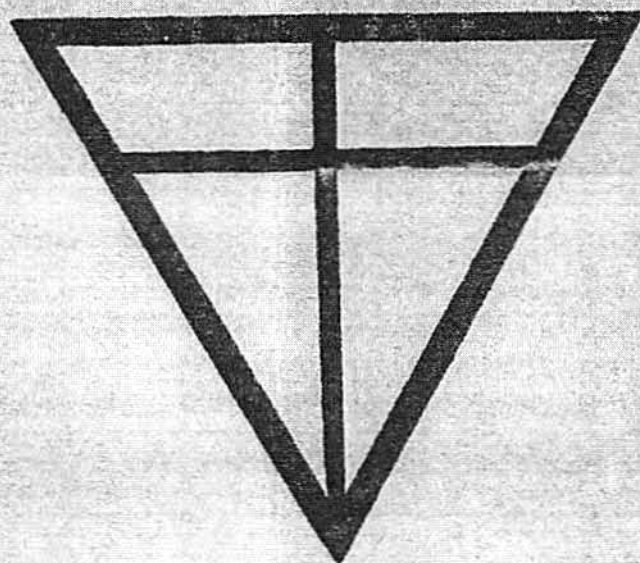




The Triangle



OFFICIAL MONOGRAPH
ANCIENT MYSTICAL ORDER ROSAE CRUCIS

OCTOBER 1923



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OFFICIAL MONTHLY BULLETIN OF THE
ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS



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OCTOBER 1923

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HISTORY OF THE FIRST AMERICAN ROSICRUCIANS

A Strange Story of Facts Revealing the
Remarkable Achievements of Some
of the Founders of This Republic
By H. Spencer Lewis, F. R. C.
Imperator for North America
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INTRODUCTION

The remarkable incidents which form this strange story are taken from historical facts and without making distracting references the sources of historical information are given wherever it seems necessary. Here we have that which fiction could not duplicate even when expressing through the mind of the most versatile imagination. Some of the most prominent characters in the early establishment of the American Republic are involved; many of the most vital principles laid down as the foundation for the erection of such a Republic are shown to be of Rosicrucian origin; and a number of America's famous institutions are traced to the pioneer work of these first American mystics.

This is the first time that the complete story has been presented in authentic form. It has required several years in research, correspondence, investigation by a number of dependable helpers, the copying and translating of many records and manuscripts, the personal visits to a number of archives and the tedious verification of privately owned records. Many of the records referred to are now in the possession of the author and others will be transferred to the AMORC Library within a few years, while most of the other records are well preserved in National or State archives in this country.

CHAPTER ONE THE INCENTIVE



One thoroughly appreciates the motives which lead the Brothers R. C. to leave Europe and come to America at the close of the seventeenth century, we must have a fair picture of the conditions existing in Europe at that time.

In the years 1614 and 1615 there appeared in Germany the open propaganda of the Rosicrucian Fraternity in the form of several books, chiefly "The Fama Fraternitatis." By many these books were considered as mere attempts on the part of the author to start a new religious movement, and even to this day these books are considered by some as the first foundation stones for the Order. There is proof, however, that in 1610, a smaller book on the same subject was issued and circulated privately, and there are so many references to the Brethren of the Rosie Cross in old books on mysticism, that to state when the Order first appeared in Germany is beyond the ability of those who look merely upon the public records. But that the Order existed in other lands is too well known to need explanation here.

The books referred to above and issued in Germany were written and distributed under the name of Johann Valentine Andrea. This is an important point and it is well to have it clearly appreciated. Andrea was born in Herrenburg in 1586. After completing a theological education at Tübingen he obtained ecclesiastical preferments in the Protestant church of his native country. He eventually became Chaplain to the Court at Stuttgart where, in 1654, he passed to the higher realms. He was reputed to be one of the most learned writers of his time on the subject of theology and the principles of divine wisdom.

There is one point regarding his life, however, which is seldom mentioned. He was related, through the marriage of his immediate forbears, to the family of Sir Francis Bacon of England.

At this time the Lutheran Church was passing through a period of severe criticism, all of which

centred around the basic principles of theology. Many were the theologians who wrote essays condemning or criticising the Lutheran Church, and among them were Johan Arndt, who wrote and published a book entitled *True Christianity*, Jacob Boehme, the famous shoemaker-philosopher, and Johann Valentine Andrea.

At this time also Sir Francis Bacon had completely organized the English Order of the Rose Cross Fraternity and as Imperator of the Rosicrucian Order throughout the world, was very busy with the organization of other branches in various European cities. His brother, Anthony Bacon, was his representative and agent on the Continent, and Sir Francis also made several trips to France, Germany, Italy and Spain in behalf of the rebuilding of the Order.

Part of Sir Francis Bacon's plans, as revealed in some of his writings, was to establish a staff of co-workers to be a supreme council for the Order and at the same time to constitute his circle of great writers who would contribute, under unknown or fictitious names, learned books revealing the essentials of the teachings of the Rosicrucians or to interest those who were desirable as members. This great plan was successfully worked out and it accounts for the many strange books on mysticism and mystical theology which were published in the latter part of the 17th century by unknown or known writers.

However, the writings and preachments of Johann Andrea attracted the attention of Anthony Bacon and when Sir Francis visited Germany he spent some time in the company of the young Andrea and finding that his views of religious thought were mystical in tendency, planned that the propaganda work of the Order in Germany should be issued in Andrea's name. Whether Sir Francis wrote all of the matter contained in the three or more books and pamphlets issued in Andrea's name or not, is not definitely known. Some of the statements contained therein are like those previously issued by Andrea as criticism of the Lutheran theology, and yet they are also much like what Bacon wrote. However, some of the passages in the *Fama*

and other books are undoubtedly Bacon's, for Bacon refers to them and repeats them in some of his acknowledged works.

On the other hand Jacob Boehme was just as actively interested in the criticism of the Church and undoubtedly wrote and issued more matter of a mystical nature than Andrea. Boehme, was in fact, a mystic at heart and was at this time experiencing those mystical revelations known as Illuminations, and the principles thus revealed were set down by him as an outline for a new school of mystical philosophy. He, too, interested Bacon and finally became one of the Bacon-Rosicrucian staff of writers and teachers.

The influence of Arndt, Boehme, Andrea and others brought into the fold one other great German theologian, Philip Jacob Spener. He was born at Rappoltswiler, in Alsace, on January 13, 1635. He was still a young man when he united in the Arndt-Boehme-Andrea-Bacon movement. It is to this man and Andrea that we must turn our attention now, for we will find them the foundation of the great movement toward America.

Boehme's writings were the first given to the public which contained sufficient principles of the mystical philosophy to enable students to contact the real laws and ideals held by these Rosicrucians. As a result groups of students were forming in various cities and hamlets for the purpose of studying his writings, which were at first in manuscript form only. So we find, around the year 1670-75, many groups of Boehme students, meeting in secret and giving to their groups various names, rather to conceal than reveal, their Rosicrucian connection. Into one of these groups came Spener. Following the plan then adopted, Spener agreed to open his home to a group of students while he became their teacher. It was at this time that a peculiar name was given to these students and their groups. The orthodox churchmen learning that Spener had branched off into a mystical and sincerely devout study of mystical theology, sought for a name of ridicule for his students, and hit the very descriptive term, "Pietists" or the "Most Pious Ones." Eventually Spener's home came to be called The Collegia Pietatis. Since these mystics desired names which would cover the real nature of their work, and since the name Pietist aptly described their intents and practices, the name was tolerated or perhaps adopted and became a general title through Germany for the assembly of the Boehme, Andrea, Spener groups.

One of the early converts to the teachings in the Spener home was August Hermann Francke, another liberal theologian, and he assisted in founding a group in Leipzig. This Francke became a valued and enthusiastic worker for the Rosicrucian movement, even to the extent of founding an academy and orphanage in connection with the movement, at Halle,—institutions which remain active to this day and which will have much to do with the story being told. But Francke attained this power only after having been severely criticised in Leipzig by the orthodox clergy: men and was forced to leave the city with his teachings.

Spener died in 1705, and it naturally fell to the lot of Francke to take his official place as Grand Master of the Rosicrucian (Pietist) Order in Germany. Having established chairs for the study of these mystic principles at his new university at Halle, Francke made his headquarters there. From here the work spread throughout North and Middle Germany and the first non-catholic missions established in Europe for the study and promulgation of religious thought were founded by Francke and his assistants as testified to by all histories of the Protestant Missions in Germany. The first of such missions were started at Ziegenbalg and Halle. As he graduated his students he assigned them work in various centres and in a few years the strange, mystical teachings of Boehme, modified by Andrea and superbly expressed or illuminated with passages by Bacon, were being SECRETLY studied in hundreds of hamlets in Germany.

In France, Holland and England the work was being carried on in a similar manner. Given as a term of ridicule, Pietism eventually became a name of honor and strange significance to those who comprehended. But it was not universally adopted. In Holland most of the groups used that name while the others used various names, some even using the term Brethren R. C. In England various names, including Pietists, were used, but in all cases the groups were under one government, giving the same teachings and directed by the same chief—Sir Francis Bacon. Although Francis Bacon had passed on to another realm in 1626, he had made proper and adequate plans for the successful continuation of his work and for many years he was the director unseen of the activities of the Rosicrucians, just as today his soul directs the work through channels especially chosen for the end in view.

