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The Mystic Triangle



September
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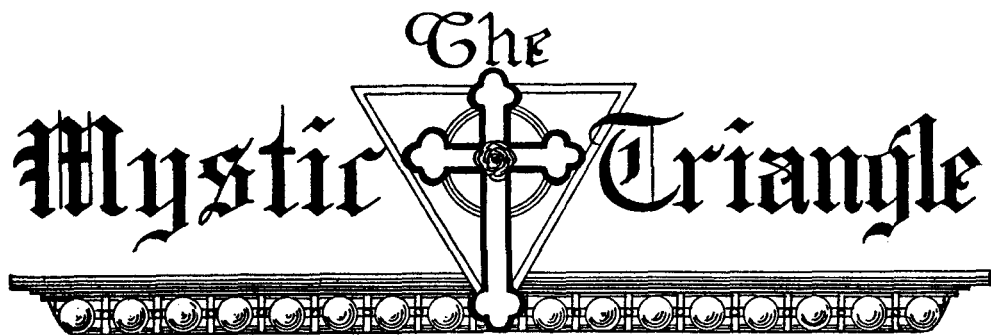
ROSECRUCIAN
MYSTERIES



AMORC



The Mystic Triangle



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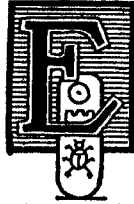
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Reincarnation and Old Age

By Dr. H. Spencer Lewis



VERY so often we receive letters from members expressing their views about the doctrine of reincarnation. A great many new members who are more or less unfamiliar with the real principles of the doctrine of reincarnation, as presented by AMORC, state that they cannot accept the doctrine in its entirety, and wonder whether this will interfere with their progress through the studies. We always inform these members that the acceptance of the doctrine of reincarnation is not vital in the first year of our studies, and that we prefer not to have any member accept the doctrine purely on faith, or because we refer to it in our teachings. In fact, if the doctrine is set aside, it will not cause any delay in the progress of the student, for it is not vital to the understanding of the hundreds of other principles in our teachings, which are easily demonstrable and of practical value. In fact, I personally feel that if none of our members accept the doctrine of reincarnation until they become convinced of it eventually, it would make little difference so far as their progress through the grades is concerned, and their practical application of the many other principles.

Reincarnation is a law which is self-evident to the highly developed mystic and to the person who becomes attuned with other mystic laws and principles, and for this reason it is safe to recommend to our new members that if they have no conviction in regard to reincarnation, that they be not concerned about it nor accept it on faith, but wait for the time to come when they will become convinced one way or another about it, and in the meantime set it aside as something unimportant until it becomes of

vital interest. As I have intimated above, it is fortunate that this great law of reincarnation does eventually become self-evident, and through certain experiences which every developed mystic is sure to have, the doctrine of reincarnation becomes a conviction, rather than a principle of faith. It is for this reason that the doctrine has become acceptable and understandable to millions of persons throughout the world in all ages.

I can understand, however, why a great many hesitate to accept the doctrine, as it is generally presented. There certainly has been more misconception or misrepresentation about reincarnation in popular books and popular writings than about almost any other mystical law. There are two explanations for this. In the first place, some Oriental nations or sections of nations given to idolatry or heathen forms of worship have built up a false doctrine of reincarnation built upon the ancient principles transmitted to them by tradition, without any serious thought or scientific investigation. For instance, we often find in foreign popular literature, references to the transmigration of souls, and to the belief that the soul of man may be born again in a lower animal such as a cat or a dog or some sacred beast of some country, or in the body of a wild and undeveloped tribesman. Some beliefs and ideas are far from the true principles of reincarnation, and are responsible for the ridicule that has been brought to this great law. We are not surprised, however, at such superstitions or heathenish ideas in the world today. When one stops to think that the beautiful teachings of Buddha have become perverted in the very Oriental lands where the true teachings of Buddha were established hundreds of years ago, and are still known to the enlightened ones, and that several million persons are practising a form of

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Buddhism today which consists of building great images of grotesque appearance supposed to represent Buddha, to which the peoples go or send their hired priestly representatives to merely burn incense and bow in ignorant worship; then we can understand how knowledge may become misinterpreted, and great facts misunderstood and an erroneous understanding built up in substitution of the correct one. Another reason for the misunderstanding of reincarnation is the fact that the popular books that have treated upon this subject in the Occidental world have been written by persons unacquainted with the real principles, and generally intended to serve as light reading without the intention to have the knowledge serve any practical purpose. Such books have brought criticism and ridicule from clergymen, scientists, and thinking persons, with the result that until recent years, one never spoke of the subject of reincarnation in public without apologetically explaining that it was merely an ancient belief which was indifferently accepted at the present time.

On the other hand, there are one or two other reasons for the general hesitation in accepting the doctrine of reincarnation by those who are well versed in Occidental religions and scientific knowledge. First of all, we have the school of spiritualists, who have succeeded in building up their theories and misconceptions in the Occidental world to a degree unknown and unaccepted in the Oriental world. According to these theories and principles, man continues to live for indefinite eons of time in the spiritual world after transition, retaining the same identity, tendencies, weaknesses, habits, and idiosyncrasies. The acceptance of such a belief would naturally preclude the acceptance of the doctrine of reincarnation. And since the spiritualists claim that their seance demonstrations, spirit messages, tambourine and trumpet manifestations, slate writing, photograph productions and other weird performances prove their theories, they have succeeded in convincing a host of persons into believing that

their theories are correct. On the other hand, the strictly orthodox persons of the various Christian denominations seem to believe that the doctrine of immortality as presented in the churches, and seemingly verified by statements in the Bible, also preclude the possibility of rebirth on earth.

The fact of the matter is that the spiritualists have not succeeded in any way in proving that if communication between this earth plane and the spirit world is possible, and that those who have departed from this plane can communicate with those who are still here, the doctrine of reincarnation is not true. There is not necessarily any inconsistency between their theories and the doctrine of reincarnation, in so far as the theories which they are able to demonstrate under test conditions are concerned. Of course if we accept the very questionable demonstrations which occur in some seances, whereby the so-called medium can instantly, and without other reason than a mercenary or idle motive, call to earth from the spirit plane the spirit form of Columbus or Socrates, Benjamin Franklin or any other person who has passed from this earth plane at any time in its period of history, then we would have to admit that the doctrine of reincarnation is inconsistent with the spiritualistic pretensions. But the fact remains that all of the demonstrations made under absolutely test conditions, by the most eminent scientists, tend to show that these sort of demonstrations are not acceptable, and are even unworthy of scientific consideration. It is a notable fact that under scientific conditions the communications received and tentatively accepted by the scientists as worthy of further investigation, come from those persons who have been on the so-called spirit plane but a short time, and it seems to be almost impossible, if not precisely so, to get into communication with the so-called spirit of a person who passed from this earth plane many years ago.

However, we are not discussing the spiritualistic doctrines at the present time, but the doctrine of reincarnation. As for the orthodox teachings of



Christianity, there are none set forth in the Bible which completely and convincingly preclude the acceptance of the doctrine of reincarnation; while on the other hand, there are many references, even by Jesus and his Disciples, which are understandable only from the basis of the actuality of reincarnation.

AN INTERESTING LETTER

Typical of some of the letters received from our members is the following, and I think that our members will be glad to read this letter and note our answer thereto. The letter says:

"You did not answer all of my questions. Two I would like particularly answered. Are there any people on earth who have lived a very long time without transition, like Zanon? I do not reject the doctrine of reincarnation, but it seems dreadful to me to be born again and go through babyhood and the long years of school; to have to do it over and over seems quite the worst punishment any devil could conceive, much less a just God. And then to die so many times, it is awful! Death is a dreadful thing! It should be abolished, but how? Not to know where we go after death, or where our loved ones are; why the mystery? It was in the hope of finding these things out that I joined the AMORC."

We must admit that this letter is unique in some of its statements, when we consider that it is from a person educated, cultured, and interested in mystical subjects. It is perhaps the first time in many years that any of our hundreds of thousands of letters coming from such a person has expressed the idea that death is a dreadful thing, and that to die a number of times is awful. But we will answer the question in this letter, and comment on the other statements, as follows:

First of all, wherein is the doctrine of reincarnation, with its transition, period of rest on the spirit plane, and plane rebirth again on earth, more dreadful than the doctrine that after one birth and one more or less short period of opportunities to learn, improve, develop and perfect one's self, transition suddenly comes, cutting

short all usefulness and opportunities, and bringing in its wake an endless, eternal period of unconscious existence awaiting a final judgment day with the inevitable weighing of our weaknesses and faults and the consequences which follow?

The Sister who wrote the foregoing letter refers to the terrible thought of going to where we do not know our loved ones after death. Is there anything in the orthodox doctrines which relieves this anxiety, or convincingly shows that after transition we are conscious of our loved ones or even conscious of ourselves until the far distant judgment day? Spiritualism attempts to relieve this anxiety, but we cannot include the doctrines of spiritualism in the orthodox category. And why should transition be called a terrible thing? I know of thousands of persons today who have absolutely no fear of transition nor of the future state. Until one removes from one's consciousness all fear of death or transition, one does not truly live or understand the beauties of life. But to one who does fear death or transition, there is no doctrine known to us either in the orthodox principles of Christianity, in spiritualism, or in the Oriental religions which will afford comfort and peace in this regard. If we believe or know that transition is inevitable, and that so-called death of the body is one of the surest things, then most certainly the doctrine of reincarnation becomes the most acceptable, and most comforting, of all of the explanations of the law of immortality. But if one believes that transition is not inevitable, and that it is a result of violation of natural laws on our part and is a punishment for our misunderstanding of how to live, then not only does the doctrine of reincarnation become a false, terrifying idea, but all of the orthodox principles explaining the immortality of man and his inevitable entrance into the spiritual world become likewise intolerable and disconcerting.

OLD AGE ON EARTH

This brings us at once to the other question in the letter given above.

Five Hundred Sixty-eight

The Sister wants to know whether there are any people on earth who have lived a very long time without transition. A similar question is found in hundreds of letters received by us from persons who have read popular stories in mystical literature about eminent mystical characters who have lived almost endlessly, or eternally or for hundreds of years in one body without transition. In fact, this idea seems to be a popular understanding on the part of several hundred thousand persons in the Oriental world. We must admit that some teachers and some writers, some lecturers and some promulgators of elixirs and private courses of instruction have fostered this idea in order to aid them in their selfish motives. But we wish to call attention to this one outstanding fact: No one rises to present to us the living body of a person who has lived continuously in one body without transition for over 144 years. We say 144 years, and we might safely say 140 years. For fifteen years we have carefully searched every record submitted to us by persons in our organization and outside of it, living in the Occidental and Oriental worlds, and we have written to all of our foreign branches, have asked certain Bureaus of Statistics and Scientific Bureaus; we have written to institutes such as the Smithsonian Institute, the John Hopkins Hospital, and institutes in Europe and the Orient, and we have gone through ancient and modern records, encyclopedias, and books of queer facts, still we have not had presented to us any positive information showing, beyond any doubt, that any person is known to have lived in one body more than 144 years.

