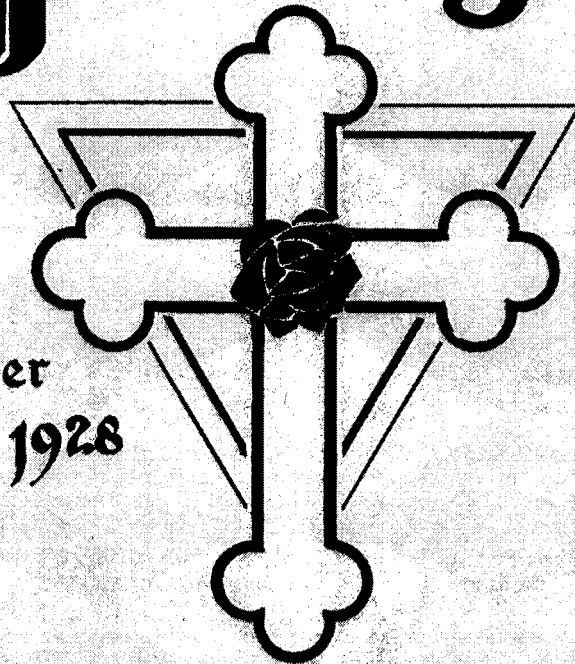
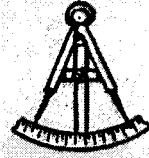


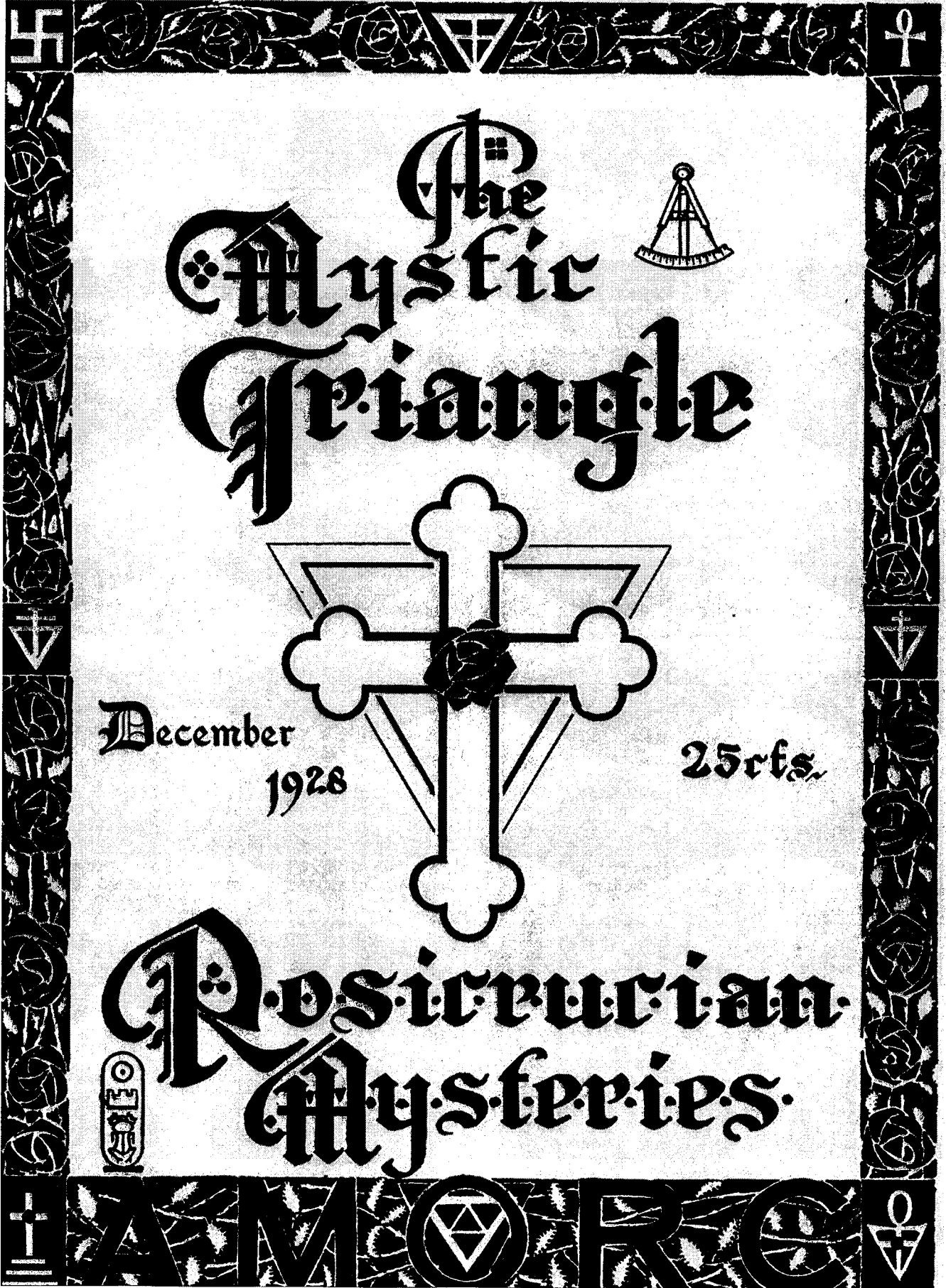
The
Mystic
Triangle



December
1928

25 cts.

Rosicrucian
Mysteries



CHRISTMAS SUGGESTIONS



SINCE this is the Christmas time of the year when we are all more or less imbued with the Christmas spirit, and the desire to extend a few choice gifts to friends, acquaintances, or members of the organization, we are listing on this page some articles that would be of value to each of you. Furthermore, it is not entirely inappropriate to make a gift to yourself of some of the things mentioned below.

ROSICRUCIAN CHRISTMAS HOLIDAY CARDS

These greeting cards consist of a beautiful folder of very fine, fancy paper, and have an envelope to match. On the front of the folder is an attractive picture containing the Rosicrucian symbol in gold, with decorations suitable for Christmas and the New Year; and inside they have a very appropriate greeting. These folders are printed in several colors and gold, and are very attractive. They may be purchased from us, in any quantity, at twenty-five cents for each folder, including the envelope. Orders will be received at once, and delivery will be made to you early in December, or, in other words, immediately upon receipt of your order. Merely state how many of these cards you wish, and enclose twenty-five cents for each one.

AN INTERESTING AND VALUABLE NEW BOOK

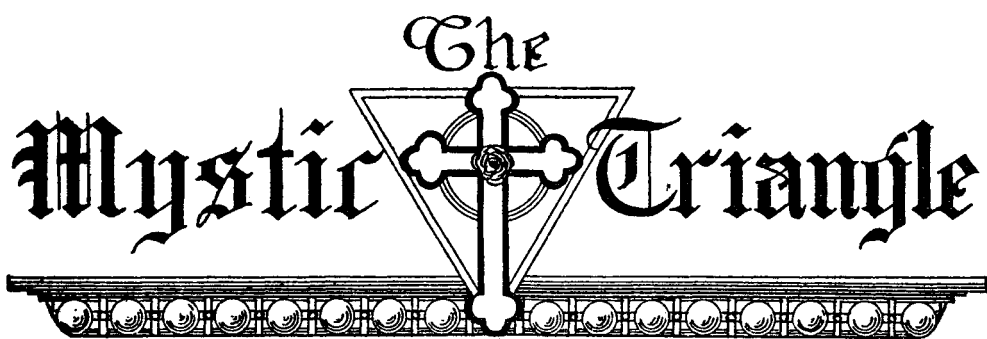
We have been able to secure a book of a limited edition, not generally sold on the open market. It is called "The Bible of Bibles," and is the life work of Dr. Frank L. Riley, who is an authority on sacred literature. The book represents the fondest dreams of students of occult literature. It is a composite Bible, containing parallel excerpts from the greatest scriptures of the world. It is not a commentary on the Bible of the world, but the actual Bibles of all the teachers and masters of wisdom, tracing backwards for more than eleven thousand years. It is non-sectarian, and of unusual help to students of our work, and of metaphysics in general. A person would have to buy over sixty volumes of rare and sacred writings to equal the matter contained in this one book. The "Bible of Bibles" was intended for private limited circulation, and therefore, is unusually well printed on large-size, high grade, deckle-edged paper, strongly bound, and contains four hundred and thirty-two pages. The present price of each volume is \$8.00; this price includes the pre-payment of expressage or postage by us. The book comes in a box, which helps to preserve it, and special packing care is taken to assure good condition of the book upon its arrival. The price may, perhaps, be increased in the future, as the edition becomes exhausted, and it is very unlikely that another edition will ever be printed because of the tremendous expense involved. This is really a wonderful opportunity.

ROSICRUCIAN STATIONERY

As previously mentioned, we have arranged with a large stationery house to supply us with boxes of fine stationery, consisting of twenty-four sheets and twenty-four envelopes of attractive blue broadcloth linen. Each sheet has a symbolic emblem with the words "AMORC, Rosicrucian Order," printed upon it in artistic, old English type. These boxes will be sent to our members, postage prepaid, for \$1.25 a piece. This stationery is ideal for personal use, and is similar to the latest club or fraternity stationery.

(CONTINUED ON INSIDE OF BACK COVER)

The Mystic Triangle



Published Monthly by THE SUPREME COUNCIL of AMORC

Rosicrucian Park, San Jose, California

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VOLUME VI, No. 11

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HOW TO ADDRESS LETTERS

This is Very Important

Always address your envelopes to: AMORC, Rosicrucian Park, San Jose, California. In the lower corner of your envelope, write the name of one of the following departments; which is to give immediate attention to your letter.

For general information: "Supreme Secretary."

Payment of dues or fees: "Financial Secretary."

Purchase of supplies: "Supply Bureau."

Regarding lost lectures, missing mail, errors, etc., "Complaint Dept." Regarding the formation of groups, distribution of propaganda literature, and furtherance of the work: "Extension Dept." Regarding this magazine and its departments: "Triangle Dept." Regarding help in illness or strictly personal problems: "Welfare Dept."

Personal letters to the Emperor should be marked in the corner: "Emperor's Secretary."

Make checks and money orders payable only to "AMORC FUNDS."

Unless you notify us within thirty days after issuance of a magazine that you have not received your copy, we cannot rectify errors.



The Emperor's Christmas Message



IT MAY SEEM a little early to send to all of you my Christmas greetings and best wishes for the holiday season, but as much as I have wished during the past two months that I could send to each one of you a personal greeting of some kind, I find it almost impossible to discover a plan whereby this can be done and done at a proper time. So I am forced to resort to an open message of greetings in our magazine, and it must appear in the November issue in order that it may reach our foreign members, as well as our American members, in time.

We have many hundreds of members in our Order who are in foreign lands at the present time. Business travels, pleasure journeys, and other incidents of life take many of them far from home each year, and we are always happy when we receive a letter stating that even though they may not have time to study their lectures regularly while journeying, they do want the monthly magazine to follow them wherever they may go, so that they may keep in close contact with our Order, here in America, while visiting some of our foreign branches. And so this greeting and message of mine will reach not only the dear souls who are up in Anchorage, Alaska, and far from all convenient methods of communication, but the group of six members who are now touring the most isolated and barren sections of Siberia, many who are in Japan, China, and parts of the Far East as well as those who have recently gone on an expedition into the darkest parts of Africa; those who are on the high seas going from port to port with another expedition of research, and those who are in Germany, France, England, India and elsewhere. To all these Brothers and Sisters as well as to all of those who are in their home towns and enjoying the fullness of their comfortable and con-

venient home association and conditions, I send this message and these words of personal greeting.

It has always seemed to me that if the Christian church had not introduced into our lives a Christmas Day, with all of its beauty and splendour of spirit, that the human mind would have created some other occasion when the mind of the masses would be turned from all of the turmoil, troubles, vicissitudes and strifes of life, to the one thought of peace. For Christmas Day has become not only the annual anniversary of the birth of the Lord Jesus and the leader of peace in the world, but the day of rejoicing in the greatness and goodness of the peace that is manifest by Nature itself. What a beautiful world ours is becoming, year after year! More and more are the nations of man laying aside their differences, their arguments, and their contentions, and extending to one another the hand of fellowship, companionship, and peace cooperation. Strife does exist in many places, and bitterness, evil, war, and rebellion raise their cries and their weapons in many lands; but so may we find night time in all lands, followed by the glorious sunshine of the day. It is by emerging from the darkness into light that we realize the splendour and beneficence of the light; and it is by a sensibility of the existence of some evil, strife, and warfare, that we have a keener appreciation of the increasing peacefulness that reigns most generally throughout the universe.