Thus, in a few words we have the important facts revealing the conditions which existed in Europe at the close of the seventeenth century and at the beginning of the eighteenth. We find that between the years 1610 and 1616 Andrea published and circulated his famous Rosicrucian Manifestoes in the *Fama Fraternitatis* and other similar books, while Boehme wrote and published his *Aurora* and some other manuscripts revealing the doctrines and principles of the teachings. During this same period groups were being rapidly formed, orthodox religion severely criticised, a general tendency toward mystical study was developing among learned men and women, secret meetings were being held to evade and avoid the persecutions of the Church, both Protestant and Roman Catholic, and in England the great international headquarters of the Rosicrucian Order were actively engaged in the successful promulgation of the fraternity under the leadership of the Emperor, Sir Francis Bacon.

We need only the life of Jacob Boehme to see how bitterly the Protestant Church could persecute those who held more liberal or advanced thoughts than its narrow creeds permitted, to realize what religious persecution meant. We need only the publicly recorded results of the issuance of Andrea's books to realize what an effect the announcement of the Rose Cross fraternity had upon the advanced thinkers of the day. We need nothing more eloquent of the possibilities of the Order in its intellectual sense at that time than the record of the work done by Sir Francis Bacon, as told in his own works, to see how quickly, fervently and gladly the leading minds of the European Continent came to his side to form the great school of writers and teachers for the preparation of the matter to be given to the masses outside of the study groups.

Boehme and Bacon had passed on to higher realms in 1624 and 1626, and Andrea followed in 1654. In 1675 we find Francke at the head of the work in Germany, succeeding Spener, and we find the work well established with institutions, academies, orphanage, a university with seats of learnings in the mystical arts, many hundreds of study groups, missions in many cities, and all these mystics looking forward to the coming of the year 1694, the 108th year since 1586, the year that Andrea was born and the year when Bacon, 25 years old and as a benchman in Gray's Inn, first contacted the work of the old Order and established the first group of prospective students for the new Order R. C. The periods of 108 years each had always been significant in the ancient Order, and, as we shall see, they represent a psychic cycle or rebirth for the Order.

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CHAPTER TWO

THE CONCEPTION OF THE JOURNEY

During the period of 1610 to 1616 Sir Francis Bacon wrote or issued his great and mysterious Rosicrucian book—"The New Atlantis." In 1607 the first English colony to settle in America was planted in Jamestown, Virginia, by what was known as the London Company. The reports from these settlers became of intense interest in London and Bacon especially

showed keen interest in the possibilities of the new continent. To him the great unknown continent, rich in all the things needed to build a great nation, promising freedom from the limitations and old ideas of Europe, suggested the ancient Atlantis where a similar freedom contributed to the advancement of a nation long forgotten. He was inspired to write the New Atlantis and to make the country of his story a land where Rosicrucians—mystics and conservative religious students—would organize again the temples and mystic orders as existed in the old, lost Atlantis.

The book was taken seriously by the members of the Rosicrucian Order in Europe and by others it was considered a mere fanciful tale; but, the mystics saw in the story a prophecy, or a prediction, and at least a suggested plan; and for years there was much talk about carrying out Bacon's plan for a rebirth of the old Atlantis.

As the year 1694 approached, the realization that it was to be the year of another rebirth of the Order dawned upon the consciousness of all the members in the various groups and many were the speculations as to what would be done or signally accomplished in that eventful year. Many of the mystical books written prior to 1694 contain references to the coming millenium of the Order—the day when the old order of things would end and the new order begin again, after the passing of the 108 years.

Finally a means toward fulfilling the expectations of the great New Year was suggested by one Jacob Isaac Van Bebbler, who lived in Crefeld on the Rhine near the border of Holland. He was one of the most enthusiastic members of one of the German Rosicrucian Study Groups. He too had become dissatisfied with the Lutheran Church in its period of transition from intolerance to dogmatism and found greater inspiration in two courses of study and worship—the R. C. Group and the newly formed Quaker Church. His biography as published by former Governor of Pennsylvania, Mr. Pennypacker in the Pennsylvania Magazine, Vol. IV., is intensely interesting. A man of wealth and great intellect, he found the Quaker Church and its teachings regarding the Inner Light suited for his Sunday worship, while he studied deeply of the mystic lore in the R. C. Group on other days. He too knew of the importance of the year 1694, and he had read Bacon's New Atlantis with understanding. To him it seemed that there was but one way and but one place to find the rebirth of the Order in 1694—in the new country across the Atlantic.

At this point we must refer to the propaganda being carried on by William Penn. The history of his connection with the Quaker movement is of little interest and perhaps no importance here, but he was related to the Rosicrucian movement in both a direct and indirect manner.

It was in 1680 that King Charles of England signed a parchment making William Penn Governor and proprietor of land in America. Penn was then 36 years of age. "Sylvania" was the name chosen for the domain of Penn, and when the charter was being signed the King laughingly referred to it as Penn's Sylvania. The name seemed appropriate, and against the strongly expressed objections from Penn the paper was altered by the King and the land given the permanent name, Pennsylvania.

Penn had the right to dispose of some of this land for colonization purposes and he proceeded to dispose of it by sale to those in Europe who would promise to abide by the form of government he proposed to establish.

Penn had also interested himself in the teachings of the Rosicrucians, as is proven by some of his writings, some of his correspondence and some historical documents. He visited Holland and Germany three times, as we know, and he became a student of Boehme's writings, and in some of Penn's correspondence he refers to Boehme as his Master in the art and law of divine wisdom. Even Fox, the Quaker leader, acknowledged his indebtedness to the teachings of Boehme. In his visits to Holland he spent much time in Amsterdam with one Gichtel, the devoted editor of

Boehme's works and his official guardian of the mystic writings. Gichtel was then a Master of one of the Rosicrucian Groups meeting in the Pious Temple of the Rose Cross, as they boldly named their meeting place. Penn discussed with Gichtel the plans he had for the colonization of Pennsylvania and Gichtel introduced the Princess Elizabeth (granddaughter of James I, and Abess of Herford in Westphalia, Germany) in the work of her interest in Rosicrucianism. Later Princess Elizabeth wrote a letter to Penn, a letter which for various reasons is preserved in the British Museum, in which the Princess says of the plans between Gichtel and Penn: "Gichtel has been well pleased with the conferences between you."

During his second trip to Holland and along the borders of the Rhine, he met Van Bebbler and visited at his home for two weeks. Here Van Bebbler confided to Penn his idea regarding the Rosicrucian rebirth in 1694 in the new America and this talk resulted in Van Bebbler buying from Penn on June 11, 1683, 1000 acres of the land in Pennsylvania. It was distinctly understood, as the records show, that the land was not to be used for speculation but for colonization.

Precisely four years later, in 1687, Van Bebbler with his family arrived in America and settled on the land they had purchased from Penn; but before leaving Europe he had met most of the organizers of the proposed movement to America which he had fostered and laid the foundation stone in the following manner.

First he submitted to the Supreme body in England his plan of having some of the leading workers in the Rosicrucian Order in Holland and Germany sponsor the move to America, and secondly to select from their number those who were to go and create a mystical colony in Penn's lands. He volunteered to go first and determine the fitness of the move, and then, if all was well, to donate the necessary land. The supreme body in England approved of the plan, having in mind Bacon's project of the New Atlantis; and it offered to assist the promoters in securing passage to the new world. With this help promised and secured further plans for the colonization were made quietly through Germany and Holland while Van Bebbler made his way to America and settled there as a wealthy farmer, and finally became one of Philadelphia's "high merchants."

Enthusiasm over the proposed movement to America must have been high, and the intensity of it is indicated in the events which immediately followed Van Bebbler's offer of help. Various Council meetings were held in sections of Germany and Holland and great care was being exercised in the selection of those who should go to the new land to found this important colony.

From the records it is shown that the following definite plans or purposes for colonizing in America were decided upon at once:

1. To establish the Rosicrucian Order or Brotherhood in America, "where the Eagle spreads its wings" as predicted in many ancient manuscripts. This to be not later than the year 1694, the year of the rebirth for the Order.
2. To establish a colony there of Rosicrucians upon a communal basis, with absolute religious freedom, along with freedom for the mind, body and soul.
3. To establish not only a Temple for Rosicrucian ceremonies and secret work, but an academy for the general instruction of all outside the colony and a school of theology to spread the right religious principles throughout America, ordain clergymen and assist in the establishment of churches for religious worship.
4. To found and establish a school for children where they could be properly taught the truths of God and nature.
5. Only those who were masters and experts in various subjects, arts and sciences as well as trades, would be taken on the first boat to the new land.

Now we will follow Van Bebbler to America and view with him the situation in the new world.

IMPORTANT ANNOUNCEMENT The National Service Department



AFTER many months of planning and arranging we have at last launched another help for our members and wish to bring it to the attention of all members now. First we tried it with the members of the National R. C. Lodge only, in order to test the plan and its detailed operation. So successful has it become that there is no longer any reason for limiting its field of usefulness.

In brief, the Service Department is for the purpose of bringing into correspondence those members of the Order who are interested in similar subjects or whose desires are similar; and, secondly, to render personal help to those members of the Order who have problems to solve, conditions to meet, health to regain, strength to obtain, advice to act upon in a critical condition, or assistance in mastering some test.

Those who wish to correspond with other members in any particular city or state of this country, or in any foreign country for the sake of mutual interest in some subject, such as farming, bee raising, poultry raising, music, chemistry, art, science or business, are invited to send a letter stating on what subject they would like to correspond; or if they are interested in some locality and want to know of that locality; state the city or state preferred. Those who expect to visit some place or want some assistance in some distant place are invited to write and state their desires. Those needing help in health, business affairs, personal problems, attaining growth in some study or practise, are invited to state their desires plainly and in detail, and your letter will be answered and help given whenever possible.

The plan is carried out by the assistance of a large number of persons at headquarters and others located in other cities to whom various appeals are assigned, and these members take up each case individually or collectively and give help along the lines we know so well.