Now we know that there are references in the present versions of the Christian Bible to persons who lived hundreds of years, and we know that there are references in sacred writings of the Orient to persons who lived in the same body for hundreds of years. But none of the most learned of the interpreters and authorities of Chris-

tian or sacred literature are willing to say over their signature that they believe that the years referred to in such accounts are similar to the years that we understand according to our present calendar. And we know also that the Egyptians and many other Oriental nations were given to exaggerated statements in regard to old age, not for the purpose of wilfully deceiving but merely to emphasize the fact that some persons lived for an unusually long period. If one of their ancients lived for 130 years, it was considered so miraculous that in the traditional stories passed from one generation to another by word of mouth, it was stated that the character lived to be hundreds of years old, or perhaps a thousand years old. None of the excavations made in Egypt or in other lands where mummies have been found, or where the remains of bodies have been found in marked tombs, or with other signs to distinguish them, reveal any of the bodies of persons who lived any unusual length of time.

We also have the records of mystical writers who refer to the great Masters of Thibet or the Far East who are living today, and yet were born in the same body several hundred, or possibly a thousand years ago. These statements are based upon a misunderstanding, as can be verified by our own records from our branches in the Orient, and from the archives of the G. T. in Thibet.

Such Masters as are referred to in these writings are still living and were living many hundreds of years ago. But, they are not living today in the same body which they occupied in their early activities in the eighth, ninth, tenth or eleventh centuries. Each of them passed through a number of transitions and have been re-born again, but because of their high development, they have retained the same personality and are known to be the same person. It is the misunderstanding of this that has led popular writers of mystical literature to think that these persons have lived without transition.

Again we say, as we have said many times when conducting investi-



gations on this subject, that we challenge any one to prove to us with documents that are indisputable that any person living today was born more than 144 years ago according to our present calendar. If those persons who believe that there are men and women living today who are more than 144 years old, and are ready to argue this point with us will first attempt to get the actual proof of their statements before insisting that we change our statements in this regard, they will soon find that the writers of the books, and the lecturers presenting such claims hesitate to bring forth the indisputable evidence and generally evade the issue.

REMEMBERING PREVIOUS LIVES

One of the arguments often presented by some of our members against the doctrine of reincarnation is this: Since I have such a good memory, why is it that I cannot remember even the least bit about my past incarnations? In other words, the tendency on the part of these persons is to feel that because they have no distinct remembrance of any events in the past, they cannot believe that they ever lived before. The trouble with such a form of reasoning is this: Such persons forget that in any past life lived on this earth they had a different individuality, with a different name, belonging to a different nation, with different tongue, and different environment. Such a person, for instance, may be John Jones, a physician, in the present incarnation. He wonders why he cannot recall himself as John Jones with similar scientific knowledge, understanding, and comprehension, living in some other country, at some other time. He may occasionally have flashes of consciousness of a character different than himself, and may at times feel a certain familiarity with the life of soldiers, or the life of a farmer, or the life of a carpenter, or something of that kind, but he does not associate such characters with himself. Secondly, such persons forget that regardless of how good their present memory may be, they cannot recall the incidents of the early part of their

childhood, except so vaguely that they are not even sure of them. How many of you who read this page can remember what occurred in your first and second years of life in this present incarnation? Can you remember yourself as a little boy or girl in the crib? Can you remember yourself being bathed as an infant by your mother? Can you remember the first steps you took in trying to walk? Can you remember the rooms in which you spent your infant days or the days of your early childhood? Some of you will recall some outstanding event of your life which occurred in the second, third or fourth year, but if you analyze it, you will see at once that you remember it so vaguely and in such a way that it seems to be an incident which you witnessed, and apart from yourself. If our memory of events in this incarnation is so vague, then why think it strange that our memory of events in a life several hundred years ago is also vague? Granting that the average member who reads this page is now about forty years of age, we would say that such average member passed away from this earth plane in transition when they were sixty years of age in the last incarnation. This would mean that in the average case the transition occurred in 1804, and that in trying to remember incidents of the past life, the average member would have to go back to the years 1744 to 1804. Certainly that is a long time ago, and whether the person lived in this country or in other countries, the thoughts of the people, the conditions of living, and the general mental development were such that the character of that time would be much unlike any character of the present time. And the personalities would be so dissimilar that it would be difficult for a person living today to recollect events of that time, and feel that they were associated with the present personality.

But there are thousands of instances where persons do recall events of the past life. I think that in our records we have the statements of several thousand Americans, who have gradually become conscious of events in

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their past lives through the awakening of their dormant memories, or the awakening of dormant chapters in the memory records. As we have said above, there generally comes a time to every well-developed mystic, or to every student of mysticism who bides his time and who gradually awakens the dormant inner self, when the doctrine of reincarnation becomes a conviction through various occurrences, and generally these occurrences are the result of the awakened memory.

And then there are many eminent incidents, on record, of children who have suddenly proved to be familiar with a past life. We do not have time or space in this magazine to present the great many recorded instances of such manifestations. A child of two or three years of age is very apt to be more familiar with the past incidents of a previous incarnation than an adult of thirty or forty years, whose present memory has become charged with more recent and more important facts. This accounts for the many peculiar statements and tendencies on the part of children, and it also explains the child's strong likes and dislikes which often have to be overcome in order that he may blend more completely with present environment, family associations and conditions.

There is, for instance, the one incident of the three-year old child who was to have an operation in a Canadian hospital. For several weeks, specialists were undecided whether the operation, which was of a very critical nature, should be performed or not. And it was generally held that the operation was unnecessary and merely experimental, and the parents protested as well as many relatives. During one of the clinical examinations of the child, for the purpose of determining whether an operation should be performed or not, the child was greatly annoyed by certain tests of an aggravating nature. Suddenly, the little child in a burst of violent passion protested against any further examination, by crying out in a language foreign to its birth and country, and claiming that it was not an infant,

but had lived previously in a city as a certain character, and it had certain experiences and certain knowledge, and knew certain persons who would verify the statements made. Verification of every statement made by the child showed that it had lived where it said, had passed on through transition at the time it stated, and was unquestionably the reincarnation of the former character. It is interesting to note that after this fit of passionate protest and explanation had been made, the child was not able to again speak the language it had used in this protest, and could recall no other incidents of the past life. Something in the stressed circumstances, and the suffering she was passing through in the clinic, awakened the closed chapters of her memory momentarily. Other incidents of a similar nature have been recorded or reported from many parts of the world, and in most cases, when the closed chapters of the memory were awakened through some development or strenuous condition, they have remained open and accessible, and have revealed many interesting facts of the past life.

AN INTERESTING TESTIMONY

Perhaps the most interesting, and certainly the most recent of these incidents is one that is now being published in all the newspapers of the world, and featured in many special articles. The account we have was sent direct to us from a newspaper published in foreign lands, and is the original report given in a recent issue of the "Times", in India. A little girl known as Ramkali, the daughter of Pandit Ganga Vishnu, a Brahman, living in the little village of Shadinagar, suddenly claimed that she could recall some incidents of a previous life. When only three years of age, she had told her father of an earlier life, but was very indefinite about the many important points. As time passed, she became more conscious of the incidents of the past, and finally stated that she recalled having lived in a village named Maglebagh. She said that she recalled having had three sons, and that one of them had been



born just before her transition. She said that the oldest one was named Siyaram, and the second one Rams-waroop, and that the third one had not been named at the time of her transition. She insisted upon wanting to go to the city where she had closed her life, to visit her three sons who were still living. So insistent did she become in this regard, and so clear in her statements to scientists and others who listened to her story, that eventually the father, accompanied by several specialists, took the daughter and his wife on a bullock cart to the little village of Maglabagh in a section of India where he and his wife had never visited and knew no one. While approaching the village, the child began to point out familiar scenes and described houses and places that they would pass or reach at certain points. She finally pointed out two houses in the distance in which she said she had lived during her previous life. They approached the one in which she said she had lived last, and the child walked up to two men who were inside the home and immediately recognized them as her sons, although they were now considerably older. The girl proceeded then to describe alterations and repairs that had been made in the house many years before, and answered questions put to her by the villagers in regard to incidents in the life of the people there, and finally described her own relationship and associations with many still living there; then proceeded to describe the hiding place of things in the home where she had put many of her personal belongings shortly before her transition. The sons living in the home verified all her statements regarding her illness and her transition, the birth of the youngest son, the names she used, and the many intimate matters that had occurred in their home life before their young mother had passed

on. The account is verified by an eminent scientist named Ahmed Mirza, a graduate physician and a Bachelor of Sciences holding a degree in Edinburgh University and by many others who have investigated the case very carefully.

If we admit, as the scientists have who have investigated this story, that this little girl most certainly lived once before, in the time and place and under the circumstances she describes, then we have one case of reincarnation. And if we have but one case proved in any part of the world or in any part of the universe, we have the law or doctrine of reincarnation established. For we cannot conceive of exceptional cases, or only one case out of a million, or a mere unique event in the laws of this scheme of life. And as I intimated, this case is but one of a great many called to our attention by members, scientists, physicians, and by investigators, not only in this country but in many countries. And it takes more than mere argument to believe, or the skepticism of a doubting Thomas, to set such reports aside and make any sane or sensible person believe that they prove nothing and mean nothing.

But as we have said above, whether the doctrine of reincarnation is acceptable to you or not is immaterial so far as the other work and principles of the AMORC are concerned. Until you can become convinced of the doctrine itself, through your own experiences and your own knowledge, you may accept it or reject it, and find in the other principles and teachings of the organization sufficient to enable you to live a better, more happy, and more profitable life. Sooner or later, the reason for your present existence will dawn upon you, and with that realization will come a realization of your past as a link in the cycle of your existence.



THIS MAY INTEREST YOU

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This issue of the *Mystic Triangle* was printed by the Rosicrucian Press in San Jose, where all our printing is done. It is the largest and most modern printing plant in this vicinity. Please note the large, clear type especially used for our magazine. It is called *Holland Mediaeval Lettertype*, and was designed in Europe.

Five Hundred Seventy-two

A Strange Experience

By Royle Thurston



HERE is one experience in my life which I will never forget, and although I have written of it before, I know that there are so many new members in our Order who have not heard the story that it will bear repeating at this time.

The experience occurred in 1917, while the National Headquarters of the Order were located in a building occupied exclusively by the Order in West 48th Street, New York City. On the second floor of this building were located the reception room and general executive offices, and in the rear of that floor, in an extension to the building, was located the Supreme Lodge. On the upper floors of the building were the editorial rooms, the printing plant, secretarial offices, a lunch-room, and some rest rooms.

