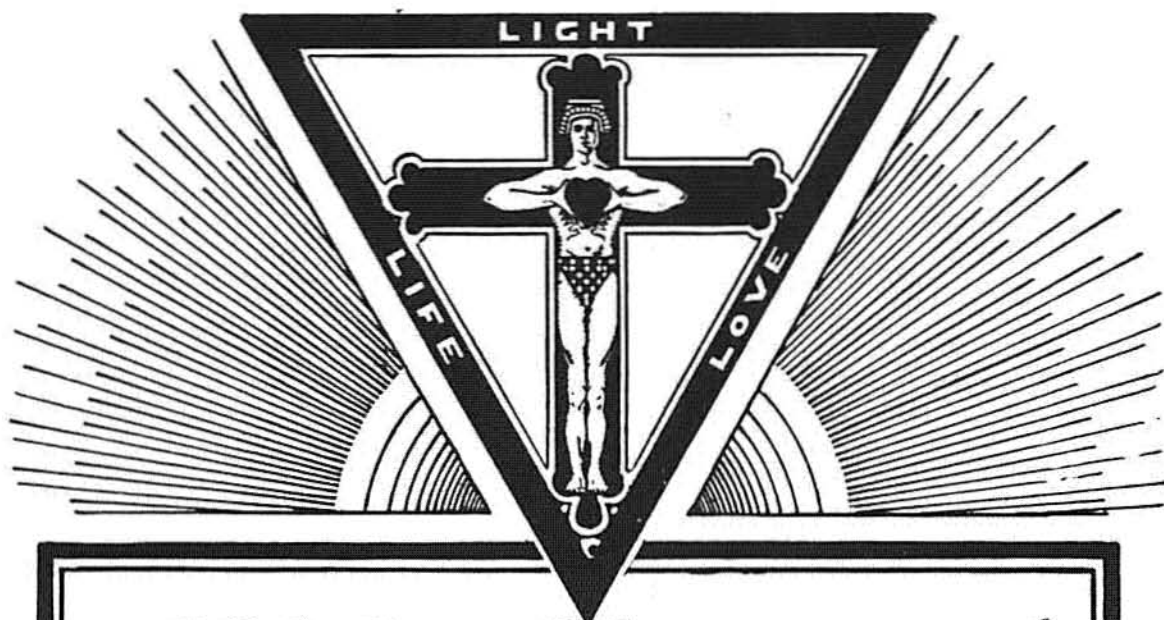


*The*  
**MYSTIC  
TRIANGLE**



*A Modern Magazine of*  
**ROSIKRUCIAN PHILOSOPHY**

Zada or Looking Forward

Our Trip Through Europe

A Brother of the Rosy Cross

Nine Practical German Mystics

Personality Versus Principles and Laws

Practical Application of Mysticism

*P. 195  
OTO  
RESEARCH*

NOVEMBER, 1926

# TRIANGLE

Published Monthly by The Department of Publication, American Supreme Council  
ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS  
of North America

The A. M. O. R. C. of North America is affiliated with ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS in various parts of the world and with its branch bodies operating under similar names in other parts of the world. All affiliated branches operate under a supreme world council which sponsors the various jurisdictions and charters the Supreme Councils and Lodges of each jurisdiction.

## THE NORTH AMERICAN JURISDICTION

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

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Ralph M. Lewis, K. R. C., - - - - - Supreme Secretary for North America  
Ralph A. Wackerman, F. R. C., - - - - - Supreme Grand Master for North America  
Supreme Grand Lodge for North America, - Rosicrucian Square, Tampa, Florida

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A M O R C

Rosicrucian Square, Memorial Boulevard, Tampa, Florida.

## Zada, or Looking Forward

By J. H. Thamer, K. R. C.

Of the New York Grand Lodge, AMORC

(This is the Eleventh Installment of the Story which Began in the January Issue.)

"Friends and Brothers:

"It is indeed a pleasure to learn that you have been imbued with such lofty ambitions and altruistic purposes, and you may rest assured that we are only too pleased to render you every assistance.

"You will agree with me that the mistakes of the past must be eradicated and a new regime be put into operation.

"The idea of kings and monarchs ruling by divine right, which has been instilled into the minds of the people for ages, must be changed, for out of this condition arose the revolution of a century ago, but, owing to the ignorance and egotism of those who seized the reigns of government at that time the revolution brought no relief to the masses.

"We have in the New America proven that no man is fit or qualified to hold any office of importance and power unless he has a complete knowledge of the Natural Laws, the laws of compensation, ontology, or the true science of being, coupled with the spirit of brotherly love.

"Through ignorance, those who usurped the power of your dethroned monarch became despotic rulers, and, not being accustomed to holding positions of authority, their egotism has led them afar from the doctrine of brotherly love and justice.

"This same danger again awaits you and your countrymen, should you be successful in ousting your present governors and men in power, and the only remedy to counteract this danger is to secure men of knowledge and integrity, unassuming and imbued with brotherly love, who know that their conduct and actions are retro-active under the law of compensation, to try to bring a state of harmony into the present chaotic administration.

"You will need men of sterling worth to withstand the lure and temptation of gold and power, and unless you have such to guide and restrain the ignorant masses who will be liberated if the revolution is successful, your homeland will be given over to pillage, murder and every licentious whim of the mob.

"This will take men of strength and honor, and I am hoping that among you here such men will be developed, for your past experiences, coupled with your sojourn

among us, seeing and realizing that we have proven the efficiency of our doctrine, should develop in you a devotion to your country's welfare that will preclude any danger of following in the footsteps of your present rulers.

"While Laws are essential for the regulation of individuals and states they alone will never bring about a state of harmony and peace if the education of the people is neglected, and the proper time to do this is during childhood and adolescence.

"It must be impressed upon these growing minds that it is not duty that is the major reason for living proper and harmonious lives, so much as the rightness and privilege of good behavior and moral integrity and their relation to love and respect.

"This condition of ignorance, depravity and oppression under which your brethren have lived, married, and brought forth children, to again go through the same cycle, has not been conducive to the intellectual advancement of the masses, but rather a cause for the gradual degeneracy of the race.

"There is no more powerful incentive to human action than the faculty of acquisitiveness, or the desire to possess, so its proper exercise, as demonstrated by the New America, is fundamental to human progress.

"One of the great problems will be, how to overcome this material influence upon the conduct of your people.

"It will be necessary to instill into the minds of the masses a belief in interchange and co-operation in the necessity of a mutual equality and interdependence if harmony is to be promoted and fraternity of spirit established.

"You must endeavor to eliminate class distinction in your social and economic relations, and one great agency in this respect is so-called wealth or money.

"Money, when first introduced, was regarded as a mere convenience in trade but it was not long before it became a symbol of wealth, fortune and power, and thus a special object of acquisition for itself.

"To accumulate a large amount of money is the chief purpose, apparently, of your people today, for the wealth of the individuals in your country is a criterion of superiority.

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"Look at its distribution, however! How few among you are rich or even well-to-do! How many are poor and dependent!

"This condition causes questions of socialism, questions of labor, questions of political and civil rights and privilege, questions of religion and education, and so on, which are topics of violent and vehement disputation.

"The rich are haughty and severe toward the masses; the masses jealous and vindictive toward the rich, awaiting the opportunity to hurl them from their places of self-assumed privilege and power; and when this opportunity arrives the deluge of wrath and hatred released reduces man to his primitive condition of savagery.

"This, my dear brethren, is the condition you must put forth every effort to counteract, and according to the sincerity and whole-heartedness you put into your efforts will be the measure of your success.

"Our brother, here, Mr. Philip Raymond, who so successfully transported some of your countrymen to the field of operations a short time ago, will again be detailed to act in that capacity for your benefit. As we have information that our enemies will very soon again attempt a gigantic offensive your safe transference to your mother country at the earliest date is imperative. I can safely prognosticate that their defeat this time will be so complete and costly that the germs of rebellion now brooding in the minds of their people will burst forth in all its force and horror, which will necessitate the activities and sane minds of every one of you being used to the utmost."

Zada resumed her seat amid the plaudits of her audience, after which their spokesman thanked her in a few well-chosen words, again stating that they were ready and anxious to do their utmost towards the re-establishing of justice and harmony in their homeland, inspired by the high ideals lived and practiced in the New America.

