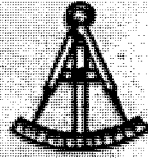
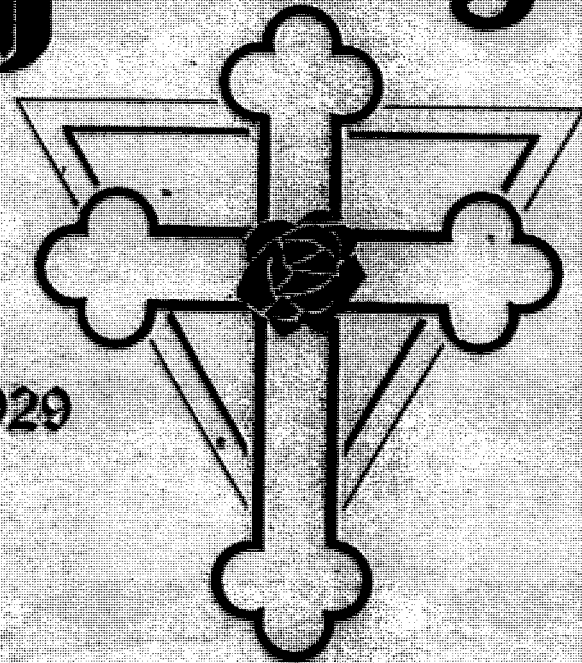


The  
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April  
1929

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# Suggestions

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We have listed below many interesting and helpful suggestions for our members; in fact the majority of the articles mentioned are those that have been requested from time to time by members, and therefore we have arranged to supply the demands with the following as economically as possible.

## ROSICRUCIAN EMBLEMS

Members desiring Rosicrucian emblems may obtain them from Headquarters. They are made of gold, beautifully inlaid with enamel, neat in size, and consist of the triangle surmounted by the Egyptian cross. Men's style emblem with screw back, \$2.00. Women's style, with patent safety catch pin, \$2.25.

## ATTRACTIVE SEALS

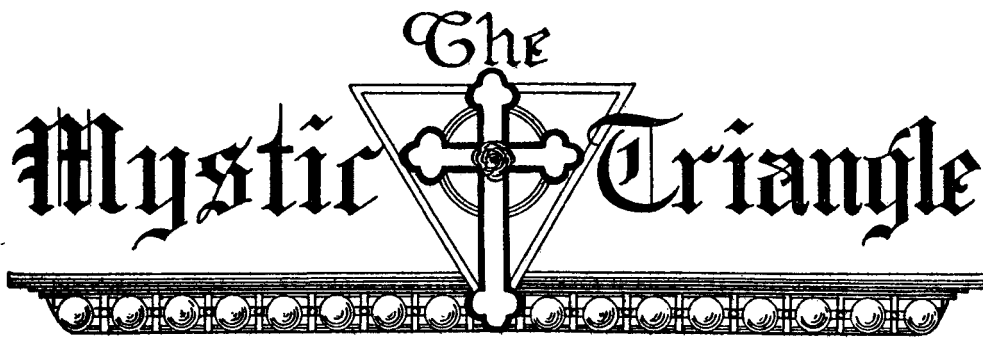
These Rosicrucian seals are about the size of a twenty-five cent piece, beautifully printed in red, and embossed in gold, having the symbol of the cross and rose on their face, and the words "AMORC, Rosicrucian Order, San Jose, California". These seals can be used by members on letters or communications to friends or business acquaintances. If you would like to help spread the name of the organization to your friends, and at the same time have an attractive little seal for your stationery, we would suggest that you secure them at this holiday time. They may be had at the rate of fifty cents per hundred, or practically what they cost, postage paid by us.

## ROSICRUCIAN STATIONERY

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

(CONTINUED ON INSIDE OF BACK COVER)

# The Mystic Triangle



Published Monthly by THE SUPREME COUNCIL of AMORC  
*Rosicrucian Park, San Jose, California*

APRIL, 1929



VOLUME VII. No. 3

## Contents

The Key to Happiness.....	By ROYLE THURSTON
Wealth and Position.....	By A. LEON BATCHELOR
Nosce Teipsum.....	By GORDON A. GLENNIE
Report of Egyptian Tour (Installment Three).....	By THE TRIP SECRETARY
Seekers.....	By A STUDENT OF A. M. O. R. C.
The Passing of a Great Soul.....	By CONSECRATOR
Cosmic Consciousness.....	By WILLIAM H. BAUGH
Idiosyncrasies.....	By THE SUPREME SECRETARY
The Chatter Box.....	By THE LISTENER-IN
Membership Forum.....	

## HOW TO ADDRESS LETTERS

### This is Very Important

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

For general information: "Supreme Secretary."

Payment of dues or fees: "Financial Secretary."

Purchase of supplies: "Supply Bureau."

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

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

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

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



# The Key to Happiness

By Royle Thurston



THE title of this article implies that there is a certain, definite "key" which, when secured, will unlock the door leading to "Happiness" for us. That there is just such a key cannot be doubted by those who have received it, and it is only the unenlightened who are skeptical as to its existence. When once obtained, this key is yours for all time—you cannot lose it, even though you loan it to others, or attempt to throw it aside. Once in your possession it remains with you always.

It is necessary that you come to understand our true relationship to God and to all mankind, before you may be given this wonderful "key." God made man, and gave unto him that part of Himself so that man was made in the likeness, or image of God. Made in the image of God! Perfect, whole, unchangeable, immortal! Possessing all the qualities of God—because God could not create anything less perfect than Himself. And when we become fully conscious of that *one big truth*, and know that we are a part of God, man's so-called individuality fades into insignificance, and he sees himself, or recognizes himself, only as a humble soul, closely connected with all other souls and a necessary part to blend into and make up the *oneness of all*.

Man, therefore, is not individualized either in body or soul, for in soul he is of God, as in body he is of earth, and earth, in return, is of God also. The interdependency of man exists because it is necessary in order that man, himself, may exist. Man is not now, nor never has been, entirely independent. He likes to think of himself as being such, but when he gets right down into the heart of the matter he sees his error and knows that without others he, himself, could not possibly be what or where he

is today. Think you that man could exist by himself? Do you suppose, for one instant, that man could exist were there not some one else to help things along? How could a man express his thoughts, his ideals, and make manifest the talents, knowledge, and power within him, that is ever seeking an outlet for expression, were there none besides him to appreciate all these things!

Man's interdependency may be likened unto a huge wireless station. The wireless operator sits before his key, attunes himself with the station he desires to communicate with, and sends out his message. Now, by attuning himself with another station he may send the same, or another, message to that other station, and so on, until through proper attunement he is enabled to reach all other wireless stations. All these wireless stations, combined, may be likened unto the Cosmic Mind, and man, when he desires something from that Mind, must do just the same as the wireless operator—attune himself with that Mind and send out his message. Just as the operator waits to receive his answer, so man must await his answer from the Cosmic Mind; and just as the answer comes to the operator, if he is to receive an answer, so the answer comes to man, from the Cosmic, *if he is to receive an answer!*

However, the average man, including the average student of occult sciences, does not realize that *big truth*. He thinks that because he desires something he should have it, and so makes every attempt to get what he wants regardless of consequences—for that matter the consequences do not enter his mind, as he is wrapt up in his desire to obtain that *one thing* he thinks is so necessary to his happiness. If he would stop for a moment, and give the matter a little thought, he would soon realize that some of the things he thinks are

The  
Mystic  
Triangle  
April  
1929

so necessary to his happiness are the very things which would cause him much unhappiness were he to receive them.

Look at the little baby; it cries its little heart out for something it sees and *wants*. The baby's mind is not sufficiently developed to tell that a flame would burn if handled; no—the baby is not capable of reasoning then as it will be in later years, and so it cries, and cries, and cries. And if it does not receive the thing it cries for, it will continue to cry—that I grant you—until its attention is attracted to something else. The mother knows that everything the baby cries for is not good for it; and she does her best to teach the child what is good for it and what is not good for it, until such a time when the baby may come to *know* and decide for itself. So God, in His infinite Wisdom *knows* what is good and what is not good for us, and gives us just what we need when we need it. And if the thing we desire is not good for us, and God *knows* it, then all our prayers, all our willing to have it, all our concentrating upon it, will be of no avail. Think you that we, with our definite, limited, finite minds can judge what is best for us, and, in so judging, have only to *will to have a thing* in order to obtain it? When we think of these things we must come to see how absurd it is to think that *we* can change God's laws and decrees simply through *willing* that a thing *shall be done!*

When will man cease to think that his *will* is the only thing to be considered, and remove the resistance he is constantly placing in the way of God? Why should man resist the working out of God's laws and decrees, and in so resisting them, bring upon himself much unnecessary unhappiness and worry? Simply because man has not yet learned the operation of the Laws underlying God's work and God's great scheme of all things. Man, in his exaggerated egotism, thinks that *his will* is all that is necessary to consider, and that *his desires* (so long as they are not immoral or illegal) are, or should be, always satisfactory to God, and to conform with God's *will and desires!* How ego-

*Sixty-Seven*

tistical! Why, if God were not all love charity, mercy—always ready to forgive and teach—I would be almost tempted to say that He has many a laugh over man's attempt to fool himself into his importance with self-conceit, self-flattery, and that abominable false pride!

At some time or other in everyone's life comes that great realization that man is not so important as he thought he was; that he is not so independent as he liked to think; that he must look to God for all that he has and all that he hopes to have; and that of *himself he is nothing, but of God, he is all.*

All the unhappiness in this world is due to man's fighting against the very things which come to him for the purpose of allowing him to gain the experiences which are to unfold his soul. Man must come to realize that it is useless to fight against these things, because nothing he is able to do can prevent their coming to pass, although by fighting them he is able to put them off for the time being. But when they have been put off, they gather in force, and when they do get the chance to strike, or pass the barrier he has built up, they come as a thunder-bolt, with renewed energy and force. If man would but welcome these things and recognize them as necessary for his advancement, then he would be able to meet with them, analyze them, and see where and how he can best work with them and so come to view them all without allowing them to affect him for other than good, either mentally or physically.

You cannot *fight* against nature—and you *cannot fight against God*. The very things which come to you, and which you are unable to understand why they come, are the very things you should welcome, analyze, and seek to understand. If properly handled, fire cannot burn you. Nothing can harm you, cause you worry, or bring unhappiness if you handle it properly, and in accordance with God's laws and principles.

When everything goes dead wrong, when all you try to do seems useless; when friends turn against you and life seems unbearable—stop for a moment and *know this*: It isn't the world or the people in it who are wrong: *It is you.*



And you are wrong because you are allowing all these things to affect you, worry you, influence you. Lift up your head in such moments; throw your arms wide open and say: "Come, I welcome you, for I *know* you are necessary for the unfoldment of my soul." Then, take up each condition, examine it, analyze it in minute detail, see how harmless it is, and then you will be able to laugh the bugaboo away; for every bugaboo exists *within you* and not around you, as it so seems. Let us see if we cannot do this with some of the most general problems that arise to bring about unhappiness. You seek your *key to happiness* and it shall be given you, so let us take up your problems.

The most important of these problems is that of happiness in the home; for unless happiness reigns supreme in the home all other conditions must be unhappy. As the home is built upon a foundation of *Love*, we will first analyze *Love* and see what we can find. It is not my intention to go into any abstract theories or statements regarding *Love*. Instead, I shall discuss it from an everyday standpoint, and show the how and wherefore of happiness in that relation between human beings, called "*Love*."