There are no obligations except these: When a reply by letter is required from headquarters, enclose a self-addressed and stamped envelope; when you are given the name of another member or several of them to correspond with and you write them, always enclose postage for reply unless the member lives in a foreign country, for then the American postage stamps will be of no avail (but international correspondence coupons, purchasable like stamps at any post office, can be sent); and, lastly, be sure to keep in mind that a request on your part for help obligates you to be ready to render help to anyone else whenever the opportunity arises, for as you give so shall you receive.

It is expected that through the National Service Department and the hundreds of letters that will pass through it each week, great personal help will be given to all our members. If you enjoy interesting correspondence along lines that are helpful or pleasing to your development, here is an excellent opportunity.

So much good has been accomplished by similar methods in the past, without a definite system being adopted, that we are anxious now, to make this Department a world-wide movement. With members in over twenty foreign lands, with over a thousand at least really anxious to correspond with others in this work, and many hundreds ready to help others in various ways, it is time that all came together in some plan, and this is the plan.

Only recently we received another telegram asking the Imperator to send help to a Brother who was in a serious physical condition. Investigation showed that minutes, not hours, counted if life was to be maintained in the body. Help was sent hourly for two days until we knew that the crisis was passed. We were pleased, however, to receive a telegram of

thanks from the Brother's wife assuring us that the Brother was able to be up and expressed his appreciation. It was unusual to get such a telegram, because so often one forgets to be as hasty in thanking as in asking; but the case illustrates the possibilities that are within the reach of all our members.

Use the National Service Department! Your letters will be answered promptly by a staff devoted to that work alone. Our Imperator has authentically stated that he will give many of the cases his general supervision and will guide and direct the others in their activities for the Department.

From month to month we will refer to matters pertaining to this Department in *The Triangle*.

Address all letters in this manner: National Service Department, 1255 Market Street, San Francisco, California, U. S. A.

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SUPREME GRAND MASTER'S MESSAGE



THE most practical word for the vast constituency of our Rosaeurucian membership just at this time would seem to be a plain statement of the work which we are set at the beginning of this, the new Aquarian Age, to do.

From the point of the truth which it is our privilege to unfold by every means in our power, from the Shekinah and the heart of each individual student and through them for the western world and present age, is the tremendous one of reconciling the eastern and western mysticism and of presenting such a means of approach for the popular mind without unduly awakening any prejudice we may bring them to an investigation of the marvelous synthesis and beautiful symmetry of our R. C. teachings, as an authoritative enunciation of "what is truth."

From the point of view of the individual in his attitude toward the truth there is another responsibility which we should very carefully consider.

Apart from the matter prejudices, there is the attitude of man generally which presents a serious problem in the work we have to do. Looking out upon the world of our opportunities as mystics, we would say of man that he does not know himself; he has not entered into realization of what he is in reality, having been obsessed by the over-much consciousness of his actualities. To his objective consciousness, (and as he appears), man has indeed come short of the glory of divinity. And the habit of complacency, even to the extent of making that complacency a virtue, has rendered it extremely difficult the task of bringing the consciousness of what man really is to take the place of that which to himself in objective consciousness he is by his sense perceptions and that which he appears to be to others.

The great Prophet Ezekiel, the tremendous mystic of his day, whom we have not yet come to fully appreciate, in detailing his mystical experiences tells that he was taken to the wall through which he was instructed to dig and found within the Elders of Israel. He was asked: "Son of man, hast thou seen what the Elders of the House of Israel do in the dark? Every man in his chambers of imagery?" This is exactly the case. Man is darkened in understanding and imprisoned by his own imaginings. He is fettered of his own habits, obsessed from the hypnosis without foundation which he has adopted for himself. He is enslaved by precedents of his own establishment and conventionalities for which he is himself responsible, and has so long endured these conditions that he has almost lost the desire for anything else.

Such is the pitiful condition of the world about us. Imprisoned by their own limitations and self-imposed conditions, they are ready to question any sincere effort to bring them to a realization of their actual condition. They have made for themselves

such laws and enacted such legalistic complications, they are suffering from themselves more than they are suffering from anything else. Man is a king. He reigns over all the earth, but he has foolishly relegated this, his divine privilege, to certain committees which, although constituted by himself, have militated against him until he has forgotten that the very authority under which he is groaning is his own. He is like the orator whose subject has run away from him so that he has lost in the stress of his own reasoning the very principle of truth which gave his self-imposed limitations their existence at the first. He lives in the obsessions which are directly the result of his own indiscretions of thinking until he is unable to realize that the truth would make him free. He lives within a creation of repressions and limitations of his own which constitute the "greatest crime" of which man is capable.

This is the sorry picture of the world which presents to us the problem that is particularly ours. We have learned the lesson of freedom. We would enjoy the redemption from the overstress of material and physical things. We have entered into consciousness of our divinity and are reigning as kings and priests and even as God Himself reigns. And it is ours to declare that man is not the sport of conditions, but that he may control conditions, making them to serve him rather than to be content in the ignominy of slavery to conditions. We are to teach the world not to be afraid of expression or of letting the glory from the Shekinah within shine forth in all the acts and ways of life. Repression is the crime of civilization. And it is only the artist who runs the gauntlet of being considered half crazy who has the courage to express himself in art, or the mystic who has become indifferent to what the world will think that has the courage to express himself as he is from the heart out, rather than according to conventionalities, good taste and form and the stultifying influences of so-called civilization.

Such is the darkness and enslavement of the day and age which we are to call to redemption.

A careful analysis of our teachings will unfold a steady progress from the point at which attention is called to the advantage of the non-materialistic understanding, the balance of spirit and matter manifestation, the priority of reality, the unreliability of the

sense perceptions, the language of the symbol, the over-value of the subjective, the creative faculty of the imagination, the understanding by inversion, the illumination of Truth and the illimitability of consciousness in the freedom in which "God is one and we are one in God," that indefinable experience in which "all is one and one is all."

We have been led over the way by which we learn not to be "controlled by circumstance but to control circumstance," by which we discover we are not the creatures of our imaginings, but the creator and creation of our own subjective harmonies in the unison of being, from which we escape from the hallucination of being "controlled by the universe to where we control the universe." From the deductive method of research, from the subjectivity of consciousness, from the symbolism of all manifestation, from the understanding of the alchemy of life to the incidental facts of the universe and stars, when we grasp the lesson that all being manifests in us, and that while the stars seem to control us as the outermost and utmost of influences mold us, in our dignity we do control the universe instead of being controlled by it. In the consistency of our humility as mystics and in the Peace Profound of our impersonality, we are divine, we are the universe.

Can we ever forget the words in which the truth we are now enunciating first fell upon our ears. They did not at that time enter our consciousness. We could not accept them until we met them again unfolding from within. Many of our members do not fully understand them even now, and many more have not yet entered into their realization. Interpreted in the terms of service. It is ours to command all nature. It is ours to know the inspiration of God. It is ours to be equal with the philosophers. It is ours to serve through the greatest intelligences and to find our pleasure in the control of all the elements of being.

This is our task.

We would do well to enter into the full consciousness of our heritage as Rosicrucians that we may qualify for this Cosmic service in the unfolding of the purpose of the Age. And that the manifest illumination of our lives and the undeniability of our knowledge may evidence the direction in which Truth may be found.

SIMPLICITUS.

DICTIONARY OF ROSAECRUCIAN TERMS

Note: This is the third installment of the Dictionary. The first installment was misused by so many who could not get copies of the August issue that we are printing a part of the first installment at the close of the present installment and will print more of it in our next issue.

I

Idealize—From a mystical point of view idealizing is more than mere visualizing. We may visualize much as we would day-dream and simply build up mental pictures without the intention or hope of ever bringing them into actual realization; but the mystic idealizes solely for the purpose of creating. This distinction should be made between visualizing and idealizing, however. The mystic visualizes, in progressive steps or stages, that which he is creating or bringing into manifestation in the now; but he idealizes that which he is creating in the Cosmic to be made manifest at some propitious time or in some circumstances. The desired attainment in life, the goal of ethical, spiritual, mental and physical power is idealized by the mystic as a standard, a model, the realization of which is his constant endeavor. It becomes his ideality of what his life should be. He adds to it from time to time and never actually attains a full degree of realization of it because it is always made more difficult of attainment. The ideal of today, in this regard, is lifted a degree higher tomorrow by today's attainments, today's

broader conceptions and a keener appreciation of requirements and possibilities. Impersonally, the mystic idealizes a form of government, a race of people, a system of education, a universal spiritual assembly, and while thus creating in the Cosmic an ideality in these things he strives individually to make himself a worthy part of it all and devotes his efforts to co-operating with evolution in bringing all these things into manifestation.

It will be noticed that idealization implies constructive thinking; using the principle of evolution rather than revolution. In idealizing any condition no thought is given to tearing down or destroying any existing thing, but to evolving it, progressing it, or supplanting it with something better.

Incarnation—See Reincarnation.

