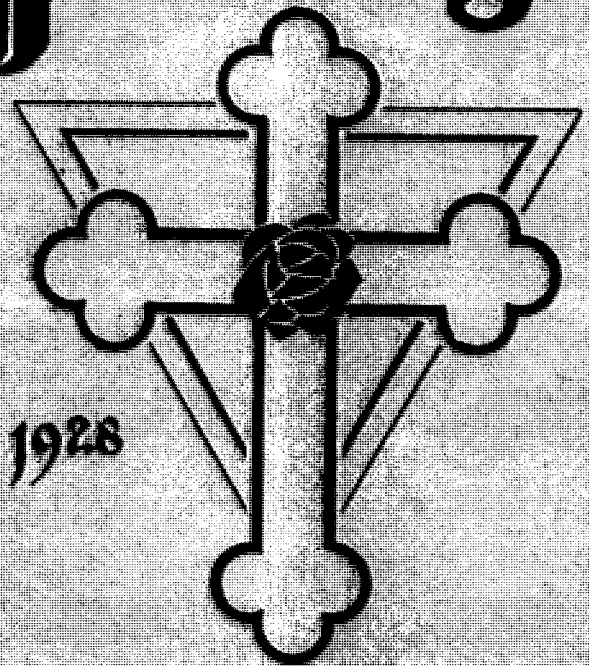
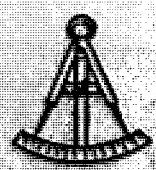


The
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June

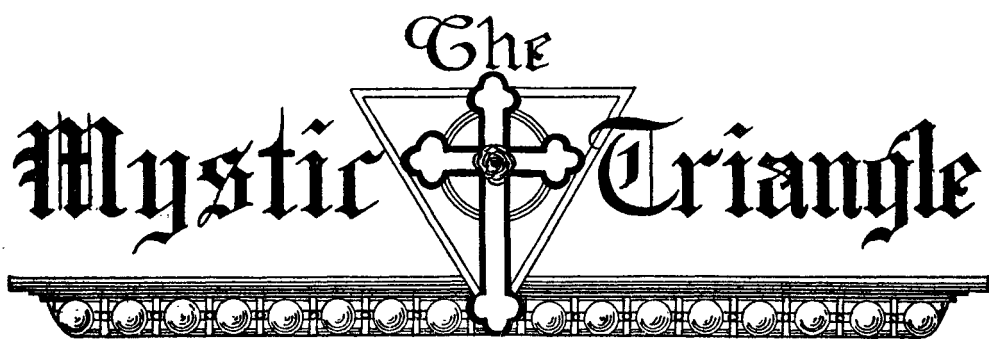
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Resurrection
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The Emperor's Monthly Message

How fascinating it is to explore the unknown or the partly known! Undoubtedly it is due to this fascination that man has been tempted to conquer so much of the world, for it led him to journey beyond his horizon and discover the distant, hidden and obscure realms of land and sky.

I read in a recent report from the Orient that there are over fifteen scientific expeditions exploring the surface of the earth in various regions at the present time. Some of these scientific parties are in Egypt investigating the Valley of the Kings, and the early Egyptian civilization, while others are exploring the Maya civilization in the Yucatan here in North America and some the site of the City of David, Carthage, Sardis, and similar places.

As fascinating and instructive as are these explorations, there is still a field, a *fertile* field, for exploration, closer to each of us, that will yield even more wonderful results and more practical fruits. It is the enormous, unlimited domain of the human mind.

Men have not even scratched the surface of the human mind in his attempts to unearth its secrets and its wealth. Its hidden treasures are of untold value, unimaginable revelations and unthinkable importance. Yet, only a few strive to go beneath the surface while the

multitude is quite satisfied to know only what is easily discernable.

Material explorers of the earth's past are challenged daily by realizing that deeper in the body of the earth are covered and concealed chambers of old temples, avenues of ancient cities and store rooms of great palaces. To these obscure places men are determined to delve and make discoveries. No time, no expense, no labor is too great to hold them from their progress in revealing what is just beyond the veil of sight.

But think of the hidden chambers of the mind and soul! Think of the many and varied avenues of approach and progress to the secrets of God that constitute the highways of knowledge in the human consciousness. And, the store rooms in the palace of the Kingdom within! Incomprehensible to the one who has not explored them! Sublime in their mysteries, startling in their unfoldment of knowledge, scintillating in their gems of *Light*.

Are you an explorer? Or are you just satisfied to read the reports of others who are laboring in the interests of humanity? No greater field for immediate research exists than the mind within your own body. You are closer to it than any other human being. You can reach it more easily and with more efficient equipment than any other explorer. What are you doing about it?



Cosmic Dialogues

Interesting Bits of Rare Philosophy expressed by Cosmic Characters
and Translated into Earthly Discourses

By H. SPENCER LEWIS, F. R. C.,
Imperator of AMORC for North America



(Editor's Note:—The first installments of these remarkable dialogues were introduced by the Imperator in one of the special classes of the Supreme Lodge many years ago, to a group of members being prepared for Rosicrucian lectureship. By special permission we will publish the original and later installments from time to time so that those who now constitute the large army of AMORC lecturers, Lodge Masters and Group Teachers may have the advantage of this unique presentation of rare knowledge and thereby add to their store of Arcane Wisdom. All members will discover information in these dialogues which may be applied to answering those thousands of questions which arise during the course of study in all the Grades.

It is important that one point of explanation be made. It is comprehensible how the personality of each of the ancient and modern earth characters may communicate with each other

while in the Cosmic, and how one may become attuned with such personalities and *hear* the conversations. But, it may seem impossible to understand what the author means when he attributes the titles of *God* and *Satan* to two of the voices in these dialogues. May we say that whenever *God speaks* in these dialogues, it is the voice of *Divine Inspiration* suddenly speaking through one of the characters; and when *Satan speaks* it is the voice of *The Tempter* urging his thoughts through the voice of one of the characters. With this explanation in mind the dialogues become instructive and understandable.

Because of the attempts heretofore on the part of some to appropriate these rare dialogues for personal and commercial use with other than the right author's name, we remind all who read them that they are copyrighted under the general copyright of the Mystic Triangle).

THE FIRST CONCLAVE

(Held in a silent section of the Cosmic on the occasion of the unexpected meeting of two eminent characters of earthly history.)

Manetho: As I live, art thou not he who was Mizraim, the Chaldaic King of Egypt in earthly time? I sense thee in that part, though thou art changed in thought, indeed.

Mizraim: I salute you, elder brother, and I confess to the shade of that personality in my self, but you are right that I am no more of the thought of him, for I have expressed on earth four characters since the cycle of Chion. I have seen you often as we passed through yonder chamber, but I hesitated to speak for I found you in deep

thought. Are you not he who wrote of the incidents of my land in history.

Manetho: Thou art he who was King and I but an humble writer of history; the *historian* and Priest they called me, but I deserved not the names. My errors were too many and too great; I wrote not all fact. Often did I allow my hatred to color my words, and my blindness to that which I would not see did keep the Light out of my written words. But I compensated, brother, for since the days whereof you speak I have suffered the reputation of one who was called evil by those who hear not the truth from me nor do me the justice to tell the truth.

Mizraim: I know such compensa-

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tion too. It was in my cycle in Egypt that man built the tower of Babel. In that segment of my existence the chief seat of earthly evolution of man was at the junction of two rivers, called Eden or Edina by those who wrote histories, but I knew nothing of Abraham. There was, of course, *Ibrahim* formed by the words *Ib* meaning *the whole* and *Brahm*, meaning *the world in which we live*. And I was on earth with my people then until the establishment of the God Apis which we believed to be the true God. How foolish we were!

Manetho: Not foolish, brother, but truly mistaken. It was my duty as Priest in Egypt to teach of the Gods and the Lords, and I know, too, how mistaken we were; but not foolish. I knew well thy belief and the beliefs of thy people, and I was ready to cry "fools" to those who would not accept my God Osiris to whom we built the magnificent Temples—my God of the Sun, the great giver of Life! How close we were to truth, brother mine, and yet, blinded to the Light. But, who comes here, now, to our *centre*? I sense a soul light approaching and I feel the auric self expanding. Let us salute in greeting!

(A hazy light expands in all directions from the two characters and reaches toward a third hazy form that is moving toward them. The three finally unite in one haze in the centre of which are three Lights. The new Light of the group now speaks:)

Saint Martin: Greetings within the Light. I have been indulging in meditation and contacted the thoughts expressed by each of you. It was truly an interesting conversation and I found my *self* in attunement with your auras and made bold to expand to it. I was pleased to have you reach out to me and accept me. May I introduce myself as the converging personality of Louis Claude de Saint Martin of the earth, the nation of France? I knew both of you from earthly records but I know not your selves of this cycle.

Manetho: I salute you, Saint Martin, and rejoice in your preparation for convergence. But see, another Light approaches and is reciprocal. Let us expand and welcome another.

(The new Light is added to the others and the four join in close association while the fourth Light speaks:)

Wilson: I trust I have not intruded, but my form was drawn by some strange attraction to this *place* and before I could control my movement, I was being added to your misty *substance* here and soothed by your radiations. I have heard just a part of your conversations and would like to introduce myself as Benjamin S. Wilson, just from Chicago and I am a stranger here although some things seem familiar. There is much I would like to know, but rather than interrupt with my questions I prefer to listen to your discussion.

Mizraim: It is no intrusion, I assure thee, for thou art welcome and agreeable. See, thy Light finds a place between the *four* of Manetho and the *seven* of Saint Martin while my *self*, as a *nine* finds harmony here at the other side of thee. What peace there is in this partnership of Lights! It is truly a joy of the Cosmos. Thou art strange in this realm, did'st say? And from whence came thy Light?

Wilson: Yes, I am somewhat strange here, for I came only yesterday into the Lightness of this *place*, and I came from Chicago.

Saint Martin: My brothers, I understand his perplexity and his unbecoming words. Brother Wilson, this is neither *place* nor *condition*, both of which terms were used to refer to the Cosmic. You must learn that both *place* and *condition* are terms expressing a *limited* form of expression. Both may change—must change—but here all is changeless. And, to you, Brother Mizraim, I would explain that Chicago is the name now given to a city on earth which was once the centre of that city of passing evolution known in the ancient cycles as *Hyjija*. You must know of this, Brother Manetho, for some of your earth races journeyed on to Hyjija to prepare for the coming of new Lights after convergence.

Wilson: I have heard you speak of convergence, just as I was preparing to adjust myself to the attraction from this little group. You said you were a con-



verging personality of Saint Martin. Are you not Saint Martin now?

Saint Martin: No, not *now* in the sense that you use *now*. In Cosmic sense I am Saint Martin now, am Saint Martin in the past and am Saint Martin in the future; but in your sense of time—earth time—I *was* Saint Martin and am *now* converging into another which I will be *later*. Converging is the process of dissolving the unimportant distinctions of character and closing the book of memory on the important characteristics of a self's earthly expression, preparatory to taking up a new residence in a new body on earth as a new character. Soon—in earthly time—I shall expand my aura and a beam of it shall reach down to earth. Through that beam my Light will descend and enter a new born body. My Light will not be here, then, but I shall keep the contact with my beam ascending at every opportunity to Cosmos.

Wilson: I do not understand everything you say, but I recall now that yesterday I moved along a beam, upward, and finally found my self to be a Light like others I see about me here. Shall I converge also?

Manetho: Not for a segment of your earthly time, my brother. Thou art too *young*, as brother Mizraim reminded me a moment ago when you asked about your sense of strangeness. Your cycle of earthly expression was short and it must be completed before convergence begins—

Saint Martin: Unless—

Mizraim: Yes, unless the Logos has decreed.

Wilson: In what sense am I too young? I was fifty-seven years old just before this change came. That may be young, of course, but I never did expect to live more than the average of about sixty. Nearly all men pass away from life at sixty or possibly sixty-three.

Manetho: Hear? That report has come to me direct from earth in a recent contact. Man is creating a new standard for his periods of expressions and is not striving to fulfill the law. Brothers, this is sad indeed. By the Logos, man should remain in his earthly expression a period equal to one hundred and

forty-four years—earth years. Now that you are here in your fifty-seventh year, you will probably remain as an Astral Light for eighty-seven earth years before converging, unless—

Saint Martin: Yes, unless!