After all, it is only the flesh of man that is at war. The souls of man are never warring upon one another; and throughout the universe the consciousness and spirit that is Divine in all things is never at war, but at peace. How fortunate for us that the planets in their courses have never conceived of war, strife, or contest, and that in peace and harmony they carry on their activities, obey the laws, and live their

lives of manifestation! How fortunate for us that the atomic energies contained in the molecules, and the electronic powers contained in the atoms are held in peaceful conservation by the universal law of harmony! How truly fortunate it is for us that the explosive energy contained in a single flower, and the mighty forces contained in the very atmosphere which we breathe continue their constructive manifestations and give no vent to destructive demonstration! Only the flesh of man, only the mortal mind of man, only the passing, temporal, unimportant part of man can conceive of war, strife and contention, and give vent to it. All the rest of the universe is at peace, and peace is the power that rules us. Peace is the power that maintains, sustains, and animates us.

He who permits himself to outwardly manifest the destructive excitation of anger and strife throws himself out of harmony with the universe, and begins to destroy himself. Love is the keynote to eternal life. Peace is the path upon which the loving being must tread to reach the immortal goal.

Let there be peace in your life. Peace profound, peace perfect, and eternal. Peace, divine, and immortal. Peace of the Christ. Peace of God. Peace of the Cosmic. Peace of That which is unspeakable, unknowable, and yet mediate and immediate at our command.

May the God of the universe and His Son, the Lord of the Christ spirit, abide with each one of you during the holiday season, and bring to you the bounty of the Cosmic and the fullness of the earth's magnificent rewards. And may you sense and know that in our hearts here at Headquarters each one of us, from the Supreme officer to the most humble worker who either handles your correspondence, files away your cards and your reports, operates the machines that stamp your lectures with postage, wraps your magazines, sends you your literature, or who does the least to help you in your studies and your work, sends to you at this time the very best wishes, the kindest thoughts, and the sweetest and most considerate vibrations for a very merry, happy **T h a n k s g i v i n g**, Christmas, and New Year's Day.

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God

By Sro. Edith M. D. Bell

Dreaming—I said,
The World's a smoky taper,
And Man's a feeble prank;
Life's a careless caper,
And Love a mountebank!

Awake—I cried,
The World's a candle, burning
On Heaven's high altar-piece,
Where planets swing like censers
To the beat of circling seas!

Man is the shrine of Ages,
The sum of all his prayers;
And Life's a linked progression
Up Heaven's high altar-stairs!

And Love's the selfless glory
Enfolding star and clod—
Flame of that vast, white Splendour
Angels and men call—**GOD!**



AMORC and Cooperation

By Raymund Andrea

Grand Master, AMORC, Great Britain



RECENTLY read, with much interest, an editorial which appeared in a contemporary journal entitled: "Wanted, a Paul Revere!", in which it was intimated that a movement was imminent, the aim of which will be to segregate true occultism from false. A pertinent question occurred to me: What will be considered the criterion of true occultism? Will it consist in names, or personalities, or the beliefs and practices of certain movements or societies suggested by a committee of persons who ought to know? Or will the selection be made with regard to the tendencies, underlying motives and form of expression of any particular type of occultism under consideration? Because, I venture to think, when the innumerable types of occultism are called to the bar of judgment, few of them will accept the death penalty without a severe struggle. Presumably, for instance, certain types of spiritualism and mediumship which masquerade under the name of occultism will be arraigned, and when these are relegated to the death chamber, there will be assigned, along with them, a large percentage of very real seekers of truth, full of the spirit of sincere research and endeavouring to live the Christ life, for all their misguided association with questionable cults. I foresee a phase of violent controversy such as we in England have witnessed in progress in the Church, where bishop is ranged against bishop, layman against cleric, and both against Parliament, for refusing to sanction the use of an amended and popish prayer book.

We are as likely to kneel to the Chair of St. Peter as we are to Mr. Krishnamurti; and I am sure America has as little stomach as ourselves for this kind of allegiance. However, the ideal

as expressed in the editorial in question appeared to be the amalgamation or cooperation of all types of occultism which are moving Christward. That is a matter of great significance. If it can be done, America will soon cease to be regarded as the realm of the dollar. She will quickly become the Light of the West. But how will it be done?

What appears to me to be the sure criterion of genuine occultism is whether or not it gives paramount emphasis to the spirit of service. I care nothing for its name, or its prestige, or for the hum of personalities in the journals; that form of occultism which is not founded upon the spirit of service falls short of the ideal here expressed. It may offer all the rewards in creation, promise to make millionaires of its students in a day, or rear yogis by magic through breathing and affirmation in a night, if it does not *give*, instead of *grasp*, it will perish. Those of us who have intimate relationships with students of the occult have had this demonstrated to us over and over again. Some of these students have dabbled for long and in good faith with many varieties of cultism. They have been lured by specious promises into this and that school of magical practice, and upon leaving it have found themselves standing just where they were before, and seekers still.

Every student has a right to choose his own path and attach himself to any cult or body of seekers he thinks will meet his inner need; but obviously it is to his best interest to demand to see the credentials of those to whom he gives his allegiance. It is a curious fact that a person who is most fastidious in selecting a diet in every way suitable for his physical well being will often lack the slightest discrimination in the matter of nourishment for his mind and soul. I recall

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in this connection the case of a young lady to whom I was speaking recently concerning the higher culture. Whilst living a most exemplary life from the physical standpoint, she confessed that so far as higher things were concerned, she regarded one of Miss Corelli's novels as practically her Bible. She did not see why this highly coloured romance should not be absolutely possible for herself, why it should not apparently blossom forth in her own life without any definite discipline such, as in reality, was the basic factor in the novelist's own development and power. This was clearly a lack of perspective. There certainly was a substratum of truth in the chosen novel, but the aerial structure built upon it, and on which my young friend had religiously fed her imagination for years, had raised her into a world of dreams from which she was extremely loth to descend.

There are thousands of students engaged upon a similar quest of magic and wonder-working in following one cult, or another, which has nothing to recommend to them beyond a cheap advertisement. In these, too, there may be a substratum of reality, but only a very discriminating mind can find it, and the pretentious structure built around it is often so highly glossed and sonorous, so promising and captivating in its pronouncements, that they become veritable esoteric bibles to credulous souls. It is not for me to name and arraign any questionable cults or their teachings; those who run after them must learn from hard experience. I only know that if they could be summoned to an occult assize and prevailed upon to declare themselves before a competent tribunal they would

not survive the test of the criterion mentioned.

I do not propose to pronounce a panegyric on the science of Rosicrucianism as taught in our Order. It stands in no need of it. We know what it is, what it has done, and what it is doing in the world.. We know that its principles can be traced in the lives of a long line of historic characters from a remote past to the present day, and that these principles have inspired some of the most valuable works in the world's literature. Those principles are known to the world for what they are—for their height, their basic soundness, and for their instant appeal to the best in human nature. Others may find their prestige in bombast and their truth in a lie; by a low criticism they may seek to diminish and crush the fair and sincere efforts of those who believe in truth. But we keep to our own path, because it points upward. We believe in combined and constructive endeavour, and have no interest in occult dissention which adds a hundredfold to the strife of the world. So far as I see, cooperation on these principles is the only cooperation worth while. How it is to be brought about is not for me to say. I only know that it would prove to be one of the greatest achievements of the century, and that the present conditions in America imperatively demand it. It would have a tremendous influence upon world thought; it would furnish a masterly example even to the Christian churches; while the reaction upon every sincere student, and the confidence and leading given to the doubting and hesitant seeker would be incalculable.



SPECIAL SUPPLIES

Those interested in securing supplies of a special nature for their sanctum, such as candle sticks with Rosicrucian designs and symbols upon them, incense or a special symbolical apron for their home use may write to the Tri-

angle Gift Shop, % Mrs. Churchill, Dade City, Florida, and she will be most pleased to send you a little price list showing the various articles she carries and their nominal prices to members of the Order.



The "Sixth Sub-Race" and the Spider

By THE IMPERATOR.



ACCORDING to the very old story, the spider invited the fly into the parlor, and it is subtly intimated that the fly accepted the invitation, although the interview ended so disastrously that his testimony has never been recorded. Circumstantial evidences indicate that since the spider had a very selfish motive in inviting the fly to enter, he was probably wary enough to use some very unique inducement in the form of glib arguments, to make the naturally suspicious fly cast aside all reason and caution.

For some years, a number of spiders have been coloring their arguments with the very enticing story of the possibility of a "sixth sub-race." Officially and scientifically, as a Rosicrucian, I do not know what the "sixth sub-race" is or should be, was or may be. In the same sense, I am not quite sure whether we, who are living at the present time, and are so beautifully ignorant of the nature of the "sixth sub-race", are part of the fifth or the seventh sub-race. However, the very weird and alluring sound of the phrase "sixth sub-race", seems to have a magnetic attraction for a great many, and thereby hangs an interesting tale.

In the August, 1928, issue of our "Mystic Triangle" magazine, I offered an article entitled "By Their Fruits," and in that article I called attention to the fact that among the many good and legitimate, as well as decent and honorable, metaphysical, and occult organizations in the world, there are a few that are beneath our consideration, except so far as we feel duty bound to occasionally warn our members about them. We try to do this without mentioning names, not because we are fearful in any way of legal consequences because of what we say, but because we do not want to actually

advertise and promote the nefarious activities of some of these indecent organizations. And so in the article referred to, I spoke of an organization that was coming into existence through recent activities, conducted by an individual well known to some of us, but who operates generally under a symbolical name, and who claimed that his new organization was sponsored by the Great White Lodge and authorized to absorb all the other occult and metaphysical organizations in North America, because none of them were good, nice, decent, legitimate, honest, or something else. On page five hundred and forty-three, in the second column, in the August issue referred to, our members will find my comment, which I tried to make as conservatively, and as fairly as possible. I intimated, therein, that the idea that the Great White Lodge would sponsor a new organization, with its principal activities centered around a warfare against every other organization, was so inconsistent with its standards that this very claim should arouse considerable suspicion. I intimated, further, that the statement made by the founder of this new organization, that it would destroy any of its critics or any organization which attempted to defeat its destructive aims, was a challenge that was made with shallow boastfulness, and proved conclusively that the founder and his organization were unworthy of consideration as parts of anything truly mystical.

That article of mine brought us a great many letters from all parts of the world, but particularly from hundreds of persons who had been enticed into the new organization. Some of these people agreed with the statements I made, while a number of others again rebuked us for our criticisms of books, and especially for our criticisms of leaders and movements which we know

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—not assume—are unworthy of the consideration of every sincere and respectable seeker for truth. The rebukes state that we are either jealous or intolerant, and that we ourselves are trying to suppress every other organization but our own. But in the fifteen years, or more, that I have permitted criticisms of persons or things to appear in our official writings, I believe that the average member has come to learn that neither jealousy nor intolerance are the motives back of such criticisms, but a sincere desire to protect them, and many who are not members, from getting into the snares of the wily pretenders, and especially from accepting the invitation of the spider. The critics of our criticisms overlook the fact that we have often and consistently praised and recommended other good and helpful movements, books, persons, and things, with which we have no connection, such recommendations being as unbiased from any selfish interest as are our criticisms.

All of the foregoing comments lead to one I now wish to make, and which some of you may title a typical "I told you so." It appears now that the organization referred to, on page five hundred and forty-three, of the August, 1928 issue of the magazine, is in dire trouble. The newspapers of this country, Canada, and elsewhere are filled with the reports of the activities of this very new organization; and it is immediately branded by the newspaper writers, government investigators, and the innocent parties who accepted the invitation to the parlor as another typical "free love cult." And as we have often said in our warnings, the court investigations, and the newspaper inquiries into the amazing activities of such leaders and organizations result in the publication in the newspaper accounts, the names and addresses of many of the simple minded, though respectable, persons who accepted the spider's invitation, and escaped physical death, but did not escape the inevitable publicity and injury that is even worse than death to the physical body.

