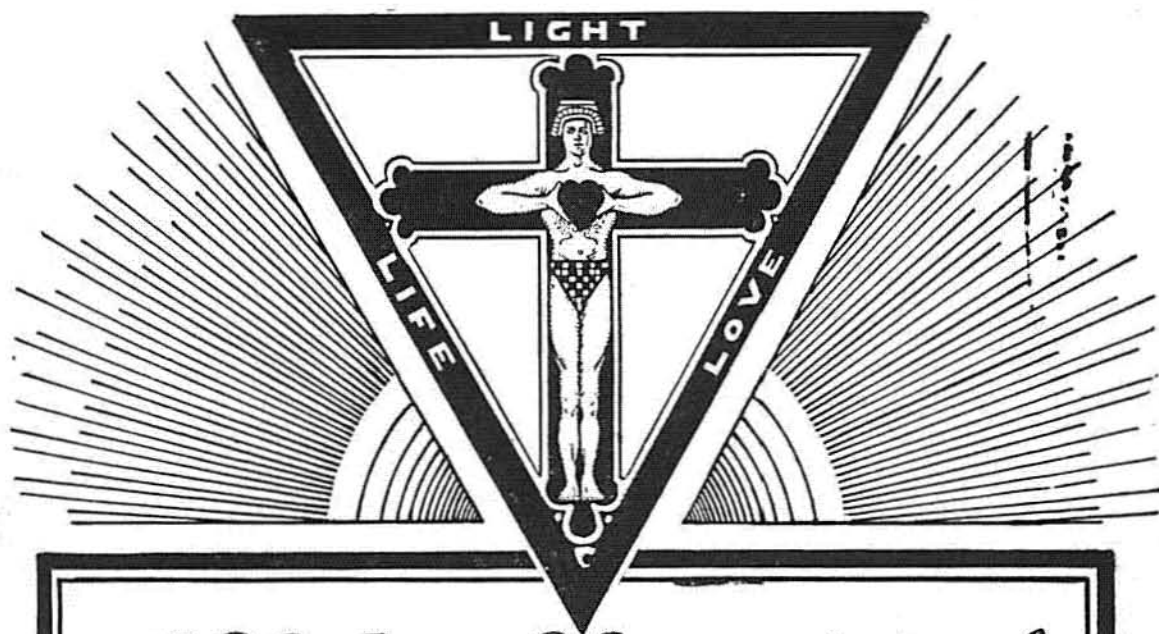


The MYSTIC TRIANGLE



A Modern Magazine of
ROSIKRUCIAN PHILOSOPHY

Why Affirmations Fail to Bring Results.

“God Spoke!”

Dalton’s Law of Proportions.

Developing A New Sense for the Deaf.

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Why Affirmations Fail to Bring Results

An Important Law is Revealed in This Constructive Criticism

By ROYLE THURSTON

According to common practice in the popular schools of applied psychology, "affirmations" are potent little formulae that simply do, or undo, many things.

The idea is not new. Eve affirmed that the apple was good, probably to ease her own conscience, even as many do today; and Shakespeare speaks of one who affirmed his innocence so often he was doubted by those who heard him, even as some do today.

The principle involved is complex; in fact it has become a very real complex with many persons. That a self-made decision, repeated with a positive tone of voice and an assumed finality, as though it were a fiat, should provoke a physical condition, is but one side of the complex.

The other side is that the affirmation is often so untrue, unsound or unfounded, that the maker of the affirmation must assume that it is true in order to deceive his own consciousness!

As in many modern methods of simplified mysticism or psychology, prepared for the unreasoning and superficial students, unsoundness of system or principle causes not only failures in the various tests of the methods, but brings ridicule to the whole metaphysical movement in America.

There is one principle in psychology which very aptly applies in the examination of modern methods of "affirming." This law, briefly stated, is: "A suggestion, to be effective, must establish conviction through confirmation of the fact."

In other words, if one seeks to produce or excite any causation by means of a suggestion to the mind of the self, the suggestion must be convincingly given and accepted through such analysis as the normal mind practices.

You will note that reference is made here to analysis or processes of analysis which the normal mind practices as a matter of habit. The normal mind was given the ability to analyze as a safeguard against external (and internal!) deception.

The normal mind! The fanatical mind, the mind of the over-enthusiast and the extremist, like unto the mind of the fool, the idiot and the atheist, does not analyze. For them, this article is worthless; they will not see the point I am making; hence, I will not have to apologize for putting them all in the same class.

How, then, can one who is physically suffering and mentally agonizing from an aching tooth (with a real, definite, concrete causation resident in the locality of the tooth, not solely in the mind) walk about a room, with head held high and affirm: "I have no toothache! I am NOT suffering from a tooth! I have NO pain!"?

Does the making of such affirmations for just a minute, end the pain for hours? No! for we find that for hours the sufferer walks about attempting to divert attention, but resorting always to the same affirmation until finally it is changed slightly, with fond hope that it may become true, to: "My pain is leaving me: The ache is going away!" This, after having affirmed that there was no pain.

I do not mean to say that pain has no connection with the mind or that, inversely, there is no relation between mind and pain. Nor do I mean to intimate that mind can have no effect upon pain. But I do mean to say that affirmations which are based upon the unsound principle of deception and denial, are ineffective.

Let us examine the mental and brain process that is involved in the case we have been citing. We can start with a fact, not an assumption: there is pain in or near a certain tooth. We can add to this a very logical and sane deduction, also a fact, that in or near that tooth there is a physical condition that is abnormal, an *unsoundness*. Mind is causing the pain in one sense, but solely for the purpose of telling us, impressing upon us, the fact that there is a wrong physical condition there which should be corrected. Mind needs no instruction from our outer selves as to when she should cease giving the impression or signal of pain. She knows well enough when to stop tormenting the brain with that impression. She will automatically and *gladly* do so, when the abnormal physical condition is changed.

With these facts in your mind, think of what is actually going on in the consciousness of the person thusly suffering but attempting to use affirmations to end the pain or "cure" (!) the toothache. Really, if we consider the mind and its consciousness as one "self" within that person's body, and the brain and its beliefs and faith in such systems as another "self," we may picture the whole matter as a dialogue, the two selves speaking as follows:

Mind: I cry pain! Something is sadly wrong in a tooth. It needs immediate attention. HELP!

Brain: There goes that mind of mine trying to create pain for me. Let me see, my school lesson and John Jones' special book says on page ten I should deny that pain, and affirm *I have no pain*.

Mind: Help! Help!

Brain: Ah, here is the formula: "I have no pain! I am God's child, and in one of *His likeness* there can be no pain!"

Mind: God did make you in his likeness but you have neglected a component part of that likeness and permitted your teeth to become faulty and it, as part of the whole, is no longer in God's likeness.

Brain: Again I affirm. I have no pain! Pain cannot exist but in mortal thought, and I am Divine!

Mind: Help! Your tooth is mortal, and it is a mortal condition that you have and it needs mortal attention right now. Do not deceive yourself!

Brain: My pain is gradually leaving me; it is much better than it was!

Mind: You know it is not, that is why you are holding your hands against your face and walking about the room as though you were insane. Get some help for the tooth!

Brain: I must be more positive in my affirmations; Pain you do not exist!

Mind: You are telling an untruth, else you would not need to make so positive an affirmation. Help, help for the tooth, not the mind!

And so the dialogue goes on for an hour, until, finally, the mind says plainly to the brain: "If your first affirmation, made an hour ago, had the slightest essence of truth in it, why are you still making affirmations? You believed you were being made a slave to pain and that you would free yourself from such mortal slavery by asserting your Divine Perfection. But, see now! For one hour you have been a slave, not to pain, but to a system of affirmations, to a system of error, to a scheme of deception. It has whipped you into delay,—procrastination. It has held you in fetters to a mortal belief. It has robbed you of your reasoning. It has deafened you to the 'Still Small Voice' that God has put into each being, the very consciousness of God, which warns us when there is an error in our physical system, an abnormal state requiring immediate attention. You have added one hour more to the time of your suffering by having delayed one hour in starting the right method to end the pain. Go to a dentist now!"

Is this far fetched? And, does this apply only to those who use affirmations for toothaches or even pains in general? Sad to say, but the case cited is not the most serious or important. Thousands of persons have walked about for days with very serious conditions, even critical states, that should have been attended to at once. More serious and often permanent conditions have resulted from actual neglect while practising an unsound system of psychology.

This is not a plea in behalf of dentists, medical men or any system of therapeutics. But it is a plea for soundness in reasoning. It is entirely practical and good mysticism, as well as excellent psychology, to follow the Biblical injunction to cast the mote of thine eye, or have someone else who is more proficient, do it for you. It is sensible and in no way inconsistent with the principles of psychology or the functionings of the mind, to wash the flesh of the body when it becomes contaminated with foreign

matter: and regardless of the fact that we are made in God's likeness, dirt and other elements, foreign to the human organization, will besmirch this perfect creation of ours.

When foreign matter gets into the physical body we pluck it out, as when we remove a splinter from the finger or a nail from the foot. A decaying process in a tooth or in the flesh, a disease germ, and a bullet from a gun, are foreign things and should be removed. As I have said, that is good common sense, and good mysticism and excellent psychology. It is consistent with the sane teachings of the Amorc, I am happy to say.

But, have affirmations no place in our scheme of life, and is there no efficacy in their use?

That is a different matter. Without any doubt affirmations can be used with excellent results, when based upon truth and sane reasoning. When one is suffering from pain, it is well indeed to make affirmations, but in this form: "Pain is a signal, and I hear the signal. Pain is not a condition, but a sign of a condition. I will remove the condition that causes pain. I will not needlessly suffer, for neither God nor mind intended or want man to suffer. Therefore I shall end the pain by removing the cause. Do not concern yourself any longer, blessed advisor of my welfare: I go thither at once to seek capable assistance in removing the cause of pain. Then, pain shall no longer annoy my peace of being."

If more positive affirmations are believed necessary, then one may use this form:

"I am a perfect being in intent and purpose, but I am weak in living to the ideal. I have erred in some way and my consciousness warns me of my error. There is within me every means for the immediate restoration to health of my body, if I give such natural means the freedom from interference and the assistance they need now in a complex situation. Therefore, to assist nature and to give her forces freedom to operate, I will undo that which I have done and which I should not have done, I will correct the error of my ways, I will remove, or have removed, that which interferes with nature's laws within my body, and permit my perfect being to manifest itself and make me whole, clean, right and happy. For Health, Happiness, Strength and Peace are my Divine Birthrights!"

Such a frank affirmation of the facts will tend to make you conscious of your duty to your body, your obligations to nature and your sane path of action.

Thy faith may make thee whole, but that faith must be based upon a correct understanding of the true conditions, and it must include, and not exclude, faith in all the immutable laws of nature.

That is the faith, and that only, which will enable us to move mountains.

The Law of Love

Pour forth the oil,
Pour boldly forth,
It will not fail until thou failest
Vessels to provide,—
Which it may largely fill.

