his health—which seems to have been below nor-

4. Here was given birth many of the most interesting symbols used in our Order. Amenhotep was passionately fond of his Persian Rose Garden and wandered in it daily for study and inspiration. His "Tribute to the Rose," undoubtedly inspired by his close study of the unfoldment of his roses, is a masterpiece of admiration for the beauties of nature. Incidentally it contains many significant remarks easily interpreted as a prophecy of later discoveries in botany. It was his great love for the rose and its resemblance to the human soul in process of evolution, that made him adopt it as an R. C. symbol.

It may interest Masons to know that when the cornerstone of the Temple here was laid by Amenhotep, with due ceremony, "Year 6, fourth month of the 2nd season, day 132,"—the three of Freemasonry was first used. And—that when Amenhotep was laid in his last resting place in the tomb, his face was covered with a "Gold Vulture with wings outstretched." Many hundreds of years later when his body was recovered this was found to be true by the eminent Egyptologist and English expeditions—just as our records had always recorded. Perhaps Freemasons will recognize the meaning, then, and the origin, of the "Vulture with outstretched wings" in some of their symbols, especially in connection with the **Rose Croix** in their eighteenth degree, adopted so many hundreds of years later.

mal—and he was finally forced to take to his bed in the month of July, 1850 B. C. Instead of using his mighty knowledge to regain his health it appears from his last dictated writings that his constant wish was to be spiritualized, that he might be RAISED UP TO THAT PLANE from which God's symbol shone down upon him. He fasted—practically starving himself—refused the services of the physicians in the Order and prayed constantly. Then, on July 24, late in the afternoon, while he lay with his right hand upstretched to God pleading to be taken into the NOUS he was seen, by his Brothers and Sisters of the Order watching there, to be actually raised from his bed for a moment and then to drop back in “sweet repose with a smile of illumination upon his countenance.”

Thusly passed to the beyond our Great Master who did so much and left so much for our Order.

He may have neglected Egypt politically but she will always remember her young Pharaoh whose twenty-eight years left its art and architecture, its sciences and philosophies so greatly changed and improved. His reign was like unto the Renaissance of France, and even the hieroglyphics and art show a vast improvement based upon the principles of Truth. At the time of his crowning he took the title of “Amenhotep, King, LIVING IN TRUTH” which was the Rosaecrucian phrase of fidelity as it is to-day, and he passed onward to the other life IN TRUTH.

Perhaps the most summary of all testimonies to Amenhotep IV, found outside of the Rosaecrucian literature, is that paid by James Breasted, Professor of Egyptology, University of Chicago, who says in his HISTORY OF EGYPT: “The modern world has yet adequately to value, or even acquaint itself with this man, who in an age so remote and under conditions so adverse, became the world's first individual.”

The Growth of the Order

At the close of the first epoch of the Order's history, ending with the transition of Amenhotep IV (Akhnaton) in 1850 B. C., there was but one Lodge, that which met in the Temple at El Amarna, and the Brothers and Sisters numbered four hundred and ten which included the Officers of the Lodge and the members of the Supreme High Council.

Plans had been made for years for the establishment of other Lodges in various countries but in those where a Lodge could have been established by one of the Egyptians who would have traveled there, war was raging and conditions were against any such institution.

Greeks were coming to Egypt to study its philosophies and become acquainted with its learning. Many of them sought entrance into the Order but it appears from various Council Decisions that they were not admitted because of unpreparedness.

Benedictus Figulus, a Brother of the Order, who made a very exhaustive study of the growth of the Order, wrote: “About the year 1680 A. M. the Greeks went to Chaldea and Egypt to learn this philosophy—but after learning a little they became so puffed up and

proud, depending more than was meet on their own understanding.” This seems to have been the result most feared by the Council there, just as it is to-day. So many are ready to grasp at the first principles and then, thinking their minds capable of building a philosophical structure upon the foundation, cease to be students and at once become teachers, each having a distinct, incomplete and erroneous philosophy or “ism.” Naturally there will be heretics in every school of thought; but an heretic is one who diverges from the established teachings only because of a THOROUGH KNOWLEDGE of such teachings and to such we may turn for helpful criticism and suggestions at times. But we must be delivered from the bigoted STUDENT who rises above his fellows and places his SUPERIOR mind and judgment above the experienced understanding of his teachers.

For many years the Order progressed but little. Amenhotep IV left the work in the hands of competent teachers and as the years passed by a few were admitted and initiated while the great teachings were being transcribed in symbolism and a special secret alphabet.

There being no male descendants of Amenhotep IV, he was succeeded by his sons-in-law as Pharaoh and at the close of the XVIII dynasty the religion of Ammon had been established once again while the dreams and hopes of our Master were confined to the Order and its succession of Teachers.

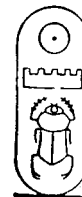
During the XIX dynasty under Seti I and Ramses II considerable tolerance was granted to the Order in Egypt but gradually a feeling arose against its “secret power” and the lines of activity had to be drawn closer and closer.

Fortunately in the Order at the time of the transition of Amenhotep IV was a sage named Hermes. So great was his learning and yet so mystical his many writings, purposely veiled so that they might be of value only to the future initiates, that the uninitiated minds of future years arose and acclaimed Hermes a MYTH and there are those to-day who try to establish his identity with that of the Egyptian god “Thoth.” However, it is the author's pleasure to state now that which has never appeared in print before and which has perplexed investigators for centuries—the birth date of Hermes—the thrice great man. He was born in Thebes, October 9th, 1899 B. C. He lived to the age of one hundred and fifty-two, dying in the Rosaecrucian Monastery at El Amarna, on March 22nd, 1247 B. C., and his mummy lies among others in a Cachette in the vicinity of El Amarna.

He was “thrice great” because he lived to attend the installation of Amenhotep IV as an R. C. Master, became Master himself upon the latter's transition, and in 1249 installed one Atonamen as Master of the Order.

It was at this time that Hermes completed his writings, especially the seven books and tablets which were found and brought to light in 400 A. D., and which were upon diverse chemical and physical subjects.

In 1208 several of the Brothers of the Order who were of the Illuminati were commissioned to go into other lands and spread the secret



doctrines by the establishment of other Lodges. It was quite apparent that Egypt was to be subjected to a devastation and that its great learning might be lost. Confidence seems to have been the keynote, however, for one may read a long argument, reminding one of a speech in Congress, delivered by one of the Brothers at a Council held in El Amarna on June 8, 1202 B. C., in which he reassures all present that the "stars shew naught but trial, and test, by air, fire and water which we hold to be the elements of the crucible from which the precious stone will bring forth its own." And again: "who among us will rise and predict defeat for that for which our Masters have labored over 29 cycles (two hundred years)? Is not this Truth? Are we not assembled in Truth? Are we not living Truth? And, can Truth ever die? Is not transition the gateway of progress? And can the crucible do more than bring about a physical and spiritual transition, a transmutation, of the principles for which we have pledged our lives?"

It was finally decided that "no undue haste should be sanctioned in permitting the Brothers who have gone abroad to establish Lodges, but rather that those who travel here in search of the Light should be tried and to those found qualified will be given the commission to return to their people and establish a Lodge in the name of the Order."

It was this dictum—known as the "AMRA" that in later years proved the wisdom of the Councilors at this meeting, for it not only became a hard and fast rule, but made for the success of the plans of propagation.

It was in this wise that the phrase "travel East for learning or Light" first came into use, for those who soon began to travel to Egypt came from the West.

About the year 1000 B. C. there came to Egypt a character whose name is recorded as Saloman but who was identified in later years with Solomon.

The records show that he had come from the WEST, had traveled over many lands and across waters. He was of a Nation which was large and important, situated in some very distant place. All this is indicated from the report he made to the representative of the Order whom he interviewed at Thebes "whither he had gone immediately upon his arrival in Egypt accompanied by his slaves (!) and his 'najah'" (a word unknown to the translators).

He desired instruction in the higher Egyptian sciences and philosophy and was directed to El Amarna with a letter of introduction from the INTENDANT at Thebes. He reached El Amarna on the 4th day of June, 999 B. C., and after an examination was admitted into the Order on June 12, 999, under the name of Saloman, THE YOUTHFUL SEEKER.¹

¹ The age of Saloman or Solomon is one of the much mooted points in this incident and has no importance except as a matter of historical record. Phoinair, the historian of the Rosaeucian Grand Lodge in France, in the years 1132 to 1134, wrote: "Since there is no record that an age limit was established for initiates at El Amarna, we can only suppose that the Egyptian customs or laws regarding the age for marriage and title applied in this case also

Saloman did not complete his studies for it is reported that he left El Amarna "before the fourth examination." (Was this prior to passing into what is now known as the FOURTH DEGREE?). He left upon his Brothers and Sisters a definite feeling of love, wisdom and virtue and all were grieved at his sudden but announced departure.

The next word of him is as a resident at the ROYAL HOME in Bubastis in the Delta where Shishak I (or Sheshonk) had established himself. This was in the year 952 and Saloman is referred to as an instructor to the pharaoh's son. This is probably a mistake in translating for in another place he is referred to as advisor in political matters, and this seems more probable in the light of future developments. Whether he had been at this residence all the intervening years from 999 to 952 B. C. is not definitely established, but there is a record of his presence at Thebes in the year 980 when he visited some GAMES in company with the INTENDANT of Thebes and a group of scholars with whom he seemed on the most intimate terms.

Saloman seems to have been greatly influenced in Thebes and Bubastis by the religion of Ammon and conceived a form of philosophical religion which was a mixture of the Rosaecrucian monotheism and the Egyptian idolatry. To him the SUN became more than the mere symbol of a God; it was the living, vital spirit of God, and while not the God it was God's etherial body. This would indicate that Saloman conceived God as being (a) personal, rather than IMPERSONAL as Rosaecrucianism taught, and (b) DUAL, body and spirit, father and holy ghost.

Shishak I secured Thebes in 951 B. C. and appointed his son priest in the religion of Ammon, and gave his daughter, Aye, to Saloman to wed. This is the first mention of any of Saloman's wives and she may have been his first wife. At the close of 951 or early in 950 Saloman departed for Palestine where he became a mighty power, and, with a prearranged plan, permitted Shishak I to rule over his people. The history of Saloman or Solomon in Palestine is too well known to warrant any further comment except on one point.

Five years after Saloman began his rule in Palestine, or about 945 B. C., he completed a Temple there in which to house a "society" or brotherhood such as he had found at El Amarna. An examination of the plans and cross section views of the so-called Saloman's Temple shows it to be not only typically Eryp-

Twelve was the usual age for males to claim individuality and our Master Amenhotep IV was but eleven when he was crowned. Therefore it is possible that the unusual title, "the youthful seeker" referred to a more tender age than that of the most youthful of the Brothers. Certainly there were those in the Order under the age of eighteen for we read of one Brother in the third examination who was barely nineteen and he must have been initiated not less than one year earlier. Furthermore the long period of preliminary examination from June 4th to 12th, before being admitted would indicate a period of qualification of mind referred to in other papers, and this might easily be due to his youth. After many deductions Phoinair concluded that Solomon must have been born about 1015 to 1017 B. C. This conclusion has been generally accepted by all Rosaecrucian Lodges.

tian in architecture and decoration but copied after the R. C. Temple at El Amarna, even to the location of the Altar, with the exception that the side structures which made the original building a CROSS were eliminated in Saloman's plans.

Saloman had the assistance of two who had traveled in Egypt as architects and artists,—Hiram-abi of Tyre and one Hiram Abif.

The brotherhood was closely watched by the Rosaeucrucian Order in Egypt, which had removed its headquarters to Thebes² again because of political changes and the warring invasions in the territory of El Amarna, which eventually reduced the entire community to ruins.

It was found that Saloman restricted his order to males and adapted a great many of the details of the Rosaeucrucian initiations and services. At first it was believed that he would apply to the Grand Lodge in Thebes for a charter and make his work a branch of the A. M. O. R. C., but it became apparent before the first assembly was held that he was not adhering to the Rosaeucrucian philosophy, for he used the sun as the exclusive symbol of his order.