It appears from the newspaper reports that not only did the leaders of this new movement have each other

arrested on the basis of misappropriating the funds, which the visitors to the parlor were enticed into donating as contributions to the building up of a unique colony, but that a separate section of the colony was to be devoted to the old "bunkum" of the development of a "sixth sub-race." In other words, that ever alluring mystery of a new race seemed to attract the attention of a great many women and a few men who should know better, but who were innocently drawn into an investigation of the idea, and now find themselves in a very serious predicament. The idea seems to be that a new race of men and women, to be known as the "sixth sub-race" is most desirable. Why it is to be a sub-race I do not know, and how it comes to be the sixth I do not know. But it seems strange to every sane person that this very desirable new race can be brought into existence only through the channels of childbirth out of wedlock, and through the promiscuous associations in weird colonies, in connection with dishonorable, illegitimate, and truly abnormal conditions. Is it not a remarkable thing that God has made no provision in a moral or decent way for the birth of a race that is supposed to be the redeeming race of the world? Why is it that such a race of superior, mentally alert, physically perfect, psychically divined beings, is to be brought into expression on this earth plane through the arrangements, plans, and schemes of a few individuals who have not yet shown their worthiness, by any standard, to be the equal of any in the present race?

The literature of this new organization, which went to all of its prospective members, did not thoroughly reveal the secret hopes and ambitions of its leaders, but it certainly did contain such doctrines as left a doorway wide open for the admission of those who were lax in their morals, or ready for any unique adventure. We notice that its literature and lessons, supposed to be emanating from the Great White Lodge, and to be the highest ideals of pureness and sacredness, contained such statements as constituted attacks upon the church, and the state, and upon the present day ideas of



marriage, and morals. What were the unsuspecting members of this new organization thinking about when they read in the literature such a statement as this: "The very first rule of the movement will be 'mind your own business.' The friendships and associations, the thoughts, the food, the ambitions, the dress or undress of another are their own concern, not ours; therefore the only standard to which we need conform in these matters is the standard of individual needs, or requirements. Convention is but another name for repression."

Repression, indeed!

What were they thinking of when they read that those who would attain great spirituality and mastership in this new organization must renounce all of their worldly possessions and give everything they had to the movement or its leader? And what could such members have been thinking about when they read that there was a dearth of spiritual souls in the world today, and that it was not possible for such souls to go into expression here and take embodiment under the ordinary conditions of marriage? The following question was asked, in the literature, of all inquirers: "We ask ourselves which is the more important, the fulfillment of our debt to Nature's laws, and the subsequent welfare and happiness of parent and child, or the observance of a system of man-made legalities which has by no means established its disinterestedness."

Further statements in the literature refer to the fact that this organization was going to establish "centers of safety", where the hope for a new race might be realized under the convenient conditions intimated in other parts of the literature. "There will be more than one center, but in each case they will be in places secure from outside interference of any kind, and safe from surrounding chaos and disaster. . . . Those of us who may later take part in the founding of these centers will not do so from selfish motives, but in order that a vital and definite work may be accomplished—the founding of the sixth sub-race."

No selfish motives in that! No personal interests in "safety centers", and

convenient conditions for immoral practices! That is the probable glib argument that the spider gave to the fly. What type of men and women could believe that an organization offering such inducements as this was truly a part of the Great White Brotherhood? No wonder that hundreds of their inquirers, and some of their first enthusiastic students, forwarded to us the original copies of the secret lessons which they received, and in disgust and disappointment asked us what to do. The leader of this new movement stated to us, in a letter answering our inquiry, that none of his members had a right to reveal to us the secret lessons he had sent them, and that since they had violated their pledges to him in this manner, great grief would come to them, and he so informed them, as a warning. Fear was used to hold hundreds of the followers in silence, but at last the Magdalene of the colony revealed her side of her intimate life and her story, according to the newspapers; and many who had made liberal donations, after accepting the invitation into the parlor, are now seeking to save their fortunes as well as their names. The leader, according to the newspapers, is trying to escape the court trials and investigating by claiming that he has had a heart attack, and has been thrown into a spell of illness that keeps him from attending court. And some of his intimate associates in the colony state that the leader has announced that his black nemesis, a so-called "black adept", took control of him during one of his trances, in which he was supposed to enter in order to secure more of the mystical teachings in regard to the development of the plans for the birth of the new sub-race. Imagine, if you can, a true member of the Great White Lodge operating under the direct instructions of the Masters, needing to go into deep trances to secure instructions—and such instructions! And imagine a true emissary, legate, and highly authorized, direct representative of the Great White Lodge, being overcome and held spell bound by a black adept! What rot this is, and to think of it being offered to the public in these

days of enlightened education and superior intellect.

Again I say, as I have so many times in our magazines, lectures, and literature, I thank God that the Rosicrucian Order has never dealt with sex teachings in any form, despite the fact that a few constantly criticize us for being intolerant of what they consider a very important matter. And I also thank God that our organization, the real Rosicrucian Order, has never planned colonies nor ways and means of bringing a new race into existence, except through the one Divine, God-like institution—the home of legitimately married and honorably associated

men and women. If the development of psychic, mystical, or spiritual powers must come about through living a life of filth and dishonor, questionable conventions, and existence in secret "safety centers", then I want none of it. But I am happy in the knowledge that this is not so, and that in our organization, and through it, there are developing wonderful beings, while living an honorable life, upright before all men and women, and without fear of the frown of God and the pointed finger of repute.

Again I say, let the spider do his inviting, but stay in your parlor.



Idiosyncrasies

By The Supreme Secretary



AGAIN we take the liberty of trespassing upon this most valuable space by continuing our discussion of idiosyncrasies. As previously mentioned, in the November issue of the magazine, this column is devoted to correcting the wrong conceptions that some of us might have regarding certain points of the studies. No matter how clearly some principles are presented, we are apt to confuse them, due to association of ideas. And if this monthly article gives each and every reader a better understanding of such principles, we will feel well compensated.

Our discussion starts with the law: "Like attracts unlike". We have stated in the lectures that one of the fundamental laws of Nature is that "like attracts unlike." And we go on to illustrate this law in numerous ways, explaining how the composition of matter adheres to it; how electrons, of a specific rate of vibration, of a negative nature are attracted to other electrons, of a positive nature, and unite with them, and their specific vibrations

result either in negative or positive polarity, which in turn attracts an unlike force. Then, as we continue our studies, we find that in biology, physics, chemistry and astronomy, the law that a condition will attract its unlike, and two conditions of a like nature will repel each other.

Now some of our members have stated that they believe this law to be inconsistent. They go on to explain that they know certain persons who, because of their habits, thinking and living, are attracted to other persons of the same type of mind, and living under the same conditions. They say that persons who are music lovers, artists, interested in literary work, or mechanically inclined, will always be found in a nucleus of persons interested in the same specific field, and, therefore the law appears to be that "like attracts like," instead of like attracting unlike. Then they go on to quote the old parable: "Birds of a feather flock together." And upon first considering the matter, it does seem as though there might be some inconsistency when we say that the law is "like attracts unlike," because it would seem that the



above cited cases are exceptions, and that the law is not absolute. However, if we continue to analyze it, we find that the conditions which the members cite are entirely different than those governed by the law of Nature that is mentioned in the Rosicrucian studies. The law "like attracts unlike" applies only to creative, natural, constructive forces, over which man has no control. Thus we find it applying in chemistry, physics, biology, astronomy, in all of the constructive forces of Nature, and in all of the sciences which go on to explain and illustrate those forces of Nature. It does not apply to the temperament, habits, or the conditions of mind of the human being. Thus, it is very true that an individual interested in music or art will always be attracted to persons interested in a similar field; and those who think of vice and dwell in vice will, in many instances, be attracted to those in the same atmosphere or environment. However, you can understand that in these instances there is no definite law or creative force of Nature working. It is not an absolute law. So we find in concluding our analysis that the law "like attracts unlike" is absolute in all the constructive forces of nature, and is not affected at all by the fact that man, in his thinking or living, seems to be attracted to conditions or persons who are in harmony with himself.



Members are confused by our recommendation of the wearing of emblems or some medium for identification of their affiliation with the organization. They go on to state that from their conception it would seem most proper that a Rosicrucian should be known, and his identity revealed only by the manifestation of his spirit, that is, by the way in which he lives, the manner in which he thinks, and his mode of conduct. They believe that a Rosicrucian shall become known to his fellow man through the inner expression which shall radiate from him externally, and that he does not need any physical means to identify himself as being a member of the organization.

Now that is very true, and it is very beautiful, and we do hope that each of us will eventually reach that degree of evolution, aspire to that goal whereby in our everyday conduct and living, in every act we do, in every thought, we are living absolutely the Rosicrucian code of life. And if we live explicitly the Rosicrucian code of life, it is bound to draw to us men and women in every walk of life who notice our deeds, who see our accomplishments, because of their good, and who will become aware of the fact that we are members of the Rosicrucian Order because of what we have done, and are doing. And when we reach such a pinnacle of perfection, a material emblem, or a physical means of identifying ourselves as members of the Rosicrucian Order, will be entirely unnecessary. But, we have not all, as yet, reached that stage of perfection. We are still more or less on the path, climbing, aspiring, struggling, facing obstacles, combating them. Some of us drop by the wayside, some hesitate, most of us reach our goal. So is it not advisable that while we are on this path, while we have the aid and help of the principles and lectures of the organization, to be good, and kind enough to inform others of the fact that we are Rosicrucians, and permit them to know, also, of the existence of the Order? A member can, in a dignified and conservative manner, wear an emblem that shows he a Neophyte, that he is broad and tolerant in his thinking, that he is in search of truth and light, and that he is a student. The emblem implies the following statement: "Since I am a member of the Rosicrucian Order, which you can see by this emblem, I will therefore be most willing to extend my hand to you, to aid you in becoming a member of the organization."

Of course we must also understand that the mere wearing of an emblem is no indication that the student is a Rosicrucian in every proper sense of the word. It does not indicate how far he, or she, has progressed in the studies, to what extent the principles have been applied, or how successful the member has become in life. It merely shows that physically he, or

she, is a Rosicrucian, and is spiritually aspiring to be one. Therefore, I am sure we can only be known as a true Rosicrucian through our conduct, and through the manifestation of the principles we are studying; but we can be known as a member by the emblem we wear.



Our next comment is in regard to equality. We wish to quote one of our members, as follows: "I always like to believe that each of us is equal in life; that there is a standardization, a uniformity which indicates the existence of a definite, Divine law. I do not like to think of inequality, class distinctions, degrees, or standards. And there are some points in the studies that suggest inequality, or that we are not all equal, that there is a difference between us. I would like to know more about that difference. That we are not all equal seems inconsistent with the Rosicrucian teachings."

This is one of those peculiar questions which can only be answered by a "yes" and a "no". True, we are all equal, but we are also unequal. We are all equal in one sense, and unequal to just as great an extent in another sense. As Rosicrucians, we must recognize one definite, Divine source. In any system or form of logic we must accept something as a basis; therefore, in attempting to solve our problem we start with a recognition of a Divine source. We understand, as Rosicrucians, that the soul is not a separate, broken-off segment of which we have a part, but instead, the soul is a Divine force that flows through each of us equally, similar to an electric current flowing through various electric light bulbs. Each soul has its attribute, personality, and that personality is like an electric light bulb. Thus some personalities give off red lights, some green, and some blue. But the current, the force within them, or the soul, is the same in each one. Therefore, so far as the soul essence is concerned, we are all equal. The soul is the only Divine thing in man that cannot be lowered by man's living, his thinking, or his doing; it always remains perfect in its

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Divinity. But the personality, the actions of man which are radiated by him, the same as the colors in the electric light bulbs, are different. Man can lower, or raise, his personality in each incarnation by the way he lives and acts, by the things he does. And **THERE IS THE INEQUALITY.** We each possess a different personality, and we are unequal in that sense. Some personalities are more evolved, some nearer perfection than others. We think differently, live differently, and act differently. Just as some lamps give off a murky light, and others a clear, bright light, so do some lives shine in their deeds and others are obscure. We can find that the inequality of man is brought about by his material side, his objective side of life. The Divine side, in all of us, is equal.