Make channels for the streams of love,
Where they may broadly run.
And, love has overflowing streams
To fill them, every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us,
Will soon be parched, and dried.

For we must share, if we would keep
That blessing from above:
To cease to give, we cease to have,
Such is the law of love.

—Magus, 9^o.

"God Spoke"

By H. SPENCER LEWIS, F. R. C.



Our mad ambition to conquer the formidable and attain the very pinnacle of material heights, we lose sight of the little, sweet essentials of life; and it is often in the twilight of life only that we realize we have wandered far away from that narrow road which, after all, leads to the only goal of contentment and peace.

More especially do we wander from the natural elements of religion. We enter those modern, recently constructed, and as yet untrammelled paths of "interpreted" religion where the true and real God is little or not at all considered or understood. We lose sight of the simple laws and words of God and our worship of Him becomes so involved, so complex, so profound, that God actually becomes a stranger to our hearts and consciousness.

Yet God is so close, so near to us, so intimate and so easily understood that we may hear the Divine Voice, feel the Divine Presence, and realize the Divine Mind every hour in the day.

I make plea for a return to the simple worship of God. I urge that we unite in an endeavor to realize God, consciously, as a living presence, and to hearken unto the Voice and observe His handiwork.

"God spoke!"

You have thought that exclamation to be a doctrinal reply from the over-zealous Bible student. You have, perhaps, thought it to be the blind belief of the religious fanatic; or you may have thought it to be the metaphorical reply of the religious idealist.

But, my beloved friends, I have heard God speak; and I say it, declare it, in the coolness of careful thought, without undue fervor or zeal. To me it is beautifully true, wonderful, inspiring; but it is not phenomenal, supernatural or mystic in any sense.

"God spoke!"

I have wandered idly through a field of daisies, lying in a peaceful valley, with the great blue heaven above me, the sun shining brightly, birds light-heartedly passing from bough to bough, all nature gay sweet and glorious; strife, turmoil and evil far away; nothing near but goodness and Godliness. And I have felt the oneness of all nature, all God's manifestation: I have forgotten personality of self and individuality of ego; I have lost myself in the simplicity and grandeur—not the complexity and marvels—of all about me. And, I have sat down in the midst of the daisies to try and attune my consciousness with their simplicity. And I have reached out and drawn close to my cheek one of these daisies that I might feel its soft, innocent face against mine, and I have looked into its eyes, its soul. Then—the occasion will ever be remembered—I saw the harmony of its form; the grace of its design, the symmetry of its yellow head, the regularity of its petals, the method of its unfoldment, the simplicity of its anatomy and—God spoke! Through the daisy God revealed to me in unmistakable language, the infinite wisdom of His mind, the superiority of His ways and His laws.

God spoke! Truly, and I heard, and understood; God spoke as only God can speak. Could man but speak as God speaks—ah! the vanity of the thought. Yet man demands that, to be heard and understood, God must speak in his limited, self-made, finite lan-

guage, and man, therefore, hears not the voice of God.

The organist, rambling over the keys while his soul expands and vibrates to greater area, hears sweet chords, beautiful notes, harmonious, euphonious arias, peal forth, while he is still unconscious of the mechanical features of his playing. And when he has completed one passage of divine music he knows that God spoke—and in a manner as only God can speak.

The artist, the writer, the sculptor, each has heard the Voice of God and has understood while others seek the Voice in place and manner demanded by doubt, skepticism and "higher criticism."

Watch the little imprisoned gold fish in the crystal aquariums. Let a beam of sunlight strike the silvery surface of the water and refract its rays through the world in which they live and you will soon see the revived activity. Drop some crumbs upon the water and note the instinct of preservation; tap the aquarium suddenly and see the instinctive action of fright, basic law of self-protection manifested. Study the periodicity of breathing of water, then air; analyze the perfect mechanics of motion in swimming, diving, rising and immobility. And, as you do these things God will speak to you and you will learn a lesson as only God can teach.

Look into the eyes of the heart-hungry, poverty-stricken child as it gazes into the windows of the stores at this holiday time. Note its pathetic, quiet, philosophical acceptance of conditions which in truth are making the young heart and mind bleed and ache. And as you look, smile! Take the child into the store and buy for it, give it those simple—not complex or luxurious—things which it longs for and which our children in this advanced (!) education would spurn; and when those deep set, longing, sweet eyes look up into yours with tears and silently say "thank you," you will know that God spoke—spoke as only God can speak.

And turn your way to the desolate home where the father has not heard the Voice of God but has sought the voice of evil; where the young-old mother is striving to make the widely separated ends meet; where sickness has stricken one child and medicine is unobtainable, and food—of the simple kind, not luxurious—is required for the baby that brought God's voice once to the mother; where all is sad at the time of greatest rejoicing elsewhere. Go there, not to Temple, Church or Cathedral, to hear God speak, and give that which you would give with less appreciation to yourself. And, as you sleep in your bed of comfort that night the poor mother's prayers of thankfulness will come to you in the silence of the night; and your soul, your consciousness, will know, if you do not, that God spoke!

And, pass the corner of the busy thoroughfare where time and tide move swiftly by; where each in eager pursuit of self satisfying interests see not the lips of God about to speak; where stands upon the corner, 'neath shelter from the cold and storm, the ragged urchin boy urging all to buy his wares: his hands are cold, his face is wan, his eyes are filled with tears; at home there are a few who wait his belated coming in; he is hungry, too, yet he must not spend one single penny of the fund his mother needs for food; his thoughts are of the family and "sister," his chum and friend; he would gladly sacrifice most anything to take her just a

(Continued on Page 105)

Dalton's Law of Proportions

THE STORY OF THE ATOM

(Especially Prepared for All Members of the Order)

By THE IMPERATOR

(Copyrighted and Fully Protected)



ROTHERS and Sisters, permit me to introduce Dr. John Dalton, the public expounder of the atomic laws, the mystic of his day and the scientific puzzle of the scientific world.

And with this, Dr. Dalton steps upon these pages to give you those facts and those laws which prejudiced science and skeptical human nature have kept in the dark to decay and obliterate the name of one who has done much for chemistry but now receives such belittling comments as: "crude and unpractised worker in science," "careless and indifferent observer of facts," "unskilled meddler in fields too profound for him," and "unscientific dreamer and propounder of alchemists' fallacies."

For several years I have had in mind an attempt to revive a serious interest in Dalton and Dalton's work. It has seemed to me that not only do the reference works slight him and chemistry now ignores him, but that, when chemistry continues to use his laws—and cannot do without them—and then wilfully, consistently and with good, selfish purpose sees to it that his laws are kept from the searcher for truth, it is time to have the searchlight thrown stronger than ever upon those things which Dalton spent a life-time in evolving from theory into fact demonstrated.

And, Dalton has a special interest for us, because he WAS a member of the Order and DID attend the lectures and worked in the laboratory of the Lodges in two different cities where he pursued his experiments and observations. The principles upon which he worked and which formed the foundation of his Philosophy of Chemistry is learned in our Lodges in the first three degrees and in the 8th, 9th and 10th degrees. Every member of our Order today, who has passed through the First Degree and then through the Fourth, knows that Dalton's principles (as they are outlined here in his own words) are a logical result of the regular study of our teachings. The great mystery which puzzles the scientists today as to "where did Dalton get his first ideas, and did they come from Newton?" is easily answered by those who are in our Order; for Dalton and every other member MUST receive such principles in order to understand even the elementary work of our Degrees.

But let us consider the value of Dalton's work. Soon after he had made some important discoveries he was called upon to address certain scientific bodies, the most important in the country at the time, and so great became the interest in his work that he decided, like many an optimistic disciple of truth, to help the science of chemistry and physics by publishing some of his theories in such form as would be available to those very scientists who later condemned his work as "crude." Because Dalton was not one of their colleagues; because he was not of their school nor of their narrow viewpoint and narrow materialistic training, he was considered a "heretic" in science and unfit to enter their domain and show them that which they did not know. With the zeal of wanderers seeking for a guide they seized

his theories which are now admitted to be laws, and after having made them a stepping stone to the accomplishment of many greater discoveries, they ignored Dalton and, up to the present hour, have succeeded in keeping his original papers and actual statements from the eyes of the true seeker for light.

Dalton's papers, as published by him in 1805 to 1808, contained not all the laws he had formulated by his researches and experiments. He knew well enough that to give all the laws, to explain all the workings of the R. C. Triangle in the composition of matter as now explained to all our members of the First and Fourth Degrees, would be to reveal that which would never be understood by the uninitiated and always misunderstood by his critics. But Dalton did refer to the triangle in some places of his manuscript and in some of his public speeches. In fact the triangle was the key to his work, the use of it becoming an obsession with him. All in all, Dalton made many thousands—not hundreds—of observations of the workings of nature and kept them well tabulated and classified. He made many hundreds of laboratory experiments, and he had students and friends co-operating with him in making other experiments. He climbed mountains almost daily to register certain effects; he had certain instruments in his home and outside of it constantly attuned to register various manifestations and demonstrations of nature. He lived the life of a hermit in many ways, isolated from all pleasure, building his own instruments, devising his own methods and accumulating facts which would take a dozen volumes to record. And all this because he searched for the triangle and its law in everything that was or seemed to be. And among all these trials he made 200,000 meteorological observations which are still preserved in records owned by a foreign scientific society.

In a letter to Jonathan Otlev in 1796 (six years before he made public much of his discoveries) he said: "I may answer that my head is too full of triangles, chymical processes and electrical experiments to think much of marriage."

In the matter which follows I will attempt to make plain to our members the laws which Dalton evolved, based upon the working of the triangle. I will make plain to them that which may not be so plain to those not initiated into our Order. Furthermore, I have added to Dalton's original charts, reproduced herewith, those points and illustrations regarding Atoms, which he did not make public. The charts themselves have not been published in this form, or complete in any form, since his transition and no doubt students of chemistry generally, as well as research workers in the field of physics, will appreciate this rare treat.

The life of Dalton may be learned from most any good reference book or encyclopaedia. But what follows is taken from his own writings and from my own Rosacrucian manuscripts and Secret Mandamuses. It gives a fair example of how complete and replete with valuable, unpublished, and little

known information are the papers possessed by the Masters of our Order.

Passing then from the generalities to the specific points of Dalton's work, we must make reference to the charts from time to time. I will quote Dalton's own words whenever his language is plain enough for our members (for it is often robed with symbolism which requires interpretation). But I shall use my own methods of presenting the facts more often and when statements are not distinctly quoted they are in my own words, giving the facts as I KNOW them and have had them demonstrated to me in the Order's work and in my own experiments in a typical R. C. laboratory.

It is difficult to approach a subject like this, for so much leads up to it which must be passed in a short magazine article. But, essentially, the first two lectures of the First Degree of our Order show that matter is composed of those particles which manifest the first distinction of material expression.