One Saturday morning at about eleven o'clock, there came into the reception room of this place a man of foreign appearance, and with very old and very worn foreign clothes. He seemed to be about forty-five years of age, robust with the health of a foreign peasant, fresh from the fields of agriculture, or from the mountains or valleys of rural districts. There was a kindly smile in his eyes, and his lips spoke hesitatingly as he asked: "Is this the office of the Rosicrucian Order?" There was a foreign accent to his speech, and his mannerisms those of an educated or cultured person, despite his clothes. At first appearance, and without hearing him speak, I am sure that our office boy would have decided that he was either a peddler or an emigrant who was seeking his way about the city, and I feel certain that he would have given the slight attention which office boys usually give to persons of this class.

I happened to be passing through the reception room at the time, and so

it was to me he addressed his question. I invited him to come over to a corner of the room and be seated, and before I could ask any further questions he proceeded to say:

"I am a foreigner in your city, a stranger in your land, if you please. Having heard of your Lodge here, I came to you to ask a favor, Forgive me if I am intruding, but on Monday morning I will begin some work in your city and until that time I must take care of myself in some way. I am totally without funds, and I ask the privilege of doing some menial work so that I may earn enough to have a few meals and a place to sleep until Monday morning."

I asked him a few questions about himself, and when I asked for his birthdate he significantly stated that he even knew the hour of birth, and that it was eleven a. m. I made a notation of the birth data with the intention of making a hasty horoscope during my rest hours on Sunday, and perhaps finding something about him that would help me in giving him useful information before he started to work on Monday.

I offered to permit him to sleep in one of the rest rooms on the premises, and naturally offered to have him partake of a meal with us. He insisted, however, that he be permitted to earn whatever food or shelter we gave him, and stated that he would prefer to clean, scrub, sweep or dust. He said that he had had no breakfast, and although it was approaching noon-time he said he would not think of eating anything until he had first given some service in exchange.

I realized, of course, that the man's motives were prompted by a beautiful spirit, and since it was Saturday, and the offices would be closed for the afternoon, I suggested that he could do



some cleaning if he wished to, and if he wanted to start work before the offices were closed he could begin in the Lodge room or Temple in the rear of the premises where there was no activity at that time of the day. We pointed out to him where the janitor of the premises kept his broom, mops and pail, and then ushered him to the doorway of the Lodge. We noticed that as he approached the Temple and stood upon the threshold, that he hesitated and did not enter. We understood his amazement and seeming embarrassment, for the view of this Egyptian Temple from the threshold was a most picturesque one, and the entire aspect was one unexpected in such a locality, and after having passed through offices that appeared to be no different from the regular offices of any business institution. Not having time to spend with him, I left him at the threshold to proceed in his own way.

About one hour later, at twelve thirty, I went to the Temple to call him to lunch, I found that in that one hour he had mopped the Temple floor and had done his work so completely and neatly that the care taken by him was quite evident. He washed his hands and put on his old coat, and tried to tidy himself for the little meal at the table on the second floor where several of us ate each day. A special lunch had been prepared because of this stranger's presence, and we noticed that he remained very quiet during our few moments of ceremonial blessing preceding the meal, and then entered into the spirit of the occasion in a manner which made all of us realize that the man had seen more prosperous and happy days in his past. His comments were always kindly, softly spoken, and with certain inflections which gave extreme significance to his remarks. I remember that at one moment he broke into a manner of speech that made me believe he would be a good orator. At another moment he almost brought the tears to our eyes and we felt like drawing him closer to us and saying one word: "Brother!"

As the meal progressed, we learned that he came of a wealthy family living in Marseilles, on the coast of the Mediterranean. He said that his father was

a wealthy banker and his mother a sweet and learned woman. He admitted after much questioning, without pretense or affectation, that he could speak and write eight or ten languages, including Syrian and Persian. Why he was in the financial position which forced him to seek menial work, and why he wore such old clothes, he did not explain; but permitted us to surmise that he had wandered away from home many years ago, had failed as a soldier of fortune, and by some means had emigrated to America, and after wandering for awhile in New York had succeeded in getting the promise of some menial work beginning on Monday morning.

The Supreme Secretary waited upon him, and served him during the meal, and I recall that this brought forth one strange, insignificant remark. He said: "It is I who should be the servant at the table with the Masters." When the meal was finished, which was all too soon we thought, for the stranger was interesting indeed, and we all felt that there was some problem to be solved before we permitted him to leave us. And yet the hour was close at hand for all of us to leave the premises for the weekend. The stranger insisted, however, upon completing his task in the Temple. He called our attention to the fact that he had not yet dusted every seat, every bench, and every bit of the equipment in that large room. He even asked permission to remain throughout the afternoon and clean the offices in exchange for the privilege of sleeping in one of the small rooms upstairs. So while he went to work within the Temple, the Secretary and myself proceeded to work out his horoscope for we could not wait any longer in trying to solve the mystery. The map of his birth clearly showed that we had in our presence a remarkable soul, and a true mystic. Every planetary aspect, every angle, every position in the map was worthy of many minutes of study, and thus several hours were spent.

Before we knew how long we had worked over his horoscope, we found the stranger approaching us and asking if he could not begin work upon the offices, because he had finished the work in the Temple. The Secretary and my-

self went to the Temple to see what he had done, and we were surprised at the thoroughness of his work, in so short a time. Realizing that we were not ready to leave the office, he asked if he could go upstairs and have a drink of water. We allowed him to go, and although he was absent from us for fifteen or twenty minutes, we thought nothing of it, and when he returned to the office we told him that we thought he had done sufficient work for the little help that we were able to give him in the form of meals and shelter.

We were surprised then to find that he was preparing to leave the place rather than stay, as we anticipated he would do. We thought that he and the caretaker would spend the afternoon, evening, and all day Sunday, together, but instead he was now preparing to leave. He extended his hand to say goodbye to us. I approached him with my hand extended. He made a courteous bow and instantly our two hands were clasped, and at once I discovered that he was giving me the grip of a high officer of the Rosicrucian Order. Astounded, I called to the Supreme Secretary. The Secretary approached and the stranger said: "Brother Secretary, I am very glad to have met you." He also gave the Secretary the same sign and grip which he had given to me. It was the grip of the Illuminati. As the stranger stood in the doorway, he turned again and with the bow that one often sees made by foreigners, raised his hat and said: "I am happy, Sirs, to have had the pleasure on my first visit to your Temple to cleanse the Lodge and give the service I have given." Then he made a sign with his right hand which is made in Europe by offi-

cers when walking backward out of the Temple. It is a sign of blessing, and in another moment he was gone.

What a lesson in humility and in greatness! For weeks the story was of intense interest to all the members of the Lodge in New York. And then one day from New Orleans came a letter. It was from the stranger, and it stated his whole history. He was truly the son of a great banker who had several branches in America, including one in New Orleans. But he was more than a banker's son. He was one of the highest officers of the Order in France and Egypt, and a member of the High Council of the Order in Switzerland. He had purposely changed his clothes in New York and given himself the appearance of a poor peasant so that he might call on us in disguise and offer his services, and in this way introduce himself first with humility, and then allow us to discover the real self in other ways. In later months, letters came from him after he returned to Europe, and his contact with our organization has been one of the beautiful experiences of our life.

How many of our members hoping to visit the Lodge of the Order in one of the foreign lands would be willing to enter one of them in such humility, asking for the privilege to serve in a menial capacity in order to become acquainted with the real spirit of the persons connected with the Lodge? And yet, this great Master proved to himself, and proved to others, that the spirit of the Rosicrucian ideal is kept active in this country as it is in foreign lands. For at the end of his letter to us he quoted this significant phrase: "I was a stranger and you took me in and gave me bread!"



MEET THE IMPERATOR AT VANCOUVER

The Emperor, and his wife, will be in Vancouver, B. C., Canada, from Saturday, September 8th to Wednesday morning, September 12th. He will deliver a public lecture in Vancouver on Sunday, September 9th and will meet all Lodge and Correspondence members at the Grand Lodge at 560 Granville Street on Monday evening. On Wednesday evening, Sept. 12th, he will meet members at the Lodge in Victoria. Our hundreds of members in both cities are invited to meet the Emperor on this brief, hurried trip. See local newspapers for announcements of the public meeting.

Five Hundred Seventy-five



Giving Your Child the Right Start

By The Editor



MANY of our members are intensely interested in knowing how they can apply our principles and parts of our lessons to the guidance of children, and a great many are constantly asking how they may use the Rosicrucian knowledge to assure greater success and happiness in the future lives of those children who are under their protection and instruction.

We all realize that the real education and training of a child must begin in its youth. The question arises, however, as to at what age such instruction or guidance should be given, and how. When it is possible for the prospective mother to begin a course of cultural training and preparation for her child before birth, the most wonderful foundation is laid and certain results are assured. We have all heard much about prenatal influence, and we know that the ancient Greeks developed this system to a fine art; but we are not all aware of the fact that it is possible for prospective mothers today to do more for their children prior to birth, in many regards, than they can for them after birth. On the other hand, much wonderful work can be done in moulding the character and developing the talents and good qualities of a child after birth, and before it is twelve years of age. In fact, there seems to be two very definite periods in the cycle of a child's life when it is most easily influenced along certain lines. We may divide the possibilities into two groups and say that there are certain characteristics, attributes, and principles of character which can be instilled in the life of a child during the last five or six months before birth; and there are other characteristics and attributes, as well as tendencies and habits, which may be corrected or established in the life of a

child during its fourth to twelfth year. Whatever is successfully accomplished during these two periods will remain with the child throughout its life, and it is important to note that the greatest good can be done for children in this regard before they start going to school. The average child does not start in kindergarten or primary school before five or six years of age, and the child that once comes into contact with a new world, with not only new but many counteracting influences, proceeds from the very first day of its school life to acquire new habits, ideas and tendencies, many of which are very subtle and never reveal themselves in their true nature, or in their firm establishment, until some unusual experience brings these things before the parents, and then it is often very difficult to change them or eliminate them.

Parents are therefore confronted with the problem of depending upon the general tendencies born in a child to protect it against the influx of undesirable characteristics which it may acquire during the school or play hours, or else start some system of cultural training just before the school life begins, and continuing throughout the early years of school life, to counteract the unseen, unknown and undesirable influences during the hours when the child is away from the home life.

For many years, the idea that there is any efficiency in a system of prenatal influence has been scoffed at, and made to appear ridiculous by not only a great many in the medical profession, but by educators, and most important of all, by many of the magazines going into the homes, which are devoted to the interests of women and the home life. The result has been that prenatalism has been called a system of foolish superstitions relating to physical defects transferred to the body of the child by the mother's frights and worries, or as

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a shallow practice of the ancients no longer worthy of consideration. The fact of the matter is, however, that the real art of prenatalism is hardly understood by modern educators, and most certainly greatly misunderstood by modern scientists. It is interesting to know that hundreds of mothers today have successfully practised the true art of prenatalism with astonishing results, and that it is possible for the prospective mother to attract or instil certain mental, physical and spiritual qualities in her child. And hundreds of mothers today are following a special system of instruction for the proper cultural training of their children at home, and thereby fortifying their children against the temptations and influences of the world.

