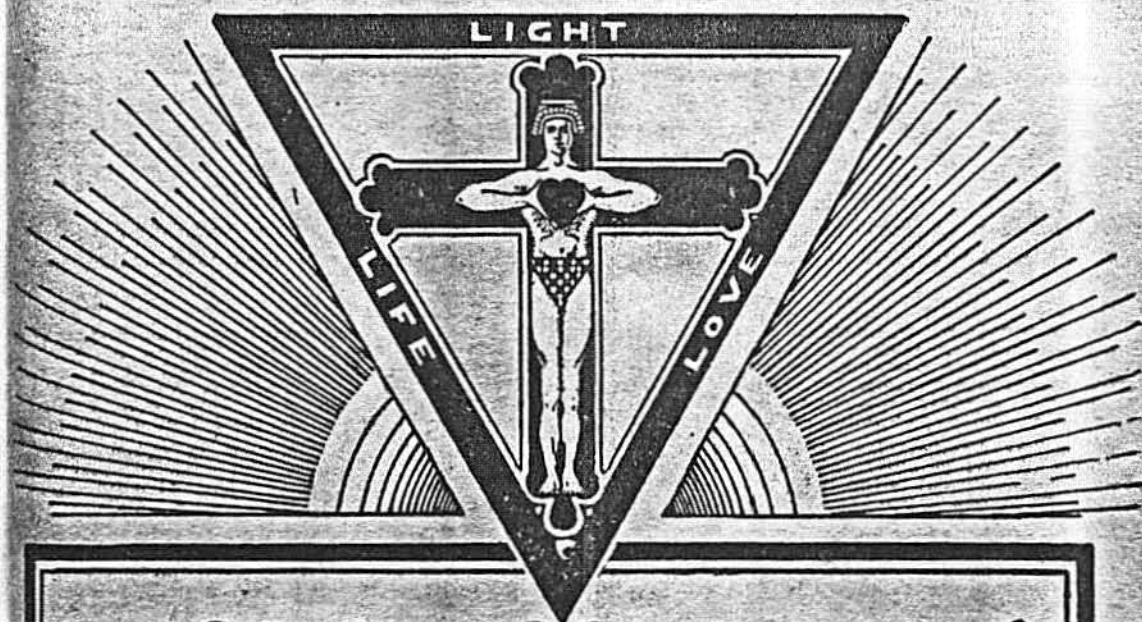


*The*  
**MYSTIC  
TRIANGLE**



*A Modern Magazine of*  
**ROSICRUCIAN PHILOSOPHY**

ISSUED PRIVATELY TO THE MEMBERS OF  
AMORC

The Science of Phrenology  
Our Visit to Europe  
Our Brothers' Keeper  
A Brother of the Rosy Cross  
Zada, or Looking Forward  
The Mystery of Quetzalcoatl  
Rosicrucian Pretensions  
German Mystics  
Monthly Survey of the Order

DECEMBER, 1926



## THE ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS OF NORTH AMERICA

Affiliated solely with the Rosicrucian Brotherhood internationally known as ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS with associated bodies operating throughout the world under the title of A. M. O. R. C. (or translations of the same). Adhering to the ancient traditions of the Order, the North American Jurisdiction was incorporated as a non-profit organization, and its name and symbols are protected by Registration in the United States Patent Office. The A. M. O. R. C. is not, and never has been, affiliated or remotely connected with any other fraternal or secret society or any cult or movement other than Rosicrucian; and its system of operation is distinctly different from that of all other fraternities in Constitution, Landmarks, Ritual and Teachings. It is the only fraternal organization in America represented in the International Rosicrucian Congresses.

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### THE NORTH AMERICAN JURISDICTION

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

H. Spencer Lewis, F. R. C., Ph. D., ..... Emperor-Rex for North America  
Ralph M. Lewis, K. R. C., ..... Supreme Secretary for North America  
Ralph A. Wackerman, F. R. C., ..... Supreme Grand Master for North America

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### GRADES AND CLASSIFICATIONS OF MEMBERSHIP

(The following classifications of membership apply to the North American Jurisdiction as outlined above, and to parts of other Jurisdictions. The fees or dues vary in other jurisdictions, however).

**General Student Membership:** Members located in any part of the North American Jurisdiction who cannot affiliate with a Lodge and attend lectures for various reasons, are permitted to take a preparatory course and then receive the regular lectures, weekly, in special individual form, with special experiments, tests, lecture-lessons assigned to meet individual requirements, etc. They also receive the monthly magazine and full membership benefits. Initiation Fee, Five dollars with application. Dues, two dollars monthly, payable at the Supreme Lodge before the 5th of each month.

**Associate Membership:** Members living anywhere may become affiliated with the Order and receive the private monthly publication, a special instruction letter each month, and have the privilege of advice, association with the Order, and attendance at general convocations. Fee, \$1 with application. Dues, one dollar monthly, payable at the Supreme Lodge before the 5th of each month.

**Group Membership:** Where a number of General Students or Associate Members live in any locality and are not affiliated with any regular Lodge, they may have the benefit of this form of membership. The benefits are association each week with other members, the discussion of the lectures, the comparison of experiences, special readings and talks, etc. Address Department of Groups for further particulars.

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### GENERAL INSTRUCTIONS TO ALL MEMBERS

In order to have your correspondence receive prompt attention be sure to use the address below. Do not send Special Delivery letters or telegrams unless in emergencies. Special Delivery Letters are not delivered to any of our departments sooner than regular letters. You may direct your letter to any special department by placing in the lower left corner of the envelope the name of any of the following departments:

Secretary to the Emperor; Supreme Secretary; Financial Secretary; Dept. of Extension (regarding new Lodges); Dept. of Groups (regarding Groups or their formation); Dept. of Propaganda (regarding increasing membership or interest in the work); Dept. of Publicity (regarding newspaper or magazine articles about the Order or general publicity in the form of public lectures); Dept. of Publication (regarding this magazine or any of our official leaflets or circulars); Dept. of Research (regarding additions, changes or extensions of our lectures, courses of study or experimental work); Dept. of Public Activities (regarding our work in Egyptian Excavations, child welfare, prison welfare, etc.); Complaint Department (regarding lost lessons, errors in mailing, change of address, etc.). Legal Department. Each of these departments is in charge of a special employee and envelopes marked in this manner, but addressed as below, will receive prompt attention. International Cable Address, "AMORCO."

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A M O R C

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# The Mystic Triangle

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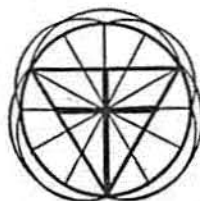
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No. 11



## A Jewel From the Casket

In this month we will publish on this page an extract—a Jewel—from the ancient mystical writings. This month we have an extract from "Letters from the Masters of the R. C.," published by Eugénie de M. in 1651. The original books of the great mystic are now very rare.

**I**N EVERY man naturally desires a superiority, to have treasures of gold and silver, and to seem great in the eyes of the world. God indeed created all things for the use of man, that he might rule over them and acknowledge therein the singular goodness and omniscience of God, give Him thanks for His gifts, honour Him and praise Him. But there is no man looks after these things more wisely than by spending their days idly; would enjoy them without any pre-labour and danger, neither do they take them out of that place where God treasured them up. Who expects also that man should seek for them there, and that that seek will He give them. But it is not any that labours for a possession in that place, and therefore these treasures are not found. For the way to this treasure and the place itself, hath been unknown for a long time, and it is hidden from the greatest part of the world. But, notwithstanding it be difficult and laborious to find out this way and place, yet the place should be sought after. But it is not the will of God to conceal anything from those who are His, and therefore in this last age, when the final judgment comes, all these treasures shall be manifested to those that are worthy. As He Himself, though obscurely, lest it should be manifested to the unworthy, hath spoken in a certain place;

there is nothing covered that shall not be revealed, and hidden that shall not be known. We therefore, being moved by the Spirit of God, do declare the will of God to the world, which we have already performed, and published in several languages.

But most men either revile or condemn that our manifesto, or else, waiving the Spirit of God, they expect the proposals thereof from us, supposing that we will straightway teach them how to make gold by art, or furnish them with ample treasures, whereby they may live pompously in the face of the world—swagger and make wars—turn usurers, gluttons and drunkards, live unchastely, and defile their whole life with several other sins, all of which things are contrary to the blessed will of God. These men should have learned from those ten virgins—whereof five that were foolish demanded oil for their lamps from those five that were wise—how that the case is much otherwise.

"There is a Mountain situated in the midst of the earth, or centre of the world, which is both small and great. It is soft—also above measure hard and stony; it is far off and near at hand; but, by the providence of God, invisible. In it are hidden most ample treasures, which the world is not able to value. This Mountain, by glory of God and the happiness of man, is compassed about with very cruel beasts and ravenous birds, which make the way thither both difficult and dangerous; and therefore, hitherto, because the time is not yet come, the way thither could not be sought after nor found out. But now at last the way is to be found by those that are worthy, but notwithstanding, by every man's self-labour and endeavors."





# The Science of Phrenology

By the Imperator

Some Interesting Facts Regarding the Development of this Old Subject and Its Value at the Present Time



ONE of the interesting incidents of my stay in London was a visit to the offices of the British Phrenological Society. This resulted from an experimental test that I made of Phrenology in behalf of the many inquiries we have in America regarding this very old science.

I had the opportunity of meeting Mr. Stackpool O'Dell in London. He is considered in England as one of the few great Phrenologists and in order to test the science, rather than his personal ability, I decided to call upon him incognito and submit myself to a Phrenological reading. I found his very interesting offices and study (or should I say atelier) and having divested myself of all symbols, signet ring, and other marks of identification, Mrs. Lewis and I asked him for a complete Phrenological reading and made no comments other than that we were visitors from America. In my preliminary remarks I was very careful to avoid any comments that would indicate that I had even a slight familiarity with the subject of Phrenology, or with the Occult sciences or Psychology or anything of the kind; in fact I tried to let him understand that the reading was to be purely a test one to see what the formations of my skull would reveal in regard to character, abilities, sentiments, etc.

Without asking any questions, or even seeming to be more than casually interested in my personality, he proceeded to measure, in a very scientific way, the entire surface of my head, forehead and parts of my face. These measurements he carefully tabulated upon a piece of paper and later transferred them to a chart. After using specially designed rules and tape measures, and other devices which would locate the very slightest curve in any part of the skull, he used his very deft and soft fingers in searching for other protuberances or hollows.

Then he proceeded to tell me things about myself. For one hour I listened to him read my personal biography of habits, tendencies, beliefs, desires, distinctive characteristics, hobbies of occupation, and other incidents of personality which would

have made me easily recognized by all of my friends who knew of these things through contact with me. Later on he presented me with a book and chart outlining in degrees of development, or lack of development, the forty-two important faculties, and I was surprised to find how the analysis presented in this way conformed not only with my own understanding and impressions but with those of my friends who have been good enough, during the past years, to point out to me the strong points of my character and my weaknesses. Furthermore, the suggestions contained in the book and on the chart, for the development of those faculties which were slightly or greatly below normal and for holding back the over-functioning of others, constituted a guide that was unusual in many ways and certainly worth a great deal to any man or woman who would give a little time to this subject.

The point I wish to make right here is, first, that the entire process of examining my head, and later that of Mrs. Lewis, was as scientific as one would expect a modern science to be; second, the interpretation of the measurements as charted and outlined in degrees did not leave anything to the imagination and could not be classified as mere guesswork or indefiniteness.

I was so greatly impressed with the readings we received, with their exactness and the help that was offered through the suggestions, that I made it my business then to call upon the British Phrenological Society to learn what had helped to bring about this great development and perfection of an old science.

Of course, like every other student of the Occult sciences and of Psychology, I was familiar with the books and writings of Mr. Fowler and his successors, who were considered in their day to be the greatest Phrenological students in the world. But I was also conscious of the fact that the science of Phrenology hardly deserved the name of science, because of its lack of development along scientific lines and because other sciences had attacked the fundamental propositions upon which Phrenology was based. These attacks, however, never led me to believe that the fundamental propositions were not true. I am too familiar with similar attacks made by modern sciences upon the fundamental propositions of Astrology. While I could agree with many that Astrology today has not been developed to the scientific system that it should have been,

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propositions are true, I could not recall the facts that I discovered about Assyria years ago and which have remained convictions for all these years.

It is for the reason that Astrology is not included in its system we have not had a course of study covered by our regular courses in the AMORC teachings, preferring to leave those who wished to take up the subject to secure individual instructions from a specialist, and, if they have the time, to work through the many problems and inconsistencies until they arrive at a system of their own that suits their various degrees of scientific comprehension. For the same reason, also, we have not touched upon the subject of Phrenology in our lectures.

However, in many of our lectures we do refer to the fact that was discovered by the Rosicrucian Masters ages ago, that the brain as a physical organ is composed of a great number of areas or centers of function and faculty more or less developed or more or less normal, subnormal or abnormal.

In many of our lectures we touch upon the fact that this principle of different brain areas relates to different intellectual faculties and general tendencies, and that it is possible, through certain exercises, studies and systematic practices, to develop some of these areas to a high state of efficient functioning. In fact, we know that the child at school learning to write proceeds to develop a certain area of the brain that relates to the association of ideas and the action involved in writing. We know, further, that the adult who takes up the study of languages and devotes much time to that subject greatly develops an area of faculty-location in the brain pertaining to this one particular subject of language. We know, also, that an injury, external or internal, which affects the physical, pathological or psychological normality of one of these brain areas will manifest itself in an inhibition or alteration of the functioning of that faculty.

I was happy to learn that a great advancement in the study of Phrenology had brought about a confirmation of the principles known to the early Rosicrucians in regard to these brain areas and had incidentally proved the fundamental propositions of Phrenology to be true.

Phonetic Gall is generally credited with having brought the subject of Phrenology into popular light. He was an eccentric Viennese physician and in 1796 announced his phrenological system. He said he had come to his conclusions by empirical reasoning, after having examined the heads of thousands of individuals who exhibited unusual mental or moral endowments. He worked out a relationship between the outstanding characteristics of these individuals and the peculiarities of their heads. That reminds us of the process followed by the ancient Egyptians in arriving at their fundamental propositions of Astrology. After studying the characteristics of distinctive natures for hundreds of years

and tabulating these characteristics and the course of their lives, as well as the astrological conditions existing at the time of their births, they discovered a relationship between personal tendencies and activities and planetary aspects; and they assumed, for the sake of a working hypothesis, that the planetary aspects were responsible for the related incidents in life.

Gall's work was followed by that of his pupil, Kaspar Spurzheim, who devoted his lifetime to further study and demonstration of the system. Both of these men passed away having made valuable contributions to the subject. And then we had the great works of Fowler, who probably did not add a great deal to its scientific development. Today one of the leading authorities on the subject bears the name of one of the first great students of the subject. He is known as Gaspard Spurzheim, M. D. He has gathered together the recent scientific findings of medical men and men of science relating to the fundamental propositions of Phrenology.

I was pleased to read the signed statements of many eminent physicians and scientists in Europe, not writing from a Phrenological point of view and perhaps not realizing that their statements were ever to be associated with the subject of Phrenology. But these men, in the course of their studies and practices, had discovered that the outer form and shape of the scalp is in true relationship to the brain formation in the average case. Some of them distinctly say that they have proven, from the examination of hundreds of heads, that the unusual development of any area of the brain is accompanied by a related prominence of the skull, and that an under-development of any area is accompanied by what we may unscientifically call a slight hollow in the skull. If these very eminent men, whose standing in the medical and scientific world of Europe cannot be questioned and whose medical books or books on Psychology and Psychiatry and similar subjects have become standards in colleges and universities, proclaim in positive words that there is a relationship between every particular area of the brain and the greatly varied surface of the human skull, then the fundamental propositions of Phrenology are well established indeed.