In other words, the particular things which make a book, are the pages in size and number, the cover, and the title page. The pages alone, do not constitute a book; the cover alone, regardless of its appearance of a book and having the distinction of a book, does not constitute a book; nor does the title page of a book, alone and independent, constitute a book. Yet each of these things is necessary to a book; without them a book is not possible, and each must have certain qualities of its own in order to make it assist in composing a book. Thus it is with matter. Matter as a whole is a composite thing. But the elements which compose it may have the natural distinctions or qualities necessary to make matter, without being matter themselves.

Therefore, the Rosaecrucians start their study of matter with the nature and quality of that which enters into the composition of matter and one of the particles thus studied is the ATOM.

Dalton did not discover the Atom, nor did he ever publicly or privately claim to have discovered it. But he did find that the Atom was subject to some wonderful laws and these laws are unchangeable and universal in their application.

Starting, then, with the premise, the FACT, that matter in all its expressions, in all its classifications, is composed of molecules, and that these molecules are only a collection of atoms united and held together by some force or power, we are at once ready to study the Atoms themselves. And our first conclusion is that there must be different kinds of atoms in order to make different kinds of molecules of matter.

This conclusion is sometimes disputed by those scientists who have a different theory of the composition of matter, or by those who have no theory and will accept none. But we will waste no time in arguing the FACT in this case.

Dalton proceeded with the fact and determined that there was not only a definite quality to each atom, as he called the other distinctive feature of each atom. And—right here I find myself in a quandry. I must explain what he mean by "weight" and to do so I would have to refer to terms which I do not care to put into public print. Members of our First Degree will recall that matter is made manifest by a certain condition, a certain attribute, which distinguishes one kind of matter from another. This feature of matter is according to numbers—and the difference in the numbers makes a difference in the manifestation of matter. The particles which compose atoms—as explained in the lectures of the First Degree—are a result of this distinctive condition which has different numbers of expression. Now, when Dalton referred to the "weights of atoms" he did not refer to the "weight" as is usually understood by the word. Chemistry has

always supposed that he did mean "weight" in its physical and common sense, and gradually they have found that there is a difference between their observations and what they thought he meant. That has occasioned considerable criticism of Dalton's theories and I do not suppose that chemists will give any credence to my explanation, so I will not explain to them but to our own members.

So, Dalton began to classify Atoms according to their inner nature. When I say inner nature, I mean that nature which they have and which is a result of the smaller particles composing them. Our members will remember that matter is expressed by the triangle in our work, and that at the three corners of the triangle are certain steps in the evolution or composition of matter. The Atom is at the second point. So I will call Atoms point TWO of the triangle, and the particles which compose them point ONE of the triangle. Now point one is a result of certain numbers and these numbers assist in composing the Atoms. Therefore, Dalton worked to discover the NUMBERS COMPOSING EACH ATOM. He avoided the large figures and used a scale by calling one thousand, one; two thousand, two, etc., up to 200,000, which he called 200, etc. That made it easy to write brief notes.

The result of his years of work produced what is to be found on the upper part of PLATE ONE.

PLATE ONE

Here we have Dalton's division of Atoms into Elements. Let us consider first the "Simple Elements" numbered from 1 to 37. These numbers do not refer to "weights," size or nature. All numbers on the plates refer only to the matter in the text.

Dalton invented a series of symbols to represent the Atoms, each symbol based upon a circle with a definite mark or letter inside. Many of these symbols he took from the Rosaecrucian work, especially that which pertains to Astrology, Alchemy and the Triangle and Cross. (Note, for instance, symbols numbered 1, 5, 6, 7, 10, 11, 20, 32, 34, 35, 36, and 37.)

These first 37 symbols show that there are 37 definite forms of matter which show their nature clearly and accurately WHEN COMPOSED OF ONLY ONE ATOM. Some forms of matter are not definite in nature until two, or three, or four, or possibly seven atoms are united. But these first 37, or the "Simple Elements," are composed of only ONE ATOM EACH. Naturally the Atoms are different, different in size, in "weight" and in constitution, or there would be no difference in the matter they manifest. So, Dalton listed these Elements as shown below and at the same time gave the weight of each Atom. Remember the "weight" is the number of the particles of "point one of the triangle" which composes the Atom, but each number should be read in thousands. Thus, the first Atom has 1 as its weight. It should be read 1,000. Number 4, Oxygen, has 7 as its "weight"; that should be read 7,000.

LIST OF SIMPLE ELEMENTS

| No. | Nature | "Weight" |
|-----|--------------------------|----------|
| 1. | Hydrogen | 1 |
| 2. | Azote (nitrogen) | 5 |
| 3. | Carbone or charcoal..... | 5 |
| 4. | Oxygen | 7 |
| 5. | Phosphorus | 9 |
| 6. | Sulphur | 13 |
| 7. | Magnesia | 20 |
| 8. | Lime | 23 |
| 9. | Soda | 28 |
| 10. | Potash | 42 |
| 11. | Strontites | 46 |
| 12. | Barytes | 68 |
| 13. | Iron | 38 |

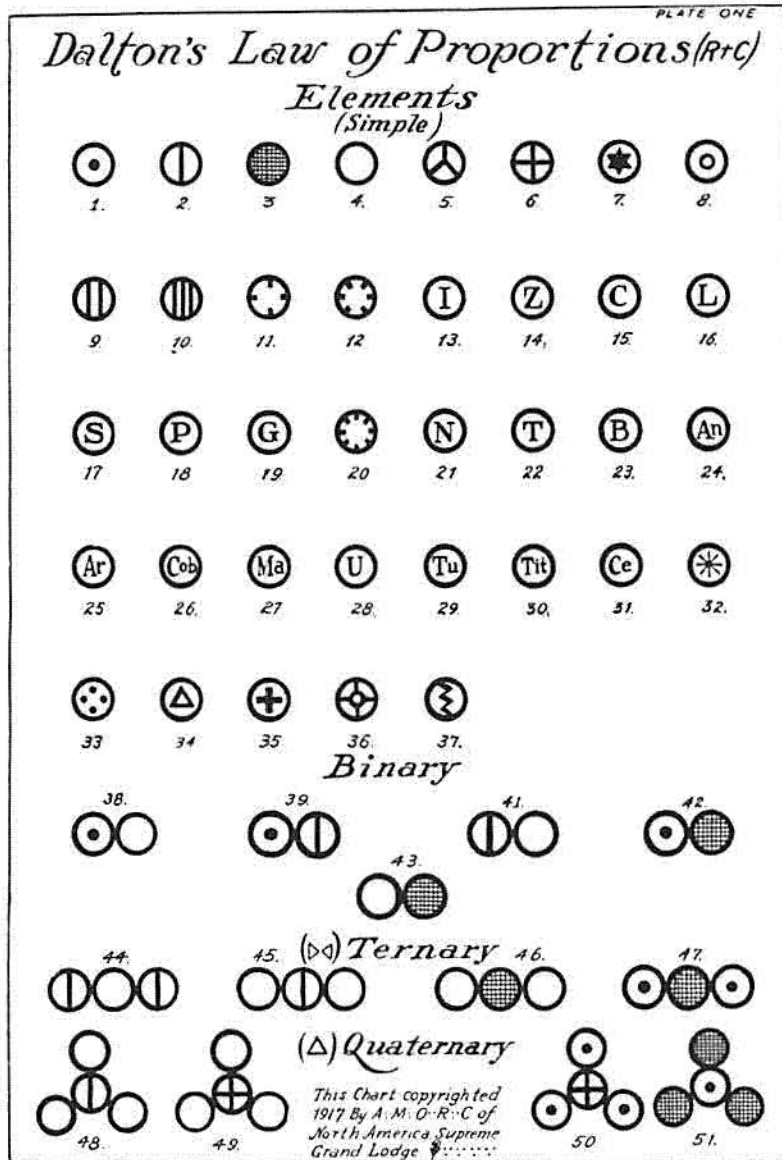


PLATE I.

| | |
|---------------------|----------|
| 14. Zinc | 56 |
| 15. Copper | 56 |
| 16. Lead | 95 |
| 17. Silver | 100 |
| 18. Platina | 100 |
| 19. Gold | 140 |
| 20. Mercury | 167 |
| 21. Nickel | 25 or 50 |
| 22. Tin | 50 |
| 23. Bismuth | 68 |
| 24. Antimony | 40 |
| 25. Arsenic | 42 |
| 26. Cobalt | 55 |
| 27. Manganese | 40 |
| 28. Uranium | 60? |
| 29. Tungsten | 56? |
| 30. Titanium | 40? |
| 31. Cerium | 45? |
| 32. Magnesia | 17 |
| 33. Alumine | 15 |
| 34. Silix | 45 |
| 35. Yttria | 53 |

| | |
|-------------------|----|
| 36. Glucine | 30 |
| 37. Zircon | 45 |

The foregoing, as stated, are the simple elements. Dalton's work was to demonstrate and prove that from these and a few other elements came all the known forms of matter. At the present time we have enlarged Dalton's number of simple elements to 80. But from the foregoing 37 a very great number of the best known forms of matter are evolved, so to speak, by combining several of the above simple elements.

DALTON'S LAW OF PROPORTIONS

It is in the combining of two or more atoms to make another form of matter, another manifestation of matter, that Dalton discovered the working of the triangle. He did not express it in the terms of the triangle as we do in our own Temple lectures, for his lectures were for the public; but he did express it in this wise: "One added to two to make one is equivalent to two added to one to make one; and in adding two to two to make one or one to three

to make one, the same law in its square is maintained by its conformity to the law of three; and every other multiple is a duplication of the original law."

This is beautifully illustrated in the charts herewith and as we come to each example I will call attention to this law.

BINARY ELEMENTS

One added to one to make one, is illustrated here with five examples. No. 38 represents "one atom of water or steam, composed of 1 atom of Oxygen and 1 of Hydrogen, retained in physical contact by a strong affinity and supposed to be surrounded by a common atmosphere of heat; relative weight is 8."

The above are Dalton's own words, and they mean just this: that water or steam, in its molecule, is composed of one atom of Hydrogen and one atom of Oxygen. The "weight" of Hydrogen is 1; the "weight" of Oxygen is 7; therefore, the combined weight of the two, making the molecule of water or steam is. The two atoms are held together by the strong affinity of _____ which is the quality referred to by Dalton when he uses the word "weight" to symbolically represent this quality as explained in the 18th paragraph of this article. This strong affinity, or quality, or power, is explained further on by chart and words.

When atoms unite as do Hydrogen and Oxygen and others, they do so according to a law. That law is the basis of the so-called affinity between certain elements. Briefly put, it is that LIKE ATTRACTS UNLIKE AND REPELS LIKE. In other words, two atoms of a like nature repel each other and will not unite according to this law; but two or more atoms of an unlike nature will attract each other. Therefore, if the atoms on Plate No. One were marbles and were thrown together on a table, they would move toward each other and form into as close and solid a unit as possible. But if you added a few more marbles which were duplicates of those already on the table, they would be pushed away by those which were like them and pulled toward those which were unlike.