Some months ago we announced that after many years of preparation and study of the problems involved, we were ready to introduce to our members an organization fully equipped to aid them in this great work. We announced the establishment of the Child Culture Institute, with complete courses of instruction for prospective mothers, and courses of instruction and guidance for parents of children between the ages of four and twelve. The response was far beyond our expectation so far as enthusiastic endorsement of the plans was concerned, and the hundreds of inquiries received at the Institute from our members resulted in hundreds of members beginning at once the two courses issued by the Institute.

I have before me two of a great many letters received in our correspondence weekly, from those who are taking the courses from the Child Culture Institute. The first letter is from a Sister in San Juan, Porto Rico, and it is really a letter addressed to the Editor of the "Forum" of this magazine. It says:

"As no one else has gone into print in the 'Mystic Triangle' expressing thanks for your recent announcement about the Child Culture Institute, I should like to offer mine. As a mother of three children, I have greatly longed for just such knowledge and instruction, and had even written to the Emperor asking if he knew of any place where such information could be obtained.

Now I am following the course of instruction called Course A, from the Child Culture Institute, and it is working beautifully with my two oldest girls. I am truly amazed at the response they give, and it is so simple to reach them when the directions are followed. It is truly a great work and a great blessing to both parents and children."

Then, here is a letter from a Sister in Chicago, Illinois, who is taking Course B for prospective mothers. She says:

"Everything is going along lovely and I am happy to report I am feeling just fine. The lectures are received regularly, and I look forward to them, for the system is really wonderful and it is a shame that other mothers-to-be cannot have this wonderful course. It is a shame some people are so narrow-minded that they will not take the time to investigate, because if they could read and visualize all that I have received, and know how wonderfully happy it makes the months of waiting, it seems that every mother-to-be would do her best to have this course. I am oh, so happy and contented. Every week the lectures become more and more interesting."

In some of the letters received, we find such extracts as this: "My little boy is six years old, and for the past year and a half has greatly worried me and caused me an endless amount of trouble by the bad habit of running out of the yard during the day while I am busy, and disappearing for many hours; causing me to stop my work and dress, and go out and hunt for him. Day after day he promised not to go away without letting me know, and then when some boys or girls came along, he would go off with them and forget his promise. Many accidents have happened in our neighborhood to children who have tried to play out in the streets and were injured by automobiles or trucks. And so you may imagine that my life was not very happy in this one regard. When I started with the Course A of instruction, I was happy to have the two lessons on the correction of habits, and I tried this unique system of yours



in connection with this habit of my little boy, and I am glad to say that after the third day he started coming to me asking if he could go out of the yard a few minutes, and promising not to cross the street and to return promptly in accordance with his promise. For three weeks now he has kept his promise every day, and gives me no more worry about running out of the yard. Of course he does not know that I have corrected his habit, for I use the system just as you present it and reach his subjective mind in a manner that does not arouse the antipathy or the suspicion of his objective mind. And so you have one happy mother just starting in on the course who is ready to say that if the Institute never does anything more for her than it has, it is worthy of all the support I can give it."

Other mothers have written about other habits that have been corrected in their children in a very few days. One mother, particularly, wrote on the bad habit her little girl had in taking money from her purse at every opportunity, in order to spend it with other children in the neighborhood. The mother says that now the little girl comes to her and asks for money, and never thinks of taking any from either the purse or any other place in the home where she may see some change lying, as on the table or dresser.

I could go on and cite a great many instances of remarkable results already attained by parents, even though the course of lessons started only a few months ago.

Another part of the work that has been greatly appreciated and strongly endorsed is the very careful analysis of the character of the child, that is sent to each parent. These analyses point out the strong and weak tendencies, habits, characteristics and abilities of the child. Some parents were happy to discover that their children had certain abilities unsus-

pected, and, as a result, in one or two cases parents have started their children with music lessons, and the music teachers have pronounced them as being unusually apt pupils. In these cases the parents did not suspect that the child had this ability, and the Institute is responsible for having started the children in careers that will be eminently successful and a great joy to the parents.

The Child Culture Institute works on the most economical basis that any institute can operate upon, considering the vast amount of work it is doing and the wonderful information that is prepared for each parent. Its literature is intensely interesting, and we invite every one of our members who are guardians of children, if not parents, to write to the Child Culture Institute and ask for literature regarding their two courses of instruction. Prospective mothers will also find the special course for them the most important system of guidance in regard to their own health, the creating of a beautiful character, and the assurance of peace and happiness when the critical hour comes. When writing to the Child Culture Institute, please mention that you read about this matter in the "Mystic Triangle", for that will guide them in sending you a special booklet.

All of our members can help in this great work by keeping in mind that whenever they have an opportunity to talk with parents of children they should tell them about this Institute and its courses of instruction; and our Sisters will confer a great favor upon prospective mothers by telling them about the Institute's special course for them. Those who wish to have some little instructive leaflets in regard to the Child Culture Institute, for distribution among those who may be interested, may obtain them by writing to the Secretary of the Child Culture Institute and asking for distribution leaflets.

What Do You Think of Our Plan?

Some Explanations and Some Questions for you to Ponder Over.

By the Financial Secretary.



Dealing with human nature, in any way or through any system, reveals that human nature is much the same throughout the world in all classifications, regardless of all attempts to segregate humans into certain bodies or groups according to their mental, spiritual, or brotherhood tendencies.

I am constantly reminded of this by the peculiar quirks I find in the correspondence from our members in regard to their communications with my department, and I think that a little chat with all of you at the present time will help to make plain many things that a great many of you misunderstand.

One of the tendencies of human nature, referred to above, is to resent any intimation that one is delinquent in his duties or neglectful of his obligations. We all have this trait, and as I have said, it makes no difference how we may be classified in regard to our other mental traits or tendencies, this fundamental trait asserts itself very often. Two of us may be closely related, as very dear friends, and yet one of us may resent any intimation on the part of the other that we have neglected some obligation. The fact that all of us are members of the AMORC brotherhood, and therefore classified as Brothers and Sisters in one big family with a spirit of cooperation, tolerance and love filling our very beings, seems to make no difference in regard to this fundamental trait which makes us resent any suggestions that we have been neglectful. In every department of AMORC at Headquarters, the utmost tolerance, lenience and kindness is maintained. The spirit of brotherhood permeates every department and is insistently instilled in the consciousness of every employee, every clerk, and everyone who has anything to do with the organization, its business activities, the

upkeep of its systems, or even the maintenance of the buildings themselves.

On the other hand, a great many of our members seem to forget that in so large an organization as ours there are systems in operation which are practically automatic, and which are not subject to the whims and fancies, personal ideas and beliefs of any particular clerk or group of employees. For instance, in our mailing department the clerks who operate the large electrical machines, which seal envelopes and print the postage on them, work as automatic beings connected with the machinery they operate. Late each afternoon, these clerks start feeding the thousands of envelopes into these machines, and in order to have the many bags of mail filled and ready to go on the truck at 5:30, they are forced, in the last hour of the day, to handle the thousands of pieces of mail so rapidly that individual attention to each envelope is not only impossible so far as time is concerned, but impossible so far as individual selection is concerned. And yet there are members who ask why it is not possible that the mail clerks separate their particular envelope from the mail at night and put their lecture in a plain envelope, so that somebody at the receiving end will not know where the letter is coming from. In the first place, even if there was no Post Office law which necessitated that every one of our envelopes must bear an imprint, there certainly would be no opportunity for our mail clerks to go through three or four thousand envelopes in one hour, or eight or ten thousand envelopes in one afternoon, and look for some particular name and then change the envelope to a plain one. Just one such request to be fulfilled would upset the entire mailing



for several hours, and would probably result in the great mass of lectures missing the evening train and leaving this city a day later. As the letters go through the mailing machines at the rate of several thousand an hour, none of the clerks have any knowledge of the persons to whom the envelopes are addressed, are not interested in the personality of the recipient, and know nothing about that person's standing in the organization, or otherwise. To these clerks an envelope is an envelope, just as to the machine the envelopes all look alike. That is what we mean by an automatic system, and it is the only kind of a system that makes for efficiency and absolute accuracy. The moment we have to depend upon the ability to discriminate, the power to select, and the understanding to judge on the part of the employees, then we begin to weaken our system. Clerical employees are not hired to exercise any judgment of a discriminating nature so far as their routine system of work is concerned. The human equation enters too greatly, and with too much importance, into the entire system the moment you permit employees or clerks to use their personal judgment or discrimination, or make exceptions in any part of their routine activities. I am sure that there is not a single member in our organization who would question our stand in this regard.

Now let me come to the crux of my talk at this particular time. My department is known as the Financial, Recording and Bookkeeping Department. Every mechanical device, every system of card indexing, card tabulating, card recording, and card reminding has been installed. We have machines that automatically address your envelopes, your lesson record cards and your monthly due payment cards. This machine makes a metal plate of your name, and that metal plate is used in various departments for printing each member's name on the various index cards. If a mistake is made in making that original plate, the same mistake would appear in every one of our records, and on every piece of mail sent out by us,

unless it is checked and corrected. Special systems have been installed which automatically check up on errors in names and addresses, and in regard to lectures, lessons, or magazines sent to members. A mistake in name or address, in lessons being sent or dues being paid and entered, cannot continue very long without being automatically revealed by some particular feature of the various systems. In this department of mine are a number of employees who are concerned only with the correct recording of the dues and other remittances sent by members. These employees operate pieces of machinery for writing, addressing, recording and entering these payments and receipts. They know nothing about the psychic development, lodge standing, personal, financial standing, or the age, disposition, habits or tendencies of any member. To these employees, every member is simply an index card, and an item in the records they are dealing with. Therefore they cannot have any reason to show discrimination, use personal judgment, biased favoritism or prejudice of any kind. What may be written to these members by the Emperor, the masters of the classes, the Supreme Secretary, or any other officer is not known to these clerks, unless some notation is written on the index cards which they handle. To them, every member in the AMORC is exactly alike, and it is none of their business whatsoever to think about the members in any personal sense. This makes the various clerks in that department just like the keys on the machines, the levers on the electrical devices or the tabs on the index cards they are using. The clerks, cards and machinery, are all a part of my department equipment, and all of them operate automatically.

Most of you have noticed that every month a post-card is sent to each one of you reminding you of your monthly dues. The clerks who send these out in my department go through their entire files of thousands of index cards every month, and a post-card is automatically addressed to every one of those names, unless on the index card appears a tab which indicates that that

person's dues are paid in advance. If the dues are not paid in advance, the post-card is automatically sent to the member.

