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ANCIENT AND MYSTICAL
ORDER ROSAE CRUCIS

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NEW YEAR GREETINGS

On Palm Sunday, March 20th, we celebrated our Rosae Crucian New Year. It is the R. C. year 3274. The exact hour of the birth of this year was 10:35 in the evening in all Eastern cities of the United States, and 7:35 in the evening in the extreme West. As in the past, each Lodge held a special convocation with a special program of interesting events, including the installation of new officers for the coming year, the Sacred and Symbolical Feast of Corn, Salt and Wine, and a lecture or talk with music and other items of instruction and benefit.

The past year has been a glorious one for our Order. The Emperor's visit last August, September and October to most of our Lodges revealed a great growth, unusual enthusiasm and a firm foundation. In so many ways the Order prospered and benefitted last year that we feel the prediction of "1920 a banner year" was fulfilled. But see what this new year indicates! See what was accomplished in the very last hours of the past year as preparatory for this new year and realize the work we have before us! From every Lodge of our Order, even those in distant lands, comes the report that the mighty power contained in our principles, in our Love, our unity and our concentrated efforts is making itself manifest in the lives of the individual members and in the advancement of large groups of people everywhere. So, as the Chief Executive of the Order, as your big Brother and as one who loves you all, I send at this time the kindest wishes and the most cordial greetings for a happy, prosperous, elevating, illuminating New Year.

THE EMPEROR

INTERESTING ITEMS

The one-time Matre of the New York Grand Lodge who went to Europe after the ending of the Great War to take 500 of the orphaned German children to her estate in Copenhagen and care for them, was elected Matre of the Grand Lodge of our Order in Copenhagen at its last election; and two of our former New York members are visiting members at that Lodge at the present time.

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Recently we received a package of books from the Grand Lodge of Amore in Java, East India, and an examination showed that they

were a translation in the Dutch and Malay language of our book, "The Little Brown Casket."

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One or more of our members from New York and Boston will journey to Paris in April to carry to the Master of a Grand Lodge in France certain papers and documents of considerable importance.

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New Lodges are being established in Medicine Hat and Lethbridge, Canada, and in Medford, Oregon; Indianapolis, Indiana; Worcester and Springfield, Massachusetts. A number of Dispensation Groups have organized during the past month, and lately the Grand Lodge of Connecticut was established in Waterbury, the dedication ceremonies being attended by the Master of the Grand Lodge in Boston, the Master and Secretary of Delta Lodge No. 1 in Philadelphia and other members. The Lodge in Waterbury is now preparing an Egyptian Temple of its own.

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In Flint, Michigan, the Michigan Grand Lodge has secured a building lot on a corner of the Boulevard for the purpose of erecting its own Egyptian Temple in the near future. This should have the support and encouragement of every member in Michigan.

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The Grand Lodge of Florida and the Grand Lodge of Illinois want to have Egyptian Temples of their own and have invited the Supreme Officers to move the Supreme Headquarters to these two jurisdictions to assist in the work of establishing these Temples, as was done in New York, San Francisco and elsewhere. How can we go to both places,—and which one will be our first new location?

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What are you doing to help the Junior Lodges in your city? Have you written offering your help? Get in touch at once with the Master of your Lodge.

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Have you ever read an excellent little magazine called The Harmonial Thinker? It is published by our friends and co-workers at the Harmonial Institute for Re-Education at 4328 Alabama Street, San Diego, California. A trial subscription for four issues of the magazine is offered our members for one dollar.

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Send for a sample copy at least before you decide that you do not need the help of this magazine.

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And this reminds us. Do not fail to encourage the good work being done by "Unity" at Kansas City. They have been doing a noble and unselfish work for suffering humanity for many years.

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Those of our members who delight in home study and wish a book or course in mentalism for attaining success and power in the business and social world will find much help and instruction in the Haanel "Master Key System" of St. Louis, Mo.

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We are contemplating a new edition of "The Little Brown Casket" because of the urgent demand for these as the best book for propaganda work we have ever issued.

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We regret to notify our members that, as we predicted some time ago, our old numbers of the **American Rosae Crucis** are fast disappearing. We no longer have any copies of the March and April, 1916, issues, and the June 1916 issue is fast disappearing. Complete sets should be well preserved as invaluable encyclopaedias.

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The National Lodge of our Order has had a phenomenal growth in the past six months. The work of the National Lodge members is highly gratifying from every point of view.

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The Supreme Colombe and her sister the Torchbearer of the California Grand Lodge, are planning their long and interesting journey to a number of our Lodges East and South during the summer months.