Mizraim: How come that thou should say *Astral Light* rather than *Cosmic Light*, brother Manetho?

Manetho: I thought he might recognize that word, and I sense he does.

Wilson: I certainly have heard the word "astral" many times and know that it pertains to the sky and the heavens, but I am not sure about the word "Cosmic."

Manetho: And, what did you understand about heaven and the sky?

Wilson: That the sky was the great distant space around the earth and above it the place or condition, perhaps, called Heaven, the home of God, and Angels or spirits. I never was convinced about God being in a place they called Heaven, but I do believe that Heaven is the place—or condition, as some called it—which I will reach after I am adjusted in some way.

Saint Martin: You still believe that?

Wilson: Yes, but in a modified form. I feel now that I am on my way to Heaven, but that I shall not know when I am there for I shall have no consciousness.

Manetho: And you still believe that you are to go to Heaven eventually?

Wilson: I sense by your question that I am not fit, not worthy. I must submit to your better understanding of my worthiness.

Mizraim: I pray thee, brothers, see how he suffers, and be lenient. Even now has he compensated for much suffering that he has caused. Let us envelop him with our love and permit his consciousness to become refined to the wisdom of the Cosmic. Come Brother Wilson, we will commune in silence and permit thy true *self* to absorb from the universal mind the facts of real existence and to know that this is the Heaven of thy earthly understanding, and that thou art worthy of it and shall be one with God in thy Heaven. Peace!

(End of the first conclave).

Four Hundred Seventy-two

Why Is Light Denied

An Interesting Letter on the Subject of Sex
and the Emperor's Reply



To the Emperor:—



OUR beloved RC tells us in unmistakable language that the subject of Sex is not discussed. But wherefore this omission? Daily, yea, hourly, there confronts the seeker for truth, The Great Unknown, The Eternal

Question: Wherefore this impulse to love?

Whatever is, is right, we are told. Evil is a misinterpretation of truth or right. How easily I can see the good in man; how easily I can see the bad in me. Long ago I said: A thing has existence only in the mind where it has form. Thus I tried to explain away the mighty and over-powering impulse which, verily, has seemed to be the motivating thought of life. Assuming that all is right and that evil is but our personal and erroneous idea, and that, further, that idea exists only for those who think about it, it would appear that the many and varied forms of sex expression were in reality not evils, but forms of good. But alas, such abstraction brings no peace to the distraught soul! Nor am I willing to do blindly and be content to let Karma reestablish the harmonium. I want the truth; before God my soul demands the truth! The murky gloom in which we live and through which the light does not penetrate, is stifling us with its asphyxiating fumes. Yet there is light, but it gleams beneath its ancient bushel.

Those who may gather their children about them and are torn by no conflicting emotions can easily hide the light and suffer no ill, for the light is within them. So, also, it may be within all of us, but whence cometh the magic key to open the treasure vault that we may adorn ourselves with the jewels and cleanse ourselves with the balms and unguents from their secret tubs? Unto our Emperor, our Mediator, we appeal for the truth and the

light. And will the light be denied? The Cosmic Soul seems to tell me that the light will come.

In ancient days man loved man and nought was said to call it wrong. In Rome it was an honor. And in the Bible it held sway among many kings. True, Sodom fell as did Gomorrhah, but the ancient rite of man and man came triumphant down the ages to today. Freud and Krafft-Ebing called it insanity and disease. Old psychology called it abnormalcy. Modern psychology informs us that it is none of these, but a third and distinct phase of physical existence . . . Torn and bleeding by the roadside and no Samaritan in sight!

What meaneth all this to RC? To a trained observer it means much, very much indeed. Practically one hundred per cent of persons coming under my observation evidence this trait, active or quiescent, but none have satisfactorily explained to me or to themselves the phenomena (or is it nomena?). That is the type of man that seems to be the seeker, and to the psychologically normal the word *occult* seems to fall as a delusion and a fanaticism. I have lived among artists and poets and musicians, and have myself been considered one of the *intelligentsia*, and not one among them all would be considered normal as regards their sex life by psychologists. The great figures of the business world are not exempt and in the nation's government I have personally seen it manifest. Lo, wherever I find genius, there I also find abnormalcy! Is it abnormal to be great? Is the very greatness a symptom of abnormalcy of the sex life or is the latter the effect of the greatness? Whence shall come a light unto the people who dwell in darkness, amid the troubling of waters? Is there no light, is there no rescuing hand?

I have seen men in love with love and a man; so sweetly seemed the gentle bud of life to open for them that one



must perforce hold in check the renunciation common with the case. Pariah in a land where without him life would be unendurable, he contributes his initiative and creative ability without hope of remuneration to the people who despise him. Ah, not unseldom does he despise himself!

Will the magic key be forthcoming that we may unlock the door to the shrine and behold the will of God? Will the bushel, though golden and crusted with jewels, be removed that we may see the light? Unto us thou art a mother, RC. guide thy children aright! Lay before us the blueprints of the temple that we may build as the supreme architect has ordained.

May peace profound rest as a benediction upon you, our Imperator, and the Order RC.

G. E..... S....., Ph. M.

▽ ▽ ▽ ▽ ▽

MY Answer to the Foregoing:

I realize perhaps perfectly the need there is for real light on the subject of sex and its influence on our minds, our actions and our affairs of life; but I agree with the Masters of our Order for centuries past, that such light may be more efficiently given by those who have specialized in its study rather than by our Order; and personally I feel that our teachings are less attractive to the abnormal minded persons by the complete elimination of all reference to sex matters.

I cannot agree altogether with our Brother who writes the foregoing appeal. I cannot agree that a subtle sex influence is playing the important part in our lives that Freud, Krafft-Ebing and others like them attribute to it. I would hesitate long and in prayerful meditation before I would permit myself to say that the *natural* and *normal* sex instinct in all human beings is also the one great principle responsible for all our ambitions, desires, hopes and ultimate realizations. I would rather condemn mankind to almost any other base instinct than to the sex instinct; and I compare sex to a base instinct, for it would be *that very thing* if the contentions of the psychologists of some schools were right.

In my personal reference library I

have none of the *modern* books on the subject of sex with which the market is being flooded, and which deliberately misrepresent facts and drag a wonderful feature of natural laws to the gutters of filth. But I do have a large collection of books dealing with psychiatry, such as that by Leonardo Bianchi, and with abnormal psychology and mentalism, such as those by Dr. George W. Jacoby, and Dr. Alfred Adler. I also have those books which attempt to propound the unnatural place of sex in our life, such as the writings of Krafft-Ebing and many others.

A careful examination of all the books on psychiatry and abnormal psychology and mentalism reveals that the eminent authors of them have found the *subject* of sex and the *instinct* of sex occupying a paramount or important place in the lives of only those persons who are *unsound*, *abnormal* or *inferior* in mentality. That fact should settle the question; it should show at once that what Freud and Krafft-Ebing are referring to is an abnormal state, a sad and deplorable state, indeed, in the minds of many. But, it is a broad reflection upon the mental calibre of too many millions of normal, healthy, cleanly-minded persons to say that such a state is universal.

Our Brother says that practically one hundred per cent of persons coming under his observation evidence *this trait*, active or quiescent. That is possible. Whatever he may define or include by the word *trait* may be *active* or *quiescent* in all humans. So long as it remains quiescent it need not attract the attention of the psychiatrist or require the attention of the specialist; and most certainly while it is thus passive it does not need analysis and examination through any explanatory, inquisitive, zetetic lectures issued by us.

I am reminded by this letter of the general tendency of humans to specialize in those fields which appeal to them as virgin for the indefatigable researches of their individualized pedantries. Specialists of all schools call upon me many times a week. This has been my pleasure for many years. From the osteopath I learn that all of man's woes are due to certain conditions related exclusively to his bony parts. From

the chiropractor I learn that all of man's ills are due to a subluxation or abnormal condition of the spine. From the ophthalmologist I discover that every suffering of the physical being is traceable to some condition of the eyes. From the psychologist I learn also that none of the physical conditions of man are responsible for his failures in life and illnesses, but are, rather, the result of some psychic abnormality. From the sexologist I am to believe that all of man's instinctive tendencies toward evil and ill health are due to an inherent, inherited, and oedematous predilection of the baser self. Each of these specialists—and many others—devoting their time and thought to the study of the unusual tendencies in man and his body, become biased in their observations; it is necessary that they do so in the proper consideration of their problems. But, *they* also form another class of beings which one might call *speciaphobists*.

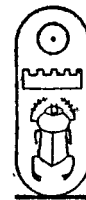
Seriously speaking, it is not true that all genius is accompanied by a complementary degree of variance from the average standard in morals, ethics or compliance with conventionalities. Many are prone to look upon the attitude of *Bohemianism* as an indication of genius, or an unconventional life as proof of greatness in some direction. And, far too many assume that a genius is sure to be *peculiar* or original in all lines of thought, and therefore, quite unconventional solely to avoid being un-original.

You may recall that James, the eminent psychologist, said that it takes but the presence of one *white* crow to prove that all crows are not black. So, let us point out a few exceptions to the common contention. There is, for instance, Paderewski. Can anyone say that from childhood until this very day he has not personified the genius? Yet, his life has been eminently free from scandal and from any whisperings of unconventional conduct. We who know him as a gentleman farmer here in California and have noted his love for nature, for home life, and all the proper customs of God and man, cannot conceive of any questionable or peculiar attitude of mind on his part in regard to sex matters or moral princi-

ples. The very idea is incompatible with the personal life of this great man. Then there is Fritz Kreisler. A genius of the first water; unquestionably the master violinist of today, and a master also when he was a boy; also a physician and an accomplished artist or sculptor. It would seem that the Gods of Genius united to centre their beams of greatness on him at one time. Can you recall any act, any thought, on his part that could be interpreted as *looseness* in morals or a disregard for the customs and conventions of the day? Ye Gods! the man is truly an example of the extreme in any ideal of the genius, except the perverse ideal that some have of a genius.

May I be permitted to speak of another notable case, this time our own good brother H, Maurice Jacquet. Born of the Royal House of Savoy, reared as the *Duc de Misserini*, he gave every indication as a child of becoming a genius in the musical world. At the age of nine he made his *debut* as a pianist in public concerts; at eleven years of age his precocity as a composer manifested itself in a piece entitled *The Cuckoo*; at seventeen years of age he startled the world of music critics with his masterful direction of the score of "Louise" by Charpentier, and this was the beginning of his career as one of Europe's most remarkable and beloved conductors. The commemoration of Gounod's centenary was given under his direction when he presented "Mors et Vita" at the Trocadero with over 650 executants; for a young man this signal honor was indeed unique. Since 1918 he has been Europe's most eminent composer and director and has been called to all parts of the world to direct great musical feasts. His many compositions have proved him to be a rare genius in his art. And yet, Brother Jacquet is a modest man, a lovable being, living in complete and perfect conformation with all American customs with his wife, the Countess, who is a gifted harpist. Never has there been, in his European career or since he has been in America, the slightest indication of personal foibles under the guise of *artistic eccentricity*, and there never will be.

And what of Whistler? Has not



every year since his passing proved him to be a genius in his art, and also a man of the highest ideals, a lover of God's beauty and nature's grandeur, always depicting the harmony there is in the universe and the greatness of being one with all harmony? Does his life typify the contentions of Freud and others, or is it *another* exception? Only *one* white crow is necessary, remember!

It is true that there are those cases which remind us of the necessity of exerting every effort to assist nature in her work of evolution. But to give undue emphasis to these cases by painting them in all their horrible detail and

analysing them on every occasion as though they were deserving of unending attention, is to glorify them in the eyes of themselves and thousands of others who are ready for any excuse to emulate the infamous when they cannot rise to the heights of the famous otherwise.

"The proper study of man is *man*," not the *beast* in man. Let us leave to the specialist, in the privacy of the closed chamber, the *camera* of the clinic, the study of those *exceptions* which typify the undeveloped man and the wilful *carbonaro* of nature's laws. And, for pity's sake let us cease dignifying these libertines with the title of *genius*.



Interesting News From One Department

By ROYLE THURSTON

Minister, Department of Extension



AM SURE that all of our members will be glad to hear about the work being done by some of our members and officers in various parts of the country.