Of the growth of the Saloman Brotherhood, as it was officially called in all ancient Rosaeucrucian documents, one may read in all literature bearing upon Freemasonry how it has evolved into a semi-mystical, speculative, secret, fraternal order of power and great honor, gradually altering the principles laid down by Saloman, it is true, but doing so for the greater benefit of man and the glory of the true God.

Thus did Rosaeucrucianism in its pure form fail to reach Palestine at this epoch.

But the Greeks were now coming to Thebes to study, and it is at this time that the world-wide spread of the A. M. O. R. C. began.

Pythagoras is often mentioned as one of the earliest messiahs of the order, but in truth there were many who preceded him. Among the first to become worldly famous in the order was Solon, who became the first chaplain in a Rosaeucrucian Temple who was not an Egyptian. He entered the order in 618 B. C., and remained a true messiah until his transition in 550, leaving for our use some of the most beautiful and inspiring prayers ever spoken by a yearning soul. Contemporary with him was Anaximander, who came from Miletus to study at Thebes. From Miletus

² The R. C. Temple in Thebes was at the edge of the desert at the foot of the western hills.

also came Anaximenes. Then came Heraclitus, who was the last of the foreign messiahs at Thebes preceding the coming of Pythagoras.

Pythagoras was born in Samos on November 26, 582, B. C. He entered the order at Thebes on the second of April, 531, and having passed through all the initiations and examinations he entered the Illuminati, October 16, 529, and left at once for Crotona (Krotono), Italy, with jewels and documents to found a Grand Lodge there. There were a few so-called secret cults in existence at that time in Italy, and when Pythagoras began to promulgate his plans and admitted that women might not only become members, but could hold offices, he attracted the attention of the most advanced thinkers of the day. Theano, the wife of Pythagoras, was one of the principal officers for three years. The Grand Lodge eventually had 300 brothers and sisters and issued many charters for local lodges of the order throughout Italy.¹

From this time onward toward the Christian period, great minds from many countries journeyed Eastward and crossed the Threshold, and having completed the work and studies passed again out into the world's darkness to spread the Light as they interpreted it.²

As a historical record and a guide to the student who delights in research and anti-quarism, there will be given the names of those who came to Thebes to study, became Masters of Rosaeucrucian Lodges in other lands, and during their lifetime published at least one book, an official work, treating on the Rosaeucrucian philosophies or sciences.

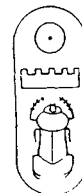
Many of the books or manuscripts to be listed are still extant in the original, or translated, and quite a few are in America. A perusal of any of them convince one of the author's real knowledge and experience in Rosaeucrucianism.

¹ Pythagoras was forced to change the location of his Temple, because of political conditions, and he moved to Rhegion. But this was of no avail and the annals of the R. C. history record no sadder event than the political assassination of Pythagoras, for in 500 B. C. his entire Temple was burned and destroyed while a service was being conducted and the Great Master's body was found on the altar holding to his lips the Rosy Cross.

The Order continued, in secrecy, however, and flourished again the next century in Taras.

² Among the earliest of these official and chartered branch lodges of the Orders, conducted by graduates of the Rosaeucrucian College, were those located in Boeotia and Athens, Greece.

(The next installment of this History will contain the list of books and manuscripts referred to, and will bring the historical record up to modern times).



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.



AMORC is on the Air

By R. MAXWELL, *Amorc Radio Chief*



*The
Mystic
Triangle
September
1927*

First Week of Radio Broadcasting Demonstrates Marvelous Results of Our Principles



AVE you heard our Radio station? I can ask this question now, in all seriousness and joy, for two reasons; first, we are reaching nearly every point of the country, and, second, thousands have heard us.

Many of you were probably surprised and pleased to receive a short note stating that we were ready to go on the air. The *going on* is now past history. The big work that faces us is the continuous operation of this great station. But let me tell you the story.

You probably know that the new Radio Commission is not granting permits to *new* stations at the present time. The decision of the Commission seemed to be that there were enough or too many Radio stations on the air in February, when the new radio law went into effect. Gradually the undesirable ones have been eliminated since February, and in order to prevent any such congestion of the air as has existed for several years, the Commission decided—or seemed to have decided—not to license any more *new stations* until many months had passed and more elimination had opened some new channels in the air. Thus, although our great station was ready and our whole staff prepared, we were waiting patiently—and with typical Rosicrucian concentration. We had one objective, one goal, and an unselfish one; so we felt we were right in waiting and knew that we would come on the air very shortly.

Then it occurred to the owners of the *Financial Journal*, a very large and successful paper of business interest, in St. Petersburg, Florida, to assist us. They had a very small station, a perfectly good Federal permit, and a large amount of good-will toward AMORC. They did not come to us and offer to sell us their license—for such Federal permits cannot be sold. They did not ask us to enter into any financial arrangement with them, for they are financially independent. But they did come to our Imperator and say that, if the Federal Radio Commission would agree to it, they would move their call letters, WJBB, and

their license and their good will over to our Temple and permit us to use them and they would close up their small station and studio in St. Petersburg. It was the most generous and friendly offer any radio station in the world could make, for WJBB is the second oldest station in Florida.

Immediately we got into personal contact with General Bullard and others of the Radio Commission. Their attitude was that they were more than anxious to have AMORC go on the air, that they had us on the list to be the first of the new stations to be licensed, but were waiting for some open channel or *wave length* in the ether. They agreed that if WJBB was willing to transfer his allocation to Tampa and permit AMORC and its station to operate the WJBB wave in the ether, it would meet with the unanimous approval of all the members of the Radio Commission, for that would mean simply the consolidation of interests and would not mean the creation of a new wave channel. General Bullard's personal telegram to the *Financial Journal* was exceedingly kind and gracious, and, coming from one who is at the head of the Federal Radio Commission, it was final.

Immediately the wheels at headquarters were set into motion. It was just as though General Bullard's telegram threw a powerful switch which set endless machinery into motion. At once our representatives in Washington, D. C., Brother Kimmel and Brother Edgerton, renewed their official activities. Being closely connected with members of the Commission we were able to communicate directly with every party concerned in that city. In other cities we had our representatives get busy also, and in twenty-four hours there was a hum here at the Administration Building that surprised every one in the city. In fact, the news travelled rapidly and every department of the city government here—and hosts of members and friends—offered their immediate services.

The wave-length allocation of WJBB is one of the most desirable in the whole etheric band. It is ideal in hundreds of ways—almost beyond what we could have hoped for; but this very fact necessitated many costly and important additions to our equipment. We did not have to make these changes, but since the wave-length offered some unique possibilities for the application of Rosicrucian principles in

the operation of our station, we took advantage of them. For instance: we knew that if we made some changes we could use the WJBB wave-length of frequency to get to greater distances, and surely that was desirable. So we called in the radio engineers, headed by William Moore, a member of the Radio Engineers' Institute and one of the most expert radio technicians in the south, and told him that, since he had personally supervised the complete construction of our station, we wanted him to engage the best electrical and radio men obtainable and make our station the *largest in the south*, and do it in *just one week!*

Can you imagine what that meant? Brother Ralph Lewis, the Supreme Secretary, was still in Europe. The duties of his office had fallen heavily upon his staff and the Emperor was working day and night to assist in keeping up with the personal contact through correspondence with all the members. But, here was immediate need for the special knowledge of the Emperor in regard to the "mystic kinks" that he wanted added to the new equipment. That is what the radio engineers called the strange ideas the Emperor had about some of the secret principles to be used. That the Emperor *did* know some "kinks" will be made plain to you in a few minutes. But it meant that the Emperor had to get into overalls along with the rest of the radio men and work day and night for five days, with only a few hours sleep in six days. What glorious excitement! The regular staff of employees was pushed from room to room on the floors of the building. A Saturday afternoon holiday was utilized to put many of the young men on the staff at work pulling wires, putting up sound-absorbing draperies, and doing carpentry work. Sisters of the Order living in Tampa helped by sewing and arranging curtains at the entrance ways to the studio. Other members began installing signal systems, control systems, and the making of portable receiving sets with which some members could drive for miles into the country and listen in at different points to the testing that was going on. A radiogram was sent to the Supreme Secretary at sea and we knew that he was on pins and needles to be back here helping with his radio knowledge.

Then came Tuesday evening, July 26. We were to have our first test. It was thrilling, indeed, but no one but the Emperor knew the surprise that was in store for all of us. It was one of the usual warm nights of this semi-tropical country. There had been no rain for five days; the moon—so important for long distance tests—was weak in light, and no final adjustments had been made to the set. Our license gives us *unlimited time* to operate, which means that we can go on the air at any hour or minute and for as many hours as we wish. We expected to hear from listeners—living one hundred or possibly one hundred and fifty miles distant. If, by midnight, we had finished some adjustments, it was possible that some living 500 miles away would hear us as the hour became late. So we played some phonograph music—which is always a good test—and sent out our call letters and telephone number several times, asking for comments as to audibility, modulation, etc. Back

came the calls: "Fine, beautiful, great power, excellent tone, sweet and clear, too great for my receiving set, etc." The hours passed on. A few made some suggestions. We changed a few conditions. More calls, all of them so complimentary that we could not see where we should improve matters. Then came midnight; July! The bugbear of radio—with heat, static, lightning and low air pressure over most of the southern half of the United States.

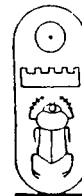
Suddenly there was a call on the phone from the chief night engineer in a powerhouse in Louisiana. He said that with all the machinery going he could tune us in good and strong on a small loop, for he could not possibly use an outdoor antenna in the powerhouse. He was enthusiastic, but we were suspicious. When he was through talking we could not get the long distance telephone operator quickly enough to verify that call. Could it be possible? It was remarkable. July—static, heat, lightning! Then came phone calls from San Antonio, Miami, Atlanta. Mind you, long distance calls just to tell us how fine our new station was operating. Strangers, but real friends. It was now 1:30 a. m. Wednesday morning. The phone rang again; *long distance* said "hold the wire, for Los Angeles is calling you." We were astounded and asked if the operator was sure about the city—and she said: "Yes, Los Angeles, *California*."

July—static, heat, lightning. Something was wrong. The Emperor was smiling. A joke! Not at this tense period, when all were tired, hopeful, trusting and faithful. It could only be an error, or something *supernatural*. No radio station in the South is ever heard in California in the summer. We were testing on only *half the power* we will use in our regular programs. We should not be reaching even the Mississippi River.

"Yes, this is Dr. Shirly, visiting some friends in Los Angeles at (address given). We have been listening to your program for some time and my friends do not believe that we can hear a Florida station. Will you please play 'California, Here I Come' to settle the bet. You are as clear as a station in the West, with great power and sweetness and your call letters and telephone number were perfectly clear." We dropped the receiver and looked at each other in silence. Were we mad, or was it the prank of some mad man? Hurriedly we got the long distance manager on the phone and verified the fact that she had just *cleared* a Los Angeles call to us.

Mind you, this was before anyone even in our city here knew that we were trying to reach out anywhere. A few hours before and only the staff here knew that we were ready to test. No notices to anyone had been printed or given out. Out-of-town persons certainly could not know except *via radio* what we were doing.

We played the selection—with vim. Truly, we were coming to California! Then came another long distance phone, carefully checked again, from Chicago. Fans are willing to pay long distance toll charges to check up such great reception. Then we announced over the air that if we were being heard in other parts of California and in Canada and persons would



te'ephone us—not telegraph—we would pay the toll charges. Did they come in? Wait until the Emperor sees the telephone bill. Then Western Union called up and said the telegrams were coming. He offered to put a special operator and line into the studio. We were wild with enthusiasm. Mr. Moore, the Radio Engineer, simply stood aghast and said: "It's supernatural!" Always did the radio men repeat the phrase—"July—static, heat, lightning." It had been their continued warning when we were getting ready for the tests. They had been preparing us for disappointment on long distance tests. Now they were saying the same words in wonderment.

We signed off at 3 a. m., Wednesday morning. We had reports from: Chicago, Kansas City, Montreal, Milwaukee, New York, Pittsburgh, Toledo, Franklin (Ohio), San Francisco, Los Angeles, and from dozens of cities in the midwest and central states.

