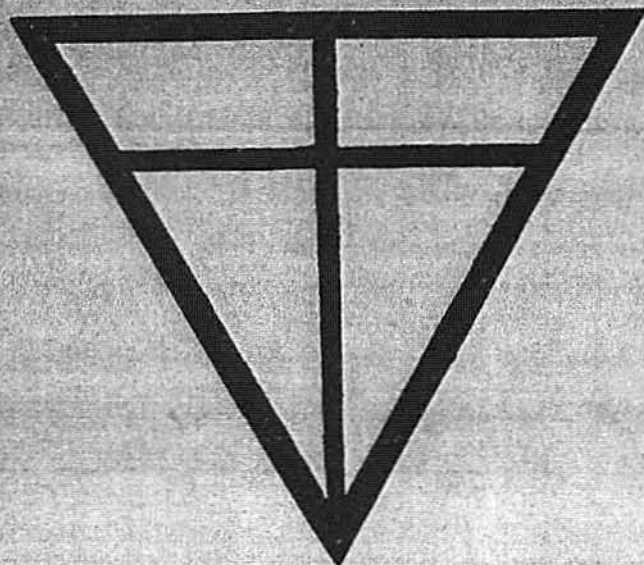


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OFFICIAL MONOGRAPH
ANCIENT MYSTICAL ORDER ROSAE CRUCIS

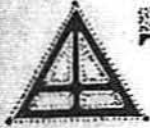
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ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS



Volume II.

Number Four

ROSAECRUCIAN NEW YEAR

Official Instructions for the Arrangement of Its Celebration

THE Rosaecrucian New Year will be born on March 20th. It will be the year 3277 of the Order's traditional birth.

By official Pronunziamento issued by the Imperator, Thursday, March 20th, is to be celebrated by all Lodges, Groups, study classes and members as a Fete Day.

The hour of birth for Europe is set by the entrance of the Sun into the sign of Aries. This occurs at 9:20 p. m., Greenwich time, and will vary in different parts of the world according to the customary differences in time. In America the time is set for the Eastern cities as approximately 4:24 in the afternoon; for Central cities as 3:24; for Middle West as 2:24, and for the Pacific Coast as 1:24. Further West, in Java, Japan and the Oriental countries the time, and even day, will be different.

The year is a significant one from many points. Let us look at the significance of the numerals. The digits of the number 3277 when added give us 19 and when these are added we have 10 or 1. This is its key number. It is a number signifying the beginning, the starting point; and it will prove to be so during the whole year so far as important matters for the Order are concerned. On the other hand, according to the Christian calendar, the year or number 1924 is reducible to 7; and this number is significant also to all mystics. The year the Imperator went to Europe and first contacted the Order there was 1909; this is reducible to 19 or 1; and it was the beginning for our Order here. The year that the first committee meetings were held was 1915, reducible to 16 or 7. It is significant that although the start was made in 1909 (1), a pause had to be made until 1915 (7) to make the first move or manifestation on the proper plane. The following year, 1916, the first Lodge was established, and that number is reducible to 17 or 8, a number signifying material foundation or objective solidity, the double square. Then followed the year 1917, reducible to 18 or 9, the number of the triple triangle and spiritual growth, truly significant of the year. Then came the memorable year of 1918, reducible to 19 or 1; and truly it was a year when a new start, a new plan, proved necessary. All the forces of evolution and devolution as relate to our Order, began their activities right after the New Year celebration and reached their culmination in the National Convention of Rosaecrucians held in New York in August, 1918. We shall never forget that occasion, that year, that wonderful time of rebirth!

Then came the year 1919, reducible to 20 or 2, signifying unity and duality of action making for unity. Many important changes were made in the Order tending to give it a more unified existence, including the move of headquarters to the West. The year 1920, reducible to 3, proved to be a year of perfect manifestation of the spiritual and material forces, and the growth of the Order in that year is too well known to need comment. This was followed by the years 1921 and 1922, reducible to 4 and 5, and these

years proved their significance. Last year, 1923, reducible to 6, the double triangle, was a most interesting and successful year.

Today we stand upon the threshold of the New Year. It is the Christian year of 1924, reducible to 7; it is the R. C. year 3277, reducible to 1; it is the 9th year since the first committee meeting was held or the 8th year since the first Lodge was established in America. This line-up of numbers should be interesting to many of our members who know the law of numbers.

The beginning of Spring, born at the Spring Equinox, has been the beginning of a new year in many oriental countries for centuries. It is very logical, and only by man's attempt to fix things to suit himself has the calendar been arranged as we use it in occidental countries. But in America we will agree with our Oriental brethren and celebrate the new year's birth on the date stated above.

According to the Constitution of our Order, all Lodges or groups shall hold a special fete on that day to which all members shall be admitted. Certain official matters of the Order and its Lodges must be attended to at or before the fete. According to Section Two of Article Eleven of the Constitution, "The New Year Feast will occur about the 21st of each March (on the exact date decreed by the Imperator). . . . Such New Year Celebrations shall be held in the Temples of the Lodges and attended by the Councils, Officers and members of the Lodges. . . . There shall be a symbolical Feast consisting principally of CORN or its products, SALT or that which tastes most strongly of it, and WINE, consisting of unfermented grape juice, and other delicacies or refreshments suitable to the occasion. (Please note that the clause about unfermented grape juice was embodied in the text when the Constitution was adopted, —before the days of prohibition.) All Officers shall wear their full regalia and all others their aprons or other insignia. There shall be only sacred music, symbolical addresses, and sincere rejoicing."

Further Sections of the Constitution state that on such an occasion it is customary for the Master who opens the ceremony to bestow any honorary titles or offices upon members or Officers as he may have contemplated during the year. By Amendment to the Constitution it was provided several years ago that each Lodge should hold its annual election of elective Officers a few days prior to the New Year's Feast and on the occasion of the Feast the new Master and new Officers would take charge of the Ceremony after the Symbolical Feast, or in other words, at the last half of the evening's program, the old Officers retiring with ceremony and speech-making, welcoming the new. This refers only to the elective Officers of each Lodge or Group, and these are: The Master, Secretary and Treasurer. The newly elected or re-elected Master has the power to appoint his staff of ritualistic Officers (which includes all except the foregoing elective ones) and this he proceeds to do at that part of the New Year's Feast when he (or she) is given the station of Master and thus installed in power. The

Council of the Lodge is also appointed by the Master at this time. The Council consists of all the ritualistic Officers, the elective ones, and the Past Masters, Past Secretaries and Past Treasurers of that Lodge. Former or active ritualistic Officers may be re-appointed by the new Master if he so desires.

Thus the Feast becomes an occasion of ceremony, rejoicing and starting anew of the activities of the year. The Symbolical Feast is usually conducted by passing to all members within the Temple a small plate containing corn bread, salted nuts and a small glass of grape-juice. The Colomba or Colombes of the Lodge usually serving the grape juice to each in turn as they come to her with glass to be served from a

large glass bowl. During the partaking of the three food elements the Master delivers a short talk on the symbolism of these elements and how they have been used as such for many centuries and in ancient form.

The year before us is fraught with many possibilities and many of these rise before us at this very time as necessities. Let us unite and make the year the most successful year of our Order in this country and elsewhere for growth in every sense.

Reports of any special features at any New Year Feast will be appreciated by the editor of The Triangle and we naturally expect a complete report of all elections and appointments of officers.

A MASTER HAS RISEN

The Passing from this Earth Plane to the Highest by
one of our Beloved Masters



WE announce with restrained emotions the passing to the Highest Plane of our beloved Master, Dr. Olin Wright, F. R. C., Grand Inspector General Illuminati (AMORC) and Sovereign Grand Inspector General 33° and the First Grand Equerry of the Supreme Council of the Thirty-Third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, and member of the Supreme Council of the Ancient and Mystical Order Rosae Crucis, North American Jurisdiction.

Brother Wright passed through the Sublime Experience and Initiation on Monday evening, December 17th last, being completely freed from physical expression and limitations through a sudden stopping of heart action while auto driving with his wife in Tampa, Florida. It was a peaceful passing of a wonderful soul, a wonderful and greatly beloved personality.

Brother Wright was born December 1, 1852, and early in life became a practising physician (M. D.), attaining considerable repute for his sympathetic and kindly manner as well as his unusual efficiency. In the seventh year of his practise, however, his attention was attracted to a record he had kept of unusual cases and an analysis of these confirmed the opinion that had been growing in his consciousness,—that many laws and principles pertaining to the action of the mind and the psychic functionings of man had been ignored in the general practise of therapeutics. He finally decided to pursue a special course of study and this lead him to the portals of the schools of higher thought, eventually bringing him to the threshold of the Ancient and Mystical Order Rosae Crucis.

He also became one of the foremost members of the Masonic Fraternity in the south and gradually rose in office until he became Master of Kadosh in the Consistory in 1904 and received the honorary degree of Knight Commander of the Court of Honor. He was given the Thirty-third and Last degree and crowned Inspector General Honorary in 1897 and was elected to membership of the Supreme Council of the AASR of Freemasonry in 1917 and became Sovereign Grand Inspector General.

One year previous to this high elevation in Freemasonry he was initiated into the AMORC (October 26, 1916), uniting with our Order in its earliest days and soon became an officer and councilor of his AMORC Lodge. From that time onward his interests were divided between the two organizations and he became a member of the Supreme Council of AMORC because of his many valuable and helpful suggestions given to the Imperator as well as the services he rendered the AMORC in Masonic circles.

He passed through the degrees and grades of the AMORC faithfully, often adding to the lectures from his store of knowledge and experience, and was given the Latin name of Potestas when he entered the Third on October 11, 1917, coincident with his becoming a member of the Supreme Council of the AASR of

Freemasonry. On February 21, 1918, he entered the Fourth Grade of the AMORC and from that time has been one of the most active advisors and assistants to the Imperator and the Supreme Council. In 1918 he was made a member of the International Loyal Fidelity Legion of the AMORC and after entering the 9th grade became Grand Inspector General Illuminati of Amorc and President of the Universitatis Illuminati of AMORC.

Brother Wright has devoted the last few years of his life to the one big problem in the solution of which the AASR and the AMORC are united and working together in many cities and through various channels,—that of non-sectarian education for children in public schools. It was because of this activity that Brother Wright accepted the Presidency of the Universitatis Illuminati and directed its policy. He journeyed to many cities, attended many conventions in various jurisdictions and through an inner circle of brothers of both the AASR and AMORC was accomplishing much good, the real fruit of which will become manifest within the coming year.

During the Imperator's last visit to the home town of Brother Wright the special work referred to above was discussed in detail again and an exchange of data and plans revealed the hearty co-operation that was being given by both organizations in their united problems. Brother Wright was then quite vigorous for a man of his age and was enjoying the Ninth Grade work of the Amorc Lodge to the fullest extent. It was generally known that he had attained the psychic Twelfth Grade and was in the early Degrees of the Illuminati, and his simple but positive reports of his continued success with the laws and principles of the 8th and 9th grades sounded like reports which emanate from the Monastries of the Himalayas.

Brother Wright is survived by a wife, two daughters and a son. His successor as Grand Inspector General Illuminati, AMORC, has not been announced, but undoubtedly he will also be a Sovereign Grand Inspector General, 33°, of either the Southern or Northern Jurisdictions.

In the last letter received by the Imperator from our beloved Brother, dated November 23, last, Dr. Wright said this, speaking of the great work that was in his charge and which he and the Imperator directed through various channels: "It is such a hard matter to have our members realize that this work is constant, every day and every hour work, and that it must be repeated day by day, for only so can we be in any way sure of results. May Peace Profound attend you, is the sincere wish and prayer of your Brother."