Angry words and quarrels come to pass, only because there are *two* people to allow their expression. One may say: "I shall not quarrel with you," and then stand back with an indifferent attitude towards the other. But anger cannot be quieted by an indifferent attitude. It must be dealt with in kindly thoughts, words, and actions which will show the other that your one desire is to remove the cause of the anger or quarrel; and you can only do this by placing yourself upon the same level with the other person.

If your thoughts are all kindness, all thoughtfulness, and all love for others, it is impossible for anyone to become angry with you; and just as impossible for anything or condition to affect your equilibrium, harmony, or peace. But if you have not reached that stage where you can instantly eliminate the desire to return anger for anger, blow for blow, and treat adverse conditions with tolerance, etc., then you can make the

first step in advancement towards that stage, by stopping for a moment, whenever you are tempted to give way to the desire to speak angry words in return, and training yourself to think of and analyze the other's side of the question, thus learning the cause of the anger or thoughtlessness.

Something went wrong in the house that day. The baby was cross; the supper did not "pan out" just right; some visitor was there who wasn't very nice in her choice of gossip; something or other happened to make your wife cross. Then you come home and start to read your paper. Wife asks you to do something, and you, unsuspecting the trials she has gone through that day, answer that you will do it as soon as you finish your paper. Wife becomes impatient and asks you again, and you get up, in a way that arouses her antagonism. A cross word is spoken. You reply in like tone. A quarrel results and both of you retire utterly disgusted with life, in general, especially yourselves.

Or it may be that something went wrong in the office. You go home worried, downhearted, and discouraged. Your supper is not ready, the baby starts to cry, or Johnny asks some seemingly foolish question. You speak a cross word, kick the dog, and start to grumble about everything. Perhaps you think that wife would not understand things if you explained them, so you keep the bugaboo to yourself. She makes some remark which you interpret wrongly, and you say something to her which is unkind, or a little sarcastic. She, not knowing the trials you have been through, that day, makes some remark which leads to retaliation on your part, and a quarrel results. And if things continue in this way, it isn't long before a perfectly happy home is broken up.

Now, let us say that you understand the "why" and "wherefore" of all these conditions, you would then know how to cope with them so that they would never leave a discordant effect upon you. You would not have resisted them in the first place, and so refused to let them grow in power. And in the understanding, you would always find the cause for all discords in life, and be able

to remove them without any difficulty whatsoever.

To sum it all up the real *key to happiness*, which may be applied for all, is this: *Be always considerate of others in all your thoughts, actions, and words.*

God never intended that man should be unhappy. Happiness is man's birthright, and the only thing which is preventing man from enjoying that birthright is *his own blind egotism*. Because we are so wrapped up in ourselves, we are failing to enjoy the happiness we

should have and hold. We are so proud of our self-styled independence that we have built up a wall of pride around us, through which kindness, joy, consideration, and love cannot penetrate; and it is not until we remove that wall and *know* that we are of God, and *not of ourselves*, that true happiness will come to be with us and remain with us now and forevermore.

Think it over! You have tried to be happy the other way. *Now try this way! Think!*



## Wealth and Position

By A. Leon Batchelor

Master, Egypt Lodge Number 7



THE above title might be somewhat misleading and might impress you, fellow member, as being inappropriate for a publication of this kind; but assuredly it is not. We must come to realize that merely because we are affiliated with the Rosicrucian Order does not mean that we must place Rosicrucianism into a sphere outside of our worldly, material affairs of life; and to think of it as bringing material wealth into our lives does not mean that we are profaning the teachings of the Order, nor is aspiring to a position of prominence in the material realm un-Rosicrucian. It is the motive in our desire to acquire wealth, and the motive in our desire to obtain a position in life that must be judged from the Rosicrucian standpoint.

If we desire wealth only for its direct returns to us, resulting in its advantages to us only, then I am sure that the principles of the Order, the natural laws of life, and the Cosmic decree will not work in harmony with

us. If we desire wealth not only for the advantages and fruits it will bring us, but desire to reflect it upon others, through charity and many ways that we can assist, then we have the right motive in desiring wealth, and it is proper to request it from the Cosmic under those conditions.

The same may be said of position. If we desire a position of importance and responsibility in the world, for the purpose of not only accumulating honorary degrees and prominence for ourselves alone, but that we may better serve humanity because of the position we have received, then our motive is correct, and we have taken the first step toward properly receiving the sanction of the Cosmic.

Therefore, this little discussion is arranged in two parts: First, wealth; second, position, or success in our profession or avocation.

### WEALTH

Some persons are so endowed with abilities, and powers of accomplishments, that they are able to attain the



heights of success, that to others seem miraculous. In every day life there are many who reach the goal of financial success, while others are only able to long for that position. Some people are able to reach the very pinnacle of fame through the accomplishment of some great deed, while others remain unnoticed by the world. But to all of us, comes the urge to so serve the world that we will have said of us when we go, "The world is better because he lived."

There are thousands and thousands of people who wish wealth; but to every thousand that desire wealth for the freedom and power it provides, there is only one that wishes it for the use it will be in helping him serve his fellowman. Every man, who works constantly to accumulate a large amount of the earthly goods, should pray that the wisdom to use it wisely be given to him also; for history has told us that ninety-nine per cent of the persons desiring great wealth cannot stand prosperity, when they are fortunate enough to receive it.

Usually when one receives great wealth he begins to live for himself alone, and forgets his duty to his fellow man. This turns success into failure; and though he may live the rest of his natural life surrounded by all the luxury the world has to offer, he is the biggest failure of all.

Why is this so? Simply because the wealth was not his, and his alone. It was a gift of the Cosmic, and a great privilege; an opportunity for service for the benefit of others of God's Kingdom.

"Well," say some, "why have wealth if we are to give it all away? Soon we would be without anything, the same as those we have been helping." Very true my friends, but your answer clearly shows you are not even ready, now, to receive wealth if it were granted you. You do not understand that real wealth is not the large amount of worldly goods you can gather in your name, but that it is only those things you take with you when you pass through the portals from this life to the next. Can you take your lands with you? Can you take your fine homes, automobiles, diamond rings, and your hordes of gold? No, of course not, these things must remain here as they were only loaned to you during your stay on this earth.

Do you not understand that your use of some portion of your wealth for the assistance of others in working out life's problems, makes you more favored in the eyes of the Cosmic. Do you not think that the help you give to some orphans' home, or the assistance you give to some scientific institute makes the world that much better? Can you not realize that each service performed by you is a seed from which you will reap much reward from God? And do you not suppose that when the Divine Creator sees one of his creations endeavoring to become more godlike, that he would place more instruments in his hands for service. Surely you do; when man uses that which he has, more shall be given, and he in turn can be of greater service.

Therefore, I say to you, seek not wealth for the sake of wealth alone, but seek it for the good you can do with it. Sow not seeds of selfishness with miserly thoughts, but seek only to sow seeds of kindness, and service to your fellow man. You need not give your wealth away; this is like throwing pearls before swine, it only disappates the tools you have been given and accomplishes nothing. God gives you earthly goods to use and places the responsibility of seeing that they are used for good upon you. In helping others you serve God, and in serving God you bring into action one of God's laws—the law of compensation. And once you have created a debt to be paid by the Cosmic, God himself cannot set aside the laws and prevent your reward from coming to you.

You can begin now, regardless of your station in life, to set the law of compensation into operation. You can begin to earn your reward from the Cosmic by proving that you are entitled to more tools to work with; and you can demonstrate you are capable by using some of whatever wealth you have for the assistance of others. There are many opportunities to serve, in a small way, such as: Unselfishly helping those who are in need, performing some act of service for the widow and her children, taking upon yourself the responsibility of educating a homeless child, and seeing that proper medical care is given to some helpless person. This is all God's



work, and has it not been said that "When you do unto the least of these, you have done unto me."

It is true, my Brothers and Sisters, that the "widow's mite" has a place in the scheme of things; and the gift of even a mite finds favor in the eyes of the Cosmic. Always bear in mind that it is not the amount, in dollars and cents, that is rewarded, but the thought and the unselfish motive behind the gift; and although you may proclaim your big heartedness to the world, by giving large sums of money to scientific or charitable institutions, and brag about your kindness, you can be assured that the Cosmic can only reward you for the spontaneous and unselfish manner in which you give it.

### POSITION

We, as Rosicrucians, must always maintain as a paramount idea, the fact that to be a success as a Rosicrucian we must always be rational in our every day thoughts and acts. To be constantly dwelling in the clouds, and forgetting that we must take the physical world, and our relation to it, into consideration, makes us less useful to the world and interferes with our success, as Rosicrucians. We must never forget that we are on the earth for our usefulness to fill some *niche*, and to be of service to the Cosmic in working out the general scheme of all things. The more we work in harmony with the Law of Progress, the greater will be our success. When we are thinking entirely of ourselves, being satisfied with all things and everyone serving us, we are working in opposition to not only the Law of Progress but our own success as well. We must be of use to the general plan in order to share in the final reward, otherwise we will be left, holding the sack, but I can assure you it will be empty.

I offer a few suggestions to those of you, who are members of AMORC, that will not only be stepping stones to your success, but the success of AMORC as well: The world at large does not judge you by your affiliations, but by your daily actions; therefore, let the laws and principles that you

learn in your weekly lectures, be ever kept on the firm foundation of rationalism, and serve to make you an example of a normal, living, human, thinking being.

Suggestion Number One: Never let a job become mechanical, no matter how mechanical the system is, in your factory or place of business, the part you play does require a personal interest, and care in its proper execution. Give your employer the best that is in you, or look elsewhere for your *niche*. Never entertain the idea that you are so important that your employer cannot get along without you, even kings and emperors have found this idea without foundation. If you wish a raise in salary, demonstrate you are worth it, by falling in love with your work. You will meet with more success this way than any other, as employers do not hesitate to pay a price, if they know full value is to be received. This is not only in accord with Rosicrucianism, but is good, common sense.

Suggestion Number Two: When in conversation with business men, do not try to impress them with a long story of your psychic experiences. Even the man that is deeply interested in these things, and studies along these lines, when in the quiet of the home, does not want to mix them with business. It only irritates him, and most certainly will not impress him, favorably, with your proposition. When discussing business, keep both feet on the ground; don't float on the clouds.

Suggestion Number Three: Remember that psychology is not only a study of the mind, but a study of the soul. It is not only necessary to impress the intellect of the man you are dealing with, but to find response in his entire being; if the mind were the only consideration, facts and figures would be sufficient to convince. Every man has a soul, though many business men modestly call it by other names.

Suggestion Number Four: Allow the other man time to talk. He may have much to say, but the sooner he has spoken, the sooner he will be-



come receptive to your ideas; do not interrupt him. I know many business men that will ask you a question, and before you can say three words in answer, they will start speaking again. They will end a sentence, and give the impression that they are through and that it is your turn to speak; but just as soon as you start to talk, they interrupt. This is most immethodical, and even though men of this type seem to occupy fairly prominent places in business they are never a real big success. It is interesting to note that the real, big business men are those who are the most courteous, and give more consideration to the other man's conversation than to their own; and it is also interesting to note that when they are called upon to do some talking, they have much to say.