Why do we send these post-cards? Some members write to me every month and say that I am wasting postage, that I, personally, ought to know that they pay their dues promptly. Others write to the Emperor, or the Supreme Secretary, and say: "Can't you see by my records that I pay my dues every month? Then why send me a notice each month?" These members seem to think that the Emperor and the Supreme Secretary sit down in their spare time and mail out these post-cards to the thousands of members. How they can believe that the officers of our organization would have time to do such a task as this is beyond our comprehension. It takes three or four clerks the best part of a month to look after the financial records in one department. The Emperor and the Supreme Secretary would not be able to do a single other thing than look after these post-cards if they were giving it their personal attention. Then what would become of the thousand other demands for services and work made by our members in letters to the Emperor and the Supreme Secretary? On the other hand, the majority of our members have taken the pains and the time to write to us and say that they are glad that we had sent them that formal and simple little reminder each month. Our system in this regard is a duplicate of that used by the LaSalle Institute and Blackstone Institute in Chicago, the I.C.S. and other correspondence schools, and many other business organizations that receive monthly remittances of any kind. To ask us to have our clerks watch out for certain names and not send a post-card to those particular members, perhaps thirty or forty out of many thousands each month, would mean that we would have to change our system and make it one which was not automatic but one which was discretionary and which allowed personal judgment and discrimination to enter into it. The mistakes and delays which would then be made would ruin the

system, and hundreds of complaints from members would naturally result.

The next automatic feature in our department is that which sends out the little black and red printed leaflets, reminding members of their payments when the cards in our files automatically show a delinquency. Now neither the Emperor, the masters of the classes, nor the Supreme Secretary have any time or any concern which would warrant them to go thumbing through thousands of index cards every day to see who is delinquent in dues. That might be possible in an organization with fifty members. It might be possible in a grocery store, a butcher shop or a bakery having thirty or forty, fifty or a hundred customers. It is not possible in a department store having a thousand or more active customers, and certainly it would not be possible with an organization having many thousands of old, and many hundreds of new members to deal with each week of the month. Therefore, some automatic system had to be devised and installed which would automatically check up the payments of members' dues. After consulting with the best index and recording systems used in the United States, and the buying of large equipment, the printing of special filing and checking cards, and the organization of a special department, we established a system that is so automatic that it is soulless, impersonal, and free from the human equation. Such a system is the only one that is fair, just, impartial and accurate, as well as highly efficient.

The moment any member in the organization, in the highest grades or in the lowest, whether the Master of a Lodge, Branch, or Group, a Grand Master in any Lodge, or the most humble officer in any part of our work becomes thirty days delinquent in the payment of his dues, his particular card in the system automatically moves out of its regular place into the delinquent file. Clerks who operate this system do not know whether the particular member who is delinquent is the greatest of the Masters in our organization, or the most humble work-



er in some unknown Group. Such personal classifications mean absolutely nothing to the clerks in this department. The only thing the clerks know is that there is a particular card which has automatically revealed its delinquency, and therefore it is automatically placed in the delinquent file. The minute that card gets into the delinquent file, an investigation is made of the payments, as appear on our records, and automatically a statement printed in black and red is sent to the member, stating clearly, kindly, and considerately just what our checking department has automatically discovered. Thousands of you have received these notices many times. We ask you to read them over and see if you can find anywhere in their wording a sentence or a phrase that is unkind, inconsiderate, unjust or intimating that we are trying to dun our members. Take, for instance, the first notice that is sent to those who appear to be delinquent. It says: "For some reason we have not received your remittance to cover your financial obligations. Surely you wish to do your part in defraying the expense of the Order, of which you are a part. Our records show the following:....." Then we write on these notices just what our records show, and we follow that up by stating that perhaps the remittance is on the way to us, perhaps it was sent and delayed, or perhaps there is some error. In other words, we are merely attempting by this notice to let the member know just what we have found, and to ask him to let us know if we are right or wrong, or why the remittance is delinquent. Have we no right to this information? Yet every week I receive some letters sent to either the Imperator, the Supreme Secretary, or the Master of some class, asking why we dare to send out such a notice. Usually such members say we ought to know that their payment will come eventually, even if a little late, and therefore we should be a little slow, in their particular case, in sending such a notice. In other words, these particular members think that the Imperator or the Supreme Secretary should personally know that that member will event-

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ually send the remittance, and our knowledge of this should automatically prevent the automatic system in the Bookkeeping Department from sending out a notice. How could such a thing be worked out? How can the clerks in this Recording Department know that any particular member is intending to send his dues a little late, and therefore should not be told about the possible delinquency? On the other hand, the average member has voluntarily expressed appreciation of these reminders. Why? Let me cite a few examples.

Such a reminder was sent to a member in Waterbury, Connecticut. It indicated that two months dues were delinquent. It was the second reminder sent to him. The first one had told him that he was delinquent one month. He paid no attention to it, however, for he was sure that he was not delinquent. When the second reminder came, he knew that something was wrong. He began an investigation and found that the money order for two dollars secured one month previously, put in an envelope and given to some one to mail, had never been mailed. And without receiving our notice, he would not have known that the money order was still in Waterbury, and the money might have been lost. Another member received a reminder regarding his one month's delinquency, and he immediately investigated and found that he had probably mailed it in another letter to another firm. By writing to that firm his suspicion was confirmed, and the two dollars was forwarded to us by the other firm. They could not mail it to us until they received our complete address, which did not appear on the money order. Several members in one locality who received a number of reminders from us became alarmed at the peculiar circumstances, and upon investigating, found that some one in their local Post Office was stealing letters containing money. Neither we nor the members would have known about the money having been stolen if we had not sent prompt notices of delinquency. I could go on and cite hundreds of cases, where these reminders have

helped to untangle situations that might have become very complex. In one case, a member sent two dollars, and so worded his letter that we believed the two dollars was for a copy of the manual, instead of for dues. The reminder to him that he was delinquent brought a letter telling us of his last remittance, and what it was for, and this corrected our records.

Occasionally these notices reach members just after they have mailed their remittances to us, and the remittance and the notice pass each other on the way. In such cases, the members realize that no mistake or error has occurred, and they ignore the notice, which is the proper thing to do.

Our members should remember that the dues are payable here at Headquarters between the first and the fifth of the month, in advance. Septemeber dues should reach Headquarters before the 5th or 7th of September, October dues should reach Headquarters before the 5th or 7th of October. Our reminders are not sent until the middle of each month, thereby giving every member ample time to make his remittances. On about the 15th of each month, the first reminder regarding delinquency is sent to our members, and it merely states that the previous month's dues have not been received up to that time. Of course those who mail their remittances to us around the 13th or 14th of the month will find that their remittance passes our notice in the mail. Some forget that it takes four or five days for mail to reach us, and about two days for all remittances to be properly and automatically recorded in all our records. If, by the 10th of the following month, a remittance has not been received from a delinquent member, then another reminder is sent, stating that the previous month's dues and the current month's dues have not been received. This plainly indicates that there is either an unintentional delinquency on the part of the member through oversight, or that something has gone wrong with the remittances, or with our records. We are not infallible in any of our systems, and if an error appears, we gladly correct it. But one

thing is certain, that if we sent out no notices, no reminders telling members of what our records indicate, they would not know whether an error had been made on their part or not.

Some write in a very "peevied" manner and ask us why we do not wait longer in sending out our reminders, and thereby give everyone more time in which to make their remittances. Our answer is this: That a system that is so elastic that it stretches out over an indefinite period is of very little use. If we wait two months before letting a member know that one of his remittances was not received, he would have very little success in tracing its loss, or in locating the cause of the delay if he had really mailed it. It is only by promptly sending these notices and letting members know precisely what our records show on the 15th of each month that members are able to check up on any mistake, or any trouble, that may have been connected with the mailing of the remittance or the receipt of it by us.

There is just one additional point in connection with our system that requires comment also. That is, the automatic system of stopping the lectures and holding them up when members become three and four months delinquent, and do not write and tell us why they are delinquent, or ask for correction in the records. Let me take just one more illustration that is typical of many hundreds. The lessons are mailed weekly to a certain member for many months. Then, all at once our records show that he is delinquent for one month's dues. Automatically a reminder goes to him, merely stating what our records show. No answer is received, no explanation, no remittance. On the 10th of the next month another reminder goes to the member, showing that two monthly remittances have not been received. This second reminder pleads with the member to let us know why, so that if error has been made we can check it. That second notice distinctly states: "If you have sent a remittance recently, which covers the above delinquency, it may be in the mails or may have gone



astray. We are trying to assist you in maintaining system in all your affairs with us, and will appreciate your cooperation." Another month goes by and no word is received from the member, and no remittance. Then a letter is sent, telling the member exactly what our records show, how many times we have sent reminders, and again pleading with the member to let us know why we have not heard from him, and asking how we may trace the cause of the delinquency if there has been some trouble about it. No answer comes to this letter, and no remittance. At the end of the third month, that member's card is automatically placed in another file by the clerks who do their work as part of the machinery and the system they are using. The card of such a member is then put into the help-up file, and all lectures and magazines going to that person are stopped. About two weeks later, we may or may not get a letter from the member. In many cases of this kind, we never hear from the member again. In too many cases we receive a peevish and unreasonable letter reading something like this: "I notice that my lectures and magazines have been stopped. I suppose it is because I am a few days late with my dues. You ought to know by my past record that I am ready to pay my dues like all other members. Therefore, why did you stop my lectures? Is it because all you want is my dues and you do not care whether I study or not? I think that you people are very unfair, and so I want to resign." That sort of a letter is received too often from persons who are supposed to be conscious of business systems, and conscious of obligations.

We have obligated ourselves in black and white, and in good faith, to send every one of you a copy of the magazine and your lectures and lessons in proper form, promptly each week, with postage fully paid, and we have promised to answer your letters and give you advice and help. We have made certain other promises, all of which costs this organization tremendous sums of money each month to fulfill. Very few of you hesitate

to notify us promptly if one of your lectures go astray. Very few of you hesitate to remind us of the fact that we have delayed a little in sending you some special information that you have asked for in a special letter, and which may be requiring a considerable time to obtain from some of our research departments. Very few of you feel any hesitancy in reminding us of the obligations that we have made to each member. On the other hand, some of you seem to take very indifferently your obligations to us and to this organization. I am happy to say that this is true in only a few cases, and I do not want my comment here to appear to be a scolding or a criticism. But I think it is well for every member to realize just the difficulties our various departments have to face, and it may help some of our representatives and masters in various Groups throughout the country to make explanations to their members. When our lectures continue to go week after week to any member who is neither paying his dues nor answering our notices about delinquency, nor our letters pleading with him to let us know why he is delinquent, we have every reason in the world to stop sending the lectures and the magazine. Not because we are trying to force him to pay his dues, but because we are trying to find out why we do not hear from him, and because we have found it is best not to continue the lectures and the magazine until we know whether the person is still interested in the work or not. We have found, for instance, in over sixty percent of the cases where persons become delinquent and do not answer our notices or our letters, that eventually they write to us and say: "I just thought I would write and let you know that I have a package of lectures on hand which I have not opened and read for several months. About three months ago I lost interest in the studies and therefore did not open any of the mail that was coming from you, and now I am ready to send the lectures all back to you if you wish them, or will burn them or do as you suggest." Therefore,

you see, we were justified in discontinuing the lectures to that person when we did not hear from him. In other cases, delinquent members who remained silent tell us that they have not studied any of the lectures lately because they had to move and did not receive them, and had not received our notices about dues or anything else. In such cases we were justified again in stopping the lectures. In other cases, members tell us that they do not open each lecture the week they receive it, but get a few weeks behind in their studies and, therefore, did not know there were special communications with their lectures. Whenever you see the words "Special Communication" stamped on the envelope containing a lecture, it means there is something within it that should be read at once. Neglect in reading such special communications often leads to delays and difficult problems.