Tired, surprised, perplexed, fearful of some mysterious jinx spoiling it all, we closed up the studio, locked every door and window, enjoyed some refreshments served by the Emperor's wife, and thankfully turned in for some sleep. All the while the Emperor was smiling. He was not surprised, nor did he make any explanations. He simply said: "And that is not all!" Illuminating, was it not?

Wednesday afternoon the work began again. The temporary adjustments made during the evening were now made permanent. Final touches were put in the studio. A magnificent Baldwin Grand Piano was installed, a latest model Victor Orthophonic and a Brunswick Panatrope were also put into the studio. Then came beautiful chimes, a great Chinese symbol, and other musical devices. All afternoon and for several hours in the evening we worked to be ready for more midnight tests. City officials called on us to congratulate us. Fans came in boosting and praising. Telephone calls came every minute demanding more music this evening. We had to install special telephone operators to answer the several lines and keep up with requests for information. Then we went on the air. But what a different story! It was only ten o'clock, and we were going to *kill time* with music and talking until midnight, but we soon heard from the multitude. We were positively terrible! No tone quality, no power, a hissing sound, ripple hums and A. C. hums. The whole works had gone wrong. The jinx had done his little work. Where was the Emperor? Out of the building—perhaps listening in, or perhaps concentrating on something else than radio right now. We sent for him—but he was non-committal. Into the work he threw himself again and for hours the music continued without interruption in the studio, but went forth on the air with every kind of interruption while wire after wire, transformer, choke, condenser, tube, meter, amplifier and grid-leak were removed and tested, one by one. Better at moments, then worse than before. Telegrams came in showing that at minutes we were reaching Canada again—then even the local fans, who stayed up till 5 a. m. to listen in for us, could hardly hear us. At 6:30 a. m., as the sun was becoming brighter and the birds chirping in the trees around the Administra-

tion Building, we wended our way to our near-by homes for a few hours of sleep.

At 9:30 a. m. the same morning—Thursday—the Emperor called us to the studio and control room again for some more tests. He insisted that the cause of the trouble would be found in one small, simple device back of the control panel, and that it could be quickly remedied or eliminated. This proved to be true and Mr. Carl Fisher, the official technician of the station, located a burned-out grid choke that made perfect contact at times, permitting the signals to pass through correctly for a few minutes, then poorly for another short period. This choke was taken out and replaced and at once everything was fine again. Before the morning passed telegrams came in showing that during the night we had reached great distances at times with excellent quality.

At once the Emperor announced that we would have our dedication program on the evening of Monday, August first. That meant that every mechanical and electrical element would have to be ready and a program arranged in every detail within four days. Committees were appointed and a staff of station workers put to work. This staff consists of: Ralph Lewis, Chief Station Director; Oliver Seaver, eminent musician, organist, member of the Organist Guild, as Program Director; Harry Grant, Director of the Amore Orchestra and Trio; Carl Fisher, Government Operator and Control Director; Kenneth Skelton, Assistant Government Operator; William Moore, Radio Engineer. Then there are the telephone and signal operators, the young woman who keeps the *log* (a record of every selection given at each program with the exact minute each goes on the air), the Station Hostess and the Telephone Courtesy Operator, who answers all calls from near-by and distant places and thanks each for their comments while the comments are automatically taken down on a Dictaphone and sent to the Studio Director for his guidance during each program.

But Monday came and found us ready. The program began at 8 o'clock Eastern Standard Time, with an Invocation by the Rev. Dr. Claude W. Duke, Pastor of the First Baptist Church of Tampa, the largest in the Southland. This was followed by an introduction of the station by the Emperor. Then came classical renditions by a twenty-five piece orchestra, with an occasional talk of welcome by representatives of the city and state, and by Mr. Root representing the Kiwanis, Mr. Nash representing the Board of Trade of Tampa, and Brother B. L. Hamner representing the Citrus organizations of Florida and the State promotion work of various bodies. The second part of the program consisted of a novel feature. A string symphony of twenty instruments, organized by our orchestra director, rendered twelve of the most beautiful classic selections ever given on the air, and the telephone calls and long distance telegrams indicated that this sweet, symphonic music was greatly appreciated. Soon we discovered that the Postal Telegraph and Cable Company had sent out a national broadcast over its lines to every one of its telegraph offices in the United States, informing them to notify all radio fans

that we were having our dedication and to accept telegrams of reception and rush them to us on special wires. And how they came in! It seemed that we were being heard in every part of the country. Up in Canada, way north in the New England States, in many points of the Pacific Coast, in Mexico, Puerto Rico, on the desert places of Arizona, along the Mississippi River, in congested New York City, and even on ships in the Atlantic Ocean. Then the General Manager of the Western Union congratulated the station and stated that reports from his offices showed that we were being heard in every large city. Were we enthusiastic? Still, it was August, with more static, heat, lightning! In fact, during the early part of our program the lightning hit our antenna and threw our whole station and its equipment out of order, but, being prepared for this emergency, we were "dead" only eighteen seconds, and few knew that one of the most serious tests of any radio station had passed very successfully.

The third part of the program was informal. We left the microphone in the Oriental studio open while we received and introduced guests and made each one say a few words, or perform on the various instruments, or sing. The operators and officials of the other radio station in Tampa, WDAE, who had helped us with their services and suggestions through long hours of day and night tests, spoke into the "mike" and congratulated us and told how happy they were to welcome on the air this newest, largest and finest radio station in the South. Finally, at midnight, we shut down, tired out, happy, and still marvelling at the telegrams that were coming to us from distant points.

Naturally an enormous expenditure was necessary to put the station on the air on such short notice, with such increased facilities and equipment as the Imperator decided upon after receiving the Federal Radio permission. I suppose that most of you know that the actual electrical and radio equipment of this station was paid for by the voluntary donations of those members who had been in the Order a certain length of time or who were interested in the promotion of this *first mystical station* on the air. Only a small portion of our membership was included in this list. New members, or those who had been in the Order for a short time, were not even notified that a voluntary donation plan was under way. It was the first voluntary collection ever taken up by permission of the Order, and the Imperator agreed to it only because the station would help so many members and likewise help so many who were not in the Order, for the regular schedule of broadcasting this fall and winter will contain many interesting lectures for the public as well as the special ones for our members, and we will be able to carry on a great work of public education in better living and more happy and successful attainment. Before we knew it was so popular an idea, our members were enthusiastically boosting for the station, and their large and small donations paid for the equipment in one month. Then the general funds of the Order were used to equip the

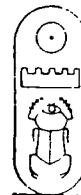
studio and control rooms and secure extra facilities. Now, at the last days, the Imperator drew again upon the funds for several thousand dollars to make the station larger and more successful. I thought that perhaps the members would like to know that this great station is the result of their co-operation and that they still have an interest in it, even those who knew nothing of the opportunity to help with donations.

Since the dedication night we have added another piano, a Chickering Ampico, making three pianos in the studio. Wonderful concerts have been given and the praise from everywhere regarding our soloists, musicians, speakers and other features is more enthusiastic than I have ever heard come into a station during its first week of existence. We have verified hundreds of long distance calls and telegrams and we know that we are going to reach every corner of the United States and way into Canada and Mexico this fall and winter.

How To Get Us On Your Radio Set

As we have said, we have one of the most wonderful wave-length allocations any station could have. When the Federal Radio Commission found that it was necessary to divide time and wave-length with many stations, it was arranged that in some cases eight or ten stations in this country had the same wave-length. So long as these stations did not reach far out, they did not interfere with one another. Now, if we had a wave-length that was the same as eight other large stations, we would have difficulty. But it turns out that our wave-length is shared by only *four* other stations, and, of these four, one is in Alaska and is small, and another is a small one in Stockton, California. The other two are very large and are located in Zion, Illinois, and Chicago. But although these two large stations in Illinois would prevent members in northern states from hearing *us* when they were on the air, we find that both of these two large stations are entirely off the air every Monday night, one of them is also off the air four nights a week, and the nights they are on the air they shut down at 9, 11, or 12 p. m. The stations we refer to are WCBD and WLS. That means that on most nights we can be heard in the midwest after 11 or 12 o'clock, and on Monday nights at any time after sundown.

We are going to take advantage of this wonderful air situation and broadcast interesting matter for our members on Monday nights from 9 to midnight and from 1 a. m. to 3 a. m., Eastern standard time. That is equivalent to 6 to 9 p. m. Pacific time, and 9 to midnight Pacific time. Then on other nights, especially on Thursday nights, we will broadcast especially for our members after midnight, Eastern standard time, or from 9 to midnight Pacific time, and will often run on to 4 a. m. here, or 1 a. m. Pacific time. Our final schedule of time and hours will be sent to our members as soon as we have decided on such details. This information will appear in our next issue. But in the mean time every member having a good radio set for distance, or who can get to one



should try to get us on Monday nights after midnight, Eastern standard time, or 9 p. m. Pacific time, 10 p. m. Western time, 11 p. m. Central time.

Our wave length is 844 and six-tenths meters, or a frequency of 870 kilocycles. That is nearly in the centre of the average dial. If you know where you have been hearing WLS or WBCD you will know where to look for us. Our tuning is exceedingly sharp, and even right here in our own building we can tune out our own station and bring in the station at Jacksonville, WJAX, which is very close to our wave-length. Therefore be careful that you do not turn the dial right over us and miss us. We will be very happy to have you write us when you get us and tell us the exact minute and what you heard. We will send you verification "Ekko" stamps.

And so the AMORC is on the air! Other occult organizations have talked about it, dreamed about it for years and months. We started the first Radio Church on the air in the West—strictly non-sectarian—and the Rosicrucian principles have been broadcast by us for many years over some other stations, but now we have our own beautiful, marvelous and astounding station. Talk about it, Brothers and Sisters, and do not forget the prestige it gives the Order. Make WJBB popular. Give your co-operation in every possible way. Let us reach millions and help them with what we can say and do. The operation of the station each week is a tremendous cost, but we can turn that cost into good for others by making the station known to those who have no receiving sets and who will get one if they know we are on the air. If several hundred heard us in the most distant points during July and August with the heat and static, and heard us clearly enough to get our call letters, location and titles of features on the programs, then millions will hear us this fall and winter. Is that not a great work for AMORC? Is it not truly sharing with others—without price—what we have? For, bear in mind, station WJBB will not sell any of its time nor become commercial in any sense, although it will recommend all good things and promote everything that has merit—but never for money.

That we have promised our members, have declared to the Federal Radio Commission (although it is permissible), and have assured our radio audiences.

Our programs always begin with the playing of chimes and with this announcement made after each selection: "Station WJBB, operated at AMORC Temple, the National Headquarters of the Rosicrucian Order, at Tampa, Florida."

I must not forget to say that when the Emperor made his introductory speech before the microphone on the evening of the dedication, he read the great batch of telegrams from all our branch lodges and groups in which greetings and congratulations were sent to this station. The newspapers commented on this later, and very large advertisements of welcome and greetings from the wholesale and retail electrical and radio dealers of this state appeared in the newspapers, calling this station "a most valuable contribution to the educational work of the country."

Our members are urged to listen for our station at distant points on Tuesday mornings, beginning with midnight of Monday and running to 3 a. m., Eastern standard time, Tuesday morning. Tests show this to be the best long distance period because so many large stations are silent at that period. Let us know each time you hear WJBB and please state the hour and minute you heard us and *what* you heard. You will receive verification vouchers.

As we write this, letters and telegrams are still coming in from Northern and Western states. In some cases the writers heard and give us the titles of eight to ten consecutive selections and the announcements in between, showing how clearly we can be heard. A great many remind us of the fact that if we were located further North, or in the midwest or even in the center of the Pacific Coast we would be heard much clearer and louder than while we are in the extreme south. We wonder, too, how such a station as WJBB would operate in a place free from lightning and static, as well as away from the great warm temperature of the south.

WJBB—America's first mystic station signing off until next issue.