Suggestion Number Five: Be punctual. One of the first rules a Rosicrucian learns is system and order, which include, punctuality, regularity, and promptness. A proper observance of these rules will carry you faster along the road to success than any other three rules that can be offered.

Suggestion Number Six: Be fair. Always strive to be fair to your fellow man, high or low, in every thought, deed, and action, and also be fair to yourself. It is just as big a crime to be unfair to yourself as it is to others. A business transaction, that is not fair to both parties should not be considered at any time. Let justice, blind justice, govern your actions and you will be sowing seeds of success.

Suggestion Number Seven: Be loyal. If there is no other quality in a man, than a sense of loyalty, he nevertheless

has much in his favor. Loyalty includes many things: It demands that a man give his best to his work; that he be honest in all his dealings; that he be faithful in carrying out the work allotted to him to successful conclusions; that he recognize his responsibility, and that he be sincere in his desires to serve. It also demands that man keeps his mind clean, his body well, and his thoughts pure. It requires that man takes sufficient time to sleep, and allows nature to recuperate his forces, so that he will give his employer his best. Loyalty includes all these and many more, not forgetting some few hours spent in self improvement.

With these suggestions, Brothers and Sisters, I have tried to point out the fact that Rosicrucianism does not only deal with uncommon things, but common things as well. To the Brother and Sister that can so live that everyone contacting them, in daily life, admires their character, respects their ideas, and likes their presence, I say, you are living the life of a practical Rosicrucian; and more than likely more people will inquire about your system and express a desire to join your Order than you could interest in AMORC in any other way.

As a parting thought I beseech you to be rational, just, loyal, kind, courteous and fair. To be godlike, you must do God's work; to do God's work you must work among his children, and not off in some far away place, living the life of a hermit. In attempting to lead His children in the proper path, make yourself an example, thereby speaking in a language they can understand.



#### ARE YOU USING THE VARIOUS DEPARTMENTS?

Headquarters has organized many departments for your service and consideration. How many of you use these various departments? The Metaphysical and Healing Department willingly offer to do everything possible to assist with your personal problems; the Advisory Department desires to give every advice on business and personal problems that it possibly can; the Supply Department furnishes you with any incidental supplies you wish ;and the Correspondence Department will answer any of your questions pertaining to the studies or even personal affairs, if possible. If you do not use all these departments, you are missing some of the benefits of membership. As mentioned elsewhere in this magazine, the organization is co-operative, that is, we wish you to help yourselves by asking us to help you through the various departments here, at your disposal .

# Nosce Teipsum

By Fra Gordon A. Glennie



It is, unfortunately, with little consistency and sincerity that the average person analyzes, to any marked degree, the many so-called problems or complexities surrounding an understanding of his own purpose in life, as well as the many questions which arise from time to time regarding the material and spiritual workings of the Mind and the Soul.

Occasionally man may, with perhaps an inner feeling of reluctance, spend a little while analyzing some of his more material ideas and propensities toward this subject, such introspection possibly resulting in an awakening of some of his dormant mental faculties; but owing to the vast corporeal impressions, so profoundly established within him, little progress is ever made which could be considered conducive to marked mental and spiritual advancement. The spiritual side of the majority of people, today, is mostly obliterated in a morass of rank materialism and selfishness, and while such a condition exists man will continue to combat the struggle of knowing himself.

How frequently the well known Delphic maxim "Know Thyself" has been referred to, but how comparatively weak has been the response, on the part of each individual, to take heed of the vast amount of help and truism lying within its meaning. Rather than seek out our dormant mental resources with our own initiative, and apply them to some constructive purpose, we succumb to the theories advanced by others, thus overlooking the fact that we are each blessed by Nature with the ability to think for ourselves.

Man, on the average, considers the maintenance of his material body as being the first and paramount duty of his existence—the development of his spir-

itual mentality being relegated to a state of obscurity, except when physical and material experiences educate and develop this phase of his being. It is a popular belief, that by developing the body the mind will develop of its own volition. Hence, is it to be wondered at, that as a result of this striving to maintain the physical body at the acme of perfection (inferring also, of course, the accomplishment of such with the least possible effort or inconvenience) the average degree of spiritual intellectuality is so neglected, that in some instances it borders on a state of desuetude.

In the first place, it is of deep regret that man should have permitted his assumed "higher ideals" of life to be so easily based upon the purely physical comforts and pleasures he is able to reap and enjoy; thus depriving himself of an opportunity to perceive any flashes of spiritual intellectuality which may appear to him. Of course, this after all is undoubtedly a condition through which we all pass, in different phases, before acquiring an intelligent understanding of the value attached to a comprehension of the joint workings of both the physical and spiritual planes of life. Yet, today it is quite evident, as even the most superficial analysis will prove, that the effort on the part of each one of us to at least meet the problem half way is sadly lacking. We much prefer to take issue and find fault with the views held by our contemporaries, rather than seek out, and put to the test, our own solution of these difficulties. Was it not Democritus who said, "It is better for a man to find fault with himself than with his neighbor"? How little do we realize the faults we manifest, and the powers residing within us to effect their remedy.

We are each provided with a duty to perform, the essence of which is not, or ever was, propounded or designed by



man! We have, further, been assigned a being dual in composition (body and soul); and it is essential, in order to maintain harmony and equipoise, the fundamentals of all things, as between the physical manifestations of both body and soul, that each entity should be given at least equal consideration. The *modus operandi* evidenced by manifestations of combined body and soul must be understood and realized before an harmonious condition, with full expression, can be established.

Emerson says, "We but half express ourselves, and are ashamed of that Divine idea which each of us represents." We shirk from recognizing our inward impressions and thoughts because they are ours, little realizing that it is these flashes of light and inspiration that are responsible for much in the great scheme of life. We are slaves to the traditions of humanity, responding to the whims and desires of the masses, as corn yields before the wind, chiefly because of our utter lack of individual comprehensions. As Pythagoras aptly states, "It is the part of a fool to attend to every opinion of every man, above all to that of the mob."

The independence of individual thinking has been subdued and harnessed to a profound degree by almost a universal demand for the automatic acceptance of divers forms of philosophical, psychological, religious, and "ism" doctrines, irrespective of what the intrinsic importance and significance of such teachings may be, as applied to each individual. As long as man can support the various theories that compose his limited field of individual and independent thinking, by quoting biblical teachings and stock phrases of time-worn formulas (the dicta of science not being excluded), any application of what is involved in his relation to the Universe, or the purpose of his existence, is subordinate in his conceptions.

Such a condition may quite readily be assigned to a phase of ignorance, although to analogize ignorance with dogmatic beliefs is rather incongruous. Ignorance, when logically realized, is the opening door to knowledge—the threshold of understanding—and may

be regarded as the momentum of intellectual evolution. Dogma, on the other hand, merely acclaims the ultimate truth and enlightenment, and offers a convenient alibi to the obstinately ignorant!

The duty, then, that commands the utmost attention of every individual, whether he calls himself an atheist, a monotheist, or an agnostic, is the realization of his ignorance of Divine laws, and the powers that reside within him, the conception and development of which will culminate in his deliverance from the chain of mortifying impulses of worldly sense, with its proverbial reticule of perplexities. Modern scientists and students of modernized philosophy are quickly approaching that stage in their investigations and experiments where they will come face to face with the realization that an understanding of the laws of Creation, as well as Man's relation to the Universe, will not be attained solely by the material results of scientific exploration, and that sooner or later they will have to focus their efforts upon the development and analysis of the invisible and powerful elements of God and mind existing in and around the human body, the process of such development and analysis being solely dependent upon individual adaption to such laws as are inwardly revealed to them alone. Does this mean that the advanced and acknowledged authorities on science and philosophy today will have to regather the threads of knowledge advanced by the ancient scientists and philosophers, and which, since that day, have become almost lost in the struggle for material mastership? And have not those teachings of ancient wisdom been so re-vamped that their interpretations today are but of the material side?

The ancestral virtue of wisdom and truth, with its "Peace that passeth all understanding," is *sine qua non* in the evolution of mankind; and, as the comprehension and attainment of Divine Illumination is dependent upon our own realization of the manifesting qualities of its immortal existence within us, we must, in keeping with the immutable laws of God and the universe, know ourselves.

# Report of the Egyptian Tour

## INSTALLMENT NUMBER THREE

Reported by The Trip Secretary



THE land of mystery—Egypt! Here we are at the beginning of our culminating experiences of the whole trip. And yet it seems that even though we have just reached Cairo our minds and our hearts are so filled with experiences, lessons, and illustrations that Egypt could not possibly add to them.

How often each one of us has thought of those who planned to go on this trip, but were unable to do so, and those who dreamed of going but dared not even make plans. How we all have wished that every one of our members could have just a few of the wonderful experiences we have had.

At every stop which we have made up to the present time, which means in every city of the many countries we have traveled through, we have found the word AMORC, and the words Rosicrucian Tour, on large banners and labels attached to the Cadillacs, Packards, Lincolns, and Hudsons, awaiting to carry us, quickly and conveniently, with the utmost comfort, over hills, and through valleys, busy streets, and narrow passages to the special places selected for our headquarters. We became conscious of the fact, after our second or third stop, that very unusual services were being given to our Tour, on the part of those in each city who knew of our coming, and did their utmost to show their respect and regard for the Rosicrucians of North America. Even those who were travelling under the leadership of Cook's, or other high class tourist agencies, and who had paid four or five times the price we did for their ticket, did not have the luxurious automobiles, the fine hotel accommodations, the special surprise luncheons, and the courteous attention that was given to us in every place. The packages of leaflets regarding our work,

*Seventy-Five*

which we had taken with us, were soon exhausted, because of the requests from strangers, on ships and on land, who wished to know more about our work. Even officials of the various transportation companies, who took such great care of our baggage and of our personal conveniences, so that we never had the least care or worry regarding these things, expressed their desire to know more about us, and many applications for membership were filed with the Trip Secretary throughout the trip.

In my last report I stated that we had just arrived at Gibraltar. I cannot say much for Gibraltar; for each one in the party felt, as did the Imperator, that it was a city or place of very oppressive vibrations. This was not due to either the slightly rainy weather or the gloomy coloring of the gray stone structures, lacking all of the brilliant coloring that fascinated us at Madeira; but on every hand we saw not only fortresses, military barracks, soldiers, and the weapons of war, but the ruins and remains of ages of battle—the very atmosphere of the place breathed warfare and destruction. Certainly it was no place in which a mystic could be happy, and we were glad indeed that our stay there was but for a short period.

However, two interesting incidents, in Gibraltar, impressed all of us. First, we were happy to see, as our boat approached the docks, the words "Rosicrucian Tour" on large banners held above the odd horse-driven carriages, which flanked the whole bay. Secondly, our good Sister Guesdon, of Havana, representing the Spanish-American section of the Order, was on the docks awaiting us, ready to join the party at this point.

After a day's sailing from Gibraltar we reached Algiers early in the morning. The sun was shining brightly; we



learned that the steamer which had preceded us to that same port, a few days before, had extreme trouble in making the port, because of storms and bad sea, yet our trip on the ocean had been extremely pleasant and happy, and the weather as delightful as that of any day in spring.