Another feature of this law is that when three, four, five or six or more of these atoms are put near each other, again like marbles on the table, they will unite and form themselves into a unit of some definite form and these forms are based on the triangle, square and circle or a combination of them. Note these two features of the law in the following examples of atomic combinations.

| | |
|---|----|
| No. 39. 1 Atom of Ammonia, composed of 1 of Azote and 1 of Hydrogen..... | 6 |
| No. 41. 1 Atom of Nitrous Gas, composed of 1 of Azote and 1 of Oxygen..... | 12 |
| No. 42. 1 Atom of Olefiant Gas, composed of 1 of Carbone and 1 of Hydrogen..... | 6 |
| No. 43. 1 Atom of Carbonic Oxide, composed of 1 of Carbone and 1 of Oxygen..... | 12 |

The above five examples are of two atoms united to form another element. Each thus formed has an Atomic "weight" equal to the total of the two Atoms composing it, as shown by the number at the end of the line.

You will note that the two Atoms in these examples, hug each other closely. Whether one is above the other or aside the other in a diagram is unimportant; but always will two unlike atoms touch each other in some relative position.

TERNARY ELEMENTS

Now we come to another form of elements—those composed of two Atoms of one kind and one of another kind. In such form, three Atoms composing an element, the three Atoms cannot be of the same

nature, because in that case, they would not unite, but would repel each other according to the law of like repelling like. Therefore, when an element is composed of three Atoms two of them are like and one is unlike, and THE UNLIKE ATOM IS ALWAYS IN THE CENTRE. The reason is easily explained in this way. In the first place, the two similar Atoms, in their repulsion of each other, will separate as far as possible. That permits the dissimilar Atom to come in between them, for both of the similar ones are attracted to this single Atom, while it, in turn, is attracted to them. Therefore, the single dissimilar Atom pulls the other two closely to it, while they try to push each other away. In this manner the two similar Atoms would be on the opposite sides. This is plainly shown in the diagrams Nos. 44, 45, 46 and 47 of Plate One.

The diagrams represent elements as follows:

| | |
|--|----|
| No. 44. 1 Atom of Nitrous Oxide, composed of 2 of Azote and 1 of Oxygen..... | 17 |
| No. 45. 1 Atom of Nitric Acid, composed of 1 of Azote and 2 of Oxygen..... | 19 |
| No. 46. 1 Atom of Carbonic Acid, composed of 1 of Carbone and 2 of Oxygen..... | 19 |
| No. 47. 1 Atom of Carburetted Hydrogen, composed of 1 of Carbone and 2 of Hydrogen 7 | |

In each case of the above four Ternary elements, the "weight" of the element is given at the end of the line. It will be noticed that two of them, while totally different in nature, have the same "weight." Such an inconsistency may be difficult for science to understand or explain.

QUATERNARY ELEMENTS

Now we come to those elements composed of four primary Atoms. In fact, the four examples of quaternary elements given on Plate One are molecules composed of several Atoms.

First, note the manner in which these Atoms unite when there are three of one kind and one of an unlike kind. Here is another beautiful example of like attracting unlike and repelling like. Take No. 48, for instance: the unlike Atom remains in the centre while the three other Atoms arrange themselves in perfect order around the unlike Atom. Each of the three outside Atoms is attracted equally by the unlike Atom in the centre. That makes them hug, so to speak, the centre Atom as closely as possible, all the while pushing the other like Atoms away. Because each of the three outside Atoms is pushing the other away from it, they keep equidistant and the space between each of these three is always as mathematically equal as though it had been placed in its position by some carefully adjusted instrument—in fact more perfectly posited in this regard than any system of measurement we know of could do it.

Another law, demonstrated by this attraction and repulsion between Atoms, is that when there are more of one kind than of another, as in Nos. 48, 49, 50 and 51, the greater number of like Atoms will be on the outside.

Also, please note that four Atoms arranged in this way make the form of a triangle; thus the triangle on the "material plane" is used to indicate quaternary elements as shown before the word "quaternary" on Plate One. Some of the most interesting and profound problems of chemistry are solved through a study of the composition of the quaternary elements, and this is what Dalton referred to many times when he said, as do many Rosacruicians in their works in chemistry, that he was "busy with triangles."

| | |
|--|----|
| No. 48 is a molecule of Oxynitric Acid, composed of 1 Atom of Azote and 3 of Oxygen..... | 26 |
| No. 49 is a molecule of Sulphuric Acid, com- | |

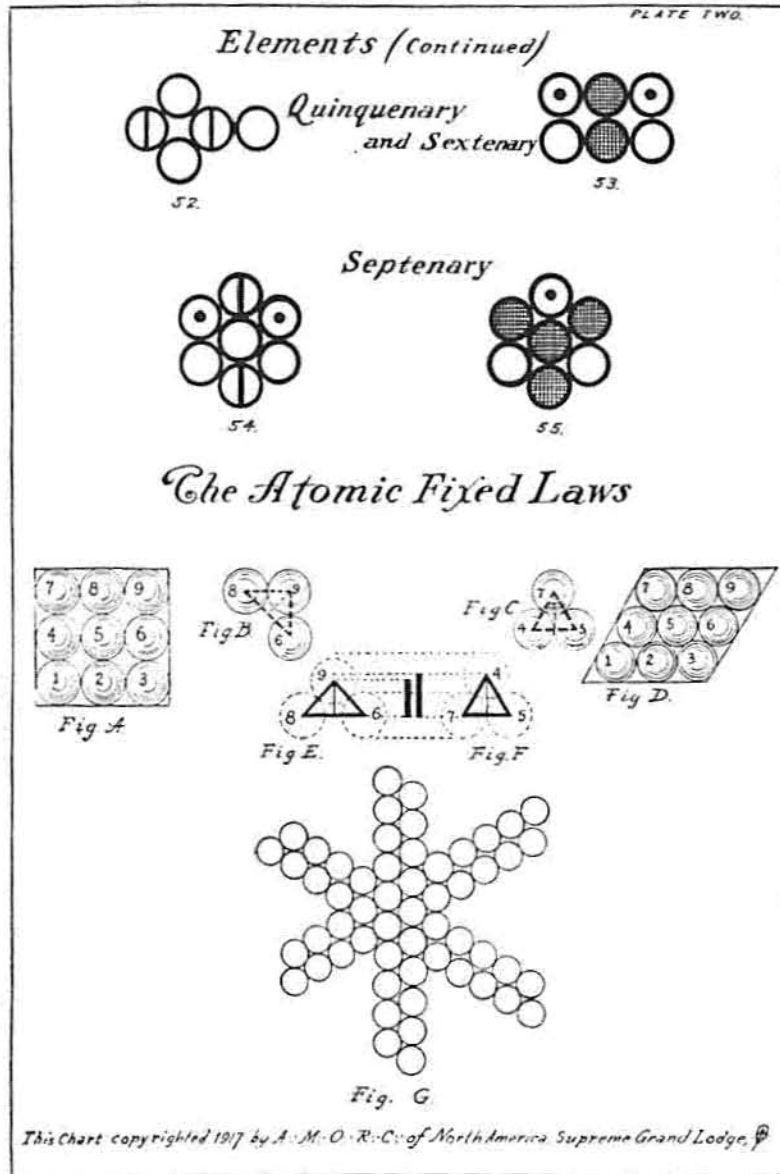


PLATE II.

| | | |
|--------|---|----|
| | posed of 1 Atom of Sulphur and 3 of Oxygen | 34 |
| No. 50 | is a molecule of Sulphuretted Hydrogen, composed of 1 Atom of Sulphur and 3 of Hydrogen | 16 |
| No. 51 | is a molecule of Alcohol, composed of 1 Atom of Hydrogen and 3 of Carbone..... | 16 |

PLATE TWO

Let us examine now two other forms of elements, called Quinquenary and Sextenary. These are illustrated as Nos. 52 and 53.

In No. 52 we have a very different arrangement of five atoms. Three of them are alike and two of them are unlike. In this element, called Nitrous Acid, we have a combination of Nitric Acid and Nitrous Gas. By referring to No. 41 on Plate One, you will find that Nitrous Gas is composed of one Atom of Azote and one Atom of Oxygen. The two combined make Nitrous Gas. By referring to No. 45 on Plate One you will also see that Nitric Acid

is composed of one Atom of Azote and two Atoms of Oxygen. In other words, the difference between Nitric Acid and Nitrous Gas is a difference of one Atom of Oxygen more in the Acid. But to turn these into a Nitrous ACID we must combine the Nitric Acid and the Nitrous Gas. That means combining the five Atoms. Illustration No. 52 shows the only possible way in which these five Atoms of two different natures would combine. Four would unite, as shown, with the fifth Atom clinging on one side of the Azote Atom as far away from its companion Azote Atoms as it could be without severing the attraction that exists between it and the Oxygen Atom. The relation of these five atoms to each other and the form they thus take illustrates one of Dalton's principles in his law of proportions—that in combining, the Atoms adhere to the law of the triangle, the square or a combination of them. For in No. 52 we can see both the triangle and the square. Its "weight" is 31.

(Continued on Page 109)

The Mystic Triangle

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Ancient and Mystical Order Rosae Crucis

The A.M.O.R.C. is affiliated with 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
843 OCTAVIA STREET
SAN FRANCISCO, CALIFORNIA, U. S. A.

JULY, 1925

ARE WE FOOLING OURSELVES?

With all our boasting about our advancement in civilization, are we fooling ourselves? Have we made the progress we think we have made or are we deceived by the dreams of our hopes?

These thoughts are prompted by an occurrence broadcast in the daily papers just as we are about to go to press with this issue of THE MYSTIC TRIANGLE.

Think of this in connection with your thoughts about our highly developed civilization. In large type, occupying space as an important, national, incident of our daily affairs, we read: "Evolution Indictment! Darwinian Defender Held For Trial: Grand Jury Action Holds Teacher in Test Case Under New Law."

The American Press Association sent out the news over its wires to hundreds of American and foreign newspapers. That means not only widespread publication of this incident, but it means that such publication will appear in journals and papers where the news will be read by future generations, as we read today, with considerable interest and study, the records of events of the past several hundred years.

What will future generations think of our boasted advancement? Regardless of what each of us may believe in regard to the contentions of both factions arguing the propriety of teaching the Darwinian theory of evolution, there is only one thing that any rational being can think of this recent incident in the war of orthodoxy versus modernism; it is an absurd thing; it is inane; and it is a serious reflection upon the intelligence of the present period of civilization.

Three or four hundred years ago men and women were arrested in the New England States of this free country for expressing and teaching certain religious beliefs that were contrary to an unwritten code maintained by a few self appointed censors of our religious freedom. We have felt that we have progressed beyond such state of affairs to a point where tourists through New England would not look at us for a blush of shame as we pointed out the places where "witches" had been burned at a stake, or where men were put into the stocks for saying that dancing might be a clean and moral indulgence at times.