There can be no argument that the over-development or under-development of any particular area of the brain will manifest itself in the habits and tendencies of the individual. If these area developments will manifest themselves on the outside of the skull by slight curves or hollows or by small "bumps," to use the vernacular term, then a reading of these curves and the measurement of the dimensions on the outside of the skull should reveal the habits and tendencies, propensities and faculties of an individual.

The reading of the head of a child is valuable indeed, but too much value may be placed upon such a reading if we are not mindful of a few important facts. The skull and brain of a child of eight, twelve, sixteen





or eighteen years is not complete in every sense any more than is the brain and skull of the child of two, three or four years of age. To chart the faculties and tendencies of a child, therefore, would mean to chart only the tendencies and indications applying for the time. Environment, experiences in the home and out of the home, the natural indulgencies in pleasureable practices, the devotion to forced subjects and the enforced concentration upon certain subjects of thought and experience, would naturally develop areas in the brain which would consequently change the outer contour of the skull at a later time. Hence a future examination of the skull would give a different reading than the previous one. This gradual development of brain areas, and consequent change of skull contour, takes place with adults and we find, from our own experiences in AMORC, that those who go through the higher degrees and eventually master the laws and principles therein, clearly sense and can show a development of one area of the brain devoted to the psychic faculties which is under-developed in the average person.

All in all, the subject of Phrenology today is intensely interesting and we feel that at

some future time we should make arrangements with the British Phrenological Institute, or through one of its representatives in America, to assist those of our members who care to do so, in taking up this subject in a very serious way.

This necessitates a warning. In every second-hand book store, and on the book shelves of most book stores, one will find among the cheap books on Astrology and the Interpretation of Dreams and the Art of Palmistry, some books dealing with the principles of Phrenology. We hope that none of our members who read the foregoing comments will be tempted to buy any of the cheap or brief instruction books on the subject of Phrenology. They are not only very often reprints of ancient and obsolete writings on the subject, but the mere fact that they are brief makes them absolutely worthless, and our members will not only waste their time in the reading of such books but may discourage themselves in the further pursuit of the subject through the peculiar inconsistencies they will find in such books.

Editorial Note: Please do not write to headquarters for additional information on this subject at present. When we have more definite information to give, it will be announced in this magazine.

## Our Visit to Europe

Third Installment  
By the Imperator

Editor's Note: The two previous installments of this account were written while the Imperator and his wife were in Europe and were mailed to us. This installment was written after his return. There will be a series of accounts of the interesting events connected with the Imperator's visit to Europe.



HEY tell you that the best way to travel through Europe is to place your tentative itinerary in the hands of one of the well-known travel agencies and depend upon them to arrange everything for you. Therefore I turned over to Messrs. Thomas Cook & Sons, in Paris, the very complete itinerary I had been working out for many months before my departure from America.

There were a few very definite dates in that itinerary; such as the visit to one of the old Templar edifices in the Basque country of southern France, the week's stop at Toulouse for the Rosicrucian Convention; the stop at Geneva during the period of the League of Nations Sessions, the visits at the old shrines at Basle, Mayence and Cologne, and the return sessions at Paris. The other important places to be covered in an official capacity were not assigned definite dates.

Cook's worked several days on my long itinerary and then submitted one of their own. I had picked certain hotels in at least ten cities, so that mail and cablegrams from America and Europe would reach me. Most of these hotels were retained in Cook's new list, but it contained many surprises. I feel that sometime I should write a humorous travel book entitled "Cooking Through Europe." Some of the surprises, as well as the annoying and pleasant incidents of travelling by such a plan, will be related as I proceed with my account.

However, I paid Cook in advance for a nicely typewritten itinerary in book form, which told me very plainly the hours to arise, the hours to depart, arrive, eat, and do everything else they thought important (and most of which did not fit my plans at all); and I also received two other books of those famous Cook's Coupons, one of which contained every railroad ticket, boat ticket, automobile sight-seeing ticket, transfer, hotel bus, and admission ticket required by us in our six-weeks' trip; the other book contained every meal coupon for hotels and railroad trains, special luncheon coupons at famous restaurants, and other mysterious tickets. Everything was paid for in advance.

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"tips" to hotel employees, city taxes for certain cities, etc. It struck me very funny when we examined all our tickets, fully paid for in Paris at station rates (high rates, in fact) and representing many hundreds of dollars. But it was so funny later on. We were assured that we would have to pay for everything else but laundry and newspapers! In my mind, this was a private "indivisible" arranged generally by me, and of those tours indulged in by a group of tourists at a cut-rate.

Going into all this detail because I know that many of our members will want to know about this form of service. So Cook's part of it was concerned, it was to be the best help a tourist could get. Their representatives at each station, the door, at practically every important stop, are wonderfully polite, willing and even to speaking many languages. The reservations they make for you in hotels assure you of a room upon your arrival without worry.

Imagine getting into the Bordeaux train in Paris at 8:10 in the morning, making every move in the process according to the little White Book, seeking your reserved seats in the First Class of the train and being prepared to sit down comfortably for an all-day ride, to find that the First Class compartments are more uncomfortable, dirty, foul-smelling and badly managed than the day-coaches assigned to the colored people of the South of our own country!

They have some trains in France called "Pullmans" but they are nothing like Pullmans, and you cannot secure seats in them without at least five days' notice, and they are not on every line, charge exorbitant prices, and generally run in the opposite direction than you wish to go and at long hours. The Express Trains and the so-called "Rapides" travel very rapidly, and you all over the compartment, smothered with soft coal, choke you while passing through so many long tunnels, provide no proper means of washing or cleaning yourself, and force you to sit alongside people who eat garlic, drink wines and spread various cheese sandwiches on the seats, and insist on keeping the windows closed. Eight persons jammed together in one small compartment for the whole journey with baggage all over your feet!

See, nearly every tourist takes his baggage with him in the compartment rather than bother checking it, and the natives will not afford to check it, usually, so it all goes into the compartment. There are shelves over your head which will hold from seven suitcases for the eight persons, but they hold only four. When you buy your First Class tickets at a station you cannot get seats in advance without a long wait—usually many days. But with or without reservations for seats, the person who gets into the compartment first is entitled to the baggage racks. Now, the usual tour-

ist has from two to three suitcases. Many have five, including a lady's hat box. A man and wife will have, on the average, six pieces of baggage, including hand satchels. He who arrives first—and that means a man who can run and jump on the train with some hand-pieces before the train stops—gets the racks filled up. Then you can come along with your tickets for reserved seats. The seats may be there, but since you cannot get your baggage into the car's compartment, you are left outside and away goes the train. I was caught in this trap a number of times and often had to stand in a Second Class compartment aisle holding First Class seat tickets. There are no conductors on the train to arrange things for you in most cases and you have to depend upon station guards to help you—and they are not deeply interested.

At any rate we suffered through the ride until it was noon time. We felt that since we had coupons for the dining-car lunch we should use them. But what a mess! We had not been told that before we left the station we should have reserved seats for our luncheon. We had First Class Coupons to eat lunch and that meant the "first sitting" and that also meant "10:45 A. M." Think of eating at that time! So we had to wait until all others were through. They have three "sittings" for lunch: one at 10:45, one at 12 and one at 2 o'clock. All get the same fare; the same omelette, meat, two vegetables, dry bread, no butter, black coffee and the choice of much wine and many cordials, plus a selection of many kinds of cheese. You cannot order a special dish for all the money you may have in your pocket.

Finally, at evening, we arrived at Bordeaux. We did not expect to find anything interesting there in the summer months, but we did not expect to find it resembling a cemetery on a cloudy night. And it was Saturday night. We understood that many leave Bordeaux in the summer for the sea-shore resorts; they do, very many of them; in fact, everyone but the station guards, a few hotel employees and several women street-car drivers and conductors.

We stayed over Sunday in Bordeaux. Its bay was interesting as a port, its tightly closed opera house was pretty, and its great market had signs of being some sort of a sight whenever it was in action. Our greatest pleasure there was in the hotel, trying to get acquainted with real French customs, a thing impossible in Paris hotels. We were listed as guests, and we could not help but associate the word with the word guess, for that was our pastime; guessing what would happen next, what we should do next, what would be served, what would be charged, etc. For regardless of all the nice things promised in the Cook's coupons, we had to pay for something at every move. The meal coupons called for one First Class regular meal (for nearly all the hotels have "table d'hôte meals" at





prices "fixt"). But all that such coupons or prices seem to include are a seat at the table, a tray full of their famous appetizers (to tease you!) and cheese. Nearly everything else you ask for is "extra." For instance, the usual serviette is extra, butter is extra, water is extra, although a poor grade of wine is sometimes included. Ice is extra, coffee and milk are extra, and even a finger bowl at the close of the meal is extra. So after you have eaten your meal you find it has amounted to double the "fixt" price.

Soap is never furnished in your rooms, and if you want hot water for the bath room it is extra because of the expense of keeping a heating plant going. A ten-percent tax is always added to the final total of all your bills for state or national taxes of some kind.

We went from Bordeaux to Biarritz to see the crowds that left Bordeaux. Biarritz is a beautiful beach-resort on the bay of Biscay and is called the "Cote d'Argent." It is a silvery beach most surely. We arrived there just one week after the season had opened, and left a few days before the Prince of Wales and the King of Spain came there for their usual two weeks' visit. All the world meets for a few days at Biarritz, if one believes the registry lists. It is, undoubtedly, one of the finest Atlantic coast resorts in France. Naturally everything is elaborate, expensive and tempting. It is no place to stay very long, for various reasons, unless that is one's aim in life. It was here that we first discovered that the French women had almost universally discarded stockings, mornings, afternoons and evenings, in the hotel, in the stores, on the beach, in the dining room, and with any kind of dress. By the time we got back to America we had steeled ourselves to the shock of seeing stockings again—but were confronted with the new style on Broadway! Someone must have returned to America ahead of us and told tales to a few young women.

From Biarritz we took the train for St. Jean in the Basque country. There is little there to be seen aside from the native village outside of St. Jean. The Basque people are intensely interesting in many ways and I wanted to know them better. Also, I wished to attend one particular service in the great old Temple there which had been erected by the Hospitallers and the Templars hundreds of years ago. My wife and I were fortunate enough to hear the great old organ play. It is one of the oldest organs in France and is a marvel of beautiful wood-carving, massive, rising nearly one hundred feet from the floor, and as mellow in its tones as are the colors of its various woods. The building was originally used for various humanitarian purposes, as well as a church or Temple, and it has a very unique feature—a series of balconies around the three sides. It is in excellent condition, considering its age, and the vibrations of the place were in-

tense—in a different manner than the intense vibrations of other churches or buildings which we visited, and of which I will write in a separate article. Here in St. Jean there was Peace, strength, inspiration and love, intensified to the highest degree and overwhelming as you entered the great doors.

From St. Jean we went across to the East Pau. The railroad follows along the river in the foothills of the mountains and the city itself lies up on a hill. We had reserved rooms at the Hotel Gasion, one of the most magnificent places in Pau, and found it located on the beautiful boulevard adjoining the famous Castle of Henry IV. We wanted to examine this old Castle because it is one of the very few which was overlooked and not sacked during the various wars in the south of France. It is in excellent condition and contains all the furniture, fixtures and decorations of its prime. Some of the largest, if not most beautiful, tapestries in France are still on its walls.

But the view over the Pyrene mountains from the Hotel is one of the wonder sights of Europe. It is to this city that many of Europe's nobility and wealthy citizens come for the fall season.

From Pau we journeyed by train to Toulouse.

Toulouse, the mystic city, the city of mystery, the cradle of religious re-birth, and the seat of the Rosicrucian Order in the Middle Ages.

We had spent six days in our sight-seeing between Paris and Toulouse and were glad to get to some place and remain for more than two days. Hence we secured comfortable rooms in the Grand Hotel, the same place made dear to my heart in 1909 when I first visited Toulouse for the conclave in that year.

On the train going to Toulouse and in the city itself I met many men who were in the south of France for practically the same purpose as myself. They were there to attend the official conclaves being held.

Some of our members may wish to know why Toulouse, a seemingly unimportant city of Southern France, should be selected for International conventions and conclaves of this kind.

As already intimated, and as published in many of our past issues of the magazine, Toulouse was at one time the very heart and soul of the several mystic fraternities that came from the Orient to Europe. This was due to the fact that the various Counts who ruled over the city and countship of Toulouse—all bearing the name of Raymond—were unusually broad in their religious viewpoints and refused to listen to the dictates of the church that every form of modernistic philosophy was heretical and therefore punishable, even with death. They permitted their subjects—who were never treated like serfs in the usual feudal manner—to follow any religion or any faith that tended to make them better men and



women. This liberality of a ruler was quickly appreciated by many Orientals and by those in various countries who had experienced a quickening or awakening of the spirit of tolerance and broadness. Hence, they came to Toulouse and adjoining places by the scores, and the early history of Toulouse is replete with the establishment of schools and academies of art, music, literature, religion and mysticism. Such a situation never existed in any other province in Europe except many years later, when the Prince of Weid opened his domains to the Protestants of Europe during the religious wars.

Today Toulouse has many old and glorious buildings standing as monuments to the era of tolerance. There are Temples and shrines, grottos and museums, old lodges and a few chateaus, all having a history connected with mystical or occult fraternities. A list of the world's great mystical or religious philosophers who lived there, preached there or found conversation there, would astound the seeker. Some day we shall speak of some of them.

Naturally the members of those organizations that survived the changes of time, and the attacks of the church and other bodies, look upon Toulouse as a city holy to them. Of the organizations which had their earliest establishments in Toulouse, and which remain intact today, the Rosicrucians and the Knights of Malta are the most prominent. Later on the Freemasonic organization found a stronghold possible in that country when the rest of Europe, except England and northern France, was persecuting such bodies and prohibiting them from holding sessions.

Today at least four great international brotherhoods meet in Toulouse for annual conclaves, and generally some high members of the Great White Lodge, and even delegates from Thibet, come to the sessions at Toulouse. This is because many of the men belong to all of these organizations. Such organizations, working for the same great end but along distinctly different paths, are closely related or affiliated in Europe and work in harmony; while in America many of these are distinctly separated. An explanation for this may be found in the fact that in America, with its great size and very much larger memberships in such bodies, they cannot unite in such affiliations.

Therefore, whenever the delegates of one organization come together in any one city of Europe for any special purpose, opportunity is taken to hold conclaves of various

kinds because of the mixed membership.

So it came to pass that there were conclaves or conventions of a number of organizations in many cities of Europe this summer; and several of these were in Toulouse, where a great many of the delegates represented various Orders.

I was in Toulouse solely as a representative of the Rosicrucian Order known throughout the world as AMORC, or by a similar name. Since I had no affiliation with any of the other European bodies, other than the Rosicrucian, and have no membership in any other American secret society, I could attend some of the other conclaves merely as a visitor. But at the Rosicrucian Conclave I was not only the sole American representative, as Imperator for the North American jurisdiction, but a Legate of the Rosicrucian Order in France, an honor given to me by the French Jurisdiction a number of years ago.

I was happy to find the venerable old Master of the Rosicrucian Lodge of Toulouse still alive, though unable to take an active part in the session; and I was personally greeted and welcomed by the old, gray-haired brother who was my guide and sponsor in my initiation many years ago in the old Temple in Toulouse. Many of the others whom I have known for years, including the Grand Officers for France, arranged for me a number of long and important private sessions, and when the day of the opening session of the convention arrived I was acquainted with the finest group of representatives of the Order throughout the world that I ever hoped to meet. I learned that many of these had come from India, Egypt, Asia, Africa, and other distant points, because they were to be present a week later at the opening sessions of the League of Nations in Geneva, and they took advantage of this opportunity to attend the Rosicrucian Convention.