We shall miss him in the expression we were accustomed to and in the manner by which he made us and thousands so happy; but we shall know him better and be guided by him more efficiently through the beautiful personality that remains and which shall express again and again.

A ROSAECRUCIAN WEDDING

Former Supreme Colombe is Married With Ancient Rites in Our Temple



On Thanksgiving Day, November 29, 1923, the Rosaecrucian Marriage Rites were conducted in the Temple of the California Grand Lodge. The bride was Miss Harriet Riesener, former Supreme Colombe, known to many in the Order as "Benevolentia," and the groom was Mr. Paul Leaman of Pennsylvania.

The marriage is the result of a childhood romance. Miss Riesener and Mr. Leaman were born only a few months apart in a little town adjoining Ephrata, Pennsylvania, where the first Rosicrucians who came to America in 1694 established their community institutions and Temples. Through the young years of childhood they were playmates and became separated only when Miss Riesener moved with her family to San Francisco. Later the war took young Leaman to the West as an aviator and then into service. After his discharge he returned to California and finally found his way to the point of his unbroken correspondence.—San Francisco.

During these years Miss Riesener and her parents and three sisters had been initiated into the AMORC. She became a Colombe for the California Grand Lodge and after Headquarters was established in the West a number of other Colombes were initiated and she became the Supreme Colombe and as such made a visit to many of the Eastern Lodges, visiting her Junior Colombes during the summer of 1921. Recently she completed her term of office as Colombe and was retired as Colombe Emeritus, a title she will always hold.

Having reached her twenty-first year and being importuned by the young man who had won the admiration and respect of those at Headquarters who knew him intimately, our Colombe asked that she be permitted to be married in the Temple with the full rites. We rejoiced in the opportunity to thus serve our former Colombe,—and it was a wonderful occasion.

The Temple was decorated with a bower of ribbons and greens over the Sanctum from the Altar to the Shekinah, and at the latter place there was an arch of roses under which the couple and their attendants could stand for the second part of the ceremony. A large pipe-organ was installed for the ceremony and the appropriate music was ably arranged and executed by Supreme Secretary Moore.

The groom's mother and brother came from the East, the brother to act as best man for the groom, while the bride's relatives and friends were also permitted to witness the ceremony.

The first part of the ceremony was conducted in the East of the Temple, where the groom and his best man awaited the arrival of the bride. After a preliminary talk by the Imperator he called for the bride and with the rich music of the organ and the symbolical call of the chimes, the bride entered the Temple on the arm of her father, preceded by a little flower girl, a ring bearer and bridal attendant, a sister of the bride. Never did our Colombe look sweeter in white, moving with her gracefulness toward the East of that Temple! Accustomed as we were to the simple white robes of the Colombes, the rich wedding gown and long veil seemed so proper, so natural, and so beautiful this time. Standing before the Imperator the couple answered the formal questions which give warrant for the ceremony. They were then directed to stand in the centre of the Sanctum, alone, beneath the canopy of white ribbons, while the Chaplain from his station and the High Priestess from her station spoke to them and in turn offered prayers. Then the Colombe of the California Grand Lodge, standing at the Shekinah, spoke to the couple, reminding them of the seriousness of the act they were contemplating and calling attention to the symbolism of promises made before a Colombe. At this point the Imperator took a place near the Shekinah and asked a number of ques-

tions of the two, while the Colombe tied a white ribbon to the arms of the bride and groom. These ribbons were then drawn across the top of the Shekinah and held by the Colombe while the Medalist placed a red rose in the centre where the two ribbons crossed.

With further appropriate questioning and answers, the Imperator directed that the "material ties which unite you in symbolism be severed by the mystic flame and fire of test and trial." Here the Medalist placed the Sacred flame from the Altar under the two ribbons until they burned and separated, freeing the only physical tie then uniting them. "The Holy Fire of our Altar now frees the material bondage and your souls may unite in the bonds of love and peace profound," continued the Imperator. "Thus are the bonds of individual living separated and as one in mind, in heart and soul, shalt thou continue this life."

With a few more symbolical acts and words the ancient ritual was completed with the words Consummation est! And in this way were the two divine expressions united in mystical marriage. It is one of the most impressive ceremonies ever performed in our Temples.

While standing where they were before the Shekinah, the Imperator then proceeded to perform the legal ceremony as required by law, the Imperator acting this time as a Priest of the Pristine Church of the Rose Cross.

Here again the attendants stood at the side of the couple while the parents and flower girl and ring bearer stood near. The words used by the Imperator for this part of the ceremony are also significant.

"And now that your souls have been symbolically united in the Holy union of spiritual marriage, I must direct your thoughts to the honorable estate of physical marriage as ordained by the Word of God and instituted by the customs of our land. We must recognize in this act the holiest decree of the Lord Jesus, who reminded the people of His day that whereas God made them male and female they shall cleave to each other in marriage and the twain shall be as one flesh."

With further questioning and answers the Church ritual proceeded and the marriage culminated with the placing of the ring on the bride's finger by the groom while he made this statement: "With this ring as a symbol, circle without end, symbolizing eternal time, and with my heart, and with my soul, and with all the purest intentions of my conscious mind, I thee wed, and with all my worldly goods I thee endow, as I give unto thee also my name, and plight my troth."

Then the Imperator made this declaration: "Forasmuch as ye have consented together in holy marriage and have witnessed the same before God and in the presence of thy brothers and sisters, and have made mutual pledge before me, the sacred Sign, and these witnesses, I pronounce ye be man and wife together in the name of our God and at the sacred points of our Triangle representing the Holy Trinity of the Cosmos. What God and Love hath joined together let not man put asunder. So mote it be!"

A pleasing incident following the ceremony was the placing on the finger of each of the two children who acted as ring bearer and flower girl, a special ring as a token of the services they rendered.

A marriage record book, hand illuminated, and signed by the witnesses and relatives and members present, was donated to the couple, who also received many pretty gifts from friends, relatives, members and the California Grand Lodge. Members throughout the Order will unite with us in wishing the couple the greatest amount of happiness and success in their new venture in life.

THE COSMIC PILGRIM

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

ON THE COSMIC THRESHOLD

Episode Number Four

Ruth awakened rather early this morning with a sudden realization that she was still in the world of romance and living physically on the earth plane; but there remained a clear recollection of a strange incident of the night. In fact, as she reasoned and allowed all the details to arrange themselves into logical order she was impressed with the fact that the incident had been an unusual psychic experience, unlike the many she had in recent years.

That the whole incident should centre around Rollins was not unusual. For many months he had come into intimate association with her in various psychic experiences, the progress of which indicated that he was becoming more and more free from earthbound thinking. But the experience of last night—was it prophetic? Rollins never appeared more wholly spiritual, more completely freed from earthly limitations! And, the Children of Light! That group of Cosmic beings attending his every move, seemingly guarding and directing him, the great book he had in his hand, the ring with its setting of fiery red, and his continual cry of "I am content, I am content!" At the last moment of the scene—just before she awakened to this worldly consciousness, he was there, brilliant, beautiful, noble and . . . Could it be more than a psychic experience?

Ruth went to the phone, even though it was still very early, and called Rollins's mother. Guardedly, she asked: "And how is William; have you seen him the last two or three days?"

There was a brief pause; it was very brief, but intuition and the silence that seemed to last for many minutes, warned Ruth that the answer about to be given was as guarded as her question. Then it came: "Why, William is not home, dear. Don't be frightened, but he had a spell the other day—the day after he had been with you and had such a pleasant time. He went to a specialist and was told that it was a mild recurrence of his old trouble, chronic appendicitis. . . ." Ruth gasped; she could not control the emotions that swept over her. Mrs. Rollins must have heard the gasp, for she added hurriedly: "Oh, please don't worry, my dear little girl, for it is really nothing. You know he didn't have a real attack of appendicitis, as is commonly experienced, but the specialist said that now was the time to have the appendix removed before any acute condition set in, necessitating a hurried operation. So, they operated on him, day before yesterday, and last night he was doing just fine. I was with him for a few minutes and he told me that he was planning to be with you on Sunday as he was last Sunday. Of course, he didn't want you to know anything about it until it was all over, but now that he is on the way to recovery, I don't suppose he will object to your knowing all about it; but he didn't want you to worry, so please feel that he is all right and—you may go to see him I am sure."

So, Rollins was in a condition where he might easily pass over the Threshold! The thought was terrifying, despite the reassurance of Mrs. Rollins.

Telephone inquiry revealed that the visiting hours at the private hospital were from after ten o'clock. It was now not quite seven o'clock. Three whole hours to wait! If the experience of the night was prophetic, then every minute was of importance. She could telephone the head physician and warn him, but what physician would take such a warning from an outsider? and with nothing more substantial to base it on than a midnight dream! She knew well the attitude of those who were unfamiliar with the laws governing such experiences. So, there was nothing to do but wait.

How long the minutes can be, and how endless the hours when life seems to hang in the balance and when the heart cries in desire impatient! Ruth was deeply in love with Rollins; he was her William, her all. He, too, seemed attached to her, for often he had been on the verge of saying so, but Ruth had checked him, knowing as a woman always does, what was in his mind and heart; but preferring to have the attraction grow and grow in the way that unexpressed love does grow until its very vitality forces it from its secret chamber as the butterfly outgrows its prison. On the psychic plane William had proved his natural agreement with her, for the agreement between auras, the attraction between soul expressions and the unity of mind on that plane when two meet who are attuned, is a natural agreement, a law of nature unaffected by man's assumptions or woman's desire. As these thoughts came to Ruth's mind she also recalled the last words she had said to him in a serious strain the last evening she had seen him: "When the romance of affection ends the reality of love begins." For months she and William had dwelt in the world of romantic affection; had an end come to this? and was the reality of love to be born, now? No! for love was born! it was here, it was a living reality! It had Ruth in its spell. There was no longer need to hold back its power, its expression, its natural indulgence.

Ten o'clock and the visitor's room at the Sanitarium. Ruth stood nervously toying at her hand-bag. She made a beautiful picture, if one should judge from the purely impersonal point of view. Nervousness, anxiety, hurried walking, the fine morning air, the resolution to admit, this very morning, her love to him,—all these gave her a color in her cheeks, a sparkle in her eyes, a magnetic aura and a gentleness in her poise that added to the charms Ruth naturally possessed.

The Secretary was making inquiry. She would return in a few minutes and direct Ruth to his bedside. Minutes, hours, years! Why the delay? Why couldn't she rush to his bedside? Conventions, rules, regulation, office customs,—why does man surround himself with all these things to veil or color his acts? Why is there a little screen in the corner of that room? It is only to hide the porcelain sink that everyone knows is there. Why is a curtain hung over that door? For anyone can see there is a door behind it. Why go and ask Mr. Rollins if he wishes to see me, Ruth, when the youngest student of human nature could tell that he was mine, my very own, and that I will not leave without seeing him? These were the thoughts that passed through the mind of Ruth, Ruth the girl, Ruth the woman of superior understanding, Ruth the awakened one. Ruth the anxious one.

Then came the soft steps of the Secretary. There was a serious expression on her face and she spoke in whispers to the man in white who accompanied her down the stairs. They approached Ruth. The man in white spoke first:

"Are you waiting to see Mr. Rollins? Are you a member of his family? You have been directed by his mother to call? Will his mother call shortly? Yes, we sent for her. You didn't know that? Will you wait until she comes?" The questions may have been more connected than this, but this is all that Ruth heard and she knew,—there was something wrong! Quick thinking was one of Ruth's strongest assets; it was undoubtedly a result of her keen intuition. It came to her rescue again.