Individuality—The Rosaeccrucian teachings make a very definite distinction between individuality and personality. This distinction which is made and which is outlined here, is challenged by those who analyze only the words in the light of their derivation and fail to view the terms in the light of their use in our work. We must consider them as terms of expression rather than as words selected because of common usage. While the word individuality implies indivisibility it also implies that which is distinctive as a separate and complete entity. It is in this sense that the term is used by us. The other being in contradistinction to personality, which dis-

tinguishes the person of Divine Consciousness. Rosacrucianism teaches that our physical bodies and their appearance, our mannerisms of speech, our mental and physical habits, are the elements which constitute our individualities. They distinguish each of us from others. The soul in us, evolving, building characteristics of attainment and reaching toward perfect expression, constitutes our personality. Conversation over a telephone affords an illustration of the difference between these two terms. We may hear the voice of a man and listen to him speak; by his voice, its tone, its strength and its characteristics we may positively decide that the speaker is an old man, a dominating character, magnetic, positive, so educated in the subject of chemistry that he is a chemist and recognizable as Dr. John Smith, descendant of an old Yankee family. Thus we would analyze and know the individual. As we listened to what he had to say and discovered the motive back of his conversation and sensed the development of his consciousness we would forget to think of him as John Smith or as a doctor or as a man and say that he was a sweet and lovable, kind and considerate expression of soul, having learned many of life's lessons, broad and tolerant, dependable in need, sympathetic in understanding, attuned with mighty forces, acquainted with God. Thus we would analyze and know the personality. Having become acquainted with the personality we would give secondary thought to his individuality; and while, under certain conditions and in certain circumstances, such as wearing old clothes and laboring in a laboratory, dressing quite differently and lecturing before a college class, dressing differently again and attending a war veterans convention as a soldier, we would see the individuality change, we would nevertheless look upon the personality as being the same, unchangeable except in degree of evolution.

The mystic looks ever upon the personality expressing through all being and considers the individuality as a cloak worn today, changed tomorrow and completely discarded the next day. To make our personality a monumental expression in the world is the only worthy ideal in life that man or woman should have, and for which each should strive. The individuality is so mortal a thing that it perishes as the dust of the body returns to its indivisible unity with all the earthly elements; but personality continues on and on, ever expressing again through incarnations, for it is immortal. (See Reincarnation.)

Inspiration—In the common experiences of life inspiration comes through two definite sources: the reasoning of the objective mind or the comprehension of the subjective mind. In both cases there is generally an external impulse or impression which actuates the thinking or is translated into comprehension. The objective mind has its five senses—seeing, hearing, feeling, smelling, and tasting—as channels for incoming of external impulses or impressions. The subjective mind has its similar channels—five senses united in one, and often called the sixth sense—through which it receives impressions as definite as those received by the objective senses. The five objective senses, however, are so constructed physiologically and anatomically that they can be attuned with vibrations of a low rate or in the lower octaves of the vibratory key-board. Vibrations of a higher (and sometimes lower) rate than those which come within the octaves of the key-board make no impression upon the five objective senses. (See Cosmic Key-Board). Many sounds are too high and some too low for the human ear to hear; the same is true of colors and applies also to odors, taste vibrations and sense vibrations. The five faculties can be trained to be more discerning, more discriminating, but the range of impression cannot be greatly enlarged. Hence the objective mind is limited in its reception of impressions to those which emanate from the gross

physical plane. The subjective mind and its one, great, combination-sense is attuned to very high rates of vibrations covering the higher octaves of the key-board. Its field of receptivity, therefore, is quite distinct from that which limits the world of the objective mind.

The reasoning done by both minds is based upon the impressions they receive and the comprehension each has of things external to or apart from itself. From such reasoning come conclusions, impulses, inspirations or urges. When the objective mind is dethroned in its dominating control of external impressions, made inactive in its receptivity and passive in its thinking, the subjective mind can be attuned with higher impressions, alert in its comprehension of these impressions, and unhampered in its own metaphysical and divine reasoning. At such times and as a result of the reasoning on the part of the subjective mind, certain conclusions or convictions result and pass across the border-line into the objective consciousness as divine or Cosmic inspirations, just as the conclusions and convictions attained by the objective reasoning are accepted by the objective mind as inspirations.

Greater dependence and regard is rightfully given to subjective or Cosmic inspiration than to objective impulses because experience has shown that the former are free from the biased and prejudiced beliefs which prevent fair and accurate interpretations of impressions, and are always received by an open mind, a tolerant consciousness and a divine understanding.

Invisible—From the mystical point of view there is nothing in existence that is either invisible or intangible. If, however, we use the terms in a strictly material or physical sense, we mean to say that some things—many things, in fact—are invisible to our objective sight or intangible to our objective consciousness; and this would include the finer and most important things in life. From the materialist's point of view the soul is both invisible and intangible; just so with electricity! Electricity can be discovered by its manifestations when it is of so low a period of vibration that it comes within the field of objective sensibility. Such manifestations, however, cover only a small fraction of the amount of electricity to be found in action throughout the universe. Man has invented devices which make manifest the low powers of electricity; he was able to do this because electricity as a vibratory power covers so many low and middle octaves of the key-board as well as the high octaves. By its tangible manifestations man has made the intangible electricity discoverable. The soul essence, also vibratory and also comparable to electricity in its higher rates, functions only in the very high octaves of the key-board and man has not been able to make any devices, any organisms, that will be actuated by that energy; hence he says that soul cannot be made manifest and remains intangible and undiscoverable.

To the same degree that it is necessary to attune the objective senses to the low rates of vibrations that the low power of electric energy may be made manifest to the objective consciousness, so must the subjective or psychic sense be attuned to the very high rate or power of the essence or energy which constitutes the soul in man. Then that which is invisible to the objective becomes visible to the subjective or psychic and that which is intangible becomes discoverable also. Analogies are unnecessary.

K

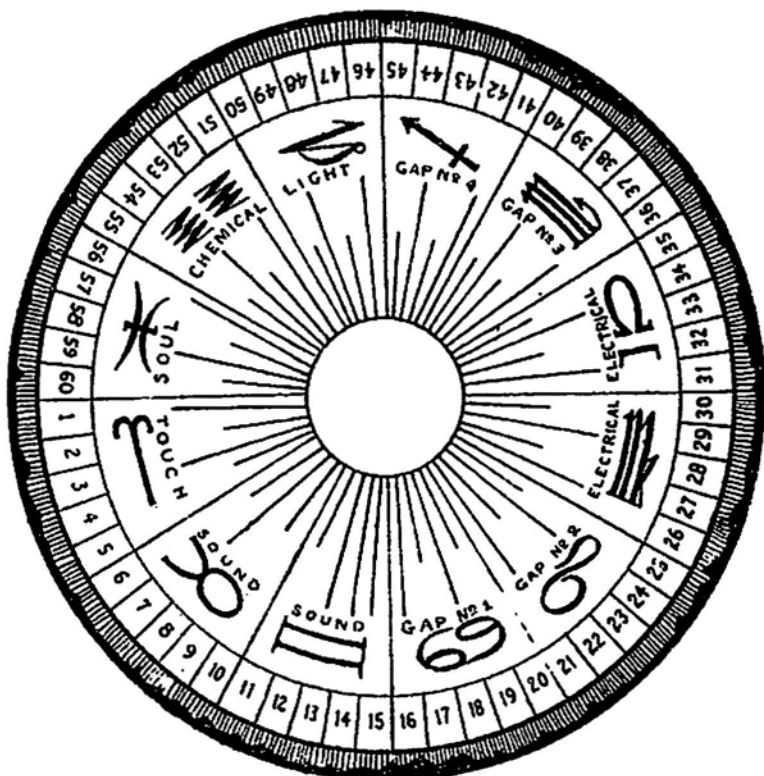
Key-Board—Often called the Cosmic Key-Board. Purely a hypothetical key-board of sixty octaves, as illustrated herewith. These sixty octaves constitute twelve divisions or periods of manifestation covering everything that is, ever was, or ever will be. Here is included every vibration from the very lowest to the highest. We note that the 4th, 5th, 8th and 9th divisions are marked as "gaps."

This means that physical science (which has adopted and uses a key-board similar to this) has been unable to find or sense all the manifestations of the vibrations in these octaves. It does not mean, however, that the mystic has not been able to sense manifestations in these keys, or in many of the keys of these periods; especially in those marked 18, 21, 25, 37, 40 and 44 he had discovered many manifestations and has learned to apply the vibrations of those rates.

The lectures of the lower grades of our Order

teach us about the manifestations that occur in the different periods or divisions of the key-board, and the lectures and experiments of the higher grades deal with those in the three highest octaves. (The illustration herewith is from Volume C of the Cromat Series, which deals with the subject of Natural Harmonics. The volume is now out of print but every lodge possesses one or more copies which can be borrowed by the earnest seeker). Knowledge—See Belief.

(To be Continued)



EXPLANATION OF COSMIC KEY-BOARD

The illustration above is of the 60 octaves of the Key-board, each octave has the usual twelve keys. The sixty octaves form twelve definite periods of manifestation, each period being symbolized by one of the signs of the zodiac. The symbols of the zodiac not only typify the nature of the manifestations that occur in each period of five octaves, but in reality there is an intimate relation between cause and effect to be found when we study the result of the vibrations in each period from the astronomical-astrological point of view.

We note that the first five octaves, comprising the first period under the sign Aries, contains those vibrations which manifest to the sense of touch. The next five octaves, under the sign of Taurus, manifest to the sense of sound.

As stated above each octave has twelve notes (like the piano key-board) and each of these notes or keys has a definite rate of vibrations. Since everything that exists, exists by virtue of vibrations of the all pervading energy, everything is in vibration, and the vibrations emanating from all things make all things manifest to our senses or to such senses as we have which are constructed to receive the various rates of vibrations; because there are vibrations of such high frequency or rate that none of our physical or objective senses attune with the vibrations and no manifestation occurs to our objective consciousness. Some higher senses than the objective or physical one, like those senses we call psychic senses, can attune with the higher rates of vibrations and can therefore sense the manifestations being made.