The story of the convention, and the things which occurred officially and unofficially, I will reserve for my next installment.

The various sessions closed, however, with the very highest testimonials paid to the AMORC of North America and to its officers and members. More privileges were granted to the Imperator and many more were granted to our members in America; such as continuing with the Tenth and higher Degree Initiations, the issuance of higher teachings, never granted before to American members, and the strengthening of the ties that unite our members with the world-wide organization.

*No witnesses*





# Our Brothers' Keeper

By Royle Thurston

A Discussion of a Very General Problem in the Lives of our Members



IT APPEARS from the comments made in the correspondence of our members that they do not fully grasp the significance of the change that comes into the lives of many of them through affiliation with our Order.

The one thought that gives emphasis to this fact is that a few believe that the filing of an application for membership carries with it immunity to all disaster, all struggle, all test and trial in the future.

Nowhere in our literature is anything said which could be stressed to warrant such a belief. But there are certain assurances, and these I wish to present.

If one approaches a school of chemistry, let us say, and in sincerity applies for admission as an earnest student, the school is justified in saying that if the student follows diligently the course outlined, devotes a certain amount of time to home study and thought, carefully follows the experiments and practices, and maintains a good standard of attentiveness, he will become a chemist. That is the assurance of the school.

The pupil, on the other hand, has a right to believe that in exchange for his hours of study and practice he will be made proficient in the subjects taught, and may, as a graduate chemist, change the course of his living, enter a new profession, and succeed. That is his rightful belief.

Now the AMORC is a school. It is even more than this: it is a college, a University.

It offers its carefully graded and prepared course of instruction to its student-members. It has worked out every modern and approved method of presenting its lessons. Instead of using books or printed leaflets which must, perforce, be made in large quantities to cover a long period, it issues its lessons in personal, typewritten form so that from month to month it may add, or change, or amend its teachings to keep abreast of every new discovery, every announcement from official research sources and from its own continuous experiments.

It operates also as a Brotherhood in that it may meet its students on a level and in the spirit of cooperation. Because all of its members are pledged to work with the organization in the broader humanitarian

principles of the movement, the AMORC is no simple system of education which has little or no interest in the student after the instruction is ended. In fact, the goal of the real efforts of AMORC still lies before its officers when the student-members begin to realize that the lessons are nearly at an end.

Furthermore, realizing that human knowledge has no real limit and that all of life is one great school of experience and study, the AMORC does not pretend to set any point at which the student may feel he has completed his studies and may rest upon his oars.

On the other hand, the AMORC does hold out the assurance that if the regular course of graded lessons, constituting a certain number of grades or degrees, is completed, the student will find himself or herself proficient and masterful, provided more than the mere reading of the lessons has been the students' method.

What is this proficiency, however? Is it Mastership of life's problems, or simply immunity from them? There is a great difference between these two endowments.

To be able to assure immunity from life's trials and tribulations, and leave naught for personal experience but success and happiness, would mean that the school would have to eliminate from its system the human equation and be superior to the frailties of all human beings. What sort of school could this be? The Great White Lodge? The College of the Masters of Thibet? Do not such questions produce in your mind the very essence of absurdity?

Were it possible for any men to have such a power of assuring anyone of immunity from tests and trials, the power itself would work to their own destruction.

There are certain laws in this grand universe which are immutable. They were decreed by God, established through the Cosmic Mind and made universal by the Cosmic Consciousness; and all men, including the greatest Masters who have known them, taught them and reduced them to perfect understanding, are subject to them, as is every one else.

The Master Jesus and His experiences illustrate this point, if any illustration is necessary.

But a great school of the Great Brotherhood can be its Brothers' Keeper. It can be the guide and mentor, teacher and companion, to every student-member. It cannot, however, be the guarantor of its Brothers' conduct.



When any school makes a student proficient in any art, it does so through having changed the student's viewpoint along many paths and through having given the student knowledge as he may apply specifically and generally. It is through the changed point of view and the application of the knowledge that the student changes the course of his life and becomes more efficient, successful and happy. It is the modus operandi of his life that becomes the guarantee of his future success.

The same applies to the work of the AMORC. Thousands have testified to the fact that the first five or six grades of the course bring a great change in the student's point of view of the essentials of life. This of itself is sufficient to enable the student to enter his future course in life more discreetly in keeping with the natural laws of personal and universal progress. But the student must do the actual work of controlling the course of action. The practical illustrations, the many examples of principles to be used, the definite laws given for immediate application in various circumstances—these are the tools furnished to the AMORC student as his equipment with which to work. Whether he uses these tools or not, whether he applies them to the problems of life or not, depends upon his devotion to his knowledge and understanding.

Then there is another point. Each change in life brings with it an accompanying period of adjustment. This is true in the progress of national, state and city affairs as well as in the individual case with each person. Very often these periods of adjustment manifest as periods of unrest, uneasiness, inhibition of activities, and a seeming check in progress being made. Especially is this so when a truly revolutionary change is being made. Then, to swing the pendulum from one rhythmic motion to another, it must be arrested in its motion, readjusted to its position, and started again. There can be no change from the low gear of motion to the high without a neutral position for a short period.

Such periods are often discouraging to a new student who mistakenly expects progress to be one continuous development without interruption or rest. A radical change, approved by the Cosmic, logical—resulting from the principles set in motion, may be misunderstood as a detrimental situation. Then the human temptor whispers his words of discouragement, depressionizes the mind, the proper viewpoint is forgotten, doubt inhibits the mind, and the man or woman is lost for the time being.

One illustration will suffice to make the points emphasized in the foregoing remarks. A man who had worked for a glass-blowing concern for twenty-seven years—ever since he entered the firm as a clerk—had reached a high position with the firm as it was possible for him to reach. He was married, had two children, a definite home budget to maintain and certain ideals in life which

were becoming stronger and more tantalizing as he progressed through the first few grades of our Order. He had always been a great reader and student. He desired to have a better home and hoped to be able to give his two children an excellent education. His salary was a fair amount, but not sufficient to carry out his big plans for the future. He knew that an increase in salary was impossible, for he was receiving the maximum in the field in which he labored. He also believed that to seek another position would mean starting at a lower salary and climbing upward again. This he could not afford to do from a financial point of view. So he remained fixed in his position. Finally, he reached a point in our work where the development within just could not contain itself and it manifested in a broadening of his viewpoint of life, a comprehension of the many fundamental principles of the sciences and arts, and in a certain desire to express himself in various ways. But he held fast to his position and stifled the urges from within.

Then, one day, without any warning, the firm told him that his services were no longer desired. It stunned him; he was thrown into a fit of depression. The temptor's voice spoke loudly, and he wrote to us saying, briefly: "After all these years of loyalty to the Order, after living the life, striving to do what was best toward all men, and looking for future success, here I am out of a position without any cause, facing ruin, because I have no other training and there are no openings in my line. Where is the guarantee of success that I expected from the AMORC?"

Was he justified in his attitude? Before you judge him, put yourself in his place. We knew, and understood. He needed careful advice now, or all might be lost. We urged him to go into the silence and permit the Cosmic to speak to him. We implored him to listen to the inspiration that was most surely ready to guide him. He doubted and hesitated for a long time—several weeks. Then in desperation he threw himself into Cosmic attunement with complete resignation. The inspiration came. He realized that his studies for several years with AMORC had prepared him for a better place in life. He saw his real development and his real possibilities. He called upon the editor of a magazine devoted to education. Several interviews proved to the editor that he would be a valuable assistant in a great campaign for higher education. He was engaged at a salary just a little more than double his former salary, and with every opportunity for advancement. In six months he was sent to China—with his wife and children, whose expenses were included—to assist in establishing some American schools in that country. Then he went to India and other foreign lands. For two years he travelled, living with all the comforts possible in foreign lands, giving his wife a greatly needed rest and his children the most unusual op-



portunities for education and culture, even beyond his fondest dreams.

Today he is a prominent educator along definite lines, deriving an income from several sources.

Hearken to what his wife now says: "He would never have left that glass-blowing concern, for fear of being unable to make a good living in any other line. The beneficent forces of the universe simply had to cast him out of his position when the unrest he felt did not succeed in doing it. My greatest concern was about his attitude during the period of change, for I was glad

that he was out of the rut he was in but fearful that he would yield to his doubts and temptations and sever forever the tie that united him with the Cosmic and the AMORC."

Are there changes occurring in your life? Do you feel that the AMORC or the Cosmic is its Brothers' Keeper and should protect you against the passing changes or conditions? Be careful, Brother or Sister! The very thing you have most wished for in life may be right at hand. The gears of your car of life may be in neutral. Make sure that you do not wilfully slip them into low, rather than into high.

## Nine Practical German Mystics

By Fra Fidelis

This is a Series of  
Interesting Biographies  
of Old Rosicrucians

### 3. Johann Tauler

Eckhart's disciple, Johann Tauler (1290-1361), surnamed the "Illuminated Doctor," was a famous Dominican of Strasburg, a practical mystic, the author and preacher of many sermons.

It is recorded that in 1340 he was visited by Nicolaus, G. M. of the R. C. Brotherhood, of Basel, a rich city in Switzerland, who told Tauler, in a point-blank way, that his sermons were valueless because his theology was intellectual and not spiritual. (1) Deeply impressed by the Rosicrucian's words, Tauler abstained from preaching for two whole years. Reappearing in the pulpit, he preached with greater depth of thought and feeling, as befitted a "new man."

Neither pantheistic nor passive, Tauler's mysticism was practical, because imbued with a burning zeal for the welfare of his hearers. Many of his sermons of this period are straight from the heart and show no trace of eloquence derived from studied diction. He was now a theophilanthropist, or lover of God and man.

"True humiliation is an impregnable fortress!" exclaimed he. "All the world may try to carry it by storm; but they cannot! Dear soul, sink into the abyss of thine own nothingness, and then let a tower fall to crush thee; or all the demons from hell oppose thee; or heaven and earth, with all their creatures, set themselves in battle-array against thee—they shall not prevail; but shall be made to serve thee!"

Such language offended his superiors. Like some pariah, was he banished from Strasburg, though he had acted heroically during the plague in that city, termed the "Black

Death" (1348). His author-friends, Heinrich von Nordling, Heinrich der Seuse (1300-66) and Rulman Merswin (2) (1307-82) helped him in his hour of material need; for they, too, were Brethern of the Rosey Cross.

Tauler's chief work is called "Die Nachfolge des armen Lebens Christi," or "The Imitation of Christ in His Humiliation."

To Brother Tauler religion was practical and spiritual life in the souls of men, since "all must be conceived spiritually in the soul and realised in experience before becoming spiritually true." "Spiritual" was not understood by him in a negative or merely internal sense; for what is "spiritual is ever practical." Tauler's "Der Franckforter" is a concise statement of his teaching. The monk, Martin Luther (1483-1546), edited this work under the title "Eyn deutch Theologia" in 1516; and J. H. Merle D'Aubigne, author of the "History of the Reformation of the 16th Century," is incorrect in attributing the authorship to the Frankfort theologian, Ebland (3). Tauler wrote the "German Theology" to show how man may attain perfection by the three methods of purification, illumination and communion or attunement. Luther received from Tauler's mystic theology a salutary impression, because Tauler's work confirmed Luther in his disgust for the dry teaching of the schoolmen, in his contempt for the works and observances so much trumpeted by the Church of his day. "I prefer," wrote Luther to Staupitz, "the mystics and the Bible to all the schoolmen." Luther accompanied his edition of Tauler's work by a preface, in which he declared that, next to the Bible and St. Augustine, he had never met with a book in which he had learned more of God, Christ, man, and of all things. . . . "For a long time the universities have banished the word of God into a corner. Let them



read this book (Tauler's) and then let them say whether our theology is new, for this is not a new book." Brother Tauler, as a good member of A. M. O. R. C., could only teach what he had been taught—the truth! And Luther took advantage of every opportunity that occurred, as professor, preacher, or monk, as well as of his extensive correspondence, to communicate his treasure to others. Luther had an affectionate and tender heart and desired to see those whom he loved in possession of that Light which had guided him into paths of peace. (4).

Make these thoughts of Tauler's your own: "The origin of evil, or the fall of man, is a present, continuous act of man's will, in the assertion of itself, as distinct from, and in opposition to, the Will of the Infinite. Man's will is the centre and source of a world of disunion. Before his fall, or his separation from the Infinite, man's will acted as a magnet on all creatures, held them in union and subordination; but, by the perversion of his will, all creatures became perverted (for man). No outward reformation is conceivable. Man simply must first resign his will; must claim no life in or for himself; must not imagine that he can possess anything good, such as power, knowledge, or happiness. All such thoughts as are expressed in the words 'I' or 'mine,' must be renounced."

This is the practical way to proceed, since such "resignation is the birth of the second Adam," or man in us all. "In him the whole creation is to be restored to its primordial divine order." All ORDER is divine! So "man must become weary of himself and of all created and finite things, and, re-

linquishing all his desires, must resign his whole soul and will" to The Almighty Lover! In fact, "one thought of God, attended with absolute resignation to His Will, is worth more than all the good works done in Christendom. Good works are holy when wrought in the life of the renewed soul; and holier still is the inner, silent, self-sacrifice, that can never be fully expressed in good works or good words"—the sacrifice so cheerfully made each day by our Rosicrucian Masters! Is it any wonder that we love them with all our might?

This resignation, or self-sacrifice, which we must make is pure alchemy, as taught by the immortal Hermes! This resignation changes the Cross to the Rose and keeps it ever-blooming, indescribably beautiful—and practical! This is transmutation of lead into gold! Remark carefully that there is no evasion here of the duties of man to his fellowmen, his brothers! Nothing is abstract here, either! Nothing that is not wholly practical and lawful! It is the law! As Rosicrucians understand full well! The Amore-Rosicrucian who is master of his passions, and whose constant pleasure it is to do the Sweet Will of The Almighty, he, above all men, knows how to act rightly, everywhere and all the time! Hence the so-called "marvellous results" secured by Amore-Rosicrucians, but which they know are not marvellous, at all; since effects follow causes! It is the Law! It is the Law! And practical, mystical, dearly beloved Brother Tauler knew that Law—and obeyed it, and was one of the happiest men of his age, on this plane! Give to keep! You cannot get and keep! Give to keep!

(1) Consult "Outlines of German Literature" by Jos Gostwick & Robt. Harrison; Holt & Co., N. Y., 1873: pp. 63-5, 112-116, 223, 379-83, 473-4, 494, on the subject of the German mystics. These "Outlines" extend from 380 A. D. to 1870.

(2) Author of "Das Buch von den neun Felsen." ("The Book of the Nine Rocks.")

(3) This book may have influenced Thomas à Kempis to write, or edit, his now world-famous book "De Imitatione Christi;" though I am well aware that some authorities do not agree with this surmise. It would be interesting to compare both volumes carefully and check up on this moot case. Thomas was born at Kempen, near Cologne, 1379, or 18 years after Tauler's transition. Thomas became the sub-prior of a convent of regular canons of Mount St. Agnes, near Zwoll (his brother Johann was the prior, 1425), and it is very likely that Thomas read the famous Tauler Mss., which was highly prized and advertised at the time. Thomas passed on, 26 July, 1471, age 92 years.

(4) See D'Aubigne's "History of the Reformation of the Sixteenth Century," p. 75, 1846 edition, pub. by Oliver & Boyd, Edinburgh.