First, I want to comment upon the Emperor's visit to Los Angeles during the latter part of April. At the invitation of Hermes Lodge, No. 41, presided over by Master E. E. Thomas, the Emperor and his wife went to that city for five days. A public meeting and several lodge meetings were planned, and the Emperor anticipated an interesting time with this new lodge, but none of us were prepared for the surprises which filled their visit in that city.

From what has been reported, and what we have read in the dozens of large newspaper clippings which have come from Los Angeles, it appears that the new lodge in that city known as Hermes Lodge, No. 41, is not only a lodge but an INSTITUTION. I feel sure that all of our other lodges in North America could learn many valuable lessons from the history, growth and development, as well as operation, of this lodge in Los Angeles. The lodge is located in one of the large buildings of that city,

known as the Music Arts Building, wherein many of the best musicians and directors have their studios. Going to one of the upper floors of this building, the visitor is impressed with the great number of office doors along the main hall bearing the name AMORC, and the phrase "Rosicrucian Brotherhood." The first impression one receives is that AMORC occupies more office space and a more elaborate arrangement of offices and halls than any other activity in the building. Then one finds that there are reception rooms, reading rooms and private offices for the Master, his secretary, and other secretaries. In fact, three secretaries are regularly engaged in the care of the mail and general lodge activities, in addition to special secretaries and heads of committees who look after a number of allied activities.

There are two temples or lodge rooms with classes which meet nearly every night in the week, and with several classes on many of the nights. There are also classes in the daytime for the theatrical and moving picture members of the Order, who cannot attend at night. The lodge conducts an employment bureau, a healing department, a welfare department, a library depart-

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ment, an entertainment department and a propaganda department. It also has a department in charge of a competent secretary who represents the National Lodge of correspondence members living in that section of the country. Will all of our lodges please take note that this particular lodge proves that the activities of the National Lodge in carrying on correspondence instruction in no wise interferes with the growth and development of the local lodge in the same community? Hermes Lodge, No. 41, calls upon applicants for the correspondence instruction and encourages them to take up this form of the work, and in every way cooperates with the National Headquarters in that regard, and yet its own membership of personal lodge attendance has increased beyond the limits of comfortable accommodation.

The lodge also conducts public Sunday morning services in the large auditorium which is at its disposal, and at these Sunday morning services, between 1,500 and 2,000 persons attend regularly. The Master speaks at these public services, after a half hour of musical program furnished by the finest talent in the city of Los Angeles, and that means some of the best talent in the country. Copies of the Master's public lectures are made by secretaries on mimeograph machines, and free copies of the lectures are distributed at each succeeding Sunday morning service, so that those who did not attend or who have missed one of the lectures may have copies of them. This department producing the lectures is an expensive feature of the work of that lodge, and calls for competent stenographers to take down the talks each Sunday, stencil cutters, mimeograph operators and others, as well as the purchase of enormous quantities of paper and other material.

In addition to these public services each Sunday morning, which are extensively advertised in all of the newspapers, the lodge also conducts each month a "get-together" meeting for members and their friends. This meeting is held in another large hall known as Symphony Hall. Such meetings consist of an hour and a half of the best vaudeville and musical entertain-

ment procurable in the city, followed by a dance with good orchestra music and refreshments of all kinds, served free to those who are present. The Emperor and his wife had the pleasure of attending one of these "get-together" meetings, and were surprised to find a dozen young girls as *usherettes*, dressed in attractive costume, with a great many persons in evening clothes, and an excellent program with a feast of refreshments and food at the close of the evening that equalled the usual banquet.

The lodge has initiated practically five hundred members, and all of them are enthusiastic boosters. In that membership are representatives of the highest walks of life, the educational world, and well-known business and professional men and women.

When the Emperor and his wife arrived at the railroad station, early in the morning, it seemed as though hundreds of men and women were there to greet them, with flowers and cheery words of welcome. They were driven to a suite of rooms in one of the big hotels, where a house committee had already arranged everything for their comfort, and provided a private reception room decorated with flowers. In addition to the public address that was given in one of the largest halls, attended by all that the hall could contain, which means more than two thousand persons and with fully four thousand persons turned away, the Emperor lectured before the lodge members on two occasions and was accompanied by a committee to the moving picture studios in Hollywood where the Emperor and his wife witnessed Miss Talmage making her newest picture entitled "The Woman Disputed." Here they also met a great many of the members of AMORC who are in the moving picture profession, and they were taken to the air field where the company in charge of the airplanes provided a ride for the Emperor and his wife in the sister plane to the "Spirit of St. Louis," used by Lindbergh. The trip was fifty miles long, and included a flight over Hollywood, Beverly Hills, the Pacific ocean, the city of Los Angeles, and the suburbs. At times, the plane was so far above the clouds that a view of the earth was entirely



obstructed. Other receptions and surprising incidents filled up the days and nights, including a picnic at one of the big parks, attended by more than half of the members and their friends.

A very impressive feature about the activities of AMORC in Los Angeles is the fact that all of the newspapers were very liberal in their news announcements about the Emperor's visit and his daily activities while in the city, and even the radio stations in that city announced the public lecture and the presence of the Emperor there. From all sides, and from every part of the city one heard AMORC highly spoken of as the big mystical activity of Los Angeles, and it was very gratifying to read the newspaper reports sent to Headquarters after the Emperor's return. Surely the lodge in that city is a great *Institution* under the directorship of an efficient Master and staff of unusual, enthusiastic, and proficient assistants. For a lodge that is only a little over a year old, and a new-comer among the older members of that locality, we must say that it demonstrates the possibilities of cooperative action. The Emperor has promised to return to Los Angeles in October, after a visit to Vancouver with his wife in the month of September.

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The Emperor reported, after his return from Los Angeles, that he met there many members from other lodges throughout the country. In fact, he brought back the names of members he met who were from Florida, Georgia, Pennsylvania, New York, Massachusetts, Arizona, New Mexico, Illinois, Utah, Oregon, Nevada and Ohio. This goes to show how our members travel about, and how their travelling generally brings them into the State of California.

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We wish to announce that during the past month we have had an unusual number of applications for charters from new Groups and new Lodges. Will all of our members please take note of the following new branches of our organization: Texas Group No. 641, Galveston, Texas. California Group No. 642, Santa Barbara, Calif. Washington Group No. 643, Tacoma,

Washington. Colorado Group No. 645, Greeley, Colorado. North Carolina Group No. 646, Asheville, North Carolina. Colorado Group No. 647, Denver, Colorado. Wisconsin Group, No. 648, Milwaukee, Wisconsin. Texas Group No. 649, Wichita Falls, Texas. Winnipeg Group No. 650, Winnipeg, Manitoba, Canada. Georgia Group No. 651, Atlanta, Ga. Iowa Group No. 652, Sioux City, Iowa.

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Other lodges throughout the country are reporting continual growth and increase of membership, and it appears that our organization is becoming more rapidly organized in every State and in every large city than at any other time in the history of the American jurisdiction. All lodges are urged to keep us informed of their activities so far as interesting news items are concerned, for publication in the Mystic Triangle. The usual statistical reports sent to the Supreme Secretary each month do not afford enough personal information to make interesting facts for the monthly magazine.

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I believe it will be of interest to our members, generally, and especially to those members of the organization who have been appointed as our official representatives, to learn the proper manner of introducing the Rosicrucian points and principles to inquirers and in clearing up some vague conceptions that they have in their minds.

That is why I am publishing a conversation between Brother John G. Halbedel, our representative in Fitchburg, Massachusetts, and an inquirer whom he interviewed. Now, this person whom Brother Halbedel interviewed first received a copy of the "Light of Egypt." The "Light of Egypt," as you know, is especially prepared to anticipate the majority of the questions the inquirer might ask, but even after the book has been carefully read, some individuals do not fully comprehend it. They draw a wrong conclusion from some of the statements and it is very necessary at times that a point be cleared up for them. But sometimes an inquirer directs to our representative, or one of our members, some difficult questions to answer. Brother Halbedel

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has clearly answered some of these difficult questions. I am going to quote from his official report.

Monday, April 9, 1928.

At twenty minutes past seven I sat in Mr. M——'s parlor, talking enthusiastically about AMORC and its GREAT WORK. Mr. and Mrs. M——, to whom I have been known for many years, listened very attentively to my brief but spirited exposition of Rosicrucianism.

Mr. M:—"Mr. Halbedel, I am a materialist; and I think I am getting more materialistic every day."

Rep:—"You *think* you are. But what makes you *think* so?"

Mr. M:—"Seeing is believing."

Rep:—"You mean that you believe only that which you can see and feel, hear, smell and taste?"

Mr. M:—"Yes, I admit that; but there are, of course, things that we must accept without tangible proof."

Rep:—"I understand you to believe that we must have faith in higher things when we lack proof or when our reason fails us?"

Mr. M:—"That's it!"

Rep:—"Then I interpret your answer as meaning that which is beyond the control of man or outside the range of his understanding you attribute to NATURE or to a HIGHER POWER or to a SUPERIOR INTELLIGENCE."

Mr. M:—"I do!"

Rep:—"Well, if you DO, your materialistic characteristics are not so very marked. I have drawn this conclusion from contact with you through the years of our acquaintance. You have impressed me as a man who is economical. To be economical does not imply that you are a materialist."

Mr. M:—"Well, I believe in giving everyone his due."

Rep:—"Fine; now we are getting somewhere! So—you believe in applying the Golden Rule?"

Mr. M:—"Yes, if by the Golden Rule you mean 'Live and let live'."

Rep:—"As a materialist, then, you are quite a philosopher; a practical philosopher at that, as I have long ago discovered in the shop, where we first met many years ago in Mr. J——'s private office. Apropos of practical philoso-

phers, let me introduce the most practical—the ROSICRUCIANS! You have read 'THE LIGHT OF EGYPT'?"

Mr. M:—"Yes, I have read it."

Rep:—"And what have you decided to do about your application?"

Mr. M:—"Nothing—just yet. You see, there is one thing that does not appeal to me. It's about your Order closing the door on anyone who does not send in his application soon after receiving the book. This seems to me too much like *forcing* a man into uniting with the Order."

Rep:—"Your harsh conclusion, I think, is based on a misunderstanding of the contents of both the personal letter, the OFFICIAL INVITATION, from our Supreme Secretary and the book. But allow me to explain to you this mystery in a few words. You will, I am sure, agree with me then, that no undue pressure is exerted by the Order. Now, Mr. M——, can you point out to me *one single statement* in the BOOK or in the OFFICIAL INVITATION that could be interpreted as concealing a subtle method of *forcing* a seeker into uniting with AMORC? Let us consider the personal letter from our Supreme Secretary, which also constitutes an Official Invitation. In this personal letter from the Supreme Secretary you will find these words in the second paragraph: 'The sending of this book and letter to you constitutes an invitation—. You receive this wholehearted Invitation But Once through Official Channels—.' Our Supreme Secretary requests from you an Answer— Not only out of courtesy—but to let him know that you desire the understanding and cooperation of the Order in your search for the Higher Things in Life; So, if you cannot—for some reason—fill out and forward your application, and unite with AMORC *now*, I advise you to write a letter to our Supreme Secretary and explain just why you must delay your application. If you do this, the door will be kept open until such a time as you are able to unite with the Order. If, however, you fail to answer this official invitation and fail even to acknowledge the receipt of this wonderful Book, you surely are open-minded enough to agree with the officials of



AMORC when they presume that you do not care to unite with them. Having created such an impression, you have only yourself to blame when—at some future day—you wish to unite with AMORC but find the door closed. And if you Do find the Door Closed, who is it that really closed it? It is the Inquirer who has ignored the Official Invitation.”

Mr. M:—“This uniting with your Order seems very serious business.”

Rep:—“It is a very serious matter, indeed!”

Mr. M:—“I shall write to your Supreme Secretary and tell him how I stand. In the meantime, I’ll read his letter again and the Book. Also the magazines you have sent to my office.”

Rep:—“Please do this. You will find, I think, as you read them over again that your point of view has been changed. May I call again in, say, a week or two?”

Mr. M:—“By all means, come again! Why do you ask?”

Rep:—“I fear that I have consumed too much of your time tonight. I stayed longer than I meant to.”

Mr. M:—“Not at all! Not at all! I enjoyed every minute of your visit. That’s why we want you to come again—soon.”