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Do not be misled by advertisements or announcements emanating from publishing houses using the name Fellowship or Brotherhood in connection with Rosicrucianism. Nor do not be misled into buying one or more of the popular and new books entitled Rosicrucian "Mysteries" or "Elements" or "Secret Laws." Such announcements are solely for the purpose of selling unreliable books, and are misleading, so far as giving any part of the Rosicrucian teachings or secrets contained in our Order. Again we say there is only one Rosicrucian ORDER in America with regular Lodges established in each State and large city, and that is the AMORC. The words **Society, Fellowship and Brotherhood** sound much like the names of a fraternal Order, but they are not the same in meaning or intent.

TO AKHENATON

(Amenhotp IV, of Egypt)

First on the written page of Time, he stands
Forth from the phantoms of the reedy Nile
That haunt the tombs of Pharoahs. For a
while

He dreamed, then woke and with inspired
hands

Made him a city. Not with proud demands
Called he those Pylons up, but with a smile,
As of a Brother, helped the builders pile
Stone upon stone above the yellow sands.

True comrade of all ages and a Christ
Of those far centuries, he taught his day
What now the too-long silent years proclaim.
To him the title—**First Evangelist,**

Who in confusion of the tongues could say:
There is one God—Eternal Love His name!

(From an introduction to the Life of Akhenaton in "The Modernists," by the Rev. Robert W. Norwood. Published by George H. Doran Co., New York. \$1.25.)

MONTHLY PRAYER

(We will publish from time to time the old Prayers used in the past by Mystics of our Order. The first one herewith is from the book of prayers composed and used by Louis Claude de Saint Martin, the Master Rosicrucian in France and England during the latter part of the 18th century.)

"O God of my life, I can find nowhere save in Thee the root and realization of my being. Thou also hast said that in the heart of man alone canst Thou find Thy repose. God of my life, the utterance of whose Name accomplishes all things, restore to my nature that which Thou didst first impart to it. Show unto me the Sacred Character and the Divine Seal of which Thou art the Custodian. I leave in Thy Hands the task of erecting the complete edifice of this temple, and of laying Thyself its first foundations in the depths of that soul which Thou has given me for a Torch, showing Light to the nations, that they may no more dwell in darkness."

WHAT TO TELL THE SEEKER

Each one is obligated to help spread the Light. That means not only living the Life and thereby illustrating the principles taught in our Order, but it means finding the seeker, meeting him half-way on the path where he gropes for Light. Keep eyes and ears open; say and do that which will attract the attention of the seeker. Make yourself available, convenient and willing. Go where seekers congregate in their search. Listen for the casual inquiry, the whispered plea: "Where will I find the Truth?" And when you talk to the seeker tell him, or her, that real mys-

ticism, real Light, real power comes from the Cosmic but dwells in the bodies here on the earth plane, and that while we as humans live on this plane we must master the problems of this life and keep our feet upon the earth. We were not intended to live in the clouds or to deny or negate the material problems, tests and trials, but to master them and thereby evolve. For this reason the real system, the true philosophy making for mastership is that one which is practical and applicable to the everyday, common affairs of life, brings perfect health, success in all our undertakings, love of all mankind in our consciousness, and attunement with the God of our souls. Such a schooling or philosophy, practical in every step, with each step proven and demonstrated, is found in the Ancient and Mystical Order Rosae Crucis. This is the explanation to make. This is the Key that seekers are searching for. Hold it as a symbol before the comprehension of seekers and they will recognize it. The dreamer and impractical mystic has no place in our Order, for he is of no value to mankind. His world is in the clouds.

The unnecessary introduction of matters pertaining to "sex relationship" and ancient sex worship into some of the so-called mystic philosophies and occult books of today is not only disgusting to the clean and wholesome mind, but it indicates a revival of a period of looseness and animal instincts which marked one phase of man's primitive evolution. It caters to the low, debased, sensuous minds still wearing a cloak of civilized advancement. Beware of it! It is a most insidious subject; it is subtle and tempting. It has no place in true Rosicrucian teachings. Seek in every old book, every old manuscript of the writings and philosophies of the ancient Rosicrucians and you will find no reference to this "sex philosophy." It was taboo with the Rosicrucians of all periods and is so considered and treated today by true Rosicrucians. If you find any school, any philosophy, any occult teaching touching upon this subject, reject it as unclean, unwholesome and unworthy of your attention.