## The Invisible to the Visible

By Soror Lillian H. French

I am the weaver  
Thou art the cloth;  
I am the light  
Thou art the moth.  
I am the giver  
Thou art the gift;  
I am eternal  
Thou art the "drift."

I am the player  
Thou art the lute;  
I am the tree  
Thou art the fruit.  
I am the self  
Thou canst not see,  
I am thy soul  
Calling to thee.





# A Brother of the Rosy Cross

By Agrippa, 32°, Frater Khurum

This is the Sixth Installment of an interesting story which began in the July Issue.



HAVING finished my task, I was preparing to start upon my return trip to Cairo; I was to leave by the launch early that evening and all was to be in readiness for my departure. I was ready to return, but before I left I wished to pay a visit to the Temple of Rameses the Great, or Rameses II.

I had not had the opportunity of scaling the cliff out of which the colossal figures had been hewn thousands of years ago, so I searched and found a path that led upward. This I followed and saw before me the great Sahara as it stretched away in vast, swelling billows of sand to the westward.

I sat down upon a near-by hillock and lost myself to all outward things in the mystery and romance of that ever-shifting waste.

As I gazed toward the setting sun the golden glow of the Egyptian sunset began to turn to a ruddy hue; the horizon seemed to be creeping rapidly toward me and, as the sun kissed the tops of the distant dunes, all became darkness so quickly that I could almost feel it come upon me; the stars came out as shining lights upon the azure heavens and the new moon rocked gently in the West.

Having a desire to explore the interior of the Temple before I returned to Cairo I retraced my steps and found myself at the entrance of that ancient house of worship. I could feel in the darkness the influence of those gigantic seated figures of Rameses as he looked out upon the Nile. I could see nothing of the boat that was to take us down the river, so turning I flashed on my electric torch and entered the outer court of the sacred cavern.

On either hand towered four mighty figures of the dead Pharaoh, as they stood facing each other on either side of the way that led to the ancient sanctuary of Ra, the Sun God.

I placed my foot upon the step that rose before the door, but as I was about to cross the threshold my torch fell to the floor and, as I reached down to find it, I felt a moving thing pass me.

I could not find the light but, feeling with my hands upon the wall, I entered within that sacred precinct.

I am not superstitious; I am sure that I was not asleep; I felt that I was not alone; but I knew that near me, in the darkness, there was a silent, living thing—whether man or beast I could not, dared not, guess—who watched me with unwinking eyes.

A strange, pale light seemed gradually to fill the place in which I stood and it grew slowly stronger till I could see, standing by the entrance, a silent, cowed figure which neither spoke nor moved. As I watched this figure before me, I noticed that a large stone block in the floor near me began to turn from left to right upon a silent pivot. Slowly, very slowly, it moved, revealing a dark cavernous opening which gave off that strange, dank smell of dried bones so peculiar to Egypt.

Outside the door of the sanctum I heard a step and a man came into the pale light. He paused a moment upon seeing me, turning upon me two piercing eyes that seemed to read me through and through. His head and face were smoothly shaven; upon his person he wore a long, flowing robe that reached to the ankles, with large sleeves that covered the arms to the elbow. Thrown over his left shoulder was a leopard's skin and in the right hand he carried a long staff; he beckoned me and I prepared to follow him.

We began to descend a narrow stairway which continuously turned at right angles and, as we went down, I noticed that at every angle there stood a silent, hooded figure. At last my conductor paused before a heavy studded door and gave a rap of three times three with his staff. The door turned of itself upon its hinges and we entered a great hall. On either side of the entrance stood a row of the largest columns I had ever seen. They towered above me like avenues of palms.

Above our heads there burned an antique bronze lamp which shed its rich glow over the highly colored carvings upon wall and column. He who led me did not pause but, motioning me to follow, turned down a side aisle until we had gone half way up the nave. He had told me that we had entered the Temple of Osiris, the greatest god of Egypt; leaving me, he was swallowed in the shadows cast by the pillars.

In the distance I heard the sound of chanting and smelt the pungent odor of incense. The voices grew louder and stronger and I perceived that a procession had entered and was coming toward me up the center aisle. First, there came young boys and



wing flowers of the lotus along the  
at, a band of priestesses, lightly  
played upon timbrels and harps,  
time to the rhythmic music in a  
dance; next, a body of priests with  
sashes, wearing short tunics or shen-  
wing over the left arm the ritual-  
lin. As they passed they chanted  
these words from the Book of the

u Osiris! Stand up.  
meth. He hath counted Thee with  
Gods.  
veth Thee, He hath filled Thee  
h his Eye,  
joined his Eye to Thee.  
th opened Thine Eye,  
u mayest see therewith.  
s have lifted up Thy face that love  
ee,  
lesses Isis and Nephtys have made  
ee strong."

ng the chanting priests, came the  
osiris (borne upon the shoulders of  
iests) in which, beneath its swing-  
was the sacred image of the god.  
ately behind the Ark there came,  
a state, vested in flowing robes of  
a high priest and hierophant, who  
himself to me as no other than he  
brought me thither. The singers  
efore the veil which concealed the  
ce. The priests bearing the Ark  
between them up to the sanctuary  
ed, placed the Ark upon its rest-  
and, returning, took their places  
singers. The incense rose in sweet  
e harpists played upon their harps  
yself included, placing their hands  
r knees, made obeisance before the  
ally turning, the silent procession  
quietly out.

hought upon that which I had  
conductor returned, asking me to  
le led me out by another entrance  
taller room, which was also dec-  
on wall and ceiling with hiero-  
Going from there into a smaller  
he bade me be seated, taking a seat  
pon a great stone chair covered  
n's skin.

a small settee and prepared to lis-  
that he should tell me.  
end," he said kindly, "for if you are  
riend you would not have entered  
d and secret place, ask whatever  
and I will answer it if it is in my

re you?" I asked, "and what is the  
of that which I have seen?"  
ied: "I am one of the Children of  
a high priest of Osiris, and I rule  
these precincts. The Children of  
my brother are never known,  
rather to work in secret, and are  
to know that they are building  
tiny. I have received for many  
blessing of Osiris upon my head  
happy in the service of gods and

"But," said I, "you said that you are a  
priest of Osiris. Osiris is dead, the Pha-  
raohs are gone, Egypt's glory has long de-  
parted. Such things cannot be."

"Ah, you know not of what you speak,"  
said he. "To the unthinking world all you  
say is true, but to those who have been in-  
structed Osiris still lives and the faith of  
Isis will never, never die. You have chosen  
to have revealed to you the hidden secrets  
of nature. I have already told you that I  
am a Child of the Rose."

"Seek in dark places that you may learn,  
with all your boasted knowledge, the Real  
Truth."

"Have you never heard of Hermes, the  
Thrice Great, he whom the Romans wor-  
shipped as Mercury and as Thoth?"

"Know you not that he instructed the  
world in all knowledge? He it was who  
laid the plans for Egypt's greatness."

"I am his disciple, for he taught me the  
mighty law and powers of magic and ini-  
tiated me into all the secrets of the Philoso-  
pher's Stone. This Stone I possess and if  
you are worthy and well qualified you may  
at some period in your life receive it."

"Noble sir," I replied, "will I ever be truly  
worthy and well qualified, think you?"

"If you duly and truly search to possess  
this Stone then you may at last earn the  
right to advance upon the Path. If you  
will trust me I will reveal to you some, at  
least, of the little knowledge which I have."

I considered a moment. "Yes, priest of  
Osiris, I am willing to receive my first les-  
son and be instructed, if you will be sure  
not to send me before my time to the Land  
of Amenti."

"Fear nothing," was his answer, "for if  
you do not learn to conquer that which  
Dwells upon The Threshold, you will never  
advance in the secret sciences, nor will you  
ever be able to drink of the Elixir of Life.  
Have faith and all will be well."

He commanded me to follow him and led  
me to a large room built in the severe  
architecture of the days of Egypt's glory.  
The only ornament to break the plainness of  
the wall was a Cross with a White Rose  
upon it. At a large marble table immedi-  
ately beneath the Cross a man sat with his  
head bowed in thought, a man who seemed  
about middle age and who had that about  
him which made one feel that he was look-  
ing upon a person who was indeed filled with  
all the wisdom of the ages.

"Whence come you and whither are you  
travelling?" said he, looking up before I  
realized that he had seen me at all.

"Father," said I, "I am from the West and  
am travelling in search of truth or light."

"Many years ago one inquired of the great  
Master, saying 'What is Truth?' Because  
he was not well qualified or worthy, he  
received no answer. What have you to  
prove that you are not an impostor? What  
have you to show and prove your right to  
know this hidden thing?" he questioned.

"I know one who is one of the Children





of the Rose," said I. "Indeed, it is he who brought me upon this search."

Quickly I placed my right hand upon my knee in the act of adoration that I had used in the temple and "The Eye of Horus" came from my lips.

"Where learned you that sign and where did you hear those words?" he asked.

"From him who is a priest of Osiris," I answered.

"Enough," said he. "I see that you have entered upon the search for the Rose and I trust that you will meet well the Dweller on the Threshold. Come, follow me."

The Priest of Osiris sat down to await my return. My new guide arose and I noticed that he stepped quickly with the swing of youth, and was very straight, as he led me into a smaller apartment much like that which we had just left. About the walls of this room, upon shelves, were rolls of the finest vellum manuscripts, many collections of ancient Egyptian papyri, also Latin and Greek lore had here their place. Upon a small inlaid table rested an ancient scroll; in an alcove off from the main room were shelves upon which were many flasks containing fluids of various hues.

"Here, neophyte," he said, pausing, "is the place where you must pray, meditate, and prepare for the first trial which will come to you here and alone. What ever befalls, on your life, make no sound or outcry or you will compass your own doing."

He turned and withdrew, and I was alone. I sat silently, waiting to see what would follow. Presently my eyes turned toward the inlaid table upon which rested the ancient scroll. Something seemed to draw me toward it. I looked and saw that the scroll was written in the priestly code hieroglyphics of Egypt, but, as I looked, the figures began to move and change before my eyes till this is what I read in my own tongue:

"To quaff the inner life, is to see the outer life: to live in defiance of time, is to live whole. He who discovers the elixir, discovers what lies in space, for the spirit that vivifies the frame, strengthens the senses.

"There is attraction in the elementary principle of life. In the lamps of the Rose Cross the fire is the pure elementary principle. Kindle the lamps while you open the vessel that contains the elixir, and the light attracts toward you those beings whose life is that light. Beware of fear. Fear is the deadliest enemy to knowledge." At this point the writing faded gradually away and I was looking upon an old, stained manuscript from which all vestige of writing had disappeared.

These words moved me strangely and I began to believe that, after all, that which I had hoped might be true and there might in very truth be living upon the earth a Brotherhood which had in very deed learned the secret of the Elixir of Life. I rose, for a strange heaviness seemed to be upon my limbs and I thought that movement would soon dispel it. I walked to-

ward the alcove and noticed there among the flasks one containing a strange, colorless fluid; it seemed to be imbued with a living power of its own, for it moved and swirled within its prison as if it were anxious to be liberated and return to the outer world. "Beware of fear" seemed to be spoken within me as I took the flask from the shelf. While I held it in my hand it seemed to pulsate like a living thing. The temptation was strong within me to remove the stopper but I thought of the trial that I was to undergo and quickly replaced it in its place.

From a large iron hook there hung a lamp made of bronze from which there came not only a rich and mellow light but one which seemed as if it burned to give off a sweet odor not unlike that of the finest Arabian incense. Hanging upon smaller hooks, and in a circle about the larger lamp, were six others, making in all the sacred number seven.

Again I felt the heaviness coming upon me, so I seated myself. I looked again at the seven lamps as they hung above me. The smaller six had begun to burn and the six flames increased in strength till each was as bright as the central lamp. These words came unspoken to my lips:

"Great Central Flame, Thee we adore, Thee we invoke, not as person but as Essence."

The light grew stronger till it seemed to me that I was once more under the glowing light of a noon day Egyptian sun. I tried to shade my eyes from the blinding light and, turning, noticed that the stopper had disappeared from the strange flask which I had held in my hand a few moments before and that from the neck of this crystal cruet there seemed to spring a continuous flow of living sparks of flame. The air about me began to thicken; a wisp of cloud gathered about the lamps as they burned. Larger and larger it grew, moving rapidly and yet more rapidly. I heard a moaning and a sighing as if all the lost souls of the ages were gathered together, and it seemed that I was not far from the abode of the lost.

A chill air, intermixed with a blasting, burning heat, struck upon me as the mist enveloped me. Faces peered at me, gibbering as they moved past; lean, lanky fingers of a color and hue of death were pointed for a moment at me. Something drew me with greater and greater force toward this maelstrom of horror. While the lamps above danced and flickered as if anxious to leave such an unhallowed place, an unseen hand pushed me roughly against the wall and, as there came a lull in the movement before me, the many figures that I had seen sank away into the mist. I thought that I had earned my reward but, as I looked, I beheld a gathering in the mist again and I was looking deep into a pair of eyes that spoke nothing of the realms of the living, peering from a human head covered with a veil through which gleamed



the same eyes, of livid and demoniac fire that had looked upon Glyndon when he drank of the elixir and fell in fear, failing in his trust at the castle of Mejnour.

I, myself, looked upon that creature which I thought was one of fancy only; I was face to face with the Dweller on the Threshold. I could see nothing but those eyes that will haunt me as long as I tread this mortal earth. The Phantom came nearer and nearer and I could see, as it glided toward me, that it had the form of a woman yet was not a woman. I felt her warm breath upon my face and it seemed that my blood stood still within my body. I felt like one of the lost souls that I had so lately seen; I wished to cry aloud but remembered that I must not fail in this, my first real test.

As I looked upon the thing it seemed that if I could only get my eyes away from its awful shape there would still be hope for me. "Master, I am here," whispered the phantom. "What wouldst thou have of me?"

"I would that you depart," I cried, "and come not again till I, your Master, send forth my command."

Even as I spoke, the shape began to change, the light of those horrid eyes faded away; it shrank and dwindled within itself and I was alone.

I heard a distinct sighing of the wind; the lamps leaped upward, glad to burn again with their wonted light.

A mummy case which stood opposite fascinated me. As I looked upon the painted face of the coffin the lid moved and the face began to smile; the odor of musk struck upon my nostrils, filling me with pleasure, as the lamps again grew dim. The coffin had no longer any lid upon it, and I moved nearer, yet filled with fear, for I had not forgotten the wife of Solomon.

The face of the figure within was now plump and round, the cheeks were of an

olive hue, tinged with a slight color, the nose was straight and purely Grecian, the lips full but not voluptuous; there was a low brow crowned with heavy, black hair, the throat was delicately formed, as were also the arms and limbs. The dark eyes as I looked into them were like those of my Rosamond, whom I had grown to love.

This form was clothed in the simple, clinging dress of a priestess of Isis. As she stepped toward me I noticed that upon her head she wore the mitre of that Goddess, the full moon encircled by the horns, and from her brow there sprang the uraeus with lifelike jeweled eyes which glittered as I looked. A sweet voice sounded and she spoke:

"O man, who art thou to search nature's hidden ways? Tell me, I pray thee, what sign hast thou, before I reveal myself to thee?"

Bowing low before her, I placed my right hand upon my knee, and thus remained as she continued speaking.

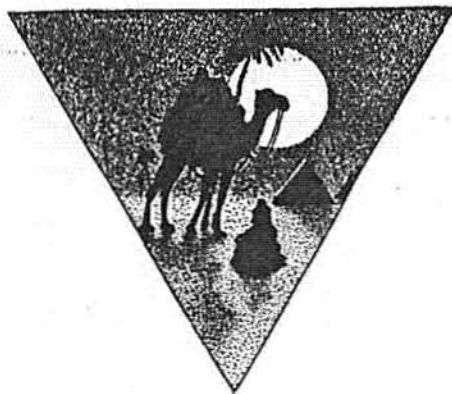
"I, O man, am Isis, the Mother of all that lives. Many years ago men worshipped at my shrines in this great and mighty land. Now I am forgotten except only by the Children of the Rose, who still delight in seeking me in the hidden ways of nature. Thou hast advanced well upon the Path. What may I do to assist thee?"