Wanted By Our Radio Department



If you can help us in this matter we will greatly appreciate this help. So many say they want to donate something to the Radio Station—small sums of money or a gift—so as to help keep it a station supported by all the members. Here is one way someone can help us. We need—and cannot buy because it is almost impossible to buy anywhere—an electri-

cal "pick-up" tone arm and sound box for phonograph records such as used on some Victrolas. They are not sold, but some have them and perhaps one can be secured. Write to us if you know what we want. Those who have one of these devices will understand. Address: Radio Department, care of AMORC at Tampa, Florida.

A Rosicrucian Interpretation of the First Chapter Book of Genesis

By H. SPENCER LEWIS, F.R.C.



IN THE beginning God CONCEIVED the creation of the universe and the THOUGHT directed the VIBRATIONS of the SPIRIT into all space which was void.

2—And the Spirit entered that which was without Spirit and unto it gave LIFE. And that which was enlivened was without form, without determination, and in utter DARKNESS and there came moisture in all space which was likewise enlivened by the Spirit.

3—And God commanded that all matter be conscious of its existence and know the Spirit by which it is made manifest. And there was created the Cosmic Consciousness which was the GREAT LIGHT of the world.

4—And the LIGHT was GOOD; for it dispelled much DARKNESS and revealed the manifestations of God. And that which was not illuminated by the GREAT LIGHT was in darkness, and was evil; and the Good and the evil were separated.

5—And God called the Cosmic Consciousness DAY, and the darkness was called NIGHT, for it was ignorant and without consciousness. And thus was completed the First Cycle of Evolution.

6—And God decreed that Spirit should bring about a division of the FOUR ELEMENTS.

7—And the Spirit divided all things into their proper elements and placed them in the MATERIAL AND SPIRITUAL REALMS. The Spirit united the CELLS which the vibrations brought forth, and the four elements of FIRE, AIR, EARTH and WATER were made manifest.

8—The Cosmic Consciousness named the air "Nous" and it became the Spiritual Element constituting the Spiritual Realm. And thus was completed the Second Cycle of Evolution.

9—And the Spirit joined the elements of FIRE and WATER, and from the mists which arose therefrom came forth minerals.

10—And the Cosmic Consciousness called the minerals EARTH and the moisture was called WATER; and they were separated, one from the other.

11—And God enlivened the EARTH with Spirit that it might bring forth its like, according to the CELLS therein.

12—Therefore the EARTH brought forth grass, herbs and trees, yielding after their own kind because the CELLS were in them, and were touched by the Spirit.

13—And thus was completed the Third Cycle of Evolution.

14—Then God ordained that the Spirit should have SYMBOLS through which it might mani-

fest itself to all created things and send forth its vibrations; and they would be for SIGNS and for SEASONS, by which time and life might be measured.

15—And they should give forth LIGHT and LIFE of their kind.

16—And there was created a GREAT SYMBOL to show by DAY and dispel darkness; it was the SYMBOL of the SPIRIT and was GOOD. Likewise was created a LESSER SYMBOL to show at NIGHT; and it was the SYMBOL of the Cosmic Consciousness, REFLECTING the glory of the SPIRIT. And thereafter were created other SYMBOLS to represent the Spirit's creative forces and attributes.

17—And God ordained that all these should remain in the Spiritual Realm.

18—And from the Spiritual Realm they would reveal Day and night, Light and darkness, Goodness and evil.

19—Thus was completed the Fourth Cycle of Evolution.

20—The Spirit touched and enlivened the cells that were in the waters that they might bring forth abundantly of their own kind; likewise were enlivened the cells in the air on the earth that they might bring forth creature of their kind.

21—And thus were created the large and small creatures of the waters, and the fowls of the air.

22—And the Cosmic Consciousness endowed them with instinct and they were ordained to multiply with the touch of the Spirit.

23—Thus was completed the Fifth Cycle of Evolution.

24—And the Spirit brought forth UPON the earth life in various forms after the cells that were IN the earth.

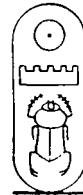
25—And there were beasts and cattle and those which creepeth UPON the face of earth.

26—And God conceived a physical expression of Cosmic Consciousness ON the face of the earth, to be a counterpart of the expression in the Spiritual Realm.

27—And the Spirit created MAN in God's COSMIC IMAGE from the animal cells in the earth; both positive and negative, male and female, were the creations of Cosmic Expression.

28—And God blessed the work of the Spirit, and said unto MAN: With the Spirit in thee thou shalt develop the cells of the earth which are within thee and multiply and bring forth of thine own kind to replenish the earth and be master of all that is earthly, and of the air, and of the fire, and of the water.

29—And the Cosmic Consciousness in man knew that upon the face of the earth and in



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the air above it, were the elements upon which the body of man might grow and with which the Spirit within man must manifest and be sustained in physical expression.

30—And likewise unto every beast of the earth, to every fowl of the air and to every creature of the waters were given ELEMENTS for LIFE.

32—And God's mind was cognizant of all that was created; and it was Good. Thus was completed the Sixth Cycle of Evolution.

33—In this wise was created all that is. In the mind of God were all things conceived; and the conception directed the vibrations of the Spirit to create, and it was so.

34—And in the Seventh Cycle the mind of God gloried in holy communion with all that

was created; and the Spirit dwelt in peace and harmony, its vibrations in perfect attunement with those of all matter. And God sanctified the Seventh Cycle of Perfection, Completeness and Harmony.

(Note: The above is the interpretation of the Creation of the World as a Rosicrucian would have the Biblical story. However, this is not as the Rosicrucian would write the story of creation from his true understanding of it. The foregoing is, therefore, an attempt to make the Biblical story translate the Rosaecrucian doctrines and teachings and is illuminating on the points of similarity between the two. As correlative reading the First Chapter of the Gospel according to St. John will throw considerable light on the first four verses of the above interpretation).

The Comte de Gabalis

By RAYMOND ANDREA, K.R.C.

Grand Master, AMORC, Great Britain



Some Interesting Facts About a Character Mentioned in Lord Lytton's "Zanoni"



HERE is something immensely satisfying to the mind when, after a certain lapse of time, a rare occult authority is reperused in the light of the extended reading and experience of years. It is not merely that the subjective mind has been ruminating the material of the first perusal, although a perceptible clarification results from this; but rather that the subsequent study and reflection of related matter illuminate and amplify basic principles and reveal the esoteric wisdom and practical issues of the document to an enlarged consciousness. A secret commentary upon its hidden lore has been silently unfolded in the heart, and thereafter that document becomes a truly personal possession. It has a significance which is individual and peculiar; and the intervening studies which have made it so acquire also a new import and value in our eyes.

At least, such was my own experience when reading once again that remarkable series of discourses and commentaries published by the Brothers under the mysterious title, Comte de Gabalis. Great advances have been made in the occult world since this book first appeared in 1670. It was then understood but of the few; its appeal now is to the many. Readers of "Zanoni" will remember the author's citation of the Comte, and although a deep chord of sympathy may have been awakened in some by it, the original work may still be unknown to them. But the Brothers, as ever in their great work, issued this document with far-sighted intention; they knew its time would

come. For us it was sent forth. It should be known to every aspiring Rosicrucian and is worthy of close and reverent study. When the voice of Wisdom sounds over the world at rare intervals in the years from the invisible Temple of the Brotherhood, it is to us, the children of aspiration, that it speaks; for the divine promise has gone forth from ancient times that we should not come down among the sons of men, mature in soul and filled with the spirit of service and sacrifice, and fail to find the precious truth needed to perfect us that we might more truly serve. For service, and yet greater service, is the incommunicable burden of the Rosicrucian heart from incarnation to incarnation. The very first words that meet the eye on opening the book of the Comte are these: "We seek to serve that thou mayest illumine thy Torch at its Source." This is followed by a beautiful "Invocation to the Flame," so well known to many of us, and which is responsive in letter and spirit to the elevating ritual of our temple service:

"I call upon thee, O living God, radiant with illuminating fire. O unseen parent of the sun! pour forth thy lightgiving power and energise thy divine spark. Enter into this flame and let it be agitated by the breaths of thy Holy Spirit. Manifest thy power and open for me the Temple of Almighty God which is within this fire! Manifest thy light for my regeneration, and let the breadth, height, fullness and crown of the solar radiance appear, and may the God within shine forth!"

It would be a great task to take up the thread of these discourses of the Comte and unfold their symbolism; a wisdom equally great would be necessary to translate their precise meaning that every student may understand. Fortunately, the Abbe de Villars has appended a commentary in the course of

which much that is veiled in the discourses is there made plain; and it is in this commentary that our higher grade members will find so much that is intensely interesting and significant for them. They will meet with the most luminous statements regarding the Solar Force, another name for that Living Vital Force or Cosmic Energy which they are taught to direct and manipulate in their advanced work, and its various modes of manifestation.

I only propose to reproduce here a few of the many most arresting references, which will prove peculiarly illuminating to those in our higher grades. These references will serve to show how much has been given them in their lecture studies in the way of practical experiments to enable them to translate basic principles into works of power and service. They will realize that those studies are a practical key to the references themselves which are so luminous to the understanding. First, the discourses, enigmatical and infolded; then the commentary, unfolding somewhat the mystic word; and finally, the lucid explanations and practical demonstrations of the revealed word in their own lectures.

At the close of the first discourse which took place on the mysterious appearance of the Comte in the study of the Abbe Villars, the latter expresses astonishment at the calm and authoritative display of wisdom and the concluding instruction given him, and regrets that the Comte should so soon leave him after having shown him a "Spark of his Light." He comments upon this Light thus: "In the Master this light, developed, is visible as an elongated cleft flame extending upward from the centre of the forehead. This flame ever the distinctive mark of all highly evolved beings who are able to manifest and to keep in touch with their divine consciousness while in the physical body." We shall soon realize from his comments that the Abbe was already no mean member of the Order to the society of which the Comte had promised to introduce him, and was fairly competent to rate the instruction imparted to him at its true value.

After passing the night in prayer, as requested by the Comte, the Master visits him again early the next morning and they prepare for an "excursion" together. The "excursion" was the well known "experience in a disciple's training which is made the occasion of teaching him through observation many truths regarding super-physical beings and states of consciousness. Henceforth he is able to leave and to enter his body at will and with an ever increasing freedom, until gradually the experiences while out of the body become as real and continuous as those in the flesh."

Let us take a few fragments of the conversation which transpired during this excursion. Some of us may find ourselves in the same position as the Abbe in our journey on the path, when a momentous decision has to be made.

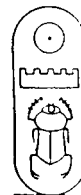
"My son," says the Comte, "do you feel within yourself that heroic ambition which is the infallible characteristic of the Children of Wisdom? Do you dare seek to serve God alone, and to master all that is not of God? Do you

understand what it means to be a Man? And are you not weary of being a slave when you were born to a Sovereign? And if you have these noble thoughts which the map of your horoscope does not permit me to doubt, consider seriously whether you have the courage and strength to renounce everything which might prove an obstacle to your attaining that eminence for which you were born." Let us remember that the Master does not put that alternative to a man until he sees within him that enlargement of consciousness which is capable of appreciating it, and also every possibility of the man making a wise decision. It is not to the worldly and unheeding that the Master appears, but to those who have suffered and sacrificed much and who stand at the portals of the Temple although they may not know it.

"When your eyes," continues the Comte, "have been strengthened by the use of the very Holy Medicine, you will straightway discover that the elements are inhabited by most perfect beings." We are informed that "through the use of the Holy Catholic Medicine (government of Solar Force) the pineal gland is regenerated and endows man with super-physical or seer vision." And of the people of the element we read: "Man's consciousness is limited in direct proportion to the development of his senses of perception. Man has within himself, in the sympathetic and cerebro spinal nervous system, minor brain centres. When, by purity of life and thought, and the right use of Solar Force, man awakens and energises these centres, he is able to penetrate into other states of being and discovers himself to be living in a world teeming with intelligences and entities existing in certain well-defined realms of consciousness hitherto unknown and unperceived by him."