"I am very close to Mr. Rollins," began Ruth, "and, as I said, was directed here by his mother early this morning, perhaps before you had sent for her, and I am sure that Mr. Rollins would wish to see me if he knew I was in this building. Therefore, you will please take me to him and when his mother comes inform her that I am here!"

There was that positiveness about her words which many had noted in Ruth's nature and which never left any doubt as to her determination. Her insinuation that Mr. Rollins did not know of her presence in the building at once cast aside the guardedness that had been used by Secretary and physician.

"Very well, Miss," said the man in white, "you will be taken to his room, but we must tell you that Mr. Rollins is in a deep sleep; in fact, let us be frank and say, that he is in a coma. We have notified his attorney and his business associate, as he directed before the operation, and would have sent word to one other, perhaps you . . ."

"Yes, to you, Miss," said the Secretary.

"But, notwithstanding his present state, we are not alarmed. His pulse is fairly regular, though weak, and while his breathing is unnatural, in a way, it is maintaining a rhythm that is definite. He has been in the state since some time last evening, for he entered this coma while in a natural sleep and we did not detect it until early this morning. Our night nurse noticed that he breathed differently about midnight, but did not try to awaken him. There are three other physicians with him now, his attorney having insisted that we call Dr. Pierre Dresser, the eminent brain and mind specialist, because Mr. Rollins has been making strange statements and we wish to determine if there is any indication of a drug influence or brain affection,—oh, only of a temporary nature. You will accommodate yourself to the wishes of the physicians who are at his bedside now, please!"

And with these words, meaningless and meaningful to Ruth, she was taken to his room.

There in a sunlit room was a picture that Ruth will never forget. Standing diagonally near one shadowed corner was a large white bed, larger than the usual hospital bed, and on it rested the body of William, his arms lying limply on the pale blue covering, his face pale and wan, lifelessly turned toward the ceiling. There was not the slightest movement to indicate breathing, there was nothing in the position of the body or the color of the flesh to indicate that William Rollins had not passed over the Threshold of earthly life. Near the foot of the bed sat one elderly man, unmistakably a Frenchman, with his eyes fixed in a stare at the face of Rollins; while on the other side of the room stood two men of professional appearance, nervously fumbling their watches and chains while gazing intently at the figure on the bed. The room was still, significantly still. The one large window had its doors open to the floor, leading to a small balcony, over the railing of which were vines; and on these vines perched, on a strong twig, and basking merrily in the sunshine, was a sparrow chirping cheerily.

As Ruth looked at the bed in the shadowed corner of the room and then at the little soul in the sunlight, she could not help but think of the book that Rollins had given her for her birthday a year ago "Sunlight and Shadow." Here she stood in the Shadow of Life and the Light of Life. So much of our life is spent in the shadows, so much of this earthly life is but a shadow of the realities of life.

Pausing at the doorway, waiting to be invited to enter, she soon realized that no attention was to be paid to her. Here was a chamber of contest. She sensed that at once. Life, death, science, divine law, man-made law, opinion, belief, faith,—all were contesting. The physician who spoke to her downstairs was hopeful; these men in this room were doubtful,—aye, even more, they were positively sure that there was no hope. The earthly life of Rollins was the center of the contest, and only the song of a bird gave a cheering note to the aspect. Here were these men awaiting what they called death as though it were something that must be, regardless of time or condition. The fact that it was morning, daylight, and the sun shining brightly and the essence of life everywhere, made little difference to them. Ruth recalled the words of Job: "For the morning is to them even as the shadow of death: if one knew them, they are in the terrors of the shadow of death."

Rollins' mother would arrive shortly. Something must be done at once. To witness such a sight as this would break down the strongest woman. She must be saved such a sombre scene. There was but one thing to do and that must be done by her.

"I beg your pardon," began Ruth, "but the Secretary informed me that I may enter this room. May I inquire if it would be injurious to his condition, if I approached his bedside? We are very close friends."

The two men who were standing near the bedside lifted their gaze for a moment while the one spoke:

"You may go to him, but do not excite him with any emotional display of any kind. He is hovering at the border of death and all depends upon a chance. He has a chance of coming back to consciousness and we must not lose that chance."

As Ruth moved slowly to the bedside the man who was sitting there in deep thought, rose and whispered to Ruth, in broken English:

"If you are a very, very close friend, then it is good you come near to him. If, ah, perhaps, you love him, or, perhaps even better, he loves you, then we shall see, yes, then there is more than what these doctors call a chance. I see, you do love him, that is so better, it makes me hope. I speak to these doctors,—you sit here and take the patient's hand, there, just like, well, as when he was with you, sometime, perhaps? Sol!" With these words the man placed Rollins' hand in Ruth's and clasped them. Then standing erect he spoke as to all assembled there: "Now we shall see if perhaps I am right or maybe wrong and you gentlemen perfectly right or wrong. This patient is in what you call a coma. Psychology knows nothing about this coma, but it does know that man sleeps, sleeps in, oh, many ways. This is sleep, but different. Anyhow, it is sleep, sleep of the body, sleep of the mind, sleep of the consciousness, but not sleep of the soul. This patient still has soul, otherwise he be dead, no? Then his soul is still here. You do not treat soul, you treat his body. I cannot treat his soul, I can treat only his mind and brain. But this young lady, ah, that is different, so different! She love him. She is close to his soul. If he love her, his soul is close to her, more now, while he sleep this way, than when he awake. Her soul will speak to his soul, his soul will hear, it will understand. If he is not to pass beyond her call, she will be able to make him come back. He is gone from here, his soul I mean, the body is nothing. Now we watch. We take his pulse, we, what you call it? tabulate his pulse and breathing. I watch his reaction. You watch his body, she hold his hand and whisper in his ear. Please, young lady, you forget we are here; you act like natural, as when you are alone with him. It is all right. We are gentlemen of honor, we do not listen, we only watch."

The tears were flowing down the red cheeks of Ruth; fire burned in every cell of her body. The man's consideration, his apparent tenderness, his understanding of nature and natural laws, his intense seriousness and the responsibility that was placed in her, made Ruth feel that the most crucial moment of her life had come. Her resolution of the morning! This day she would no longer hold back the power of her love, its expression, its natural indulgence; she would confess or admit her love for him. What a circumstance to apply that resolution!

Getting down on her knees she buried her face in the palm of his right hand while with both her hands she grasped his forearm and permitted the warmth of her body to flow freely into his flesh. After a moment's pause she began to speak, softly and sweetly, while science tabulated the pulse beats in the wrist of the left arm and the slight sound heard through the electrical device attached to his chest.

"Please, William, please!" thus began Ruth. "I call to you to come back to this bodily expression again if it is in your power to choose and to do. Wherever thou are, look upon me, Ruth, praying as I would pray to God, that you answer the call of the soul in me. I pray not to God, for I cannot ask God to intercede and change His divine mind in any plan in any case. If it is God's will that the soul which is

you must pass on to a higher plane, then so shall it be and I shall know it is well. But if there is any choice in thy going, if it be within thy power, listen to this plea of mine. Not only for me, William, but for your Mother whom you have loved so dearly and who may be here soon to see you; do not leave her now. Stay with her until she has passed beyond. Be her protector, her joy, while she has her life's work to do on this plane; then at the call of God we may see her pass in happiness, not in sorrow as she may if you do not come to comfort and love her.

"It is sweet where you are. It is so real, and the things of this life are so false, but mere shadows, that pass and re-pass and ever deceive. But there is one great reality that is born of the divinity that ever resides on this plane. That is Love. Love is here, as there where you are. Love of a soul, a pure love, a love that is eternal and cannot die or change. That love calls to you now, for, William, it is the love in my soul, in my heart, for you, just you. Come back to me and your Mother! Let us spend many days together as you have hoped. In our love let us accomplish that which can be accomplished only by the unity of love. Let the life in my body give your body life; let the strength in my flesh give you strength. Let me weaken to that same degree that you grow strong, that we may be as one in united strength as in our love.

"See, William, my aura rises from around my body and surrounds yours. There is a great light gathering over you, even now. Let the tears from my eyes wash into your pores and burn there with the fire that comes from a heart that admits now it's love for you, its adoration of your nobleness. This is my confession and it is my prayer. Come, William, come to me! Come back into this holy body that God has made; come and animate the spirit of it and let us bring the Light of this experience to the world that we may be Children of Light and shed the Light to the World. My William! My own! My darling one! My beloved! Come!"

Then Ruth felt a turn of the hand that was pressed against her face. She sensed a trembling in the forearm in which she had pressed her fingers so deeply. She heard hurried movements in the room, some whispered orders quickly given and a door was closed. Slowly she arose and looked at the face on the pillow. There was color in the pale face,—just a little, but it was to her as a rose. She bent over the still figure and pressed her lips to his. Warm, moist, magnetic, she allowed the very life of her being to flow into his lips. For a minute or more she held this contact and then she felt life responding and exhaustion overcoming her. Weakly she stood erect and faced the physicians. They nodded to her and said one word "Reaction!" And with this word science attempted to analyze and classify the answer to a heart's call, the response of soul to soul.

Ruth remembered but little of what followed, for she was led to an adjoining room, where she reclined for a while and regained a little of her strength. Perhaps an hour later Mrs. Rollins came to her and, taking her by the hands, said in a tenderly way:

"They have just allowed me to see William and he seems to be doing well, though he is very weak. He mumbled that he would like to see you. You don't think there is any danger, do you, dearie? I had no idea he was so weak. I do hope that nothing serious will set in, because sending for me frightened me so and they kept me waiting a whole hour while they bathed him and prepared the room for my visit."

"No, little mother," replied Ruth, "there is no danger now of anything happening. William is going to gain strength every hour. I saw him just before you came, that is, just before they, eh,—the nurse gave him his bath and dressed him; and he is so much stronger now they say. I will go in to see him now and will come to your house this afternoon to see you. Goodbye, little mother, my mother; William and I have answered each other's call of love and each of us has found LIFE."

(What transpired during the state of Coma will be explained in Episode Number Five.)

NEWS OF THE LODGES

WE are pleased to state that Lodges are sending us better reports than in the past, that is, reports which can be used for these columns. Again we urge each Lodge to appoint a reporter for The Triangle and through such reporter send us weekly notes that can be utilized in preparing items for this department of The Triangle. Here follows a partial list of the cities from which reports have been received during the past month:

NEW YORK CITY. Work is progressing with the usual enthusiasm and interest. The special form of propaganda arranged some time ago is attracting the attention of many professional men and women and many new applications are being received. Those who have visited the Temple of the New York Grand Lodge state that they found the convocations and meetings in the Temple wonderfully inspiring and were delighted to find such a fine Egyptian Lodge room with such peace and quiet in the heart of such a busy city. Visitors to New York are always welcome to call at the Temple and see the building or attend sessions practically every night of the week. The address of the building is 361 West 23rd Street.

BOSTON, MASS. Many changes are occurring in the Grand Lodge due to rearrangement of the classes, advancement of members and the appointment of Masters for the various grades. Reports indicate that there is unified interest and action in this city, making for a greatly increased membership. The Lodge has a very fine library adjoining its Temple, known to many as the Athena Library. It is open every afternoon for visitors or those who wish to come and read any of the many hundreds of good and rare occult, metaphysical or higher thought books. It is one of

the best libraries of its kind in the East. The address of Lodge and Library is 739 Boylston Street, near Copley Square.