In closing I wish to say that the most unkind and inconsiderate communications our department receives are from such persons as the Brother in the midwest who wrote to me but yesterday, and said that our notices to him were "most inappropriate and offensive," in view of the fact that he was not in arrears in his dues, whatsoever. He wrote this letter on the last day of July, and his own receipts and membership card could plainly show him that his dues were paid only up to the end of May, and that therefore he did owe for June and July at the very time he wrote to us. Yet he took extreme exception to being reminded of his delinquency. He ended his letter with this statement: "Please get this point: My dues are not and have not been in arrears! I would appreciate it if some correct bookkeeping was done at AMORC Headquarters." As we have said, his letter was accompanied by an official receipt from us which showed that his dues were only paid to the end of May,

and that he did owe for June and July at the very moment he was writing to us. There was no error whatsoever on our part, and therefore his protest was solely about the automatic working of a system that is as efficient and accurate as humans can make it.

I hope that this little talk will help all of you to appreciate the system being used by Headquarters, and that it will aid you in understanding our communications. If your monthly remittances are mailed at your end about the 25th of each month, to cover the next month's dues, and if you enclose your card or write your name and address very plainly on a piece of paper accompanying your remittance, you will receive due credit, and there will be no mistakes of any kind. We often receive money with no card or letter enclosed, and sometimes only an address on the envelope enables us to tell who it is from; yet very often there is no address on the envelope either. Sometimes we receive only a money order, and the name written on the money order is so poorly written by the Post Office clerk that we cannot tell who the remitter is. Such remittances are held until we receive a complaint from a member, then the matter is adjusted.

I shall be glad to hear from our members in regard to this matter. If any of you think that our system is unreasonable, I would be glad to have you write and let me know how and why it is so. Those of you who appreciate our system may also write, if you wish, and tell me what you think of it. I am really anxious to know whether we can improve upon this system or not. And I trust that none of you will take this as a scolding or personal criticism, because it is my intention to help you in the matters of my department; and I think that now, at the beginning of the fall, is a good time to bring these matters before you.



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, \$2.00. Women's style, with patent safety catch pin, \$2.25. Remittances must accompany all orders. Address: AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

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◁ Membership Forum ▷

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

CREATING KARMA

Editor, Mystic Triangle:

I read in the last issue what occurred to the postal clerk who robbed the letters directed to AMORC. It is a sad story. I have only once sent money to AMORC in unregistered letters. There is a moral responsibility on the part of a great many of the members in this case. I am glad that it was not the AMORC but the Federal Government who brought the action that places him in jail. But, what about his wife and children? Many of us members were responsible for his downfall. What are we going to do? What is the Order going to do? I am ready and willing to do my part. And, what will be done for the man when he comes out of jail?

J. van der W., California.

(The Federal Government asked AMORC to sign the affidavits attached to the hundreds of letters of complaint from members who had sent money which was stolen. With the affidavits signed it was proposed by the Post Office Department to pay back the money stolen, most of which AMORC accepted as its loss. The money thus paid back to AMORC was to be taken from the pension or retirement fund which would have gone to the postal clerk or his wife and children, and from the bond supplied by the clerk. AMORC refused to sign the affidavits and has crossed off the several thousand dollars as gone. This will help the postal clerk considerably in many ways. —Editor)

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FIRST, A BOQUET—

Editor, Mystic Triangle:

Allow me to add my praise and appreciation of "The Mystic Triangle" with particular feeling of pride over its appearance and rare, intrinsic value as manifested in the August (1928) issue. It was literally packed from cover to cover with articles containing mystical lore of priceless worth to the Seeker. The new features, including new type and paper, increased volume of reading matter without increased cost to members, is a commendable achievement which places the Triangle foremost in the mystical periodical field and which is consistent with, as well as a credit to the ever growing body of enthusiastic AMORC students and workers in America.

P. G. V., Chaska, Minn.

THEN, A BRICKBAT

Editor, Mystic Triangle:

The majority of the articles in the magazine I enjoy very much, but in the August issue there is one which is certainly out of place.

If you will glance through your book, "The Light of Egypt" and see what the Rosicrucians teach, or promise to teach, in the way of personal advancement, and then read "Why Try to Get Rich" by Leonard J. Edick it should be obvious how weak and unsound his article is—to me it is like the last weak squeak of lost hope and discouragement, to make a person whether poor or in moderate circumstances content with his lot—

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review it and see if every thing he says could not have been used by a slave owner in the South two hundred years ago with as good application as he tries to apply it to a free people now.

While I could easily analyze a majority of the reasons given and deal specifically as to why I do not agree, the point I want to bring out is that it is distinctly not encouraging and does not leave the reader feeling better as your Rosicrucian propaganda purports to do.

R. M., Cadillac, Mich.

NOT IMAGINATION

Editor, Mystic Triangle:

Having no idea what to expect while gazing into the mirror, I cannot agree with the Brother who wrote in the *Forum* that it was just imagination that caused the changes in my appearance. Not only the features, but the sex and the clothing changed completely. On thinking it over it seems to me that these three changes represented three phases of my real character.

E. L. W., South Vancouver, B. C.

INDIA

Editor, Mystic Triangle:

I hope that those of our members who have criticised the AMORC in the past for its disapproval of money being paid to Hindu teachers in America who want to show us how to live rightly, have had an opportunity to read the popular book *Mother India*. Granting that its author was biased, and discounting ninety percent of what she says, and taking all the rest with a grain of salt (and later a much needed purging of the ethical areas of the mind!), the remainder is sufficient to warrant the attitude taken by AMORC. You are right, again!

F. K., Newport, Rhode Island.

SAVED EIGHTY DOLLARS

Editor, Mystic Triangle:

I have been in the Order just one year. I thought it was good to take

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stock. I was enthused, happy, more enlightened. I started to itemize the many, many benefits. I then tabulated the costs—small, inconsequential—perhaps thirty dollars, including dues, manual, and extras such as emblem, seals, back copies of the magazine. Surely I was the winner by far. Then I thought of the last ten years. Buying books, books, and books, with occasional *private courses* in between editions. I went back over the old books and counted the cost. Nearly one hundred and ten dollars per year for ten years. That was the average. So, I had another benefit—one which many may overlook. I had saved just eighty dollars in the past year by not needing or buying worthless books. I am going to split the saving and use half of it to boost AMORC.

S. O. O., Madison, Wisc.

PAGE BROTHER ADAM

Editor, Mystic Triangle:

It has been with a good deal of interest, that I read in the last issue of "The Mystic Triangle", what the brother Adam E., of Brooklyn, N. Y. had to say about Mystic principles being involved in the use of the Mirror, or when he gazes at a photograph that he sees changes in the reflection or the photo.

Anything that one does not understand is mysterious, but when the law is known and understood, the mystery disappears. Is it not a fact that we all have an Aura about us? And is it not also a fact that all Auras are not the same in every detail. If it were so would we not then all be alike? Look alike, and act alike, as well as think alike, and have the same personal desires as well as same thoughts, not to mention all looking alike?

The Law is plain enough, it is not placed out to public gaze where everyone may know it and understand it. From Brother Adam's letter it would appear that he has not yet gone very far in the lectures, or at least far enough to get the Law, that controls such things; believing that this must be so, I would say to the Brother one little word 'Patience'; it will come, and



when it does, well—then we would love to hear from him again.

Heaven forbid that I should criticize anyone, I need plenty myself; I am not faultless by any means, but I would encourage and help the Brother, just as I would he would help me, in my work and study; and believe me I, too, have my difficulties, being only a student in the Temple also. So again I can only say 'Patience'. Do not give it up; your answers will all come at the proper time, for do not the Beloved Masters know what is best and proper for us Neophytes after all? I'd rather leave it all to such loving care.

G. E. C.

ANOTHER CRITICISM

Editor, Mystic Triangle:

It seems to me that there are too many articles in each issue of the Mystic Triangle signed with the Emperor's name. Is he the only one at Headquarters who can write on certain subjects? Why not more writers? Let him stay out of the Triangle for some months while we have others tell us what they know. The magazine is getting to be too much of a one man's mouth piece for me. I would like to see articles by many of the eminent writers in other psychology magazines. How about hiring some of the big writers to prepare special articles?

H. R. K., Detroit, Mich.

(It may be that we select a great many of the Emperor's new and old articles for each issue, but we do so because they treat upon important subjects of our work and seem to be appreciated. As for articles by men or women who write for psychology magazines, the Mystic Triangle is not such a publication. It is solely a Rosicrucian publication. —*Editor*.

APPRECIATION TO ALL

Editor, Mystic Triangle:

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The notice of mine in the July issue about Marie Corelli's books brought gratifying results. I received the two books I wanted, also many fine letters from Sisters and Brothers all over

the country, from New York to Santa Monica, California. This gave me a realization of the universal unity of AMORC, I wish to thank all who wrote and also thank you.

E. I. D., Helena, Montana

SHE WRITES 'EM

Editor, Mystic Triangle:

May I express my gratitude to you and to Dr. Lewis, our Emperor, for creating still another earthly channel, which I consider myself to be, for the Musical Meditation, "Fountain of Wisdom", printed in The Mystic Triangle which reached me this evening. I trust your poetry haters will not be too much disturbed! And may it bring inspiration to many, as I hoped it would when I set it down and as you, no doubt, also, wished to pass on a soul's song.

As I read "A Message from Helios", in the article entitled, "The Passing of a Master", I was so strongly reminded of the thoughts expressed in the "Reverie", which I am enclosing, which came through me July 2, 1928. This copy enclosed was typed a week ago, yet I could almost think this Message from Helios was "on the wing" and brought me the thoughts before the magazine came.

There are so many, many beautiful things in your magazine. Maybe someday I will not be so busy teaching in high school and correcting shorthand and transcripts; then I can "listen in" to the Cosmic Tunes more often.

Myrtle Crane.

VERY TRUE

Editor, Mystic Triangle:

There are some things in life too dear to be lightly valued or correctly tabulated. My membership in AMORC is one of these. The changes it has brought in my life—my home, with my husband, my children, my health and happiness—are too many and great to be expressed in words. What a joy and privilege AMORC is to thousands. Time will prove it to each one.