The following is a table of the rates of vibrations

which average to each octave of the key-board and a suggestion of what manifestation occurs in the periods:

Octave	Vibrations per Second	Manifestation
1	2	Touch
2	4	Touch
3	8	Touch
4	16	Touch
5	32	Sound
6	64	Sound
7	128	Sound
8	256	Sound
9	512	Sound
10	1,024	Sound
15	32,768	Sound
20	1,047,576	Cap. No. 1
25 to 35	34 billion	Electricity
25 to 35	35,184 billion	Gaps No. 2, 3

In the 46, 47, and 48 octave we have rates reaching the point of 281, 474, 976, 710, 656 per second and manifesting as heat waves. In the 49th octave the vibrations reach 562, 949, 953, 421, 312 per second and manifesting light waves. Thereafter the octaves cover rates which manifest as chemical rays and after that the highest vibrations constitute the manifestation known to us as Soul.

The rates of vibrations for each octave can be figured by simply doubling the rate of the previous octave. For instance, the rate of vibration for the 16th octave will be double that of the 15th, or 65,535 per second.

During the past few years, since the foregoing chart was made, science has made some discoveries of manifestations coming within or covering a few keys in some of the octaves of the above gaps.

unit of $3\frac{1}{2}$ days. There are eight of these long units in each long cycle. We find that the first of these units immediately preceding the hour of full moon is a positive long unit and the unit following a full moon is a negative unit. Hence we have $3\frac{1}{2}$ days before full moon as positive in nature and $3\frac{1}{2}$ days immediately following full moon as negative in nature. There are four such positive and four such negative units of $3\frac{1}{2}$ days in each lunar cycle of 28 days.

It is easy to see now that we are living under the influence of a very systematic, though strange, series of alternating units of positive and negative rhythmic waves, some 3 hours long and others $3\frac{1}{2}$ days long. Therefore, while one of the long positive units of $3\frac{1}{2}$ days is in effect there will be 28 short units of 3 hours each, alternately negative and positive in effect also. A positive short unit in effect during a positive long unit will give a very positive effect; a negative short unit in effect during a positive long unit will give a neutral condition; a negative short unit in effect during a negative long unit will give a decidedly negative condition.

The long units of $3\frac{1}{2}$ days have their greatest influence on purely physiological functioning of the organs or physiological processes during disease or abnormal conditions of the body as a whole. The short units have their greatest effect on the mental, psychic, nervous and biological functionings and processes of the body in either health or disease.

It is for this reason that the long periods have an important effect on such diseases (fevers) as we have mentioned, and many others; while in such conditions as fertilization, fecundation, contagion and similar processes the shorter units have a greater effect. A purely positive unit or period of time produces a strong, life-giving masculine condition, while a purely negative unit or period produces only a weaker, feminine condition. The one is active, the other restive. The neutral period, as mentioned above, produces a passive condition.

We find the short units exerting their influence very strongly in the conditions relating to childbirth. Here the nervous system, the sympathetic processes, and the organic functionings, are very sensitive to the influences we have been describing. During the negative long unit of time, especially the first three hours after high tide maximum point, the body is at rest and the contractions are weaker and less helpful during labor, while the positive long unit, especially the first three hours immediately preceding the high

tide point, produces an active condition so far as the contractions and other process conditions are concerned, and less willful effort is needed by the patient, with no external or artificial assistance given by the physician. If the birth does not occur during the first two units (six hours) preceding high tide it will not occur without forced and painful conditions during the next three hours (the first unit after high tide) or without unnecessary suffering and weakness during the next three hours (the second unit after high tide). The patient should be permitted to rest and be restive during the negative units and become active and helpful only during the first unit before high tide. It will be noted that the contractions through labor are rhythmic and become stronger during the positive units of time and passive or weak during the negative units. By taking advantage of such influences on the rhythm the patient retains much strength, the use of drugs becomes unnecessary and artificial assistance is entirely avoided. Of one hundred tests made of this method, 98 confirmed each principle involved and the other two were affected by other causes and conditions of abnormality.

In thinking or planning, in talking or doing any mental or functional act that requires strength of the nervous system, impressiveness of personal magnetism and good vitality, take advantage of the positive units of time. In the treatment of disease administer all help possible during the long positive units and the short positive units, but permit the patient to rest during the negative periods. If a crisis is due during a long negative period keep the patient as quiet as possible until a positive unit is at hand, especially a long one, then if the patient has not reached the crisis, the positive unit will assist in passing over it successfully.

To properly determine the units of time one should secure from an authentic source the daily or weekly schedule of tides for the city or locality where one lives; likewise a moon table, such as is published in most almanacs, giving the revolutions or phases and cycles of the moon for each month.

If our readers are deeply interested in this subject we may publish further facts in another issue. The matter is not a subject that can be widely published or even discussed with many because of general disbelief in the principles of moon influence; but we trust that our readers will be discreet enough to realize the importance of the matter, make some tests of it, and help to establish further facts.

THE EMPEROR.

INTERESTING FACTS

Extracts Taken From A Mystic's Note Book

Homer, in the 8th book of the "Iliad," speaks of a "golden chain" which connects heaven and earth, the golden chain of sympathy, the occult, all-pervading, all-uniting influence, called by a variety of names by him, such as Anima Mundi, Mercurius Philosophorum, Jacob's Ladder, the vital, magnetic series, the Magicians' Fire, etc.

Δ Δ Δ

St. Augustin said: "What is now called the Christian Religion existed among the ancients and was not absent from the beginning of the human race until Christ came, from which time the true religion which existed already began to be called Christian."

Δ Δ Δ

In Blaeu's Novus Atlas, published in 1642, there is a map of Africa with lakes, rivers and towns in the interior, even villages, which do not appear in the later

maps of Africa, even in the early part of this century; yet they are now in new maps as recent geographical discoveries.

Δ Δ Δ

The word Magi is interesting to analyze: it is associated with maja-mirror, and we find magus, magia, magic, image, imagination, etc., as related. In modern mysticism we have the "Eternal Mirror of Wonders,"—the Virgin Sophia, bringing forth yet even a virgin; the analogue and prototype of the Virgin Mary, reflecting or giving forth in manifestation what is hidden within.

Δ Δ Δ

God—Deus, came from the Zend word DAO, meaning Light and Wisdom, and from DAER, meaning to shine.

"JE COMMAND!"

A Special Message by The Imperator

A very definite promise is made to the Initiates at the time of their first Initiation into the Order during the course of the ceremony conducted in our Temples. It is a promise made to the Initiates in exchange for the many promises made by them prior to and during the induction. The promise is a very ancient one, and we believe that the Rosicrucian Order is the only secret order of today that makes a promise in some definite and impressive manner to its accepted members.

Because the promise is very old and the manner in which it is made is of ancient custom, the language of that promise is apt to be misunderstood by those in the lower grades and not thoroughly valued by those in the higher grades. There is no doubt about the fulfillment of the promise and there is little doubt about the success the majority of our members in the higher grades have in all their tests of the various elements of that promise; but the ease with which they have attained the point of realizing the fulfillment of that promise often makes them unmindful of the tremendous scope of it and how potent it is with powers unknown to the uninitiated.

"You are about to learn how to command all nature!" That is but one of the phrases of the promise. To me it includes all the others which serve only to explain what will result from such knowledge.

To command! The strongest possible word is used. From the conservative point of view it would be more seemly to say, petition all nature. To petition, request, desire, solicit—all these terms would appear to be more in keeping with the true spirit of humility which constitutes the foundation for the powers exercised by the mystic. The realization has come to me, however, in the past few years, as it must have come to some others, that the word command is the right word and it very explicitly represents the true action.

We must appreciate, first of all, that there is a wide difference between command and demand. The mystic learns in his very first experiences that he can demand naught in the universe. No knowledge that he may ever gain, no social, political or financial power that man may give to him, ever empowers him to demand of nature or through nature as he demands of and through mankind from whom he has derived such temporal power.

To be able to command, however, means that one has acquired, attained, a power that is greater than any that man can confer or earthly possession establish. This is true in even the excellencies of earthly living. Respect from others can be commanded when no

demand on one's part would bring a vestige of the sincere attitude. Vociferously and vainly may one demand while another will silently and successfully command. The tyrant demands with despotic power while the Master commands with autocratic power. The tyrant rules with assumed authority tolerated by those who obey with fear; the true autocrat rules with attained power, the attainment of which has in no wise weakened the love, respect and co-operation of those who obey his desires.

In another phrase of the promise we have these words "The highest intelligence will be ambitious to obey your desires!" There is no implication of submission there; no promise of fearful obedience. Ambitious obedience to desires; active, zealous obedience, not passive, reluctant response. Not by demand but by command.

When one is in one's own company, one's proper environment, among equals, the respect given, the authority granted, the ambition to obey or follow as manifested by all in such a group is dependent upon the intelligence possessed by each. Intelligence, in this case, does not mean veneers of culture nor superficial knowledge; it means profound learning through intimate acquaintance with laws and diverse experiences in life, plus attunement with the source of all knowledge.

What are the highest intelligences constituting the assembly ready to assist the mystic? Principally the Master Minds now functioning in or through the Cosmic Mind; secondly, the mind-consciousness in all active principles of the universe. "The philosophers alone will be your equals!" What an assurance of attunement, co-operation and assistance! What company you will keep! By attaining this, you attain power, and through the attained power you will be able to command.

Truly, the devout mystic is part of a Holy Assembly. He knows that his very thinking, his concentrations upon any point, any condition, are fraught with serious possibilities; he learns that his desires, sincerely and unselfishly realized, are like unto arrows shot into space carrying a commanding message to all the elements and all the intelligences. But such companionship in the Assembly, such power to command, and such ambitious obedience are attained only through knowledge, service and devotion; it is these that the Rosicrucian Order makes possible for you that you may make possible the fulfillment of the promise.