WATERBURY, CONN. As an example of the kind of reports we like to receive, we print the following extract sent to us by the two Colombes of the Grand Lodge of Connecticut, who were appointed reporters for their Lodge:

"On December 6th a class of twenty-two new members were admitted to the first grade. We believe this is going to be an exceptional class, to judge by the manner in which the members take part in the discussions at the close of each lecture. We expect to add another class of members very shortly."

HARTFORD, CONN. We have received two very fine photographs of the new Temple building of Isis Lodge No. 16 of our Order, situated in the outskirts of Hartford. This building was built completely by the members on property donated to them, and it is a credit to any organization. The Lodge room where the convocations are held is picturesque, efficiently arranged and commodious. Adjoining it are ante-rooms, store rooms, Library and reception room, with large open fireplace. On the occasion of its dedication last Fall, when members from other Lodges participated, the usual procedure was followed by first raising an American flag over the building while all united in prayer followed by singing "America." The photographs also show the American flag as a principle symbol on the altar, as is also customary in all our American Temples. This Lodge has started a very fine library room and it is the desire of the members to have a library open to visitors. For this purpose they ask the assistance of all members in any jurisdiction who can do so to send them copies of any appropriate books which the owners can spare, as a

donation to the library. It will not be a donation to a small group, but will really constitute a donation to the Order and our work generally, for Isis Lodge has a large membership, an active one, and many strangers and seekers will be able to read these books. Address such books to: Post Office, Box 54, South Windsor, Conn.

PATERSON, N. J. The Grand Lodge of New Jersey is continuing its active work and members report progress and increasing interest.

TAMPA, FLA. We are very glad to report an enthusiastic boost in the work of the Florida Grand Lodge. The rapid increase of membership warranted the members in extending the lease on the building they occupy and in making many alterations so as to more than double the seating capacity of their Lodge room. New classes have been initiated and other classes are progressing with increasing interest. This Lodge was the first to establish a new form of general service to humanity, as noted elsewhere in this magazine. The work of the Square of the Four is responsible for many changes taking place in the Lodge in Tampa and we are watching with keen interest a plan to be established there to carry out the scheme for large temple building, college building, experimental laboratories and other adjoining buildings under a \$100,000 fund plan inaugurated by the Grand Master of Florida.

PHILADELPHIA, PA. The Master of Delta Lodge reports continued interest and growth. We are pleased to announce, also, that the clergyman of one of the largest Episcopal churches in the city is broadcasting his Sunday evening services by radio. They are filled with profound mystical laws and he has been of great help to our Lodge and now augments this by reaching a very large audience. Thank you, Brother!

PITTSBURGH, PA. The Grand Master for Pennsylvania reports that the Grand Lodge has been very busy, the classes progressing and new classes being formed. The advancement of the members in this city has been one of the encouraging features of our work.

SAN ANTONIO, TEXAS. The work in the Texas Grand Lodge has been advancing with unusual activity of late. The Master has secured the co-operation of certain members who have used their influence to augment the general instruction. Two eminent physicians and scientists have been addressing the 6th grade class on the subject of physiology, anatomy and other subjects. This is an excellent plan that might be adopted by other lodges. Members report keen interest in the work there.

OMAHA, NEB. The work here is continuing with the usual interest and enthusiasm.

FLINT, MICH. The Grand Master reports growth and advancement.

CLEVELAND, OHIO. The work of the Grand Lodge is continuing with keen interest and advancement.

SAN FRANCISCO, CALIF. The Grand Lodge held a special meeting of the Grand Council to arrange plans for increasing the office, library and Lodge facilities. The discussion resulted in a decision to occupy the entire building on Market Street where the Temple is now located. Various committees were appointed to take care of the increasing propaganda work and other activities. Several new classes were

initiated recently and classes are held five nights a week. Monthly socials are being planned so as to permit the very large membership to become better acquainted.

LOS ANGELES, CALIF. Members of the Grand Lodge of California are in Los Angeles assisting in the establishment of another Lodge there and we expect to have a complete report for our next issue.

CHICAGO, ILL. Fifty members in this city have sent a petition to headquarters asking that another Lodge be established and members there of the Illinois Grand Lodge are assisting also. The Imperator will probably visit Chicago during the spring.

STOCKTON, CALIF. The work here is progressing and the members advancing as usual.

PORTLAND, OREGON. The work is going on in this city with the usual enthusiasm.

BANES ORIENTE, CUBA. An interesting report from this Lodge states that in addition to the initiation of new members, three children were christened in the Temple there recently. This Lodge is growing rapidly and with excellent enthusiasm.

LONDON, ENGLAND. The Grand Secretary for England reports that the Lodge in London is growing in interest and members. He also reports many new applications from time to time and many inquiries. From correspondence received by us we know that the members there are very happy in the work.

COPENHAGEN, DENMARK. Reports from this Lodge indicate an increasing membership and enthusiastic attitude toward the work. We receive many very fine letters from members in that country.

SOURABAYA, JAVA. Here the work is going on with increasing membership and remarkable interest. Monthly reports exchanged show that the members in this country greatly appreciate their Order and Lodge.

MELBOURNE, AUSTRALIA. Reports from this city indicate that the work is intensely interesting and the membership increasing.

INDIA. Reports from various parts of India indicate continued growth of the Order there and special interest in the American revision of the lectures, which are eagerly sought and made a part of the work in that country.

NEW LODGES

A charter has been granted to members in Beaumont, Texas, and we expect a very fine Lodge there. The Alden Lodge in Lufkin, Texas, has been doing some propaganda work that has reached many cities and has been of help to the various centres in Texas.

From Secondee, Gold Coast, Africa, has come a petition for help in establishing another Lodge there under the jurisdiction of that country. We have assisted the members in Accra, Gold Coast, to form a fine Lodge of English members and now Secondee is second in line.

In Nigeria, Africa, a new Lodge has been formed and we understand that the work is progressing with excellent interest.

OTHER LODGES

A great number of other Lodges and centres have not made reports during the past month and others are in process of formation. We expect to mention all these in our next issue, including those in Canada, Germany, France, the Orient, Japan, China and elsewhere.

IMPERATORS NEXT TOUR

In answer to the many inquiries we wish to announce that the Imperator has informed us that he foresees another tour during the spring months. According to his map of events and tendencies he will leave San Francisco about the 10th of April and go to Chicago, where he will remain a few days and thence to Florida via the Dixie Flyer, which will take him through or into Kansas, Missouri, and adjoining States, to the Southern ones. A stay of several weeks will be made in Florida on official business and a return will be made early in May via the Seaboard Air Line from Jacksonville through Washington, D. C., to New York City, with, possibly, several stops en route.

After a week's stay in New York some trips will be made to other Eastern and Northern points and a return made from New York via the Pennsylvania Railroad, stopping at Pittsburgh, Pa., and other mid-west points. This will bring the Imperator back to San Francisco about the middle of June.

Those Lodges or groups near this scheduled route desiring to have the Imperator visit them will please communicate at once to the Secretary to the Imperator, care of AMORC, 1255 Market Street, San Francisco, Calif. The schedule must be completed before the 25th of March.

The Triangle

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Ancient and Mystical Order Rosae Crucis

The A.M.O.R.C. is affiliated with the ANTIQUUM ARCANUM
ORDINEM ROSAE ET AUREAE CRUCIS in various
parts of the world and with its branch bodies with
similar names in other lands, all operating under
a supreme world council.

OFFICE OF AMERICAN SECRETARY GENERAL
1255 MARKET STREET
SAN FRANCISCO, CALIFORNIA, U. S. A.

RELEASED FEBRUARY 25th, 1924

We have published no issue of The Triangle during the holiday season because of the many activities taking our attention and the attention of our members; and we have decided to stop dating our issues with monthly dates, simply numbering them consecutively. This issue is number Four of Volume Two. At the head of this column we will put the date that the issue is released or sent to press, simply that it may have a material time-dating, that is all.

Our last issue met with unstinted praise and repeated calls for more copies. We are glad that some of the features in that issue were so highly appreciated and we have continued the story of the Cosmic Pilgrim and the History of the First American Rosae Crucians for that reason. The slight increase in price was taken in the right spirit and it enables us to continue the large size of the publication. Your gracious acceptance of these changes and your kind comments and joyous praise are gratifying and inspiring.

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This issue contains the strange combination of two important stages in the life and evolution of mankind;—the story of the marriage of one of our Colombes and the passing from this plane of one of our Masters. Both of these remind us of the passing of the earthly element, time; for not long ago our Colombe was but a child and our Beloved Master was a man of active physical body; but the one has grown into adult life and the other has advanced to spiritual life. Time seems to make changes, but, in truth, evolution causes changes and the changes express as passing time. There is the delusion!

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We watch with keen interest the changes that are taking place in the churches.

Where will it end? The writing on the wall is very plain and many can read. On the surface it appears that there has risen a dispute between one faction called the Fundamentalists and another called the Modernists and that these two factions divide the churches. But it is more than this: it is a division of those who have awakened to a mystical understanding and realization of The Inspired Word of God and those who read and see only the crude letters and their objective meaning. Beyond this there is the leadership of those who have been illumined and who have evolved to intimate contact with the Cosmic. Such leaders have thrown off the chains that bound them—as, perforce, they must have done to become illumined—and are truly modernists of today as were Akhenaton IV, Moses, Naaman, The Prophet of Chebar, Socrates, Vashti, Jesus and others, successively in their day.

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The Supreme Court of the State of California had brought before it recently the question as to whether the Bible constituted a sectarian book while on the shelves of the libraries of the public schools. A lower court had decided that the State law forbidding sectarian books in school libraries included the Bible. The decision rendered by the Supreme Court was so broad that it made a point of noting that the Koran, the Talmud and similar books likewise were not sectarian and properly belonged on a library shelf as good literature. Knowing the Chief Justice of the Supreme Court as we do, we are not surprised at the decision and we are pleased with the broad view thus taken. This incident is reported by us merely as a comparison with another incident that happened in Ohio recently. A United States Flag and a Bible were presented to a public school in Akron by a patriotic society. The school board, dominated by members of one religious sect, refused to accept the gift. The Red Men of the city took up the matter and called the board action an insult to God and the Flag; otherwise we might have never known about it. The newspapers of the country have said nothing about this incident, but it cannot happen often before there will be a general rising against sectarian influences in public school boards. What do you know about the school board in your city? If your school board publishes a monthly or semi-annual report, make it your business to get a copy and study it. You may be surprised at some facts. If the board does not publish any report, inquire why that is so. There may be star-chamber proceedings that are even more dangerous.

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NOTICE

As predicted some time ago, the various copies of the books called Cromaats, numbered from A to G, are out of print and our supply at Headquarters is exhausted. We are receiving earnest pleas for copies continually and from groups or individuals in parts of the world where such literature is very scarce. We regret that we have to disappoint these members and groups and advise all our members who have copies to preserve them well. If any have extra copies that they can spare we would appreciate them and will put them into hands where much good will result. Cromaat "B" is especially desired.

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TWO WORLDS MADE ONE

Edwin Markham

I love the mystic in his dreams
When earth a floating bubble seems—
Love, too, the bluff materialist,
Tho there are kingdoms he has missed.
I love soul-men (You ask me why?)
They have a God-hold in the sky,
I love earth-men,—they half know God;
They have a God-hold in the sod,
But best I love the two-in-one,
The man who holds both earth and sun;
A man, who, like a tree, has girth
That grapples him to rock-ribbed earth;
And yet a man who, like a tree,
Lifts boughs into the airy sea,
To hear the whispers of the light
And all the wonders of the night.