They were then instructed by Philip to be ready to start on their return journey at six o'clock the following morning, after which they left the lecture hall, proceeding to Zada's home for dinner, at which the chief topic of conversation was Philip's proposed journey, which became of deeper interest when Zada received a command to attend a special meeting of the War Council in the Council Chamber at the White House that evening at eight o'clock sharp.

Bidding Orville and Philip await her return from the meeting, Zada left them in

pleasant conversation and proceeded to her duties at the White House.

During their conversation Philip brought up the subject of thought transference as practiced by most of their more advanced students and scholars, expressing a desire to develop this faculty if it were possible for him to understand these laws and develop them as a workable medium of inter-communication between individuals.

"I have read that some of our philosophers compare the brain with a storage battery only with the addition of the life principles and the forces of mind faculty.

"Can it be," Philip asked, "that this living battery generates a peculiar electricity, all-penetrating and capable, under subtle management, of transmitting the behests of our will, and is it because we do not understand the matter that so little attention has been given in the past to these latent forces of nature by our educated people?"

"This is to a large extent the reason," Orville replied, "and there are other subjects, of as high importance to the world, that unenlightened people and nations regard askance, because the psychic powers of our advanced students have most to do with their expression and results.

"Few, indeed, of any people realize the extent of the operation of soul on matter and form and the possibilities of accomplishment through psychic agencies intelligently employed.

"The brain may be considered a living machine, battery and dynamo of great power, with the property of growing into conditions of wider capability.

"As to the etheric transference of thought, let me cite a common illustration: You know how two musical instruments tuned in harmony will respond to each other; you strike one and the other sounds in the same key and its octaves, and so musical instruments react upon each other (simple mechanism) and brain will act upon brain, but the latter are living instruments, infinitely superior, more delicate in susceptibility, more powerful in energy.

"Again, two mirrors placed at a considerable distance from each other will reflect flashes of light transmitted from one or the other through vibratory currents existing in the atmosphere.

"So light comes to our seeing organs from immeasurable distances, carried by etheric currents that must pervade the vast spaces of the universe.



"The eye sense but differs from the ear sense or the touch sense in kind; all are matters of impression; all furnished with sensitive diaphragms, as it were, for the reception and transmission of impulses, whether of a mental or a physical origin.

"Thus with a knowledge of the subtle forces abounding in the earth and sky it is required only to adjust brains and minds to each other in a harmonious connection or rapport in order to obtain complete results in the exchange of thought.

"Our own psychological literature is more extensive than you may think and if you will take time for research in it you will find the records of many successful instances of mind communication at great distances, experimentally made or for a set purpose.

"Our science years ago solved the seeming mystery of mind transference and formulated the principles and prepared the method governing its practice.

"There is nothing supernatural in it, but merely an extension of our ordinary sense faculties and nerve forces, in a comparatively new field as the world goes."

"I should be inclined to think," said Philip, "that this practice requires an extraordinary sensitiveness and elasticity of faculty, even an additional or new sense."

"No, Philip, it seems clear enough to me that we have a sufficient number of senses and faculties by original endowment and that our advance in any psychologic respect requires only a better use, a higher extension of these old mind powers in their relation to the cosmic forces."

Zada returning at this time, the conversation took a different turn as she proceeded to relate the conclusions arrived at in the Council meeting, which were eagerly listened to by both Orville and Philip.

She told them of how their enemies expected to launch their next offensive within forty-eight hours; that Orville would receive his instructions in the morning to have all defensive planes ready, according to plans formulated some time previously; and that the enemy's whole effort would be in the air. Realizing from their former experiences that their sub-marines were no match against America's under-water defense, they were placing their whole reliance upon an air attack, hoping to win by sheer numbers.

She also informed them that in consequence of this advance information they had decided to have all their under-water craft

proceed out to sea for a sufficient distance, so that at a given radio signal they could come to the surface and take to the air, attacking the enemy from the rear, simultaneously with the frontal attack of the aerocars, using their powerful rays to cripple the enemy, hoping thereby to avert any disaster to themselves without too great loss of life.

When they also were told that radio information had been received from their Russian investigators that the revolutionary leader Leon Trotzkie had been captured, Philip immediately volunteered to make all haste on the morrow to land his human cargo in their home-land and to remain there until he was instrumental in rescuing Trotzkie from his captors.

When Orville and Philip arose to take their departure, Zada feelingly pressed Philip's hand, remarking that her thoughts and well-wishes would be with him on his dangerous mission and if he should get into a position of great danger, from which he was unable to extricate himself, both she and Orville would hasten to his assistance, to which Orville readily assented, advising Philip to use his mental possibilities as explained that evening, for they both would be attuned to receive any impressions he might wish to convey.

After a final goodnight, Orville and Philip went their respective ways, Philip to complete all necessary arrangements for an early departure in the morning, for, upon Zada's suggestion, the Council had given their full approval and sanction for the transfer of the prisoners to their respective countries.

With Philip starting upon his journey, let us for a moment take a glimpse at conditions in Russia and Japan on the eve of their proposed offensive, and, as conditions are similar in both countries, a brief look at Russia will suffice.

The large flying field just east of Petrograd is all activity, with thousands of fighting planes tuning up, while surrounding the field are other thousands of the inhabitants silently watching these preparations.

The very air is tense with the vibrations of hate and disapproval emanating from the multitude, while squadrons of soldiers are beating the surging mob back as they attempt to storm the field.

The flying-men are half-heartedly completing their arrangements, spurred on by the close proximity of the mounted soldiers, when suddenly a hush falls upon the multi-

tude of on-lookers, as their President, Boris Chevolutzie, surrounded by mounted troops, arrives.

Like a bolt from the sky a shot rings out and the President is seen to sag in the seat of his automobile, but, straightening up again in an instant, as he had only been wounded in the shoulder, and ordering the troops to charge the mob, they rode over men, women and children alike, beating every one within reach with their sabres, after which he hurries the departure of the planes, who take off amid the groans and hisses of the throngs still lingering around the field.

In Moscow, chained to the wall of an under-ground dungeon, the revolutionary leader Trotzkie is impotently and helplessly uttering invectives against all tyrants and oppressors, when the door of his dungeon opens, admitting a small detachment of soldiers, who, after loosing his chains, take him under heavy guard before the President, who, with an over-bearing and disdainful look gives him the alternative of using his talents to still and subdue the murmurs and insubordination of the masses or rotting in his dungeon until life is extinct.

Straightening his broad shoulders and looking the President squarely in the eye, he said: "This is the happiest moment of my life; to have this opportunity of speaking to you face to face, and of throwing the

defy into your teeth. I would rather serve a million years in the worst kind of bondage, if it were possible, than to be the tool of such a degenerate excuse of a man as you are, and I can safely foretell that before your millions of down-trodden subjects have ceased the struggle for the freedom which is rightfully theirs, you and your degenerate satellites will be grovelling in the dirt, asking and begging for that mercy that you have never shown to your fellowmen and which will be denied you, for the fount of hatred that will be loosed will sweep all before it and your lives will be required of you.

"You have dragged in the mud every ideal, every altruistic thought or action, every vestige of brotherly love, everything God-like and harmonious and have debased the high position which you hold until even the poorest and lowest of your subjects feel a horror and contempt for your very name."

Before Trotzkie could continue any further the President, livid with rage, commanded the soldiers to remove him to the deepest dungeon and load him down with chains.

Little did the President believe it possible that the mills of the gods had already commenced to grind their last grist, as the last of the planes left the field, and that Trotzkie's prophecy had already commenced to be fulfilled.

(Continued in Next Issue)

## Our Trip Through Europe

By the Emperor  
(Second Installment)

(Editor's Note: For the benefit of those who did not read the first installment of this account, we wish to say that our Emperor and his wife are in Europe visiting various cities. The Emperor left America in August to attend several international Rosicrucian conclaves held in Europe during the period when many prominent men from many lands were attending other international conclaves, such as the League of Nations, the International Society for the Establishment of Foreign Relations, the European Freemasonic Congress and others. The large attendance of so many foreign representatives at one time in a few European cities made these conclaves possible. The Emperor went to the Rosicrucian conclaves as the only representative of the Rosicrucians of North America affiliated with the Rosicrucian Order in all

lands. The following installment was mailed to us from Cologne and by the time it is set in type the Emperor will probably be in London on his way home.)

Sitting in an attractive room with windows overlooking the Rhine at Basel (the Roman Basilea), one gazes at the rapid-flowing river rushing on its way to larger waters, mindful of the course of life itself and the events which pass so rapidly to form the great record of history.