NOTES FOR MEMBERS

Just as this issue is closing its columns of reading for the printer, the Imperator is ending his short lecture trip in the Northwest of this country. From reports now at hand it appears that the trip has been unusually successful in many ways. The trip was planned so that the Imperator would be in Oregon during a very important session of a body of men who are active in the reconstructive work of the state and these men also assisted the Imperator in his work for our Order.

The Sunday meetings in Portland and Vancouver, British Columbia, were well attended and at the close of each meeting many applications for membership were given to the local committees. The personal interviews for several days following each meeting resulted in many more applications with unstinted ap-

preciation of the work being done by our organization in these sections.

One interesting incident of the public meeting in Vancouver was the presence there in the audience of one of our sisters who travelled a long distance in Canada to be present at a meeting she saw announced in the papers. She was one of the first members of the original Council of the first Lodge of our Order in this country and had been out of touch with our Lodges for a number of years. Many interesting events of the past were discussed and appreciated by the local members in Canada.

The members of the Northwest are just as enthusiastic as are our members in other parts of the country, with just the same determination to build larger and more influential lodges; and the officers in each sec-

tion are to be congratulated upon the efficient manner in which the meetings were arranged, advertised, managed and made effective.

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The series of new lectures for the second half of the Ninth Grade are creating more enthusiastic comment than we, with all our optimism, expected. Following are some extracts from six official reports:

"The members in our Lodge are united in their high praise of the Ninth Grade lectures this fall and feel that they are having rare treats each week. Personally, we are happy for the lectures are helping us to carry our Lodge members to those heights that few expected to reach."

"What a joy these Ninth Grade lectures are! Now we realize the importance of all that has preceded and we feel unworthy until the successful issue of some of the experiments indicates that we have been truly prepared."

"If the new series of Ninth Grade lectures could have come into our lives sooner, say, twenty years sooner, what a different life it would have been for each of us. But we were not ready and we realize this while marveling at the fact that only three or four years have made us ready. It is wonderful."

"We wish to report that our Lodge has expressed itself several times as being deeply appreciative of the very high and spiritual nature of the Ninth Grade work, bringing, as it does, to a culmination all our previous studies and opening the way to all that each of us hoped for and strived to earn."

"We wish to ask this question: Do those at headquarters fully realize the value of the present Ninth Grade lectures, or are you so lost in the beauty of the experiences that you cannot appreciate them from our point of view? Nothing that we have ever had equals them, yet all was truly making us ready for them. We cannot conceive of anything greater or more wonderful in the way of help than these lectures with their keys."

"The Emperor has acted wisely in withholding some things at times and he has been exceedingly discreet in withholding that which is now released in these Ninth Grade lectures. We must be ready for such steps. Now we need no further helps like those we have had and we pray that the course now being pursued will be continued without change or modification."

The following comes as news item for The Triangle. It is from a letter signed by the Secretary of the Delta Lodge in Philadelphia.

"In a letter from the Matre of the Grand Lodge in Copenhagen, Denmark, these words occur: 'All Rosicrucian members are tied by the love of our beloved Emperor's hands all over the world.' And, in a letter from a member of the Lodge in Java, Dutch Indies, I take this extract: 'We have our own Temple and the Master of the Lodge has executed many beautiful Egyptian designs and sketches on the walls.'"

△ △ △

In the November issue of the magazine called 'Radio Broadcast' (be sure of the exact name) there is the usual editorial feature called The March of Radio. In part of it we find the following point argued: should radio be used to broadcast church services direct from a sectarian church or should such radio services on Sundays be non-sectarian? The editor ends his very fair review of the situation with these remarks:

"Cannot broadcasting supply the essentials of religion so that many fans of nominally different beliefs can listen in and be benefited? Men with vision believe so and are working toward that end."

It was for the reason argued by the editor that we organized and incorporated the Radio Church of America with ritual, songs, sermon and Bible reading of a non-sectarian and undenominational nature. The demand for such a service is growing, especially in the radio field. The Radio Church of America is the first of its kind; it has the right vision. The editor referred to above also asks this question:

"Are there not enough of the essentials, of the real elements of faith, common to all, that a unification might reasonably take place rather than further dissection and separation? Cannot radio perform in this field that knitting together of various peoples which it is sure to do in other fields?"

The answer is, the Radio Church, separated from any sectarian or denominational body. Call the attention of your local broadcasting station to the article in the above radio magazine. Pencil it, mark it, impress its significance on those in charge and tell them that the Radio Church of America is ready and willing to help them maintain the right service without cost or obligation.

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PART OF FIRST INSTALLMENT

Note: For the benefit of the many who did not get copies of the issue containing the first installment of the Dictionary, we publish here a part of the first installment and will publish another part of it next month.

A

Absolute—That which includes all, hence, the Consciousness of God, perfect, complete, embracing every Divine Law, working in harmony, constructive, positive. Compare with the term relative.

Actual—That which comes within the positive domain of the objective and is in conformity with the standards of the objective senses, having weight, breadth, length, bulk, etc. Any phenomena which the objective mind accepts as sensible to it, is actual, whether it be a delusion (mental creation of the objective mind) or not. Actualities need not be realities; see the term reality.

Alden—(pronounced Awl-den) sometimes spelled Ahldain, A'dain; the name of a former Master of the Great White Brotherhood who was given jurisdiction over the establishment of mystical centres

on the North American Continent during the tenth century, and after whom the first Temple in this country was named in 1603. His personality still affects much of the work in this country.

Amen—A Hebrew word introduced into the Egyptian mystic rites at an early date as a term used to express the hidden and invisible God, or a truly inspired representative of God. In this latter sense the term is used in the Christian Bible just once, in Rev. iii, 14, Jesus is called "The Amen." But at a much earlier date the same word with the same mystic vowel sounds, was used to designate the name of the God of Thebes, and the term Amen-Ra came to express the name and hierarchy of a powerful God among the Egyptians. Amen-hotep IV. changed his name to Khuen-Aten because of the

significance of the term Amen. As used in modern religious practices, the term Amen means verily. The origin of the word is found in the Sanskrit Aum and also in OM.

Arcane—That which is not hidden, but visible only to those who attune to it or are ready for its revelation; mystical, Divine, Cosmic.

Astrology—An ancient science based upon close observance of the coincidence of human characteristics with the date and hour of birth; time and careful analysis have proved the coincidences to be based upon fundamental laws regardless of whether the planets have any effect upon birth or upon the nature of man after birth. Only the fanatical extremist makes—or believes—the claim that we are ruled by planets; at the utmost, planetary influences can inspire and urge or tempt; the influences may indicate, but not control. All mystics should have a knowledge of the fundamentals of this old and evolving science.

Astral Plane—The Cosmic, etherial, Divine plane. Rosaeurucians recognize but two planes of existence; that which is the worldly or material plane where we live in both objective and subjective consciousness, and another plane which is beyond the material—call that other plane the Astral, Psychic, Cosmic or whatever best expresses your idea; it is that plane where the Soul of man functions free from the limitations of the body and where the subjective mind of man functions at times independent of the objective.

Aten—A name for the symbol of the "sole God" made understandable by Amenhotep IV. after he established a monotheistic religion in Egypt. Aten was represented by the sun disc; the sun being the symbol of the life-giving radiance of the invisible God. Not as a God or even as a sacred symbol is the sun disc used by modern Rosaeurucians, but as objective symbol of the creative mind and Divine Essence of God.

Atlantis—The name of the continent once occupying a considerable portion of the space occupied now by the Atlantic Ocean. Atlantis was well advanced in civilization in parts and was the ancient home of mystic culture. Mt. Pico, which still rises above the ocean among the group of Azore Islands, was a sacred mountain for mystic initiation (See ritual of 4th Degree). The story of the lost Atlantis was first told by Plato; another story of mystic peoples using the name Atlantic is told by Sir Francis Bacon (See: *The New Atlantis*). Recent investigations by France and America have proved that there is the contour of a continent at the floor of the Atlantic Ocean. See also *The Lost Atlantis*, by Ignatius Donnelly.

Atom—The smallest division of any definite nature of matter; the first distinctive character that electrons form after perfect unity. Divisions of matter smaller than atoms are electrons (see electrons) and such smaller divisions have no characteristic nature. Atoms form themselves into groups called molecules. (Refer to Dalton's Atomic Laws in our degree lectures and in several issues of the *American Rosae Crucia*.)

Aura—That magnetic or electrified field which surrounds the animal body particularly and which contains colors due to the vibratory rate of the energy in the field. The energy is a result of the psychic development and the vital forces of the body. The aura changes color as psychic development proceeds reaching a brilliant violet and then pure white in the highest states. The aura is visible under many conditions and has been photographed, and will affect certain instruments balanced to receptivity. Every living cell has its aura as well as groups of cells.

B

Belief—Considered from the mystical point of view belief implies lack of knowledge: it is like unto hope without foundation. A mystic should have no beliefs but should supplant them with knowledge

or a frank admittance that he does not know. (See Knowledge.)

Birth—Mystically, birth occurs when the animal body takes its first Breath of Life. Then the body becomes a conscious being. Birth is the opposite phase of the passing of The Breath (and consciousness) which is called death. (See Death.)

Black Magic—A term used anciently to indicate mysterious practices or secret methods — methods and practices which today we understand and know to have been strictly scientific though little known. Today, however, the term is used in some philosophies and by some ignorant minds (and sometimes used wilfully to frighten) and is meant to convey the idea that one mind can call into play certain forces of nature to work injury upon another mind or body at a distance. It is assumed that the cosmic space existing between two minds or persons can be utilized by one of them to transmit evil and destructive thoughts to the other. In fact, however, the cosmic space will not transmit such destructive thoughts and the person who tries to direct them into space suffers from the attempt and from the creation of such thoughts which remain in the consciousness. The only power there is to Black Magic for others is the fear of it.