Rep:—“Well, if you feel that way about it, I shall come again very soon. And when I do, I hope to welcome you into our Order.”



Two Character Readings From Hand-writing

Fra Revel Analyzes Writing of Emperor and Secretary

Analysis of Our Emperor:

One of the greatest problems the writer has had to face is the full control of his impulses. He is inclined to think and act quickly. He sees all around a problem very rapidly and is apt to pronounce his decision at once. But, knowing this trait in his own character, he has spent a lot of time and care in compelling himself to reason rather than jump to conclusions.

He is inclined to take life rather seriously, and when faced with some problem or other is apt to slip away into a brown study, quite oblivious of his surroundings. Then the light will break through and he will come back to the affairs of the moment with a start and probably with an apology.

His natural good taste and courtesy

are unfailing and he would rather lose money than be lacking in proper courtesy to anyone irrespective of their social or financial standing. He is very fond of the beautiful and loves to be surrounded with beauty. He has good taste in the harmonizing of colors, and in his home, his maxim will be, not how showy, but how good.

He is mathematically inclined, has a ready grasp of figures and while he does not like them, he is quite capable of wrestling with them. He will likely find an excellent safety valve in music. He loves the better class of music and can drift off into dream land on the wings of song, see visions and invariably in his mind music will create forms. It tells a story which renders him more conscious of the story than of the music.

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He prides himself on having a very judicial mind. He likes to weigh things carefully and arrive at decisions only after mature deliberation and he tells himself, or rather tries to tell himself that he is quite impartially just in all his decisions, but he is only deceiving himself—in the final analysis, he will be governed more by his heart than his head. If by any chance he was compelled to give a very harsh judgment, if you watched closely you would see him slipping around the back door to do a kind deed to in some way counteract the severity he was unable to avoid.

On religious matters he is sane, and less of a visionary than one would think. He likes to reason things out and place his belief on a reasonable plane. Whatever there may be of mysticism in religion, it will have to be a practical mysticism to satisfy him. His mind is mystical and it is not sufficient for someone to say a certain thing is so, for him to accept it. He has a favorite text, 1 Thes. V:21, "Prove all things; hold fast to that which is good." He greatly admires Fra Paul, and tries to emulate him in many ways.

In company his manner is jovial and pleasant, he loves a good joke and has never forgotten how to laugh. He is a good mixer and pays no attention to class distinctions. That element of watchfulness and conscious self restraint which I mentioned in the opening paragraphs of this analysis shows out in every line. When he feels himself rushing ahead—he is apt to say "steady, make haste slowly" and thus he inculcates in his being that which was not really born in him—self dominance.

He rather dislikes promiscuous charities. He would much rather teach a failure how to get on his own feet, and stiffen up his own backbone rather than give him charity. He hates extravagance of every kind. He believes waste sin. He is not niggardly and believes in supplying all reasonable needs. Foolish display and destruction of things that are useful are among the unpardonable sins.

He has wonderful perseverance and will chase even a rainbow to its end if he starts after it. He has schooled himself into patience and the thing that

worries him least is time. He is by no means without personal vanity. He is very particular about his appearance and is by no means impervious to judicious flattery; he accepts it kindly when he believes it to be sincere. He is big enough to know his own capabilities and yet humble enough to know how far he comes short of the possible. One of the things his associates love most about him is his humanity and his intense love for his fellow men—. He can sympathize, and, as a *confidante*—he would sooner lose a hand than betray a confidence.

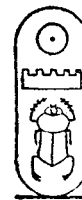
Analysis of Ralph M. Lewis, Supreme Secretary

Life is not and never has been easy for the writer. His natural impulsiveness is always getting him into hot water. He has on many occasions rushed in without due deliberation and has gotten his fingers badly burned; as a result, he has lost a good deal of his earlier self confidence and is not nearly so cocksure of himself as he once was.

He hates to wait. He wants to see something moving, something doing all the time. He is quite quick to express himself, and sometimes he can do so very fluently—if he finds that he has been unfair or unjust he is just as quick to make amends and it is this humanity, or shall we call it humanness, which makes his friends love him.

He inherits a great many of his characteristics from his mother. He is generous to a fault. He never keeps a grip on the purse where he thinks its contents would benefit someone else. Where he can do a good turn to someone in need he will be just as impulsive as a school boy and if he does a service will be amply repaid in the knowledge that he has given someone a leg up.

His impatience shows up quite often when he has a task which baffles him, and when things will not go according to his likes. He is very apt to give an exclamation of impatience—to the dickens with it, or words to that effect and flounce off out—but to do him justice, his conscience will be most troublesome and he will give himself a good flagellating and drive himself back to



finish properly the task he has left unfinished.

He is apt to be somewhat changeable in his immediate likes and dislikes. The dish that suits his palate this week, might be entirely distasteful next week. The immediate friends who know him best excuse those little lapses in which he seems to rather pass them up, as they know that it is but a passing mood or maybe, a tense, and like Mary's little lamb—he will come back.

He is very human in his affections and could be quite painfully jealous if he considered conditions called for it. He is quite inclined to be jealous of his own rights and privileges and hates to have people tramp on his corns or meddle too much with his personal affairs.

He can be the life of a party. He is full of fun. Has excellent spirits and is never deficient when it comes to seeing the funny side of things. He should have plenty of outdoor exercise, he needs it. Coop him up for very long in an office of one room and he would soon be rather hard to live with.

He is quick with his tongue—in spite of the fact that he honestly tries to school himself into guarding it. It falls from grace like a good Methodist occasionally. He believes in short cuts and hates to take the longest way around to get home. He is strong in

his loves and equally strong in his dislikes. He has considerable capacity for detail—but absolutely hates it. He would much rather do the bigger things and let someone else do the little methodical jobs which run away with time and make small showing.

There is an underlying element of nervous strain and tension, and the writer would do well to take stock of his physical condition as he is riding for a fall unless he takes time to get back to normal. One can work at high pressure for a certain length of time, but nature takes her toll eventually. It is quite probable that if the writer laid off for a month and went away for a fishing trip up to the mountains and then sent me another sample of his writing a lot of the characteristics which are so very marked in this particular sample of script will have been eliminated, or at least modified.

The writer has very little real personal vanity. He prefers not to have people praise him. He always mistrusts those who are too effusive and takes what they say with several large grains of salt. He has no illusions about himself whatsoever, and whatever people may say, he knows quite well his own limitations, even though he may not tell that to others.



The First American Rosicrucians

Interesting and Surprising Facts For Our Members

By RALPH M. LEWIS, *Supreme Secretary*



MORE interesting than tales of mystery and romance from the Orient are the simple facts of the plans, ambitions, struggles, sorrows, and joys of the first efforts to establish the Rosicrucian Order in the new world.

So many members of AMORC and other students of mystical teachings have asked for more details of these early American movements, that I have gathered together just the great highlights from only the most dependable

sources. I realize that popular presentations of the history of the first American Rosicrucians contain either contradictory statements, or leave out important facts altogether, generally because the writers of such histories are entirely ignorant of the many reliable records that exist and which contain the details generally unknown.

First of all we find in many ancient writings—perhaps we should say writings of the fifteenth and sixteenth century—an oft-repeated reference to the "Rosicrucian stone" being sent or

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brought to America to lay the foundation for the establishment of the Rosicrucian Order in this new world of America. Certainly this was no reference to an actual *stone*, but rather to a *something* that was sent here before the year 1690. The important point about this matter is that the references plainly indicate that the *stone* was to come to America by a decree of the *council* or committee of various Grand Masters of Europe, and that such *stone* was the symbolical cornerstone of the international Order in Europe.

Our next documentary reference is found in the book "The New Atlantis" written by Sir Francis Bacon, the recognized Emperor of the principal Rosicrucian jurisdictions of Europe, especially the large German jurisdiction and the rapidly increasing jurisdiction of Great Britain. Bacon had his specially selected representatives in various countries, including his brother, who was his first Deputy. Bacon had spent years in reorganizing the Rosicrucian Order of Europe—he had no power in the Orient except as a member of the international council composed of the various Emperors and the many Grand Masters under them.

After his reorganization plans were completed, every country of Europe, even those which had only a few members—had a Supreme Grand Master or *Heirophant*, and under these were Grand Masters for every large section of each country. We must bear in mind that travel from one city to another was a long and tedious matter in those days, and it was necessary for each *Heirophant* to have a district or provincial chief in each important section, and these were known as Grand Masters. They were at the head of a local group that met on stated occasions to transact official business, hold high initiations, and direct the national decrees of the Order in their respective sections. Their functions were much like those of the Grand Masters of AMORC, Freemasonry, and other fraternal organizations in America, where each state has its Grand Master. Over these Grand Masters are the national Supreme Masters or *Heirophants*, and over these the Emperors of the various jurisdictions. Most of the world today has its Grand Masters

and *Heirophants* and Emperors of the Rosicrucian Order. It is an ancient and time-honored system, and we need not take the time here to quote the hundreds of authorities referring to these old Rosicrucians Emperors, *Heirophants* and Grand Masters.

Bacon's idea was to do in America practically what had been done in Germany. In Germany he simply called attention to its birth once more. The ancient custom was for the Order to be active in the outer-world for 108 years; then dormant so far as outer activities were concerned, for another 108 years; then the Order was *born again* in the outer world for another 108 years. This had been the method for many centuries, and the complete cycle of *discoveries* of the "body" of C. R. C. (Christian Rosenkreuz, or the *Christian Rosey Cross*) shows that every 216 years this occurred.

So, at the right time the *body* of C. R. C. was *discovered* again at Cassel, Germany, and outer or public literature was issued and a period of propaganda started which was typical of the propaganda of a *new* organization. When the time came for the Order to come to America, the Baconian plans as outlined in his *New Atlantis* and in other documents prepared in advance by him, were carried out.

Therefore we find from a host of American and foreign records that during the years of 1691, 92 and 93, the various Rosicrucian Jurisdictions of Europe were busily engaged in selecting from their highest members those who would form the Rosicrucian pilgrimage to the new world.

The facts of this preparation, the meeting of the members in various cities of Europe, the chartering of a special boat, the *Santa Maria*, the sacred convocations held before their departures, the trials of the voyage on their boat, with the ceremonies held daily, and the final arrival in America at the place *now* known as Philadelphia, and of their establishment there of the Rosicrucian Temple, schools, homes, etc., are all set forth in such unquestionable records as: The books of Julius Friedrich Sachse, Life-member of the Historical Society of Pennsylvania, the Penna-German Society and the Ameri-



can Philosophical Society and also a prominent Masonic historian and descendant of one of the families of the first Rosicrucian colony in Philadelphia; also the articles which appeared in the *New Age*, the official organ of the Scottish Rite of Freemasonry for the Southern Jurisdiction; also the records of the Philadelphia Historical Society, the original diary of the Grand Master of the colony, which diary is in the collection owned by the Hon. S. W. Pennypacker, with copies owned by the Philadelphia Historical Society, AMORC, and several foreign sections of the Rosicrucian Order. See also the very accurate articles in the *Pennsylvania Magazine*, volume X.

The colony arrived in the present city of Philadelphia on Saturday, June 23, 1694. It had a complete set of Rosicrucian officers with full power and authority to establish the first American headquarters of the Rosicrucian Order. Please note that this was not a group of Rosicrucians coming to the new world simply to start life over again. Each member of the party was selected because of special fitness; there were chemists, botanists, artists, printers, paper makers, musicians, an astronomer, mathematicians, alchemists, artisans of various kinds and their wives and children. Their very first act was "to call upon Benjamin Fletcher, Captain-General of Pennsylvania, and William Markham, his Deputy Governor, for the purpose of taking the Oath of Allegiance and explaining their reason for coming to the Colony."

From that day on, the work of the Rosicrucians is recorded in many books and papers to be found in the Philadelphia Historical Society and in books to be found in the Congressional Library. Some of the first buildings they erected still stand in what is now Fairmount Park of Philadelphia. Later they moved to more isolated and beautiful situations a few miles westward. The great work of the Rosicrucians in their final location continued outwardly for one hundred and eight years (please note the decreed cycle of 108 years) and in 1801 the work was withdrawn from the public and the cycle of 108 years of silent activity began, for by this time members and new initiates into the

Order had gone to all parts of America.