It does not matter how evolved we become in our thinking, how modern we become in our living, how much science and invention contribute to the present day world; no matter how popular philosophy becomes, and how general the principles of psychology appear, we are many times misled by the statements of certain societies and organizations, attempting to fill their coffers in many unique ways. One member writes: "I have been interested in purchasing the extensively advertised magic crystals, magic mirrors, magic balls, and things of a similar nature which are claimed to greatly promote concentration, if not perfect it completely. Do you suggest it, is it advisable?" We answer that it is absolutely unnecessary to purchase or secure any such things to aid in concentration. In the first place, there is no article that has such an inherent power that it will aid in concentration. Some persons believe that these things are imbued with a force of some nature that helps the student in his practices. That sort of a belief is merely retrograding into the superstition of fetishism, which as you know, was the belief that certain articles possessed powers that were inherent in them, a spirit,



so to speak, that aided the user or the wearer. We can see the primitive man, with many of these amulets in the form of relics and ornaments strung about himself to attract either the good spirits, or drive away the evil ones, according to his particular need. So if, in this modern practical age, we think that there are magic mirrors that have a power which will help the student in concentration, we are merely going back to a barbaric age, and are making a radical mistake. We need not purchase any so-called magic mirrors or crystals to develop concentration.

I readily agree with the thought that arises in your mind when reading this, that certain perfect crystals will develop and help one in his concentration. BUT it is not because of any inherent power in the crystal, but merely because the crystal is so clear and so flawless that when gazing at it, our attention is not attracted by imperfections, and it is easier for us to temporarily eliminate the objective faculties and get into a subjective state, and thus produce certain manifestations. The crystal itself aids us in no sense because of a so-called mysterious power; such a belief is ridiculous. The advertiser endeavoring to sell you an article such as this, is attempting to fill his coffers at your detriment. If you still feel that there is some sort of magical power in a black mirror, or anything of the kind, at least save yourself the money in the process of experimenting, by going to the fifteen cent store and purchasing a small picture, removing the picture and placing behind the glass in the frame a piece of black velvet. This will give you a perfect black mirror, and you can easily and economically, determine whether or not there is any magical force inherent in the mirror, or whether it is really within yourself.



In much of our earlier instructions, we invited your correspondence. We asked our students not to hesitate to direct questions to us that pertain to the lectures, and to a great extent we were willing to assist and help them with their personal problems, and ad-

vise them in a general way. That invitation, which still stands, is a promise that is becoming harder and harder every day to fulfill. As you know, most every school, society, or system of study is obligated to answer questions pertaining to the studies which they are extending or expounding. But I believe that the AMORC, the Rosicrucian Order, is unique in the fact that it will answer questions of almost every conceivable nature asked by its students, providing they are sensible and logical, and providing that the inquiring members need information; and it is immaterial whether such questions deal with Rosicrucianism, the sale of a lot, the purchase of stocks, the proper kind of arch supporter, or a new violet-ray machine for home use. All of these fields are out of the Rosicrucian classification, but are part of the service given by the organization. This naturally means thousands and thousands of letters each month, that have no more connection with the Rosicrucian lectures or the elements of study than the average article in your local newspaper, are given every consideration by us. We have members in practically every walk of life, and every profession, who willingly give us information pertaining to various subjects, and we in turn extend that information to you free of charge.

Some of our students are unreasonable in their demands regarding the time they should expect a reply, in the way they put their questions, and in the type of questions they ask. Let me quote from a letter that was received in our correspondence department today, from a Brother, as follows: "There is an Indian teacher, a Hindu, whose system (which he says has worked in hundreds of instances) claims that Jupiter is number four and the moon therefore number three, which combination is perfect. Will you explain to me more about this system and its advantages?" After reading this question, can you make anything out of it? We cannot. And still, this Brother will most likely be disappointed, feel that we are not fulfilling our promise, that we have neglected to comply with our original statements of service if we do not ans-

wer his question. But, as you see, the question indicates nothing. It gives us no clue, no means of determining what it is about; and we receive hundreds of letters each month with questions of this nature. If this Brother had stated that the system he was mentioning dealt with numerology or a particular type, some form of astrology, or geomancy, perhaps then we would have had a clue to answer his query. But as it is, the most we can say is that his question, as it stands, is unanswerable.

Another letter contained this sentence: "I wrote you a letter two weeks ago, and up to the present time I have not had a reply. When I write, it is important, and I expect every consideration to be given to my communications." Upon investigation, we discovered that the Sister resides in New York City and that her original letter had just reached us about three days before her second letter arrived; it had been answered, but of course could not have been received by her, in the East, in such a short space of time as two weeks, unless she had sent her communication as an air mail letter, and had enclosed air mail postage for a return reply. As it is, the average time it takes a letter from New York City to reach us in San Jose is about six days. Allowing that same amount of time for an answer to reach New York, we have twelve days; and I am sure that more than two days should be permitted for a letter to remain in our office, unless it is a very, very urgent matter, because even though we have a large staff for answering correspondence, it takes time to go through the hundreds of letters we receive each day. We cannot possibly answer all of them on the same day that we receive them. Therefore, it stands to reason that some letters will remain in our office as long as four or five days before they are answered, unless they are especially important.

We ask you in directing your correspondence pertaining to the lectures,

IMPORTANT NOTICE

Letters are being mailed in America on an AMORC letterhead, intimating that AMORC has endorsed the books and teachings of the Master Key System, published by Charles Haanel.

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to a personal problem, or to any of your affairs, to be as explicit as possible. And if you are referring particularly to some philosophical system, book, or study, name the author, and give a complete synopsis of the work. Do not take one sentence or paragraph from the book, or name one or two laws embodied in the system you have heard or read about, and send them to us and ask us to tell you all about them. It is safe to say that in this country there are several thousand persons who lecture on psychology, occultism, and philosophy, and most of them have their own personal opinions and ideas which they expound, calling it their own system, or originating a system to which they give a unique name. And though we classify these different systems here, so as to give you an understanding of them, it is impossible for us to be cognizant of the principles expounded by thousands of lecturers going through the country lecturing on their own ideas and principles. And if you wish us to comment on them, which we will do although it is out of our field, then give us all the detailed information you possibly can.

Therefore, though we are most willing to continue our unusual service of answering queries that do not pertain directly to the studies, we ask you to note carefully the instructions on the first page of this magazine, under the heading of "How to address letters," and to be as concise and complete in your questions as possible. Also, if you wish your letters to be returned to you air mail, please enclose air mail postage.

This concludes our discussion of different points for this issue. You may assist this column and help to make it interesting not only to yourself but also to others, by writing and telling us of those points not quite clear to you, asking that they be answered, if space permits, in the next issue of the magazine. Address such letters to the Editor of the "Mystic Triangle".

This has caused much confusion among our members. Pending action on our part to stop this, we wish to say such endorsement and use of our name was not authorized by us.



“Commune Thou With Thy Guardian!”

By Fra. John Gottlieb Halbedel



HIS message was prepared for Neophytes, and to them it is lovingly dedicated. Since it is for them and of a personal nature, rather than of an impersonal one, each should feel that his many vexing problems and difficulties are not confined to just one particular person, alone, but that they are also shared by thousands of others, studying in the same way and in the same field.

The problems of the Neophyte are perplexing and difficult, but not to any such extent as to be insoluble. His obstacles are barriers on the path, but barriers that are surmountable. It is in regard to the problems and difficulties, which he encounters in his pilgrimage along the path, that this message goes forth to the Neophyte, and to point out to him a way of solving these problems, and of overcoming the obstacles and difficulties that so often depress him, and fill him with doubt and fear. It was designed to convince him of the fact that if he would commune, more often than he does, with his “GUARDIAN”, he should find that the many problems and difficulties besetting him in this mundane life are of his own making. This rather pungent statement carries the force of TRUTH, which, inasmuch as it cannot be controverted and called something else, must be the guide of those who aspire to become MASTERS—become captains of their fate.

With this dependable guide to direct him in his work, let each Neophyte discuss, briefly, in the presence of the “GUARDIAN OF HIS SANCTUM,” his problems and difficulties, and seek a way to solve and overcome them. But before he can give all his undivided attention to such a discussion, he must first lay aside all unbelief and prejudice, for they include fear and scepticism,

and have blinded, for ages past, and will, in time to come, blind man to the truth of life, and the true state of the schemes of things in the Universe, which God so wisely rules. This, of course, is not *easily* accomplished! The bitterest contest which the Neophyte encounters becomes *real* when he is facing his old convictions and prejudices, because he is so averse to parting with them. He is, therefore, continually groping onward on the path — falteringly, unsteadily — and only grudgingly leaves them behind.

Now and then, however, one of the Neophytes cannot persuade himself to part with his old, established beliefs and convictions; rather than do so, he falls by the wayside. Thus he becomes and makes himself the victim of pride and misunderstanding; and, anon, he slips back into darkness, with his cherished convictions and prejudices, and forsakes the Light that was his for the asking. He is gone! Certainly, he was too proud to toil as an humble worker in the vineyard of MAAT! But even he who applies himself well, feels, at times, that he must commune with his “GUARDIAN”. It is He, the Neophyte knows, that will understand and guide him aright. This is the only way to solve his problems and overcome his difficulties.

Now a Neophyte is entering his Sanctum and, in the presence of his “Guardian”, bares his problems and difficulties. A communion is taking place. Presently, the Neophyte, being ever concerned about his own worldly affairs, speaks first. He is addressing his GUARDIAN.

Neophyte:— “It is strange that ever since my childhood days, in fact all my life, I have been seeking something—something that I could not name even if I would. But I felt that some day, somewhere, I would find that nameless something. I was forty years old and

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slowly turning grey when I contacted the Ancient and Mystical Order Rosae Crucis, and I was on the verge of giving up all hope of ever finding that which I had been longing to find all these long, turbulent years.

"Feeling that this Great Brotherhood could help me in my life-long quest for that unnameable something, I united with it. I performed the Initiation Ceremony in this same Sanctum. Since then, I have received my private, weekly lectures with clock-like precision. From the day I passed through the "PORTALS", I realized that that which I had sought for so many years had been found.

"Despite this admission, I fear I shall never succeed in becoming an Adept—a Master—the Captain of my fate! For problems confront me, problems such as I have not known before. And the future seems to hold out no promise for satisfactory solutions! There are difficulties, the like I have not encountered previous to my uniting with this great Brotherhood. How I might overcome them, I do not know as yet. Obstacles I find in my way to Mastership—obstacles so *apparently* real and insurmountable that I am losing hope of ever being able to remove them.

"I am now suffering from countless little ailments, all of which only tend to multiply my problems and difficulties. I have strange dreams—dreams that disturb me and fill my heart with fear. At times I labor under the impression that I am singled out from the rest of my Brothers and Sisters and made the recipient of influences emanating from an extremely evil source. I am often, also, made the object of ridicule and doubt by those whom I have sought to interest in the Order and its Work.

"All this, O Worthy Guardian, is responsible for the lessening of my interest in the work and study connected with the lectures, exercises and experiments! All this is responsible for the dwindling of my once high hopes of becoming the Captain of my fate! O Worthy Guardian, I fear I shall not be able to continue on the path, unless you show me a way of solving my

problems and of overcoming the many difficulties which, even now, threaten to undermine and eventually destroy my faith in the laws and principles taught by this Brotherhood.

"Shall I, then, having found that which I have sought a life-time, relinquish, after all, that which I have gained, and allow myself to sink back into darkness and ignorance? I dread to think of it! Yet—I often find myself at the crossroads and unable to decide whether I should turn back or continue on the PATH."

Guardian:—"My Beloved Neophyte! I feel with thee. My heart is filled with compassion, for I do understand the problems that confront thee in this earthly life. I know of the many difficulties that beset thee in this profane world, where thine courage and patience is severely tested. O Neophyte, if thou wouldst but commune with and listen to thy Guardian, thy problems would be fewer and thy difficulties less threatening.