It is pleasant, indeed, to review the events of the past three weeks and to recount, here, an outline of those occurrences of interest to our many members. A book greater than a whole year's volume of our magazine would be required to detail all that has transpired; in fact, it will be possible for



me to write many and long articles for future issues based solely on what has been learned and accomplished on this official trip through Europe. And our journey, our mission, is but half completed at this writing!

The last two days in Paris were virtually crowded with last-minute matters. It is surprising how many important matters will become automatically jammed at the close of a stay in any one place, no matter how long you remain. As an illustration, let me say that we had planned to leave Paris early Saturday morning, August 21st. On Wednesday and Thursday I tried to close all my official and personal affairs until our later return to Paris; but one thing after another was postponed or proposed by others until the last hour.

First, my official visit at the Lodge resulted in a special private conference set for five o'clock Friday afternoon. I could not think of asking that the day and hour be changed, for, following the other official conferences with the Rosicrucians, this was to be a very personal as well as official reception leading into the late dinner hour. Secondly, the films I had exposed in various parts of France, including official and documentary evidences and the old Temple of Cagliostro, were to be ready at five o'clock the same day, not one hour sooner, and my personal presence at the Eastman headquarters was necessary to select those to be enlarged before they closed for the evening. Thirdly, Thomas Cook & Sons said that not until five o'clock would my list of hotel and railroad reservations be completed, and I must call and approve them before the closing hour. Now this illustration of three important matters being arbitrarily set for action at the same period will indicate how last-minute jams occur. I was able, with some quick maneuvering, to get to each place in time to be within the law of polite (and profitable) obligations.

**Secret Societies in Europe**

Now let me speak of the situation in Europe regarding secret societies, for this subject always interests our many American visitors to Europe who write to us of their experiences when they return; and many Europeans who visit America tell us they are surprised to find the Rosicrucian Order and other secret societies so publicly known and easily located.

In Germany, Italy, Spain and other countries before the war a man of seeming re-

spectability could leave his home one evening each week and quietly walk down some side streets, pass through a narrow "alley," approach a strange gateway heavily fastened with irons, give a signal, enter a dark and secluded building and remain until late. And he could return to his home, passing his friends without comment. He could do this for years without explanation to anyone, and not one of his neighbors, business acquaintances or friends would ask for an explanation. But let an American try that for one year and his silence would give conviction that he was not as respected as he seemed and his conduct would be suspected as immoral or criminal.

**The American Attitude**

Americans demand absolute "openness" about their neighbors' lives, to use the word of a French Rosicrucian to whom I was trying to explain our situation. When we first opened our very large French Villa Temple building on West Twenty-Third Street in 1918 we had another of the many experiences that prove this. The building sits back from the street and has a yard and driveway surrounded by brick pillars and a high front fence in typical French Villa style. The Temple occupied the whole of the second floor and its many windows on that level were therefore closed with shutters in a permanent way. The lower floor was used as reception rooms, offices, parlors and library, illuminated at night with soft, weird lights. The upper floor was always dark at night, also. Neighbors saw many carriages, private automobiles and taxis come to the gates on many nights of the week. Often a hundred or more men and women, well dressed and aristocratic in appearance, would pass into the building early in the evening and remain until late. Not a sound could be heard—nothing could be seen. The neighbors became suspicious, in typical American fashion. Inquiry revealed no facts. A decision was reached. It was a place for aristocratic gambling! The police were duly notified. The captain of the Precinct called one morning to investigate. He came in a suspicious mood. He saw an emblem on the wall of the reception room. Off came his official hat. He knew where he was, for he was a Frenchman by birth and his father had been a Rosicrucian. He put an official notice on the Bulletin Board for any other officers who might call, paid his respects and departed. No other official investigation was

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made after that, but the neighbors were not quite satisfied. To this day our Temple in New York is suspected by neighbors because we do not place any emblems or signs on the outside.

#### Lodges in Paris

It is not surprising, however, that our members and members of other organizations in this country who go to Europe have great difficulty in finding branches of the American organizations. In the first place, most of these members are not aware of the fact that Europe for the past twenty-five years has been filled with so-called secret organizations operating under the name or guise of organizations that are reputable in America but really composed of Bolsheviks or "Reds" in Europe. For this reason there are thousands of clandestine or improper organizations to be found in the highways and by-ways of Europe. The unwary seeker for Lodge visits in Europe is very apt to find some of these when he is not able to find one of the legitimate kind. The reason for this is that those who are directing the clandestine or improper forms of secret societies in Europe are constantly watching for inquirers and do everything they can to tempt seekers. During the war, when so many of our Americans were in Europe and had much time to visit Lodges of various kinds, the American men learned very soon that the safest step to take was to keep away from all society meetings of any kind.

In Paris one soon discovers that despite the supposed secrecy of secret organizations there are some that are operating very openly and under thin disguise. Some of these bodies in Europe are purely clandestine bodies without any legitimate excuse for existing. Others may not be clandestine, so far as their local existence is concerned, but they are not recognized by or affiliated with the established fraternal organizations of this country, and for this reason members of American organizations never forget their obligations to the extent that they unite with any of these foreign bodies.

Soon after I made my acquaintances in Paris, and after a visit to a bookstore where many books pertaining to occult and fraternal organizations were sold, I was approached by several men who said they knew of me and that they would introduce me to a fraternal organization in Paris which had been established for sev-

eral hundred years. This opportunity was refused by me for the very reason stated above. I knew that such organizations were not recognized in England or America and might be of a nature not in keeping with my own ideals and those of the AMORC.

And, a few days before leaving Paris I met some of the Rosicrucian brothers who were starting for Toulouse and who were also planning to attend the Freemasonic assembly there as Masonic representatives of France. They suggested that if I could remain for one day after the Rosicrucian sessions I would be invited to visit one of the French Masonic Lodges and would undoubtedly receive initiation into the higher rites of that body. I knew that the suggestion was made as an expression of admiration for what the Rosicrucian Order in America had accomplished, but I had to refuse the opportunity and inform them that since I was an American citizen living within a totally different jurisdiction, and since the Rosicrucian Order in some lands, such as America and England, had no relation with the Masonic fraternity, I must refrain from any secret society relations in any foreign country. I explained to them that five years ago a fraternal organization of Switzerland had sent me a parchment signed by several Rosicrucian brethren, conferring on me the honorary degree of Memphis and Mizraim, but that I had never filed any membership application with that or any similar body, and I looked upon such expressions as honors conferred without obligations of any kind, especially since I had never visited any of the lodges of such organizations.

But in some cases the offers or suggestions made to Americans in Europe are not made in appreciation of anything else than the American's pocket-book. All sorts of titles and honors are offered for various amounts and one may purchase ancient countship titles and heraldic arms for convenient sums. Thus one is confronted constantly with the offerings of either empty honors or questionable titles.

#### Locating Rosicrucians

However, it is possible to locate many of the eminent Rosicrucians of Europe and to find a few of the meeting places where discourses and lectures on purely Rosicrucian subjects are given in a manner that leaves no doubt as to the genuineness of the work being done and of its separateness from



any other organization. Many of those whom I met were highly educated in various languages and connected in some cases with broad humanitarian or educational work in their countries. In a few instances they were American or British persons who had become permanently located in Paris or other parts of France and, of course, it was my pleasure to have their company as much as possible because I could converse with them with greater facility. I wore my small Rosicrucian emblem on this trip to Europe although in America I seldom wear any emblem at all, simply to avoid the appearance of advertising the organization as its chief executive. However, because of its distinction and its difference from any other fraternal emblem I trusted that a few would recognize it and therefore aid me in becoming acquainted with some Rosicrucians who might be strangers or whom I might not locate in any other way. In this regard it was effective in a number of instances where I least expected it, but in general it was of little help because members of fraternal organizations in Europe seldom wear any emblems and therefore they are not generally recognized when worn by Americans.

Many of my members have told me that after arriving in Paris it was almost impossible to get in touch with the Rosicrucian officers or to locate any of the meetings. We admit that the telephone book and general directory are of no avail; but there are other ways. We have always told those who were going to Paris to consult us at headquarters before leaving America. To those in good standing in the Order who have written to us for information we have advised several methods: First, writing to the private address we will supply. Second, calling at the Rosicrucian library (*Bibliothèque Rosicrucienne*). In order to test the latter method the Grand Secretary of our Order in Paris and I approached the proprietors of two large book stores in the heart of Paris and asked this question: "Can you direct us to the Bibliothèque Rosicrucienne in Paris?" The first one had to consult some small book he had and which I learned was a "Publishers' Guide to Publishers and Libraries of Paris." The second one informed us at once without reference to anything else than his memory. Both gave the exact street address—the same quai, in the heart of the book-store section of Paris.