Great is that man who stands on high!
Two worlds are captured by his eye;
He sees these little days of Time
Whirled into a drama, vast, sublime;
Earth has a meaning fine and far,
When lighted by a mystic star.

HERE IS A BRAND NEW IDEA

Something that Every Lodge and Every Group Can
Put Into Practice at Once

For the first time in several years a brand new method of helping the needy and at the same time bringing the seeker close to home has been evolved and put into practice with profound success. The idea originated in the fertile minds of the several officers of the Grand Lodge of Florida and we feel that each Lodge could adopt the same means and should do so at once.

The plan began its operation with the insertion of the following small advertisement in the "Personal" column of the newspapers, first in the Sunday issue, then in even the week-day issues.

FREE help. If you are sick or in trouble, write for psychic and spiritual help. This is the Service Department of the oldest Brotherhood in the world. Use it if in need. No fees or obligations. "The Square of the Four." P. O. Box.....

Such an advertisement is not costly and is bound to attract the attention of those in need. A different version of the same advertisement could be as follows:

IN TROUBLE? If sick or worried or in need of psychic or spiritual help, write for help and advice, strictly confidential. The Service Department of a national brotherhood is ready to help all. No fees or obligations. "The Square of the Four," P. O. Box.....

From a purely theoretical point of view, such advertisements would seem to be inadequate to reach those who are really in need of that sort of help that our members can give. But the proof of the pudding is in the demand it creates. And, demand there is, to judge from the success of the plan in Tampa, Florida.

Just why the originators of the plan decided to call themselves the "Square of the Four" is not known and it is immaterial, for it is a name that is as good as any and at the same time seems to indicate secrecy and confidential dealings. This, you will admit, is an important point with many who need help, and it appeals to them.

From those in Tampa who are working the plan we learn these facts. That there are from two to five inquiries a day and these are assigned to various members of the little committee in charge of the work. To each writer a letter, personal and friendly, is sent, giving whatever advice can be given and promising that, if desired, a personal call will be made by one of our members, or the troubled one may call and see the member who has charge of the individual case.

The "troubles" submitted by the inquiring ones cover the whole range of human problems, from health and illness to marriage, divorce, separations, children and adults lost or strayed, others in prison or charged with crimes of which they claim they are not guilty, births and the attending problems without help or advice to meet them, discouragement, wayward children, and a hundred other minor matters, most of which can be met by advice, kindly suggestions or real, personal assistance. The large majority DO NOT ask for money. In fact, quite a number have been willing to pay for any help they could get but they could not find anyone ready to take a PERSONAL interest in their case. Most of them are simply hungry for friendly advice that is not biased. Few of us can realize what this means, for most of us have this sort of friendship, but there are thousands who do not have it and are forced to try and find a friendly hand somewhere.

Naturally no fees are permitted, but in some cases the ones who have been helped have sent anonymous donations after they were helped and this little compensation has been used to continue the advertisements, which are not costly.

Quite a few have become interested in the kindly philosophy used in writing or talking to them and have inquired where such philosophy was taught. When literature was given to them later it proved to be the very thing they sought, and these persons united with the Lodge.

In classifying the work, each Lodge or group adopting this plan should have the co-operation of one physician, one attorney (if possible), one who is capable of giving good business advice, one who can talk to women on women's personal problems, one who can help in psychic and spiritual affairs. Then, when the letters come, they should be turned over to these various members according to the requirements of the writers. Those needing treatments can be assigned to various members who know our 6th and 8th grade work.

Mention of the AMORC should not be made until request is made to know who or what is back of the work being done. We suggest that the term "Square of the Four" be used by all Lodges in their plan and that all letters sent to needy ones be sent in the name of the Square of the Four, then signed by the Latin name of the writer, unless it is considered desirable to meet the needy one. In such case make an appointment or set two evenings when the call can be made and sign your full name and address to indicate that you are not trying to hide behind any secret scheme.

If the question is asked: Who constitute the Square of the Four? this answer can be truthfully given: "This is an organization of men and women of all denominations and creeds, in all walks of life, living in the principal cities of this country and all united in preparing to do humanitarian work and ready to serve. We are members of a local branch of the work in this city." This should be sufficient answer for the average inquirer and will do until after complete or sufficient help has been rendered. If, thereafter, the one who has been helped desires to know more, he or she may be told about the Amorc.

If problems are presented which the individual members or Lodges cannot meet, then the Lodge may call upon our National Service Department, as announced in our last issue of The Triangle; but it must be kept in mind that the average writer for help is in need of IMMEDIATE advice or assistance and no time should be lost in answering the appeal with some advice and some encouragement.

By making this plan a truly national one in scope, it will enable each Lodge or group more efficiently to solve some of the problems. We are reminded of one such problem where a mother was seeking her lost son, 21 years of age. She had the last letter received from him dated from a small town in California. By transferring the case to Headquarters here and from here to a group in that town, the son was located within seven days and after some talks and advice was willing to return to his old mother and help her.

We have some members in every Lodge who are prolific letter writers. How well we know it! They like to write and like to receive letters. Here is a chance for them to come forward and offer their assistance in writing to those who need advice and suggestions. Please inform the Imperator by mail as soon as you put this plan into operation in your city. Let us have it in national operation before our New Year celebration, on March 20th, and thereby add this new feature to our year's accomplishments.

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NATIONAL LODGE NOTES

What a joy has come into the lives of those who have entered the Fourth or Postulant's Grade of the National Lodge! The correspondence is the most inspiring and encouraging we have ever received. Mem-

bers of this grade live in many parts of the world and in every state of this country, in as many diversified lines of business or avocation and all are agreed in paying tribute to the work of the National Lodge. The Master of the Postulant's Grade is planning to organize these enthusiastic members into a band of special workers; for these Postulants have been tried and tested for two or more years, have had special training and are being trained along distinctive lines for definite constructive work in behalf of the Order. New Postulants are being accepted weekly from the ranks of those who have completed the three preliminary grades of the National Lodge and who have stood certain tests and trials for the past two years.

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Those now in the preliminary grades of the National Lodge are pursuing their work with enthusiasm and carefulness, realizing that the lectures were especially prepared for home study and experiment and that each member is given such personal attention and help as is necessary.

Members in any grade of either the National or regular Lodges who have friends who may be interested in our teachings should send the names of such friends to the Secretary of the National R. C. Lodge, 1255 Market Street, and we will send them interesting literature.

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Recently we received a package from one of the National Lodge members along with a note which read as follows: "Recalling the Imperator's special message to the National Members of last year, I am sending herewith a box containing such articles as I have no use for at present but which can surely be used at

headquarters." In the box was a good fountain pen, a number of draughtsman's instruments, such as compasses, pens, rulers, etc., and some other articles which will serve well in many ways at Headquarters. Have you ever thought of how such little gifts are appreciated and turned to good use instead of remaining unused at home? One member once sent us enough typewriting carbon paper to last us fully a year,—a jobber's lot that was left on his hands and for which he had very little use. Perhaps you, too,—but this was not intended to be an appeal; we do not think it is necessary!

CHANGING YOUR ADDRESS

Have you ever thought of the inconvenience and expense that results from changing your address? National Lodge members and others who receive letters or lectures regularly from Headquarters, have their names and addresses cut on special metal plated for use in the Addressograph machine which addresses the envelope. Each time an address is changed it means a five-cent cost for a new metal stencil, the arrangement for the change, and the care to avoid duplication and error. Some members change their addresses or the initials of their name at an average of once a month, usually because of some whim. This delays sending of lectures while the changes are made and often results in a few letters going astray until the change is in working order again. Some others, or rather quite a few, change their address and forget to notify us until mail comes back, rubber stamped, "moved, address unknown." Then we have to make inquiry or wait until the member writes and complains. Keep your Lodge and Headquarters here posted all the time in regard to such matters.

DICTIONARY OF ROSAECRUCIAN TERMS

(Continued from the Third Number of The Triangle, dated October, 1923.)

K

Knowledge—The Rosicrucians ever held that one could not know of anything except through personal experience. For this reason a distinction was made between belief and knowledge. The experience which is thus necessary may be through objective realization or psychic reality, but there must be the personal realism. It is customary for a mystic to say that he either knows or does not know when speaking of the experiences, problems, or facts of life and nature; nothing is accepted by him on faith and he has no beliefs.

Karma—A term used by us to mean the working of the law of compensation. Rosicrucians do not contend, however, that the exactations of the law of compensation will result in any reversal of the law of evolution, as is claimed by some modern schools. That a human being may be reincarnated in the form or body of a lower animal as a punishment, is inconsistent with the law of reincarnation and evolution, both of which teach us that each stage is progressive and we shall never descend in the scale of physical expression regardless of the karmic debt to be paid. One of the fundamental principles of the law of compensation is that for each sorrow or pain we cause another, we shall suffer in like degree and manner and at a time when the lesson to be gained thereby will be the most impressive. On the other hand this principle does not exact an eye for an eye or a life for a life, for there is no vengeance in the process and no intention to cause suffering; the sole purpose of compensation is to teach us the lesson, to make us realize the error and to evolve the understanding thereby.

For these reasons one cannot be sure just when or how the law of compensation will exact its requirements. Of this we can be sure, however, we will not suffer through any requirement of karma and be unconscious of the fact that it is a karmic debt we are paying. Such suffering without a keen

realization of why it is so and what we are compensating for, would be inconsistent with the fundamental principle of karma,—that we will learn a lesson through it and advance in our understanding.

L

Life and Life Force—The mystery of all ages. Two methods of examining its nature lead to false conclusions: the chemical method would reduce all life to chemical action, the spiritual would reduce all to divine essence and ignore the material elements or actions. Rosaecrucians insist that due consideration be given to all parts and all actions, realizing that in its pristine essence all life emanates from God through Cosmic forces; but animal life-force as it expresses and manifests on this earth plane is not solely a spiritual essence devoid of chemical action.

M

Magnetism—Every electrified body has its aura, and when that aura is active it constitutes a magnetic field and the aura is sometimes called magnetism. Magnetism from a purely electrical point of view is described somewhat differently, but even so the fundamental law involved in the foregoing definition remains. The fact that some minerals are "naturally" magnetic, as iron of a certain nature, while others can be made magnetic, indicates that magnetism is not a result of the atomic or molecular structure of matter, but rather of an electrical action that is taking place within the substance or which can be set up in the substance. In electrical science we are instructed how to induce magnetism in a metallic body by surrounding it with an electrical charge; but this further illustrates the law that magnetism results from action in the aura that surrounds all matter. This aura is fundamentally an essential part of the electron and the molecule, therefore, has an aura which is a mixture of the auras of the electrons composing it. Some auras are passive, some are receptive or repulsive and some are alternating in their action. Those which are not restive or passive cause a manifestation

which we term, in physical science, magnetism, with either an attractive or repulsive tendency or positive or negative polarity.

The cells composing the human body are surrounded by an aura and the body of man also has an aura. This aura can be made active, radiating its magnetic energy, or passive, or even repulsive or receptive. The human mind, with its control of the electrical energy in the body, is the guiding factor in the process of exciting the electrical charge that arouses the aura of the human body to its fullest power. The word mind is used here in the psychical sense. (This subject is treated very fully with charts and diagrams in the December, 1916, issue of the American Rosae Crucis.)