Brain—The physical organ for the objective functioning of the mind. Mind can, however, make many manifestations without the use of the brain.

Breath of Life—In Rosaeurucian teachings this term is used to refer to Nous. It is a combination, so to speak, of both the Vital Life Force and Cosmic Consciousness. (See Nous and V. L. F.)

Borderline State—This term is used to designate that mental and psychic condition where the objective consciousness and objective mental functioning of man is merging into the subjective. This state can be induced through concentration, or occurs naturally on going to sleep or when awakening, or through suggestion it may be externally induced (but not without the co-operation or willingness of the self). A similar state exists where the objective mind or the objective functioning of the brain is made abnormal through drug, fever, or injury, fright or strain; in such cases, however, the benefits derived from a proper borderline state are lost, for there is not an intelligent and comprehensible exchange of ideas or communication between the objective and subjective faculties. Often just prior to so-called death, the first stage of transition is a borderline state which is remarkable for its Cosmic touch.

C

Cell—Where this term is used in the Rosaeurucian teachings, regardless of whether in connection with physiology, psychics, chemistry or electricity and magnetism, it means a body of spherical or other shape having a wall with negative polarity and a nucleus of positive polarity.

Concentration—A mental (and physical) state where the whole objective attention and comprehension is focused upon one definite or indefinite point, place, condition or principle. Perfect concentration of this kind results in complete inactivity of four of the five objective faculties at one time. When concentrated upon seeing, then seeing must be the only faculty not inactive, when hearing, then all but hearing must be inactive. It is impossible to completely concentrate when two or more of the faculties are active at the same time. Two faculties such as seeing and hearing, may rapidly alternate in their concentration so that it may seem as though both were concentrated at one time, but this is not so. We can be conscious on only one objective impression at one time. All else is rapid alternation. (See Borderline State.)

Conception—In our Rosaeurucian teachings we are told that our concept of anything which we comprehend through the five objective faculties, depends for its accuracy, in its effect on us, upon our

education, knowledge and beliefs. Our concept of material things change as we grow older, more experienced and more illumined. Not the actuality of any thing but our reality of it and our interpretation of it form our concept. By conceiving and giving our conception the power and reality of an actuality do we tend to create. In the beginning of all creation there was—and always will be—conception. (See Reality, also Actuality).

Cosmic Consciousness—That consciousness radiating from God which pervades all space (and hence all things), having vitality, mind, constructive power, Divine Intelligence. Into this consciousness is projected all the psychic consciousness of all Masters, and all Adepts may attune with it. It knows all, past, present and future, for it is all. (See Absolute). After preparation through study and meditation, after deserving through serving, after attuning through practise and with nobility of desire, there comes to all Adepts an influx of illumination and inspiration which maintains a continued connection with Cosmic Consciousness. This is called Illumination by the Mystics. This is one of the gifts desired by all Adepts.

Cosmic Mind—Referring more specifically to the mind or intelligence that forms a part of the Cosmic Consciousness. It is also called the Divine Mind. Compare with Universal Mind.

Conscience—The term in our ritual and teachings to indicate the "still small voice" of the Master Within; the Cosmic Mind with its inspiration and urge; the Mind of the Psychic Self, knowing all truth, all law, all principle, ever constructive in desire, dependable, "ever present when the temptor tempts."

Cremation—Mystically this is a process of reducing the material elements of the body to the primary elements through fire, as though an alchemical process was being used with crucible and fire. It carries out the ancient law that the body shall return to the dust of the earth from whence it came. Cremation simply hastens the natural process in a most sanitary way. The custom of burying the dead in the ground to decay was always considered a barbarous and unclean practise by the ancient mystics, and cremation is not a modern method and will in time become universal among civilized peoples. The Rosaeucruian burial service and ritual call for cremation of the body and the scattering of most of the ashes upon running water in brooks or rivers or in opened soil within seven days after transition. (See Death and Funeral Service).

Cycle—A period of time, evolution, process, method or manifestation. Mystically, every progressive action is in cycles, definite and important. The cycle of human life is divided into periods of seven years, each of which is a cycle in the growth and development of the mind and body of the being; even the prenatal period is divided into cycles. The evolution of the universe, the evolution of man from a primitive being to the present can be divided into cycles. The twenty-four hours constituting a day is divisible into planetary cycles. The consciousness of man is at present in the early part of the Aquarian Cycle. Cycles form an easily understandable and significant method of measuring time and progress.

D

Death—The mystic not only looks upon death as inevitable, but as a necessary element in the cycle of life. Death and Birth are synonymous in this sense, for so-called death is birth into another plane, while birth is likewise a transition. The transition of soul into a body is considered just as strange and fraught with unknown possibilities by the mystic as is the transition of soul from a body. Both constitute the Great Experience. Both are a form of Initiation affording an opportunity for greater advancement. Therefore both are looked forward to by the soul without grief or fear. On the other hand there is no death whether we con-

sider the transition from a material or spiritual viewpoint. Matter is indestructible; that is a fundamental law of matter; it can only change its form or nature of manifestation, and matter is in constant change—another fundamental law. The soul is immortal and cannot be destroyed, lessened, increased or otherwise modified except in growth of experience. After transition the material part of man, the body, does not cease to live, but is in fact still vibrant with spirit energy, even to the most minute cell. Hence neither body or soul ever dies, and there is no death. (See Birth and Cremation).

Deduction—A process of reasoning. The objective mind can reason by all processes, inductively, deductively, syllogistically, etc. The Subjective Mind on the other hand, tends to reason deductively all the time. Starting with a true and understandable premise or basic fact, reasoning by deduction therefrom one will come to a logical conclusion, if the deductive reasoning has been logical and in accordance with law. It is the excellent reasoning ability of the subjective mind that brings about the correct conclusions through its deductive reasoning. The Objective Mind seldom approaches the perfection of the Subjective Mind in such reasoning. Bringing about a Borderline State of Mind will enable one to take objective advantage of the Subjective reasoning.

Disease—A local or general disturbance of the harmonious constructive process of the living, creative cells. Regardless of the cause, the condition is, fundamentally, the same. The disturbing, breaking-down process among the diseased cells is being strongly or weakly fought by the healthy normal cells, according to the general or constitutional state of the body. Through the creative, constructive powers of the healthy cells, nature attempts to end the destruction and renew the disease cells and restore health. The battle calls for concentration of energy and robs the general system of its normal status, while the disease is also disqualifying many cells, organs, tissues and parts of the body for normal, constructive work. Hence fevers, weakness, mental and physical disturbances and pains. The logical procedure is to help nature, mostly by not interfering and by ending the cause of the disturbance when it is known. Proper breathing, proper eating, proper exercise, sleep and thinking are the first essentials in helping nature and removing the cause or interference. Giving to the blood, the nerves and the general system that which was lacking (and caused the disturbance) or is now lacking in helping to restore normalcy, are the next essentials. Hence the various schools of therapeutics may assist and contribute to the restoration of health, but solely through assisting nature. While so-called death or transition is inevitable, disease is not necessary. The physical body can reach a state of age and exhaustion where the breaking-down process of cells and parts of the body is more rapid than the reconstruction, and as a principle of economy the soul will cast off or vacate the body and await another and more useful one; but such breaking-down and gradual weakening of the whole system need not be accompanied by any specific disease and can be free from any pain or suffering.

Dreams—Dreams always occur just as one is passing from the complete sleep state to a waking condition; this transition is a state where the subjective condition is gradually merging into the objective. (See Borderline State). Such a state is very short in duration, usually, and in the brief period of two or three seconds one may "dream" a long story of experience. This is because the experience is simply realized by the mind as one realizes a picture after a glance of two seconds, but must use hundreds of words and many minutes in explaining or describing. After one awakens one cannot be sure just when the dream was experienced, except in such cases as where the awaking interrupts the

dream. The causes of dreams are many. The most common cause is that the first objective thought or idea that passes from the objective to the subjective mind at the beginning of the Borderline State, starts a train of deductive reasoning on the part of the subjective mind; or some long forgotten picture or idea lingering in the memory storehouse of the subjective mind is sensed by the objective mind at the beginning of the Borderline State, and the objective mind, not keenly and logically awake in its reasoning functioning, distorts or adds to and creates a story based on the first idea. Other causes are: external suggestions from cold air blowing over the face or partly uncovered body, slight noises not properly interpreted by the waking mind, a movement of the body as consciousness starts its return, a mental impression received by the subjective mind from some other person who is concentrating upon the one who is at that time dreaming, and thereby consciously or unconsciously sends an impression. Of course, such Borderline States may occur at any time during sleep.

E

Ego—The Subjective Self as distinguished from the Objective Self. This term is not used often in Rosaeucian teachings for the term Psychic Self or Psychic Man expresses more correctly what is meant.

Electron—The first form into which spirit essence concentrates preparatory to material manifestation. The essence when stressed under certain conditions gathers into very minute magnetic cells which we call electrons. They are both positive and negative. Electrons do not manifest any definite chemical or material nature until they unite in certain combinations to form atoms. (See Atoms and Molecules). Single electrons are invisible, but streams of them may be seen and measured.

Electricity—Current electricity is a vibratory force in action; static electricity is a potential vibratory power inactive and under stress ready to manifest itself under certain conditions. These terms and

definitions are not as one finds them explained in scientific works but will make plain the terms as we use them. Electricity is a vibratory energy; natural electricity is the result of the radiations of the sun (therefore one of the manifestations of spirit essence and Nous); all other electricity is artificially made through chemical or mechanical action.

Element—One of the many different natures expressed through combinations of electrons into atoms. There are 144 elements composing all material creation. Of these 81 are definitely known to science in perfect form; others are known through analysis of the vacant places in the periodic table of elements. Some can be sensed in a psychic manner only so far as their nature and purposes are concerned.