But we have been deceiving ourselves in this regard, also. When a progressive State of this Union like Tennessee can seriously pass a law forbidding

the teaching of the theory of evolution in the public schools, and when a jury composed of men (or women) living in this year of our Lord, 1925, can indict a teacher for violating such a law, then we may well hide our faces, drop our heads and wonder whether the doctrine or theory of evolution is not wrong after all in one important detail,—that we have evolved from our original state at all! Perhaps we are still hanging by our tails with our heads downward, looking at the earth below, ignorant of the unlimited and uncensored space above.

It is a question of religious freedom again, just as were the persecutions during the puritanical days in New England. Religion has never advanced itself one iota through such persecutions, and science has never been stayed one moment by such bigotry. And, therein lies our only consolation.

TRUTH WINS AGAIN

Not many years ago a certain investigator and his wife made important discoveries and findings in Mexico which indicated that a race of people had lived there antedating Egypt; and they announced to the world that many of the monuments being unearthed by them indicated that tribes from Egypt had come to Mexico and influenced the civilization there several thousand years ago. The world smiled but no institution or publisher of books would accept his reports and records. He had to publish his own book in order to bring the facts before thinking men and women, and then had to fight desperately to maintain his claim.

Today, a group of explorers armed with that wonderful conservator of integrity, the approval and backing of a great scientific institute, announce that they have unearthed Egyptian monuments and tombs in Mexico. And, the scientific world stands aghast and exclaims: "How wonderful!"

Truth will establish her rights and proclaim her facts, eventually; and she is sure to win. But, how strangely we treat truth sometimes. Unless she presents her calling card on the gold plate of established custom, we refuse to grant her audience!

RAISED TO HIGHER REALM

A Beloved Matre of our Order, Sister Aurella Heinrich, of Tampa, Florida, was raised to the higher realm during the first week of May, and is now glorified in the consciousness of God.

One of the earliest of the workers in the Grand Lodge of Florida, assisting Brother Heinrich, who has been the Grand Secretary for many terms, our Beloved Sister has always had the ideals of the Order at heart and by her charming personality, kind words and motherly help, has endeared herself to many hundreds of members.

Typically Rosaecrucian services were held, which take the form of an Initiation Ritual, wherein the members pay tribute to the Raising of one of their group to the Higher Realms, a higher degree of unfoldment and preparation. The following morning at the precise moment of Sunrise, May 9th, the physical remains were returned to the dust from which they came, with appropriate services.

Our Beloved Matre now knows the Glory that is His and the Divine Consciousness of Absolute Attunement. It is truly, "the Great Initiation."

Winners of The Contest: "What Is The Amorc?"

EDITOR'S NOTE:

In the May issue of THE TRIANGLE we announced a contest offering two prizes for the two best articles answering the question: "What is The Amorc?" We stated that we did not wish to have testimonial articles because of our abundant supply of these, but desired brief descriptions of what the Amorc has proved to be to our members. A great many very fine articles were submitted and two were selected as being the best, and these are reproduced in this issue. The first prize goes to a Brother living in Panama, and the second prize to a Sister living in Ohio. It is interesting to note that the two winning articles are representative of a lengthy and a short description, and one is also representative of the Latin membership throughout our Order, while the other one from the Sister typifies the American viewpoint of our work. Some of the articles that did not win prizes but were very good will be published in future issues.—THE EDITORS.

THE FIRST PRIZE ARTICLE

The A.M.O.R.C. Fraternity today, while in the world, is not of the world. Through its officers it preserves all the fruits of the studies and labors of its long line of illustrious Initiates and Adepts. This Order is willing to bestow the knowledge of Cosmic Truth upon those who are ready and willing to receive it, upon the same conditions as were imposed upon its founders, the first neophytes and scholars in the University of Nature.

This Fraternity is known as the Most Holy Order of the Rosey Cross. A description of its elaborate symbolism cannot be given outside the pale of the Order, but to those who seek admission thereto, an abundance of knowledge will be given, and more; a spiritual revelation such as is accorded to no religious system or creed will be given the humble novice in the Halls of Truth.

By the processes of instruction given the novice in this Order, all the crudities of Philosophy are smoothed out; all the apparently wondrous discoveries of material science are shown to be but the evolutionary process of the Divine Wisdom; and the apparent misconceptions of religious creeds and systems are relegated to the firm foundation of reconcilable and basic facts. Thus, the novice in the quest of Truth is grounded upon a sure foundation, and is taught, and soon learns, to seek only from within the knowledge of those momentous truths which all human beings alike contain inherently, but unconscious to themselves.

No time expended in the quest for truth can ever be wasted, for, to the student of the occult, it is well known that each entire lifetime is but the preparation for another life wherein he is to learn greater lessons, according to the amount of experience he has been able to assimilate in any given one preceding.

From this it will be seen that the A.M.O.R.C. Order has for its objects the personal development of each individual ego, furnishing instruction in all the necessary truths of the Cosmic Science which brought that ego into being, sustaining it through each existence, and having in store for it a destiny which begins, not ends, at the grave.

It places each student among the world's thinkers, not as the adherent of any particular school or philosophy, but as a student of the greatest of all universities or systems of thought—Nature—the Cosmic universe.

This Fraternity, the parent of all such societies, extends none of the allurements of the ordinary

"secret" society. It makes no claim to being what is ordinarily known as a "fraternal organization." Yet at the same time, it creates and maintains a Fraternity that brings man to man in a common Brotherhood, far more tangibly than is afforded by any other society.

The A.M.O.R.C. Order is secret, the most so of any organization in existence, but secret in accordance with scriptural advices given in Mark IV-34 and Matt. XIII-10, because experience has shown that truth, like energy, is best preserved and directed by conservatism.

The main efforts of the Order are to sink its principles deeply into the lives of each of its members, making them better citizens of the community in which they live, better satisfied with life because of a better understanding of life and its problems; better students of life because the great purpose and truth of life is laid open to their vision; more charitable to life in all its lower forms because they understand better than others the sanctity of all life in the four great kingdoms.

The Order strives to make each of its members better, physically and mentally, by revealing to them the real constituency of the various vehicles of expression of the Ego.

It strikes from their minds all the terrors of death, showing it to be but the glorious portal through which the Ego enters from a life of purely material expression upon a larger, more extended scale of being, with a vastly broader and grander outlook, with unbounded opportunities for achievement and preparation in the higher forms of existence.

The A.M.O.R.C. Order is for the purpose of bringing men with common thought and common desires into fraternal relations where each may assist the other in the work in hand; where each may contribute to the other the particular qualifications and attributes that the other lacks. *It strives to accomplish for each member, in one incarnation or existence, what would otherwise occupy many existences or "lives," lifting each member to a higher spiritual plane.* A broader scope of vision: a more active mentality: all of which is sure to react upon his daily avocation, establishing his home upon a firmer and saner basis, insuring the improvement of the race through higher types of offspring, and finally, tearing aside the veil of delusion that matter is the only part of being. To all who earnestly desire to know and who will take the trouble to seek, the Order of the A.M.O.R.C. opens its arms, inviting them in the words of ancient wisdom, "Come with us, and we will do you good."

Whoso readeth or heareth, let him hearken and understand, for "whoso seeks shall find."

R. X. R.,

Republic of Panama.

THE SECOND PRIZE ARTICLE

Those who for many years have traveled the Path, have seen life reflected in many mirrors. To many a one there has come a questioning and a desire for knowledge of higher things that the world does not satisfy. A longing for contact with understanding minds.

This is why the AMORC is of such inestimable value. This Metaphysical fraternity dates from antiquity, but the teachings and work have been modernized and today extends to all lands and peoples.

It has for its aim and object, the gathering together in bonds of fellowship, those whose desires

are for progress and development, and service to all mankind.

Through its guidance and helpful advice, one may learn to realize in full measure the success and power that comes through the harmonizing of the inner self with the Cosmic forces.

Those who will enter upon the study of esoteric and exoteric laws as interpreted by the Masters and Teachers, will know of the Joy of mental and spiritual unfoldment, the Peace that comes through attunement, the Light that illumines, the Life that ennobles, the Love that unfolds.

Many of the earth's noblest souls in past time have been its Masters and Teachers. They have passed on the torch, and those upon whom their mantles have fallen are holding it aloft, that they

who will may see the light and join the great and illustrious company.

Everyone with a desire for knowledge, to serve, to better their material and spiritual condition will be welcomed. After having been tested and granted the privilege of affiliation, they will be given every opportunity to co-operate in all the activities of the Order.

To be found worthy and chosen to membership is an honor. It is to the soul like coming home to something dear and familiar. May you who read be impressed to come and learn with us. Our hearts and hands are ready for service. Those to whom it hath been revealed will understand.

—Alfi,
Pique, Ohio.

Developing A New Sense For The Deaf

Famous Helen Keller, Noted Blind Educator, Makes Important Discovery in San Francisco

By THE EDITOR

Within the past few days Helen Keller, known as the most wonderful woman in the world of the blind, has made a discovery that will open up a great world to the deaf and be a boon to many who are blind also.

The life and career of Helen Keller is a wonderful story in itself. Blind since she was nineteen months old, and deaf also, she has learned how to speak, thus adding a faculty she did not have, and has also learned to "see" with another sense which she claims is possessed by all but never developed while we can put dependence on sight through the eyes.

She has worked hard and diligently in behalf of the blind; has lectured, taught and written profusely. Step by step she has mastered the physical obstacles to a happy life and has made many surprising discoveries regarding the latent faculties possessed by human beings.

One of her greatest contributions to the study of human personality is her demonstrations of the fact that each of us has a natural aura, which she claims is a part of the human personality, and this aura, she has found, extends to so great a distance around us that she, and others who are blind, can sense the presence of others and even distinguish their personalities by the contact of their auras before they are within the possibilities of physical reach or contact. This same extension of aura enables most blind persons to sense when they are approaching a wall or other physical obstruction by feeling the contact of their own aura against such obstruction many feet distant from it. This has often prevented serious injury or inconvenience.

Naturally, Helen Keller has given much thought to vibrations and their superfine nature. She has been living in a world of delicate vibrations ever since she found herself denied the impressions of the grosser vibrations of light and sound.

Visiting a laboratory in San Francisco the other day when some experiments were being conducted in radio, she expressed her desire to test her sensitive receptive nature, and asked permission to handle some of the equipment. She found that through her finger tips she was receiving impressions of sound. At once her alert mind, charged with thousands of facts relating to vibrations and their action upon

the nervous system of the living body, analyzed what was taking place, and she formulated a plan for testing her ideas.

Co-operating with her in her ideas the several present arranged to have her name spoken three times into a radio microphone in an adjoining room. The vibrations set up in the microphone were then transmitted to a radio receiving set in the room in which Miss Keller was seated. Instead of wearing a set of ear-phones, Miss Keller held one of them in her left hand while she placed the finger tips of her right hand on the diaphragm of the phone piece, the top of which had been removed.

At the third enunciation of her name she received the impression and knew that it was her name, a fact she had not been told beforehand. Other experiments were conducted with words and music and in a few hours she was made acquainted with a number of classical pieces of music, each of which she could distinguish from the other.