We walked to the location in a few minutes and stood across the street from the Library. It was a street-store, with two large display windows and the entrance between them. The signs over the windows and door and down each outer side of the windows stated plainly that the place was a Library dealing especially in books on Occultism, Metaphysics, Hermeticism, Arcane Sciences and Mysticism. Inside each window, for a background, hung twelve portraits of ancient or past Rosicrucian Masters, each plainly marked and easily recognized by any student of Rosicrucianism. Also, in each window were many of the books most familiar. What more could any seeker desire as an indication that such a place, on so prominent a street, might know more about the Rosicrucian work in Paris?

We entered the door and before anyone approached us to learn our inquiry we saw a Bulletin Board near the door and upon this, in large plain type we read:

#### ROSE-CROIX SOCIETY OF PARIS ✓

##### Meetings and Lectures for the Present Week

Of course it was in French, but every English-speaking person would have recognized the words Rose-Croix. Then followed the day, hour and subject of six semi-public lectures, with the various lecturers' names, many of them well known in occult literature, and the street address of the Rose-Croix lecture hall (not the Temple or sanctum). Could inquirers ask for more than this?

I introduced myself by merely handing my card to the proprietor. My name, the Rose-Croix symbol and my American address brought to his mind at once the fact that there were some books there that would interest me. After shaking hands cordially he hurried to one of the shelves and returned with five books. The first one he opened and pointed out to us as being a very new edition of the "History of the Rose-Croix Order in Europe." by a Brother of the Order in high standing, an eminent officer and a member of the Belgium Senate. It seemed to please the proprietor to turn the pages and point to where he had just recently read all about my labors in establishing the work in North America under the sponsorship of the Order in France.

As he turned various pages referring to me personally and to the Order he finally pointed out the reference to the fact that the AMORC in North America was today the largest and most important jurisdiction of



Rosicrucianism in the world. He was happy over this because he had under his arm the other four books. These proved to be four different foreign translations of my book, "A Thousand Years of Yesterdays," published in America some years ago. They were in Finnish, Spanish, Dutch and German. I knew that translation had been made in six languages, but I had not seen the German text. He said that this book was considered the most illuminating occult or Rosicrucian story of modern times and was in great demand.

There were facilities here for examining a thousand or more Rosicrucian or occult books, including many published by this Library with the Rosicrucian imprint and symbol, and one could read and browse to one's content. So much for the Library! I was presented with some rare books and a set of the Rosicrucian portraits.

Early next morning our touring party was divided. Supreme Grand Master Ralph Wackerman was obliged to return to America because of very urgent business matters arising early in September, and he had ar-

ranged for the return passage with his wife on the "Berrengaria" before he left Tampa. So Saturday morning, August 21st, at eight o'clock, found us in the lobby of the Hotel Majestic arranging our departure. Brother Wackerman and his wife were starting for their boat at Cherbourg and my wife and I were starting for Bordeaux. It was a sad parting, for we had enjoyed every minute of each other's company and the unity and similarity of our ideals, desires and enthusiastic labors made the four of us wonderful companions.

And now this installment must close. Since starting this paper I have completed my mission in Basle, Switzerland, from whence came some of the early Rosicrucians to America in 1694 and whose old meeting-place in Basle is still a shrine for conventions and international meetings. I am now out on the Rhine, moving along slowly between Mayence and Cologne. Of these places and what occurred there I will write at some later date, after I have told of the great sessions at Toulouse at which latter place I represented our Order in America.

## Some News From China

We have just learned from our representatives in China and Russia that the Lodge established in Harbin some time ago is in excellent condition, with increased membership. The Lodge is conducting public meetings and translating many of our magazines and other articles into Russian, and from these meetings and lectures they are carefully selecting only the most enthusiastic and dependable applicants. They inform us that their membership consists of

men and women of high academic education, including a priest of the Russian Orthodox Church, army officers, engineers, physicians and medical students. They also inform us that branch Lodges are being established at Tientsin, China, and at Mukden, Manchuria. The founder of these Russian and Chinese Lodges is at present visiting the Grand Lodge of Canada in Vancouver, and our members in California will remember the visit of Brother Prince Visser for many months.

## Personality Versus Principles and Laws

By R. M. LEWIS, SUPREME SECRETARY

Personality, that wonderful key-word; how it rings out with power and with strength! It has been the hinge upon which political, educational, mental, and physical development has swung for ages.

Every individual will agree that thought is more or less an effort, and it is an inherent act for an individual to follow the lines of least resistance. When we pick up a novel and read along, that is, a novel of the light, popular fiction type, we are carried lightly along by the author's mental creation. All the difficulties, problems, and ob-

stacles that the characters in the story contact are explained away and solved previously by the author. We are swept along in a channel by his vivid imagination. Without any effort or exertion on our part the story is unfolded to us. He causes us to have emotional reactions, according to his demonstrations in the story. We respond to his dictation unconsciously. He causes us to be fascinated and appealed to by the characters embodied in his novel. Without any mental exertion, he pictures before us scenes, conditions, and circum-



stances; and rapidly are we piloted by his personality to the conclusion of the novel.

So it is in life. In many instances it is the line of least resistance for us to follow some path that has been proven to us, to reach a certain definite and assured end. We know that everyone has trod this path; that hundreds, perhaps thousands, have traveled it before us, and that we will eventually reach a certain end. We need not think of any consequences, nor of how many times it would be an effort for us to look over the sides of this ditch we are travelling in, and see what lies beyond the brink.

Even if we did expend enough mental energy to think what lies beyond our path, or beside it, how much time and thought would we utilize to prepare ourselves to travel in a different channel than that laid out by custom?

Thus, when a personality radiating enthusiasm and brilliance steps before us and outlines a logical and reasonable campaign, enthuses us and carries us along in his trend of thought, how simple and easy it is to resign ourselves to him, to tramp along in the glory of his intelligence and personality and allow ourselves to be consumed by the doctrines of that personality, and to be absorbed by the propounded statements of the individual.

It is simple, much easier, than to meditate and weigh and speculate upon the ways of life—and to experiment with the laws of nature. Even if we did, how discouraging and disparaging it is to meet with failure; to have no helping hand, and no enthusiastic leader to follow. How easy it is to rely upon another to carry us on to success that is not earned by us.

History records in its pages numerous instances of this kind, where bodies of people collectively have been swayed by an individual whose personality was of such magnetic force that he drew within his aura all those of least resistance. Thus the mass tramped along behind this blazing personality, bathed in the light of his intelligence and understanding of the laws, ignorant of the purpose and the result, but gratified by the success of the moment. If the personality is strong and intelligent enough, he can sway unaccountable thousands, perhaps

millions, and carry them along to a definite successful purpose.

But suppose it has been decreed otherwise, and before the ultimate end the personality or individual leader has been eliminated, extinguished, the light of intelligence put out. Where is the mass that have been tramping long, thinking not, but glorying in the blaze of his personality? They are cast into a mire of ignorance and fear, and are in a sea of darkness. The reason—it is very easy to comprehend. They do not possess in their hearts and minds the real understanding of their purpose, have not thought out the reason for their actions, nor is their soul conscious of their own desire. They have never thought or meditated upon an ideal, but have been swept along like chaff upon the stream of some great personality or leader. Then, when the leader has been extinguished, so have their hopes been quenched.

How much better it is for an individual, as a separate unit, to meditate and analyze his surroundings, conditions, and needs; to take stock of his desires, his assets, his liabilities; and to promulgate, through thought and activity, a constructive campaign for his place on this plane. He is then a separate, working individual by himself; but above all he is a student when he thinks, and the thing that he follows now is not the light of personality, but the light of knowledge and the familiarity of fundamental laws that are in his heart.

Many of these separate thinkers can unite and thus form an organization, the organization being composed of thinking students and units. If necessary, they can elect a leader or personality to assist them on the path. But the real, true leader is the knowledge of God within them. If through some difficulty the elected personality is eliminated, the real leader or the knowledge of God within them comes to them still, and they can progress along. They are never deserted upon the sea of darkness, because the light is always within them, separately.