S. B., Newark, New Jersey.

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The Chatter Box

Little Helps for Our Members Picked
Up in Conversations and Letters

By The Listener-In

Funny how some members will forget important matters. Heard the Secretary reading a letter the other day that puzzled him. Some Sister in Los Angeles wrote that she was sure that her unusual intellectual development, her brilliancy and inner development, entitled her to skip from the lower grades to the higher ones. Didn't want to stay in the kindergarten, she said. Wanted to be among the smartest ones. Wanted an immediate reply. Then forgot to sign her name to the typewritten letter. Now she is probably wondering why Headquarters has such a poor correspondence system. And we are wondering why such a smart person forgets to sign letters. Guess the joke is on the Sister.

I heard an interesting argument the other day in the Egyptian Lobby of the Reception room at Headquarters. A big Brother from a town in the mid-west was here to pay us a visit. Stopped at a large hotel in town, just before lunch. Passed up a lunch tendered by a friend, and rushed out to our place to get a *vegetarian meal*. Was surprised when he found we did not operate a kitchen and dining room here among our offices—and he was hungry—so hungry the he “could eat a big steak” if we would permit it. Suspected that we tried to control the diets of budding mystics. Secretary had to explain that *diet* is an individual matter.

I heard the Imperator whisper to the Secretary that Sister Clemens, the Master of the Grand Lodge in Boston, has her home filled nearly all the time with patients—members who come there for the unusual help she has been demonstrating for years. And now she is taking a much needed rest.

It is also being whispered in the offices that Grand Master Clark of Vancouver has recently found a way

of turning some of nature's products into a very important household and manufacturing necessity. He is using principles based upon our teachings, and intends to use the large income for building a Temple, and otherwise helping the Order. Nice fellow, Bert Clark.

Also noticed the Imperator gathering things together in his world-travelling satchel. Labels on it show it has been in many lands. It is getting ready to go to Vancouver with the Imperator and his wife early in September. Just a hurried trip to talk to several thousand interested persons.

And, the other day Brother Musclove from Sacramento came in to see the Imperator. I knew something new was in the air, so I listened. The Brother has used some of our principles to revive the lost Egyptian method of hardening or tempering copper. He has succeeded so well that he gave the big boss a knife made from soft sheet copper, and it cuts wood like steel. The Brother is also going to use this process to help the Order.

That makes me recall a letter that passed around to some of the officers a few months ago from the Master of the Order in Washington, D. C. He has a large metallurgical laboratory in the basement of his home, and is using the principles explained in some of our lectures to do unusual things with bronze. A small fortune in money will come from that some day, and then watch what the Brother will do. Everyone of us can tell exactly—we know him so well.

Some members must believe they are worth more in an accident than they are when they are well and happy. A Brother in Northern California sent us a paper showing that he had arranged for a ten thousand dollar accident policy to be paid to AMORC. He didn't say what he was



going to do that was so dangerous. Maybe he is getting the aviation fever, like so many other Californians.

Heard one of the Secretaries dictating a letter the other day to a Brother who had allowed his dues to run in arrears for several months. Seems that he, like many others, just forgot to send the dues, and then forgot to answer any of the notices or letters sent to him for several months. Then when the Secretary wrote again asking what was wrong, he became peeved at the question. Some folks seem to forget that all of us here cannot tell what is wrong when a member is silent for three months. Best way always is to write and tell us why you are in arrears, or why you cannot pay dues. That saves a lot of writing and explaining in the end.

Saw a report from the officers of the Lodge in Chicago. With all the underworld pictures being made there it is good to see that at least several hundred of the citizens of Chicago have time for our lectures and lessons. Funny I never saw a machine gun and pistols in the hands of Chicago persons when I was there last year. Must run over there some time and attend one of our meetings, and then slip out and see the terrible city!

Every now and then some member sends to Headquarters a rare book on some occult or mystical subject, and then I sneak off and read. Our Library is rapidly filling up, and it is a fine idea to send books that are old and hard to get. By having them in the Library here we are able to refer to them when others write and ask questions, and in that way help a great many. Have you any books to spare? Just wanted to know, that is all.

Yesterday I saw the August issue of this magazine going out of the mailing department in so many bags of mail that the auto truck looked like a moving wagon. I inquired and found that every copy of the issue was gone, and a second edition had been ordered to take care of the hundreds of new requests coming in from Lodges and new members. By the time

this paragraph is in print for the September issue, every copy of the August issue may be gone, and then, *months later*, some member will write in and say: "I did not get my August issue on the first of August; please send me another copy". Of course they will be disappointed. Why not write sooner instead of later?

It is whispered around Los Angeles that Hermes Lodge No. 41, now the largest Lodge in the North American Jurisdiction, divided into a number of Lodges with over 500 members, is seeking to become the Grand Lodge of California. The members in San Francisco are fighting to retain their title of *Grand Lodge*.

I have noticed some preparations being made for a number of weddings in the Los Angeles Lodge this winter. All the couples are going on the Egypt Trip for their *honeymoon*. Looks as though the Imperator and the officers in Los Angeles would have a real wedding feast down there with so many marriages at one time.

Supreme Secretary and his wife have been invited to so many cities for a vacation period, they are puzzled where to go. I feel sure it will be in the mountains somewhere, for the Supreme Secretary is fond of the mountains and likes to tramp and climb.

Telegrams are received daily from members asking for special healing treatments, and the letters received later thanking the Order for the help received proves what an unusual aid this one Department really is in the lives of so many.

Records kept at Headquarters show that the average member gladly reports general improvement in their daily affairs—business, health, happiness, development and interest. All these special helps constitute benefits derived from membership, in addition to the teachings. Such helps are not possible when the student is trying to improve his life through the mere reading of books bought from publishers. You could hardly expect the publisher, or author of a public book, to take any personal interest in his readers.

Today the shipping department of our printing plant turned over to us another edition of the "Light of Egypt", the propaganda book for the Order. The last edition was issued in February. That means that fifty, or more thousand persons read the last edition in five months. The new edition is slightly enlarged. Some Lodges have ordered editions for their own use, with no reference in them to the correspondence work.

Speaking of publicity, I have noticed that several hundred thousand of the little seals have been used by our members. If you wish these attractive seals in red and gold to place on the flap of your private letters, you may have them at cost—fifty cents a hundred.

Special delivery letters are still being sent to Headquarters at an unnecessary waste of postage. Our mail is so heavy, that it is brought to us in our own truck once a day from the main post office. Letters that come during the day to the Post Office—including special delivery ones—must remain there until the next morning. Therefore the extra postage is wasted. Money sent in such letters is unsafe. Telegrams reach us very quickly, however.

The hundreds who call each month to see our Headquarters are surprised and pleased with the beautiful reception rooms, library, editorial rooms, offices and work rooms. The large staff at work, the busy machines, the efficiency devices and arrangements, speak of progress and demonstration of the very principles being taught in the lessons.

Every one is quite enthusiastic about the building of the Supreme Lodge

Temple here at Headquarters. It was delayed in being started until we had every other department of our daily routine well under way. It will be the finest the Order has ever had, judging from the many talks with contractors, artists, electricians and others, which I have overheard.

I do not know whether I am telling something that should not be told at the present time or not. If I am wrong, it will be blue penciled by the Editor. But, it is the plan of the Imperator to hold a special summertime First Degree Initiation in the Supreme Temple each year, beginning next year. There may be others, of course, but the summer one will be for those correspondence members who can get to California during their vacation and receive the First Degree Initiation in the Supreme Lodge with the beautiful Egyptian ceremony conducted by the Imperator and a staff of officers. Hundreds have asked yearly for this honor, and soon it will be possible.

An interesting argument occurred the other day in the Secretary's Sanctum. A person who is left handed found that in giving the treatments with the right or left hand the hands should be reversed for those who are left handed. Some experiments were made at once and this was found to be correct. Where the right hand or right fingers are indicated in any experiment, a left handed person should use the left hand, and vice versa. Left handedness is due to transposition of location of some brain areas and this makes it necessary for a reversal of the hands in all experiments. This was the argument of the left-handed Brother. Whatever may be the cause, the reversal seems to be necessary in our experiments.



Karma and Numbers

By Paratus



SISTER asked me the other day: "Since they knew that giving this lodge the key number five would cause the cross to be prominent and troublesome in lodge activities, why did they not select some other number that would not attract such difficulties and trials?"

The answer is that Rosicrucians do not seek to avoid the cross, it holds no terrors for them; and we know that to reject the cross is to reject the Master, since necessity joins them. In the above case the particular lodge was selected for some great work, and before that could be done the lodge had to be prepared by the Master through the cross. Here we see the inevitable recompense which always accompanies it. A Rosicrucian is always aware of this and it is to him the reassuring symbol illustrating the equipoise of the Law, among many other things. In the number 5 many blessings lie concealed, and it is an honored member of the family of numbers.

Since I am on the subject I will take up a few other examples. We are all familiar with the superstitious dread the number 13 evokes in the ordinary human being. This was bad enough in the old days and it is getting less and less excusable as the Aquarian Age progresses. I hope all my brothers and sisters have managed to rid themselves of such a low and vulgar fancy. Analyzing, we find that 12 is considered lucky while the next number is considered very much the opposite. Now 12 is the number of the apostles without the Master; 13 is the ultimate number of atoms forming a molecule; 12 is also the number of "moons" or natural months in a year. What if the Moon had rejected the Sun (Master)? I suppose you see now why so many people "reject" the number 13—they would like to have the Master

without the cross; happily, brothers and sisters, that can never be achieved at all. It has been proposed that the calendar be changed to include 13 instead of 12 months in the year. That would be very fine indeed; it would veritably be a symbol of the coming of the Master in the Aquarian Age—the so-called second coming of Christ.

We understand quite well how it is that people ignorantly avoid the numbers 5 and 13. Rejection of the first usually means the choice of the downward road to fame and riches. Rejection of the second usually means rejection of Life, no matter how appearances may seem otherwise. They accept Judas, but not the Master. We can only pity their blindness, for the soul is given ample opportunity to choose.

As a mystic progresses the number 5 becomes more and more of a valuable aid, by which he accomplishes many wonderful things. Other remarkable numbers are 3, 7 and 9, also 4, which is more closely related to 13 than you think. The number 10 is often neglected by mystics, though it is not less remarkable than any other.

Some time ago I endeavored to explain the "hidden" meaning of the number 10 to a rather sceptical materialist, telling him that it stood for the grand duality, which is statically a unity and dynamically divided into positive and negative, and that it also denoted man and woman.

"Yes, I can see that," he said. "Man is just a streak and woman a nullity. That's correct enough."

It was a good thing that he did not speak to one of my sisters, or he might have learned something about a nullity that would perhaps have done him a lot of good.