Now right here we believe it well to state that some writers on the history of the Rosicrucians in America are entirely unaware of the existence of this first colony and national headquarters in and near Philadelphia. These writers begin their American history of the Order with the fascinating career of one Dr. P. B. Randolph, a remarkable student of mystical philosophy. He had travelled extensively in Europe and there contacted the Rosicrucian Order—as had many before him who were so qualified as to be permitted the privilege of contact. It was claimed by his friends that in France he became affiliated with the Lodge which one of the Napoleons attended and was an officer. Dr. Randolph became sufficiently adept to attain the first degree beyond adeptship, or in other words passed from the degree of *Neophyte* to that of full membership, according to the statements of his friends, and since he was a visitor in that land, and not a native, and since he was preparing himself to be a lecturer and writer on general uplift principles, the Lodge in which he attained this full membership honored him for the remainder of his visit with them by making him their "Grand Master." This was truly a great honor, and if it is true, as we are willing to believe, it was an honor that had been bestowed upon many other continental visitors, to be sure, but the first instance of such honorary title being held by an American, so far as any records show.

In due time Dr. Randolph returned to America and began his famous career as a lecturer and teacher. He did *not* represent himself at first as a Rosicrucian, and his first publications, copies of which are in the AMORC library, did not contain any Rosicrucian teachings. He was undoubtedly the forerunner of the various New Thought and Mental Science schools of America, for his lectures laid the foundations for this excellent style of modern thinking. Finally he believed he could do better by organizing private student bodies and giving to them, after test and proof of worthiness, some of the Rosicrucian principles. We find from several versions of his life history, prepared by his

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principal apologist of today, Dr. R. Swinburn Clymer, that "Propoganda begun in 1857. First Supreme Grand Lodge San Francisco, Cal., Nov. 5th, 1861. Second Grand Lodge Boston, Mass., 1871. Third Grand Lodge formed at San Francisco, Cal., 1874. And the fourth Grand Lodge formed at Philadelphia in 1865."

From other writings by the same apologist and devotee of the Randolph writings, we learn that treachery and treason entered each of the Lodges established by Randolph and for this reason they were disbanded and reorganized in later years. This explains the establishment of two Grand Lodges in California, ten years apart. We also learn that finally the Lodges were disbanded completely and never again started.

Please note that these attempts of Dr. Randolph were made in 1857 and thereafter, which is precisely 164 years after the first American Headquarters and Temple of the Rosicrucian Order were established in Philadelphia. Therefore, Dr. Randolph was not the founder of the first Rosicrucian headquarters in the new world. When this fact was pointed out to the apologist, he exercised the privilege of the true apologist and refused to accept the evidence. He promptly stated in his further historical remarks that "this story is manufactured out of whole cloth and should be looked upon as a highly-colored fairy tale rather than as truth emanating from a Rosicrucian source. Religious colonies did exist throughout the State, especially around Philadelphia, Lancaster, Ephrata and Bethlehem, but these were in no sense Rosicrucian; they were of the Quaker, Mennonite, Moravian and other sects."

It is true that some Rosicrucians of this first American colony and headquarters were Quakers, for the records of that colony show that some of them joined the Quakers, and some also joined the Moravians, the Mennonites and other religious bodies as well as helped to establish the great Christ Church of Philadelphia, whose historical records tell another side of the Rosicrucian activities. But, the Rosicrucians were of various religious faiths and naturally sought some church in which

to worship. We have Rosicrucian Methodists, Baptists, Quakers, Episcopalians and other denominations today. But does that fact make them less in a Rosicrucian sense? The apologist simply ignores the facts told in the historical records. He ignores the manuscripts of the first Rosicrucians which are in the Philadelphia Historical Society; he ignores the thousands of facts stated in Mr. Sachse's book wherein he quotes many records and authorities. He also ignores what has appeared in the Scottish Rite Masonic magazine and in the dozens of newspaper articles which have appeared in America, Canada and Europe, about these first Rosicrucians. One may set aside these records and say that the story is made "out of whole cloth," but that does not make it so.

As to what these Rosicrucians accomplished in a scientific, mystical, educational and humanitarian way, one may read in the writings of Watson, America's greatest and time-honored analytical historian. Before Mr. Sachse passed to the beyond a few years ago he gave to various high degree Rosicrucians in this country many of the original records, papers and mementoes of that first American Rosicrucian headquarters. To the Emperor of AMORC came some of these records and he also has in possession the original Rosey Cross worn by the first Grand Master in Philadelphia. The apologist says he never saw any of these things. That is true, but that does not prove that they do not exist and are actual.

Furthermore, we turn to the records of the Order in Europe. We find, for instance in even the recent French History of the Rose Cross Order, an official publication, *no mention of Dr. Randolph and his Rosicrucian work in America*. AMORC is described, several Rosicrucian societies publishing interesting literature on Rosicrucian subjects are described, and a hundred or more attempts of individuals and groups to establish "Rosicrucian" branches are described, but nothing about Dr. Randolph ever having authority to establish a "Lodge" or "Grand Lodge" of the Rosicrucian Order in America. Randolph's name is not even mentioned.

Mr. Clymer writing of Dr. Randolph's notable career as a lecturer



states that since he was a "Grand Master" of the Order in France for a while he had "sole authority" to establish a branch of the Order wherever he pleased and needed no higher authority, for as "Grand Master" *he was the highest authority*. That plainly shows a lack of understanding of the position or title of Grand Master. If there was no higher authority than what he possessed, who gave him that authority? What of the Supreme Master or *Heirophant* of France? What of the *Imperator* for the French Jurisdiction.

It is also stated by Dr. Clymer that after having established his "Grand Lodge" in America, Dr. Randolph announced himself as the "Supreme Grand Master or Grand Master of the whole world." What became of all the other Supreme Masters, Heirophants and Imperators? *No where in any foreign records of the Order for the years 1857 to the present time do we find any records of ONE Supreme Master for the ENTIRE WORLD, and no record of Dr. Randolph being a member in America who had the honorary title and distinction of a Grand Master of one of the French Lodges for a time. We have simply accepted the Randolph claim to the honorary title.*

Dr. Randolph made a second trip of the world, or through the Orient, and upon his return wrote a book that made him famous for a time. It was called "Pre-Adamite Man." Even in the fifth edition of this book (copies of which are in the AMORC library), and which was published in Boston in 1873, twelve years after the founding of his first Rosicrucian Society, there is no mention of anything Rosicrucian, no mention of his plans, his high position as Supreme Master for the entire world, and nothing of the Rosicrucian teachings. That is hardly the method of a Rosicrucian who occupied such a high position and who would have had the right to visit the ancient Rosicrucian Temples and describe them. Many great officers of the Order in centuries past made mention of the Rosicrucians in their books *when they wrote a book*, but not Dr. Randolph. True, he wrote another book called "Ravalette", published in 1876 and on the title page of this book placed the phrase "A Rosicru-

cian Story" and a symbol of a triangle containing the word "try". But, nothing is said in that book to indicate that the author was speaking officially for the Order, held any membership even in the Order or knew anything about the Order. The symbol he used, and which Dr. Clymer considers the true symbol of the Rosicrucian Order, does not contain the Rosy Cross, nor even a Rose or Cross. As for the word "try" being the ancient symbol of the Order, let me suggest that it would mean nothing to those who knew not English. Certainly an *international* organization such as the Rosicrucians are, would not have a symbolical word or phrase in *English*. Furthermore, the word "try" is not found in any single piece of ancient or modern Rosicrucian documents of any country. It was original with Dr. Randolph and is used in connection with this story of "Ravalette" wherein one of the characters used the word "Try!" quite often.

Considering all of the records available and Dr. Randolph's own career and failure in founding any real form of Rosicrucian Society in America, we cannot help but believe the statements of the Rosicrucian Order of Europe that Dr. Randolph *had no authority* to establish a new branch of Rosicrucianism in this country and to give to himself the title of "Grand Master of the world." The claim that he was a Grand Master for a time in France, and that he was one of the highest students of the teachings that America had for a time, did not give him any authority. There are many *Grand Masters* of the Rosicrucian Order in Europe today and not one of them would have the right, by virtue of that title, to come to America and start a new branch, any more than would a Grand Master of Freemasonry of America have a right to go to Europe and start a new branch of Freemasonry in France or England.

We are not unmindful of Dr. Randolph's good work, nor do we wish to do him any injustice. But we fail to find where Dr. Randolph *himself* ever made the claims to authority and first rights, now made by some of his apologists. In the later years of his life Dr. Randolph did not even pretend to be interested in maintaining any of his new

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branches and while others took up his work and tried to reorganize some of his abandoned "lodges," nothing came of it.

From 1801 to 1909—the cycle of 108 years of secret activity of the Order; then time came again for the outer operations, and many went to Europe in the years preceding 1909 seeking permission to issue the new American Manifesto for the birth of the Order for that period in the outer world. It was not until the summer of 1909 that the permission was granted and the work started again, not by a "Grand Master" of some foreign Lodge, but an appointed Legate of the entire Order of Europe under the sponsorship of the French Supreme Council. The first new American Manifesto was issued by AMORC announcing the birth of the Order to the outer world—not a rebirth of the old bodies—but a birth of the newer cycle, just as in Cassel, Germany, just as in England, just as in many other countries for many cycles. And, this Manifesto bore the true symbol of the Golden Cross with one Red Rose. It bore the Latin phrases, not an English word, or a triangle with a skull and cross bones, anchor or winged globe—none of which things are a part of the Rosicrucian seals.

The highest authorities for any organization are its affiliations, its recognition and its activities. In the International Congresses of Rosicrucians held in Europe, the AMORC is the only Rosicrucian body of America having a place in the sessions. So with the first colony of Philadelphia. The AMORC of America today is a part of the Rosi-

crucian AMORC of the world, affiliated with every foreign branch. No other Rosicrucian body in this country has those connections with similar bodies. The AMORC has its Lodges, Temples, Colleges, groups and branches in every large city and section of North America. No other Rosicrucian society formed by Randolph or anyone else during the nineteenth century had such activities.

Finally, the AMORC in America today is the largest of all Rosicrucian bodies so far as number of branches, affiliations and connections in this country are concerned. The early Rosicrucians of Philadelphia left a great monument. The activities of all of these workers read like romances and someday the full story will be issued in a great book. In the meantime greater romances are being worked in the lives of thousands, and the miracles of the past are becoming common occurrences today.

Let us rejoice in the contributions that every soul has made to the advancement of civilization. The facts of the past are facts despite their age and thin veil of obscurity; but the facts of today are before us hourly. Let us face them squarely and make the most of them for the good of all.

(In a later article I will speak of other American Rosicrucians who greatly aided in preparing the way for the coming of the Order in its new cycle. Many of these were eminent Initiates of foreign jurisdictions and preceded Randolph, while others came a few years later).



The Law of The Triangle

By SRO. VIRGINIA SCOTT, Hermes Lodge, No. 41.



HERE are three salient angles from which one might approach a discussion of the law of the Triangle. First, the law as delineated by our R. C. Studies, second, as portrayed in the veiled words, illustrations and symbols by various philosophies, through various philosophers; and third

as displayed in our own existence, and methods of functioning.

Upon entering the first grade of this order, we were at once confronted by the fact that the triangle symbolized a most important lay upon which we were to build in all following grades. It is said: *The triangle with its three points represents perfect creation.* That is the law, all which follows can be



classed as a series of proofs or illustrations of this one point. Our first illustration was found in the first grade lectures—Matter manifests according to the law of the triangle, being composed of atoms, electrons and molecules.—

In the third grade we studied the important triangle, imagination, aspiration and inspiration. Imagination being the source as it were, giving birth to the other two points in order to form a perfect manifestation.

In the fourth grade we applied the law of the triangle with nous as one point, the divinities as the second, and the principles as the third. Again we were reminded that all which manifests is triunal in principle—and at last we were brought to the full realization of the necessity of both negative and positive vibrations combining to make a third point or manifestation. Our triangle is then outlined, 1 positive, 2 negative, 3 combined vibrations or manifestations. And with the added light from the last lessons of that grade we can substitute a more definite terminology, 1 sun, 2 earth, 3 vital energy. By this time we begin to realize the universality of the great law. Even that small particle of matter, the cell, is composed of three parts—cell body, nucleus and centrosome, the last of which in turn divides itself according to the triunal law into centriole, attraction sphere and fibrils.