Thus familiarity with the laws, by each of us, creates for us a more substantial leader than the promiscuous tramping in the wake of a personality, which we do not comprehend ourselves, but merely rely upon as a leader.



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## A Brother of the Rosy Cross or the Adept and the Neophyte

By Aggripa, 32<sup>o</sup> Frater Khurum

(This is the Fifth Installment of the Story which Began in the July Issue).

Quickly I placed the necklace in my money belt and with a sigh for Hamersley I gathered some needed material to go to the tomb to pack the mummy. I called Harrun to help me and we entered the shaft to the tomb of Nephstes. I looked at the mummy case; it was not empty this time. I looked more closely and, as I looked before, never have I seen such loveliness, but, as I looked, behold, it was empty! Certainly there was something the matter with me. I turned to Harrun and asked him what he saw. "An empty mummy case," said he. But while he answered, a new presence filled the chamber and I saw standing in life before me Nephstes, Queen of Solomon. Harrun saw, also, and with a shriek left me alone.

To this day I look back upon what followed with a mingled feeling of pain and pleasure. As Harrun fled away, I heard the sweet silvery laugh I had heard without the tent before. She drew near to me and said: "Fear not, I am Nephstes, wife of the King of Israel. He it was who had all knowledge and to him did all genii and angels owe obedience. He it was who built the Temple in Jerusalem and who was the Master of Masons in that city. Me he loved and to me the three gave a necklace which has been mine all these years. Your companion took it from me and died. Would you die also, for a woman's bauble? The world to me is sweet, and dear is the love of my husband. Forget not that I am also an Egyptian and guardian spirits keep this, my home. I am protected by the power of Set, who is the enemy of Osiris, whom you know by another name. Him I honor, also, but me does Set protect."

And then she began to plead with me; dropping upon her knees, she raised her hands in sweet womanly pleading. She drew nearer to me till her hands touched mine.

"Thou dost possess a sign and a word which keep you safe from me, the wife of your Grand Master, and by that sign and through the power of that word, hear me. I have known thee many years, though you know me not," said she.

She, in her gentle beauty, placed those beauteous arms about my neck and from those eyes, deep as the very sea, did she look

into mine. Though I knew that I should keep the necklace, yet I could not withstand her pleading. I drew from my pocket my wallet, which contained the necklace, and of my own free will I handed the necklace to her. With thanks shining from her eyes, she placed it about her neck and I heard a silvery laugh, growing fainter and fainter in the distance. Nephstes and the necklace were gone. Before me was the empty tomb containing only the sarcophagus and the mummy case, and today there is, or was some little time ago, a beautiful silver and gold Egyptian coffin which stood in the third Egyptian room at the Museum, marked "Exhibit F: The coffin of Nephstes, an Egyptian Princess of the nineteenth dynasty." That is all.

The next day Harrun procured swift camels to take us to see the Dervish of whom he spoke. After many hours of swift riding, in the distance we saw minarets coming above the rolling desert, next the tops of palm trees met the eye, and, as we drew closer, I saw the domes of palaces and the flat tops of the people's homes peeping over the heavy battlement walls and turrets of the city walls. The city was of white marble and the domes glistened with golden light as the sun was reflected from them. The desert came to the very walls of the town and seemed to be trying to climb over. We entered the heavily guarded gate only after the watchmen had assured themselves that we would do them no harm; we could not if we had wished, for we were compelled to leave our pistols before entering.

After passing the sentries, what a sight met our eyes; yes, verily, I thought myself in one of the cities of the Arabian Nights. The streets were broad and all came together at the central square where, towering above the other buildings, stood the domed palace of the Sheik. The buildings on either hand were brightly decorated with reds, yellows, blues and greens; gay rugs hung from over-hanging balconies and gayer awnings shaded the windows and the doors from the rays of the sun. As we passed the houses we could see, over the protecting walls, gleaming fountains which tinkled as the water fell, standing among rose gardens and flowering shrubs. There were very few

people about but those we saw were clean and prosperous looking, and that is saying much for Egypt. As I said, the houses were of stone, rather than the clay and rubble of which so many small Egyptian cities build their homes. We continued upon our way, letting the camels walk toward the minarets we saw which pointed the way to the Mosque of Amr, and I learned that it was named for the oldest of the Mosques which stand in Cairo today.

When we arrived before the great Moorish doors of the Mosque of Amr, the camels stopped and were ordered to kneel; this they did with the usual grunt and grumble and we stepped from their backs to the pavement before the Mosque. As we alighted, a turbaned figure stepped from behind a pillar and waited while we removed our shoes, then beckoned for us to follow. We followed closely up through the aisle, going almost up to the wall of the East and where stood the mibrad or niche which in every Mosque points the way to Mecca, and beside it was the ever-present mimbar or pulpit from which on Fridays are preached the sermons by the imam or Mohammedan priest or minister. We passed close to these and, turning to the right, went out into a garden of palms. In the midst of the garden was a fountain which dripped into a great marble bath. Past the bath we went and our conductor led us into the house of the Dervish Alli. We were led to that apartment called mandarrah. Here again a fountain gave forth a cooling breeze and about the fountain the floor was of beautiful inlaid mosaic. I was presented by Harrun to a splendid looking old man with a flowing white beard and with the green turban upon his head, which showed to us that he had been to Mecca, and from a golden chain about his neck hung pendant a very small golden square. I accepted a cup of excellent coffee, seated myself upon the divan, and waited with some curiosity the next scene in this act. The Dervish and Harrun had been conferring in whispers at the other end of the room. When the Dervish returned and said:

"Harrun has a sister who dwells in this city, and while you are not a Moslem, yet we know you to be a man of culture and refinement, and also he knows you to be a Mason."

Bending, he whispered in my ear and I gave him a certain sign.

"That is enough," said he, "Harrun returns with the maiden, who is virgin and of wondrous beauty, and her beauty does not

surpass the subtlety and wisdom of her mind."

"I indeed congratulate you upon the knowledge of such a woman," said I.

Alli bowed in gentle courtesy, saying:

"The Great Allah blesses my house and my wisdom and keeps few things hidden from me, and because you have come here to learn of that which is called Solomon's necklace, I shall make the matter clear to you."

Before I could answer this remark, Harrun appeared, followed by a girl dressed and veiled entirely in white. Over her other garments she wore a yelec wrapped closely about her so that it concealed all else she wore but did not conceal her lovely figure. Over her head she wore a white veil which almost entirely concealed her hair. In her hair and over the turban there rested a number of filmy golden ornaments and her small feet were clad in little red Turkish slippers. As she drew near, the power of her eyes, which were darkened with kohl, seemed to over-power her other attractions. No introduction took place. She simply bowed before me and seated herself on a pile of cushions upon the floor. A servant entered, carrying a burning brazier which he set down near an inlaid coffee table. The servant lit a hanging lamp which was immediately over the head of the maiden and which placed her in strong light while it cast the rest of us into a dark shadow. The Dervish took a reed pen filled with ink and drew upon the extended palm of the girl's hand. He drew thirteen squares and in each square he made a magic mark. Next, he gently let fall from his hand into the burning brazier incense which rose in clouds, sweetening the air of the mandarrah as it rose. After this he cut strips of paper which he wrote upon and one by one burned them with the incense. Next he placed a large drop of ink in the upturned palm of the maiden, and speaking quickly to her in Arabic, she fixed her gaze upon it. The Dervish began a subdued muttering which continued to the end of the seance. Suddenly the girl began to speak, in a sweet but subdued voice:

"I see the necklace of Solomon. It is about the neck of an Egyptian maiden. It glitters as she moves and all who see that necklace bow before the wearer."

"Is it men who bow before the necklace?" asked Alli.

"That I cannot see," said the girl. "It is not clear."



Alli poured more incense upon the fire. "Ah, it's clear," said she; "no, they are not men that bow. They are the spirits and the great Geni who obey the inverted sign of Solomon."

"Is she a spirit or a living woman who wears the necklace?"

"A spirit, Master, an earth-bound spirit."

"Follow the necklace into the past," commanded Alli.

"I go back," cried the girl. "Through ages and ages of time I see a great glowing cloud-like mass, which swirls and revolves, gradually growing more dense. The heat and motion make me giddy."

"Advance in time," commanded Alli.

"Ah, I am far beneath the earth. I am in a long dark passage in which I can see tiny lights gleam here and there. I can see men of another age breaking from the rock the golden nuggets."