Master—The term is used in several ways in our work, but we will not touch upon the use of the word to indicate one who is an officer of a Lodge or director of a grade of the work. Otherwise the term is used to represent one who has attained some degree of perfection in evolution or a high degree of mastery of laws and principles. In this sense we have visible and Invisible Masters. Those classified as visible are: masters living in the flesh on this earth plane and seen by us with our objective physical senses; and those living in the flesh on this plane who are able to project their psychic body, thoughts and impressions, irrespective of distance, so that such psychic bodies become visible under certain conditions and the thoughts and impressions become sensible to our psychic or objective comprehension. Invisible Masters, on the other hand, are those who have passed from this plane to the Cosmic Plane and from thence project their personality to the psychic plane and never function or express upon the earth plane until reincarnated. In order that we may sense these Masters—not see them with objective eyesight—we must attune ourselves to the psychic plane to such a degree that for the time being we are psychically functioning on the psychic plane completely (that is, with our psychic bodies while our physical bodies are dormant or inactive in all functioning except that of a purely physical nature, as when asleep, in a trance state or in deep and profound meditation) and at such time contact the personality, mind, thoughts and messages of the Invisible Masters. These Masters may be "seen" at such times, but not with objective eyes and in fact it is not seeing at all but a Cosmic state of sensing which we interpret as seeing after we have returned to consciousness on the objective plane for want of a better term to describe our sensing.

Complete functioning on the psychic plane for a few minutes or hours at a time, as desired, and there contacting the personality of the Invisible Masters, is a condition much desired by all mystics and is attained by careful study and preparation, many

preliminary experiments and a pureness of purpose. It is this way that Cosmic Illumination or Cosmic Consciousness is realized.

Matter—Rosae Crucians view matter from almost the same viewpoint as physical science. Differing from some schools of metaphysics, we know that matter is essential to expression or existence on this plane and has its place in the scheme of things and should not be negated, ignored, humiliated or—aggrandized. We know that matter has no consciousness or mind independent of that consciousness or mind which resides in all living forms; and we know further that matter does not exist independent of the spirit energy that animates it. This knowledge enables us to place matter in its right category and shows us how to make it serve us rather than rule us. (The fundamental laws regarding the composition of matter are fully covered in the lectures of the 1st, 2nd and 4th grades.)

Mind—The mystic makes the important distinction between brain and mind. The brain is a physical organ for some of the functioning of mind just as the lungs are organs for the functioning of breathing. Mind works through the brain to a great extent, but not exclusively through that organ. It is possible for the mind to function in many ways after the brain is removed. This has been proved with tests on lower animals. Mind is divided into two domains of functioning,—subjective and objective; and while it is common to speak of these two domains as two minds, it is not correct in a broad sense. The mind of man is immortal because it is a part of the soul and personality, while on the other hand the brain, like all the physical organs, are mortal. Mind and personality persist after transition from the physical body and retain as part of their attributes or equipment the complete storehouse of memory. The psychic body utilizes the subjective functioning of the mind as its essential consciousness, hence in all psychic work and projections of the psychic body, the subjective mind is keenly active. (See Borderline State.)

Molecule—See Atom and Electron.

N

Naming (Christening)—The Rosae Crucians have a ceremony for the naming of children to be performed in their Temples. No restrictions is placed on the age of the child, but one or both of the parents must be members of the Order and certain promises are exacted from the parents, such as that the child will be properly educated during its youth in non-sectarian schools, that it will be taught to know and love obedience to God's laws, that the child will be given every opportunity to enter the Order at the proper age without interference or unnecessary urge. Such christening may take the place of any other ceremony or may supplement it. The ceremony is, of course, non-sectarian.

HISTORY OF THE FIRST AMERICAN ROSICRUCIANS

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CHAPTER THREE

The New Mystic Land

What Van Bebbler found upon his arrival in America and his settlement at or near Philadelphia, would be intensely interesting if we had all the facts. But we can gather only a few fragments of that early history and of the conditions existing there.

We will not be interested in the early establishment of Penn's Province of Pennsylvania, nor are we concerned with the early emigrants. But, we must record a few facts regarding the establishment of the city of Philadelphia, for it reveals some interesting points.

Just as the various study groups were being formed in all parts of Europe, so some were formed in Eng-

land. The one in London had been formed by one Dr. John Pordage, rector of Bradfield, in 1652. In 1670 this group came under the leadership of Mrs. Jane Leade, an eminent mystic and scholar. At this time the group reorganized itself, dropping the guise of being solely a student body of Boehme's writings and adopting the name of the "Philadelphia Society" or Society of Brotherly Love. This was the first English use of the Greek word Philadelphia by any body of people or organization, and we must note that, although there may have been one or two Quakers in the group, the name Philadelphia was not adopted by the Quakers at all. Pordage had been severely criticized for his mystic work by the Church, but under the leadership of Mrs. Leade the little Rosicrucian group grew and there came into its membership Francis Lee of Oxford, a well known theologian and writer. He eventually married Mrs. Leade's daughter and became

one of the most enthusiastic workers for the Order, living in Leipzig later, as teacher at one of the universities, and affiliating with the Order there. But, the most prominent member of the Society of Philadelphians (as some histories refer to the body) was William Markham, one time tutor to George, Prince of Wales, and Archbishop of York. He too was an eminent theologian, an acknowledged mystic and sincere writer and lecturer on mystical subjects. He had been appointed Penn's Deputy Governor and was preparing to leave London for America when three of the members of the Philadelphic Society decided to go with him and also assist in preparing the way for the establishment of a Rosicrucian colony in America in 1694. To these three others were added and on October 7th, 1681, Markham and his party of mystics reached the very primitive settlement near the Delaware, now known as Philadelphia.

At this time the city had no name,—it was hardly more than a scattering of houses. Penn had planned how he would have a city built, had instructed surveyors to plan the future city and these plans were not yet in operation. But Markham and his group, awaiting the arrival of Penn and anticipating the arrival of the three surveyors, held a meeting in July of the following year, 1682, and gave to the small hamlet, the city-to-be-planned-and-built, the name Philadelphia, in honor of their Rosicrucian Group in London. This is the authentic origin of the name of the city, and although the popular histories make no mention of the origin of the city's name, and the encyclopaedias do not even state when and how the name was given to the city, there are ample references to the landing of these early Philadelphic mystics from London with Markham and the steps they took to establish the city before Penn's arrival.

In 1683, the following year, the city had grown, according to the official records of Philadelphia, to 80 houses and 500 people.

Quakers had come from Europe to America before this period, but not to Philadelphia. In July of 1656 two women Quakers from London settled in Boston and tried to convert some of the pilgrims. But they caused so much disturbance at the church meetings with their questions, their arguments and their intolerance of the religious ideals established there, that the authorities caused them to be imprisoned for five weeks and returned them to England on the next boat. Other Quakers coming from London were not permitted to land.

In 1677 and the following year, several hundred Quakers settled in Burlington, "West Jersey," and finally in 1684 there came some Quakers with Penn and these united with a few who lived on the outskirts of the city of Philadelphia. Those who came with Penn were from the Palatinate, the domain of Princess Elizabeth, to whom reference has been made, because of her interest in the Rosicrucian work.

Then Penn left America in 1684 and placed the city and the Province in the hands of the Council to enforce his Constitution.

Thus matters stood in 1687 when Van Bebber arrived at the city of Philadelphia. There were 93 houses and the population had increased to 601. Markham had built a home for himself and adjoining it was the Penn cottage (which was later moved to Fairmount Park in Philadelphia, where it now stands). The houses of the city were of frame, usually, two stories high and with low stoops. The city itself consisted of a park in the centre, where the Water Works were and where the Independence Hall now stands. Around this centre park the streets were laid out in squares, the city itself being an oblong, with a small, square park at each corner of the oblong.

Penn had been invested with executive and legislative power, subject to the control of the Council and to "the advice and consent of the freemen of the province," who were to help make the laws before they revered and obeyed them. The first Assembly representing the freemen met in 1682. It added to Penn's original Constitution for the Province. He had assigned only one cause for a death sentence,—

murder; whereas in England death was warranted for debts, slander and other causes. The new clauses were unusually strict, and since the freemen were Quakers, we have an excellent presentation of the extreme intolerance of the Quakers who settled in this country at that time. They had fled from Europe because of the persecutions against them,—persecutions which they proclaimed due to intolerance; yet soon after their arrival and settlement in Philadelphia they became more intolerant than any had been in Europe. The new clauses of the Council were, briefly, as follows: "forbidding and punishing profane language or swearing, intemperance, card-playing, drinking, of healths, masks and revels, evil sports and games," even to innocent old games of May Day. The new and amended Constitution was called the "Great Law" and on every public holiday, every special day, at every general meeting, the Great Law was read to the public in the Square and children were obliged to memorize it as part of their studies.

When Van Bebber tried to deal with the Quakers he found that unless one was a Quaker or immediately proclaimed his intentions of becoming one, he was ignored, not permitted to share in the privileges of citizenship except under protest, was slighted in all business dealings, denied certain freedoms and treated like one who was without the pale of salvation or respectable citizenship.

At this time there was no Quaker Church or Friends Meeting House in the city; and the Quakers met for "silent meetings" at the home of Tennis Kundert, at present the site of No. 5109 Germantown Avenue, Philadelphia. Nor was there any other regularly ordained church or church service held in the city or neighborhood, excepting an occasional house service by the Mennonite Brethren.

Van Bebber with his wealth and with the possession of land, settled far outside of the city limits and succeeded in building a very large house,—one which might have been called a mansion in those days, and sufficiently large to house and care for a great number of persons, as we shall see. He surveyed the surrounding land, made a few journeys to adjoining settlements, purchased a few pieces of land in the settlement of Germantown, nearby, and then, satisfied that the Province would be satisfactory for the pilgrim Rosicrucians, he wrote for them to complete their plans in Germany and Holland and be prepared to come to America. Incidentally he made arrangements with an agent in Holland to provide the necessary funds for the trip and to secure for them a specially chartered boat. Without this help and without the connection of the Order in Holland and London, it is doubtful whether the Rosicrucians could have made the trip in the year selected, for there was war on the high seas, ships were scarce, funds of large amounts were needed and only the great encouragement from those in Philadelphia would bring them to a land from which reports were constantly coming of the intolerance of the Quakers, the strict laws of the Council of the Province and the known lack of so many of life's necessities. However, the plans were completed, and now we will turn our attention to Germany and Holland and watch the selection of the Pilgrims and the making of the final arrangements.

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CHAPTER FOUR THE PLANS IN EUROPE

Before outlining the further details of the plans in Europe it will be well to introduce a few of the unusual personalities who were instrumental in the final success of the plans, for the persons have been well veiled in all previous histories of Rosicrucianism, being known only by their mystic or pen names, and little detail given of the great sacrifices each made to promulgate the work of the Order in their respective countries.

Because of the part he played in the planning of the movement to America and because of the part he was to play, we will introduce first, Johann Jacob Zimmerman.

He typified the type of mind which resists all attempts to force him to modify his views and his convictions because of intolerance. Born in the little hamlet of Vaihingen on the Entz in the Duchy of Wurtemberg, in the year 1644, his native country and hamlet were destined to treat one of their great men in a manner long regretted. Unusually bright and studious in his youth, he was taken into the Ducal service when only seventeen years of age and thereby became known to all the officials who placed great hopes in him as one to be held within the limits of their decreed principles. He was sent to the University of Tübingen and graduated there in 1664, when but twenty years of age, as Master of Philosophy. His mathematics developed along the lines of research and calculations into astronomy and then astrology and he became an expert astrologer,—to such a degree that some years later the Royal Society of London acknowledged him as a master of astrological science,—not astronomy.