"Great Isis or Mother Nature, for so thou art," I answered reverently, "old but ever young, grant me this prayer only: That I may be well instructed in thy teachings, and that thou wilt guide me in that search which leadeth to all truth."

She placed her hands upon my head in benediction, saying, "The Great Triad of the Ruling Gods of Egypt, Osiris, Horus and Isis, place thee and all the Children of the Rose in our keeping, and will forever defend and keep thee in all thy ways." Then she bade me arise.

I arose.

(Continued in next issue)





# Zada, or Looking Forward

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

A very unusual story of a mystical nature, which began in the January, 1926, issue.

## CHAPTER IX.

### Destruction.



AS HÉRETOFORE mentioned, Orville received instructions from the War Council to take charge of the country's defense as outlined by them, so, after a tender farewell to Zada, he proceeded to carry out their plans by sending out several of their swiftest aero-cars as look-outs on both coasts, advising them to remain as stationary sentinels about eight hundred miles off shore, at an altitude of about ten thousand feet, and as soon as the enemy were visible, through their powerful binoculars, to radio their position and continue doing so until the conflict was decided.

Everything had been so systematically planned and arranged that the actual execution of the designs was quickly carried out with precision and despatch, as will be seen.

Zada, whose nerves ordinarily carried her through any emergency without any unnecessary excitement, now, however, found them on edge, owing principally to the fact that the future advancement or decline of the New America (and in fact the whole world's social and moral fabric) hung upon the success or failure of their defense, and she showed her deep concern by restlessly pacing back and forth on the aero-balcony of her home, from where she could view the last of the thousands of aero-cars departing for action.

Her own aero-car, which had also been equipped with the death ray device and every new improvement, even to making it as efficient under water as in the air, was resting in its accustomed place upon the balcony; without further thought she felt impelled to also take to the air and, acting upon this impulse, she was soon close in the van of the fighting cars.

The conflict, as later described by her, was short and decisive. She rose to a height of fifteen thousand feet as soon as she perceived the vanguard of the enemy planes in sight, flying at great speed and emitting clouds of black smoke as soon as they spied their adversaries' aero-cars.

As previously decided upon, as soon as the enemy planes came into view our cars

rose to a height above the smoke screen and immediately brought their destructive rays into action, literally spraying every foot of the atmosphere beneath them with its powerful vibrations, from which only a few of the vanguard of the enemy planes escaped, the sea being literally strewn with bodies and wreckage.

The enemy's poison-gas-throwing planes rising above the smoke screen, with the expectation of gaining America's shores unseen, were next treated with the destructive rays, giving them no chance to defend themselves, for the destruction of their vanguard was unknown to them on account of being hid from view by their own smoke screen, and as they rose they were met with a similar reception by getting into direct line of destruction.

The enemy bombing planes being farther in the rear, noting destruction and havoc caused by America's defense, attempted to manouver and retreat, but were greatly surprised to see hundreds of under-sea craft rise from the ocean in their rear, prepared for attack.

Realizing that every avenue of escape was closed to them, and that complete destruction was inevitable, they wisely flung out white pennants in token of submission, being escorted to America's shores and taken prisoners.

Attention was next directed to the saving of as many lives as possible, and they were successful in rescuing many who had not been killed outright or drowned.

Zada noticed several enemy lookout planes some distance in the rear, and at a great height, and, bringing her binoculars to bear upon them, she noted that their duty lay in reporting by radio to their respective countries the result of the attack.

Becoming animated with the excitement of witnessing the air-battle, Zada allowed her adventurous spirit to overcome her habitual discretion and started in pursuit of one of the look-out planes, and, as she closed in on one of them, thinking possibly that it would surrender, she was surprised to see several others turn to attack her.

At this unexpected turn of events, the only thing that prevented Zada's aero-car from being rammed with disastrous result to her was the fact that while the enemy's planes were equipped with the old-fashioned wings, or planes, not knowing the secret of equalizing the gravitational forces, Zada's aero-car, built in the shape of a huge cigar and wingless, was able to rise very



y and perpendicularly, thereby enabling her to evade their onslaughts. As she gained height above them she realized the destructive ray and, spinning in a circle, mowed them down like grass before a scythe.

Though loath to use this extreme measure which was necessary for her safety, she immediately settled to the surface of the sea, when satisfied all danger had passed, determined to save as many of her adversaries from a watery grave as possible; of even planes that had closed in on her, and of their occupants were visible clinging to the wreckage, and Zada, going to their rescue, soon had them aboard her craft.

Her prisoners, astounded at the ease with which she again rose in the air and swiftly moved toward the land, gave vent to their thoughts by asking her through what superhuman agency she was enabled to vanquish them so quickly, stating that in the twinkling of an eye their engines stopped, while they themselves became as though paralyzed; to which she replied that in the New America, where knowledge was considered of the greatest importance to man, they had been enabled to develop and use forces hitherto unknown to mankind, and that while these forces were deadly when used destructively, they nevertheless were a great boon to the human race when used constructively.

Before Zada arrived at her aero-balcony with her prisoners, they had expressed their deep contrition at having allowed themselves to become the tools of their degenerate rulers and requested to be taken before the war council in the hope of being able to impart some information, relative to Russian conditions, that would be of value to the New America in their future operations. They also expressed themselves now being extremely desirous of assisting their countrymen in carrying out a successful revolution, with the expectation of being men of honor and integrity as rulers for their country's welfare, in the hope of eventually bringing about a state of peace and prosperity.

Zada reminded them that the great work now to be undertaken in their country was to make this great change and bring about government reforms without bloodshed, for the great mass of people in Russia and Japan were once thoroughly aroused and brought under control by sane and reasonable leaders, they would, in their rage, commit depredations and crimes that would again throw them back in their evolution for a hundred years.

Upon her arrival home, she delivered her prisoners to the detention camp and was extremely gratified to note a continuous stream of aero-cars arriving with prisoners, reporting that the loss of life among their adversaries was comparatively small, for America's defenders had followed instructions carefully during the battle and only used the destructive rays with sufficient

force to incapacitate but not to kill.

Orville also returned later in the evening, immediately repairing to Zada's home, where he was warmly welcomed, and some time was spent in relating their several experiences.

Later, Zada got into communication with her Russian agent, who reported that the Government Officials were filled with consternation at the almost complete annihilation of their formidable fighting force, and that the masses were seething with rage and discontent, needing only a leader to precipitate a revolution with all of its horrors, and that the imprisonment of their leader Trotzkie was the only thing holding them in check for a moment.

Their conversation then drifted to Philip and his mission, they hoping he would be successful in landing his human cargo safely and wondering what he might attempt towards the liberating of Trotzkie.

In the meantime Philip, on his underwater cruise towards Russia, noted the hordes of enemy planes passing overhead, and realizing that in the next few hours the result of the attack on his homeland would be decided, hove to in the Baltic Sea until he could get into communication with Zada by radio and obtain accurate information, intending to be guided accordingly in his future actions.

Zada received Philip's enquiry while in conversation with Orville, and when she reported the disastrous result for the enemy, and the state of unrest and dismay in Russia, Philip in reply radioed that he would attempt a night landing by air and endeavor, if humanely possible, to free Trotzkie, for, unless he could lead the people in person, no one could foresee to what extremes the mob might go if once they burst the bounds of their present laws and restrictions.

Zada replied that such a condition must be prevented at any cost and, if found necessary, both she and Orville would personally go to Russia and use their greatest efforts to prevent wholesale bloodshed.

Philip then imparted the information he had received to his passengers, also giving them an outline of what he had decided would be the best course to pursue: namely, that as soon as it became dark they would rise to an altitude of twenty thousand feet and fly directly over the outskirts of Moscow, there descend and disembark, leaving his lieutenant in charge with instructions to again rise to a great height and remain stationary, unless molested, waiting for further instructions which would be transmitted to him with Philip's portable radio disseminator.

This course was strictly followed out and midnight found them upon the ground about two versts from the city, with final instructions for every one to separately seek the secret meeting place of the revolutionists.

As Philip also secretly made his way towards Moscow he was not surprised to see flames arising from different parts of the





city. As he penetrated farther towards the business section he noted several groups of citizens furtively gathering in the shadows; wherever they were discovered by the soldiery they were ridden down, many being taken prisoners while others were maimed beneath the horses feet, for it was found that cavalry was better adapted for this kind of work than their clumsy, slow-moving war tanks, these being stationed at the main cross streets with instructions to use their rapid-fire machine guns whenever possible.

Realizing that a few hours more of this barbaric warfare against the citizens would rouse them to such a state of frenzy that no person's life would be safe, Philip determined to risk all in an attempt to liberate Trotzie, hoping against hope that he would be successful and that Trotzie's influence might curb the people's anger and prevent unnecessary bloodshed.

Proceeding to the fortress, Philip was halted at the outer gate by the guard on duty. Expecting it would complicate matters to attempt first to have an interview with the Warden, he again bethought himself of the potency of the rays in his ring and decided to make use of them, so suiting action to his thoughts he soon had the guard powerless, and, extracting the keys from his belt, entered the prison proper.

His troubles, however, were just commencing, for he was at a loss to know just where the dungeon was located in which Trotzie was confined, for the plans of the prison were altogether strange to him.

While standing in the shadow at the entrance to the cell house, speculating upon what to do next, he perceived at the farther end of the corridor several prison guards, with Trotzie in their midst, coming towards him.

Hastily returning to the helpless guard at the main entrance, he donned his uniform and followed the procession into the Warden's office, unnoticed by the others.

Upon entering he was more than surprised to find the President of all the Russias also in the Warden's office, awaiting Trotzie's appearance. As he was escorted in by the guards, heavily manacled, the President wasted no time on preliminaries but, addressing Trotzie, commanded him to go among his followers, accompanied by a few guards in plain clothing, and dissuade them from committing any further depredations, under penalty of being publicly executed in front of the Executive buildings if his command was not obeyed to the letter.

Trotzie's reply to this ultimatum was to the effect that he welcomed such a death for, if this threat was carried out, nothing would save the President and his family from a more cruel death at the hands of the people.

The President seemed momentarily nonplussed at Trotzie's attitude, subconsciously feeling that his prophecy would in all likelihood be fulfilled, but not being accustomed to such insubordination and defiance he directed the guards to give Trotzie the water

cure, saying that it might bring him to his senses.

As they were about to take him to the punishment cell, Philip pushed himself forward and, addressing the President, commanded him to immediately have Trotzie released and permitted to depart in peace or he would himself take matters in hand.

This bomb-shell caused the President to jump to his feet and in a thunderous voice direct the guards to seize Philip, but, as they were about to obey the President's command, Philip brought the ring's powerful vibrations into play, with the result that they all, with the exception of Trotzie, became helpless.

When Philip withdrew the effect of the rays from the guards and commanded them to loosen Trotzie's manacles, they jumped to obey with fear and trembling.

Although the President's face was blanched with fear, his egotism sustained him sufficiently to believe he could cow Philip with threats. When the guards refused to obey his commands to shoot Philip on the spot, he commenced to plead for liberation from this mysterious power, whereupon Philip agreed to release him after exacting a promise that he would in no way interfere with their departure, but immediately he gained control of his physical body, he, quick as a flash, drew his own revolver and fired at Philip.

Fortunately for Philip the shot went wild, giving him the opportunity of again using the ray's power, causing the President to drop into his chair with screams of baffled rage.

This second exhibition of Philip's power decided the guards, and falling on their knees they beseeched him and Trotzie to allow them also to join the revolutionists.

Trotzie's surprise at this turn of events caused him to remain speechless, for Philip had given him the secret sign of the revolutionists, which assured him that he was in safe hands.

Exactng a promise from the guards, after swearing their allegiance to the revolutionary cause, to safely guard the President and Warden until his return, Philip and Trotzie left the prison. When again on the outside he enlightened Trotzie as to his mission and the New America's desire to assist the people of Russia in regaining their rights, but under no condition would she sanction any physical force or bloodshed.

As they stood for a few moments in conversation intermittent firing was heard coupled with the shrieks and cries of the mob and soldiery, the people evidently growing bolder and more unmanageable, for flames were to be seen rising from all parts of the city.

Philip bade Trotzie make haste and secure the assistance of the volunteers he had brought over and to use every means to prevent the populace from developing into an unmanageable murderous mob. Shaking his hand in parting he said he had other important work to perform but would keep



close touch with him and events as they developed.

Philip then made his way towards the Executive building where the nation's chief executives were in session, awaiting their President's return.

Avoiding as much as possible the mobs who were becoming more unruly every moment, Philip, when crossing a main thoroughfare, beheld a gang of ruffians surrounding a motor car in which was seated a very beautiful young girl of about eighteen years of age, bravely urging her uniformed chauffeur to proceed; but when a ruffian, bolder than the rest, leaped into the car and attempted to seize its occupant, Philip rushed forward and, leaping into the auto, seized the intruder and dashed him to the pavement.

Taking a position beside the girl as the mob closed in, he attempted to pacify them, but finding them unheeding and growing more dangerous every moment, he brought into operation the ring's rays, immediately bringing them in his power; while in that condition he addressed them, promising to restore them to normalcy if they in turn would promise to refrain from committing any further depredations, also giving them to understand that the New America, whom he represented, was prepared to assist them in a bloodless revolution to regain fair play and justice, but would not uphold any destructive acts in endeavoring to accomplish this change.

This had the desired effect upon the attackers, for they quickly disappeared with fear and wonder depicted upon their countenances.

Philip then asked permission to safely escort the young lady home and was highly gratified at the eagerness with which she granted his request and the profuseness of her thanks for saving her life, for her modesty and sweet, unassuming manners seemed to have a peculiar attraction for him, not realizing as yet that he had met his natural affinity.

Great was his astonishment, however, when he noted that they were entering the grounds surrounding the Chief Executive's mansion and, upon observing Philip's look of surprise, she introduced herself as the President's only daughter, Zova.

As he assisted her to alight she naively requested to learn his name, saying she wished to have her father properly acknowledge his indebtedness to him, to which Philip replied that his assistance was only such as any person should perform under like circumstances; that, as he was an American, it was doubtful whether their paths would cross again, but that he was presumptuous enough to hope that at some time in the very near future he might again have the opportunity, under more favorable circumstances, of becoming better acquainted with her. To this she replied by inviting him to call the following evening, saying that she had heard so much about the New America she would wish for him to further enlighten her about his wonderful country and also about the mysterious power he had wielded upon the mob that had attacked her.

Philip was non-plussed what reply to make to her kind invitation, for he realized that, shielded as she was, she was entirely ignorant of the conditions in her own country and the result of their late offensive.

Sub-consciously admitting to himself that she had cast some unusual charm about him, and that a peculiar change was taking place in his soul's desires, he, regardless of the important work at hand, promised to call the following evening if nothing unforeseen occurred in the meantime to prevent him from doing so.

This chance meeting with Zova, the President's daughter, caused Philip to alter his plans and, instead of going to the Executive Chambers as originally intended, he returned to the Prison; releasing the President from his helpless condition he bade two guards relieve him of his revolver and escort him to the Executive Chambers, Philip following in the rear.

When they entered the Executive Chambers the twenty members who were present gazed with questioning looks upon their faces as Philip accompanied his prisoner to the President's chair. He silently seated himself, having been cautioned by Philip to remain silent as he intended addressing the Executives present, which he proceeded to do in the following manner:

(Continued in next 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.