Referring to the secret alliance which exists between the true philosopher and the People of the Elements, the comment is carried out to a practical issue which we shall fully appreciate. "As on the physical plane, so on the super-physical planes, when two centres, each vibrating at a different rate, meet, a balance is struck and a mean vibration results. The true Philosopher or Initiate is a highly dynamic centre of divine consciousness, and all less evolved entities and souls contacting this centre have their own level of consciousness raised in consequence." What a world of meaning and responsibility that statement contains! This intensified aura of ours is transmitting incessantly its rhythmic impulses and on every hand silent and invisible contacts are taking place. Its accelerated vibration can crush and degrade and destroy as easily and potently as it can elevate and expand and raise to God. The greater its power the more crucial is the responsibility, the more searching the temptations from the powers of the Shadow; and the solemn exhortation of the Comte to watch, pray, hope and be silent, is of profound import and must ever be our talisman.

The Comte refers enigmatically to this intensification of the aura: "We have only to concentrate the Fire of the World in a globe of crystal, by means of concave mirrors." The commentary says: "To the seer, man appears



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surrounded by an oviform luminous mist or globe of crystal. This luminosity of the finer bodies is the manifestation of the emotions and thoughts of the individual. It is termed the aura and interpenetrates the physical body, being present during life and withdrawn at death. . . . Constant aspiration, and desire to know God's Law liberates in man that Force which is a Living Flame, and which acts under the direction of the God in man, and with or without the conscious effort of the finite mind. This Fire, once liberated, begins immediately to displace the sluggish nervous force and to open and perfect those nerve centres or minor brains, atrophied from disuse, and which when regenerated reveal to man superphysical states of consciousness and knowledge of his lost Sovereignty over Nature. . . . The Solar Force manifests on the physical plane by passing through the ganglia of the sympathetic nervous system and thence up the spine to the brain where its currents unite to build up the deathless Solar or Spiritual Body. In its passage from one ganglion to another its voltage is raised, and it awakens and is augmented by the power peculiar to each ganglion which it dominates. The ganglia or centres are the "concave mirrors" whose property it is to concentrate the Fire of the World or Solar Force. In the cerebro spinal system there are many centres awaiting regeneration. Hence the spinal cord is the relaxed string whose pitch must be raised by the exaltation of the Element of Fire which is in us."

I feel justified in quoting at length these intensely interesting passages in this truly remarkable occult commentary. They serve to show what a wealth of secret lore is often concealed within a single statement of the Master. Little wonder is it that the half informed and merely curious mystery hunter is so often misled and resorts to all kinds of dangerous practices in the vain hope of seizing the power of the gods at once for selfish aggrandizement. But our members will realize that they are indeed working scientifically with the philosopher's stone and treading the ancient Rosicrucian path.

"You have," says the Comte, "the infinitely more glorious and more desirable advantages, true Philosophic Procedures. . . ." These are explained thus: "By concentration in meditation upon a given subject, and by the effort of regular breathing, the inhalation and exhalation occupying the same space of time, the mind may be held so that it is not subject to other thought than that pertaining to the object or symbol of expression about which man desires knowledge. And if man will persist in this practice he can enter into an harmonious relationship with the Divinity within and from that source can gain knowledge which is the result of the soul's own experience while passing through the higher and lower states of matter. At the same time, if man will concentrate upon the highest he can evoke from within self that Solar Force and Power which if directed upward will awaken and revitalize those ganglia or organs of perception hitherto withheld from his use."

Let us hear the Abbe on the subject of prayer. "When you pray, think! Shut out all

lower thoughts. Approach God as you would the entrance to the Holy Place. Ask if it be well to demand to be given wisdom according to Law. Be strong in purpose and firm in demand, for as you seek and demand power of a spiritual nature you will balance that power in self on the lower planes. It is to penetrate beyond these lower planes or spheres of illusion that Jesus said, 'When you pray, SAY' these things. You have by a direct and positive effort to reach the higher sphere of consciousness, therefore let your thought be clear and concise, for a sincere, positive and well defined prayer harmonizes man with God. On the other hand, an idle or unthinking prayer without definite expression becomes an affliction to the mind and destroys its receptivity to the Light. A fervent prayer to the Deity crystallizes the mind so that other forms of thought cannot enter, and prepares it to receive a response from the God within." In connection with which we may add a pertinent quotation on the power of sacred words and names: "These sacred words have not their power in magical operations, from themselves, as they are words, but from the occult divine powers working by them in the minds of those who by faith adhere to them; by which words the secret power of God as it were through conduit pipes, is transmitted into them, who have ears purged by faith, and by most pure conversation and invocation of the divine names are made the habitation of God, and capable of these divine influences; whosoever therefore useth rightly these words or names of God with that purity of mind, in that manner and order, as they were delivered, shall both obtain and do many wonderful things." All which brings to mind the words of power in our own work and the many mysterious responses accruing from their use.

Commenting upon the "Angel of the Grand Council" referred to by the Master, the Abbe tells us: "When a group of souls is sent forth from the Infinite Mind to perform a desired work and to gain a definite range of experience, these souls descend into matter and lose consciousness for a time of their own true estate. A chosen member remains upon the loftiest plane of consciousness in which it is possible to function while maintaining constant communication with the most highly evolved soul of the group now immersed in matter. This chosen member is the Angel of the Grand Council, whose office it is to be the channel of that Source which sent them forth in the beginning. This exalted being retains and makes known to those of his own Order, working in the lower states of consciousness, a knowledge of the divine plan and purpose for which they incarnated."

It is fitting to conclude these quotations with that solemn strain of eloquence of the Comte which passed so deeply into the heart of Iynton and is unforgettable. It is the oracular voice of the Master who has attained, who has sounded the vast depths of all experience and stands poised and calm, illuminated and compassionate, beholding his yet aspiring pupil with many imperfections of the incarnations still upon him, but yearning to make him worthy of the greatest wisdom. "How true it

is that God loves to withdraw into His cloud-enveloped throne, and deepening the darkness which encompasses His Most Awful Majesty, He dwells in an inaccessible Light, and reveals His Truths only to the humble in heart. Learn to be humble, my Son, if you would penetrate that sacred night which environs Truth. Learn from the Sages to concede to the devils no power in Nature since the fatal stone has shut them up in the depths of the abyss. Learn of the Philosophers to seek always for natural causes in all extraordinary events; and when natural causes are lacking have recourse to

God and to His holy Angels, and never to evil spirits who can no longer do aught but suffer, else you would often be guilty of unintentional blasphemy and would ascribe to the Devil the honour of the most wonderful works of Nature."

There is strength and peace to the soul in that voice; and if we turn to the beautiful portrait of the Master given in the book, the words live again and vibrate in the silence of the heart. Such is the power of the word eternal and of the consecrated personality which is the chosen vehicle of it.

The Truth About Spiritualism

By PROFUNDIS XII.



Some Important Facts Which Reveal the Rosicrucian Attitude on this Subject.



THIS is not an expose', nor an attack upon the Spiritualistic Church of America or elsewhere. We are not concerned, at the present time, about Spiritualism as a religion, but rather with Spiritualism as a *movement among men and women*; for with thousands upon thousands Spiritualism is not a *religion* but a mystery, a weird problem, a challenge to the dexterity of the mind, and a source of endless investigation.

Fundamentally, the claims of Spiritualism, as a religion and as a science, are sound and rational to the spiritual minded and the learned. *Fundamentally*, we say. The fundamentals of Spiritualism are that the real part of man is immortal and that the soul essence is immortal. The soul-consciousness of man is not a mortal, destructible thing, and therefore cannot die; not even the physical body of man really dies, for it simply passes through evolutionary stages of changes. Man, therefore, at transition, is separated into the two great parts of his existence—physical and soul consciousness. The one returns to its primary elements and original source—the earth—and the other returns to its source, unchanged, for it is not of the mortal stuff that ever changes. Hence, the real part of man is immortal in life, lives ever and forever.

But such fundamental claims regarding man are not unique to the Spiritualistic church or movement. The ancients made such claims, and today two hundred and sixty-three various religions and cults make the same claims and have made them for centuries. We need not go to a Spiritualistic Church to hear that man is immortal and continues to live—even with consciousness—after transition. If the Spiritualistic Church of today made no other claims than these, they would fail to fill any hall, interest any large body of men or women, and really have no existence at all.

It is the secondary claims that the Spiritual-

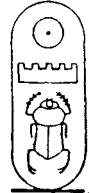
ists make, their enlargement upon the *fundamentals*, that makes them unique in religion and in science. And it brings weirdness, fascination, allurements into its whole program, opening the door to fraud, deceit and misconception of facts.

These secondary claims are that: man in his spiritual state, after transition, is not only a living, conscious being, but conscious of all his past and the past of others, conscious of his present state and the present state of others, and cognizant of his future and the future of all beings; that he can easily communicate, associate and intimate with all those living, like him, in the spiritual world and those living on the earth plane; that he can return to earth at will, clothe himself with some form of material essence with which he becomes physically visible, absorb physical energy with which he can perform physical feats equal in prowess to the physical power he possessed while in an earthly body, dissolve that body and power at will and recede into the invisible spiritual world again, etc.; that he is forever ready at call to appear to any who ask, ready to serve for any purpose, always interested in the grossest as well as the most cultured of worldly affairs, and generally busily engaged in labor and interests in the spiritual world which can have no place in the spiritual scheme of things.

Looking at these secondary claims we see at once the immediate difference between them and the beliefs generally held for ages by the most advanced of spiritual students and theologians. That is why the established church, the conservative thinker and the rational philosopher demand proof and demonstration, and tend to disbelieve in the Spiritualistic movement.

Our Spiritualistic friends will say at once that there is proof, and plenty of it, of these secondary claims, and that settles it. We say there is no such proof, that is, proof of all these claims, and that the *demonstrations do not prove* the contentions and often prove the very reverse, as we shall show.

Let us examine, then, the demonstrations of Spiritualism. Eminent men have loaned their names to the endorsement of *some phases* of the



Spiritualistic claims. That tends to give color to the whole list of claims; but it really does not do so. The principal test and demonstration of the spiritualistic claims pertains to the *continued consciousness* of those who have passed through transition. You will note that this is really very close to the fundamentals of Spiritualism and not to the secondary claims. However, the unthinking mind seldom notes the distinction. In other words, proving that the soul of man is conscious, or cognizant of its consciousness after transition, is not proving that the soul of man is capable of doing all the other things claimed for it.

We will take a very definite point in the whole argument. Men, as scientists, have made serious, and profound, tests to secure some evidence that communication between a soul consciousness on this earth and a soul consciousness on the spiritual plane is possible. Looking at this from the mystical point of view, it would establish the fact of spiritual contact or spiritual attunement between the various expressions of soul-consciousness, regardless of distance or conditions. It has been established that two soul expressions, in living, physical bodies, here on this earth plane, have communicated with each other *under certain conditions*. It has been called telepathy. To prove that the same contact can be made between a soul on earth and one on the spiritual plane, would help to prove the fundamental law and would be, indeed, an important matter. But all the evidence stored up by the eminent scientists within recent years, and all the demonstrations occurring in private life in recent years, *do not* prove what the spiritualists, generally, claim. The demonstrations *do prove* that communication is possible; but the *how* and *why* are little understood, even by those eminent scientists who have been devoting years to the investigation.

Sticking to just this one point, we mean, specifically, that the mere fact that Sir Oliver Lodge or any other man has received an intelligent communication through a medium from some soul that has passed on, does not mean that the spiritualistic theory of *how* this is possible, or *why*, is true. One may proceed to test a scientific postulation or belief with certain theories in mind, and secure some definite results believing them to prove the theory, and then find later that the theory was absolutely unsound.

So Rosicrucians claim that the Spiritualistic theories in general—that is, those of the secondary nature—are unsound, and although they lead to various results, inconsistent at times, they are not scientifically demonstrable.

To the mystic who is familiar with nature's psychic laws, the facts of so-called spirit communication are these: if it is desired to contact and communicate with the soul-consciousness of one who has passed on to the spiritual existence, then the one on the earth plane must so disassociate his psychic or soul-consciousness from his material body and project it upward or *inward* that it *rises to the sublime heights of rapport* with the soul-consciousness on the spiritual plane, and that for the time being the two expressions are dwellers on the

spiritual plane, *spiritual beings of the truest sense*. This, we see, is just the opposite of the common understanding about spiritual communication; for it is generally believed that the spirit or soul of the departed one comes down to earth and clothes itself with the power to speak and the ability to materialize.