Our day's jaunt through Algiers taught us one of the great lessons of life. In one section of the city we passed through the native Arabian quarters, where we saw the utmost inhuman desolation, disease, poverty, filth, and primitive existence. The several hours that we spent in those dark, narrow, foul smelling, ancient alleys will never be forgotten; and when the Emperor gave his usual evening lecture, on board the boat, that night, and pointed out how the existence of these people in this one section of Algeria illustrated one stage of human evolution, through reincarnation; we could plainly see what progress man has made in parts of the world, through various cycles of reincarnation. How any nation or group of peoples can continue to live in these modern times under primitive, unmoral, unclean, and ignorant conditions is incomprehensible, unless we understand the law of reincarnation and evolution. We saw children of eight to twelve years of age working at looms in factories, making magnificent oriental rugs, for which wealthy Americans pay enormous prices, and yet they are wholly the product of child slavery. As we watched and photographed these hungry, thin, sad-eyed, pitiful children, working for a mere pittance while lazy parents slept in filth and debauchery, we wondered if it was real or only a terrible dream.

Other parts of Algeria are modern, and quite like Paris in architecture, cleanliness, and gaiety. Our lunch on this particular day was in the nature of a surprise party, especially arranged at one of the most fashionable hotels in Algiers, where the entire dining room was taken over for our party, and an orchestra engaged to play American music, and especially some mystic pieces of interest to our members. One of the novel features of this luncheon was that each member was furnished

with a beautiful souvenir menu bearing the words "Welcome to the Rosicrucian Brotherhood." In this way the Hotel Oriental of Algiers paid its regards to our organization, and at the same time served a luncheon that was as fine a banquet as we have ever had anywhere in America.

After another short sail we reached Monaco, and here again we had a picturesque setting; thousands of beautiful homes of the typical Mediterranean style of architecture covering the hills, their bright colors shining in the morning sunlight. Once again we found a long parade of closed cars, each seating four or five of our members in extreme comfort and luxury, awaiting to take us over the Cornich Drive, through the foothills of the magnificent Maritime Alps to Nice, where the Emperor had provided a special luncheon at the very exclusive Hotel Ruhl, overlooking the Mediterranean and the famous boulevard. And what a luncheon it was! The service, the appointments, and every detail of the menu were as fine as the best hotel in America could provide; and the members liked Nice so well that the Emperor announced that he had engaged rooms, for our second visit to Nice, at the former winter palace of Queen Victoria, as another of his personal treats to the party. After lunch the automobiles took us along the shore drive through the interesting towns that border the Mediterranean to Monte Carlo, where we visited the famous Oceanographic Museum, and spent the evening at the famous casino, watching the hundreds at the gaming tables. The director-general of the casino had presented his compliments to the Emperor's wife early in the day, and had sent a package of gifts aboard the ship; and in co-operation with the Rosicrucians of Monaco he had arranged for a private dinner for the Emperor's family and seats at the Opera. All of the members of the tour party remained on shore until midnight, and then united in a midnight dance on the ship, while in the waters of the bay.

After another short sail we reached Naples, where we found the weather just clearing from a heavy rain storm. Once again the comfortable automobiles,

bearing Rosicrucian emblems and signs, were awaiting us, and we were driven hurriedly through the ancient sections of the city to the site where St. Paul carried on his great missionary work. We then visited the small Vesuvius, and watched the bubbling lava and the escaping steam. We returned to the City of Naples and had a fascinating lunch, in a typical Italian restaurant, with real local color. After lunch we visited the famous museum, and were thoroughly instructed in regard to the relics of ancient Pompeii. We then went to the bazaars and made many purchases of oriental articles and souvenirs. Early in the evening our boat sailed from the Bay of Naples, on its way to Athens.

At Athens we found the weather stormy; but the approach to the city was impressive, because we had to wend our way through a large division of the British fleet—a picturesque approach indeed. In Athens we visited the famous Parthenon, with its many Temples high on the hill, and because of the lecture given by the Emperor on board the ship, before we reached the city, we had a keen appreciation of the significance of the many mystic and mythological temples we passed through.

Our next stop was at Constantinople, in Turkey. The ride through the Dardanelles, early in the morning, just after sunrise, was extremely interesting, but we regretted to see so many monuments of the disastrous effects of the recent war. In Constantinople our principle sight seeing consisted of visiting the famous mosques, especially St. Sophia, and the one known throughout the world as the Blue Mosque.

Up to the present time we have visited probably twenty different mosques, in various countries, and in each case the procedure is the same. At the doorway or outer portal each one of us had to cover our shoes with special soft sandals, which Mohammedan servants tied to our feet; with our feet clad in such manner we have walked over millions of dollars worth of rare oriental rugs, some of them a thousand years old, and any one of them worthy of a place in any Temple. We have seen as many as five hundred of these rugs,

*Seventy-Seven*

large and small, covering the floor of one mosque. The size, magnificence, splendor, rare carving, ancient stained glass windows, elaborate crystal chandeliers, and gold plaques, as well as the blue mosaic tilings, in these mosques, constitute pictures in our minds which we shall never forget; and the utmost sacredness which prevailed in these places, as well as the sincerity and devotion of the many who were at prayers, impressed us with the genuineness of their devotion.

Our luncheon in Constantinople was another special treat, for it was our first taste of real oriental life. We were taken to the Cafe Turquoise where Russian singers and oriental dancers performed for us, while we ate a very wholesome and elaborate meal. After luncheon we spent hours in the quaint bazaars of the natives, buying many odd and fanciful objects, some useful and others ornamental relics.

Once again we were on our way to the Grecian Archipelago. We passed the famous island where the Master K. H. lived for many years, and finally reached Haifa, on the coast of Palestine. Although all of us were fully expectant of a wonderful and impressive visit throughout the whole of the Holy Land, I must say that every member of the party was more or less disappointed, and certainly disillusioned, in regard to what this part of the world offers to the devote student of religion and mysticism.

From Haifa we journeyed, in our fine automobiles, around the famous Mount Karmel to Nazareth, where we had our luncheon in a convent, and then proceeded on foot to visit some of the Holy Shrines. In the very first one we visited, which was claimed to be the Chapel of the Annunciation and the home of Joseph, we found the priest in charge facetious, insincere, and anything but reverential, in the sense that we anticipated. In each of the other places in Nazareth, connected with the sacred stories of the Bible, we found the atmosphere of a museum, and they were conducted almost like the side show of a circus, where you paid admission fee, were hurriedly shown ex-



hibits and souvenirs for sale, laughingly told humorous stories, and frankly advised that the sites were not guaranteed to be correct and that you could believe what you pleased. Our shock was so great that we were fearful of making comments to one another, because each one seemed to feel that maybe his personal opinion was erroneous.

Our automobiles hurried us on to Tiberius, on the Sea of Galilee, which we reached just in time for dinner; and we found that we had accommodations in two very modern hotels in this very old town. We naturally expected to find more sacredness on the shore of Galilee than at any other point, but our readers will probably realize our keen disappointment when we say that right after dinner the natives of the village invited us to attend the only sight to be seen in Tiberius, and that was an Arabian dance hall, where we found the wildest sort of Arabian dancing girls and jazzy music, amid drinking and profanity, in a structure standing on the very banks of the sea. Such was the temptation offered to those who came to see the sacredness of Galilee. Early in the morning we journeyed by autos around the sea to such sacred spots as Bethseda and the home of Andrew, Phillip, and Peter; but among the Bedouin camps that we passed, and among all the natives we came in contact with, there was no sacredness, no respect, and no regard for the traditional stories of the Holy Land. Always the demand for extra fees, to see places of questionable association with the Bible stories, always the demand for "Baksheesh," and the sale of souvenirs, laughingly offered as sacred relics, with the utmost poverty and filth confronting us on every hand.

Naturally, we then looked forward to our trip to Jerusalem as being the saving grace in our visit to Palestine. Our ride from Tiberius to Jerusalem, over the hills and valleys, was magnificent so far as scenery and natural beauty are concerned; and we had lunch in the only town in the whole of Palestine where any of the renowned Samaritans still live. Here we found the pitiful situation of only one hundred and fifty Samaritans in the whole of Palestine,

who were being persecuted and rapidly wiped out of existence, their few remaining priests begging from the tourists for help to preserve their last holdings, and retain their individuality. As one of these priests solemnly and most sincerely explained to us, the whole of the Christian world reads in its Bible and hears in its sermons of the great good done by the Samaritans in the past, and yet here they are now neglected and forgotten, and living in a desolate, isolated place, and begging for the chance to exist. They were the only devout, sincere, and truly religious natives that we found in the whole of Palestine, and this includes the city of Jerusalem itself. What a story for the Christian churches to tell!

In Jerusalem our stay was pleasant, so far as hotel accommodation in a convent was concerned, but for three days we heard more false stories, more contradictory tales, more joking stories, and more impossible inventions, regarding sacred sites, than anyone could put together if he were trying to write a comic story book. Everywhere there was the demand for money, to see imaginary and self-evident impositions. Even in the Holy Sepulchre, where our members were taken a few at a time to see the sacred tomb wherein Jesus rested after the Crucifixion, a priest stood by and asked the members to lay fifty-cent pieces on the tombstone, for the privilege of standing there. No reverence, no devotion, not even a blush at the demand for money in such a place. The keepers of the Sepulchre frankly admitted how the different Christian sects, who have use of various parts of the Sepulchre, constantly quarrel and fight with each other, within the Sepulchre, and attempt to burn it or destroy it with warfare; and only the intervention of the British Army and regulations maintain peace in this holy place. Stones are pointed out to the tourist as being white because the milk that was fed to the infant Jesus dropped on them and left them permanently white. Red stones are pointed out as having become colored by a drop of blood from some martyred saint. Relics of impossible connection with any



Christian event are sold in the sacred shrines, like sandwiches are sold at a country fair; and stories are lightly told, bringing a blush of indignation to those who know they are false, and only a twinkle of amusement to the eye of the teller.

Throughout the whole of Palestine we saw hundreds of so-called churches, completely or partly built with funds donated by Christians in all lands, which were never intended for sacred services or for worship, since they are not even equipped with seats or altars, but are erected over imaginary or false sites of fictitious association with biblical events, and are nothing more than museums, demanding admission fees or making possible the sale of relics, with large incomes reverting to the manufacturers of these questionable souvenirs. And there are hundreds of other partly completed structures awaiting funds from Christian lands, under the pretense of being sacred edifices protecting sacred sites. In fact there are so many of these churches supported by Christian funds, and supposed to be used for sacred services, that it would take more than ten times the entire population of Christians in Palestine to fill half of these churches, if they were used solely for services or for sacred purposes.

Bear in mind that the one who is writing this article was raised in the Christian church, and has always classified himself as a Christian; and fully seventy-five per cent of the members of our party are devote Christians, associated with some church in America; yet we are agreed that never again can we feel that Palestine, or any part of it, any longer holds the spirit of Christianity, or even tries to hold sacred the ideals and principles that Christ taught.

Disappointed, and sadly disillusioned, we were glad to leave Jerusalem and wend our way southward toward Egypt. Certainly even with all of the heathenism reputed to be in Egypt it could not be worse than we found in Palestine; so early one morning we boarded a train and started for Cairo. The ride along the old Phoenician coast, throughout the whole day, re-

vealed to us a wonderful country for agriculture, and ancient and modern home life, prettily blended. We reached Cairo late in the evening, and found autos waiting to take us to very fine hotel accommodations right in the heart of the city. At this point I must bring my report to a close, so that it will reach America in time for the April issue of our magazine.