# The Mystery of Quetzalcoatl

An Interesting Document  
Submitted by the Grand Lodge  
of Mexico



THE GRAND LODGE of Mexico, operating under the North American jurisdiction, has been known in its own country for many years as the Grand Lodge of ANAHUAC. Recently the Mexican jurisdiction has come under the general jurisdiction of the Spanish American section of our Order and the officers of the Mexican Grand Lodge desired to change their name from ANAHUAC to QUETZALCOATL, for various reasons. In petitioning the Imperator to grant this change of name the Deputy Grand Master of the Lodge, representing the Imperator as a delegate to the Mexican jurisdiction, submitted the Mexican petition with the following explanation as to why the name ANAHUAC should be abandoned and the name QUETZALCOATL be substituted. The reasons given therein are so intensely interesting, from a mystical point of view, we publish herewith the latter part of the petition, containing the reasons why the two terms reveal certain mystical principles which are related to our ideals and aims. Here follow the itemized facts, which cast a great light upon the ancient history and mystical practices of the people of Mexico.

1. QUETZELCOATL is the initiatic and purest symbol to be found in the old mythology of America, and in the precolonial history, quite in accord with the ideals, the realization of which is aimed at in this country by the sons of the AMORC. Those ideals are also familiar with all the Latin-American Rosicrucians.

2. ANAHUAC is the name of the geographic region of what is now the Mexican Republic, seat of the Aztec Empire, and this name is joined to the bloody rites and anti-initiatic cruelty imposed by the Aztecs, the invaders and conquerors of the Toltecs, an Atlantic people.

3. QUETZALCOATL is, among us—and we do not need to be experts in History or Archaeology—an illustrious symbol of our ancient civilizations, synthesizing love, peace, progress, cosmogony, white religion and many legends and rites capable to madden anybody but the Initiated person.

4. QUETZALCOATL is a name implying the same difficulty that we find in Hermes regarding Egypt. A symbol of sanc-

tity and purity, the denomination of a priestly class. Its most notable characteristic being its own meaning: Feathered Snake is something most beautiful and deep to be found in Universal Symbology, and the hero whose existence has been proved to bear such a beautiful name, founded a civilization now lost and enchanted, but the prophecy is a revelation for us Mexicans.

5. QUETZALCOATL is a name adding to its sanctity the generality of its influence in the prehistory of all the civilized races of America, starting from Mexico, Yucatan, and Central America, as far as Peru. All traditions speak of him and of his lost religion as of the golden age that the Greek and Roman mythology established at the beginning of times, which age is mentioned by Ovid in his transformations.

6. QUETZALCOATL finally means the golden age of the Atlante civilization. Nobody will argue the influence of a name in the destiny of its bearer, and would to God that the word QUETZALCOATL be one of beneficial vibrations for the work of this Lodge now established in the same place where the capital of the old Aztec Empire used to be. (1) And we desire for our country, better days of love and civilization, lest QUETZALCOATL may come back from the East, with the return of the initiation towards the Great Light.

7. QUETZALCOATL was the enemy of war, and whenever we mention the name of the Master of these lands we cause the vibrations of millions of minds, because, through centuries, the philosophic value of that very word has remained in them. And now, when the entire world anxiously desires to find the Light among the bankruptcy of moral stocks in this country, agitated by the long coveted improvement, the sacred word is a hope that the golden age will return. QUETZALCOATL will come back from the Orient.

8. The uppermost civilization in North America, before the discovery of the New World by Columbus, was the MAYA-QUICHE. In Peru, the most important one was the INCAICA. In my humble opinion, the Aztecs represent, as far as the Toltecs civilization is concerned, what the Huns were to the Romans. And, yet, this comparison is not quite exact, for the Huns were not organized into a permanent Empire, therefore they did not receive the advantages of Latin civilization; while the

(1) The city of the bloody rites and dark worship.

The  
Mystic  
Triangle  
Dec.  
1926



Aztecs established themselves permanently, forming a strong nation, adopting the Toltec civilization, although in an incomplete form, and secretly founding a priestly class only accessible by some noblemen through INITIATION, their treasures only revealed to the Initiated ones. Here lies the true meaning of Moctezuma's famous treasures.

9. QUETZALCOATL AND BUDDHISM. (Buddhism in America). Written by Victor Mercante. Revista de Filosofia, Buenos Aires. The English version appeared in INTER-AMERICA Magazine, N. Y. June 1926. pp. 453 to 459.

"It was during the Toltec monarchy that the Mexican Buddha Quetzalcoatl, with cap and cassock, appeared on the coasts of Panuco. He was a white man with a flowing beard like the Boheica of the Muiscas, the high priest of Tula, the founder of monasteries and congregations analogous to those of Thibet and Eastern Asia, the leader of a religious sect which, like that of the Buddhists of Hindustan, imposed on itself cruel penances. Cortez and Pizarro would have enjoyed the privilege of divine beings if they had gone on an educational mission to Mexico and Peru. One might believe one's self to be in the presence of a Rishi of the Ganges, whose pious austerity was related in the PURANAS. Tezcatlipoca, the Mexican Brahma, the great spirit of the races of Anahuac, offered to Quetzalcoatl a cup of liquor which, upon immortalizing him, carried him off to other countries, to the plains of Cholula; there, indeed, he taught them the calendar and how to fuse metals, exhorting the inhabitants to peace and work, ignoring anyone that spoke to him of war. On departing, the tribes constructed the great TEOCALLI of Cholula, at the peak of which Quetzalcoatl had consecrated a tabernacle. From the East came Zamna and Cuculkan, founders of Chichen-Itza, and perhaps Quetzalcoatl himself, who preached asceticism and civilized the Yucatecas.

The ecclesiastical hierarchy of Thibet and Mexico present such notable analogies that the historian can do no less than consider them as fundamental data in the problem that we are studying. The statue of Quetzalcoatl in the ethnographic museum of Trocadero is the statue of Buddha or of a Buddhist priest.

The stones of Uxmal and Chichen-Itza everywhere show Buddhist signs, even in the cap and the sacerdotal posture of the Yucatan Saint that is seated with his legs crossed. The wise Chinese scholar has an abundance of details and information concerning the rites and customs of the Aztecs, Mayas, Muiscas and Peruvians to prove the Buddhist influence on these empires, inasmuch as the priests of that sect, like the first Christians, animated by a religious fervor that verged on fanaticism, were audacious and allowed no obstacles to interfere with the diffusion of their doctrine of love and austerity, propitious for organizing into societies and nations the peoples that were di-

vided into classes and tribes. Tung does not overlook the struggle between Brahmans and Buddhists, which forced the Buddhist priests to emigrate. Thus it came to pass that they invaded China, Japan, Thibet, Mongolia, and—as it is logical to suppose—through Behring Strait, America itself. The belief among Americans that foreigners, white and with flowing beards and saintly customs, had changed their religious and political systems, corresponds to what was said by Hoei-Chin in relating that five priests modified the customs of Fu-Sang. The Mexicans allege, with reason, that they abandoned their country in the year 544, the same period in which the dynasty of the Tzin had convulsed the races of Eastern Asia. The Nahuas—perhaps as a result of these occurrences—owing to the pressure exerted by the Mongols and Tartars, abandoned Huehuetlapallan and Aztlan for the purpose of establishing a new nation on the plateau of Mexico. Thus we learn from the researches of savants and from documents that the emigration from China to America—a trip frequently made by the Chamanes and nomads of the north—began with the great mass of the Tché-Yeus, due to the unrelenting persecution of the conquerors and to the struggle for existence."

REMARKS: The author of the above article is mistaken regarding this point, for it has been proved that Quetzalcoatl comes a long time before Aztec history. Notice the mystic value of this paragraph: . . . "Tezcatlipoca, the Mexican Brahma . . . offered to QUETZALCOATL a cup of liquor. There is the great secret: Tezcatlipoca represents and is the soul of the bloody sacrifices, the lunar rites. QUETZALCOATL was the symbol of the opponent cult. The author contradicts himself when stating that QUETZALCOATL, the founder of monasteries and similar congregations to those of Thibet, was the head of a sect demanding bloody sacrifices. However, he further states that when Tezcatlipoca carried him off to other countries, QUETZALCOATL ignored those who spoke to him of war. Notice the confusion of the writer as he does not comprehend that Zerman and Kulkulkan, the founders of Chichen-Itza, and perhaps QUETZALCOATL came from the East. The three names symbolize the same thing."

10. Prescott, the historian, says: A most important figure in mythology was QUETZALCOATL, god of the winds. A deity which, during its earthly sojourn taught the mortals the science of agriculture, the fusing of metals and the art of government. He was certainly one of those benefactors who become deified through gratitude by future generations. During his time, the soil needed no cultivation and was covered with flowers and fruits. An ear of corn was so large it could hardly be carried by a man. Wild cotton took itself the various forms now given to it by human industry. The air was embalmed with fragrant perfumes, and filled with the soft melodies of singing





birds. Those were the days of Halycon, so generally accepted by the numerous mythological cults of the old world. It was Anahuac's Golden Age. So, that, QUETZALCOATL, according to this historian, symbolizes—as we have said heretofore, and now affirm through his authority—the Golden Age of this region.

11. Prescott keeps on, saying: QUETZALCOATL, on reaching the shores of the Mexican Gulf, bade his companions goodbye and promised them that he and his descendants would return to the land. Then, he boarded his skiff made of serpents' skins and sailed towards the famous land of Tlapallan. He was depicted as a tall man of white complexion and black waving hair. The Mexicans quite trusted in the return of this magnanimous deity. This belief, deeply fixed in their hearts, prepared the way for the victorious Spanish conquerors, as we shall see later on.

12. Leaving aside universal symbology accepted by occultism, we must, however, consider the part played by the serpent in the innumerable legends about QUETZALCOATL. Otherwise, his skin-made boat would not be credible at all. We must not forget that way over in the Chimborazo mountains there exists an R. C. Monastery, which as an initiatic institution is sufficiently known and vaguely hinted at in all the pre-Aztec fables. All true sons of the Sun always speak of him.

13. History says of him: One of the most notable events in Toltec tradition is the arrival of Quetzalcoatl (Quetzalcahuatl) among them. A fantastic personage, according to some. The image of the evening star or else a real being according to others; while Catholicism pretends him to be the Apostle Saint Thomas, or a Bishop of Rome, preaching the Christian Gospel in America, centuries before its discovery.

14. Leaving aside conjectures and delirium, we shall look into the Native traditions. A white personage (with a flowing beard) dressed in a long robe ornamented with red crosses, reached Tollantzingo in the year 922. He was seen leaving by Cues-tam, crossing the water on a log. Silent and abstracted, he spent most of the time sacrificing birds and small animals which he offered to the gods. He never sacrificed men. He taught doctrines and arts never known until then.

15. QUETZALCOATL. Although we have heretofore discussed this personage taken by the Mexicans from the Toltec mythology, his worship was so extended among the civilized tribes of our country, that we consider it necessary to touch the matter again.

16. As previously stated, QUETZALCOATL is considered by some writers as a real being, an historical personage, king, priest or missionary. Others believe him to be a meteorological or astronomical myth and identify him with the planet Venus, with Ecatl, the god of air, or with the god of rain preceded by lightning and

thunder. The many legends attributed to him make the study of QUETZALCOATL a very difficult subject, as he is easily mistaken with other personages of Toltec history, such as Huematzin and Topiltzin or Meconetzin. In Aztec cosmogony, QUETZALCOATL appears fighting with Tezcatlipoca; the former representing the spirit of love, and the latter that of evil. The former is the planet Venus and the latter is the Moon. The various aspects of these planets, their alternativity in appearing morning and evening, seems to be the reason and origin of the legends of their apparent fighting.

17. THE LEGEND. According to the legend, Quetzalcoatl arrived with his people about the IXth or Xth Century, on the coast of the Panuco river. He is a civilizer, corrects the calendar, teaches the people the agricultural science, the fusing of metals, the cutting of precious stones. Arts and occupations unknown at that time. He preaches also a religion of love and renunciation, recommending diet, silence and repentance.

QUETZALCOATL, by reason of his virtue, becomes a lord and pontiff of Tula. He is loved, respected and prosperous. He owns several palaces richly built and decorated with emeralds, silver, colored feathers and beautiful marine shells.

His reign constitutes Anahuac's golden age. The fields produce fruits of extraordinary size. Corn spikes are so big that a man can hardly carry one of them; calabashes grow two yards in diameter; cotton grows colored in the most beautiful tones, and the entire country is covered with forests, inhabited by birds of the most rare species. Here man could live happy and free from care.

Tezcatlipoca feels jealous of his power and virtues, and decided to ruin him through treachery. He succeeds in inebriating him with pulque and makes him commit sin.

Then Heaven announces the ruin of Tula in the form of several miracles, which are followed by calamities, such as war, pest and famine. QUETZALCOATL, being pursued, sets fire to his home, hides his treasures and leaves the country. He stops at Cholula, but the Toltecs pursue him, so he has to leave the place, boarding a skiff made with snakes' skins; sails from the Gulf of Mexico and appears in Yucatan under the name of Kukulcan. Before disappearing, he announces that white men with long waving beards will come from the East, who will destroy the Indian Empires, overpowering the entire Country and changing races, customs and religion.

Who was QUETZALCOATL then? Was he an historical personage, deified by his followers, or was he a myth? Was he of Indian origin or did he come from the old world? These are unsolved problems up to the present time. Catholic priests pretend to identify him with St. Thomas; others as a Buddha, a Japanese or Chinese priest. Others again believe he was a monk or a

mand bishop, who after a shipwreck: to Mexico preaching Christian faith; finally, Espinden supposes him to be a who extended his kingdom as far as itan. The above considerations are intended for those who think that QUETZALCOATL was an historical hero; a real being. As for the mythologists, they think: the Evening Star, Venus, or the wind ing the streams glistening with the nlight.

**EXPLANATION OF THE MYTH.**  
worship of QUETZALCOATL is ly attached to that of the Cross, as this ol was found in several parts of the try before the arrival of the Span- and was probably introduced by ETZALCOATL; although it is bed it was only a symbol of rain or the ements of the Sun.

ere is a tremendous confusion about above legends, but we will try to ex- what we believe to be the probable logical truth. Considering the differ- enochs and places where QUETZAL- ATL appears, it is understood that un- he had lived as long as Methuselah it is ssible to believe that he was the same onage, the subject of the different leg- . This becomes clearer if we take into ideration that in some particular in- ces he is shown as a missionary of a religion, others as a powerful king, and ly he is taken for Hueman or Huemant- the priest author of the Ceoamoxtle, conductor of the Toltecs upon their pil- age; also with Meconetzin or Topilt- the last king of the Toltecs. But every- becomes clear if we admit that he esented the planet Venus, the move- ts of which were considered to correct Calendar; therefore he is considered as inventor of the same. QUETZAL- ATL is also the name of the high priest he Toltec religion. This charge was invested on their kings, and was un- tedly held by the last king of Tula. s we have all confusions cleared and the nd is easily understood.

we shall see later how the high priests Mexico held the title of QUETZAL- ATL, and how Moctezuma the Second, also held that title, was considered as presentative of God.

A little book written by a compiler of ologies, defines the name QUETZAL- ATL as follows: God of Prudence and ice. He had the figure of a man or of id when he spoke of Life, and was a ured snake when meaning the Sacred . Morning and Evening Star. A divine onage, civilizer of the Toltecs. Soul e Toltecs' culture. Inspiration of their Key of their calendar and source of . morals. A symbol of Indian American ization. (The expression belongs to the oa language. Its roots signify: ETZALL, beautiful plumage and UNATL, a serpent.)