"Advance in time again," cried Alli, pouring more incense and burning more invocations in the flame.

"I am on a ship coming from Ophir. The crew is of Tyrians and they go to Joppa."

"Come, come," said Alli, "we must advance. Tell me where the necklace was made."

"I am in Tyre," the girl went on, in her monotonous chant. "Tyre, the great city. I am in a goldsmith's shop; it is low and lighted by burning oil lamps. Bending over something is an old man with his apprentice working by his side. The old man is forming two columns like those which stood before the Temple of the Most High. The lad is making from wrought gold the seal of Solomon. I see three men in royal robes entering the building. They bend low to step in. Two of them wear crowns upon their heads and the third has a square in his hand. The soldiers guard the entrance, but one, clothed in a leather apron and carrying a trestle board, enters between the soldiers because he has the pass. The three bend over the work of the goldsmith. The one wearing the crown of Tyre turns to the others and says, 'My craftsmen do good work, my brothers. Our noble Queen, the daughter of Pharaoh, will be pleased with our gift.'"

"Time is fleeing," said Alli. "On, on, we must hurry. Tell me of the Queen when she reversed the seal of Solomon."

"I see a noble lady. She is the Queen. She breaks the chain the goldsmiths have wrought and with her own hands she reverses the Seal of the King. She kneels and with the reversed sign calls upon Set,

the slayer of Osiris. He comes not. Ah, she draws her poniard and cuts her wrist so that the blood flows. With a pen she signs her name with the hieroglyph of Set. Ah, he comes—glorious to look upon and I quake before the power of that hand and head."

"What says the Queen?"

"Forever I give myself if thou, O Set, will give me my desire and destroy Hurim. He takes power from my lord and king."

"Granted," replied the god, "Hurim shall pay the penalty."

"Pass on," said Alli, "to the present. Tell me, if you can, why Hamersley Effendi died."

"He died in the desert and the sands have covered all that the jackals left. I can see no more. A power greater than mine closes the sight of my spirit. All is darkness. Oh, such darkness. Let me return."

Alli stepped before the maiden and clapped his hands smartly together. The girl took her eyes from the drop of ink and sank back exhausted among the cushions. The seance was over.

I came to myself with a start and gradually, one by one, we, who had watched looked upon each other.

"Is this all you can tell me?" I asked of the Dervish.

"All, Gore Effendi. The powers of evil are leagued against us and it was they who placed the maid in darkness but we have learned a little more of the history of the necklace. A pity it is lost but I fear me you will only hurry on your own end if you seek further."

"True," I replied. "I thank you, Alli, and may we meet again upon the level of time."

A sign passed between all present and the same turbanned servant who had brought us led us back by the way we had come till once more we stood before the mosque. Putting on our shoes, we were soon mounted upon our camels and after a few hours' riding we came to our camp beside the Nile, with the open tomb before us.

\* \* \* \*

I felt I must report the death of Hamersley, and, taking our launch, I went North on the Nile to Assuan, where I wired the Museum in New York the sad news, saying that Hamersley had gotten lost in the desert and must have perished. We had another party working up the river near the rock tomb of Abu Simbal and, as there was nothing more to do where we were, we struck camp, after shipping our specimens by train from Assuan to Cairo. There I would

have to see that they got safely on ship-board and started for home. We loaded the launch with all it would carry and hiring a felucca, which was seeking a load at Assuan, we started for our camp near Asu Simball. I knew the felucca would make very slow time but I thought Pearson, who was in charge of our camp there, could care for us for a while, till I received orders from New York anyway.

I assisted Pearson in his work, which was unearthing a number of small temples from which we hoped to learn a little more of the wars of Ramases the Great, and the extension of his power into outer Nubia. I worked at this about a week, when I received orders from New York to discharge my excavators and return home as soon as possible, so I immediately paid off the men.  
(Continued in next issue.)

## Notes For Members

Because of the numerous inquiries and questions directed to Headquarters recently, by those who are anxiously wondering whether property of Headquarters and adjoining homes on Rosicrucian Square were damaged or not by the recent hurricane disaster of Florida, we have felt it necessary to put an explanation in the "Mystic Triangle."

Throughout the entire country and in foreign countries—in fact the presses practically all over the World have carried news of the Florida disaster. Perhaps they have implied in their articles that the storm was more or less general throughout the State. The recent storm was one which the tropics is more or less subject to. Not long previous to this hurricane the Bahama Islands off the coast of Florida suffered tremendously by one of these East Indian storms.

The hurricane cut a path diagonally across the State from Miami and vicinity, then travelled up along the Gulf to Pensacola, and southwest to Mobile, Alabama. The gale reached a velocity of over one hundred and ten miles an hour on the Southeast coast, causing considerable damage to Miami and adjoining towns. Many residences in this section of the State were destroyed and demolished, placing thousands in a homeless position, subject to an epidemic; cutting off all means of communication, transportation, light, and so forth. It left many of the towns under three and four feet of water, and damaged the citrus crop in that vicinity to the extent that fifty per cent of the crop was destroyed.

But this damage was limited to that one particular area of the Southeast coast, and we are pleased to say that it was anything but general all over Florida, and the West coast suffered inconsequential damage. Business after twenty-four hours was continued with regularity, also all light and communication was maintained after twenty-four hours' delay. In fact, many of the

power plants in cities on the West Coast discontinued power service of their own volition, because of probable possibility of fallen wires causing fires. There was no loss of life on the West coast due to the storm, at least in Tampa, St. Petersburg, and adjoining towns.

Everything has now regained its normal position, and the southeast coast of Florida is gradually recovering, reaching its progressive state once again.

Destruction, whether it be by flood, hurricane, fire, or earth-quake, causes a city to retrograde temporarily. But it always acts as a stimulant, and causes those sincere citizens and pioneers of progress to enter into the rebuilding with renewed enthusiasm, saddened by previous experience, but richer in the knowledge that will permit them to produce a better city and better metropolis.

\* \* \*

At the time this notation is written it is October 6th, and the Emperor's return is expected this week, on October 9th, on the Seaboard Air Line.

Upon his return all activities of a public nature will be resumed. We will again hold our regular Sunday night services, which were discontinued during the summer months because of various conditions.

These Sunday night meetings are open to the public, covering general subjects of interest. We are pleased to say that our Egyptian Temple, used for the services, was always filled to capacity, as were also our adjoining ante-rooms and reception rooms. At these Sunday night services we turned away from four hundred to six hundred people.

The services are non-sectarian, and undenominational. They are free from any charge of any kind, and the public is subject to no obligation but that of coming and listening to the talk, taking away with them some point of interest, some fact or law, and spreading it in return.

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From appearances, and from the numerous inquiries made by those who have come into our offices during the day, requesting to know when the meetings will be resumed, it is evident that our Sunday evening services will again be capacity services.

The class-work will again continue here at Headquarters, and all members locally resident to the Temple, in Tampa and nearby vicinity, will receive a special letter within the next few days, informing them just when the lectures will be resumed, and what night they are to come to their class review.

Perhaps by the time you are reading this notice, you have received one of these letters, if you are a member in Tampa or nearby.

The Emperor will have much of importance to relate, from his experiences in Europe attending the various conventions, Grand Lodges, and meeting those of Jurisdictions all over the World, and he will tell us of these in the class rooms and public lectures, and mention some instances. But the correspondent members will also be privileged to receive information, as the Emperor intends to run monthly articles in the Mystic Triangle, with complete information, in full, so that you may receive the same information from him, in the privacy of your own home, as if you were here in person, attending his lectures.

\* \* \*

Once more the summer vacation period is over, our period of relaxation, change of environment, and so forth, has ended for the season and we are again in our respective homes, resuming our obligations and preparing ourselves for the Fall's activities in study and research.

Here at Headquarters, we have been so tremendously busy that we have not shut down one day through the summer. In fact, we have had to increase our offices,

and our office staff, during the summer. Therefore, we are in full swing and have been during the whole summer. We welcome all your inquiries, questions and reports. Every department is keyed up to the highest standard, to give you the utmost satisfaction and service in your studies. We welcome your full activity for the Fall and Winter season, in the studies of AMORC.

\* \* \*

Many members have requested a photograph or sketch of Rosicrucian Square, so I feel that I should make this notation:

In the February, 1926, issue of the "Mystic Triangle," there is a complete sketch, in detail, of Rosicrucian Square and adjoining buildings.