"In this profane world, it is said that if a man would show his prowess, he must invade those realms where men are men. Many a man hath ventured into such realms—on land, upon the high seas, and in the air—and gained worldly, temporary renown. But nearly as many have utterly failed as workers in the Vineyard of MAAT. Hearken, O Neophyte, why such men have failed. They failed because they heeded not the voices of their Guardian! Despite their temporary and short—very short, indeed—earthly glory, these men transpired in the realm of DARKNESS, ignorant of the blessings that could have been theirs. Be thou, therefore, a man. Hearken to the voice of thy Guardian!

"Allow no man to lead thee astray, to dissuade thee from thy PATH. Continue thy work and follow thy Guardian, who is ever with thee and ready to give counsel. Because thou hast not sought the advice of Him whom thou shouldst have consulted, thou hast multiplied thy problems and difficulties. Therefore, COMMUNE THOU WITH THY GUARDIAN! Thy problems then shall be solved. Thy difficulties shall disappear! Thy



disturbing dreams will cease, if thou but hold thoughts of happiness in thy mind. Thy countless little ailments, likewise, shall leave thy body—if thou but follow the instructions of thy MASTER.

"To combat the evil influences of which thou speakest, O Neophyte, cast out of thy mind all thoughts of a negative nature, such as envy, revenge, doubt, fear, scepticism, and others which give birth to selfish motives. For all that which is destructive to thine happiness is of a negative nature, and all that which is of a negative nature in this respect is detrimental to thine own happiness as well as to that of others.

"Hold in thy mind only constructive thoughts, for all such thoughts, since they are constructive and therefore good, are of a positive nature. Among

them are those of kindness, forgiveness, generosity, compassion, and altruism. Thoughts such as these beget the impulse to do, to accomplish, and to progress. Let the health-giving, positive vibrations of good thoughts permeate and surround thee, for they will contribute to and increase thy happiness.

"Beloved Neophyte! Be forewarned against committing any rash act! Remember that success can be attained only by Initiation, contest, and perseverance. If thou wouldst succeed, thou must be first willing to pay the price of admission. And if thou art at the crossroads and unable to decide which way thou shouldst turn, COMMUNE THOU WITH THY GUARDIAN! He shall point out to thee the way which is best for thee to travel. For thy Guardian is with thee—ALWAYS!"



Our Foreign Branches

Some Interesting Comments Regarding the Order in Distant Lands

By The Supreme Secretary



EACH SPRING we have an increasing number of letters from members who are going abroad, asking us to tell them how they may locate and contact some of the Rosicrucian branches in foreign lands. To some of these we can give information that will help them to carry out the necessary investigations and inquiries when they reach their destination, but to the majority we can give very little positive information and this often arouses increasing interest regarding the foreign branches. And we feel that just at this time when so many are returning from abroad and relating interesting experiences, our little explanation here of the problems involved will help them to

have a better understanding of the entire situation.

In the first place, it seems very difficult for our American members, who are of American birth, to realize that conditions in foreign countries in regard to secret societies or brotherhoods, or closed organizations are very different from what they are in America. Our American members who were born abroad or who have lived abroad for a considerable length of time understand the situation very thoroughly, and often smile with us when members in our American lodges ask questions and demand certain information regarding the various secret societies of Europe and elsewhere.

Before the World War, and for hundreds of years prior to that catastrophe, secret organizations or limited fraternal bodies in the various coun-

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tries of Europe operated under extreme disadvantages so far as our American viewpoint is concerned. From their point of view, however, American fraternal organizations are the ones that are distinctly different and at a disadvantage. To help you to understand this, let me make the following explanation. In Europe a secret organization is truly a secret body in every sense. It does not advertise itself, it does not publish public magazines, or issue public literature. Its members do not wear emblems, and the Headquarters or meeting place of each branch is kept carefully under cover, with no outward signs to indicate its nature, and with every vestige of symbolism or means of identification removed from its outer reception rooms where casual inquirers or investigators call for information. For instance, one may find the actual meeting place of one of these societies located in either a private structure that resembles a residence, or, to use an actual illustration, in the rear of a large wholesale building where during the day there is considerable commercial activity, and where the employees of the concern know little or nothing at all about the nature of the structure in the rear of their building. To call at this place during the day, one must come well recommended, with certain identification credentials, and accompanied by some well-known person of the community whom one has met and interviewed at some other place before being brought to the meeting place. At the meeting place, one is escorted to the general offices of the commercial concern and led into a private room that looks no different from any other business office in the city. There, behind closed doors, carefully guarded and in the presence of the accompanying sponsor, discreet questions are asked and answered without any admission being made as to the location of the meeting place or its nature. Generally a number of interviews are necessary before any word is given that will constitute an admission that a meeting place exists, and there must be considerable proof of the inquirer's sincerity, worthiness,

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and need to visit the actual meeting place or lodge room before he is ever permitted to see the inside of it, let alone attend any meeting where the inquirer would see or recognize persons who are in attendance.

It makes no difference to the officers and members of these foreign organizations whether the inquirer is from an American branch of the same brotherhood or a branch of the organization in the same country. Nor does it matter if the inquirer happens to be a long-time resident in the same city where the inquiry is being made. Many of the meeting places of these organizations, and especially of the Rosicrucians, the Freemasons and similar mystical, occult, or closely limited fraternities are absolutely unknown to neighbors living in the immediate neighborhood, and seldom known to the city officials or the newspapers. It is a fact, however, that the police in every city are well acquainted with the existence and location of all of the legitimate organizations within their immediate jurisdiction. This is because permits had to be issued by various authorities of the city or district for the holding of any secret or non-public meeting of a nature that might be considered mysterious or unusual. But the police have always recognized the integrity of the legitimate organizations, and the high motive for the secrecy maintained by them, and we have never heard of an instance where an official of the police department has given to a stranger, or a person who seemed like a worthy inquirer, the name and address of any person or place connected with one of these secret organizations, unless it was in connection with some serious emergency.

To the people of France, Germany, Italy, Spain, Switzerland, Holland and other countries of Europe the real power, the real benefits to be derived, and the real attraction of a secret society is its secrecy, its privacy, and its exclusiveness. There is no question about the fact that had some law been passed in most of these countries, before the World War, requiring all secret societies to publish in the papers



the names of their officers and the addresses of their meeting places, that the organizations would have united and protested against the passage of such a law. Even the individual member of such an organization glories in the fact that he can be a member of an unknown society, and remain unknown as a member. To the minds of the people of the Old World, there are many advantages in such secrecy; and we here in America have many reports, and constantly hear, from members whose parents belonged to the Rosicrucians or other societies of Europe many years ago, and who kept their affiliation from the other members in the family. We have had shown to us, here in America, lodge aprons and lodge regalia, lodge jewels and devices which our members have found securely locked up in the trunks or iron-bound chests of their fathers or grandfathers, mothers or grandmothers, after their transition, and they have frankly stated that they never knew that their parents were connected with the organizations represented by the various mute witnesses they have found. Naturally, most of these things which have been shown to us were of a Rosicrucian nature. We recall distinctly a cross that was sent to us by one of the officers of our organization in Porto Rico many years ago, and which was an exact duplicate of one owned and possessed by one of our members there, and which had been found in her parents' chest after the owner had gone to a higher plane. That cross had a very ancient date, and other marks on it, showing the lodge in Spain where it was used, and it had the rose and other symbols upon it to indicate that it was a true Rosicrucian lodge. There were other marks which indicated that the owner of the cross had been a high officer in the Order without ever having revealed this fact to a member of his family, even after his removal from Spain to Porto Rico.

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From the foreign point of view, such secrecy on the part of a member of the family is not looked upon with suspicion nor question. As we have said, many times in some of our

articles, it has always been possible in Europe for a man living in any community and friendly with all of his neighbors, and having no mysterious associations or secret past to hide, to leave his home on a certain night of each week and quietly walk about town for a little while, and then suddenly drop into some ordinary building and stay there for several hours and return again alone, and without any explanation. Neighbors noticing the man do this sort of thing with regularity, and without any reference to that night of the week, while he freely discusses his doings on other nights, would not suspect him of being guilty of any crime or of any indiscretion. They would simply take it for granted that their friend and neighbor had some private business to attend to on those nights which was the business of no one else. An average looking building could be located in any community of Europe and appear to be a residence or even a closed and unoccupied building, and yet on a certain night of each week have thirty, fifty or one hundred men come to it and remain within its softly lighted inclosure, leaving it again at a late hour and never think of making an investigation as to the nature of the meeting in the building, or demanding a police investigation, public hearing, or public exposure.

Imagine such a situation in America. The very thought brings to our minds the American ideals and the American point of view. In this country, extreme secrecy and exclusiveness arouse suspicion. We are a nation of frankness, as the Emperor recently said in one of his writings. We do not demand to know our neighbors' personal affairs, but we do demand to know what is going on in our midst. We justly look with suspicion upon the existence and purpose of any home, building, or structure in our immediate community which does not appear to be functioning in the average way, and which seems to be the center of attraction for those who come and go in silence, and without explanation or consideration for public concern. If our interest in such a place is aroused, and we proceed to

make an investigation, we become more suspicious if our inquiries are evaded, and if the names of persons connected with the place are withheld or given to us in Latin or symbolical form, and if various rooms in the building are kept closed to us. We are even more suspicious of the man or woman who silently goes and comes on certain nights of the week, and never explains, never reveals, and always conceals all information pertaining to his or her peculiar secret occasions. We are even suspicious of the man or woman who frankly admits that he belongs to a society or group of students, or association of similar minds, but who says that he cannot reveal the name of the organization or its purposes. We have a few organizations in America that have tried to maintain absolute secrecy in regard to their name and purposes, and it is a notable fact that several of them have a most unworthy, unkind, and derogatory reputation whereas they are really worthwhile, noble institutions. The bad repute unfairly attributed to them makes their growth and progress slow in this country, and keeps many very fine persons from associating with them, because such persons do not care to receive the criticism which will inevitably result when they are found to be connected with an association whose name and purpose must be concealed. Therefore, in this country all progressive, modern, typically American institutions must keep themselves open to the public, and must do those things which belie the statement that they are in hiding or under cover. Early in our own organization work here in America, we found that the foreign custom of using only the official Latin names for our officers, and never permitting an inquirer or stranger to see our lodge rooms or temples, resulted in immediate investigation by various committees and officials, and aroused not only the suspicion but the antagonism of persons who were worthy of admission to the organization. We found that the post office department and every other public body of citizens looked with suspicion on stationery

that bore no printed name or address. We found that our private lives, our home life, our ancestry, and our friendships had to be open to public investigation to avoid suspicion and criticism. Therefore, you will see at once the difference between the American viewpoint and the foreign one.

The statement has recently been made that the Rosicrucians are difficult to locate in Europe, because in asking for the Rosicrucian Order, many public persons or officials in various cities and districts immediately state that they are unfamiliar with the name or term. It may interest our members to have this short explanation. We state now most emphatically, as we have a number of times, that the average Rosicrucian body in Europe is not publicly or generally known by its Rosicrucian name. This is not something new, nor is it something that is inconsistent with the Rosicrucian principles. In Europe, nearly every lodge of the organization has been free to choose a name for itself, and we may say in passing that our own lodges here in America have had the same privilege. Nearly all of the Rosicrucian lodges in Europe are known to the members and to the police or public officials by the general name adopted. Let us take, for instance, one of our own large lodges in America, that which is known as Hermes No. 41 in Los Angeles. The members in Los Angeles would have been justified, by all Rosicrucian precedent, in putting the name Hermes on their seals, and adopting the term Hermes Lodge, Hermes Brotherhood, or Hermes Fraternity as their official name. They would have been justified in registering such a name with the police department in Los Angeles, instead of registering it as the Rosicrucian Lodge, Hermes Branch No. 41. Therefore, inquiry at the police department, at the newspaper offices, at the post office department, or of any public or semi-public official asking for information about the Rosicrucian Lodge in Los Angeles would have brought a negative reply, whereas inquiry regarding the Hermes Lodge or Hermes Brotherhood would have



brought forth the desired information. Thus we find in the records of the Order in Europe for the Sixteenth, Seventeenth, Eighteenth, Nineteenth and Twentieth centuries the names of many, many lodges, brotherhoods and fraternities which apparently had nothing to do with the words Rosy Cross or Rosicrucian, and which would not lead the casual inquirer or investigator to even suspect that they were connected with the Rosicrucian organization.