With these points from our own lectures well in mind, it might be well to turn to other philosophies for a few additional illustrations. The Greeks for example followed the triunal principle throughout their reasoning. Life manifested in three spheres; 1, the supreme sphere, dwelling place of the Gods; 2, the superior sphere, meeting place of Gods and men; 3, the inferior sphere, home of man. If we approach this from a more esoteric aspect we might word the three points of the triangle a bit differently. 1, the supreme sphere—spirit; 2, the interior sphere—the personality; 3, the superior sphere—mind, the meeting place for both. According to the Greeks, these points again have their analogy in the body where we find the triunal manifestation, thus: 1, Supreme sphere or spirit is represented by the heart; 2, the

brain is the meeting place for both, and 3, the reproductive organ represent the inferior sphere. This same race of thinkers even divided the mind itself into three parts, not only physiologically but spiritually into the divine, human and animal minds.

The Bhagavad Gita and the Bible are well filled with such illustrations. From the latter consider the Song of Solomon, which refers to the sun and the lesser planets. Solomon is derived from three words, contains the trinity known as the three suns, and is the name of the superior God in three languages.

In one of the Eastern religions we find the three great principles outlined as Brahma, the creator, Vishnu, the preserver, and Siva, the destroyer.—Again if we were studying the symbolism of the Hebrew alphabet we would place at the points of our triangle the three mother letters which represent the life principles.

That great Chinese philosopher Lao Tzu referred to the law on speaking of Tao which corresponds to our nous. He said, "Tao produces unity; unity produces duality; duality produces trinity; trinity produces all things. All things bear the negative principle, yin, and embrace the positive principles, yang, Immaterial vitality, the third principle, makes them harmonious. This is a truly Rosicrucian exposition of the law of the triangle. Throughout all philosophy the seeker finds such examples.

WE have now dealt briefly with the subject from two angles; 1, our R. C. Laws concerning the triangle; 2, the law as mentioned and symbolized from other various sources. To form the third point of the discussion we would like to remind you how much you are indebted to this law each day of your existence.

You are composed, we are told, of (a) body, (b) soul, (c) spirit. As a seeker for light you met the test of, 1, life; 2, aspiration; 3, death. As a Rosicrucian you ever seek to know the truth in: 1, love; 2, art and 3, science. Looking about the material world you find all matter in three forms: 1, solids; 2, liquids; 3, gasses. You also find that plant and animal life has three steps in

manifestation: 1, assimilation; 2, growth; 3, reproduction. Looking on the ethical side of life, you will find that often two forces, incomplete in themselves, form a third more perfect creation by the combination of their forces. For example, religion is largely emotional, science, largely intellectual. Their combination gives the third and perfecting point, philosophy. To illustrate this within your own body, you find that both the subjective and objective minds are needed to give the third point, i. e. proper balance; that both voluntary and involuntary action must combine to keep the body properly

functioning, and that both inductive and deductive reasoning are necessary to form the third point, a well defined line of action; and last of all, but a most important illustration: you have doubtless found in your studies that it is necessary to know with the heart as well as with the mind, to read the spirit as well as the letter in order to arrive at that third and most desired point—true knowledge. For as the Panchatantra says: "A man who studies every book and understands, yet does not look to his advantage, learns in vain. His books are merely mental strain."



"As Above So Below"

By BRO. GEORGE ELWOOD JENKS

WE HAVE just heard that, "An Ideal functioning in the sphere of the mental and spiritual must necessarily produce its kind in actuality . . . as soon as the Ideal is complete in mental and spiritual visualization—'AS ABOVE, SO BELOW'." "The Dreams of Plato have governed and directed much that is highest in philosophy." In this sense, as I am using the word, 'Dream' is synonymous with 'Ideal'—just as we say 'Dream Girl' or 'Dream Castle', meaning ideal girl and an ideal structure of life. To many people this word suggests abstract fantasies of thought that are unreal, impossible of accomplishment. But this is only true of mere fancying, of idle dreaming, which is not creative because the mental pictures are fleeting, drifting, formless—shadows that flit swiftly by without leaving an impression, like a succession of scenes upon a moving picture screen. On the other hand, true Idealization or Dreaming-true, is intensely real, and creative, and produces spiritual and mental and physical actualities. As Thomas L. Masson puts it:

"Our dreams are our only realities. . . The world of tomorrow lies in the unseen vision of the man of today.

Thought controls the universe. What we SEE is already dying. What we DREAM is the parent of the future. As we dream, so we may become. Prosperity and misfortune, joy and sorrow . . . are but the fleeting images that lie upon the surface of our Dreams. Standards of morality, the applause of multitudes, the communion of loved ones—all these shall pass away. But our undying Dreams remain. They lead us to all that is or ever shall be."

The very first step in all creation is the thinking of the thought, the conceiving of the idea. Thought, Divine Mind, creates and controls the universe. It is exactly the same with Man, the microcosm, a divine unit of the Infinite Universe. "As a man thinketh in his heart, so is he." In this great process of creation and re-creation the imagination plays a large and vital part. It is a supreme acting factor within. When it is first born the thought or idea may be vague and indefinite, like the first appearance of the mental picture that comes to inspire an artist. Without imagination your idea or mine would stop there. But right there we can call upon imagination, the creator, to take up the work. Imagination is the painter that paints the picture for us, working out all of the details of form,



perspective, shading, and color, and giving us the clear-cut Ideal which we can visualize perfectly. Imagination is the workman that takes the mass of varied building materials at hand and designs and builds the Dream Castle according to the plans and specifications of desires and longings. The Will also enters more or less into this process, although it is somewhat hard to say just where one mind-quality leaves off and another begins. Desire and Will may put Imagination to work, but Imagination in turn creates such a beautiful picture or Dream Castle that desire is intensified so that it holds the Will rigidly to its task. And so in time the Ideal becomes a Reality to one, and eventually an Actuality to others.

In a general way these principles are known to many, but the mastery of mystical science will teach us just how to realize and materialize our Dreams. In an abstract way we all realize the power of thought. But our minds are so limited and cramped by material thinking that it is hard for us to apply these principles to the so-called material and mechanical things—even though we have so often been told that Spirit is the basis of all things. For instance: We can all understand how vitally Thought and Imagination enter into the painting of a beautiful picture or the composing of a wonderful piece of music, but very few realize how fully the same principles apply to the more mechanical things. Robert Henri, the great art teacher, said: "The human body is beautiful as the spirit shines through, and art is great as it translates and embodies this spirit." It is easy enough to understand this as we study some masterpiece of painting, but how many people know that another trained artist can take a mechanical contraption of wood, iron, cloth, glass and chemicals—and do the same thing? And yet the camera artist of today "paints a picture" in which soul or thought is just as clearly expressed. In ordinary use a camera is just a mechanical thing that makes a more or less accurate COPY of whatever stands in front of it. And yet artists often speak of the "Soul" of the camera, just as musicians talk about the "Soul" of the violin or the organ. Nicholas Muray, a master

camera artist, says: "My camera sees what I see. I can make a thing of beauty, a lovely, lasting, beautiful picture, by dreaming it as a poet would. Then, with a shapely, intelligent girl, I bring the dream to reality."

Art Photography has entered largely into my work for the past ten or twelve years, and I find this phase of it intensely interesting and especially so in the light of our studies along the lines of Imagination, Idealization, and Vibrations. I wish that I had the time to go deeply into this fascinating subject, but I can only say briefly that I have been *amazed* many, many times at the way the camera catches and expresses the thought that is in the mind of the artist and the subject. To do this a trained actress is not necessary—simply a model who is sensitive and responsive, and who can *think*. Then, as she comes into harmony with the *thought* or feeling of the character I am visualizing, and concentrates upon it, the camera catches that thought so completely that the *physical* personality of the subject is so altered and overshadowed that her best friend might not recognize her in the finished picture. In this way I often get studies so different that it is hard to believe that they were posed by the same model. Sometimes the subject herself will gaze wonderingly at the Idealized expression of her personality and exclaim; "But it doesn't look like *me!*" No—it did not look like the "me" that she was talking about. When I photographed that same face and figure *without* invoking her mind and imagination, and mine, all my camera could get was a copy, or reproduction, of a more or less shapely physical body—such as are found by the score in any of the cheap "Photo-Art" magazines on any news-stand. On the other hand, in the picture that 'did not look like her', my camera had caught the spirit, the intense thought, that was "shining through" her flesh.

This explanation may sound rather far-fetched to some materialistic thinkers, but it is the conclusion I have reached after years of photographic experience and study, and a belief that has been strengthened by what I have already learned here, about thought, imagination, and vibrations. Material

science tells us that we do not photograph any *object*—but simply that the *light-vibrations* projected or reflected from that object strike the sensitive emulsion on the plate or film and produce the image that is developed into the finished picture. Then isn't it just as credible that intense *thought-vibrations* could have a similar effect upon the sensitive emulsion? Considering what we are learning about Thought and Imagination, isn't it quite reasonable to believe that the actress-model, being temporarily in perfect harmony with the artist-director's mind, should be able to catch his idea of the character and mood to be portrayed, and by intense concentration upon this Ideal or Image, create a thought-form intense enough in its vibrations to produce its effect upon the photographic emulsion, which is known to be far quicker and more sensitive than the retina of the human eye? And that by some such process as this, the Ideal, being at least a temporary reality to her, ultimately becomes an actuality in the finished picture?

And finally, since it is possible for the actor, through thought alone and on the spur of the moment, to create an Ideal, an Image, a Character, or a Mood so REAL that it may be caught and held upon a photographic plate or in the minds of other men, how easy to see how any Ideal or Dream held continuously in the mind of man must ultimately become an actuality, for either good or evil, as we call them. For the images we hold in our minds and think about long and feelingly today, will become a part of our characters tomorrow—not only the things we desire but the things we fear. Job said: "The things I have feared have come upon me!" Emerson warned us to be careful what we wished for—because we might get it.

In this power of creation through Ideals and Dreams we have a dangerous instrument which, used selfishly, can easily work havoc among our fellow men. And no man is safe, or worthy to use this mighty power unless—as

Henry C. Warnack says: "...there is in his heart that which would cause him to put his arms around the world and hold it close to the bosom of peace. No man has a right to touch brush to canvas who does not see beauty in all things and everywhere. Back of each illusion the artist must see the Reality which the masses call the 'Ideal'—and he must know that the 'Reality' of the masses is only an illusion. Back of every rose he must see the roses that never die...and when we can find within ourselves that thought from which the rose is blown, then we may indeed express ourselves, and we may be worthy to be heard."

In closing I want to quote from a little poem of Edwin Markham's. If he wasn't a Rosicrucian he ought to have been, for these lines certainly picture the ideal Rosicrucian, and at the same time suggest another application of my subject—"AS ABOVE, SO BELOW."

"I love the mystic in his dreams
When earth a floating bubble seems—
Love too, the bluff materialist,
Though there are kingdoms he has
missed.

I love the soul-men, (you ask me
why?),

They have a God-hold in the sky.
I love the earth-men, they half know
God;

They have a God-hold in the sod.
But best I love the two-in-one,
The man who holds both earth and
sun—

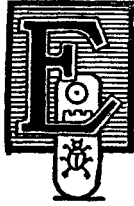
A man who, like a tree, has girth
That grapples him to rock-ribbed earth;
And yet a man who, like a tree,
Lifts boughs into the airy sea
To hear the whispers of the light
And all the wonders of the night.

Great is the man who stands so high
Two worlds are captured by his eye;
He sees these little days of Time
Whirled into a drama, vast, sublime.
Earth has a meaning, fine and far,
When lighted by a Mystic Star."



Guard Well Your Emotions!

By BRO. ARTHUR BELL



EACH WEEK brings to the sincere seeker for LIGHT and KNOWLEDGE a keener appreciation of the Laws and Principles contained in the lectures and as we mentally review the preceding lessons we begin to realize that even from the initial discourse of the first grade, our understanding has been vastly enlarged and illuminated and that our fund of vital knowledge is being constantly augmented.