One may argue that this is an immaterial point; but the fact is that it is the most important point in the whole matter. It is on this point that all methods of investigation proceed, or swing, as a pivot point. It determines not only the methods to be used in investigation, but it determines the nature and quality of the investigation, the *type* of person who should investigate, and the nature of the preparations necessary before beginning the tests. If it is we, here on this earth plane, who must establish the attunement by reaching up to the higher state of consciousness, that is a far different matter than depending upon the higher-expression, with all their pureness and theoretical readiness, to come down to us, regardless of any preparation, in spirit, on our part; if we must cast aside our material self to such an extent that we are just a soul-consciousness for the time being, worthy in every way to temporarily attune with the soul-expressions on the higher plane, that is a different thing from retaining our complete physical and spiritual combination and waiting for the higher souls to take on a physical form or physical attributes in order to be of the lower state in which we dwell; if it is possible for us to become the *real* communicant without an intervening medium—such as a so-called psychic—that is a different thing from sitting in an unprepared state and depending upon some more or less sensitive person to draw upon the spiritual minds of the soul-expressions and through these mediums receive the desired communications.

In other words, the mystic says: no third person is necessary or even desirable. Real soul-communication between persons formerly attuned—such as mother and child, husband and wife—if possible at all, would depend upon the re-establishment of such attunement, for a temporary time, without either the aid of an unknown third person, or the inevitable interference of a third person's mixed or modulating attunement.

Reviewing the world's best demonstrations of spirit communication, whether in the laboratory of the scientist, or in the private work of interested individuals, such as the work of *Patience Worth*, we find that the most satisfactory evidence has been secured when the communications have been direct between the two communicants. It may be that in some cases this has led to *messages* for a third person, but in all such cases the two real communicants were in direct contact, and the one on the earth plane was a psychic or spiritual person of the highest order, reaching up to the heights of the *spiritual world*.

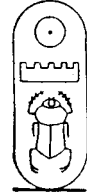
If one reasons on this point long enough one will discover that the majority of the secondary claims of Spiritualism cannot be true and are the result of misunderstandings and fraud—conscious or unconscious. For, soul-expressions on the spiritual plane would not—because

they could not—reach down here and clothe themselves with a material form and thus lower their standard of nature; while the living souls on this plane can reach upward.

That is why pure mysticism—and especially Rosicrucianism—teaches that we should practise such methods as will enable us to cast aside, for a few minutes at a time, the physical cloak and permit the soul consciousness within us to soar to the sublime heights of Cosmic contact—not only for the purpose of attunement with anyone dear on that plane, but especially to contact the consciousness of God. This is real Cosmic Consciousness. But it requires a study of many laws, it requires practise of the many arts of attunement, it means living a life that purifies us of our sinful colorings and purges us of our earth-bound propensities. We must attain such attune-

ment. It cannot be secured by sitting in darkened rooms and merely concentrating. It cannot be invoked by prayerful formulas or mystical music. It is not helped one iota by the intervention of a third person, no matter how spiritual or *mediumistic*.

The day is not far distant when the facts of spirit communication will be well established. It will come about through the gradually rising consciousness of millions of souls here on earth who are understanding the laws and living them, bringing themselves closer to God and the Cosmic; and there is a point when soul-union, between souls on earth and those on higher planes, will be possible whenever necessary. Then we will know the fundamental facts of the spiritual relation of all beings, the truth of the Brotherhood of all mankind, and the real Fatherhood of God.



Healing Department



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

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

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

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

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

This gives our members two periods each day of ten minutes during which the Emperor, personally, will direct healing thoughts and vibrations of a nature intended to strength-

en *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

(Continued from August Issue. The Complete Dictionary will be found in the Manual)



Reality—The Rosicrucians make a very definite distinction between realities and actualities. As stated under the term ACTUALITY, the actualities of life are those things which conform to the laws of sensibility of the objective mind. On the other hand, realities are real things to the subjective or psychic consciousness, regardless of the lack of actuality. We may easily select, from our own experiences, many instances of realization of realities which had no actuality in the purely objective world, and there are thousands of actualities in this strange world which to date have brought no realization, or created no reality, in our consciousness. The important point with true mystics, is, however, that we are affected, as living organisms, by both actualities and realities. So far as our consciousness is concerned, it is our reality that affects us—our realization of things—whether actual or not. Therefore, mystically, we live in the world of realities, or realization, and anything or any stimuli, impulse, urge or inspiration which causes a realization in our consciousness is affecting us. It may not affect all, it may affect only one of us, but, to the one affected, a reality of the consciousness is as actual as a material thing of the objective world. (See *Actual*).

Reincarnation—The Rosicrucian doctrine of reincarnation is unique in some respects, yet it represents the one religious or ethical doctrine more universally held in the world today than any other, because it is non-sectarian, just, understandable and revealing. In brief, it is that the soul of man, a Divine Essence, has as an attribute a memory and consciousness which constitute the personality of the individual ego. This personality is immortal, as the Soul Essence is immortal. The Soul Essence is unseparated from the universal Cosmic or Divine Essence, only a part of which resides in each being during an earthly incarnation. The personality is, however, distinct and unique with each being. This personality manifests in the human body during its earthly life as the ego or character of the person, and at transition moves on and into the Cosmic Plane along with the Soul Essence. There it remains until the right time for another incarnation with the Soul Essence in another physical body, for more and different earthly experiences, which are added to the Personality memory and remain intact there as the accumulating knowledge and wisdom of the inner-self. The Personality remains conscious of itself on the Cosmic Plane, as it was conscious of itself on the earth plane, and can carry on the Psychic manifestations

of itself more easily from the Cosmic Plane than it could from the earth plane. Each Personality may incarnate many times, the limit being unknown. Rosicrucians know that the Personality never retrogrades or enters the bodies of lower animals, and only occasionally enters a body of a different sex.

Religion—The knowledge of God and God's ways leads to a real religious devotion on the part of Rosicrucians, and the Mystic is always a true student of essential theology. But, aside from uniting with sectarian churches in order to assist in the great work they are doing, the Rosicrucian is broad and tolerant in his religion and finds God in everything and for everyone of His creatures.

Shekinah (pronounced usually in the occident as shehky'-na)—It is from an old Egyptian word, though for centuries believed to be a Hebrew word because it is found, in the Hebrew religion, to mean the same symbol. In the Rosicrucian Temples it is a triangular altar, thirty-six inches high and thirty-six inches wide on each of its three sides. The sides are covered with black satin, the top with blood-red satin, with a gold cord binding the red to the black at the edge. On each of the three sides there is a gold cross attached to the black satin, formed of gold braid or ribbon (four inches wide). Such crosses are about eighteen inches high and twelve inches wide; in the centre of each is a red velvet rose. On the Shekinah, which may have a glass top to protect the red satin, three candle sticks are placed, one at each corner of the triangle. A vessel of incense may burn in the centre of the triangle. The Shekinah is usually placed for all convocations with its points as follows: (1) toward the West; (2) toward the South, the Chaplain's station; (3) toward the North, the station of the High Priestess. A small footstool is also placed before point 1. It may be covered with red and black satin. The Shekinah represents the presence of the Concentrated Power of the Holy Assembly of the Cosmic in the centre of the Temple. The Sanctum of each Temple is that area between the Shekinah and the East platform of the Temple.

Solar Plexus—One of the most important groups of a number of small plexuses forming the largest plexus in the human body, located in the centre of the abdomen. Its objective or physical functioning is very important, but far more important is its psychic or sympathetic functioning. It was believed by the ancients that this plexus was the centre of the Soul in man, as the sun is the centre of the solar world; hence its name. Many systems of so-called mystical instruction pretend to tell how to use the Solar Plexus for attaining certain results, but it requires many years of careful development of this plexus to make it of real value in true mystical work.

Soul—We wrongly speak of the Soul in man, or man's Soul, as though each human being—or each conscious organism—had within its body on this earth plane a separate and distinct something which we call Soul; and therefore in one hundred beings there would be one

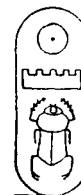
hundred Souls. This is wrong, indeed. There is but one Soul in the universe; the Soul of God, the Living, Vital, Consciousness of God. Within each living being there is an unseparated segment of that universal Soul, and this is the Soul of man. It never ceases to be a part of the universal Soul, any more than the electricity in a series of electric lamps on one circuit is a separate amount of electricity; unconnected with the current flowing in all the lamps. The Soul in man is the God in man, and makes all mankind a part of God—Brothers and Sisters under the Fatherhood of God. (See *Personality*).

Spirit—Rosicrucians were the first mystics to make a distinct difference between Spirit and Soul. Spirit is a universal essence pervading all nature, even unconscious matter, and manifesting in many ways, such as cohesion, adhesion, etc. It is a divine, universal, essence-like Soul, but of a lower rate. Spirit essence makes its first material manifestation in the formation of electrons, which enter into the composition of atoms. Soul, as an essence, can manifest only psychically, because of its very high rate of vibrations.

Spiritualism—A religious doctrine attempting to use some of the psychic manifestations of Soul, some of Spirit, and some of Personality, to sustain a theoretical scheme of the Soul's activities here on earth, or in the Cosmic, after the change called transition. Spiritualism as a system or a "science" is tahoo with Rosicrucians, for they know that the spiritualistic explanation of much phenomena is wrong, that most so-called mediums are unaware of the facts, know little or nothing of the laws and principles they are attempting to demonstrate, and often bring serious situations, and sorrows, into the lives of those who are being guided by them. Furthermore, Rosicrucians KNOW that departed "souls" do not return to earth in a material form, and that departed "spirits" do not make materialized demonstrations as entities, and that communications received from the Cosmic, or through the psychic bodies of living persons, are not always what they seem to be to the spiritualists.

Subjective Mind—The mind in man may not be dual—it may be but one mind, manifesting in two distinct domains at times, or in two phases, but since the manifestations group themselves into two distinct classes, called objective and subjective, it has become common in psychology, and especially mysticism, to speak of the mind as being dual—subjective and objective. For the functionings of these sections of one mind, the student must refer to the many lectures of our studies, where all the details are carefully given.

Therapeutics—Generally used to mean any system of healing or method for the alleviation of pain and physical suffering. The ancients, however, used the word in a mystical sense and a branch of the Rosicrucians in Egypt was known as the Therapeuti. This was a branch of the ancient Order, which at that time used various names in different lands so as to conceal the mystical part of its work. The same



organization was known as the Essenes in the Holy Land, and researches in the past century have revealed the fact that the Therapeuti, Essenes and other similar organizations were a part of the Egyptian mystery schools, or arcane schools, in which the Rosicrucian organization had its birth.

Transition—This term is generally used to indicate the condition called death in modern times, but since there is no death in natural law, any more than there is in the spiritual or so-called supernatural, the term is not only erroneous but absolutely contradictory. The great change that takes place at the time when death is supposed to occur is, after all, a mere transition and transposition of the various component parts which, being united, constitute a living human being or a living entity of conscious matter. This transition consists of separation of the dual parts of man (soul and body) and also changes the constructive processes of the physical body which have been holding together to some degree the material elements composing it, permitting a new condition to exist whereby these elements begin to separate and return to their primary form of living matter. Therefore it is truly a transition with no indication of death to any part of the former physical and spiritual expression.

Transmutation—This is not merely an alchemical term but a mystical term, and transmutation may be mental, as well as physical, and can be spiritual in a broad sense. Transmutation means the changing of the vibratory nature of a material element or the vibratory expression of a spiritual manifestation so that the manifestation or expression is different after the change. The ancient Rosicrucians claimed that it was possible to transmute the baser materials into the more refined and they demonstrated this in their day, as we do in our day, in the material or chemical world by the transmutation of gross metals into gold or platinum, both of which represent a higher and more refined expression, but they also claim, as we demonstrate to-day, that the highest demonstration of transmutation and the more ideal, profitable and noble demonstration is that which occupies our greatest attention in the world to-day as Rosicrucians: This is to transmute the baser elements of our physical natures into the highest ideal expressions and to transmute our desires and thoughts into living spiritual ideals. Thus all of us are striving to become true alchemists and demonstrate the real art of transmutation.