So far we have met many Rosicrucians who are members of the Order in foreign lands. This was another surprise to the members of our party, because they had not anticipated that we would discover them so quickly or so easily. But because our tour had been well announced in these foreign lands for many months, and because banners, signs, programs, and automobile labels, had been distributed, and special preparations arranged for our entertainment in each city, the attention of Rosicrucians in each country was called to our coming, and many were on hand to help us enjoy ourselves in every possible way. Natives of various trades and professions, and sometimes officers connected with very old Rosicrucian lodges, came forward at different points on our trip, and made those signs which we could recognize, and extended their hands in fellowship, offering to act as our guides and our hosts while in their city. During our first hour in Cairo we have learned that our chief guide throughout our desert trip is a member of the oldest Rosicrucian lodge in Egypt, and that the members of the old Rosicrucian Temple in Luxor have secured permission for the special initiation to be given to our members in the old temple on the banks of the Nile. Naturally, all of our members in this party are enthusiastic and happy tonight, talking with this old Rosicrucian and his brethren, and arranging for the sights to be seen tomorrow in Cairo, under his guidance. And so tonight we shall spend our first night in the land of Egypt, prepared for ten days of surprises and rare treats. Once again we send the kindest thoughts and greetings to our Brothers and Sisters far across the land and sea.



# Seekers

By A Student of AMORC



AFTER the fire department had put out the blaze, which it had been called to fight early that winter morning, in a warehouse that sat close to the docks along a busy waterfront, the fire chief and his assistants were searching about the ruins, trying to determine the cause of the conflagration. In their search, they came across a dozen or more blue glass hand grenades, that hung on the wall intact, close to the place where the fire had broke out. These grenades were of the round-bottomed type, filled with a chemical fire extinguishing fluid, tightly corked and sealed, and ready for instant use. The firemen wondered that the night watchman had not thought to use them, thereby saving much damage. The chief decided to question the man about the matter.

"You say that you were within a few feet of this place when the fire first broke out?" asked the chief.

"Yis, sor, I was standin' right there," replied the watchman, indicating a position not over five feet away from the wall where the extinguishers were hung in a row.

"Well then, my man, why didn't you use one of these? Don't you know what these are intended for?" and the chief held one of the bottles, filled with chemicals, in his hand before the gaze of the watchman, as he spoke.

"I'm not so dumb, sure I know what thim are, thim's extinguishers."

"Well, then, why didn't you use it?" angrily, asked the chief.

"That's jest what I was goin' to do, sor, but I couldn't find a corkscrew to open thim wid," innocently, the man replied.

Now, let us turn to page 153, of the "Rosicrucian Manual." Under the title, "Previous Occult Studies," we find a very interesting statement; let us read

a few lines together. It is the last sentence of this report that we shall take as the theme of this article. It is: "*They came into AMORC because they had not found the light they sought.*"

First, let us strike an average. We find that an estimated average of seventy-two and two-thirds per cent of the entire membership have had previous acquaintance with the occult and metaphysical sciences. This leaves, then, but twenty-seven per cent, who came to our Order without any understanding of the work or any realization of what the work might consist of—just twenty-seven of every hundred members, who have gained admission into AMORC. It would seem, therefore, that the majority of the members of AMORC had some inkling of what they were to expect when they joined the Order, and had, perhaps, a more or less vague idea as to what they would be called upon to do, or to learn. It is a fact, that an unsettled, unsatisfied, disturbed condition, in a more or less degree, has been their reason for investigating the Rosicrucian Order.

Not so long ago an elderly brother said, "I have been searching forty years. I have tried every organization with which I could make contact, and have studied them all; but the AMORC has done more for me, taught me more truths, advanced me further, and brought more real happiness into my life than all the rest combined." This Brother knew what he was talking about. He is not a young man any longer, in appearance; but you would have been surprised if you could but see him as we saw him, and noted the silver in his hair, the texture of his skin, and above all the gleam in his eyes as he talked. Here was a man with the snows of many winters upon his head, but in his heart there was the self same glow of ruddy, healthy youth. His eyes shone with the fire of ambition, and the inter-

*The  
Mystic  
Triangle  
April  
1929*

ested gaze upon all that went on about him. His voice was steady and musical, his touch, as we shook his hand, was firm. There was not a muscle of his body but what cried out strength and vigor, and, although we should judge him to have been at least sixty years old, he had the spryness and the grace of a man of forty years younger. This is the portrayal of one of our Brothers, whom we had occasion to meet, recently. One does not go down the highways and the byways and find many men like him, at his age. Notice, as you pass along the way, the picture that most people of his age present; we feel that this will suffice to answer the question, "Why?"

How many poor, unfortunate humans are there, who are running all over the face of this world, in which we find ourselves confined, searching here and there; never content, never standing still? Some of them are almost frantic, in their endeavors to learn the truth, while others despair of ever learning it; but the most restless, unsettled, are boiling over inside, as it were, eager, anxious, and earnestly trying to find the light, and unto them no light is given. They try first this and then that theory, dogma, creed, or teaching, and in the end they find themselves just where they started from. Such persons have actually run around in a circle, looking for "corkscrews," in order to put out the "fire" that is raging within. They find it not, and it would seemingly be just and right to warn such persons that ere they do find the "corkscrew" the structure that is burning shall have been consumed, gone up in smoke.

It is not with any feeling of pleasure that we, as Rosicrucians, stand aloft and

see these futile endeavors, on the part of our fellowmen, which sometimes sap at the very roots of one of our most worthy and well-deserving friends, see the look of helplessness that is in their eyes, and hear their prayers for light, more light. Almost within the very warmth of our breath are such persons as these, amongst whom we find relatives, friends, and daily associates, we touch elbows with them, smile into their eyes, and converse with them, hour after hour at times. Little do we often see, and seldom do we realize, what lies deeply hidden within their innermost thought, the seat of their most cherished desires, and the efforts that they are making, perhaps silently, in their search for the truth. They have nowhere found relief; for they see not the light; their eyes are unabled, unassisted to find it, for them it shineth not.

What of our duty? What of our service to our fellowman? What of our pledge to help, aid, and assist? These unsatisfied persons do not remain far from our field of vision, or do they all roam about in some sphere separated and apart from ourselves, where it requires an effort to reach them. This is the Aquarian Age, the mental age, the age when men are doing most of their real thinking for themselves. How many of us really appreciate this fact. No special endeavor is required to bring these seekers into our consciousness; let us pluck of the roses along the path, and freely hand them out, ere they lose their beauty, or the fragrance of their perfume, and lie withered, dead, gone to waste within the hollow of our own hand. Freely we have received, freely we must give.



### ON THE AIR THROUGHOUT THE UNITED STATES

AMORC is arranging to broadcast interesting musical programs, with short talks, on the principal broadcasting stations throughout the United States, one night each week for several weeks, in different localities. At the present time, we are broadcasting through one of the largest stations in California, station KNX at Hollywood, California. Listen in every Thursday evening at eight-thirty o'clock, Pacific Coast standard time, for the Rosicrucian program. These programs are good will programs, announcing to the thousands, or might I say, millions, throughout the United States, the activities of the Order and what Rosicrucianism means to those who wish to know more about life and its principles. Of course, the AMORC is conducting its short wave programs in contact with different countries from its own station in San Jose.

*Eighty-One*



# The Passing of a Great Soul

By Consecrator



A great and wonderful initiation has taken place!

At the mystic hour of midnight, between the 29th and 30th day of January, our dearly beloved Grand Chaplain, Brother Herbert L. Stifel, crossed the threshold into the world of Illumination, where, free from the bonds and limitations of earth life, he dwells in the sublime joy of Peace Profound.

Truly as sudden and utterly unexpected as was his passing to the higher realms, so truly did he quietly and peacefully answer the call to join the masters in their great work, finding, in union with them, the fulfillment of his great desire to be able to fully live his great promise so sincerely given at the time of his earthly initiation into the physical body of our sacred Order: "To forever do my utmost to restore to the world the Light which is gone . . ."

It is this thought, nay, this knowledge, which restores peace to our consciousness at this hour, when we, in our physical selves, lay to rest this beautiful body, which served as his earthly abode, and in our limited human understanding would cry out the age-old question, "Why?"

Brother Stifel crossed the threshold in the prime of his manhood, being only in his 46th year; but his great influence was already widely felt. A graduate of the University of Pennsylvania at Gettysburg, he was a deep student of physical science. But always a great lover of the higher and finer things in life, as expressed in music, the fine arts, and poetry, the call of his highly advanced soul soon brought him contact with a higher knowledge of God's great Laws. He became an active member, and soon the greatly honored and esteemed secretary of the Theosophical Society; and finally crossed the threshold into our own great Order, where he soon rose to the Grand Chaplainship, and was

looked forward to as one of the coming great teachers.

Perhaps he did not manifest his connection with our Order so much outwardly, but he was, and is, a true Rosicrucian at heart! Brother Stifel was quiet and unostentatious, almost retiring in his manner and habits, but a fine smile of friendliness was forever on his lips, he was ever ready with a kind word of true sympathy, and never did his left hand know what his open, generous right so freely did.

Beautiful as was the outward expression of the feelings of his many, many friends, as shown in an immense tribute in flowers, more beautiful is the monument he left in the hearts of all those who came in contact with this great soul; his dearly beloved wife, his own sweet daughter, his earthly brothers and sisters, his many friends, and we, his Brothers and Sisters in his lodge! Not only do his family and host of friends keenly feel the temporary loss of his physical contact, but there is, in expressions from such sources as the Salvation Army and the Society for the Improvement of the Poor, a wonderful, silent testimony that he expressed the Divine laws in action rather than in words.

Truly, a Rosicrucian has crossed the threshold! Sudden and unexpected came the moment of his Illumination, but he was not wholly unprepared. That memorable night, when he was raised to the higher plane of consciousness, Brother Stifel was alone in his room, and undoubtedly aware of the coming of the great event; for he found time to write a fare-well note to his dear wife, whom he had had the joy of raising, at our own sacred altar, some time ago, as the Grand Chaplain. This note shows that his thoughts were turned to the welfare of others even during the last hours of his earthly life. He retired to his bed, where he was found in the morning; the

*The  
Mystic  
Triangle  
April  
1929*

*Eighty-Two*

radio still turned on, the open book still in his hand, the peaceful smile still on his lips!

After the Church services were performed, our beloved Grand Chaplain had the joy to see his dearly beloved wife, sweetest of daughters, and his brother, by his earthly remains, as the

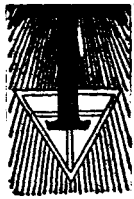
simple rite of our Sacred Order was performed.

May our brother's great and wonderful initiation be, as has his earth life, an inspiration to all those who have witnessed, and all those who read of, this passing of a great soul. Cromaat!



## Cosmic Consciousness

By Fra William H. Baugh



HERE are two forms of consciousness connected with human existence, though most of us have heard of but one, and many know but little about the real merits of that one.

To make it clear we will speak of the one form as the "every day consciousness" and the other as "Cosmic consciousness." It is the former which enables us to realize that we are among others on the material plane, on which we have our daily existence, and also gives us the knowledge, through our five objective senses, of the commonplace objects of life, with which we come in contact. But it is the other consciousness, yes the Cosmic consciousness, of which we now wish to write.