Then he studied for the ministry and in 1671 was made a Lutheran clergyman and finally Diaconus of the Church at Bietigheim, a town adjacent to his birthplace.

Here he was eventually deposed because of his mystical preachments in his discourses on philosophy, and he was at once called to be Professor of Mathematics and Philosophy at Heidelberg in 1684. For five years he filled this chair and the records at Heidelberg speak highly of him and his wonderful knowledge; but he was again removed because of his unorthodox religious views, his broad tolerance for mysticism, and his beliefs in astrology and alchemy.

So, in 1689, when forty-five years of age, he accepted a position with Brandt, the Hamburg publisher, who issued in his day all the strange mystical and occult books and especially the Rosicrucian official publications. Zimmermann was through with the Church and its intolerance and now intended to devote his time to the promulgation of a broader philosophy and theology than the Lutheran Church permitted. He was to edit and proofread the books which passed through Brandt's hands, for Zimmermann had an unusual knowledge of the subjects of theology, philosophy, mathematics, astrology and occult sciences, as well as a very fine education in German and Latin. While Zimmermann held this position and assisted in the production of a number of unusually learned mystical works, the Church condemned the lot by calling them the "Suspecta Fidei" and the set of books were later known by this general name.

But here, in this position and through his immediate and mediate touch with the learned mystics of the day, Zimmermann contacted the Rosicrucian Order in Hamburg and made the personal acquaintance of its active workers, including Horbius, Spener, Furly and others. He heard of their talk and plans about going to America and when he found that not only was the year 1694 believed to be a significant one, but the proper days for starting on such a trip for such a year were undecided, he proposed to cast a horoscope for the matter and this brought him his first great revelations regarding the "Cycles of Ages," as the mystics called them. As a result of his discoveries he not only decided for the men the proper day for leaving Germany, but the proper day for embarkation, etc., and then started to write a mystical book containing a scientific outline of what the planets decree for the various ages of man. This book was called "Mundus Copernicans" and was issued in 1684. In it he explained what the world might look for up to the year 1694 and what would be after that year. To those who were not mystics and especially to the Church, the matter appeared to be a prediction that 1694 would be the end of the world, or the millenium. This brought severe criticism and censure and at once led to serious trouble for Zimmermann.

Zimmermann's life would remain greatly shrouded were it not for the long-hidden and dust covered records recently found through special search at the Royal Library at Stuttgart, where not only records of his life but some of his own books were found and

specially-made photographic copies were made and sent to the writer here in America by a descendant of those mentioned herein, to be used for this history. From the records there it appears that he was a very eminent scientist and astrologer and that it was he who used the well known mystic pen-names of Ambrosii Sehmanni and Johanna Matthæus. This fact would not have been revealed except for his famous trial and conviction by the Church. He used these two names to conceal his identity in publishing the truth about theological matter but finally the Church discovered the author and he was tried. In these books to which he gave his pen-name he challenged the Consistorium to answer the charges he made against the Lutheran Church and all the limited creeds of theology, and they replied that he sought "to elevate the Rosicrucians above the Apostles," for by this time Zimmermann had joined the study groups and was a strong admirer of the work. Finally, when the trial came, the charges against him numbered some strange and really complimentary statements. We find for instance in the "Official Proceedings of the Ducal Government of Wurtemberg, Carolus, versus Magister J. J. Zimmermann, year 1708, page 50, Article V," one section (setcion 2) which reads as follows:

"That this Magister Zimmermann has far excelled many others in the astrological sciences is willingly conceded. But of what service he was to the Church is a vital question, as he, by virtue of his sacred office, introduced his theories of astrology, magic, and cabalism into his teachings."

In another section of these proceedings his faults are stated thusly: "A profoundly learned astrologer, magician, cabbalist, philosopher and preacher . . . hath written under the pen name of Ambros Sehmanni many profound and learned writings of the truths of philosophy, astrology, alchemy and the comets . . . and because he, in these matters, agreed with Jacob Boehme, he was discharged from his position at Bietigheim."

In another section, Section 3, it is stated: "He became greatly interested in the writings of Jacob Boehme, sought curious and divine mysteries therein, praised them highly, both orally and in writings, strove to popularize them with the people, and circulated books among them. He did not confine himself to these teachings wherein he deviated from our doctrines, but promulgated them wherever opportunity offered, and courted the favor of such as gave him audience." This section ends with the statement: "It would therefore have been a fallacy not to get rid of such a man!"

The books written by Zimmermann, to which the Church took exception, are listed in the indictment as follows:

Theoriae Secondorum Mobilium Perfectae, published in 1664.

Cometologia, published in 1682.

Jovis per umbrosa, published in 1686.

Philalethæ Exercitatio, published in 1689.

Scriptura Sacra, published in 1704.

Orthodoxia Theosophiae Bohmianæ, published in 1691, and twelve others. It will be noted that some of these were published a number of years after he was expelled from all association with the Church and a number of years after his transition; for Zimmermann, as we shall see, passed away in 1694, the significant year. Thus, the terrible criticism and persecution of the Church did not stop the going on of his work and the spreading of his message to the world.

Zimmermann had six children. Four of them living at the time of the journey to America became active workers in the American colony of Rosicrucians.

It was while Zimmermann was at Bietigheim that, during an ailment, he called upon Dr. Ludwig Brunnquell, the celebrated scientist, physician and mystic; and this man, not only a devoted admirer of the writings of Boehme, but a Rosicrucian Master, first introduced the writings of Boehme to Zimmermann, and the Proceedings of the Ducal Government quoted above, constantly refer to the fact that Zimmermann while a clergyman was "seduced into all manner of

superstitions" by this famous Brunnquell. But the friendship started at that time lasted all through Zimmermann's life, and a wholesome uplifting friendship it was.

Now let us turn to one other man. Zimmermann was destined to be the Master of the Lodge of members to go to America, and as Deputy Master one Johannes Kelpius was selected to be the real leader of the work in America.

To quote one writer of the early history of Pennsylvania: "Johannes Kelpius will always remain one of the most picturesque characters of our early history; the more so because of the air of mystery and romance which has thus far enshrouded his personality . . . unfortunately, in his modesty, he left but little written record of the great work performed by him during the fourteen long years he lived on the banks of the romantic Wissahickon in the mystic colony. By reason of his scholarly attainments, devout life, independent bearing, and it may be said, broad humanity, together with his repeated refusals of worldly honors and civil powers that were at various times thrust upon him, the Master on the Wissahickon river stands out in bold relief as a prominent example of piety and disinterestedness."

Former Governor of Pennsylvania, the Hon. Pennypacker, in his history of Pennsylvania, and others, like Watson, the Annalist, also speak highly of this Mystic, the Rosicrucian Master, as he is called in nearly all old records. But, we are able now to throw considerable light upon his life and to even quote from some of his writings which were found well preserved while seeking facts for this history of the early American Rosicrucians.

During the last century there was a book published called "Transylvania Savans, outlining the life and work of eminent men of Transylvania. Because of its limited edition copies never reached this country, but one was found in the old archives of Halle—the city where Francke established the University in connection with his propaganda for the Rosicrucian Order in Germany. From this old book we learn facts of the early life of Kelpius.

Johannea Kelpius was the son of Pfarrer George Kelp, of Halwigen, who passed away in February of 1665, and was incumbent at the Deundorf, a town in the district of Schassburg (Segesvar) in Transylvania. Pfarrer Kelp had three sons, and Johannes was born in 1673. Soon after the father's death, young Kelp or Kelpius, was offered assistance by three friends—Count Valentine Francke, Burgomaster Michael Deli, and Notarius Johann Zabanius. Truth is stranger than fiction, often, and here is an excellent example. This Count Francke was a cousin of Augustus Herman Francke, the mystic of Halle, the Rosicrucian Master, and Count Francke was also a mystic and a Rosicrucian. Thus, young Kelpius was destined by fate to come under the right influence at the right time, for he had a natural inclination toward mysticism in his youth.

Either by chance (by the law) or by intention on the part of Count Francke, he was sent to a high school at Tubingen, the very city where Zimmermann was teaching and speaking his philosophy and mysticism.

After a short stay at this town he went on to the university at Altdorf, near Nuremberg, then at the height of its fame. Here he received a thorough scientific and religious training, graduating in 1689 at the age of sixteen. He was at once honored with the title of Professor, or in the records of the old university, it is stated: "der frien Kunate und Weltweisheit Doctor," or doctor of liberal arts and philosophy. And, his thesis at graduation was upon the subject of Natural Theology. The title in Latin as given by him was: "Theologiae Naturalis, seu Metaphysicae, etc., etc." This from one who was destined to be a great leader in natural theology and metaphysics. The thesis was later published in a number of consecutive editions and became a contribution to Rosicrucian philosophy.

It was while a student at Altdorf that his attention was attracted by the head tutor at the university, the Reverend Johannes Fabricius, whose pen name in mystic literature was "Altdorfinus," and a year following his graduation there appeared a book on mysticism and philosophy bearing on the title page the name of both Fabricius and Kelpius,—Master and pupil,—an unheard of honor to a student in those days. The title of the book, which was in eighteen parts, was the *Scylla Theologica*. This book was followed by a second and then a third on similar subjects and then by some treatises. Some of these are dedicated to his patrons,—Francke and Deli, etc.

The issuance of these books and the trend of his mind, brought Kelpius to the attention of Zimmermann while the latter was at Beitigheim.

(To be continued)

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HOW TO HELP HEADQUARTERS

You must realize that our correspondence at headquarters is becoming very heavy and complicated. The National Service Department has added to our mail and the new Square of the Four plan will add many letters, and all this in addition to reports, inquiries about lectures, The Triangle, books, dues, charters, literature, etc.

Now we have a request to make that will mean very little to each writer and mean a very great deal to us.

In the first place, address your letters properly. Matter intended for the National Service Department should be so addressed. Matter intended for the Emperor should be addressed simply, Emperor, care of AMORC, etc. Inquiries about lectures, books, literature, charters, lodge formations, etc., should be addressed to the Grand Secretary, care of AMORC, etc. Letters containing corrections for lectures, comments on improving lectures, additions, etc., or special matter for special ceremonies, convocations, rituals, etc., should be addressed to the Supreme Grand Master, care of AMORC, etc. Payment of Royal Support, dues, supply bills, etc., should be addressed to Financial Secretary, care of AMORC, etc. Reports of news items for the Triangle should be addressed to The Triangle, care of AMORC, etc.

But, the most important point we wish to emphasize is this: Please, in writing your letter, put at the top of it the subject of your letter. Business houses have long since adopted the custom of putting at the top of the letter this line: RE: Inquiry for Catalog, or RE: Quotation of Prices, or RE: Shipment of goods ordered, etc. Now, our members can do this same thing. In writing a long letter telling us about a lecture that has not been received, please put at the top of the letter as the first line of the letter, RE: LECTURE NOT RECEIVED. In writing about a change of address and telling us the whys and wherefores, please put at the top of the letter RE: Change of Address. In writing about some books desired, put at the top of the letter RE: Books Desired.

If more than one matter is included in your letter, make separate paragraphs and put the line RE: etc., at the top of each paragraph or else put each request on a separate sheet with the proper heading.

It will enable us to have our mail opened quickly and systematically, then scanned to see what classification to put it into and immediately turn it over to the right officer to be attended to. When we have to read through four pages of interesting matter to discover that a lecture has been lost we are delayed in our work.