Take, for instance, the lodges organized by Louis Claude De Saint Martin in various parts of Europe. As a high officer of the Rosicrucian Order, and with authority to organize among the socially high and well-to-do special lodges that would gradually evolve their way of thinking and living, he proceeded to carry out his authority by organizing groups, to each of which he gave a distinct name that in no way indicated its Rosicrucian connection. Many of these became famous in their particular way, and some of them are even considered as rival bodies. After his transition, the relationship, one to the other, of all these groups was revealed, but the relationship of all of them to the Rosicrucian Order was not known for many years, and during the period that it was not known, these groups were considered to be a new system of thought, to which the name of Martinism was given. Today, we know that Martinism was pure Rosicrucianism, and the several books on the life of Saint Martin revealed that interesting fact.

Here in America many of our first lodges, groups, and public forms of activity were conducted under the name of the American Philomathic Society; and in Mexico and other parts of the North American continent there are lodges and groups of the AMORC which do not use the name AMORC except on their private reports and documents. Their stationery used for general correspondence, and their advertisements in newspapers in regard to public lectures or meetings, contain the name Philomathic Society or Societas Philomatique. Many of our

readers will undoubtedly be surprised at this time to know that the organization in various parts of the country known as the Philomathic Society, which has been carrying on so much public education, public propaganda, humanitarian activities in prisons, orphan asylums and other institutions, is none other than the Rosicrucian Order known as AMORC. The word AMORC itself was adopted many years ago by us as a word to use in preference to the full title and true name of our Order. There are hundreds of persons living here in San Jose where our National Headquarters are, who are very familiar with the word AMORC because of the constant references to it in local newspapers, and because of the public meetings held by the local lodge here, but who do not know or even recognize the word Rosicrucian. Visitors to this city who are members of our Order are often amused to find that in making inquiry as to how to reach our administration building, the railroad officials, the post office clerks, Western Union telegraph office employees, or the taxicab drivers do not know anything about the Rosicrucians, and do not seem to recall having heard the word, whereas they are very familiar with the location of AMORC.

Therefore, our members who have gone abroad this past summer, and other summers, seeking in some city a Rosicrucian Lodge and finding no response to their inquiry, or looking for the name Rosicrucian in a telephone book or directory and finding none, will realize that they have been attempting what is almost impossible to accomplish. In those cases where members who have been properly advised or who, through having lived in Europe, know the usual customs, have contacted some of our branches and had the pleasant experiences in the meeting places, libraries, or temple rooms of foreign branches, will realize how truthfully we are presenting the facts in these statements.

One other point many of our members overlook, and that is that nowhere in our literature do we claim or even intimate that a member who

has recently joined the AMORC in America, and is still in the first years of preparation and study, is entitled to membership or temporary affiliation with any of the foreign branches. We, here in America, do not admit into any of our American lodges, persons from abroad who present a letter or a card showing that they have become a Neophyte or Postulant student of the Rosicrucian teachings of Europe. Unless they have certain other signs and symbols, which indicate that they are of a certain qualification, they are simply welcomed as a visiting Rosicrucian and permitted to interview our officers or make a formal contact with us in an outer way. We are justified in taking this stand by the fact that there are in Europe a number of clandestine Rosicrucian bodies which have published or sold books claiming to be Rosicrucian, and the purchase of which gives to the purchaser a card or paper of membership in the organization operated by the publisher of the books. We have seen in our time at least fifteen different documents issued by fifteen different organizations in Europe, containing various modifications of the true Rosicrucian symbols, and issued by organizations that have not any affiliation with the international Rosicrucian Order at all. And we all know that there are so-called Rosicrucian organizations in America which also issue certificates, cards and diplomas to their book-buyers or students, and none of these cards, papers, or documents are recognized by our own foreign branches. The mere fact that one of our members going abroad possesses one of our AMORC cards or has an emblem of some kind does not warrant any one of our branches in changing its customs and habits, and publicly revealing itself to the inquirer. When these foreign branches will not reveal themselves to persons in their own land and their own community, who appear to be sincere and worthy seekers, we can hardly expect them to violate their custom and make an exception for a stranger. On the other hand, there are ways and means of contacting the legitimate branches of

the AMORC in various lands, and as hundreds of our readers of this magazine know, such contact has been made and can be made again.

In closing I wish to make one explanation that is most appropriate at this time. A person in this country, who has attempted to contact our organization abroad and yet who is not a member of either the American or foreign branches, and who has failed to make any satisfactory contact of any kind, recently claimed that the AMORC in America has stated that its international branch or international headquarters is in Switzerland, and that an investigation in Switzerland has not revealed the existence of any Rosicrucian branch of any kind in that country. We would say, to those who hear this report, that the AMORC in America has never stated that its headquarters or the international headquarters of AMORC are in Switzerland. We have stated that international conferences have been held in Switzerland, and have been attended by our Emperor and others from various lands. But these conferences were especially called, as a convention might be called in Chicago, St. Louis, or any other large American city, because of some special convenience. Ancient records show that many such conferences have been held in the past in Switzerland, especially at Basle and at Geneva, and some being held in Munich or other parts of Germany. But the fact that such an international conference or convention is held in a given city for one year, or several years, during a period of a week or ten days, does not make that city the international headquarters of the organization holding the convention. Surely no one would say that Houston, Texas, was the national headquarters of the Democratic Party, because a national convention was recently held there. Nor would one say that Chicago was the national headquarters of the Roman Catholic church because in recent years a very large national conclave was held in that city. The truth of the matter is that no one city in the world today can claim to be the international headquarters of the Rosi-



crucian Order. If I were to select any one of the foreign cities as being an international headquarters, I would probably pick Paris, because of the great number of activities connected with that city at various periods of each year. On the other hand, I might pick Egypt as being a place out of Europe more nearly approaching the international headquarters, because of the traditional and occult activities of the Order at various times, widely separated, in the past. The fact that the international organization maintains a central point of correspondence in Switzerland, which means that one or two high officials of the Order act as permanent representatives for the international conferences in that country, has been stated by us a number of times, but there are international secretaries in other important centers of Europe and other lands. And these secretaries carry on their correspondence under the international name of A M O R C, usually using the initials A. A. O. R. R. A. C., which are the initials of the full and complete name of the Order in Latin, or they often abbreviate those initials to A. A. O., A. A. A., or A. O. R. C.

We here at Headquarters have a mass of foreign correspondence from

active foreign branches, and on this correspondence one will find the official seals and name of the Order, but the envelopes are often absolutely plain, and to a casual reader of the letter, there would be nothing to show the real connections of each of these branches with the international organization. It is only by knowing the seals and signs and the proper words and terms that such connection can be proved. Therefore, letters to Consuls-General, post office departments, police departments, and newspapers in foreign lands, making inquiry about the Rosicrucian branches in various cities, is sure to bring a negative, indifferent or perhaps diplomatic reply. For when the person receiving the inquiry actually knows anything about the organization referred to, he is most certain to be evasive or diplomatic in his answer, and when he knows nothing of the organization under the name of Rosicrucian, he is unable to do otherwise than give a negative answer.

I hope that this explanation of the foreign situation, and the explanation as to why we are carrying on a frank and open plan of publicity and scheme of activity in this country will answer many of the questions asked by our new members.



LAST NOTICE ABOUT TRIP TO EGYPT

This will be the last invitation to be extended to members, new or old, who wish to go with the Imperator and his family and other members, on the special trip to Egypt, the Holy Land, and various parts of Europe during next January, February, and March. The trip will include a visit to many of the mystic places of mystic lands; and initiations and interesting lectures, will take place, under unusual circumstan-

ces. Every member, or any member in good standing, is entitled to go, or relatives or friends of members may go, and participate in everything except the initiations. Unusually economical terms have been arranged. If you are interested, write to the Trip Secretary for itinerary and information. All those who have made positive reservations will receive further notices during the month of November.

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The Chatter Box

By The Listener-In.

WELL, the Supreme Lodge temple is about two-thirds completed, and I would like to be able to tell everyone of our Brothers and Sisters just how it looks. I do not believe that our Order, or any other fraternal organization in this country, has ever had a more truly Egyptian and artistic lodge room than is contained in this temple. Carrying out the ancient Egyptian ideas of colonnaded halls, the lodge room has eighteen stone columns in it, but so arranged that they do not obstruct the view of the master during the ceremony or lectures. The columns are all topped with a huge gold lotus bulb, three feet in diameter, while the columns themselves are decorated in the Oriental designs in truly Oriental colors. The walls are all gray stone, and at various places tapestries hang from rustic iron bars, depicting scenes and characters of Egyptian mythological, and mystical characters and symbology. In the East, there is a large pylon doorway through which a vista of a moonlight scene on an Egyptian desert carries the eye for many miles to the horizon, where one sees obelisks and pyramids, and in the immediate foreground are fountains, walls, and Egyptian buildings of various kinds all in relief, like a huge stage setting. At the initiation ceremonies, when the adoration is given by the members to the great symbol of life, the scene is suddenly changed into utter darkness, and when the proclamation "Let there be light" is given, a sun starts to rise on the distant horizon and turns the entire scene into a beautiful sunrise effect that illuminates the members standing before the great East of the lodge room. The center ceiling of this room is raised, and beautifully illuminated with symbolical designs, and under this stands a stone shekinah, or altar, raised upon a stone

platform approached by three steps, surrounded by posts and iron chain, making it typical of the ancient altars in the early temples. In the decorative scheme, not only have many foreign paints been used, but sheets of beaten metal of various colors have been applied to the stone to carry out the original decorative methods of some of the most elaborate temples of the Orient. The anterooms, reading rooms, and dressing rooms approaching the lodge in this temple are convenient; and a stillness pervades the entire structure to such an extent that it has been found that the slightest whisper at the far end of the lodge room can be distinctly heard in every part, as the acoustics are perfect. The lodge room is so large that a great number can be seated for any ceremony; and the lighting effects are extremely attractive.

The Emperor has been very busy during the past month at his easel in the studio of the building, making some of his portraits and symbolical paintings for which he has considerable reputation, since he has made hundreds of pictures in his life time; and in several Eastern cities, portraits and symbolical paintings made by him hang in many homes, and some public buildings. One of the most beautiful paintings made by him, for this new temple, is a life size portrait of the Master Jesus, in oil on canvas. It depicts Jesus as a great Master rather than as a Saviour; and in answer to many questions, the Emperor said that he had purposely made the features and likeness of Jesus in keeping with the Aryan race rather than typical of the Hebrew race. The blue eyes of this portrait follow one wherever one walks before the picture, and the coloring and lighting in the picture are such as to hold everyone who has seen it in solemn and adoring respect. I noticed that one of the local news-



papers sent its photographer out to photograph the Emperor while working on this portrait; and we have become quite accustomed, lately, to seeing the Emperor in his artist smock, with palette and paint brush in his hand. He has made a few tapestries and other pictures with various mediums, and has been directing much of the decorating work in the temple, during the late afternoons and long hours of the evening and night. It is planned to have the dedication of this temple during the last week of November or the first week of December. It was originally planned to have the dedication on Thanksgiving Day, but too many of the officers of the western branches of the Order who wish to attend the dedication by special invitation, could not come on Thanksgiving Day, so the date of the dedication was changed to Sunday, November 25th, which also happens to be the birthday of the Emperor. However, it may be found that the Temple will not be ready for that date, and the dedication may be postponed to some time in the first week of December.

In a previous issue of our magazine, I mentioned that the Emperor was planning a special body of members to assist him personally in special work, and that those who could offer their services with absolute loyalty and sincerity, should write to him. He told me the other day that he was being flooded with offers from members who unhesitatingly pledged their entire lives to the Order. I had no idea that so many would volunteer in this way, and it appears that a few misunderstood my remarks and believe that the Emperor wanted members who could leave their homes, in various parts of the country, come to Headquarters, and work daily as part of the clerical staff. This is not the idea, of course, and I believe that the correspondence department has had to get up a form letter to go to the hundreds who have written and pledged their devotion and services, from their homes, in whatever way the Emperor may direct. They will have received this form letter instructing them further about his plan by the time our next issue is being printed.