The strictly material man, who boldly tells you he believes nothing that he cannot see, hear, taste, feel, or smell, has a right to his opinion, and its expression in thought, even though his Cosmic consciousness is so deeply wrapped within the confines of his unfathomed soul that he has no realization of its existence. Tell this man what you know as to the realities of another life ahead; what you have beheld with the eye of the soul of the perfected exist-

ence in the ethereal or Cosmic realm, hidden entirely from the five senses of this material man, and he cannot help but smile and wonder if you might not be just "a little off" at times.

There is a Cosmic or soul life hidden within each and every intelligence, and whether we are actually conscious of it or not does not in any way affect its actual existence. One who is fortunate enough to have the Cosmic consciousness unfolded to the point that he daily contacts life of the greater mind of spirit must not get the idea that he is, necessarily, any greater mind, soul, or personality than the fellow who is entirely shut off from his conscious existence. Here his judgment should be withheld, for often the greatest souls, like the richest mines of the gold and diamond regions, are under the deepest cover, and the most difficult to reach. There is one satisfaction for all: some day all will be known; all soul values will be fully manifested, and every individual will EVENTUALLY be possessed entirely of his COSMIC consciousness, and shall thus be enabled to reach his proper place in life's mysterious existence.

Just how to develop or unfold this Cosmic consciousness is the great point



of all human existence, though most of us are so materially minded that we are quite certain that the most important thing is making a real success of the material side of the life, which we have, here, on this material plane. How do I know the development of Cosmic consciousness is the most important? You would not be at all satisfied if I said I knew it from actual personal experience, so I will tell you the truth in the words of our Master Jesus, the great lawgiver, who said, "Seek ye first the kingdom of God and his righteousness and *all these things shall be added unto*

*you.*" Is that not proof enough?

Perhaps you will reply that Jesus' statement deals with religion, and that we were discussing "Cosmic consciousness"—not religion. But let me impress you with the fact that all the spiritual manifestations in any and all churches, and Christianity, throughout all the ages, are nothing more or less than one phase of the manifestation of "Cosmic consciousness," a realization of your double existence; and an actual knowledge that this life, which you are living, is but a forerunner of a greater existence in perfected life.



## Idiosyncrasies

By The Supreme Secretary



THROUGH the kindness of the Editor, I am permitted to use more space in "The Mystic Triangle," than usual in answering two questions in this issue; and it even has been stated that if the questions continue to come in as they have during the past few weeks, for the purpose of being answered in this column, I will be permitted, in the future, to trespass upon the valuable space of "The Mystic Triangle" to a further extent than in the past.

The following question, taken from a recent letter, is typical of many of its kind directed to us: "I have had accounted to me by friends and acquaintances, who were students of metaphysical and occult subjects, certain events which took place while they were asleep and which they placed in the category of psychic experiences. To me they were as but dreams; that is, I have had experiences of a similar nature and

readily called them dreams. My question is: How can we definitely, in a practical manner, determine the difference between dreams and psychic experience? I believe it is a common error, on the part of many students in this study, to term unpleasant events of sleep dreams, and those of a pleasant and mysterious nature, psychic experiences. I request a reply to this question."

There are definite principles which distinguish dreams from psychic experiences. Fortunately, the distinction is more defined than calling what is an unpleasant experience, a dream, and one that seems mysterious, a psychic experience.

We will first analyze dreams from a psychological point of view. Contrary to popular and general conception, dreams are not entirely brought about by a mental state of the sleeper; in fact, there is considerable scientific discussion as to whether the mental life is ex-

*The  
Mystic  
Triangle  
April  
1929*

*Eighty-Four*

tinguished during sleep or whether it retains a partial form of activity and consciousness. Regardless of whether there is a form of mental activity during sleep or not, experiments and research have proved that dreams are produced by the effect of various forms of stimulation on the brain. The most predominant of these stimulations, is that produced by some of the sense organs.

Let us take sight, for an example. No matter how tightly we close our eyes upon going to sleep, or while in sleep, an "intrinsic grey," or "light dust" remains, brought about by the retina of the eye; and you can trace different patterns and designs on this field of the closed lids. Experimentation has proved, that if, just before finally falling asleep, you particularly notice the patterns or designs, produced by the retina of the eye upon the lid, that that particular design will be so impressed upon your consciousness that it will cause a dream, resembling the fantastic design seen in the eyes before sleep. This is considered sufficient evidence that the brain has received its excitation from the sense of sight. After the stimulation from the eye, the brain naturally associates it with many ideas accumulated and registered in the memory. These ideas produce a fantastic dream when combined.

When you go to sleep, the sense of sight is the first one of the five senses to disappear; and also peculiar to note, it is the last sense that we are conscious of upon awakening. During sleep, the retina of the eye is in a constant state of excitation, impulsations, so to speak, producing many stimulations that are carried to the brain.

Now let us consider organic stimulations and how they produce dreams. For instance, a sharp cramp or intercostal pain, hardly affecting the sleeper, and not sufficient to awaken him, may excite the brain to such an extent as to bring about a unique association of ideas, that would result in the dream of being stabbed by a dagger. In the dream we proceed to see the dagger, and, perhaps even associate with it some hostile party whom we imagine is using it in combat with us. Or, per-

*Eighty-Five*

haps, the sharp pain causes the dream of a mad-dog bite, and then we associate with it the thought of a certain dog whom we fear, or whom we know, through daily contact, to have an ugly disposition.

A partial exposure of some limb of the body to a cold draft, while asleep, will cause stimulations, produced by the sense of feeling, to release such association of ideas that will result in our having a dream of a blizzard, or of snow and ice. If it is our leg that is cold, from exposure to a draft, we perhaps dream of tramping in a snow drift, bare-legged; and the dream becomes so vivid that we awaken, shivering, to notice that we have been exposed.

The sense of sound also adds to the excitation of the brain, resulting in a dream. The sound of murmuring, and low laughter suggests wind, music, and the rippling of water to the sleeper; and with those suggestions and ideas related, many weird dreams are produced.

We see, therefore, the dream consciousness of the brain is usually started by a stimulation or excitation from one of the sense organs; and then it is developed, in a fantastic way, by the brain, calling upon the memory for various impressions registered there. Very few dreams start from the mental state; that is, from the brain itself.

We now come to some points that make dreams easily distinguished from a psychic experience. Of primary importance, is the fact that only a particular area of the brain is affected by dreams. The arrangement of ideas in a dream are fantastic and disorderly, yet, in the state of dream consciousness, we accept them as being logical and take all incidents for granted; but when awake, we see how unrelated the ideas are. The fantastic nature of a dream is accounted for by the fact that a dream is not affected by our reasoning, and it draws its association of ideas freely, without restriction and without sequence. In a dream, an incident might be an experience of childhood, years and years ago, which seems as though it were taking place yesterday. In our waking consciousness, we confine our thinking, we draw upon our memory only as we will to think, only as we



please, so to speak; but in a dream, the stimulation rambles through the brain, associating with any, and every idea. The incidents in a dream may be impressive, but they are connected by irrelevant and trivial ideas, suggesting no motive for the dream itself.

Another point in determining a dream from a psychic experience is that the scenes in a dream appear in single file. We cannot appreciate our connection with a particular scene. We do not have that same form of consciousness that we have when awake; we do not have a "breadth of consciousness." Let me cite an example: In a dream you might find yourself the speaker at a large banquet, being held in a spacious hall. The table before you is laden with a variety of appetizing fruit, which delights you as you glance upon it. On each side of the long table, there are many persons, whose eager faces are turned toward you, awaiting your words. You know, and recognize, among the faces, many friends, some of whom you have not seen for years, perhaps even forgotten about; you show no surprise, however, in recognizing them, and do not seem surprised that they are there. All you are conscious of in your dream is that you are the speaker. Not once do you ever realize how you come to be there; why you are the speaker; where you will be after the banquet—this form of reasoning, and that state of consciousness is not present in a dream. The scenes you see, though impressive, are disconnected, and without cause and a definite result. There is no chain of events, no logical sequence, leading up to the scene of your immediate dream.

At this time I also wish to impress upon you the fact that psychic experiences are not all visual; I mean that you do not always visualize a scene of the events. A psychic experience may be one of sound, only. While in a state of sleep, you will be inspired by some statement, some word or comment, that will be most clear and audible. It will seem as though someone is speaking softly in your ear, and still you will not be able to identify, with the statement, any physical occurrence; that is, the experience will be of sound only.

Psychic experiences may manifest either in visual, sound, or physical forms; but you will always be able to determine the motive or reason for the experience. Your understanding of it may not be instantaneous, but usually within a short time you will fully appreciate the experience. The motive and incidents of the experience will always be logical, and will not be of a fantastic or weird nature. If, for example, it is a visual experience, you will not only be conscious of your surroundings, but fully aware of your relation to the experience. Another ordinary thing to remember is that fear plays no part in a psychic experience, the results are imposing, uplifting, and enlightening. All incidents are clearly impressed upon you, not in a hazy manner, but are as well registered in your consciousness as is some experience of importance during your waking state.

Remember, however, that psychic experiences are not confined to the state of sleep only. You may have greater success in these experiments during sleep, but that is because you have not reached as high in your attainment as you will later. To those who are not well acquainted with, or who have not mastered many of the natural principles, psychic experiences will come through sleep only; because people are most susceptible to the impressions from the psychic realm during sleep. With understanding and practice, you can develop your psychic self to the same state of perfection as your objective, material senses are now. When once that has been accomplished, you can become just as easily conscious of psychic phenomena as you are objectively conscious, through the physical senses, of the material world. At that stage of development, while in a waking state, your psychic experiences will be just as frequent and as understandable as they may have been while you were asleep.

Now, for a conclusion: If I was to describe to you, in a very vivid manner, a scene in some distant oriental land, going into detail regarding the typography of the country, the climate, and the dress and customs of the people, even explaining my experience with a



certain group of persons in that country—my discussions with them—could you tell me what this experience, or event, meant, without knowing the preceding and subsequent events? You could only imagine, speculate, or theorize on the significance of the experience I described to you. You might say, perhaps, "From my understanding and experience, I believe it to be \_\_\_\_\_"; or you might state: "In comparison with my own experiences, I would interpret your experiences as \_\_\_\_\_."

The point I am bringing out, fellow members, is this: Others cannot clearly interpret the meaning and motive of your personal experiences in the psychic realm. The experiences you have are received by you because they are intended for you, and you only. In your particular state of development, you can comprehend principles that reveal to you certain things that you should know. Each experience you have is meant for you, and you only. You will find that your own reaction to the experience, that is your own interpretation, will instill in you more confidence as to the real meaning of the experience than all of the interpretations and comments that are made by others.



This next question is one that apparently needs careful consideration, as it appears quite frequently in our correspondence.

"One of my lectures states that the soul is perfect, and has a complete knowledge when it enters the body at birth. My question is, 'If the soul is perfect in knowledge, why is it necessary for us to study and learn here on this material plane?'"

The lectures have explained that the soul is not a broken-off segment in each individual. It is a Divine force that flows equally through each of us. We understand that this soul energy emanates from a central source, which we call God and the Cosmic. Naturally, since it emanates from the Cosmic, it is a standard of perfection of all that is good. It is mighty in its creative power, and complete in its knowledge. In

*Eighty-Seven*

speaking of the knowledge of the soul, we speak now of the understanding of Cosmic principles of life. The soul in man is God's Consciousness, that permeates each of us; in that sense are we in the likeness of God. We should, therefore, be possessed of Divine knowledge. Why are we not?