I wonder how many of our members have passed LIGHTLY over the Law of HARMONY, treated upon in the early grades. Here is a most important Principle and one which should be studied with infinite care for it relates itself continuously to all of our activities, our contacts, our achievements and the many and varied experiences which grow out of them. When we examine Nature's processes, we cannot escape the conviction that She is forever striving to maintain a perfect equilibrium or balance in every created thing and as this is attained and maintained, it is known as HARMONIUM. Nature conducts her affairs rhythmically, majestically, without hustle or bustle, fretting or worrying, strife or anger and in profound, solemn silence. Thus do we have before us eternally a perfect example or guide which may be followed with great profit to ourselves and applied in our daily lives. These same Cosmic forces which so beautifully and perfectly animate all creation are the very ones of which you and I may partake freely as we attune ourselves to them. And how is this done, you ask, and how can I apply this Law of Harmony to my own individual problems. Let us see! Within each of us is MIND, in which is contained the key to all Laws and Principles; then there is the WILL, through which we exercise the privilege to do or reject; then too we have CONSCIENCE, a faithful servant ready on the instant to show us the right attitude in all of our relations with others and to aid us in choosing

the kindly word which may make or retain a friend. The MIND enables us to think and because we have dominion, we are at liberty to choose at will in all things. BUT, when we choose wrongly because we have failed to listen to the voice of CONSCIENCE, then the Law of Compensation prepares to exact the penalty or in other words, balance the account. The Law of Compensation, as you must observe, is quite automatic and any punishment is necessarily, SELF-INFLICTED, for having the right to choose in the beginning, the punishment could have been avoided and instead a blessing would have been bestowed.

Do you not see that even if we are successful in deceiving others through the veiling of our actual intent or purpose that CONSCIENCE within is not fooled at all and that we have actually set in motion the Law which can do no otherwise than exact full reparation for the wrong we have conceived.

As we come to know that the thoughts we think are in themselves creative and invested with the power to bring to us matured results with an exactitude which is astonishing, then do we begin to exercise great care in choosing and entertaining thoughts, particularly those which are easily and promptly recognized as destructive, for be it said that thoughts of this character produce after their kind as easily and readily as those of a constructive nature.

Sometimes it seems that the Law of Compensation is inactive and that we are to escape the penalty for a wrong. Nothing is further from the fact for the Law of Karma has taken full account of all facts and at the proper time, the hour when the lesson shall be the most impressive, then and then alone will the lesson come home to us that we may be made better by the experience.

Medical Science declares that so long as the blood coursing through the body is maintained at a given standard or state of balance, that no disease or illness may become established. We as

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Rosicrucians know this to be true and also know that if any foreign substance or element gains entry into the blood stream that the blood cells, highly vitalized and potent, immediately surround the unwelcome intruder and proceed to absorb and render it harmless.

It will be evident to you that if health is dependent upon an even balance of the blood in the circulatory system, then a condition of ill health clearly indicates that this balance has been disturbed through the violation of some Law. Sometimes it is very difficult to trace the manifestation back to its primal cause yet by careful examination we can usually do so. I am going to name some of the most outstanding thoughts to which our ills are generally traceable for they belong to a highly destructive and distinctly negative group which invariably devitalize the blood cells by dissipating the vital life force contained therein, thus creating a condition of INHARMONIUM.

FEAR is a highly negative thought. Fear of disease; fear of lack in ones supply; fear of competition or fear of anything is in itself quite sufficient to create and bring into your experience the very things you fear for THOUGHT IS CREATIVE. When you find your mind in this channel, replace the Fear thought with one of COURAGE and FAITH until the latter dethrones the former and becomes habitual.

RESENTMENT, ANGER, REVENGE, HATRED, MALICE, BITTERNESS, ENVY, etc., all reflect a highly negative consciousness and are certain to bring to the thinker a very unhappy reward, as any one of them may so devitalize the blood cells that the entire human system is thrown wide open and becomes an easy prey for illness to creep into it. Why should we spend the golden hours reaping such useless, worthless crops when we may so easily sow in the wondrous, fertile MIND thoughts of LOVE, KINDNESS, GOODWILL and HAPPINESS and garner into the eternal storehouse treasures of untold wealth which will live on with us forever.

I have heard it said frequently in the past few years that in the days to come when one appears before the physician

or metaphysician that the question will be asked "What have you been thinking" rather than "What have you been eating."

In our Lectures we are taught that a given thought or action repeated frequently over a period of time, becomes an unconscious Law. It is for this reason that we often find it very hard to dislodge the thought or habit which has been indulged, but it may be done. Let us begin now to search our consciousness and bring into the Light of Day the venomous reptiles which have been poisoning our Minds and Bodies and cast them aside that we may thoroughly enjoy living and be prepared to extend a helping hand to our friends and neighbors who may be stumbling along the way hoping always to find the LIGHT.

The Physician or Metaphysician can do nothing but strive to restore the condition of HARMONY or perfect balance of the blood. This brings us face to face with the fact that something is required of the patient and that is to completely eliminate all negative and destructive thoughts such as those we have dealt with in this article, and in their stead think upon those things which are constructive and positive for this alone is profitable. Thousands of people throughout the world have found that by merely replacing Negative thoughts with Constructive ones that many of their most troublesome problems have vanished.

Many years of patient, painstaking study and application have disclosed to me that the Rosicrucian Method of metaphysical practice is the most efficient, powerful and exact system known to man, yet in all its greatness something is still required of the patient in many cases before perfect Harmony is restored in the wretched sufferer, and a condition of permanent health established.

Brothers and Sisters of the Rosy Cross do you fully realize what it means to you to enjoy the privilege of membership in AMORC? Yes, surely, many of you do. Do you not marvel unceasingly at the Profound knowledge contained in every Lecture and imparted in such clear, simple and understandable words that all may advance toward the



coveted goal if we will but lend our attention? Nowhere in the world may be found books, manuscripts or teachings which can compare with the priceless lectures our Beloved Imperator has prepared, compiled, translated and finally passed on to us after giving freely,

graciously and unselfishly of time and effort over a period of many years; days, nights, Sundays and holidays—they were all the same. Such may not be paid for in money. And now, you and I have the great privilege of partaking of the mature fruit. Let us be grateful!

The Trip to Egypt

A Few More Points for Those Intending to Go.

By THE TRIP SECRETARY



AS THE days pass, more and more tentative and positive reservations are being made. There is a very fine list now, but we know that we have not heard from everyone who is really planning to go. Masters and Secretaries of Lodges report that many who are making plans for the trip have not yet written and made even tentative reservations. I hope none will be disappointed.

According to the latest information from the company handling the tickets and reservations, about June first or shortly thereafter, everyone who is planning to go will have to send to them a deposit of twenty-five dollars for which they will receive a receipt direct from the company. Then in September a second deposit of about two hundred and fifty dollars will have to be paid. Finally in the month of October the reservations will have to be completely settled. Those who are going will have to pay the balance on their tickets and receive tickets and definite places on the list, and those who cannot go may withdraw their reservations and have their first two deposits returned to them. So, after the end of September no changes can be made, but all money paid on reservations up to that time can be withdrawn if it is found that the trip cannot be made. Therefore, no one runs any risk in making reservations on our AMORC lists during the next thirty days. After that we may have to close our lists also so far as new reservations are concerned.

Will those who write to us making tentative reservations please be sure and give the names and addresses of each one who is going with them, and always

give the name and age of any children going along?

It appears now that a very large party will leave on one train from the Pacific Coast, and this will join another similar group at Chicago for New York. Remember that children under ten years of age may go at half fare.

Letters will be mailed at the end of May to all on the reservation lists telling them how and where to send their first deposits of twenty-five dollars and asking for certain information from each prospective passenger so that we can group certain persons who are acquainted into room associates on the boats and at hotels.

There are going to be a number of bridal couples starting their honeymoons on this trip and probably some who will be married while on the trip. There are a number of children—perhaps twenty or more—ranging in ages from 5 to 15 years, and a number of young women who will find every aid and willing assistance from those glad to act as *chaperones*.

Booklets are being prepared describing the trip, the clothing to take along, and other details. The clothing and baggage problem is not going to be a serious matter for anyone.

Scores of letters have been received from those who have made other European and Oriental tours, stating that this trip is the most complete and most economical one they have ever heard of, and highly praising AMORC for its ingenuity in making it possible. This pleases all of us, especially those who have given many spare hours of the day and night in making the plans and arranging the details of economy.

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Monthly Bulletins of News and Instruction

The Columbia Lodge of AMORC, in Washington, D. C., has secured new quarters for its general meetings and is rapidly becoming one of our very large branches. Members living anywhere in Maryland, Virginia or Washington, come within the Jurisdiction of the Columbia Grand Lodge. Such members should get in touch with Bro. Joseph F. Kimmel, the Grand Master and Representative of headquarters, at 215 Second Street, S. E., close to the Congressional Library and the Capitol, in a beautiful part of Washington. Bro. Kimmel cordially invites all members of all Lodges to visit him and the Columbia Lodge rooms when in Washington.



One of our AMORC Lodges in Bolivia has just issued an attractive book in Spanish containing our Imperator's very complete article on the subject of *Reincarnation*. Brother Lopez of Cochabamba made the translation, and we are very appreciative of this excellent work. Copies of this Spanish booklet can be secured through the Supreme Grand Lodge of the Spanish American section at Puerto Rico. (See address in the Directory on last pages of this issue).



Our members should read the Directory of Lodges in this issue carefully, for many new ones have been added and some changes made in addresses.



Members who have recently received copies of a small, yellow booklet from somewhere in Pennsylvania, attempting to present a garbled version of some Rosicrucian history and facts, have been sending them to us and we now have a great quantity on hand. We thank all our members for their kind comments in regard to such pieces of useless and biased reading matter. Needless to say many parts therein have been extracted from real writings in such a way as to dissociate them from their related paragraphs and thereby given a different coloring. That is a common practise with those who use certain statements to prove almost anything. Think how isolated parts of statements have been taken from the Holy Bible to prove almost any or all sides of a controversy!



DO NOT FORGET THIS BEAUTIFUL EMBLEM

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



Four Hundred Ninety-five

COMPARISON OF LANGUAGES

1. ENGLISH.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

73. HEBREW.

כִּי כִּי אֱלֹהִים אֶתְּחַלֵּם כִּי-יָהוָה אֵת
בְּנֵי דָוִד· לְמַעַן כְּלִי-חַיִּים יִהְיֶה לָּם וְלֹא
יָבֵשׁ יָדָם לְבָרָה

3. IRISH.

Óir ír maí ro do éireab, Ófa an dóthach,
go deuz ré a éinjein Wheic [féin], ionnar
zib bé éirebeaf an naó naóab ré a mháca,
acó go mbeic an beca ríonir,de ajsa.

69. RUSSIAN.

Ибо такъ возлюбилъ Богъ міръ, что
отдалъ Сына своего единороднаго, дабы
всякій, вѣрующій въ Него, не погибъ, но
имѣлъ жизнь вѣчную.

6. WELSH.

Canys felly y carodd Duw y byd, fel y
rhoddodd efe ei unig-anedig Fab, fel na choller
pwy bynnag a gredo ynddo ef, ond caffael o
hono fywyd tragywyddol.

25. GERMAN.

Also hat Gott die Welt geliebet, daß er seinen ange-
bornen Sohn gab, auf daß Alle, die an ihn glauben,
nicht verloren werden, sondern das ewige Leben haben.

219. ESQUIMAUX.

Taimak Gudib sillaksoarmiut nægligivelt,
Ernetuane tuunnilugo, ilunatik okpertat tap-
somunga, assiokonnagit zungusultomigle in-
nogutekarkovlugit.

74. ARMENIAN (Ancient).

Գ Ի այնպէս սիրեաց Մա-
տուած զայնարհ մինչեւ զՄոր-
դին իւր միածին էս. զի ամե-
նայն որ հաւատայ Ի նա՛ մի՛-
կորցէ, այլ ընկաղցի զկեանսն
յաւիտենականս .

37. ITALIAN.

Per ciocchè Iddio ha tanto amato il mondo,
ch'egli ha dato il suo unigenito Figliuolo,
acciocchè chiunque crede in lui non perisca,
ma abbia vita eterna.

233. CHEROKEE. (N. Am. Indian.)

Oaυsz hsiy O'AWO-A O'I-CRY REA, SOA-
RY O'YEE O'WE eae O'CAAC O'S-L-A, YG
eae hAAO-AOe O'AGAAAS H-RO, EIAO-A'AYH
O'CA-I.