One hour by railroad from Mexico , near the pyramids of the Sun and the

Moon, the wonderful temple of QUETZAL- COATL has been completely discovered. According to some archaeologists it was constructed three thousand years ago as an initiatic temple, judging by its symbolisms and the location of its chambers. Some distinguished architects have declared it one of the prettiest works in the world. Its grandeur and symmetry are only comparable to the Parthenon of Greece. Every R. C. feels profoundly touched when contemplating the artistic monument dating more than thirty centuries, the gigantic stone-hewn head of the feathered serpent with a gorget of petals of roses.

21. On the other hand, the name of the highest mountain in Mexico, and one of the highest in the world, "El Pico de Orizaba" or "Citlaltepeltl," is intimately joined to QUETZALCOATL. Citlaltepeltl means Mountain of the Star. Not only in the history of Cholula, but in the original region of Ahulizapan, Orizaba, they say that QUETZALCOATL on leaving the Toltec Kingdom, after the city of Tollam was destroyed, left for the East and reached a snow mountain, on the summit of which he built a large fire, throwing himself into it as a self-sacrifice to the gods for the future happiness of that region. QUETZALCOATL's body turned into ashes—a precept of the R. C. "The earth went back to the earth"—but his spirit formed a star, glimmering since then like a diamond on the silver cone of the volcano. Tourists, in the magic evenings, behold in the velvet-blue sky the wonderful diamond of Venus, the evening star—the soul of QUETZALCOATL, resembling a diadem on the forehead of the colossus of snow—and the sailors, through centuries, while sailing on the Mexican Gulf off Veracruz, contemplate, like a marble light house, the summit of the volcano with the Evening Star flaring on it.

#### Complementary Notes:

22. "The Incas' Coat of Arms were two golden snakes in blue field, their extremities enlaced." (Father García, mentioned by Larraizar in his Studies on the History of America). "These serpents represent, just as they did in the ancient peoples, the emblem of time. These snakes are the Cipactli; they are the Light." (Dionasio Abadino). According to Clemente Terrer, the serpent represents wisdom, "occult knowledge," clever slyness, something like spiritual insight. " . . . whenever the natives want to know something, they take the snake, put its head toward the East, and speak to it so it can answer from the four parts of the world." (Lumboltz, in his book THE UNKNOWN MEXICO). According to Mixtec tradition, the two first sons of the gods, the oldest was called "Wind of the nine snakes," and the youngest took preferently the form of a winged serpent. He was so subtle that he went through walls and stones. (Gay, in his HISTORY OF OAXACA) " . . . there was nothing but quietness and silence in the darkness of night." The Creator, the Former, the Dominator, the Feathered Ser-





pent, (Popol Vuh). QUETZALCOATL and Kukulcan never considered themselves. However, their names have the same meaning as Votan. Votan said: "I am a snake." What does this mean? The serpent, considered as a divine symbol by the ancient peoples, it is easy to infer that such individuals as Quetzalcoatl, Kukulcan and Votan, were reputed by their contemporaries as superior souls and the most prodigious teachers of peoples, races . . . thus, it is now explained why these celebrated personages, without being concentrated in one, are represented by identical emblem: The Feathered Serpent. (L. de la Cruz. QUETZALCOATL. Critical Observations).

In view of the reasons heretofore stated, this Grand Lodge asks the Honourable Supreme Council of the Order, in the territory of North America, to which it belongs, and

through mediation of its beloved Imperator, and actual Grand Master, and acting through his Delegate, Ricardo F. Miranda, to be allowed to take the name of

Grand Lodge QUETZALCOATL,  
A. M. O. R. C.

Should our petition meet with your approval, for the cause of the Spirit, in Mexico and Latin America, QUETZALCOATL will return from the East, breaking the spell of the sleeping towns. The Sacred Fire will burn again, and the Cult of Universal Love and Reintegration; the realization of the Christ will reopen; while the ominous cult to Tezcatlipoca, the origin of the horrible karma weighing on our people, continuing the shedding of the blood caused by the Aztec priests and the Mexican revolutions shall be destroyed.

Editor's Note: We have retained the orthography and phrasing of the original, in the foregoing article, as an interesting sidelight on the Mexican ideas of etymology and lexiphanicism.

## The Rosicrucian Point of View

By Dr. Jay Marlow

A Regular Department of Comments on Topics of the Day and Interesting Incidents of Life as the Mystic Sees Them



WE READ in the papers that Dr. E. A. Spaul of London University has succeeded in transforming some aquatic creatures into land-living animals. He says he used a species of salamander with froglike legs for his experiments, and that he has caused another fish to lose its gills.

This reminds us of the wonderful work of Burbank and his activities in another field of nature; and it also reminds us of the fact that along with the psychic and mental development of man, through the ages of evolution, man and all animal life has physically evolved. Fishes have not only lost their tails and some of their fins, but their outer appearance has gradually changed; and inward changes have taken place with many animals. After many generations of non-use of any part of a physical body nature proceeds to eliminate that part and eventually a different animal evolves. We smile when we read that Dr. Spaul used a species of salamander with frog-like legs. We think of the salamanders that some Occultists refer to in their hypothetical, theoretical and mystical propositions, and can understand now what was

wrong with some of them. They probably already had frog legs and frog propensities. They probably jumped from one place to another, from one point of importance in mystical theorems to another, with such rapidity that the mystic writers had difficulty in pinning them down to a definite location in the scheme of things.

We also note that a European having the title of Abbie Huc is another one of "the first to explore Tibet." We are waiting to read in the papers that some one admits he is a second or third person to explore Tibet. There must have been a great army of the first ones—a multitude. This explorer says he discovered that the Chinese can tell the approximate time by looking at a cat's eyes. He explains that as the noon hour approaches, the cat's pupils are drawn more perpendicularly, dilating gradually as the afternoon wears on. That certainly is a wonderful discovery! I think the average American child at school in this country knows that the cat's eyes become more perpendicular the more brilliant the light into which the cat is looking, and that as night-time comes, with lesser light, the eyes open wider. We wonder how the Chinese can tell the time of day if they and the cat are confined in a dark cellar, or how they can tell when it is midnight, or what hour of day-time it is when it has been raining for five hours and the skies are covered with clouds.

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Mystic  
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This sort of thing reminds us of the explanation of the natives of the south of France, who point out to the tourist that the reason for the many weird, animal-shaped gargoyles to be found on the towers and roof-edges of chaateaus was to enable the natives to know when it was going to rain. The belief was that whenever a Gargoyle spit water from his mouth to the ground it was going to rain. Truly a wonderful superstition, and yet we must admit that it is connected in some way with fact.

An editor of a Chicago newspaper published on the 3rd of August last an editorial on the subject of "Being a Rosicrucian." In the third line of this editorial he says: "Probably nobody living knows much about Rosicrucianism. Very likely nobody ever did." Then for many inches he continues to prove that he is one of those who never did and never will. Just what moved this editor to take up valuable space on this subject we cannot tell, but we can speculate that he probably received some sort of a book telling him that there were Rosicrucians in the world to-day. Then he turned to his trusty, sacred companion, whereby many editors hurriedly discover what they never knew, and reveal to the world what they want the public to think they always knew. I refer to the popular Encyclopedia. This editor proceeds to state the same old misinformation that has been published in so many of these Encyclopedias, to the effect that the Rosicrucian Order started in Germany, shot up like a sky rocket, illuminated the dark world of human ignorance, and died out as soon as human intelligence could reason and learn to discover itself; and that there having been no more ignorance in the world since then, no darkness, the light was never applied again and the sky rocket has never gone up into the sky or even flickered. He closes his editorial with these words: "Rosicrucianism is not likely to prove its right to live in this modern world as an adjunct to progress." He says it with a finality that means "That's that!" What a great deal he has to learn and how insane such editorials appear to the intelligent person. We hope the time will come when all Encyclopedias will proceed, before publishing their information, to get new light on the old subjects instead of continuing to repeat what all previous editions said without any investigation.

Speaking of Encyclopedias, we note that the Encyclopedia Britannica has announced what appears to be a new edition. We have not looked into one of these sets as yet but it is almost safe to say that every article on Rosicrucianism will be word for word like it was in every previous edition, and that means that it contains as many errors to a paragraph as could be wilfully or ignorantly written into it without going far enough to accidentally hit upon a truth. We feel safe in saying that when they came

to that page containing the article on Rosicrucianism no one of the editors thought it worth while to turn, for instance, to Hartman's "Directory of Occult and Fraternal Organizations in the World" to see if there were any Rosicrucian organizations still existing, or to have consulted any of the large national or international metaphysical magazines, or to have written to a single authority for easily-available information. Yet persons turn to such Encyclopedias as this for reliable information.

This reminds us of the fact that in the last two or three issues of the "Cosmopolitan" magazine there was published an article or story by a very prominent writer, entitled "The Queen's Necklace." It was a story of Queen Antoinette and the disappearance of the diamond necklace, which you will find presented in many of the Encyclopedias, either under the biography of Marie Antoinette or the title "Diamond Necklace." The author has written a very interesting novel with picturesque settings and description of persons and places, but he still paints Cagliostro as a villain, imposter, forger and crook, and as being really the notorious Balsamo. This in spite of the fact that within the last ten years researches made by some Rosicrucians, and others made by eminent investigators, have revealed the fact that Cagliostro was not Balsamo and not even related to Balsamo, and that he was not an imposter or forger but all he pretended to be and what the many hundreds of thousands in Europe proclaimed him to be when he was wrongfully accused of being an imposter. Several very excellent works revealing these newly-discovered facts, including translations of records at the Vatican and in the police archives, have been published during the past ten years and are to be found in many European libraries and in many in this country, and can be found in some of the best book stores. Yet Encyclopedias for ages to come will continue to state that Cagliostro was Balsamo, and that he was an imposter. The index cards in the big Library at 42nd Street and Fifth Avenue, New York City, will probably continue their classification as they have it to-day: namely, "Cagliostro: the pseudonym of Joseph Balsamo, imposter, etc." Is it any wonder that Rosicrucians claim that there are many facts in history and in nature not commonly known and which are of intense interest to those who love to know the truth? Yet we meet some who say that the Rosicrucians cannot possibly have any information that is not contained in the great universities and colleges and which can be found in the largest of the Encyclopedias.

Let us speak of something cheerful from the newspapers. The September number of "World's Work," a very conservative, authentic and interesting magazine, contains an article with the headline "What is Happening in Florida Now." It states that





there is no need to be discouraged about the future of Florida and then goes on to say that "Even before the boom her development had been at a much higher rate of speed than had that of the rest of the country." Then the article proceeds to present absolute facts and figures to prove the statement. These will be of interest and value to our many members who have wondered and have written and asked about the Florida situation. Listen to these facts from the above article in an unbiased magazine devoted to the good interests of the whole American Continent. The article says that while the population of the United States as a whole was increasing 39%, the population of Florida increased 83%; that while the railroads' mileage of America gained 31%, in the same period of time Florida gained 58%; that during the period that the value of the nation's farm property swelled 281%, the farm property of Florida swelled 512%; that while the addition in value to the farm crops of Uncle Sam was 392%, in Florida it was 405%; and that during the period in which America's manufactured products increased 447% nationally, Florida's increase was 624%. The figures show that the great growth in Florida, and especially on the West Coast, has been very rapid since 1920 and was not centered during any particular recent boom. We know that railroads do not increase mileage unless there is reason for it, and we know that the other increased percentages stated above could not be brought about through a temporary boom covering only a period of a few months. Only years of rapid growth could bring about such changes. The West Coast of Florida to-day is the greatest center of activity in the South and it promises to become the greatest metropolitan area in the whole of the South. Tampa and its environs has no equal anywhere on the East Coast for year-round joy and happiness. Thousands are discovering this every week and hundreds are moving to this district weekly. As the magazine states: "There is no need to be discouraged about the future of Florida."

We know what propaganda will do if it is conducted in the right way. We know that some newspapers in various parts of America have written in a biased manner against the Florida development and have taken every opportunity to broadcast anything detrimental regarding it. They used to do it in regard to the slight tremblers or earthquakes of California, as though that country was absolutely not safe to live in; and yet San Francisco is to-day one of the most rapidly developing cities of skyscrapers in the West, setting an international record and drawing attention from every part of the world. It was learned by the public that there was no more damage done to life and property in ten years of California earthquakes or tremblers than there was done in one year of cyclones and hurricanes

in the midwest, of which little was said in the newspapers. When the storms wrecked some of the summer resort cities on the East Coast this summer the Paris edition of the "New York Herald" published seven-column headlines indicating that all of Florida was gone, and the excitement in Europe was intense, as many millionaires who were interested in that territory were touring in Europe. When the Emperor went to the London office of the Commercial Cable Company to send a cable to Tampa, he was informed that it might take three days to get the message through because all the wires were down in the southern part of the United States and all through Florida. - However, a cablegram sent at noon of one day brought a reply to the hotel early the next morning. In other words, there was an answer in less than eighteen hours, which indicated that there were no wires down and no interruption to such communication. Of course Tampa was on the West Coast and that made the matter a little different, but it proved that all of Florida had not suffered. People in Europe seemed to think that Miami and Tampa were as close together as Paris and Versailles, which we must not smile at for there are many Americans living in the eastern part of this country who used to say to us, when we were in San Francisco, that they supposed we often ran down to Los Angeles for lunch! Only those who have ever journeyed around this country have any real appreciation of its magnificent distances and can realize that a great storm or catastrophe in one city or one part of a State may not effect another large city in the same State or same county.

We have received at Headquarters a copy of the recent issue of the magazine published by Mrs. Max Heindel in California and we are pleased to note that the magazine has a very attractive cover, with a beautiful color design. We congratulate Mrs. Heindel and her co-workers in making this wonderful improvement.

We read in another newspaper account that the North Pole has been conquered and that automobiles are traversing the wastes of the Sahara Desert and that a society has been formed to re-discover the Lost Atlantis. This reminds us of our comment above in regard to the multitudes who have claimed to be one of the first to visit Tibet. There have been any number of societies formed to investigate, discover or map the Lost Atlantis. Scientific bodies have already proceeded, under French and American authority, to map the floor of the ocean in that section where the Continent once existed and we probably know as much about this Lost Continent as will ever be known through such scientific exploration. Our only other method of learning any real facts regarding the Continent and its people is through the discovery of a few more ancient writings pertaining to its old history

and the proper translation of what has been found. A third method, of course, is always open to those who are interested in such things, and that is to find from the spirits in the spirit world the facts that are missing. The problem there, however, is one of organization. Until all the mediums in the world get together and agree on what the spirit world will reveal, so that there is some agreement in the facts they present, we shall not be interested. Up to the present time spirit revelations of the facts regarding the Lost Atlantis have agreed about as much as spiritual revelations regarding what is going on in Heaven and our future life there. We have been told by such revelations that we must work and that we must not work; that there are buildings there and that there are no buildings there; that we know each other and that we do not know each other; that there are material conditions to be overcome and that there are no material conditions; etc., etc., etc., without end. Of course we would like to know all there is to be known about Atlantis, the Continent that must have been submerged at least eleven thousand years ago, and would like to know more about Lemuria, the other Lost Continent of the Pacific Ocean; but we do not seem to get far by means of the societies organized to investigate. We are reminded of the many, many companies that have been incorporated to salvage the seas of its lost ships and restore to the world the pirates' possessions and the lost treasures that lie on the floor of the ocean. So far these incorporated companies have done nothing more than salvage the hidden dollars in the earthen pots of the none-too-careful American investor.