A woman editor of a Chicago paper recently made the comment that every organization of an occult or philosophical nature in America having a "mixed" membership, or where men and women united in study, was under suspicion and apt to be dissolved or attacked by law. She could see naught but unwholesomeness in such a combination of sexes. She knew nothing of our organization, of course. She did not know that where men have their wives, daughters and mothers with them in sacred study and wholesome

service for many years, where they have their children study and find mental recreation and where all are pledged to help make this country a nation of upright, clean, God-loving citizens, there is no fear of interference from law of any decree. We wonder what type of articles and reading matter such an editor selects as being what the masses want. We will find out and offer some of the titles in another issue of this paper. We looked through a piece of scarlet glass one day and was surprised to find that all the world was in shades of scarlet. Even our own hands were scarlet. We shuddered at the wickedness of God's creation. Then we looked into the mirror to see if we were scarlet from head to foot. And,—the piece of colored glass held before our eyes prevented us from seeing our real bodies and we cast the glass aside as an obstacle to clear vision and suddenly realized it was also a wicked deceiver.

THE DISCONTINUANCE OF DUES

For some time the Supreme Officers of our Order have been annoyed with the details of keeping accurate records of dues paid by members to each Lodge and the Royal Support percentage paid by each Lodge to the Supreme Lodge. A recent attempt to secure from each Lodge a detailed report of dues collected during the year with a list of the active, due-paying members has shown us that too much attention is paid in regard to the details of financial matters with too little stress upon the fact that the giving of money toward the work is of secondary importance in the daily activities of the Supreme Executives. Our utmost and concentrated attention should be given to the constructive and spiritual work of the Order and as far as possible we should not have financial records, detailed reports and "monthly statements" to contend with as a routine feature of our work.

Were it possible we would do away with the payment of any money by any member and carry on the great work with funds given by the few who have given their lives to the mission of their present incarnations. But this is not possible and we must depend upon the financial support of all our members who are able to support the work. In each Lodge we have members who have not been able to meet the regular dues and we have been glad to have them with us and accept our love and help. It has been a principle and law with the Emperor of our Order, decreed at the first National Convention, that no applicant who was deemed worthy of membership in the Order was to be refused initiation if he or she did not have or could not really afford the

initiation fee. Our organization is probably the only secret, fraternal Order in the country which has continued to accept such men and women as are worthy but unable to pay the initiation fee. It is not a thing to boast of, but something which should typify our attitude in regard to financial matters.

But, we wish now to have the Lodges and our members look upon another plan which the Imperator has had in mind since the establishment of the Order. It is this: shall we suspend all fixed dues and have no stated fees of any kind? In other words, shall we put the matter upon a voluntary donation basis, leaving each member to give each month such amount as he or she can afford to give? This would bring about two very desirable conditions: First, eliminating the necessity of keeping accurate records by each Lodge Secretary so far as payments by individual members are concerned, and the keeping of complex records by the Supreme Secretary and Treasurer; secondly, it would put all members upon the same basis, a most logical basis,—that of giving what they can afford without any one feeling that he or she is accepting a suspension or reduction of dues. So far as the income to the Supreme Lodge is concerned, we believe this plan will bring the same results, possibly more and probably less. It is a mooted point which is not of the utmost importance at this time.

Another point that would be solved by this plan is that whereas under the present system we have two accounts with all Lodges, the Royal Support account and the "Maintenance and Extension Fund" (which includes only donations), the new plan would bulk all remittances as voluntary Royal Support and thereby do away with the existence of the M. and E. Fund, which has never pleased the Imperator. Each Lodge would send monthly an amount equalling whatever it can spare from the voluntary donations or voluntary dues given to it by its members. A receipt for this amount would be sent to each Lodge Secretary and each Lodge could see

what it was contributing each month toward the funds of the Supreme Lodge. This would simplify bookkeeping, it would encourage members to give freely when they could and not embarrass them when they did not give as freely or at all for some months.

The great blessing of this plan would be to take from our organization the unfair criticism that we "place a price" on our teachings by demanding certain fixed dues, even though they are small. It would place our work upon a basis of voluntary support entirely, this to apply also to initiation fees as well as monthly dues. The Imperator wishes each Lodge to discuss this and vote upon it at the meetings during the last part of March and submit the result of the vote to the Supreme Secretary by April first so that we may establish this custom at once if it meets with the approval of the Lodges. Let us be able to say to all inquirers more strongly than ever, "It does not take money to receive our teachings, it requires only a desire that is sincere. Give if you can, if you cannot, come and share with us what we have anyway. If you are blessed with material things and give of them freely ye shall receive of spiritual things just as freely. The giving is measured only by the standard of what can be given. In like manner do we give unto you."

THIS MONTHLY PAPER

This little paper we will issue each month, dating it with the day of the full moon. Our next issue will therefore reach our members about the 21st or 22nd of April. Each issue will contain facts relating to the growth of the Order and its various Lodges in North America and other helpful ideas. The price of five cents is placed upon the paper to cover the cost of printing and mailing. A small quantity will be sent to each Lodge each month for general circulation. Save your copies and give the current issues to prospective members to read along with other literature.



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