Then, a few days later, she agreed to make a public demonstration of this newly acquired faculty. Arrangements were made with a large church in San Francisco, known for its progressive and humanitarian spirit, and at three o'clock, Sunday afternoon, May 24th (yesterday), she appeared on the church platform before an exceedingly large audience brought together through special radio announcements, ready to present her newest discovery to the world.

A large radio receiving set was installed on the platform and one of the large stations in the city had its symphonic orchestra play special pieces of classical music with which Miss Keller had become acquainted in the past few days.

Standing there with her finger tips upon one diaphragm while another was connected to a large horn, the audience heard the music while Miss Keller "listened" through her finger tips and announced each piece as she recognized its important passages.

Tonight, as this is being written, some more tests are being made of words and music and in this very room one writes a few words and then listens to Miss Keller describe just what she has "heard" and what she senses; and one cannot help but think of

her as an Angel of Light, a bearer of *more light*, to the many thousands who cannot hear.

To watch her and study her in her enthusiastic endeavors in behalf of the afflicted makes one appreciate the good that is being done by the few in this world. The room in which this is being written is charged with sweet music, interrupted only by questions asked and answered,—and the magnetic distraction of her charming personality.

What will this mean to many? Not only will Miss Keller and those of us who have witnessed this demonstration go to work at once to perfect a method for the deaf to hear by means of attenuated vibrations sensed by the finger tip, but the experiments have even now started a series of other experiments which will lead to a better understanding of vibrations and the sympathetic nervous system whereby these delicate, soundless vibrations are carried to a *transmuting centre*, and there turned into

the "impressions of sound" independent of the functionings of the ear.

All of which will prove that the contentions and principles presented in the AMORC teachings that man hath other means of hearing and seeing than through the objective faculties, are correct.

Incidentally, Miss Keller is a mystic in the true sense, and is a deep student of our teachings and a practical worker along the lines advocated by AMORC. Only by making the study of practical mysticism of value to mankind, can one hope to deserve and receive the great illumination. Miss Keller, born with great afflictions, has worked out her life and learned lessons that will become a monument to her and a blessing to thousands. The world would have lost a valuable worker in the vineyard if Miss Keller had retained her sight and hearing. The Law of Karma works strangely, but oh, how wisely!

Confessions of A Spiritual Medium

Important Revelations Regarding the Work of a Well Known Seance Medium

By F. A. W.

(Continued from the June Issue)

As I have already intimated, the fraudulent mediums have a sort of exchange bureau or information service whereby they can get such facts as will enable them to make astounding statements in the seance room.

Once a person has admitted or shown an interest in seances, he is marked. Every method is used to gather from his questions and his remarks a "line" on his past and the circumstances surrounding the life and death of the person now supposed to be walking about in the spirit world. And, when such facts have been learned, they are forwarded to the headquarters of the crooked fraternity of "mediums" and tabulated for future reference.

Of course the average attendant at a seance, who shows only casual interest and does not seem to have great wealth or important material possessions, is not so carefully investigated or considered. There are several ways in which every clever medium can get some facts from an attendant at a seance, and these few facts often suffice for the moment.

One of the easiest ways to get facts from such "investigators" is to study their facial expressions during a seance as various remarks are made or as questions are put to those present. Add to this a few remarks made by each person to those sitting next to them, or to some who accompanied them, and the clever medium gets a very good starting point for her system of extracting information. This, then, is accomplished by "feelers" or vague statements which will apply to the average person present.

Insurance companies have worked for years preparing tables which show the law of averages. These tables not only indicate what the average length of life is for persons employed in certain professions or lines of work, but for certain localities and other conditions. And, the tables also show the law of averages working in many ways that have a bearing upon the health of the average person under certain conditions.

As wonderful as are these tables of the Law of

Averages, the clever, fraudulent medium has learned other facts about the Law of Averages that are surprising.

For instance, such a medium knows that you or I can drop into any public gathering of over 100 persons and find there just so many women whose first name is Mary and who have or had husbands named John. They also know that of fifty widows there will be eleven of them whose husbands had the name of John or whose father's name was John. Therefore, it is safe to say to eleven of them: "I see a man here who is trying to comfort you in your bereavement and who has watched over you since your husband's passing, and he gives the name of John." That would fit, as husband or father-in-law, for eleven cases; but in five more cases it would fit as the name of the widow's father; and in seven more cases as the name of the widow's grandfather,—providing the widow seems to be an American, or at least not of a Latin race. Now note, that the name would sound familiar and logical to a total of twenty-three of the widows, or almost fifty percent. In other words, if the medium told these widows that a spirit by the name of John came to them because of the recent bereavement, the medium would be "perfectly right" in almost half of the cases.

The strange part about it is that as soon as one of the widows admits knowing the name John or signifies by a glance, a flush of color or the coming of a teardrop, that she recognizes someone in the spirit world by the name of John, she at once classifies herself in the Law of Averages, and such classification leads to more facts, which the medium can spin out into a long story.

There are other tell-tale signs, such as very heavy mourning attire indicates a recent death or the death of a loved child, while less mourning attire means the death was some months ago or was that of a husband. When a widow or widower says she hopes that some spirit will appear and give her "some advice" or suggestions, the medium knows that an adult is referred to; but when the person in

mourning quietly and with restrained emotion says: "I only hope for a glimpse of a face that is gone," ninety times out of a hundred reference is made to a child or a very much younger person.

Perhaps you can imagine how important such "leads" are to the medium and how it enables them to spin a long yarn. For, you have only to get one point right in your remarks to such seekers for consolation, and they throw themselves into a very receptive mood and assist you in making further guesses,—but always adhering to the Law of Averages.

I was acquainted with a medium who specialized in private, personal seance sessions for the dissemination of advice given by special "guides." He had wonderful apartments and advertised as the man who could tell you your name and your desires before you uttered a word. He was the most clever student of the Law of Averages and some other related laws, I have ever met.

When he scanned the morning papers,—three of them—from the first page to the last before seven o'clock in the morning, he made tabulations of the important events that moved the spirit or emotions of the average person in New York. He could even tell about how many visitors he could expect that day as a result of the happenings of the previous day or because of events scheduled to take place that day. When he saw, for instance, that a horse race was scheduled to take place that day in which the "best bets" were close, he knew that before nine o'clock some men of a certain type would drop in for very hurried help from the "spirit world." He would always dumbfound one of these persons whose outer characteristics agreed with the Law of Averages, by saying: "The big chief guide mumbles something about your wanting to know about some horses that are going to race somewhere. Let me see if I can get it clearly. Oh, yes, he says I misunderstand him, that you do not want to know about horses, but you are interested in one horse somewhere. Any way, whatever it is, he simply tells me that I should say 'Blackfoot' to you and you would understand. Do you understand what this can mean?" Of course the client understood, but he thought the medium did not, and was surprised at the intuition shown by the "big chief guide." He made his bet on Blackfoot and—won, perhaps. On the average a certain number would win, because the medium picked a few of the best bets for the day and would give each client a different name. Those who won would return again, and pay a little higher fee for more advice. The others would keep away, or tell the police eventually; which is what happens in the average case.

When others called on him about ten, dressed in business suits and in a very great hurry, he knew that they were interested in the wild activities of the stock market as predicted in the morning papers. And, he knew how to speak to them before they could ask a question. And so he worked all through the day and evening.

The most astounding demonstrations in the seance room, however, have to do with "spirit forms." It is strange, as I have already said, that otherwise sane and sensible women will gather together in a stuffy room and permit all lights to be turned out, or very low, while a medium works from behind a black curtain or from within a cabinet, to prove to them that the soul of man is immortal. They would not allow a salesman to sell them a five-cent piece of chewing gum while clothed and closeted in such darkness. They would be wary of the doctor or lawyer who would give them any advice under such conditions of hiding and mystery. Yet, they will believe that all is fair in the seance room!

The mediums contend that the "spirit forces"

must have darkness or a pale blue light, and other mysterious surroundings, and it is believed. Nowhere in the Bible do we find that Jesus demanded darkness or black curtains or other "contributing conditions" in order to demonstrate the spirit of man to His followers. And, the average human who has sensed the nearness of some departed soul has seen or felt the presence under very natural conditions and in normal circumstances.

The world's greatest magicians have said over and over again after attending the seances held by the high and lowly in the mediumistic profession, and after having witnessed all the best demonstrations that any medium claims to have as his stock-in-trade, that they have never seen anything in any seance room that does not come under two distinct classifications,—(a) that which easily and often more impressively can be produced by clever trickery and with the use of special apparatus; (b) that which is the result of guesswork, chance, coincidence or mental functioning. The latter includes accidental or incidental mind-reading, intuition, psychic faculties and metaphysical laws and principles.

Surely I am in a position to know. As stated in the previous section of my article, I have built for years the mechanical devices used by this sort of mediums for their grand displays. My work in this line was constantly challenged. It was generally known "in the trade," which means among the big professional mediums, that I could duplicate any scheme or method of producing pictures, paintings or messages on slates, paintings on clean, new canvasses, music through any kind of a horn or box or other device, moving "spirit" forms of any size or nature, the taking of "spirit" photographs, the moving of hands on large glass clocks, etc. Trap doors, double-walled cabinets, electrical equipment of all kinds, self-operating trumpets, and the like were my special and expensive features of my work. For many years I made and installed these things and retired from the business only because I became tired of it all, especially tired of the weakness and susceptibility of the public.

In closing, let me say again: if your sole reason for attending demonstration seances is to find proof of immortality, or reason for believing that the soul of some dear departed one still lives, then do not go to such seances but search your own heart and soul and go to some church and let the word of God advise you. If your reason for going to seances is to secure information about material things, then cease going where the advice is biased and unreliable and go to a good lawyer.

"GOD SPOKE!"

(Continued from Page 95)

gem. Stop there and speak to him, as you pass by, and then go on and return again; this time give him just a big red rose and say: "for 'sister,' lad, as friend to friend"; then watch the eyes enlarge with pride; and see the sorrows flee; you'll find the boy is a man at once, with God-light in his soul. And then, as in your throat you feel that lump, and in your veins a tingle comes, you'll know that somewhere in the aura of your life, God spoke, as only God can speak.

Yes, God speaks, and He has spoken to me. God waits and waits to speak to you and if in this life you give no chance for interview, a time will come, when life is done, that through the sorrows, pains and lessons of the past, your soul will feel, your heart will know, your mind will hear and you shall find that God did speak at last as Father to His child.

Notes for the Members

In the issue for May, in the article referring to the Rosicrucian New Year and its celebration in March, a typographical error occurred making the Rosicrucian year appear to be 3298 when it should be 3278. For the sake of correctness, when this matter is referred to in the future, we would suggest that our members correct the statement in the May issue with pen and ink. It appears on the first line of the article on page 64 of that issue and again in the first paragraph of the Pronunziamento. At the close of the Pronunziamento the date appears as 3297 and this should be corrected to 3277.

Because of the extra space required in this issue for the presentation of Dalton's laws, we have had to leave out the detailed reports from the various Lodges. We wish to say, however, that a number of new Lodges and Groups have been chartered in the past few weeks and notice about these will appear in the next issue.