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I noticed also that the healing department of our organization has become enlarged and resystematized, because of the continued extension of its activities, and its eminent success in the work to which it is devoted. And this reminds me that we read rumors in the correspondence, and hear them through callers at Headquarters, regarding an epidemic of the "flu" throughout the country. I was particularly interested in overhearing the conversation of an eminent scientist who called to see the Emperor, and who said he had been intimately connected with the governmental work of fighting the great epidemic of the "flu" in 1917 and 1918. He said that their statistics and records showed that the average person who passed away through the "flu" at that time, really passed away through what is called pneumonia, which was written down as the real cause of so-called death in the average case. In other words, he intimated that the "flu" broke down the vitality of the health to such an extent that the cold weather of the time permitted the suffering ones to become affected with pneumonia. He admitted to the Emperor, strangely enough, that there was no known positive cure for the "flu", and that even serums adopted by the government or by specialists did not prove to be dependable, and that the only real cure that is recommended by any physician today is that of absolute rest. That was a clue for the Emperor to come back at the scientist and medical expert with a statement to the effect that, "Yes, if you will give Nature a reasonable chance, she will do her utmost to fight any diseased condition and bring about a cure." He pointed out that the few transitions that have recently occurred in the west, attributed to the so-called "flu", were shown to be in every case a result of relapse, due to the fact that the patient rested in bed a day or two, and then beginning to feel a little stronger, went back to work, or other activities, too soon. The Emperor recommends that if you feel you have a bad cold, or a touch of the "flu", that you go to bed, keep warm, and stay there for four or five days; and have a physician see you, and tell you when

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you may get out of your bed and go about your affairs. His most important recommendation, however, was that you do not have any fear about the "flu", and that you stop thinking that you are the next one to have it, and do not take every little sneeze or chill as an indication that you have a touch of it. In these months of cold weather, chilliness of the body may occur often, due to lower temperature of a room or of the street, and if you will keep your mind in the right attitude, you will not likely suffer from the "flu". The Emperor brought out the records of the organization during the great epidemic of the "flu" in 1917 and 1918, and showed that only three members of the entire organization passed away during that time. We hope that the record this year will be a better one, despite the fact that the membership has increased some eight hundred percent in the intervening years.

The other day, the department of extension had a little meeting of its own, and discussed the plans for the coming year, and I overheard a number of interesting statements. First, I heard that up in Seattle, Washington, a group has been working for some little time and has rapidly increased its membership and become very active in an unusual way. It appears that they are holding meetings in Seattle every Wednesday, at eight p. m., at 205 Wedgewood Building. Brother William Duda is in charge of the meetings, assisted by one of our Sisters who has recently gone there from another city, and who is an eminent lecturer and authority on metaphysical subjects, as well as a careful and experienced practitioner of our principles. All of our members living in or near Seattle are invited to go to these meetings every Wednesday night in Wedgewood Bldg., and meet our other members there and listen to some of the very interesting lectures. A permanent office for AMORC information and advice is maintained by Dr. Cornelia S. Raine, at 423 Denny Way, Seattle, Washington, where members and inquirers may go during the day and contact our organization.

I heard the officers of the extension department also state that the rapid in-

crease in the number of groups and lodges in the North American jurisdiction during the past year has resulted in a very peculiar situation. It appears that for the last three months no new charters for lodges have been granted, although charters for student groups in many cities have been granted, and will continue to be granted. It seems that too many large lodges have been established in the North American jurisdiction in the past year, and that, therefore, no new ones will be chartered for another year or more. Lodges require a staff of fifteen officers, most of whom must be well trained in the practical demonstration of the principles of the organization; and the activities of a regular lodge are such as to demand so much attention, so much time, and so much literature and supplies from Headquarters, that it has not been able to keep up with the activities of so many new lodges, and, therefore, no new lodges composed of one hundred and forty-four or more members will be chartered. Only groups composed of seventy-five, or less, members will be chartered hereafter.

A great many members have been writing and calling to tell us how they like the magazine, and we are already beginning to realize through various ways the wide distribution of this "Mystic Triangle". Its circulation, of course, has been increasing daily through the rapid increase of new members, and the placing of the magazine into some libraries. I noticed the other day that it required twenty-eight of the huge mail sacks on one truck to take the magazines to the post office. That means that our magazine is reaching a very large number of homes, and of course in many homes there are two to five readers of it, as in many families there are more than one member. In fact, our magazine has become so important a messenger to so many thousands of members and in so many homes, that a number of advertisers have asked us about putting their advertisements in our magazine. We have refused all forms of advertising because we have not wanted to fill our pages with notices about various forms of merchandise and other mater-



ials, and thereby shut out interesting reading matter. Of course, we realize that we could add four or five pages of advertising to our magazine, and the income therefore would more than pay for the entire cost of the printing of each issue, and that is an item to be considered. Nearly all other fraternal magazines carry advertising in order to pay for the printing of their magazine, but apparently the Emperor prefers to have the general funds pay for the printing of the "Mystic Triangle", and give our members as much of the space in the magazine as possible.

In the last issue of the "Mystic Triangle", a notice was added, just as the magazine went to press, announcing the fact that our organization had secured the distribution of a very unusual book called the "Bible of Bibles". It appears that the magazine was in the mail less than twenty-four hours when telephones, and personal calls began to bring in requests for that book, and they have been coming by letter and telegraph ever since. I

have seen a copy of the book, which has a beautiful gold cover, is well printed on wonderful gold edged paper, and comes in a box like a gift book; I do not know when I have seen a book more attractive in its material make-up. In glancing through the wonderful chapters of "Bible of Bibles", I notice such chapter headings as those dealing with the subjects of God, creation, the origin and constitution of man, the problem of evil, the world matter, the unreal, the works of the flesh, the Kingdom of Heaven, the fruits of the spirit, the straight and narrow way, prayer and healing, and peace and brotherhood. Such a book as this would make a wonderful Christmas gift, and at the price of \$8.00 per copy, which includes the cost of packing and mailing (for it is a large and heavy book), you could not give to anyone, including yourself, a better and more seasonable gift. If you want one of these books while the limited edition lasts, send your order, enclosing \$8.00, and address it to the AMORC Supply Bureau, Rosicrucian Park, San Jose, California.



Divine Attunement

By J. B. Nandi, F. R. C.

The Last Message from the Late Grand Master of India.

Divine attunement is the blending of the human consciousness with Divine consciousness, the same as the waters of a river blend with those of a sea; and just as the waters of the sea can enter in and become one with the waters of the river, so the attributes and functions of Divinity can flow in and become one with the mentality of man.

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The objective faculties of man, that is, his powers of seeing, hearing, smelling, tasting, and feeling are always

limited; but when he is attuned with the Cosmic his faculties are endowed with unlimited powers. He can be cognizant of things happening at another part of the World; he can rightly interpret the meaning and motive of ancient, sacred writings; he can heal diseases by his touch, or by his vibrations from a great distance; and can perform wonders, which to an ordinary man of the world will appear to be supernatural. It requires long practice of concentration, the leading of a

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thoroughly pious and unselfish life, and the observance of the laws of health and morality to enable us to obtain this power. Such power of attunement can never be obtained by a materialist addicted to sordid pursuits of life for sensual gratification or selfish gain. None but a sincere and spiritual minded man, desiring to expand the glory of God and to serve mankind out of love and sympathy, can succeed in obtaining this Divine gift.

Over and above thus being conversant with, and controlling, the fine forces of nature, man can become attuned with the sublimer attribute of God that is His principle of love for all His creatures, the celestial bliss, ecstasy, and peace of mind of which there is no comparison in the World. Any one who has felt this elysian satisfaction, even for a short time, shall never forget it during his life, and shall not desire any earthly honor, glory, or wealth. He can clearly and doubtlessly perceive his own inner, spiritual self, and can understand his relationship with God and the world. By continually being merged into such a serene and heavenly state of mind, man forgets his own personality, and

his idea of self is gradually eliminated. He finds himself as one with all the creatures of the world; a being guided and controlled by *one* all pervading, all knowing omnipotent force. This force is at this same time extremely kind, just, and merciful, and always works for good. To be of service to man this Divine Force (God) out of illimitable mercy and love, centres or focalizes in man. Such a man is always free from desires of worldly gain or interest, and tries his best to give to others the same light, life, and love of which he is the possessor. If I desire for wealth I cannot get it unless I ask for it from one who has it.

Such an inestimable Divine gift as the elimination of one's own idea of self, developed through innumerable incarnations by the law of evolution, and the attainment of a permanent condition of celestial bliss and happiness, cannot be obtained in any other way than by the direct contact and presence of God; and this is why the Great Masters, such as Lord Jesus, appear from time to time as the saviour of mankind. Blessed is the man who, not deriding his humble and unrecognized position, but through faith and devotion, seeks His favor and help.



◁ *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 tenth 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.

MET THE IMPERATOR

Editor, *Mystic Triangle*:

I have just listened to the afternoon talk given by the Emperor at the Vancouver Hotel, and, incidentally, experienced my first personal contact with

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any Rosicrucian, since entering the Order. Naturally, a first contact means much, and I am particularly thankful that mine has been made through Dr. Lewis, who has impressed me indelibly as a beneficent force among men—a force whose roots are deep



in character of tremendous power and sincerity.

There is no "poppy-cock" about Dr. Lewis, he knows what he wants to say, and says it without garnishings or trimmings of any kind, as one who knows how short is the day, and how much is needed to be done therein. Nor is there sacrifice of charity on this account, every point is sharply focussed, and so held until its registration is established in the sensing brain. He who deals in intrinsic values needs not embellishments for his wares, they provide their own. Yes, I was, and am, much pleased with the Emperor's address. Sound sanity was, at once, its fount and its implication, in contradistinction to the Justinianian, or worse, served a la mode to a profitable clientele.

Another point of outstanding appeal to me was the cosmopolitan character, the wide embrace, of the principles so lucidly expounded and adequately emphasized by Dr. Lewis. He pointed out that there is no exclusive proprietorship here; all have equal title, let all have equal chance to attain; what follows is up to them in the main, though not wholly, for is not there "the unwritten, but perceptible Law binding us in consideration one to another?" Again, the Emperor's righteous contempt of the practices of the Justinianian teacher who develops a deplorable forum of mental-flatulence which, in his own esteem, raises him to a place of "glorious isolation" above his fellows, was a splendid sample of a real he-man, reminding one forcibly of George Meredith's conception of the Cosmic Spirit which throws an oblique light on him who gets "overblown, pretentious, bombastic, hypocritical, pedantic, fantastically delicate—followed by Valleys of silvery laughter."

Thanks, Emperor, for your fine forceful exposition of Rosicrucian principles—it was at once inspirational and invigorating.

R. A. R., B. C., Canada.

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CRITICISMS

Editor, *Mystic Triangle*:

I have been reading the *Membership Forum* for several months and it seems

to me to be a department of personal ideas, many of them very radical. I think that members criticize their fellow members too much in this department. I have found that it is unwise to make disparaging remarks about our fellowmen, unless they personally harm us, and especially those that are doing the best they can, such as the officers of the lodge and members that send helpful suggestions. Certainly it would be best to be more gentle in our criticisms and not so completely condemn other members' views; make our criticisms more of a discussion. Surely any one worthy to be called a Rosicrucian has stepped far enough beyond mass thinking to realize the unity of life, and know that to antagonize and disparage our fellowmen too utterly means our own destruction. The new members who constantly read such remarks are liable to be confused, doubtful as to Rosicrucian ideals. However, there is a better side to this discussion; most of the letters are of a very helpful nature.

R. A., Fairfield, Iowa.

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HELPFUL

Editor, *Mystic Triangle*:

On the night of April 17, 1927, I took up my first work with the Mystical Order of the Rosy Cross. Since that time I have been so busy with my reading, studies and other affairs, that I have not had time to criticize any of the writers of the magazine, or tell the Editor "how to run it".

While I prize some of the articles I read in the magazine, and some of the letters in the "Membership Forum", more highly than I do others, yet I get some good out of all of them. I take "my own" wherever I find it, and I find some of it in each article I read. I tried to get rich so long and failed that Brother Edick's article on "Why Try to Get Rich?" in the August issue of the Triangle, did much good, not that the article has caused me to quit trying to get rich, for I did that some time ago, but it pointed out to me, more clearly than I ever

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saw it before, the folly of trying under the conditions such as he mentions. I fear the one who fails to sense karmic law throughout the entire article is yet some distance from the path that leads to mystic knowledge. There is enough knowledge and wisdom expressed in the lines, and stored up between them, to require the minds of the gods in order to comprehend them fully. One great writer has said: "Each soul attracts its own, and nothing can possibly come to it that does not belong to it." Here is wisdom for the seeker—let him search it out.