Universe—This word is significant to a mystic because it indicates the Cosmogony of one cell and if the word is worthy of being used at all it should be used to indicate that all that exists is a universe or within one great cell, the Macrocosm, a replica of the smallest

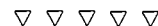
cell, the Microcosm. The ancients taught that there was but one earth, one cellular world, one sun, the sun that is visible to us, and that it is in the center of the universe. This would indicate that the universe is a limited cell of enormous size, and the idea that space is limited and in the form of a cell is not more difficult of comprehension than the idea of limitless space, and the mystics of the Orient today point to the fact that nothing that has been discovered through astronomy, or any of the sciences, disputes this contention. Mystically, the idea of one universe as a cell, with God and all of his human expressions within it, gives the foundation for the general idea of one God and Father of one Brotherhood of mankind.

Universal Mind—This term is often used to indicate the Cosmic mind or the mind which is the consciousness of God and which pervades all space in the universe. It is not only the mind of God but the consciousness and mind of all living men, of all living beings on the earth plane so united as to be a consensus of mind and thought in which every inspiration, idea, and impression of universal importance is registered and may be contacted through proper attunement with this Universal Mind.

Vestal Virgin—This is another term that has often been used in the place of the word Colombe (see explanation regarding Colombe in the forepart of the Manual regarding Officers of Lodges). It was believed for many years that the Vestal Virgins were an institution of Roman origin but research has shown that in the arcane schools of Egypt, and in the earlier Rosicrucian Temples, there were one or more Vestal Virgins who not only kept the important symbolical and holy fire in the Vestal Stand ever burning, but served in the ritualistic work and in the mystical exercises as a symbol of fire, light, life and love as well as the love of consciousness. Hence the word Colombe, which means dove, and which symbol has always had an important place in the mystical and religious ceremonies of ancient and modern times.

Vital Life Force—This term is fully explained in the lectures and teachings of the various Grades and refers exclusively to that form of energy which vitalizes the human body at the moment of birth and which leaves the human body at the moment of transition. It has naught to do with spirit energy, which pervades all space and which does remain in the human body and active after transition, and which also exists in all living matter, whether conscious or not. The vital life force is from the same source as all energy but is of a distinct and different rate from that which constitutes spirit energy and soul energy.

FINIS



∴ 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.

Promised Miracles

Editor, Mystic Triangle:

No doubt you have read the preposterous advertisements in many of the magazines, promising that if anyone buys a copy of their wonderful books, reading them for a while, instantly one may have a charming, magnetic personality. But, according to my humble understanding, nature does not upset the laws of evolution to give someone something he has not *acquired* just because he has purchased a book. To my knowledge there is no magnetism in the human body that can be developed instantly. It takes time, preparation, labor, and long study of laws. To me its development means years of self-control, proper living and attainment. Some of us are born with considerable personal magnetism, which a few years may greatly increase. But the man or woman who is lacking in this quality, cannot get it in a few weeks or months through any books.

DR. C. E. D. Cadillac, Mich.

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Left-handed Persons

Editor, Mystic Triangle:

In teaching voice and preparing others for professional work I have used our R. C. methods with great success, but I have made an important discovery or *notation*. I am left-handed and I find that in practising some of the exercises I have had to reverse the use of the hands because of this. Where the right hand is recommended in treatment work, those who are left-handed should use the left hand, and where the left hand is recommended they should use the right hand. I have proven this correct in my experiences and notice a development of the left lobe of the brain which has been sluggish in the past, causing me to use the right side of my body and my right hand less than I should.

L. H., Escondido, Calif.

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Good News

Editor, Mystic Triangle:

As your letter of March 25th assured me, my little girl has made a very remarkable recovery.

Two Hundred Twenty-nine

The whole hospital staff is surprised and delighted at her progress which was more rapid and thorough than they had reason to expect. The surgeon who operated on her told me that five doctors advised him *against* performing it, but that "something within him" simply urged him on and wouldn't let him rest until he had done as he felt he should. The cleaning of the condition, by the aid of surgery, permitted nature to carry on her reconstructive processes rapidly and without further interference. We certainly owe much of our present happiness to the help, advice and good will of our Order. In so many ways we have been benefitted that we just want to let every one know about it. May the utmost Peace and good will be yours always.

D. E., San Juan, Puerto Rico.

(This is an example of what the Rosicrucians contend. Give nature every opportunity. Surgery can be *corrective* in many ways, and when so applied to help remove an undesirable condition, it is a valuable assistance to nature's laws, which will then make the so-called *cure*. In this understanding of surgery the Rosicrucians differ from those organizations which condemn medicine and surgery—Editor).

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The Public Schools

Editor, Mystic Triangle:

In your last issue you stated that a great work was being done by the Scottish Rite bodies of this country in promoting plans for a Secretary of Education at Washington. May I correct the impression that exists in this regard? This work in behalf of the public schools of America is being promoted only by the *Southern Jurisdiction* of the A. A. S. R.

T. R., New York.

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Officers' Pictures

Editor, Mystic Triangle:

Noticing a few remarks in the August issue by L. W. I. D. referring to the picture of our beloved Emperor as published in some magazines and elsewhere, I felt I should like to say how such publication affected me. Since joining AMORC until seeing the June issue of the Triangle with the various offices of the Order



the officers had been just names to me and all are still with the exception of the Imperator. I had often wished to see some of the pictured faces of our Order's officers. Seeing that of our beloved Imperator gave me pleasure because I then knew that it was he whom I had seen a number of times in my Sanctum during some of the experimental work especially on one occasion, a Thursday night several months ago, when he was very distinct. I should also like to say how much I appreciate the noon-day and evening healing periods. For a long time I have kept these periods and have been conscious of unusual healing waves of strength and peace. As one of the members I thank you for every word written by the Imperator and other members of the R. C. Order.

A. G. R., Newtonville, Mass.

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Give Thanks

Editor, Mystic Triangle:

Brother B. J. W. of Los Angeles said in his letter to this department that the members should give more thanks and voice the evidence of the change that comes into their lives after uniting with AMORC. Truly, why are we not all more thankful? Why do we fail to express it? Why do we selfishly repress it? Give thanks to the good Masters who so unselfishly give out their soul-power to those of us who need and receive it! We should not and must not close our eyes to the benefits received thru them. What is their remuneration? It is not material. It is of the immaterial. Do they complain? Who is more tolerant? Please give more thanks. From the deep recesses of the heart I express my appreciation and will always continue to do so. Let us all co-operate and send thanks—thankfulness *en masse* and individually.

R. A. I., Hamilton, Canada.

▽ ▽ ▽

That Wonderful Book

Editor, Mystic Triangle:

I wish to thank the Order for the greatest book I have ever read, "Unto Thee I Grant." One cannot but deplore the fact that if such wisdom was known 3,000 years ago, as is proven by the book itself, man has ignorantly or wilfully wiped away most of that knowledge by false living. The book is a veritable Bible with the non-essentials left out; and you may be assured will be read over and over again as a daily companion. On page 132 is written: "While the planets perform their courses; while the sun remaineth in his place," etc. Can you explain how or why, if it was known 3,000 years ago that the sun is stationary, com-

paritively, that it is only of recent years that that fact was accepted as truth?

F. H. BINGER, Ridway, Penna.

(It is a fact that the ancient mystics knew the fundamentals of the present day astronomical laws and made definite record of their knowledge. Such facts were later lost to the populace and had to be "discovered" again and offered as a new and astounding finding of science).

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Double Membership

Editor, Mystic Triangle:

I was a member of the correspondence work of the Order for nearly three years. Then I moved to a city where I could join a local lodge. During those three years I received several notices from headquarters urging me to try and attend a Lodge in a near-by city. I could not do so for various reasons. I saw in the Mystic Triangle that there were a number of branches or Lodges within several hundred miles of my home and I used to ponder over the possibility of moving near one of them. Now I am in one of them. I enjoy the association greatly. The lectures are vastly different, though I cannot say that either system is better—simply different, leading to the same end, undoubtedly. But, I loved the contact with the Order so I am keeping up my correspondence work along with the personal work at the Lodge. That makes me a double member in a way. But I wanted to say that I think the Order is splendid and certainly systematic in the way it urges its members to get in contact with other members and with its branch Lodges.

M., Philadelphia, Penna.

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The Triangle

Editor, Mystic Triangle:

As a business man, a publisher, and a student of the occult for many years I want to congratulate you on the magazine you publish. I had not even noticed that it was included in my membership and I was so taken up with the first few lectures that I was quite satisfied. But when in the third week the first issue of the Triangle came along I saw a very welcome gift. I have read three issues now—mind you, *read* them. That is quite different from glancing through and reading a part, as is the case with every other magazine I receive, some of which I pay for and have sent to my home. Every page of your magazine is worthy of study and retention. It is well printed, carefully planned, and the matter is highly profitable to any man or woman. As a gift to each correspondence member, it is an unexpected jewel.

J. W., New York City.



∴ Questions Answered ∴

By THE IMPERATOR

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

Q.—I have received a letter from a friend of mine in Los Angeles who says that our Order is in bad repute there because of some scandal a short time ago over the sale of wine to its members. I asked this friend to investigate and this is the report she sent me. Also that the headquarters in that city is in a poor building and not at all refined or in good taste. If I did not know my friend I would doubt what she says as being true, for in this city we have very fine people associated with our work.

A.—This report is typical of what may be received when one asks a stranger to investigate a matter with which they are not familiar. It is true that the *new* branch in Los Angeles settled itself temporarily in a small building, right in the heart of the city for immediate convenience until it could get its own buildings erected in one of the prettiest suburban sections of Los Angeles. Many business and society organizations have to do things of this kind at times while awaiting the completion of a new building. It is hardly fair, however, to judge an organization by its temporary place. But before this issue of the Triangle is in print the new branch there will be in a better location, still temporary. Finding buildings with large halls that can be used as a Lodge room and where there is privacy is not always an easy matter, as hundreds of our branches know. As for the "scandal," this reference shows again how unreliable a report may be and how it can cause harm when made by one who is not careful in the matter of making inquiries. Some three or more years ago several men connected with race-tracks and other sports in California and Mexico conceived a plan of forming a "religious" organization by means of which they could sell to their "members" *sacramental* wine under the existing laws. Then there came into existence, almost over night, an organization known as "the RosiKrucian Cult." Why in the world the men selected the name Rosicrucian, with its peculiar spelling, we do not know. Their headquarters was in Los Angeles. Our Headquarters was in San Francisco at the time. We found that this "Cult" offered a case of wine to its members with each "initiation fee," and wine at certain periods of the month, so that each member could "meditate" three times a day with wine. We took the matter up at once with the Prohibition Agent in San Francisco and our letters to him were published in the San Francisco newspapers, protesting, as we did, against the similarity of names and the disgrace. The national constitution of the

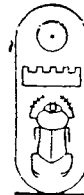
Rosicrucian Order in all lands forbids the use of anything else than unfermented grape juice in any extreme ritual—and such use of grape juice plays no part in our regular work. Our stand in this regard is now a matter of court record and the United States has tried to break up or stop the plan under which this "chartered Church of RosiKrucians" is operating. They frankly admit that the peculiar K in the name stands for *kick*. But the point is, the *RosiKrucian Cult* is not the AMORC and was never associated with it. This is the fact that the investigator should have learned before spreading a story that injures a reputable organization. Why are not such questions or investigations directed to us or to some responsible source of information?

Q.—I have just read about the new Rosicrucian Manual. I want one by all means and I find that nearly all the members in our Lodge desire one. There are two questions I would like to ask about it. First, is it an absolute necessity to such an extent that one cannot proceed with the work without it? Secondly, is it true that the AMORC was not the first to issue such a manual?