We have been informed that the Supreme Council of the World has granted a charter to a very large group of men and women at Secondi, Gold Coast, Africa, for an independent Grand Lodge of that jurisdiction. We have had considerable correspondence in the past from a number of Rosicrucians living there, most of whom were Englishmen or others from foreign countries in which countries they had been initiated and had pursued their studies. We are delighted with the fact that this part of the world in which, in ancient times, there was a very large and interesting Lodge of Rosicrucians, has once again come to the front as a center of our work.

We wish to also mention that at Atascadero, California, the officers and members have been conducting a very active campaign on behalf of the Order. For the benefit of those who do not know, let us say that Atascadero is one of the most progressive and ideal community propositions in the West, and we are very happy to find a large and enthusiastic membership in this locality and within the community.

We have also been informed that at a recent meeting of the officers and members of the Grand Lodge of Mexico a change in the general propaganda and activities is making for a rapid growth in this city and country. There are a number of subordinate Lodges in Mexico and the Grand Lodge has always been a center of enthusiastic activity. The former Grand Master was re-elected for another term.

Those of our members who are interested in taking up a course in healing by the application of mental principles, or who wish to become proficient in the application of these laws, will receive some very excellent advice and help by addressing a letter to the Secretary of the Weltmer Institute of Suggestive Therapeutics, Nevada, Missouri, asking for an outline of the course or a list of books which they recommend. Be sure to mention that you are a member of the AMORC and that you read this notice in THE TRIANGLE, for this will aid the Secretary in understanding just what to send to you. The Weltmer Institute is one of the oldest and best established of such schools or movements in this country.

We have been officially informed that the Grand Lodge of Oregon of our Order has been duly incor-

porated and chartered by the laws of that state. We are glad to learn this and extend our hearty congratulations to our officers and members of that state.

The summer months are here when a great many of our Lodges will find their classes dropping off in attendance. Most of the Lodges, however, have found by popular vote that the members do not wish to have the Lodges or the lectures shut down during July and August as is common with so many other organizations. However, so many do go away from home on vacation trips during these months, that it does affect the membership attendance to some degree. Let us point out a word of warning to those who anticipate going away: Do not fail to pay your dues for the summer months in advance if you are not going to be regular in your attendance; because the running and operating expenses of the local Lodges continue through the summer just as in other months, and it should be your pleasure as well as your duty to assist in meeting these current expenses, even though you are not able to be present.

Members who belong to the National or Postulant's classes are advised that their lectures will continue to them through the summer months with the same regularity as in other months of the year, and they are urged to keep their dues paid up to date so that they will not get in arrears while being away from home for vacation time.

The Supreme Secretary and his wife, who is his assistant at Headquarters, and the Emperor's daughter, who is one of the Supreme Columbines, are enjoying a vacation and official business trip to various Lodges in the East during the month of June. Their absence from Headquarters will not materially affect the routine work, since the assistants they leave behind have been trained and prepared to carry on the routine system with regularity.

We have spoken very often about the value of preserving the back number of our magazine and we sometimes wonder how many of you really appreciate what this means. If you could see the correspondence from members, and old and new Lodges, in which pleas are made for various copies of our old magazine, and in which high premiums are added to the purchase price if we can find even an old and torn copy of some of the 1916 numbers, you would realize what we mean. It seems only a few weeks ago that we told you to take care of the new May issue of THE MYSTIC TRIANGLE, and yet, today, there is not a single copy at Headquarters for sale, and we have orders on hand for at least 200 copies of the May issue and offers as high as \$1.50 for a single copy! The June issue, also, is practically exhausted and orders are still coming in for more copies. Members in practically every Lodge want to have bound volumes of these magazines. Such volumes become encyclopedias of our work, and so again we say, if your Lodge or your Group has any of the May or June issues on hand, buy an extra copy for yourself at once, and if there are any left that cannot be sold to members, please return them to Headquarters and receive allowance for them.

In this issue you will find a reprint of the first part of the article on Dalton's Laws. The November, 1916, issue of the *American Rosae Crucis* magazine, in which that article appeared and also the

other article by the Emperor, called "God Spoke!" has a premium price on it from two dollars to five dollars per copy. And the demand for the article on *Dalton's Laws* has been so continuous and insistent since it first appeared, that we have republished it in this issue of THE TRIANGLE and will continue the second part in next month's issue. It is one of the best helps for our members in their lecture studies that was ever published in the old magazine, and we are glad to give space to it in this.

* * *

Grand Master Clark and his wife, the Grand Secretary, of the Grand Lodge of Canada, visited Headquarters for a little over two weeks during the month of May and greatly aided in the work by taking up a number of the Order's activities with which they are especially familiar or for which they were best fitted. And, at the same time, they assisted us in getting better acquainted with the work of the Canadian jurisdiction. We greatly enjoyed their company and their wonderful enthusiasm; and we were happy, indeed, to learn of the details of the rapid growth of the work in Canada and of the Grand Lodge in Vancouver, British Columbia. We extend to the members of the Grand Lodge and

other Lodges in Canada our congratulations upon their fortunate condition and the fact that they have such able officers as Brother and Sister Clark.

* * *

Visitors at Headquarters have been very frequent of late. During July and August we will have with us Mrs. E. Saxton, one of the Grand Officers of the Grand Lodge of Florida, and also the official Divisional Secretary of the Latin-American division of our Order. Others from Chicago, New York, Kansas City, Los Angeles, Cleveland, St. Louis and other points will be with us for several weeks during July, August and September. These visitors are making special trips solely for the purpose of being with us for a few weeks or a month. On the other hand, the *Shriners' Convention* in Los Angeles during June, will undoubtedly bring to us many more visitors who will take advantage of their presence in Los Angeles and come to San Francisco and be with us for a few days as has been the case each time that the Shrine Convention was held in the West. Visitors are always welcome to come to Headquarters and to enjoy the privileges of the large reading room and other facilities and attend the special and regular convocations in our beautiful Egyptian temple here.

The Emperor Speaks About Some New Books

Those of our readers who do not understand or thoroughly appreciate the value of this department in this magazine, would do well to read what I said in last month's issue about books generally. It is no longer necessary for us to urge our members to read books for it seems that they have long ago acquired that habit; nor, is it necessary to advise them to read good books, for from the correspondence it seems that is their great desire. I wish, however, to emphasize this fact, and that is why our correspondence about books has become very large in the past few years. And, that is why I have undertaken the task of reading from ten to fifteen books each month. It is not a pleasure to read so many, especially when one knows beforehand that many of them are probably useless; and it is a labor that requires considerable time. But it does enable me to discover some really worth-while books and I am happy in this.

The books spoken of in this magazine each month and recommended to you are really worth-while, for I mean to select only the best or only those that will be of help to our class of readers and students.

For Sixth Grade Members

Nearly all of our members in the sixth grade have been supplied with a chart or reference book especially prepared by us some years ago, and which contained charts and diagrams of the various parts and organs of the body. These charts contained schematic descriptions of some functions and organs of the body which up to that time had not been so clearly presented in other books. I was pleased, therefore, to find a few weeks ago a very fine book entitled, "Atlas of Physiology and Anatomy of the Human Body." It is by Alfred Mason Amadon, M. D. It contains about one hundred colored parts and sections of the human body and a complete figure of man practically eighteen inches long so replete with folding and movable parts that the student can perform what is almost a surgical operation in opening up every part of the body and see it clearly. Many of the other charts, such as that of the eye, contain from three to twelve movable parts and show every section of the organs in minute de-

tail. Accompanying these charts are many pages of classified descriptions with lists of names bearing numbers which refer to the other numbers on the various chapters. The book is a large one, well printed, well-bound, and worthy of a place in every student's library. It is published by Little, Brown & Co. of Boston, Mass. Price, \$2.50.

Books About Evolution

Only within recent years has so much been written about the evolution of man and his conscious faculties. During the past month, three or four books have been examined and read and I find the following ones of interest.

There is first the "Evolution of the Conscious Faculties" by J. Varendonck. This book is not an elementary work and many of our readers may find it a little heavy. It was first published in 1923 and its author is one of the many who have taken up the system of Freud, and have based much of their reasoning and thinking upon the foundation laid down by Freud. In this book the two best chapters are those which pertain to the conscious and unconscious movements. The author is very exact and careful and continually impresses you with his desire to be precise. Therefore, he is very analytical. If you have read many books or studied much on the subject of the conscious faculties, then this book will be of great help to you, for it is really a book for advanced students and as such is a most excellent one. Published by Macmillan Co. of New York.

The next is "The Unconscious" by Morton Prince. Here is a large and heavy book published late last year which deals with the fundamentals of human personality both normal and abnormal. It is, in fact, a treatise on the subject of abnormal psychology. Differing from the foregoing book, this book does not adhere to the theories of Freud or any other school, but is quite eclectic.

The book is really a series of select lectures from the course on abnormal psychology delivered at the Tufts College Medical School and the University of California. As may be expected, the author uses many medical terms and views the conscious and the subconscious from that point of view which tends to

place life, or mental and psychic functionings, within the realm of material action. To the student who is interested in the very scientific nature of consciousness and its relation to the psychological processes of the brain and nervous system, this book with its six hundred and fifty pages will be of great help. Published by Macmillan Company of New York.

Another book of like title called "Consciousness, Life and the Fourth Dimension" by Richard Eriksen, is a study in natural philosophy. This is a book for lighter reading, but not for lighter thinking. It treats the subject much as we would treat it in our teachings, for behold, the author admits that there is psychic as well as organic life and even psychic space. We find the author also touching upon such interesting subjects as "Atomism and the Explanation of Matter," wherein he points out how science has been "driven towards the conception of *negative* filling of space." Another chapter on the subject of reality is intensely interesting. Dr. Eriksen is lecturer in philosophy in the University of Christiania. The book is published by Alfred A. Knopf of New York City. Price, \$3.50.

Another intensely interesting book is "The Foundations of Personality" by Abraham Myerson, M. D. This book will be of special interest to those of our members who are interested in the work of the higher grades and will be happy to read through a mass of matter collected and compiled relating to the basis of character, the emotions, instinct, intelligence and will. Dr. Myerson is a professor in Tufts College Medical School and he has labored well with a very difficult subject and presents it in a profound way. Published by Little, Brown & Company of Boston, Mass. Price, \$2.25.

A brand new book which has not yet been released on the market, but it will be in most book stores by the time this magazine reaches our members, is called "Credo" by Steward Edward White. We know Mr. White personally and, although he has been an investigator of occult and mystical things generally here in San Francisco and other parts of this state for a number of years and has written a great many books, this is his first that deals with the occult, metaphysical or spiritual.

Mr. White is a deep thinker who has many hobbies, many pastimes, and gets a great deal out of life. He is what the men in the West, and the women too, call a "real man of affairs," and his other books of Western tales and outdoor explorations, nearly all of which have been best sellers, show that he is a man well qualified to write a book along mystical lines, viewing the subject from the viewpoint of the layman. The book does not really present a creed, as its title might suggest, but it does do three things. It aids in the orientation among the bewildering new conditions of the century; it admits fresh ventilation to modern thought; and it gives some mental exercise. This excellent little book is published by Doubleday, Page & Company. Price, \$2.00.