The page containing the sketch of the building may be cut out of the magazine, and inserted into binder or folder, if so desired.

In the same issue there is another article of much importance to members. This article is on "Mystic Water Marks." It contains an explanation of mystic water marks contained in ancient manuscripts and writings. Many members, in reading books, have seen these water marks, and could not understand the symbolism of them.

This article goes into the subject very thoroughly, and is of much interest to members.

This issue of the magazine also contains the first introduction, or Chapter I, of "Zada", or "Looking Forward."

In fact the February issue of the magazine is very interesting, from two or three standpoints. These back numbers may be had by sending 50c to the Publication Department of AMORC, requesting the February issue.



**NOTICE**—Members desiring Rosicrucian emblems may now obtain them from headquarters. They are made of solid gold, beautifully inlaid with enamels, neat in size, and consist of the Triangle surmounted by the Egyptian Cross. Men's style, with screw back, \$2. Women's style, with patent safety catch pin, \$2.25. Remittances must accompany all orders. Address: Financial Secretary.



# Nine Practical German Mystics

By *Fra Fidelis*

## 2. Heinrich Eckhart

Boniface VIII, when called to the helm (by himself), cast his eagle eye over the face of Christendom. Raynaldus, a papal historian, thus sums up the events of his pontificate: "he undertook to pacify Italy; to recall the Silician kingdom to its duty; to confederate Spain with Gaul; to compel to terms of peace Philip of France and the English Edward; to deter Adolphus, lately raised to the German throne, from the invasion of Gaul; to unite in the bonds of friendship the Christian commonwealth, which, as if the Saracens sufficed not to effect its ruin, seemed intent on its own destruction; to reduce, by an armed association, the Green schismatics to obedience to the Roman church; and, again to rescue the Holy Land from the hands of unbelievers." (1)

Boniface succeeded in few of his designs. Every attempt he made, as was the case with Innocent, involved him in difficulties and contests. Boniface reigned from 1294 to 1303.

This information is supplied so that an idea may be obtained of the Pope, who called upon a great Rosicrucian, Heinrich Eckhart, to assist him in his fight against Philippe Auguste (in 1301-2).

Heinrich Eckhart (1260-1329) was a Dominican, and because of his erudition was titled "The Master." Eventually, the schoolmen opposed this eminent mediaeval mystic, as well as John Tauler and Heinrich der Seuse (1300-65), because the trio aimed at a more spiritual religion than Romanism. In fact, their followers were charged with immorality, pantheism, communism, and maintaining private inspiration. Master Eckhart was ex-communicated in 1327 by Pope John XXII (2), after having been cited before the Inquisitory Tribunal of Strausburg, under the accusation of participation in the heresy of the Beghards (3) and, also, in that of the Brothers of the Holy Spirit, Alexandrian mystics and pantheists, in spirit, at any rate.

Note carefully that the papal bull states that Brother Eckhart recanted his errors. This is untrue. The recantation is clearly proven to be false by the very documents of the trial for heresy, dated early in 1327, and still existing. They show that the "Father of German Speculation," as Eckhart has been called by some authorities, did not con-

tradict himself. The fact is that instead of recanting, he protested strenuously against a judgment founded on garbled extracts from his writings. The private notes of almost any Rosicrucian are apt to be thought "abstruse speculations" by those beyond our pale or palisade. It is quite evident that his accuser, the Archbishop of Cologne, knew and cared little about "abstruse speculation." The Archbishop's history, private and public, is well-known.

You see, Brother Eckhart, practical mystic that he was, had made enemies by his zeal for the reformation of monasteries; and hence arose a rather vague charge of having taught something like what is called "Pantheism." (4) Taking this word in its plain etymological meaning, there is nothing to show that Eckhart taught pantheism—the doctrine that God consists in the combined forces and laws manifested in the existing universe. But he would not rest contented with an imaginative view of the relation of the Creator with the created. According to the common representation, each excludes the other, and, therefore, each must be finite. If Eckhart were a pantheist, in this sense, then so were: the Angelic Rosicrucian Doctor, St. Thomas Aquinas (1224-1274); the Italian Rosicrucian mathematician, Giordano Bruno (1550-1600); Jacob Boehme (1575-1624); the Rosicrucian Dutch philosopher, Benedict Baruch Spinoza (1632-1677); the German metaphysician and R. C. Friedrich Wilhelm Joseph von Schelling (1775-1854); the German poet, novelist, philosopher, Mason, Johann Wolfgang von Goethe (1749-1832); the English poets, Alexander Pope (1688-1744), William Wordsworth (1770-1850), and very many others. Pope's lines—

All are but parts of one stupendous Whole.  
Whose body Nature is, and God the soul—  
are pantheistic and wholly Brahministic in essence; and it was Wordsworth who addressed the ONE WHO INCLUDES ALL OTHERS "as the sea includes her waves!"

It is apparent that the general effort of practical Brother Eckhart was to translate unto unitive thought the symbols supplied by the senses. Wrote he: "Heaven is not a place, and eternity is not an extension of time, however long, but is the substance of which all the things of time and sense are but shadows, and includes now all the past

and all the future." To the point, indeed—and how spiritual! And thus did he describe the spiritual man "who lives and moves in time, but has his true being in eternity. He is not careful to defend himself against accusations; but leaves Truth to speak for itself. He desires nothing but that God's will be done. He is not excited by the things of time and sense, and does not depend on them for his joy; for this is in himself, and is one with his own being." And thus ends the homily: "God bring us all into this rest—now!"

#### Notes

(1) For the Roman Catholic opinion regarding Boniface VIII, see "Annales Ecclesiastici," by Cardinal Cesare Baronius (1538-1607), re the papal historian, Raynaldus, under the year 1294, and passim. For the non-Catholic version, see "Literary History of the Middle Ages," by Rev. Jos. Berington (1760-1827). Note that, in 1294, Pope St. Celestine V., the ascetic, was forced to resign and was imprisoned by his successor, Boniface VIII, who proclaimed that "God had set HIM over kings and kingdoms."

(2) Some historians have confused John XXII—Jacques d'Euse elected in 1316—with John XXIII—Baldassare Cossa, elected 1410; notably the Italian historian, Bartolommeo de'Sacchi Platina, in his "In Vitas Summorum Pontificum Opus, 1479;" Poggio Bracciolini makes the same error and the Rev. Wm. Shepherd repeats it in his "Life of Poggio Bracciolini." (Harris Bros., 1837). There was only one John XXII and he was

Jacques d'Euse: elected Aug. 7, 1316; settled at Avignon, France, same year; founded Toulouse and other Sees, 1317-18; accused of heresy, 1330; published recantation, 1330; transition, 1334. See full details in Benj. Vincent's "Dictionary of Biography," 1887.

(3) Beghards, Beguards, Begards, Beguins, Beguinae: from Lambert le Begue, founder of the Order of Nuns, first established in Liege, and later in Nivelles, in 1207; some say, 1226. The "Grand Beguinage" of Bruges was the most extensive. Some of these nuns thought themselves sinless. The Council of Vienna condemned the heresy and abolished a branch of the Order in 1311; but it still exists in Germany and Belgium. The Beguines act as nurses to the sick and wounded.

(4) "All is God and God is one," was the formula of Xenophanes, Greek philosopher and elegiac poet, who flourished B. C. 540-500; founder of the Eleatic School, holding the doctrine of the oneness of the universe; headquarters at Elea, in Sicily, about 535 B. C. Zeno, about 364, was an Eleatic and his disciples are called "Stoics," because in 290 B. C., they listened to his instructions in a porch (Greek, stoa), at Athens. Zeno taught that man's supreme happiness consisted in living agreeably to nature and reason, and that God was the soul of the world. See "History of Philosophy," (1655-60) by Thos. Stanley, philologist (1625-78). Pythagoras was the first to adopt the name of philosopher; such learned men were previously called sages. "Good old Pythagoras" was a noble Brother of the Rosy Cross.

## Notice to All Lodges

We regret that we are forced to make the following statement:

A young woman representing herself as being a member of the Order in Boston, is visiting all the cities where we have Lodges and Groups, and after ingratiating herself into the bosom of the membership proceeds to borrow small sums of money from the members on the plea that she is awaiting a remittance from her home in Boston and is in dire need. She has visited New York, Philadelphia and other Eastern cities, including Tampa, and has left each city without paying the borrowed money due to fifteen or twenty members in each city. She was suspended from the Lodge in Boston over a year ago for similar actions and she does not hold a membership card of the present year. Members everywhere should not permit themselves to aid anyone in distress on the basis of AMORC membership until they are assured that the person is really a member or worthy of assistance. There may be a great deal of this in the future and this warning may be timely.