Man and woman—two crosses, joined. "And they lived happily ever after," says the fairy story, not without some reason. Often a great deal of

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trouble disappears from the life of single persons after they have married—wisely. On the other hand it is of course possible to marry trouble, but we do not wish to do that.

The number 10 also indicates the companionship and equality of the sexes, and it will be a very prominent number during this age. The masculine and feminine powers joined mean the birth of the soul powers, and led on by the feminine the "Son" very rapidly rises into infinity.

The metric weights and measures will probably be universally adopted. At any rate the undue prominence of 12 belongs to the past age rather than this.

The question seems suggested: "Should we then never avoid the cross?" That is a large question. We know that Socrates and Jesus did not avoid it when they met it in the Path as a definite test. At the same time we know that Socrates retreated with honor from foes on the battlefield, and that he retreated with somewhat less honor from the presence of his wife when he could stand no more. About Jesus we read that he used

mystic powers to escape from a crowd bent on his destruction, and we also read that he avoided localities where trouble might be encountered. However, when these illustrious brothers of ours were "tried" by their "peers" they avoided neither trial nor sentence. It is recorded of both that they were in conscious communication with the Master Within. Find the answer here. Both went through their final tests publicly—in order to illumine the Path for us—and with signal honors.

It has been said that each one of us sails under "sealed orders". Hence each person must decide for himself whether to meet or avoid a "cross", and the only authority we can appeal to is the Master Within.

In the case of the lodge mentioned above, the number came to it in due order—not arbitrarily nor by accident—and to refuse it would have meant that it had to be accepted by some other lodge. In such cases our duty is plain: We must accept. But by the light we walk in, we may see that with the cross comes great blessings, and so we accept with joy.

"By this sign ye shall conquer!"



Do You Wish to Visit Egypt?

We find that it is possible to take a few more along on our trip to Egypt next January. A few additional spaces provided on the ocean steamer and in hotels abroad, make it possible to add a few more to the party. For those who do not know of the trip, we will say again that this Mystic Tour to Mystic Lands, includes a seventy day trip from New York through Egypt, the Holy Land and many cities of Europe in company with the Imperator and other high officers. Special ceremonies will be held in Egypt, and many mystic sites known only to the Initiated will be visited.

By special arrangements with the steamship companies and many other companies in foreign lands, we have succeeded in securing the most unusual terms for this tour. The price for each ticket is only \$975.00 from New York back to New York, which includes the tourist reservations on all

steamers in the Mediterranean cruise and back to New York, all hotel and restaurant accommodations, rail-road travel, all expenses of private sightseeing in every city as planned in the long itinerary, and all local taxes in each oriental city. No trip of this kind has ever been planned for a price of less than several thousand dollars.

Special lectures and typically Rosicrucian sessions will be held enroute and all members of the Order will profit greatly by the contact with the Imperator and other high members in many unusual experiences.

Relatives of members may also accompany the party, but will not share in the private lectures. Reservations must be made at once. Members of any grade of the work are invited. Write at once for printed Itinerary and information. Address: Trip Secretary, care of AMORC, Rosicrucian Park, San Jose, California.



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

NOT A PART OF THE LESSON WORK—

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

PRICE: The book is strongly bound with attractive cloth binding over the heavy covers, and stamped in gold. 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.

HOW TO ORDER: Please observe carefully these instructions. Make your checks or Money Orders for this book payable only to "Lovett Printing Co., Charleston, W. Va." Do not make them payable to AMORC. Do not include your dues or other payments to us with your order for the book, for we send your orders and money direct to the publishers. Address your letter as below, but make the money payable as above. If you send cash, be sure to register the letter or we will not be responsible. Orders for books sent to us not in accordance with these rules will be returned.

AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

Five Hundred Ninety-Four

*The
Mystic
Triangle
Sept.
1928*

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

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| New York City:
New York Grand Lodge, Mr. Louis Lawrence,
K. R. C., Grand Master, Temple, 629 Hudson
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. |
| Boston, Mass.:
Mass. Grand Lodge, Mrs. Marie Clemens,
S. R. C., Grand Master, Lodge Building,
739 Boylston Street. | Los Angeles, Calif.:
Hermes Lodge, No. 41, Dr. E. E. Thomas,
K. R. C., Master, AMORC Temple, 233 South
Broadway. |
| Waterbury, Conn.:
Conn. Grand Lodge, Grand Secretary, P. O.
Box 1083. | San Jose, Calif.:
Egypt Lodge No. 7, Mr. Leon Batchelor,
K. R. C., Master, Rosicrucian Park. |
| Pittsburgh, Pa.:
Penn. Grand Lodge, Dr. Charles Green,
K. R. C., Grand Master, P.O. Box 558. | Flint, Mich.:
Michigan Grand Lodge, George A. Casey,
Grand Secretary, 1041 Chevrolet Avenue |
| Philadelphia, Pa.:
Delta Lodge, AMORC, Stanley Taylor,
K. R. C., Secretary, 5215 Ridge Avenue. | Omaha, Nebraska:
Nebraska Grand Lodge, Mr. Leo J. Crosbey,
K. R. C., Grand Master, P.O. Box 404. |
| Hartford, Conn.:
Isis Lodge, AMORC, Mr. W. B. Andross,
Master, Box 54, South Windsor, Conn. | Patterson, N. Y.:
New Jersey Grand Lodge, Dr. Richard R.
Schleusner, K. R. C., Grand Master, 33
Clark Street. |
| Tampa, Florida:
Florida Grand Lodge, Mr. R. H. Edwards,
Grand Master, Stoval Office Building. | Portland, Oregon:
Oregon Grand Lodge, E. L. Merritt, K.R.C.,
Grand Master, 19-E. Killingsworth Avenue. |
| San Antonio, Texas:
Texas Grand Lodge, Mrs. C. Wanbloom,
S. R. C., Grand Master, 1133 South Laredo
Street. | Cleveland, Ohio:
Ohio Grand Lodge, Mrs. Anna L. Gaiser,
S. R. C., Grand Master, 15804 Detroit St. |

(Directory Continued on Next Page)

Five Hundred Ninety-Five



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

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

CANADA

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

Montreal, Quebec:
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 Welling-
ton Street.

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 Ave.

Victoria, B. C.:
Secretary, AMORC, Box 14

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, Colorado; 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; Atlanta, Georgia; Galveston, Texas; Wilmerding, 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 Britain,
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, Schy-
ststraat 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, Luxenburgerstrasse,
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, Man-
churia.

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.
Nandji, K. R. C., Grand Secretary, 6 Ram
Banerjee's Lane, P. O. Bowbazar, Calcutta,
India.

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

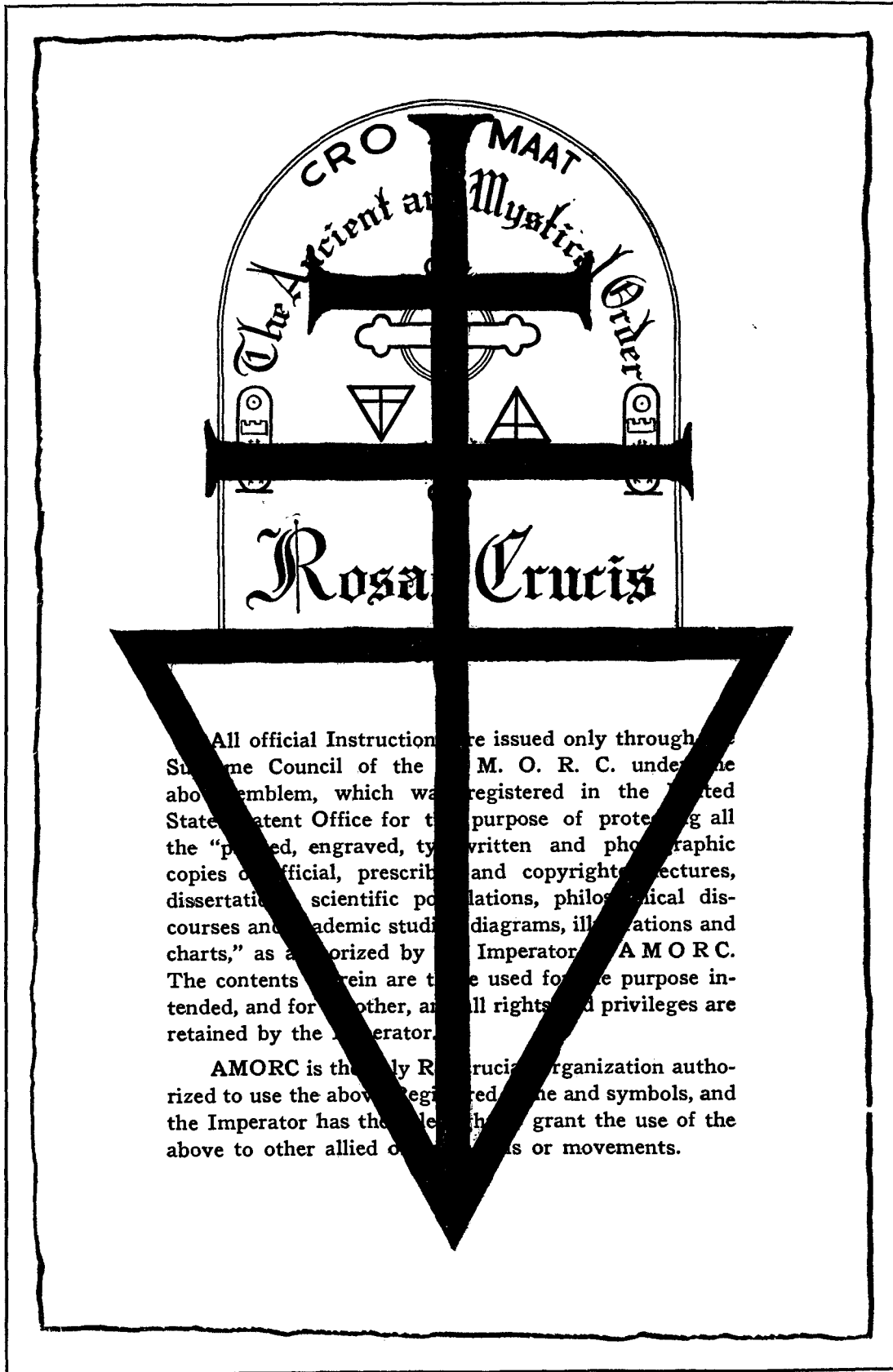
Africa:
The Grand Lodge of the Gold Coast,
AMORC. Mr. Stephen H. Addo, Grand
Master, P. O. Box 424, Accra, Gold Coast,
West Africa.

British Guiana:
Mr. Frederick E. Charles, Master, Victoria
Village, Demerara, British Guiana.

Costa Rica:
Mr. William T. Lindo, Grand Secretary,
P. O. Box 199, Limon, Republic of Costa
Rica.

The addresses of other foreign Grand Lodges
and Secretaries cannot be given general pub-
licity.

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1928*



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