A.—The new Manual is not an absolute necessity to the study of the regular lessons, but it includes matter and helps not in the lectures and which are not a part of our regular work but found to be helpful to all, through the thousands of inquiries sent to us. This Manual, costing just a few cents over two dollars, will save the average member ten or fifteen dollars in books, for we have found that sooner or later the average member is tempted to buy some books in order to secure light on various subjects which become of interest to him while studying. Many of these subjects are covered in the Manual. In answer to your second question will say that AMORC put out a Manual in 1918, which was the first to be issued in this country. It was very small and was practically limited to the officers of our Order. It was soon exhausted and the present one is our second edition, greatly enlarged. There have been some attempts to put so-called Rosicrucian Manuals on the market, but AMORC has issued but two, and these are genuine.

Q.—Have the Rosicrucians ever taken a definite stand in regard to the correctness of the Christian doctrines?

A.—Certainly not. It is not within our province, either as a college of the philosophies and sciences, or as a non-sectarian fraternity, to take any stand in regard to *any* religious



doctrines. The AMORC is not a religious school or a school of religion. That it includes the theological principles in its teachings does not make it a theological seminary. Just what bearing the Christian doctrines can have upon the subjects we teach we cannot see. We have as many devout Christians in our membership—even as officers—as we have persons of all the other religious denominations combined. We have a very high regard for the Christian church and the Christian doctrines.

Q.—What do you think of the claim made by some former Christian Science leaders that Mary Baker Eddy will return to life?

A.—Since we are convinced of the truthfulness of the fundamental doctrines of reincarnation—which are not contrary to any of the religious doctrines of the various churches—we are convinced that Mrs. Eddy will return to earth again and live again in a body. Whether she will continue the great work she started, or take up a newer and higher line of humanitarian activity, we cannot tell—nor can any of the other humans now living on this plane. At any rate, her future coming is nothing for the self-appointed apostles of the future to build upon for their own aggrandizement.

Q.—My little girl does not like to say the prayer, “Now I lay me down to sleep,” and takes special objection to the words, “if I should die,” because she has heard us say that there is no death. Can you give us another short prayer for children to say at night?

A.—Yes, there is a typical Rosicrucian prayer for children to say at night, as follows:

“Now I close my eyes in Peace
With this thought my troubles cease!
As I rest in sleep Profound,
With my heart to God close-bound,
I will know no sin or pain
And hope for morning’s life again.
Bless thy children here on earth,
And fill them all with joyous mirth.
Bless our parents, too, dear God,
While they guard and sweetly nod.
All the world is good and right,
Guided by Thy Loving Sight.—Amen.”

Q.—Lecture No. 6 of my Grade has proven to be a valuable lecture indeed. By way of recapitulation we have brought before us the salient features of the work thus far in the Third Grade. I note in paragraph four, of page one, another reference to the doctrine of reincarnation. I feel, somehow, that this doctrine is a very satisfying one indeed. I enjoyed the articles on Reincarnation in the Mystic Triangle. It is a doctrine that, as I learn more about it, I would like to introduce from my pulpit. I have discussed it with a number of our clergy and the consensus of opinion is that it is lacking in Biblical support. I would like to know if, in your opinion, the authors of Matthew 17:10-13 and Mark 9:11-13 inclusive had such a doctrine in mind and if it was taught by the Master Jesus.

A.—The doctrine of reincarnation is today the oldest and most universal of all religious doctrines and is held by more persons and found in more religions than any one other

doctrine. In fact, while only 34% of the people of the world are Christians, and less than 60% of the people of the world adhere to any strict religious principles, fully 75% of the people of the world adhere to the doctrine of reincarnation, either as an ethical principle (in which form it existed for many centuries) or as a fundamental of all religious doctrines. As for Biblical support, there is one question asked by Jesus of His Disciples: “Whom do they say I am?” The question and the answers given cannot possibly refer to anything other than the popular belief that every great Son of God or Messenger must have lived before and, as some other personality, once before appeared to man and did God’s work. Jesus wanted to know with whom, in the popular mind, He was associated; which one of the previous Messengers of God the people believed Him to be. There can be no other interpretation to His question, and it plainly indicates His knowledge of the principles of reincarnation, His knowledge of the people’s belief, and the importance of the matter. That more references do not appear in the King James version of the Bible becomes understandable as one studies the many passages which have been deleted. The doctrine of reincarnation would have been an “inconvenience” in the early days of the church, but would now prove to be its greatest aid. Many clergymen have adopted some of the reincarnation principles in their sermons and the writer has spoken on the subject on a Sunday night in one of the largest Episcopal churches in America whose Pastor finds joy and help in the doctrines. One may not find all the desired support for the doctrine in the Bible of today—but where can one find *any* support in the Bible for the Apostle’s Creed which is so universal in the Churches. Bear in mind, also, that originally the doctrine of reincarnation was not a religious doctrine any more than our present-day principles of the regeneration and rebirth of cells in the body through the process of physical economy are religious doctrines, and for that reason reincarnation and its principles were not preached in religious assemblies nor referred to more than incidentally in religious writings. It really is not to be considered as exclusively a religious doctrine today.

Q.—I would like to know more about the Great Pyramid; who built it, why and when, and the secrets it contains. I have a very intellectual friend, a Pastor of the Baptist Church here, to whom I went for this information. I was surprised to hear him say, in answer to my question: “I have handled that stone at the top of the Pyramid, in times past; I was one of those who discovered the secret chest therein. I was an Egyptian scholar.” I knew he had never been out of America, and so I looked at him keenly and asked him if he really believed what he said, and he replied, “I KNOW it!” So I discovered he was talking of a previous incarnation, and I was lifted to the *nth* Heaven. Then I discovered how much he knew and he admitted that he was a Rosicrucian *in spirit*. He is a man admired and beloved by thousands and known as the most prominent Baptist preacher in this State.

where the Baptist Church is very strong and large.

A.—If the Pastor said he *knew*, we have no reason to question his statement, for it is possible to know of past incarnations, as thousands of our members do know. Many have journeyed abroad to find verification and have gone to the old cities, towns and hamlets where they had once lived, and even to the tombstones of those with whom they had been familiar in the past. So your Pastor may have been an Egyptian scholar at some time in the past and, as such, assisted others in exploring the great stone at the top wherein *was* contained a chest of records. We cannot, however, at this time give you all the facts you ask for in connection with the Great Pyramid, for that would require several whole issues of this magazine. Our lectures contain some facts and some day we will publish some articles about the Pyramid. You seem to be a little surprised that a Baptist minister should be interested in the doctrines of reincarnation. It is a fact that more orthodox clergymen accept reincarnation today than is known—and many of them freely touch upon it—when their congregations do not object. As soon as a clergyman finds that his congregation is not biased about the matter he is generally very happy to be able to speak what he *knows*. Do not blame the clergyman for holding back many truths; it is not due to ignorance or bias

on their part, but to the intolerant and biased attitude of those sitting on the first rows and singing God's praises the loudest.

Q.—When can we expect to see published in the Triangle the address made by the Master K. H. at the International Rosicrucian Congress in Europe last summer?

A.—We have hesitated to print this address because we find that some other occult organization has been copying and using matter regarding this Convention, taking extracts from the Triangle and attempting to give the impression of some connection with the Convention. The address is too important to be mutilated by deletions and additions so as to make it fit some other purposes. For these reasons we have withheld it for a while.

Q.—What percentage does heredity count in the life of a human being?

A.—We are prone to think of heredity as pertaining to the physical part of man solely. We inherit certain tendencies through blood, it is true, but we also inherit certain other tendencies through the soul consciousness or psychic consciousness. If we unite these two forms of heredity, I would say that heredity affects us largely in youth—perhaps to the extent of 75%—and environment and education 25%. Later in life, unless trained to give heed to the dictates and urges of the soul and psychic consciousness, the very reverse is true.



Some Helpful Suggestions

WE HOPE ALL OUR MEMBERS WILL READ THIS ANNOUNCEMENT



Our correspondence is not only from the correspondence members but equally as large from members who are affiliated with our various branches and who believe that they can secure more direct or different help from the staff at Supreme headquarters than from local headquarters. This is a mistaken idea in most cases; but that is not the point we wish to make at the present time.

Now, while it is true that the AMORC is a great brotherhood, and is such *in fact* and not theory, we are more than anxious to assist every member in his personal development and progress toward success and health; and naturally, we are ready to assist in helping the members of the family of each Brother and Sister. Multiply each member's problems by three—the average number in a family—and you will realize that we have many problems in a day to solve. Add to this the friends and acquaintances which each member desires to assist—and asks our help—and you will realize that we are called upon to operate a national help bureau of a tremendous size. But—we are supposed to be teaching certain courses of study and it would seem logical to suppose that our members would limit their problems to matters which are strictly within our line. If our students were students of a course of civil engineering the school would be justified in limiting the correspondence from students to problems of engineering. But our members

seem to have no limit in their questions and demands for help.

We are not complaining. We have added experts and departments on every possible subject, but we must ask for consideration hereafter. Members have written to us for advice regarding the best method and best time for the incubation of chicken eggs—a business problem with them, but hardly in our line, although we consulted eminent authorities and gave help. Then we are consulted about patents, inventions, means of organizing sales companies, and the floating of stock. Constantly are we called upon, in hundreds of letters, to select sites for better homes, lines of better business and decisions as to the possibilities in mining, exploring and investing. We are asked to make up individual diets, analyze medicines, diagnose strange maladies reported in certain communities, explain weird ghost or mystical stories reported in certain communities, determine the cause of local epidemics, prevent threatened storms, name children, design tombstones, pass judgment on pictures, paintings and manuscripts, select vocations for youths, change the attitude of local political officials, secure better mail delivery, and foretell the outcome of the coming political election. May we not have the co-operation of all our members in reducing unnecessary correspondence during the coming months. We will thank you!

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
September
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 1913, there has been a continued request for a second and larger edition. Slowly the Emperor and his staff gathered together all the matter desired by the thousand or more members who expressed in detail what should be in such an unusual book. Then one of our Brothers, who conducts the Lovett Printing Company, in West Virginia, offered to print the book in a very fine style, well bound and properly finished, and further offered to sell it to our members at just about the publication cost.

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

WHAT IT CONTAINS—

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

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

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—

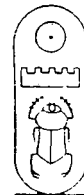
No member is required to purchase this book as an absolute necessity to his studies. It is simply a wonderful compilation of facts and mystical matter which every seeker along Rosicrucian paths will value as an extra aid in his advancement. Every member owning the book will save its price in a few months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



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

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September
1927

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A M O R C

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

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

Los Angeles Lodge: AMORC TEMPLE, 232 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, Banos, 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. Raymund Andrea, K. R. C., Grand Secretary, 41 Berkely Road, Bishopton, Bristol, England.

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

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

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

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

Bandungweg 5, Weltevreden, Dutch East Indies.

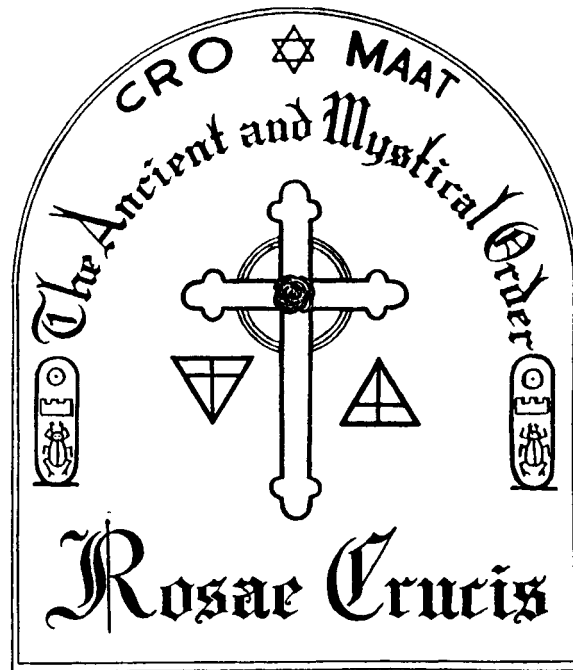
The AMORC G. A., P. O. Box 36, Kumasi-Ashanti, Gold Coast, Africa.

Also the Grand Lodges or the associated bodies located in:

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

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

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



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