# The Practical Application of Mysticism

By the *IMPERATOR*

Our members, and students of modern applied Mysticism generally in the new world, can hardly appreciate the real value of Mysticism as it is being taught by the AMORC until they have made many practical applications of the laws and rules.

Not so many years have passed since Mysticism was little known in this country other than a form of mystery or magic dealing with Arcane subjects delighting the intellectual side of man more than affording him any real help in the material world. There are many today in all walks of life, and we regret to say in those stations in life where we would least expect it, who still have the same view in regard to things mystical or that knowledge which we claim lies within the field of mystical comprehension.

It is not uncommon for us to hear through our correspondence with those who have gone into the higher grades of the work, that we should almost eliminate the word "Mystical" from our literature, if not from our Ritualistic and lesson papers. These persons claim that while the mystical development within them has been encouraged and strengthened, the practical side of our work far overshadows the mystical. We contend, however, that the sole purpose of all our lessons and instructions is to develop and perfect the mystical qualities, or the consciousness known as mystical, in each human being. Through this men and women become attuned to higher impressions, to a broader understanding and to a more correct interpretation of the emotions and sensations to which they become more and more sensitive by such development. Naturally we who know, claim that the mystical side of man, or that which eventually delights in the Mysticism of the universe, is the higher side of man and makes the successful man or woman a more dominant figure in the world.

Religion has always had for its end the development of the higher side of man. When religion, in any of its extreme forms, tends to develop man's comprehension solely along the lines of the spiritual expression in nature, and ignores the practical matters of life, we find that it fails in its real purpose; and the success of the churches of today lies along the path that demonstrates the truth of our contention, namely: that man must be guided and directed so that

his higher development and his understanding of all things divine and material assist him in living a better life, in having health, happiness and success.

One need only leave this new world of the west and go to the older countries of Europe and of the East to discover what modern Mysticism, and especially that exemplified by the AMORC has done in contributing to the great advancement of the Western Hemisphere. In these older countries, bound by traditions, limited by conventions, lacking in some way in the spirit of progressiveness, hampered by legislation, laws, principles and doctrines unknown to us, Mysticism and Occultism are classified by a great many as delightful subjects for investigation and sincere study, but not as practical helps in the daily affairs of the people. This may seem strange to those who know that in these older countries Occultism, Mysticism and the Rosicrucian movement, to be specific, had their greatest development and permanent foundation. But it is because of this fact and because of the great reverence they have for traditions and early foundations that the subject of Mysticism, and the Rosicrucian studies especially, have made little progress.

Speaking of our work in foreign countries, one finds in every land and in every city the thought expressed that America and its people have some secret method, some unusual knowledge or possibly some mysterious key to success and prosperity. When one ventures to explain that in the Rosicrucian teachings, as presented in the new world, the allegorical, veiled and symbolic principles are applied to the practical needs of our daily lives, they are astounded to think that we can so adjust our daily affairs as to meet the principles and laws contained in the teachings or, what seems like a more impossible thing, to so adjust, translate and interpret the Rosicrucian teachings that they will fit and apply to our very advanced and material interests in this new world.

At once the inquirer asks: "What, do you even actually use the alchemical principles and transmute metals into gold?" That would seem to be one answer explaining the prosperity of America. Another asks: "Do you mean to say that you take the Divine Principles contained in the teachings and apply them in some strange

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way to your business affairs and in your homes and for your health and happiness?" This would appear to the tradition-bound mind to be adventuresome and a daring journey into an unknown field.

When it is explained to those of India, Egypt, and even of Spain, Italy and Germany that a modern Rosicrucian in the new world looks behind all of the allegories, the Metaphysical symbols and the alchemical process, and sees in them laws and principles that he can use daily and almost hourly in all the affairs of his life, at once the question is asked as to how this has been done and in what manner the American mind or the mind of the new world makes such interesting and important translations of principles.

The Occult and mystical books most common in the private or secret libraries of the mystical and Rosicrucian movements of Europe are those which were popular hundreds of years ago and they are read today from the same viewpoint and with the same interpretation as when they were offered by the authors in their veiled expressions. There are thousands to be found in every country of the old world who still believe that the oft-repeated reference in the Rosicrucian writings to the transmutation of "base metals into the purest gold" refers exclusively to a chemical process to be performed in a laboratory with crucibles, retorts and instruments familiar to the chemists and alchemists. In devoting themselves to a study and test of the formulas thus symbolically presented, and wasting years in an attempt to prove to their own satisfaction that base metals can be transmuted into higher and purer forms, they pass from youth and vigor into old age without having accomplished anything new for mankind or for themselves. It does not seem to dawn upon the minds of most of them, even unto this day, that the ancient writers use the chemical expressions to indicate that through the fire of test and trial and through the purifying process of time, suffering, devotion and study, the base elements of man's nature might be transmuted into pure gold, into a higher expression. This is what the Mystics of the new world have done and this accounts for their great advancement, their success, their prosperity and happiness, while those in the old countries still hoped and prayed for the discovery of the great Elixir, the Philosopher's Stone, the secret of transmutation and the sudden revelation of the key of life.

It is no reflection upon their intelligence and there can be no denial of the great good that has come to the world through the devotion to the allegorical and symbolic teachings of the ancient mystics. But centuries have passed, years have marched by in rapid progress, and the consciousness of man today and his entire environment, his necessities, his vision and his creative powers that have taken him beyond the point in the advancement of civilization existing when these ancient writings typified the problems, desires and needs of the people.

When disease was little understood, when perfect health was considered an unusual prize, possessed only by the fortunate or starry-blessed, it was natural for man to think that there must be one specific mineral, one combination of elements, one drink of life fluid which, if discovered or evolved, might become the key to health and a protector from disease. Today man knows that health is not a special gift, that it is not a rare attainment, not a mysterious blessing, but a natural birthright, and that disease results from the violation of laws. The modern mind in the new world knows that by living properly health will result in a natural way and that there is no one remedy, no one specific, no one secret formula which will guarantee health in the face of the violation of natural laws. Just this change in one viewpoint is, to a great extent, responsible for the higher understanding of the mystical or seemingly mysterious laws of nature. Everywhere in Europe and the Orient the AMORC of North America, with its revised and modernized presentation of the ancient teachings, is highly praised. The lectures and lessons of AMORC have been read and translated in the Forums of most of the European branches of the Rosicrucian Order and commendation, as well as surprise, is universal. Requests are received constantly from European points for copies of our lectures, and reports are sent showing that when the minds of the people permit them to test the principles and laws in a modern way without prejudice or bias, very unusual results have been found by them as they have been found by our members in North America.

Another comment made most frequently and with enthusiastic emphasis is that of all the so-called Rosicrucian literature issued in the world today (most of which emanates from America or through American channels) the AMORC Rosicrucian teachings offer the most practical benefits and

contain the only practical experiments and applications of value to men and women who wish to succeed in life and become living examples of their natural birthrights. Members of the AMORC who have gone abroad and who have visited some of the foreign Lodges and demonstrated some of the laws and principles in a modern way have appeared to be miracle workers to the minds of those who have never ventured to apply the principles in this way.

America today represents the most powerful, successful, advanced civilization in the world. This is conceded in a political way and by the Mystics and Occultists it is conceded in the way of light and knowledge. Yet we have thousands—millions—in this country who believe that self-appointed teachers and avatars coming here from some Oriental country may possess that rare knowledge or those secret methods by which health and happiness and prosperity may be attained in a few days or a few hours.

And there are millions in the new world today who believe that there can be found in some popular book or in a book with some bombastic and alluring title those secrets, those rules and principles which have been preserved for the sincere and the studious and which may be rapidly converted into a modern Philosopher's Stone or a new draught of the Elixir of Life.

Our duty as Rosicrucians lies in personal development first, personal mastership secondly, and conscientious leadership thirdly. Let us be broad and tolerant, never jealous of the knowledge we possess, but always guarding it carefully for those who are sincere in their seeking and honest in their desire to study and attain wisdom. But also let us always be mindful of the fact that we must lead those who are in darkness into the light and make it possible for the seekers to find that which will prove to be the goal of their search.



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