There has been given to man an additional attribute besides the soul force, it is called the "ego." Some call the ego personality, or the real self, the you. We are fortunate in having this ego or personality. It is what distinguishes one person from others on this plane; it is that which causes a person to realize that he is not someone else.

There is a difference between individuality and personality. Individuality is a person's outer, physical appearance—his body, physiognomy, dress. A person can change his individuality as often as he can change a hat or cloak. If he dresses like another person, their individualities are identical, but their personalities are different. A person's character, temperament, and spiritual comprehension are the radiations of his personality, and are distinctly his own, and like no one else's.

This personality is not perfect, nor is it Divine. It develops from incarnation to incarnation. When the soul enters the body for its first experience on this plane, the personality which enters with it is crude, primitive, it does not possess the wisdom of the soul. It fails to heed the dictates of the soul, and shuts out the inspirational words trying to come from within. This personality has been given a helper on the material plane, which we know as the organ called the brain. The duty of the brain is to receive all the impressions of the physical world, and store them away in memory; and its object is to gain knowledge of the material world. We learn many lessons on the material plane, and the brain teaches these lessons to the consciousness of the personality, which is called the subjective mind.

Year by year, incarnation by incarnation, this subjective mind or the consciousness of the personality learns more and more. It develops from a crude, profane state to a highly evolved one. The more evolved this personality,



or the real self, becomes, the more it permits the consciousness of God, the knowledge of a person's soul to shine through. Gradually he becomes attuned with God and the Cosmic. More and more he listens to the inner voice until finally the personality, the real person, is in perfect harmony with the soul force within himself. At that time, he has attained mastership, and is able to create what seems to be miracles, but which in reality is merely putting into operation the knowledge of his soul, which he has finally accepted.

We have seen, from the above, that the soul is complete in knowledge, because it is the consciousness of God; but the personality which enters the body at birth is crude, coarse. It is in its first step of evolution, and does not respond to the soul force within. But from incarnation to incarnation, this personal-

ity gains knowledge on this plane, which is added to the Divine knowledge of the soul, and carried over until finally the personality, the real you, is highly developed. Then Cosmic Consciousness bursts through the veil of man's material mind, in all its beauty and splendor, and man finally sees and knows the works of the universe.

Perhaps some of you now wish to ask, "Why does not the personality enter the body in its first incarnation, in a perfect state?" You wonder, perhaps, why the personality must be compelled to develop from time to time, why it cannot be perfect at once, as the soul is. There is a great law underlying this; if you desire it explained in this column, from the Rosicrucian conception, I would appreciate you writing to the Editor and making the request.



## The Chatter Box

By The Listener-In.

Well, I have not written of the many interesting things that I have heard going on here at Headquarters for some time, but do not think I have not been "listening in," because I have. I have been storing my impressions of the interesting things I have overheard, in my unique way, and I am going to give them all to you at this time.

Recently, throughout many of the papers in the United States, there was released a syndicate news article describing the event of the unveiling of a statue in Northern California, called "The Madonna of the Trail." The statue was in commemoration of the pioneer mothers and women who braved the heat of the deserts and the blizzards and cold of the mountains in building up the empire of the West. The statue itself is a

beautiful work of art, and is symbolic of the spirit of these pioneer women. The photograph of the statue and the unveiling were revealed in the motion picture news reel, and in many of the rotogravure sections of different newspapers in the country. But the interesting thing to us was the fact that this statue was conceived and executed by one of our members, and it is gratifying to know that a fellow Rosicrucian has won such honor and distinction. We know that this distinction will tend to inspire him to greater works of art.

I noticed, in our addressing department the other day, that the machines were unusually busy in addressing envelopes to members in Chicago and adjacent cities, and I heard conversation relative to the fact that these envelopes

*The  
Mystic  
Triangle  
April  
1929*

*Eighty-Eight*

were to contain a special announcement of a lecture to be held in Chicago in the Recital Hall, Auditorium Building, 431 South Wabash Avenue, on Friday evening, March 29th, at eight o'clock. Naturally, I was interested in knowing who was to give this lecture on Rosicrucianism, and soon picked up the choice piece of information that the Emperor, and official staff, returning from the tour of Egypt and Europe, are going to stop over, specially, in Chicago to address the members at that time, and that all those who could possibly get to Chicago, from nearby cities and towns, were invited. I am sure it will be most interesting for all of the members to meet the Emperor and to have him address them personally.

A few weeks ago, I was attracted by a conversation going on outside of my office window here in the Administration Building. Looking out, I noticed several photographers in a discussion as to which angle they should photograph the Administration Building and the Temple; they finally decided, and they came inside and took various flashlight pictures of the interior. Naturally I was puzzled as to what these photographs were to be used for; I found out, today, as a large bundle was received in our mailing department, and, as I watched it being opened, I noticed that it contained a great many illustrated magazines. These magazines are known as "Progressive California," and they are issued by a newspaper, "The San Francisco Chronicle." The rotogravure photographs contained in the magazine show many beautiful scenes of California—the industrial life, the home life, and historical places. I picked up one and glanced through it; on the next to the last page, I found a beautiful photograph of the exterior of the Administration Building, one of the interior of the Supreme Temple, a view of the mailing department, and a description of the National Rosicrucian Order in California, and its activities throughout the world. I was indeed pleased to see this in the magazine, because I know it will go throughout the world, as people in California send this magazine to their friends. I might mention that any of you who would like to secure a copy of

*Eighty-Nine*

this magazine, with the photographs of the Supreme Temple, mailing department, and building in it, may write to "The San Francisco Chronicle," San Francisco, California, and ask for Section A of "Progressive California," enclosing fifteen cents in stamps, and I am sure they will send you a copy. It will be interesting for you to have these pictures of the Supreme Headquarters in your home to show your friends and acquaintances, and also to show how AMORC is listed as one of the organizations of California, in with other interesting sights, places, and industries.

The other day, a mysterious looking, sealed package, with many foreign stamps on it, arrived in the mailing department, and was taken directly into the Supreme Secretary. I watched him study it carefully, and then open it, and he took out what looked like a magazine with a blue cover, which had many peculiar figures and letters on it. After a moment or two, I heard him exclaim, "The Mystic Triangle' in Russian." It appears that the Rosicrucian Headquarters in Harbin, China, has just issued an interesting magazine similar to our own, in Russian. This adds one more publication to those devoted to Rosicrucianism, throughout the world, and it will help spread the light to the thousands in that territory.

A cable has been received from Cairo, Egypt, from the Emperor, stating that officers and members of the foreign branch of the Rosicrucian Order in Egypt have presented the Emperor and the Supreme Staff with many wonderful relics of Egyptian origin, many of which have special significance to Rosicrucians because of their symbolic design, and their use in the Egyptian temples of the Order. A special case of these rare relics is on its way to the National Headquarters, and will not only add just that much more to the beauty of the Temple, here, but to the knowledge retained in the archives, because the hieroglyphics on these relics will be translated, and the information taken from them and presented to you in many ways.

A museum is being arranged, in connection with the other features of Headquarters. We are having special glass



cases made, to be placed in the reception room, showing these many wonderful relics that have been sent to Headquarters from all parts of the world, and have special interest to Rosicrucians. These relics will be placed in these cases, with little placards explaining their history, age, and importance to Rosicrucians. This will be just one more interesting feature for visiting members, guests, and friends to see when being escorted through the National Headquarters.

The other day, in the correspondence department, a letter was being written to one of our branches in the United States, mentioning that thousands of feet of motion picture film and two cameras were taken by the party on the Egyptian Tour. Motion pictures of the Egyptian temples, the Sphinx, the pyramids, the different officers of the organization, the temples, and historical Rosicrucian places in Europe, are all being silently recorded on these films. The letter went on to explain to the officers of the branch that these films would be brought back to the United States and developed, and duplicates of them would be made and sent out under special arrangements to the different lodges which desired to have them projected in their temples or lodge rooms; so members throughout the United States, in different lodges or groups, would have the opportunity, sometime within the latter part of this year and the first of next, of seeing the wonderful pilgrimage and tour that the officers and members of the Rosicrucian Order took, these last few months. It will give them an idea of the vastness and greatness of this organization, and its unification throughout the world, as well as show the wonderful reception that was given to the members of the Order in all of the ports and cities that they contacted.

It is interesting to be in the lobby of the Administration Building just as any of our many visitors and guests are about to leave, and to hear their final remarks, which are so gratifying and so pleasing. One particular thing I have noticed, when "listening in" is that all the members come, of course, with the preconceived idea of seeing the beautiful temple, of being shown many rare and wonderful books, and of having the

pleasure of talking to one or more of the officers; but what surprises them most and what pleases them is the efficiency of the organization, that is, the administrative end. They have no idea of the vastness of the details and routine in preparing the instructions, and getting them out each week with regularity, in answering the many letters dealing with their personal affairs, in recording their troubles on the files of the Welfare Department, in preparing the monthly magazine and getting it out to them, in correcting the examinations and preparing correct answers and sending them, in giving legal and business advice, which is part of the details of the advisory department, in crediting dues and recording them, in sending out reminders, and in sorting and handling the mail.

Visitors are surprised, as they are escorted first, through the Correspondence Department, with its clicking of many typewriters, and the editorial division, where articles for the magazine are edited, revised, and prepared, and where the lectures are prepared and revised. They then go into the research library, where there are thousands of books dealing with occultism, metaphysics, philosophy, and the various sciences, and many rare books, published perhaps several hundred years ago, which are out of print, that have been presented to Headquarters for reference work. Visitors are next taken through the Recording Department, where there are many large fireproof vaults, protecting thousands of cards that are filed, not only by name, but alphabetically by city, by state, and by country. They see the many assistants, in this department, recording different notations on these cards, and they are interested in looking at a special desk that has many compartments, having little chutes; the incoming mail is sorted in to these chutes, and the department heads come several times a day and remove this mail, and give it their immediate attention. The visitors are escorted to the Reading Department, where the mail is read by assistants, who mark the paragraphs of the letters, indicating the department, or departments, to which each letter must go, such as to the Supreme Secretary, the Welfare Department, the Emperor,

the Inquiry Department, and the Complaint Department. The Inquiry Department is also interesting. Here, thousands of letters arrive monthly from every part of the world, and that is not merely a general statement, as they come from places anywhere from Nome, Alaska, to Singapore, from Singapore to Sekondi.

Interesting free literature is sent out by the ton, from the Inquiry Department, every month. In the Mailing Department, from which enormous quantities of mail are sent out each month, the visitors see automatic mailing machines, for cancellation of the mail, large tables, specially arranged for the sorting of the mail by cities and states, and mail sacks arranged on special racks. The mail is taken on the AMORC truck to the post office, each day, on schedule time. In the workroom the visitors see where supplies and literature are kept in neat order. They see all sorts of special mul-

tigraphing, mimeographing, and folding machines. They are taken to the storeroom and shown piles and piles of reserve supplies and literature, which is sent out to the students, constantly, upon their request. Visitors are shown the large radio towers and radio equipment in the adjoining building. Members seem to leave Headquarters with a pride and a realization that there is an organization behind them, and that they are affiliated with a body that is attempting to give them service and attention. In other words, it causes the student to feel that no matter how high our ideals and aspirations may be, nevertheless we have our feet on the ground, and are practical in our work and activities. It causes them to know just what part they play in the great work, and they can realize just how their monthly dues are distributed for carrying on this work.