Watch For This Book!

While speaking of new books let me say that I have had the pleasure of reading a book that will be on the market in a few weeks which contains the secret doctrines of Thibet. Unlike many other books that claim to contain an outline of the teachings and doctrines of the masters and adepts of Thibet, this book is not written by an American or one of the Occident who has gone to the Orient or who thinks he has contacted one of the great teachers and gives us a version of his understanding of their doctrines. This new book is a translation of the original manuscript used in the sacred college of the Grand Lama at Lhasa and was translated right in the sacred college and then turned over to the Emperor of

China in 1749 for private use of the students of a selected mystical organization. Its translation in English was made in 1749 also, for the Earl of Derby, England, who desired it because of his connection with a certain organization. Therefore, this is a truly official and highly sponsored work and contains the most beautiful and inspiring teachings that have come from the Orient without adulteration or loss in beauty and application. The original manuscript was undoubtedly written several thousand years ago and it is claimed that it is very probably a copy of the teachings presented by Amenhotp IV and that it passed from Egypt to other parts of Europe through the exodus of the Jews and was probably edited or modified by Loa-Kiun, and through him and his followers passed to the sacred College in Thibet. The appearance of this book at this time and the presentment of the true teachings will do much to offset the influence of the many other books that have recently appeared containing misrepresentations of the true teachings. As soon as the book is off the press we will secure a few copies for those of our members who may want a copy, for the edition will be limited. It is being published by the **Oriental Literature Syndicate** and will sell at \$3.00 or \$3.50 per copy, with heavy paper covers, or \$6.00, bound in leather, stamped in gold with a hand-illuminated title page.

Another Good Book

It is not often that we recommend books that are not strictly along the lines of our teachings, but this is an exception. We have so many members who are students of the laws of the land as well as the laws of Nature, and so many other members who are interested in various activities making for better citizenship, that I feel justified in recommending here a very excellent book which every member who is proud of his American citizenship should own and read. Its title is: "The Constitution of the United States: Its Sources and Application" by Thomas James Norton.

We are impressed by one point of importance in an analysis of the book that the author endeavors to constantly keep in view. It is this: The prophetic foresight of the creators of the Constitution in their broadness of the phraseology which admits of adoption to the various conditions as the Nation progresses. It is shown that, though the territory at the time of conception of the Constitution was minute in comparison to the vast boundaries of the present time, it was realized that a specific territory, varying so greatly in climate, topography, and peoples, would, through environment and necessity, adopt opinions and habits peculiar to their needs, which might be contrary to the fixed standard of laws and principles, and might restrict and even persecute them if it was not for a possible alteration. Thus, the Constitution was framed to be flexible in structure and meet not only the physical variations, but such alterations as would result through education, invention, and evolution, the products of the American mind and temperament. Another essential is brought to attention. The Constitution was not adopted by, and created for, territorial governments or for a supreme government, but primarily for the individual, the American citizen. The American people were to receive the benefits of the ample protection afforded by the Constitution, not the minority nor its representative. The important clauses and articles are admitted to be gems of political science and incomparable in their freedom from complexity, though technically perfect, devoid of confusing intricacies, and immediate in their application to their established purpose. Published by Little, Brown & Company, 34 Beacon Street, Boston, Mass. Price, \$2.00.

Memory is Part of the Mind

*Here Is An Actual Demonstration of the Principle
Taught in Our Lectures*

In the Amorc teachings the statement is made that memory is one of the functionings and attributes of the Mind, and is, therefore, related to the Soul or psychic part of man and not the physical. It is further said that mere *recollection* may be a functioning of the brain but the real storehouse of facts is in the mind.

The following newspaper item from the New York World of November 23rd last, indicates how the subjective side of man's nature may be appealed to and the facts contained in the memory brought back to objective realization.

While the term "hypnotic suggestion" is used in this report, it should not be understood as having anything to do with so-called hypnotic sleeps and other strange effects attempted on the popular stage by those who are simply mystifying or amusing an audience. A "hypnotic state" may be induced in many ways by one's self or by another, without any semblance or degree of physical sleep or trance. The true state is like unto a subjective condition wherein the objective faculties are inhibited to such a degree that the subjective mind or the psychic side of our being has more complete and unhampered expression and domination over our mental and involuntary actions and functions.

Here follows the newspaper report:

Actor's Memory Blank Three Weeks Restored By Hypnotic Suggestion

Frank Thayer, twenty-four, an actor playing juvenile roles, yesterday left the Barnert Hospital in Patterson with his memory restored by questioning under hypnosis after his mind had been a blank for three weeks.

Thayer went to Patterson late in October with a burlesque show and the next day was struck by an automobile. When he recovered consciousness in the hospital he could remember nothing of his past. A week ago he left the hospital and the next day was picked up by a Patterson policeman as he wandered about the streets. Yesterday Dr. Nathaniel E. Silverman and Dr. Hans Wassig of the hospital staff decided to attempt to induce a hypnotic state in an effort to restore his memory. Thayer consented.

In the condition of increased mental responsiveness induced by suggestion, the physicians had no difficulty in learning his identity. He remembered his name and age; then that he had friends in Holyoke, Mass., several of whom he named, and finally told of the accident which had wiped the past from his memory.

When he reached that point, the physicians said, he thought he still was lying in the roadway. He left the hospital after having been pronounced normal.

DALTON'S LAW OF PROPORTIONS

(Continued from Page 100)

In No. 53 a different problem is presented. Here we have six Atoms of three different natures. It represents a molecule of Acetic Acid and is composed of 2 Atoms of Carbon and 2 of Water. But whereas Carbon is composed of only one simple element, water is composed of two Atoms (one of hydrogen and one of Oxygen). The manner in which these six Atoms arrange themselves is interesting, yet in no other way could these six be placed and still maintain their attraction and repulsion. The relative "weight" of this is 26.

And now we come to Septenary elements. No. 54 represents Nitrate of Ammonia. It is composed of one Atom of Nitric Acid, one of Ammonia and one of Water, as will be seen by referring to Nos. 45, 39 and 38 on Plate One. Its relative "weight" is 33. No. 55 represents Sugar and is composed of one of Alcohol and one of Carbonic Acid as shown in Nos. 51 and 46 of Plate One. Its relative "weight" is 35.

Both of these elements are composed of 7 Atoms and in form they present the outline of a circle inside of which are three triangles, the centre Atom being the vertex of each of the three triangles. Thus again we find the law of the triangle, square and circle being demonstrated.

CONCLUSION

Beginning with the next installment of this article (in the August issue) I shall explain the Atomic Fixed Laws as described on Plates Two and Three.

Members are urged to study this and the other articles to follow, very carefully. Reference to any

standard text-book on chemistry will be helpful, but where contradictions appear, that is, where there are contradictions in the text-books in regard to what is published in this article, you will naturally remember that such contradictions are errors which we are striving to overcome by establishing certain truths.

THE LOST WORD

I ventured on a search one day
To find the long lost Word;
I knew 'twas all around me
In every sound I heard.
I first went seeking in the Earth,
In fissures large and small,
In hidden vale, on rocky heights,
In flow of waterfall;
I listened to the singing birds
And watched them flying high;
I asked the lowing cattle
When sometimes passing by.
Hope thought perchance 'twas in the Fire
And searched its rosey flame,
But nothing could I find me there,—
'Twas ever just the same.
At last I looked within myself
And listened long and oft;
At length I heard a "Still Small Voice,"
At first 'twas low and soft.
Ere long it gained such wondrous power,
Me thought 'twas from above!
But I found it nestling in my heart
That long Lost Word of —

—Moderatrix.

JAN IBN JAN

~~By the author~~

(In Persian lore, Ján Ibn Ján was the Genie King who built the pyramids before the time of Adam.)

Come back and build my pyramids!
 . Ján Ibn Ján.
 Hear thou my call!—the sundown call
 Of mortal man.
 A muezzin at dusk of day
 I cry my need aloud—I pray
 Lay thou for me the cornerstone
 If build I must;—and build alone!
 Bend from thy Turret of the Dead
 Where thou canst see for leagues ahead
 The monuments we each must raise
 For mockery or sneer or praise.
 I am of puny strength; my hands are weak;
 I cannot stir the stones—so great they seem.
 I can but raise them dream on dream.
 Come back and build my pyramids for me,
 Ján Ibn Ján.
 Ah! build them as in ages gone,
 Of might and power;—and yet more
 Strong and high,
 Till Egypt's Nile itself's a thread of beads,
 And scorching sands blur up against the sky
 When nightfall flings its cowl of black
 Upon a century that bleeds
 And struggles by.
 The great Iacchus calleth "Is thy task not done?"
 My torch flares out. I answer "Nay!
 'Tis but begun!"
 Hear thou my prayer!—the duskdown prayer
 Of mortal man.
 Come back and build my pyramids!
 Ján Ibn Ján.

DIRECTORY OF DIVISIONAL SECRETARIES

For the benefit of those who may wish to get into touch with the Divisional Secretary of the Order for their sections of the country, we publish below the names and addresses of such Secretaries. In general, all correspondence from inquirers or strangers should be addressed to the national headquarters of the Amorc, at 843 Octavia Street, San Francisco, California. All correspondence from members pertaining to their lecture work or local interests should be directed to the Secretary of their lodge. But, if it is found desirable to write to any of the Divisional Secretaries, the following addresses will be helpful:

For the South-eastern District: Divisional Secretary of Amorc, P. O. Box 676, Tampa, Florida.

For the Southern District: Miss Olivia Robinson, 1011 Hammond Avenue, San Antonio, Texas.

For the Eastern Division: Mr. Louis Lawrence, 361 West 23rd Street, New York City.

For the Central Division: Dr. Charles Green, May Building, Pittsburgh, Pa.

For the North-eastern Division: Mrs. Marie Clemens, 25 Peterboro Street, Boston, Mass.

For the New England Division: Mr. A. S. Edwards, P. O. Box 1083, Waterbury, Conn.

For the Midwest Division: Mr. Fred D. Walker, P. O. Box 319, Arkansas City, Kansas.

For the Western Division: Headquarters at 843 Octavia Street, San Francisco, Calif.

For the Canadian Division: Mr. J. B. Clark, c/o Amorc Headquarters, 413 Granville Street, Vancouver, B. C., Canada.

For the British Division: Mr. Raymund Andrea, c/o 63 Egerton Road, Bishopston, Bristol, England.

Other foreign divisions may be reached through headquarters.

An Invitation to Strangers

To those who are not acquainted with AMORC and its activities, a cordial invitation is extended to become better acquainted. If you are seeking a course of study or a system of helpful aids in life,—your sincere desires expressed in a letter will bring interesting reading matter without any obligation. Address your letter to the national headquarters thusly: Amorc, 843 Octavia Street, San Francisco, California.