W. T. F., Breckenridge, Texas



WHERE ARE WE GOING?

Editor, *Mystic Triangle*:

After I had finished reading the September "Mystic Triangle", I said, to myself, "Where are we going?" Are we, students of the higher life, only studying the laws and not trying to live them? This impression of mine was very strong, although I appreciated and enjoyed many pages of this issue of the magazine.

In this one number we have the article by the Financial Secretary, telling us of various unkind letters he receives every now and then; the "Listener-In" writes that some lodge is trying to get some special honors; and in the *Membership Forum* we read some unkind criticism and the very bold words: "Let him stay out of the Triangle for some months." Yes sir, and no one other than the Emperor is meant in that statement. Let the Emperor stay out of the Triangle!

And I said, to myself, "Where are we going?" If we have to criticize, cannot we do it in a kind way? We are seekers of knowledge, of the highest knowledge there can be attained, but of what help will the knowledge be if the desire to live the higher life is not among us? Living the higher life means more than I can tell; but it certainly means to be kind, to leave all strife for worldly honors behind, and respect our teacher as one who is far ahead of us on the Path of

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Knowledge, and who in kindness, goodness, and patience, filled with a great love for humanity at large, takes the time to teach us. Our Emperor is so capable that he could easily take a high place in many ranks of life; wealth and honors would be his, but he is content to be our teacher and to give us in the magazine, bits of his great knowledge and wisdom. And there is one of us who says: "Let him stay out—." Even after such criticism, he will not "come back" with an unkind word, because he has reached that place on the Path where all unkindness leaves the heart.

But again, where are we going? Let us rest awhile and think it over. Of what help is our knowledge if there is not the spirit of love among us? Of what value is the study of the higher laws, if we do not try to live, earnestly and sincerely, the higher life?

I hope we all feel sorry for every unkind word that is said among us, and may we see that we cannot enter the higher life if all strife has not gone from us. Our own acts will show us where we are going.

Y. van de W., San Jose, Calif.



THANK YOU!

Editor, *Mystic Triangle*:

I enjoyed the article by the Financial Secretary in the September Triangle exceedingly, and have come to the conclusion that it is not all fun to be Financial Secretary, even though at AMORC. But you made some of your statements in such a humorous way that I am sure many members, including myself, will realize how foolish it is to resent your reminder; and I will admit I have resented them terribly. It was very clever of you to make us feel, in such a roundabout way, the absurdity of our running to the Emperor, Supreme Secretary, etc., etc., to heal the little burns of our wounded vanity.

Do let us have another analogous article; it is worth while reading them.

E. J. B., New York City, N. Y.



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 practices 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.

WHY IT IS PUBLISHED—

As all our members know, the Order publishes no books for public sale or for sale to its members. The Order is not a publishing concern, and its secret teachings cannot be commercialized in books. Still, ever since we published a small manual of reference charts and explanations in 1918, there has been a continued request for a second and larger edition. Slowly the Emperor and his staff gathered together all the matter desired by the thousand or more members who expressed in detail what should be in such an unusual book. Then one of our Brothers, who conducts a very fine printing company 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.

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 convocation 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 and 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. Single copies of the book by mail anywhere in the U. S. A., \$2.30. In Canada or foreign countries, by mail, \$2.40.

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AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

Six Hundred Ninety

The AMORC of North America

Affiliated solely with the Rosicrucian Brotherhood, internationally known as ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS with associated bodies operating throughout the world under the title of A. M. O. R. C. (or translations of the same). Adhering 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

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. There are no fees in connection with group membership.

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 below.

DIRECTORY

The following principal branches are District Headquarters of AMORC

New York City:

New York Grand Lodge, Mr. Louis Lawrence,
K. R. C., Grand Master.

Boston, Mass.:

Mass. Grand Lodge, Mrs. Marie Clemens,
S. R. C., Grand Master, Lodge Building,
739 Boylston Street.

Waterbury, Conn.:

Conn. Grand Lodge, Grand Secretary, P. O.
Box 1083.

Pittsburgh, Pa.:

Penn. Grand Lodge, Dr. Charles D. Green,
K. R. C., Grand Master, P. O. Box 558, N. S.
Dimond Street Branch.

Philadelphia, Pa.:

Delta Lodge, AMORC, Stanley Taylor,
K. R. C., Secretary, 5215 Ridge Avenue.

Hartford, Conn.:

Isis Lodge, AMORC, Mr. W. B. Andross,
Master, Box 54, South Windsor, Conn.

Tampa, Florida:

Florida Grand Lodge, Mr. R. H. Edwards,
Grand Master, Stoval Office Building.

San Antonio, Texas:

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

San Francisco, Calif.:

Calif. Grand Lodge, Mr. H. A. Green, K.R.C.,
Grand Master, AMORC Temple, 843 Octavia
Street, near Golden Gate Avenue.

Los Angeles, Calif.:

Hermes Lodge, No. 41, Dr. E. E. Thomas,
P. R. C., Master, AMORC Temple, 233
South Broadway.

San Jose, Calif.:

Egypt Lodge No. 7, Mr. Leon Batchelor,
K. R. C., Master, Rosicrucian Park.

Flint, Mich.:

Michigan Grand Lodge, George A. Casey,
Grand Secretary, 1041 Chevrolet Avenue

Omaha, Nebraska:

Nebraska Grand Lodge, Mr. Leo J. Crosby,
K. R. C., Grand Master.

Paterson, N. J.:

New Jersey Grand Lodge, Dr. Richard R.
Schleusner, K. R. C., Grand Master, 33
Clark Street.

Portland, Oregon:

Oregon Grand Lodge, E. L. Merritt, K.R.C.,
Grand Master, 19-E. Killingsworth Avenue.

Cleveland, Ohio:

Ohio Grand Lodge, Mrs. Anna L. Gaiser,
S. R. C., Grand Master, 15804 Detroit St.

(Directory Continued on Next Page)



Chicago, Illinois:
Illinois Grand Lodge, Dr. Anita B. McCall,
Grand Master, 728 No. Pine Avenue.

Washington, D. C.:
Columbia Grand Lodge, Jos. F. Kimmel,
K. R. C., Grand Master, 215 Second St., S. E.

CANADA

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

Montreal, Quebec:
AMORC, English Division, Albert E. Poad,
Master, Apt. #4, 1431 Mackay Street, West-
mount.

Montreal, Quebec—Section, Francaise.
Adrien Arcand, K. R. C., Master, 1270 Sher-
brooke Street, East.

Verdun, Quebec:
Mr. R. A. Williamson, Master, 3809 Wellin-
gton Street.

Winnipeg, Man.:
Mr. Thos. P. Ross, Master, 257 Owena St.

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Mr. V. William Potten, Master, P.O. Box 104.

New Westminster, B. C.:
Mr. A. H. P. Mathew, Master, 1313 7th Ave.
Victoria, B. C.:

Secretary, AMORC, Box 14

Edmonton, Alta.:
Mr. James Clements, K. R. C., Master, 9533
Jasper Ave., E.

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each of the following cities to represent the
Order in its district:

Atascadero, Calif.; Stockton, Calif.; Santa Bar-
bara, Calif.; Laguna Beach, Calif.
Milwaukee, Wisc.; Superior, Wisc.; Green Bay,
Wisc.; Madison, Wisc.

Denver, Colorado; Grand Junction, Colorado;
Greeley, Colorado.

Buffalo, N. Y.; Lakewood, N. Y.; Woodside,
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Lake City, Utah; Asheville, N. C.; Shreveport,
Louisiana; Minneapolis, Minn.; Balboa Canal
Zone; York, Penna.; Seattle, Wash.

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This jurisdiction includes the Mexican and Central American sections of the North American Continent, and all the Spanish countries of South America, as well as the Antilles. The SUPREME Lodge for the Spanish American Jurisdiction is located at San Juan, Puerto Rico, Hon. Manuel Rodriguez Serra, F. R. C., Supreme Grand Master, P. O. Box (Apartado Postal) 702, San Juan, Puerto Rico. The Mexican Grand Lodge of the Spanish American Section is located at Mexico City, and the principal Branches in Mexico are located at Tampico, Tams, and Torreón, Coah. The work of the Spanish American section is carried on in Spanish and English, and two magazines are published by this Jurisdiction. Address all correspondence to the Supreme Grand Master at Puerto Rico.

A FEW OF THE FOREIGN JURISDICTIONS

England:

The AMORC Grand Lodge of Great Britain,
Mr. Raymund Andrea, K.R.C., Grand Master,
41 Berkely Road, Bishopton, Bristol, England.

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Commander E. E. Anderson, K. R. C., Grand
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tstraat 244, The Hague, Holland.

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The Grand Council of Australia, Dr. A. O.

Binschedler, Grand Secretary, Box 215,
G. P. O., Adelaide.

India:

The Supreme Council, AMORC, Calcutta,
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W. J. Visser, Grand Master, Bodjong 135,
Semarang, Java.

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The Grand Lodge of the Gold Coast,
AMORC. Mr. Stephen H. Addo, Grand
Master, P. O. Box 424, Accra, Gold Coast,
West Africa.

British Guiana:

Mr. Frederick E. Charles, Master, Victoria
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William T. Lindo, F. R. C., Grand Master,
P. O. Box 521, Limon, Republic of Costa
Rica, C. A.

The addresses of other foreign Grand Lodges
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licity.

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THROUGH the cooperation of one of our Brothers, we have at last secured an emblem intended for your car or for use in your sanctum. We have had many requests for an attractive emblem that members could attach to the radiators of their cars, to serve the same purpose as other emblems. These beautiful Rosicrucian emblems are in the form of a triangle, surmounted on an Egyptian cross. They are finished with duco enamel, which preserves them against heat; the cross and triangle are finished in gold, the rose in red, and the stem and leaves in green. It has a special arrangement permitting it to be fastened to the radiator of a car, and it can also be hung on the wall to decorate a sanctum. The size of the emblem is five and one-quarter by three and three-quarter inches. They are intended solely for use on automobiles or in the sanctum; and are economically priced at \$1.50, postage paid.

THE ROSICRUCIAN MANUAL

We refer you to the next to the last page of this issue for a complete description of the Manual, and its value and importance to each student, regardless of what grade of the studies he is in. This Manual is a great aid as you can understand, by reading the page mentioned above. The book is strongly bound, with attractive cloth binding, over heavy covers, and stamped in gold. Single copies of the book, by mail anywhere in the United States of America, are \$2.30, in Canada or foreign countries, \$2.40.

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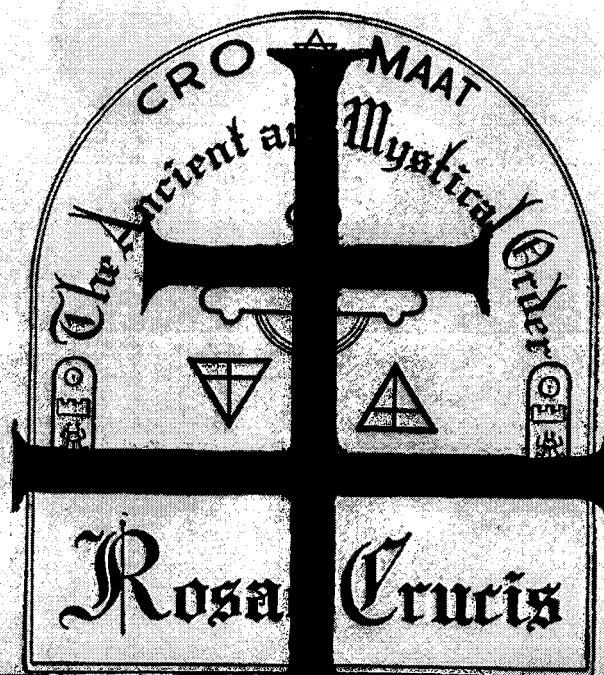
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