Elementals—Sometimes called Salamanders and other terms used by early philosophers and by some modern schools of strange thought. In this sense an elemental is supposed to be—"nature-spirit presiding over the elements of fire, air, etc." A superstitious belief exists that these elementals or beings can cause good or evil, or that they can fill a room and cause disturbances or manifestations, or influence our thinking, hearing and seeing. It is needless to say that there are no elementals in this sense.

Emanations—The radiations or projections from all material and psychic forms. The emanations are extensions of the vibrations within the form—the vibrations of the spirit essence composing the form. It is through the emanations reaching us from all things that we sense, either subjectively or objectively, the existence of all things.

Evolution—The progressive growth and perfecting of all that is manifest or in the conception of the Cosmic Mind. Even so-called devolution and disintegration is a part of evolution, as one of its phases. Evolution implies onward and forward. It is the fundamental law of nature and every element in nature is tending toward perfection and becoming higher in its rates of vibrations and more evolved in its manifestation.

THE COSMIC PILGRIM

The Story of Ruth and the Children of Light in Eight Episodes

(A sequel to "A Thousand Years of Yesterdays," continued from the Summer Quarterly of the American Rosae Crucis of 1920)

Episode Number Three
THE WORLD OF ROMANCE

Weeks had passed and Ruth had heard from William but once. He had telephoned to ask this very significant question: which are the most dependable, one's day-time impressions or those of the night? The question indicated that the staid, conservative William Howard Rollins was passing through that stage of reasoning and questioning that leads to the discovery of the world of reality. Much as she would have enjoyed his company and a continuation of the very pleasant friendship so recently developed, she felt that his silence and inattention would bring a greatly changed man to her presence soon.

The day came. It was a Sunday, and just that sort of a cold, snappy day when the open fireplace with its big, burning logs is inviting and friendly. After a few words of greeting and an explanation as to how he came to choose the very deep red roses that he carried with him from a West Side florist, he seated himself in a large chair opposite the stool upon which Ruth seated herself at the fireside.

"I suppose you have been wondering about my telephoned question and my silence since then. Really, I do not think I made myself plain over the 'phone or else your answer veiled some great law or principle that I seem to fear or dread. I cannot see just why I should feel that way, but I want to know more, while at the same time I wish it could be postponed to some future time. Have you ever felt that way? It is like awaiting the doctor's verdict regarding some critical

condition; you are anxious to know the truth, the whole truth, yet fearful; you wish it might be delayed some way. If there is some veiled principle back of the answer you gave me over the 'phone, then you will understand how I feel."

"No, William, I would not understand if I did not understand you first of all," replied Ruth with a winsome smile that was not altogether lost on William, despite the serious attitude he was assuming. "I know you so well, that is, I know the William part of you so well, perhaps better than your closest companion, your Mother. You fear to have your big world tumble down like a house built of cards. The world has meant so much to you, and though you could stand the shock of having another world just as big introduced to you as a sort of rival creation, you dread to learn that the world of your first conception may be—what shall I say—a world of romance? But, what was there in my answer to you over the 'phone that indicated a veiled principle or law?"

"Oh! I see it is hopeless," responded William with a resignation that revealed plainly the anguish that had filled his being for the past weeks. "The very words you use and the meaning back of each phrase convince me that I am at the very threshold of an astounding revelation. Your answer that day was simply this: 'day-time impressions are dependable if they come from the same source that sleep-time impressions come, otherwise they are delusions of the senses.' Is not such an answer provoking in its intimations? Come, let me have all of the story, all of the terrible fact!"

"How human nature loves to hold fast to its pet delusions," sighed Ruth as she arose and took a large leathered covered book from the table behind William. Seated again in a chair at his right side she began her well-planned explanation.

"I have selected a book as the object of our analysis of sense delusions. You remember it was a book or several of them that started your mind along the path of experience and you deal so much with books in your big world that I choose one of them as my subject for autopsy. The books you deal with are not only diaries, but bank-books, journals, balance books, stock books and check books. But a book is a book—in the world of delusion.

"What have I in my hand? Let the brightest pupil in my class raise his hand and answer. A book! Thank you!—that is right so far as you can see and understand. But you do not tell me what I have, but give me a name for something you can see while you ignore and leave unnamed what you cannot see. I really have here in my hand a whole world. Mountains, rivers, forests, fields of green and white plants, all these things I have here in my hand. It took the minerals of mountains to get the gold and other metallic elements that enter into the lettering, the stamping and printing; rivers of pure water, pulp from many trees, cotton from many plants to make the paper; gum from other trees for glue, iron from other places for the machinery, and dozens of other worldly elements to make the type, the ink, the sizing and all the other almost invisible parts of this book. What I have in my hand is no-thing except as our senses interpret it, while in reality I have in my hand the world of everything. You understand my simple explanation of the principle involved here, of naming a thing and giving that thing an entity that it does not have in nature, do you not?"

"Yes, I understand that point, now. A year ago it would have seemed childish to me because inconsequential; but go on!"

"This book," continued Ruth, "is a product of the day-time world. It is a result of man's worldly, material thinking. It is not a natural product, it has no existence in the world of realities, for books are different there—"

"Are you speaking of another place," interrupted Rollins. "What do you mean by 'different there'?"

"Not place," explained Ruth. "Unless you call this romantic world of ours a place, you cannot call the world of realities a place; I would rather think of them as real and unreal divisions of existence. Place is a term or condition of the unreal; it has no application in the real."

"But," began Rollins, with a very evident concern, "where is this unreal division of existence? Surely we have so little to do with it that we may ignore it, or at least keep in mind its possible unrealities while we are dealing with it. You are introducing me to another phase of existence or manifestation of consciousness that I did not know existed; I was aware this morning that I was living in this world of real actualities and that at times I could enter a psychic condition, as you have called it, but you lead me to believe that the psychic was also real; now where is this unreal life or state?"

"Strange, is it not, that we easily start with a false assumption when we begin to reason about the realities of life." Ruth was ready now to make her detailed explanation. She had lead Rollins along until he had committed the usual errors of reasoning so that she could point out to him the great delusion of life—the delusion presumptuous—as she chose to call it.

"The little babe spending its first conscious hours in a crib and in one small room, might well look about him and say 'so this is the world!' Think of this room being all of the world to a child!" Ruth stood, now, in the centre of the room in magnificent pose. There was a light of challenge in her eyes, a positiveness in her voice that added magnetism to her charming personality. "Four walls, two windows, a fireplace, a door and some furniture, sunlight a few hours a day, otherwise dreary and for long periods very dark,—inky dark—unless artificially lighted. What a world!

The little chick born in a small wired space looks upon that environment as the world of realities, whereas the chick had just emerged from the greatest universe of realities known to man.

"You say that this morning you were aware of living in a world of real actualities. When was that,—while you were asleep or after you awakened? Of course you mean after you awakened, but why—"

"Certainly! I spent most of my night, if not all, in a world of imagery, unreality, dreams, delusions,—why I understand now what you mean. The world of unreality is the world in which our consciousness is dormant, asleep or uncontrolled and where reason is dethroned and allowed to wander and—"

"Please let me continue," exclaimed Ruth with just a sign of impatience. "You have had too many wonderful psychic experiences to deny the world of psychic realities and yet you would put that world on a par with this material day-world in which we exist at this moment or at least function. You say that at night your consciousness is asleep or dormant. What consciousness do you mean? Your objective consciousness of course; the consciousness of your physical body. What consciousness was functioning during your psychic experiences? Your inner consciousness, the one which is not attached to or dependent upon your physical body and its organization for expression? You speak of sleep and say that you slept last night. It was not you, the real you, that slept, but the physical you, while the real you was not only awake but unhampered, uninfluenced, by the outer consciousness. You say you awakened this morning, while I say you, the real you, went to sleep when your body arose and began its activities in this world of romance. Yes, look startled, now; you appear surprised and are ready to contradict me; but you cannot prove to me by any reasoning, by any evidence, that when you retire at night and close your eyes and become unconscious of this world that you are entering a negative phase of existence and that when you 'awaken' you enter the phase of real existence. You are asleep now! You are dreaming now! You are surrounded by dreams, imagery, unrealities and delusions,—to use your own words. There is nothing true here but change. About us on every hand we see, hear, feel, taste and smell unrealities. A moment ago while I was talking you almost unconsciously looked at the clock there in the corner. What did you see? What did it tell you? Lies, falsehoods, delusions, a man's conception and creation, both clock and time! Today is Sunday, here, yet if you project your consciousness to another part of the world you will find it is Monday or Saturday according to the romance of the calendar that is used. Oh! it is so hard to explain, for, I must use words to reach this worldly consciousness of your, words invented by man, crude tools, images of things, not realities at all. You call me Ruth, I call you—William—and think that I name you, when the you I know has no such name. It is all fiction, romance of the purest kind."

"And has romance no place in our lives at all?" asked Rollins with an expression in his eyes and a strange inflection in his voice that caught Ruth unawares.

"Why, eh, yes, that is at times. All romance is of our conscious making. We create it, we foster it, we enjoy it; it is a part of our objective selves, but it has no place in our real beings, in our heart of hearts,—"

"No romance of the heart! Ruth! Will you take even this away from man? Would you take love from this world and leave a man like me with nothing to offer,—"

Rollins arose and walked towards Ruth. There was sincere pleading in his voice. "No! No!" Ruth was plainly disturbed, and pleased. "But romance is of our affections, a part of our worldly consciousness, while love is of the world of realities, never changing, immortal, divine. When the romance of affection ends the reality of love begins—and right now we are in world of romance."

(To be Continued in Episode Number Four)

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