◁ *Membership Forum* ▷

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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.

### AN EXPERIENCE

Editor, *Mystic Triangle*:

In the September issue of "The Mystic Triangle," I noticed a letter from G. E. C., in which he refers to a changing reflection in a photograph while one is gazing at it intensely. While only a student myself, I have seen the same thing happen.

I have a portrait of a niece, who resides in England. I have corresponded with her for a good many years, and we have many ideas in common. On the nights which I have set apart for my studies, I have gazed

at her photo as a subject for concentration. At different times, whilst gazing very intensely, I have plainly seen a changing reflection on her features. One study night a month ago, I concentrated on her portrait to try out my powers in concentrating; while doing this, I experienced a strange feeling, which left me a little dazed. After I finished my lesson I wrote to her in a casual way.

A few days ago I received a letter stating that on a certain date, which coincided with the date of the concentration, she had occasion to go upstairs for something she needed. Upon enter-



ing the room, she halted inside the door, for there was something, in white, approaching her. She states that she kept calm, retraced her steps downstairs, and wrote me straightway. Through our correspondence she was familiar with my hour of study, and decided that I was trying to send her a message. Well, it so happened, on my night of concentration, I was putting all my thought in her direction, never thinking of any possible result, however I now can gaze upon her picture with an assurance that I will perceive a change come over it.

My niece is much interested in subjects pertaining to Rosicrucianism, and reads the same kind of literature as myself. We tell each other of our delights in reading "Life Everlasting," by Marie Corelli.

It seems to me that I must be unconsciously making progress in my studies. I find them very interesting and instructive. In fact, I would resent anyone who tried to stop me in them.

T. S. B., Ontario, Canada.



#### AMORC PRINCIPLES IN THE CLASSROOM

Editor, *Mystic Triangle*:

I am a teacher, by profession, and I started your work instead of going further in graduate sequences. I am not sorry for my choice. The work on my A. M. has not meant as much to me as your lessons. Your method of teaching cannot find comparison. If I were to relate how Cosmic attunement has helped me in my own humble teaching of high school pupils, my letter would extend into a volume. Suffice to say that through the aid of these unseen vibrations I have been able to make certain subjects, or parts of subjects, so clear to my students that I have wondered about it afterwards. Schemes of presentation have "popped" into my mind, and I have used them with unusual success. Were I to be forbidden further advancement, I should still consider the time well spent that I have put aside for the work of the first three grades.

*The  
Mystic  
Triangle  
April  
1929*

*The Mystic Triangle* has proved a real "find". The books recommended have saved me wasting time and energy in going over material that would have proved in the end to but skim the surface. "Hidden Way Across the Threshold" was my source of enjoyment for a long time. I am now reading the "Aquarian Gospel", and hope very soon to possess "Tertium Organum."

E. E. J., Berwyn, Illinois.



#### MORE ON EXPERIENCES

Editor, *Mystic Triangle*:

After reading the letter written by J. D. H., Brooklyn N. Y., in the August Triangle, I should like to vouch for the working of the laws in the First Grade Initiation, when the candidate gazes into the mirror.

When I performed my initiation, ten months ago, I saw myself as a very swarthy complexioned woman with a far from handsome countenance, I looked almost like an Indian. As I am of English birth, with the usual light English coloring, and my features are sharply defined, the contrast in the two reflections was particularly striking. I have repeated the experiment a number of times, and always the last and clearest image is that of this dark woman. I need hardly say that I am perfectly satisfied that it is my former self I see in the mirror; and this is borne out by the longing I have had to visit India, read about it, and study its geography. Since I was a child I have always felt that I belonged in India.

L. E. B., Larder Lake, Ont.



#### DO YOU BELIEVE IN THIS CONCEPTION?

Editor, *Mystic Triangle*:

My question is: Just how far wrong am I in the foregoing expression of my understanding regarding the principles of this planet's increased population and incarnation?

*Ninety-Two*

I fully agree with the answer given a member in January's number of the Mystic Triangle, by the good Supreme Secretary, but I should like the pleasure of enlarging upon it. My reason for doing this is that theosophists are sometimes most confusing in their incompleteness of an explanation; and those who know desist from going into detail, making a prolonged narrative.

But the outlines of my understanding, as I perceive them through the study of "The Dweller on Two Planets," by Phyllos, are that this solar system is one great body of which we are a part. We are not merely germs in a cell, a world to ourselves, but a real part of the one great whole; and on every planet in this one great body, we possess some form of attraction or point of contact—perhaps it is some form of body—through which we may manifest, when we advance through knowledge to that position, as a child advances from one grade to another, each planet being a grade, from which many lessons are learned as we incarnate from one planet to another, in making the cycle. Though be it known that only the masters, and far advanced souls make all these grades, without returning many times through many incarnations to their original planets.

The "new souls" are, as explained by the Supreme Secretary, "being created by the divine source at all times." But it appears that a soul is complete

in itself from the beginning; and in most cases a savage can be educated up to higher man's level. Such a one's soul may not unfold with one incarnation to the highest plane of knowledge and enlightenment. The lesser souls depart, and return quickly, making but one grade in many incarnations. It may take them aeons to make the cycle of all the planets, whereas it would take a more worthy student, or one that had already passed over the same ground a much less time.

And then there are the lost souls. "One may be emptied, that another may be filled." There are those who loose their souls through crime; and have to go all the way back to the animal plane and begin all over again.

But the idea is this: Could scientists but understand all this coming and going of souls, all these set backs, and skipping of grades, they would know why this planet's population increases and decreases by turns. Considering the rapid progress on this planet in the present day, as well as the steady increase of crime, there must be quite a number of advanced souls, as well as many lesser souls, incarnating.

But we are really creating our own Heaven, as we advance through knowledge, for somewhere in this solar system of ours, is a planet so far advanced that only the "righteous" (enlightened) ones may enter there, where crime, sin, and the carnal mind is unknown.

J. F., Junction City, Calif.



## YOUR MAGAZINE

This magazine is your magazine. The main object of publishing it, each month, is to present to you interesting and instructive articles dealing with such subjects as metaphysics, occultism, Rosicrucianism, and extracts from scientific subjects that are of help to our students and readers; and we ask you to suggest those articles that especially interest and appeal to you. After determining what appeals to the greatest majority of our readers, we will attempt to make it the policy of the magazine to present just those articles. So we depend upon your cooperation in writing to us, and letting us know just which articles appeal to you most—what you would like to see featured in the magazine—and I assure you that the Editorial Department will consider it a privilege to comply with your requests.

*Ninety-Three*



## A SPECIAL BOOK FOR OUR MEMBERS

### *The Rosicrucian Manual*

AUTHORIZED BY THE IMPERATOR



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

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

#### WHY IT IS PUBLISHED—

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

#### WHAT IT CONTAINS—

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

Complete explanation of all the terms, signs and symbols used in various parts of the teachings. A complete working manual of all the rules and regulations of the Order. Extracts from the Constitution. Descriptions of Temples, Lodges and other parts of our assembly places, with laws pertaining to convocation and symbolical ceremonies. A synopsis of the subjects covered in all the lectures of both the National Lodge correspondence work and

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

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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.

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*The  
Mystic  
Triangle  
April  
1929*

*Ninety-Four*



# The AMORC of North America

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

## THE NORTH AMERICAN JURISDICTION

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

H. SPENCER LEWIS, F. R. C., Ph. D. .... Imperator for North America  
RALPH M. LEWIS, K. R. C. .... Supreme Secretary for North America

## Classification of Membership

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

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

**Chartered Group Lodges:** Where a certain number of General Students live in any locality and are not affiliated with any regular Lodge, they may have the benefit of this form of membership. The benefits are association each week with other members, the discussion of the lectures, the comparison of experiences, special readings and talks, etc. Address Department of Groups for further particulars. There are no fees in connection with group membership.

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

## DIRECTORY

*The following principal branches are District Headquarters of AMORC*

### New York City:

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

### Boston, Mass.:

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

### Waterbury, Conn.:

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

### Pittsburgh, Pa.:

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K. R. C., Grand Master, P. O. Box 558, N. S.  
Dimond Street Branch.

### Philadelphia, Pa.:

Delta Lodge, AMORC.

### Hartford, Conn.:

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

### Tampa, Florida:

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Grand Master, Stoval Office Building.

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Grand Master, AMORC Temple, 843 Octavia  
Street, near Golden Gate Avenue.

### San Jose, Calif.:

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K. R. C., Master, Rosicrucian Park.

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Grand Secretary, 1041 Chevrolet Avenue

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

### Portland, Oregon:

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Grand Master, 19-E. Killingsworth Avenue.

### Cleveland, Ohio:

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

(Directory Continued on Next Page)

*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.  
**Atlanta, Georgia:**  
 R. E. Strange, Master, 515 Chamber of Com-  
 merce Bldg.

### CANADA

**Vancouver, B. C.:**  
 Canadian Grand Lodge, Dr. J. B. Clark,  
 K. R. C., Grand Master, AMORC Temple,  
 560 Granville Street.  
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 K. R. C., Master, Apt. No. 4, 1431 Mackay  
 Street.  
**Montreal, Quebec—Société d'étude d'AMORC**  
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 brooke Street, East.  
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 Mr. R. A. Williamson, Master, 3809 Wellin-  
 gton Street.  
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**Lashburn, Sask.:**  
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**New Westminster, B. C.:**  
 Mr. A. H. P. Mathew, Master, 1313 7th Ave.  
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 South Bend, Indiana; Sioux City, Iowa; Wichita, Kansas; Wichita Falls, Texas; Galveston, Texas; Wilmerding, Penna.; Salt Lake City, Utah; Asheville, N. C.; Shreveport, Louisiana; Minneapolis, Minn.; Panama City, Republic of Panama; York, Penna.; Seattle, Wash.

### 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.  
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*The  
 Mystic  
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 April  
 1929*

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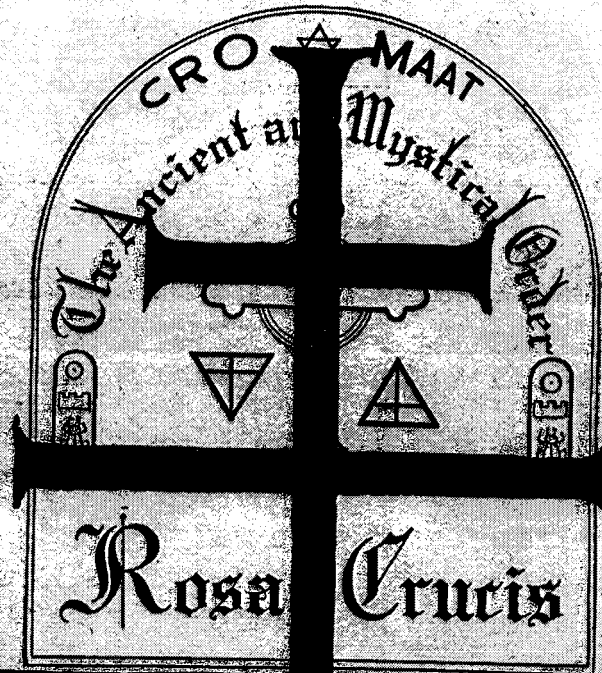
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