One other point. Will all secretaries, treasurers and officers as well as members please make Royal Support and due checks or Money Orders payable to AMORC FUNDS and not to officers, the Lodge, or any other way. Thank you!

In addressing any of the foregoing, always add the words: care of AMORC, 1255 Market Street, San Francisco, California, (U. S. A.).

QUESTIONS AND ANSWERS

Note: Questions submitted to this department should be of a nature that will interest the majority of our members. Strictly personal problems will not be answered in these columns. Questions relating to the work or teachings of the Order are especially desired, but some of these may be unanswered here because of their secret nature; all others will be answered as fully as possible. Address such questions to the Question Department, The Triangle, 1255 Market Street, San Francisco, Calif., U.S.A.

Q.—What one verse in the Bible would you consider as typifying the aim or work of our Order?

A.—There is one verse which is a favorite with the Emperor because it is a key to the fundamental principal upon which all our endeavors are built. It is this: "God is Love; and he that dwelleth in Love dwelleth in God, and God in him." It is a part of the 16th verse of the fourth chapter of John I. All our efforts should be directed toward attuning with and dwelling in the Cosmic or Divine Peace and Harmony that exists throughout the universe. Call this Harmony and Peace by the name Love and the verse quoted above becomes significant. God is Love,—Harmony, Peace, Power,—all these. Attuning ourselves with these principles, dwelling in them, brings about that sublime state where these dwell within us. Our teachings are for the purpose of enabling us consciously to attune with these God-principles and to direct others in their desire for the same. This particular verse from the Bible might well be placed on the wall of every sanctum.

Q.—In some of our literature it is stated that it was decreed that the Rosae Crucian Order should not come to America until 1915 or 1916 and that the Emperor had to wait for that year before starting the work he was given in 1909; and in recent issues of the Triangle and in other matter we read that the Order was really established in America in the year 1694. Is there contradiction in this?

A.—Not at all, so far as fact is concerned. Two important points are overlooked. First of all our early literature referring to the establishment of the Order here concerned the establishment of the Order in this particular period. In many places our literature explains, and many books also explain, that the Order has always operated in cycles or periods of 108 years. After 108 years of activity there is a period of 108 years of silence, followed, then, by 108 years of activity again. The history of the Order, as published in the American Rosae Crucis magazine for 1916, plainly shows this through all the past ages. The Emperor went to Europe in 1909, as is well known, for the purpose of getting in touch with the Order and assisting in its being established here in full form as a separate jurisdiction. It was the right year to make such plans, for dating back 108 years from 1909 we have the year 1801, the year that the last of the Rosicrucians in America conducted any of their work; and dating back 108 years from that date, we have 1693, the year that the European Rosicrucians made their plans for coming to America, as is being explained in the present installments of the history in this Triangle. From 1693 to 1801 the Rosicrucians were active in America; from 1801 there followed another period of 108 years of inactivity; and now we are in another active period. The second point to be considered is this: the Order, as an Order and with a separate jurisdiction, was never established in America until this period. The fact that Rosicrucians, initiated abroad, returned to America and carried on some of the work, or that others living in Europe came here in a band and carried on some of the work, laying a foundation stone, does not mean that these pioneers established in America the Order as an American Order. There were

many who did such pioneer work, among them being Vaughan and later Dr. Randolph, but they had not authority to establish a complete Order here and did not do so. The date for such work was always set as the year 1916,—seven years after the date of the new birth period, 1909, allowing seven years for preparation.

Q.—Do you recommend reading of a book called: The Rosicrucians, Their Teachings?

A.—From time to time our Emperor has recommended certain books, the recommendations appearing in our official publications or mentioned in our lectures, but as for the book cited above we can only say again what we have said about all books claiming to be Rosicrucian expositions. There is not one which is authentic or which contains our teachings or our work. Certain book publishers have for years issued books with Rosicrucian titles for the sole reason that the title is very appealing and assures a good sale. Seekers are looking for some information about the Rosicrucians and any book seeming to deal with the subject sells quickly, but just as surely disappoints. If some enterprising publisher would buy a small edition of the Holy Bible and put a new cover on each copy and label it Rosicrucian Sacred Principles, he could sell thousands of copies and at the same time defraud his buyers not at all. But the book appearing today as Rosicrucian reference books are useless to the real student. The only exception to this is the book printed years ago and now out of print, but obtainable in some libraries or rare book stores. It is called The Real History of the Rosicrucians, and is by the well known and well loved Arthur Edward Waite, of England. Do not be misled, however, by similar titles. One book that appeared a few years ago and which caused considerable comment because of its lack of anything Rosicrucian, was called Rosicrucian, and its author's name was given as Magus Incognito (the unknown Magus). It was issued by a well known New Thought publishing house in Chicago, and as a matter of fact its author was Mr. Atkinson, the New Thought writer, who was never initiated into the Order and who knew nothing of its "secret teachings." Rest assured that any book claiming to have the teachings of the Rosicrucians on its printed pages is a fraud, for the real teachings will NEVER be published in such form.

Q.—Is there a branch of our Order in England?

A.—Our Order in England is under the same name as the one here in America and is a part of the Order throughout the world. The Grand Secretary of England is Mr. Raymund Andrea, and under his direction the work is progressing throughout England with the principal group of students forming the Lodge in London.

Q.—What is the meaning of the word Colombe as applied to our Vestal Virgins in each Lodge?

A.—The word means dove, and has a similar equivalent in many languages. The Vestals are the Doves of Peace and Purity in each Lodge as well as Guardians of the Altar and the Altar Fire. In the symbolical ritual, they represent the conscience of the individual. The word Colombe is pronounced, by universal custom in our Order, as Co-lomb, with accent on the last syllable.

Q.—Are there any landmarks still standing of the early Rosicrucians who established a colony in or near Philadelphia, as related in the story now appearing in the Triangle?

A.—Yes, in Fairmont Park, Philadelphia, there remains the foundation of the first structure, upon it now being a wooden building. It is located on the old road still called Hermit's Drive or Hermit's Lane; and not far from this structure is the old cave or meditation place of one of the Masters of the colony. This cave is about to be preserved by the Park Commission, enclosed by a railing,

and marked by a bronze plate donated by our Order. Visitors to Philadelphia can find much interest in these beautiful spots. At Ephrata, Pennsylvania, however, there are a number of fine buildings in good preservation that were used by the colony after it moved from Philadelphia to a more secluded locality.

Q.—Is it compulsory for one to resign from other schools of philosophy or mystical study in order to unite with your body?

A.—No. We do not insist that our members forsake any school of thought that has helped them or is about to help them, nor do we ask that they change their religious, political or social connections so long as these are good, constructive or helpful.

Q.—Do the applicants for admission to AMORC have to pledge allegiance or obedience to any individual leader as in nearly all the other occult schools?

A.—Emphatically, no! All members must abide by the constitution and that means that in all ritualistic matters within the Lodge the members must abide by the rulings of the Master of the Lodge as an officer, not a person; and in all general affairs of the Order all members must abide by the rulings of the supreme officers, not personalities. In no other sense are our members asked to pledge obedience to person or office.

Q.—What has been recommended to those who desired to make provision during their earthly life for a gift to the Order after their transition?

A.—When we have been asked this question by mail the official answer given has always been the same. It is well, indeed, for all who have been benefitted by the Order or who wish to help keep its work going, to make some provision in the way intimated. A few of our members have passed on in recent years without having made such provision and we are sure that it was regretted. In one case a Brother, without kin, passed on without leaving any will or document, and his bank account of nearly \$50,000 went to the State of New York. During his life he was active in helping in all our problems and was devoted to the work. Procrastination and lack of foresight may defeat what many of our members have in mind. These members should make some provision in their wills and testaments to the effect that a certain amount or certain articles of their possession are given to "The Ancient and Mystical Order Rosae Crucis, North American Jurisdiction, with Headquarters at 1255 Market Street, San Francisco, California," or to be more definite in the manner in which the gift is to be used, to "The Maintenance and Extension Fund of the Ancient and Mystical Order Rosae Crucis, North American Jurisdiction," etc.

Q.—What books have been written and published by the Imperator of our Order?

A.—Of the number he has written in the past twenty years, there is but one which is not out of print and which can be gotten easily without hunting through libraries or stores with rare books. It is entitled "A Thousand Years of Yesterdays." It is a story of mystic revelation, purely fiction, yet dealing with hundreds of points that arouse the interest and enthusiasm of the seeker. It has had a very wide sale, has been favorably reviewed by the best critics in the country and has been translated in five different countries. The English edition, published by the College Press of San Francisco, was bound in an economical form so that the sale price could be made reasonable. It is a wonderfully good book to loan to seekers or to be used as propaganda for the Order. It can be secured from Headquarters here for 70 cents per copy, postage prepaid.

Q.—Are members allowed to wear pins or symbols and where can they be secured?

A.—New pins in symbolical form will be ready soon and members may wear them if they desire. They often serve to introduce one seeker to another and lead to many acquaintances that result in new members. When the pins are ready they will be distributed to all the Lodges and groups.

Q.—What suggestions can be given to one who is anxious to help several young people who are about to have their first child and who are in need of advice, having no relatives to go to?

A.—Here is truly a wonderful opportunity to serve. There are many such cases in all neighborhoods and no greater work can be done than in giving friendly advice and help to those inexperienced in such matters. To help, or have any part in helping, a child to come into the world with better understanding and more love on the part of the parents is one of the grandest works our members can do. Usually the physician is ready and willing to advise, but often he is not consulted until the last month or so; and often his advice is so professional (as it should be) that it does not take the place of that from a friend or companion. It can never take the place of the advice given by a woman who knows to a woman who does not know. The first step to take is to win the expectant mother's confidence and friendship. This is not done by being over ready with advice and suggestion, but rather through the proper attitude of friendliness, companionship and sympathy. Yet, the interest thus shown should not take the form of sympathy for the expectant suffering, for at no time should the thought of physical suffering dominate the interest or care. Give the mother-to-be good reading matter. One book that will interest every expectant mother is the Imperator's book, "A Thousand Years of Yesterdays," because it deals with a birth and plainly reveals the Divine, beautiful laws at work prior to and during childbirth, and causes the mother to understand what a sacred and important part she plays in this event. Then, her thoughts should be directed to the laws that pertain to prenatal influences. The expectant mother should know that her thinking, as well as her doing, has an influence on the brain of the unborn child. Good music, good pictures, should be afforded her and she should be encouraged to select an ideal character for her unborn, and concentrate upon it for a certain period each day. In this way, and many other ways that will come to mind, our members can help those who need help at such a time. Make it your business to find where such a mother-to-be lives, especially a young woman, friendless and lonely, and devote part of your time to her and her problem. It is, after all, not her problem, but yours, mine, the Order's, the nation's,—the world's greatest problem.

Q.—Are there one or two obelisks from Egypt in Central Park, N. Y.?

A.—There is but one; the twin of this one is on the banks of the Thames in London.

Q.—Is it imperative for members of the Order to eat only vegetables?

A.—No! If you find meat disagrees with you, leave it alone; if there is any other reason for a vegetable diet, stick to it; but the Order does not compel you to do so.

Q.—Will the drinking of water strengthen one's aura?

A.—Yes, for it will help the physical body to be more healthy.

Q.—What are the dues of the National Lodge?

A.—The dues of the National R. C. Lodge are one dollar per month payable by members to the Secretary, National R. C. Lodge, 1255 Market Street, San Francisco, Calif., U. S. A.