185. HAWAIIAN. (Sandwich Islands.)

No ka mea, ua aloha nui mai ke Akua i ko
ke ao nei, nolaila, ua haawi mai ola i kana
Keiki hiwahiwa, i ole e make ka mea manaio
ia ia, aka, e loa ia ia ke ola mau loa.

186. ETHIOPIIC.

አሱ: ነሱ: አፍር: አገለብሐር:
ለዓለፍ: አሰክ: ወልድ: ዋሕድ: ወሀ: ሰዓ:
ነሱ: ነሱ: ከላቶን: ቦቱ: አይተሐገለ:
አለ: ደረሰብ: ሕይወተ: ዘላለፍ:

123. SIAMESE.

ကျွန်တို့အား နားလည်စေရန် အတွက်၊
ခရစ်တော်သည် ခုခံခဲ့ရသော အားဖြင့်၊
ခရစ်တော်၏ သားတို့ကို လိုက်နာသူများ
အား ဝမ်းသာစေရန် အတွက်၊

33. HUNGARIAN.

Mert úgy szereték Isten e' világot, hogy az ő
egyetlenegy szülött Fiját adná, hogy minden,
valaki hiszen ő benne, el ne vesszen, hanem
ör k életet vegyen.

256. YIDDISH.

בְּרִיבִּי אֵת כָּל הָעוֹלָם וְיָהוָה אֶת
בְּנֵי דָוִד אֵת בְּנֵי דָוִד אֵת בְּנֵי דָוִד
(I. Cor. 10 : 1.)

65. SERVIAN.

Јер Богу тако омиље свијет да је и
сина својега јединороднога дао, да ни
један који га вјерује не погине, него
да има живот вјечни.

229. SENECA. (N. Am. Indian.)

Neh agh'ah ne' sdh jih' ha no'gh gwah Na'-
wen ni yoh' he'yo an ja deh, Neh No'a wak neh'
sho' kuh sgat ho wi'yah yeh tot gah wgh' ha o'.
gweh da wih heh yo an'ja deh'; neh neh, Soh'-
dih gwa'nah ot sh o wa'i wa gwen ni yos, tgh gh'
ta ye'i wah dgh', neh gwa', na yo'i wa da dyeh'
sh ya'go yan daht' ne' yoh heh'q weh.

32. BOHEMIAN.

Nebo tak Bůh miloval svět, že Syna svého gdnob-
rozeného dal, aby každý, kdo věří v něho, nezahyne,
ale měl život věčný.

76. ARMENIAN (Ararat).

Պատճառն որ Իստուած Էակն սիրեց այնարհին
մինչև որ իրան միածին Արդին տուաւ. որ ամեն ով
որ հաւատայ Նորան՝ չհորցի, այլ յաւիտենական
կեանքն ընդունի :

METHODS OF HUMAN EXPRESSION

23. DUTCH.

Want zoo lief heeft God de wereld gehad, dat hij zijnen eeniggéboren' Zoon gegeven heeft, opdat een iegelijk, die in hem geloofd, niet verderve, maar het eeuwige leven hebbe.

43. GREEK (Ancient).

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

44. GREEK (Modern).

Διὰ τὴν ἀγάπην ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε ἔδωκε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, διὰ τὴν μὴ ἀπολεσθῆναι πᾶς ὁ πιστεύων εἰς αὐτὸν, ἀλλὰ νὰ ἔχῃ ζωὴν αἰώνιον.

45. GREEK (Modern) (Roman).

Sicothis thelo ipaghi pros ton patera mu, ke thelo ipi pros aften, Fater, imarton is ton uranon ke enopion su.—(Luke xv. 18.)

86. PERSIAN.

زیرا که خدا اقدر بهمان را دوست داشت
که فرزند بیکان: خور را ارزانی فرمود تا که
هر کس که بر او ایمان آورد آسودگانه شود
بلکه زنده گانی جاوید یابد

15. PORTUGUESE.

Porque de tal maneira amou Deos ao mundo, que deo a seu Filho unigenito; para que todo aquelle que nelle cre, não pereça, mas tenha a vida eterna.

28. POLISH.

Albowiem tak Bóg umiłował świat, że Syna swego jednorodzonego dał, aby każdy, kto weń wierzy, nie zginął, ale miał żywot wieczny.

18. SWEDISH.

Ty så älsfode Gud världen, att han utgaf sin enda Son, på det att hvar och en, som tror på honom, skall icke förlåda utan få ewolnerligt lif.

89. SAṆSKRIT.

ईश्वर इत्थं जगद्दत्तं यत् स्वमद्वितीयं
तनयं प्राददात् यतो यः कश्चित् तस्मिन्
विश्वसिष्यति सोऽविनाश्यः सन् अनन्तायुः
प्राप्स्यति ।

234. DELAWARE. (N. Am. Indian.)

Woak necama guliechtagnenanall kmatauchsowoagannenanall, taku kiluna nechoha, schuk ulaha wemi elgigunk haki omattauchsowoaganowa oliechtonepannl.—1 John 2: 2.

141-144. CHINESE.

141. Classical.

蓋神愛世，甚至以其獨生之子賜
之，俾凡信之者，免沉淪而得永生

142. Mandarin.

天主憐愛世人，甚至將獨生子賜給他們，俾凡
信他的不至滅亡，必得永生。

143. Foochow (Colloquial).

因為神學將款愛世間，賜獨生其仔，以致大凡信
伊其伙都實沉淪去，是健得長長生活。

160. JAPANESE.

蓋神愛世，甚至以其獨生之子賜之，俾凡信之者，免沉淪而得永生。

161. CHINO-JAPANESE.

蓋神愛世，甚至以其獨生之子賜之，俾凡信之者，免沉淪而得永生。

161. CHINO-COREAN.

虛心者、福矣、以天國、乃其國也。

Matt. v. 3.

162. JAPANESE (Roman).

Sore, Kami no seken wo itsukushimi-tamasu koto wa, subete kare wo shinzuru mono wa horobidzu shite, kagiri naki inochi wo uken tame ni, sono hitori umareshi ko wo tamayeru hodo nari.

A SPECIAL BOOK FOR OUR MEMBERS

The Rosicrucian Manual

AUTHORIZED BY THE IMPERATOR

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

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

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 the Lovett Printing Company, in West Virginia, offered to print the book in a very fine style, well bound and properly finished, and further offered to sell it to our members at just about the publication cost.

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

WHAT IT CONTAINS—

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

Complete explanation of all the terms, signs and symbols used in various parts of the teachings. A complete working manual of all the rules and regulations of the Order. Extracts from the Constitution. Descriptions of Temples, Lodges

and other parts of our assembly places, with laws pertaining to 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 with alchemical and chemical laws illustrated and explained. A complete Rosicrucian Dictionary of the terms used in all lectures. Ancient and modern mystic symbols explained and illustrated. A special article fully explaining the origin of the Great White Lodge and its existence, and how to attain Psychic Illumination, written for this Manual by the Emperor. The Rosicrucian Code of Life, with the thirty laws and regulations. Short biographical sketches of Rosicrucians. Instructive articles on such subjects as NUMEROLOGY and the Law of Numbers. A number of portraits of prominent Rosicrucians, including Master K-H, The illustrious (with hitherto secret facts about his activities). Questions often asked, with official Answers.

NOT A PART OF THE LESSON WORK—

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

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

*The
Mystic
Triangle
June
1928*

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AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

Four Hundred Ninety-eight

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, Temple Building, 361 West 23d Street.

Boston, Mass:

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

Waterbury, Conn.:

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

Pittsburg, Pa.:

Penn. Grand Lodge, Dr. Charles Green, K. R. C., Grand Master, May Building.

Philadelphia, Pa.:

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

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, K. 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 Ave.

Omaha, Nebraska:

Nebraska Grand Lodge, Mr. Leo J. Crosby, K. R. C., Grand Master, P. O. Box 404.

Paterson, N. Y.:

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

Portland, Oregon:

Oregon Grand Lodge, R. H. Knowles, K. R. C., Grand Master, 617 N. Seneca St.

Cleveland, Ohio:

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

(Directory Continued on Next Page)

Four Hundred Ninety-nine



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

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:
Francis Bacon Lodge AMORC, Charles
E. Coling, K. R. C., Secretary, P. O. Box
212, Westmount, Quebec.

Verdun, Quebec:
Mr. R. A. Williamson, Master, 3809 Wel-
lington St.

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

Lashburn, Sask.:
Mr. V. William Potten, Master, P. O.
Box 104.

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

Victoria, B. C.:
Mrs. C. D. Neroutsos, Master, 1076 Joan
Crescent.

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

SPECIAL BRANCHES

A **Chartered Branch** has been selected in each of the following cities to represent the Order in its district:

Atascadero, Calif.; Stockton, Calif.; Santa Barbara, Calif.; Laguna Beach, Calif.
Milwaukee, Wisc.; Superior, Wisc.; Green bay, Wisc.; Madison, Wisc.
Denver, Colorado; Grand Junction, Colo-
rado; Greeley, Colorado.
Buffalo, N. Y.; Lakewood, N. Y.; Woodside,
N. Y.; Long Island, N. Y.
Toledo, Ohio; Dayton, Ohio; Massillon,
Ohio; Detroit, Michigan.
South Bend, Indiana; Sioux City, Iowa;
Wichita, Kansas; Wichita Falls, Texas; At-
lanta, Georgia; Galveston, Texas; Wil-
merding, Penna.; Salt Lake City, Utah;
Asheville, N. C.; Shreveport, Louisiana.

SPANISH-AMERICAN SECTION

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 Torreon, 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 Bri-
tain, Mr. Raymund Andrea, K. R. C., Grand
Master, 41 Berkely Road, Bishopton,
Bristol, England.

Scandinavian Countries:
The AMORC Grand Lodge of Denmark,
Commander E. E. Anderson, K. R. C.,
Grand Master, Manogade 13th Strand,
Copenhagen, Denmark.

Holland:
The AMORC Grand Lodge of Holland,
Mr. F. A. Lans, K. R. C., Grand Secretary,
Schyststraat 244, The Hague, Holland.

France:
The AMORC du Nord, Mr. Charles Levy,
Grand Secretary.

Germany and Austria:
Grand Council of AMORC, Mr. Many
Cihlar, Grand Secretary, Luxenburger-
strasse, Vienna, Austria.

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

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

O. Binschedler, Grand Secretary, Box 2222,
P. O. Elizabeth Street, Melbourne.

India:
The Supreme Council, AMORC, Mr. J.
B. Nandi, K. R. C., Grand Secretary, 6 Ram
Banerjee's Lane, P. O. Bowbazar, Cal-
cutta, India.

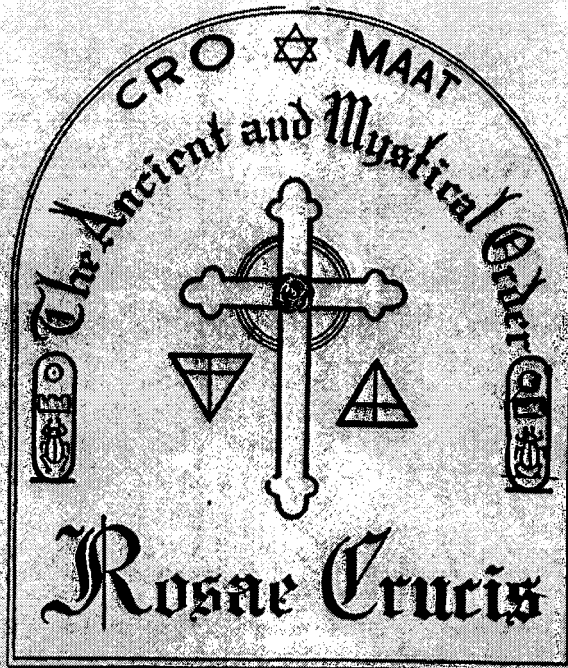
Egypt:
The Grand Orient of AMORC, House of
the Temple, Grand Secretary, Nasreih
Cairo, Egypt.

Africa:
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, Vic-
toria Village, Demerara, British Guiana.

Costa Rica:
Mr. William T. Lindo, Grand Secretary,
P. O. Box 199, Limon, Republic of Costa
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The addresses of other foreign Grand
Lodges and Secretaries cannot be given
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