Few people seem to realize the problems that confront one who attempts to explore the floor of the ocean. Do we not all recall the problem that the American Navy had on its hands to raise the submarine that had dropped only a short distance to the floor of the ocean near the Atlantic shore? Think, then, of trying to raise a rotted old wooden vessel, sunken to great depths in mud thousands of feet below the surface of the ocean. The water pressure, or the pressure from the weight of the water above things at such a depth, makes it impossible for a diver to reach them, and it is almost impossible to build or construct anything that will stand such pressure at a great depth. If you want to spend an interesting evening, sometime, read some book that deals with the modern problem of ocean floor exploration.

We read in another newspaper item that a number of spiritualistic mediums believe that now they can manage to have a manifestation of the soul of the great Master Jesus and through such materialistic experiments hear from the long-silent lips a story of His great life. If we could take such statements seriously we could call them

sacreligious, but to do that would be to dignify that kind of propaganda. When the writer said to one of the mediums, "How can you mediums all over the country expect to have this great soul materialize at the same hour in so many different places?" the medium replied: "Did not Jesus say that wherever two or three were assembled in His name there He would be?" Can you imagine such an interpretation of that wonderful and comforting prophecy by the great Master? It was more than a prophecy—it was a promise, an agreement, an eternal and life-giving assurance which time and devotion had proved to be true. But it was not intended to convey, nor has the proof of its truth conveyed to us, that it meant in any physical form or in any materialistic form or in any other way than within our consciousness as a divine principle. But persons who can so misunderstand a magnificent Scriptural statement will misunderstand every law and principle of nature. That explains how and why they can continue in their mediumistic practices.

In another report of the Associated Press we find that science, operating through a number of explorers and investigators, has found proof of the existence of another of the ancient cities mentioned in the Bible. This is interesting information and the kind of scientific exploration that we approve of. It is not going after proof of some theory and casting aside facts because they do not fit a given theory, but it is going after the verification of statements contained in valuable history, and this helps to establish truth.

We read also that a recent Mystic preaching in America claimed that vegetables which grow beneath the surface of the soil contain a lower rate of vibration than those that grow above the surface. In other words, this self-appointed expounder of a newly invented idea would have Occultists and Mystics believe that spirituality will be attained by eating only those vegetables which grow above the ground. Now let us look at this argument by examining the facts in one case. Let us take, for instance, a tomato. The contention is that because it is above the ground it receives higher rates of vibrations from the air and is therefore the right food with which to put high rates of vibrations into the human system. Now the fact of the matter is that vegetables and fruits derive one-half their nourishment from the negative elements of the soil and the other half from the air and moisture of the space above the ground, including the sunlight, which is positive in its vibratory nature. It takes a proper combination of both negative and positive elements to produce vegetable life, as it does to produce animal life. We eat and digest the material elements of the earth, such as fruit and vegetables, for the sake of building up the negative material part of our body as a complementary part to the





positive elements we take in from the air through breathing. The tomato grows upon a vine which has its roots well distributed beneath the surface of the ground and a part of its plant in the air. Through these roots it absorbs the negative vibrations of the earth to the same extent that the potato does, or any other vegetable that grows on the surface of the earth or below the surface. The tomato does not take into itself any more of the higher positive vibrations than does the potato or the onion or similar ground vegetables which also have part of their plants above the ground. Tomatoes eaten in France taste very different from those grown in America, and those grown on the stepped grades of the Swiss farm yards have a different taste from those that grow on the plains of France. The difference in taste was so noticeable to the writer that he asked an agriculturist in France for his explanation. He said that the taste and the color of the tomatoes depended upon the soil in which they grew, for while the elements from the air which gave life to the tomato plant were practically the same in all countries, especially as regards the degree of heat and the amount of moisture, the difference in soil made a great difference in the taste of the fruit of the plant. Why, then, say that the tomato is free from the negative, low vibrations of the earth because it grows upon a vine? It is absurd, and is typical of the many inane and impractical suggestions made by teachers who manufacture such ideas solely for the purpose of appearing to have new revelations. Furthermore, there is no such thing as low vibrations from the earth, as compared with the higher vibrations of the atmosphere. Such rates can only be judged in a relative sense and the difference would not be distinguished in the effects of the vegetable or fruits upon the human system.

Norway breaks into the limelight of mystical interest by the announcement that from the land of the midnight sun at North Cape a small party of high caste Orthodox Hindus recently worshipped their deity through the mystic rays of the ever-shining sun. The report, however, as given out by the Associated Press, is written so as to make it appear that the Hindus are superstitious sun worshippers. It states that the ritual used by these Hindus consisted of a recital of texts from the Vedas and the offering of flowers and fire sacrifice in accordance with the Vedantic principles. We know, however, that the Hindus did not worship the sun as a God but as a symbol of the great source of life which they considered to be divine. Therefore, they looked upon the sun not as a divine symbol but as the only great symbol of divinity. Whether or not we agree with their viewpoint as to the sun being the only great symbol of divinity, we can agree with them that it is the greatest mystery when viewed from the point of view of its life-giving energy,

and we can further agree with them in looking toward the sun as a great expression of the eternal principle of life. But we would not like to be called sun worshippers because of these ideas and we feel sure that the Hindus do not feel happy in being thus classified. Are they really worshipping a mere symbol? Can we call them Heathenish? Oh, be careful, you modern thinker of this great free country. There are lots of forms of idol worship in America and over in Europe, where they have prided themselves for so many centuries upon having cast Heathenism aside and thrown down all idols, we see them, to-day, worshipping at shrines. In many of the great Cathedrals of Europe, at this very moment, there are wooden, brass, copper and marble figures of the Master Jesus and some of the Saints. An onlooker cannot watch for more than ten minutes during any hour of the day without seeing many men and women kneel before these statues, then rise and go over and kiss the feet or the hands of the statue. The writer has seen them talk to such statues, pat them on the hands and arms, plead with them to grant some request, lay flowers and money at their feet, and in every way express that same great adoration that the ancients gave to their symbols. It is not idolatry; it is an attempt on the part of the human consciousness to express through a medium or a mediator the adoration, the faith, the sublime hope, that is ever present and which has been the saving grace and the salvation of the human race.

We do not like to see the newspapers and the Associated Press making unnecessary twists to its news items and putting above its articles unfair head-lines which insinuate that the Hindus are sun worshippers, that the Americans are dollar worshippers, that the French are frog eaters, and various other things. We do not believe it the privilege of the headline writers of the modern papers to be so facetious or to attempt to mould or maintain false or unfair public opinions by subtle insinuations of this kind. The headline on the article referred to above read: "High Caste Hindus Journey to Arctic to Worship Sun God." Why could not the headline writer have said "to worship the Sun of God" or just "to worship God" or "to bow with adoration to the Sun"? All of these statements would have been true but would not have carried the subtle insinuation that the Hindus are ignorant, idol worshippers or heathens.

We hope the time will come when the Associated Press and the other news agencies in America will stop using the words "Death," "Dead" and "Dying." It is shocking to the sensitive Mystic, incongruous to the true Christian, inconsistent to the Oriental, to read in glaring headlines that Burbank died, that Roosevelt is dead, or that the nation mourned the death of William Jennings Bryan. That which made Burbank

beloved by thousands, that which made him known to the many, did not die. That which made Roosevelt the greatest American, typifying the true American spirit throughout the world, is not dead. There did not come any such thing as death to the great personality, character, sincerity and idealism of the man known to us as William Jennings Bryan. These things passed from one plane to another, from one experience to another. There was a change that occurred—a change that is only relative. There is no death! Thousands of clergymen proclaim it every Sunday. Millions of Americans listen to it every Sunday and pretend to believe what they hear, but on Monday they read their papers and they accept the statement made by a few of their editors that there is death, that men are dead and others are dying. It is wonderful inconsistency.

### EDITORIAL

Again we have made some slight improvement in our magazine.

The rapid increase of membership, with the consequent increase in the circulation of the magazine, has brought with it many problems that are new.

For instance, we must have the magazine printed earlier than heretofore because of the large number of copies that must reach European branches during the month of issue. Secondly, the desires of so many readers are difficult to meet. Some wish very large type; others like smaller type so that the magazine may be kept to a neat form. Some preferred the buff paper and brown ink, most preferred white paper and black ink.

So many desire us to publish complete books in serial form. We have two of these running now. Many others, especially new members, complain that since they cannot secure the back numbers, the serial stories are lost to them and they prefer short articles.

So we have now tried to incorporate all the desires in this new issue. If you like the departments of the magazine as they appear in this issue we will continue them. Please let us know.

Our Emperor and his wife are back again with us and he is making things hum here with his new plans and package of surprises. He must have had a wonderful trip, but he regrets several things which he hopes we will explain. In the last few hours of packing he forgot to take with him the book of addresses of members he has personally met. For this reason he was not only unable to send them a personal communication from Europe, but he was unable to get in touch with some of them now living in Europe. Likewise, because of the storm conditions in Florida at the time, the Emperor hurried back to Tampa and had to eliminate some of the official visits in London just before sailing.

But he was delighted to find how smoothly everything was running at headquarters. Additional help had been engaged, some new equipment installed, and the membership greatly increased.

A wonderful fall, winter and spring are before us now and we are all enthused over the prospects. Let us all work together for the great aim we have in view.

### Notice to All Lodges

In order to make our Lodge Notes complete in each issue of this magazine we ask that each Lodge and Group of the Order in North America (or in foreign cities too, if they will) appoint one person to act as reporter for this magazine. We would like a letter twice a month from such reporters, giving us the brief facts about incidents of membership, official acts and plans, and other items of interest to the individual members and to other Lodges. Please do this at once and let the letters start coming in by the 10th of November. Each reader can help in this by bringing it before the Lodge. If YOU believe you can act as a reporter, get in touch with the Master of your Lodge or Group at once and tell him you will volunteer. That will help settle the matter. Address such reports twice a month to The Editor of the Mystic Triangle.





# Rosicrucian Pretensions

(Another "Little Essay on Rosicrucianism")

By The Imperator

## A Very Important and Timely Explanation of a Subject of Interest to Our Members

All our members should be vitally interested in the following facts because the subject is one that is often discussed and made a point of consideration by those inquiring about our Order.

Naturally, every Freemason or person familiar with the titular degrees of Freemasonry asks this one question: "Does the presence of a Rose-Croix degree in the Masonic Order indicate that the Rosicrucians and Freemasons are related?" Despite the fact that we have always said that there was absolutely no connection between the existing Rosicrucian movements and Freemasonry, we find now that one organization in America has been making statements which clearly and emphatically present the very opposite contention.

This misleading impression has been a constant source of annoyance to our organization, calling for denials in our correspondence and in interviews, and it is responsible for numerous official investigations. We were unable for some time to trace the origin of the impression, but, as stated above, we find that it emanates from the official statements of another organization.

This other organization has been operating for some years as a Rosicrucian society in America under the leadership of Khei, and it also claims to be a chartered branch of a local society in England.

We are not attempting to criticize this society for its researches into Rosicrucian and arcane teachings, its purpose of disseminating such knowledge, or its methods of arousing an interest in Rosicrucianism, except as such methods include statements which are misleading and unwarranted.

In examining the early propaganda literature of the parent (English) body of this American society we find in a book written by their own Supreme Magus, published in London in 1916, the origin and purposes of the society outlined in an interesting manner.

After reviewing all the early historical references to various ancient Rosicrucian organizations in Europe, the book comes to the founding of this modern society in England. We read:

"The name Rosicrucian has suffered greatly from the pretensions of men, who falsely

claiming membership, have made exaggerated, false and unreasonable statements regarding the powers and possessions of the Fraternities of the Rosy Cross." Very true, indeed!

Then we find how this particular society was born and what claims it makes. It is clearly stated that the Society in England—the parent body of the American society—was designed by Robert Wentworth Little who rescued some rituals from the store-room of Freemasons' Hall and Kenneth R. H. Mackenzie, who had received Rosicrucian initiation in Austria, while living with Count Apponyi as an English tutor, and also Authority to form an English Masonic Rosicrucian Society.

Several interesting points are involved in this illuminating paragraph which presents a very strange origin for any society. **First**, we should like to know how it came about that the only available Rosicrucian Rituals were located in Freemasons' Hall in England, which place has been the principal Masonic archives for many years. **Second**, what danger surrounded these Rituals that they required such strenuous action as rescuing? **Third**, how is it possible for an Austrian Rosicrucian to authorize the establishment of an English MASONIC Rosicrucian Society?

If all this is not an attempt to make it appear that the said Society was a new form of Masonic study and work, then let us read a little further. We find that one year after its foundation with rescued rituals, the first Lodge or College of the Society was opened. Mr. Little, referred to above, was its Supreme Magus and William James Hughan, the Masonic Historian, was one of the "Substitute Magi." Now we recall that, as a Masonic Historian, Mr. Hughan has an excellent reputation for preciseness, and we also recall that he was one of the editors of "History of Freemasonry, by Stillson and Hughan." So we turn, for a moment, to see what Hughan permitted to be published in his history about this Rosicrucian Masonic Society, of which he was a high officer and intimate associate. In Part V., page 873, we read:

"The modern and present existing Society of Rosicrucians was instituted through the inception and influence of Robert Wentworth Little, of England, who, in his searches in Germany, came upon the remnants and outline of an old association,



h he resurrected and rehabilitated in order to create a literary organization, regarding the forms, titles, and numbers of the degrees, so far as might be subservient to purposes, which were defined to be as follows: to create 'a base for the collection of deposits of archaeological and historical facts pertaining to Freemasonry, secret societies in general, and interesting provincial matter; to inspire a greater disposition to obtain historical truth and to displace error; to bring to light much in relation to a new class of scientists and scholars, and the result of their life labors, that were usually dying away in the memories of the past.' (The emphasis in this paragraph is mine.)

When we examine this paragraph we find a discrepancy between it and the official statement as to where Mr. Little secured his materials and authority; but the most important points are those to which I have given emphasis by black-face type. To resurrect and rehabilitate the remnants and outline of an old association in Germany in order to create a literary society, is NOT an official manner of establishing a Rosicrucian organization. But, to make such a society the base for the collection of subjects pertaining to Freemasonry and secret societies in general, and to add such Rosicrucian forms, titles and numbers of the degrees, far as might be subservient to his purposes, is to confound Freemasonic research and study with a relationship to Rosicrucianism.

If this is not sufficient to show that the society started out solely to be a new attachment to Freemasonry without any justification for it in the requirements of Freemasonry, let us see what happened a few years later. We read on page 10 of an official book of this society, published in America, that other Lodges or "colleges" were established soon after 1879 and that by the establishment of these branch bodies the society was entitled to form its own high council of authority. This may be proper organization work, but note that this fine point is stated:

"Membership in these colleges was limited to Freemasons of the 32nd Degree; quarterly meetings were held and their sessions were devoted principally to a banquet, with the aftermath of a literary and philosophical nature, with little if any attempt to exemplify the Rosicrucian Degrees with the philosophy they embodied."

That does not sound like Rosicrucian sessions with the traditional seriousness and sublime sacredness which constitute the very foundation of all true Rosicrucian conclaves. But, it is typical of the sessions of the literary societies of that day and of this day. Note, however, that it was a society for Freemasons exclusively.

A further indication that the society thus formed, and establishing branches of itself in America, was not organized on Rosicrucian principles with Rosicrucian authority, is shown by the words of this society in other pieces of its own official literature.

We note, for instance, that they did not permit women to unite with them; and on page four of a book recently issued by them, as well as on page eleven of another official pamphlet, they state that:

"A member of the Massachusetts College (Lodge), in Boston, thoroughly awake to the omission of the real Rosicrucian work, and having received the VIII Degree constituting him a Provincial Magus of the Fraternity, engaged in special research work to recover the original Eckartshausen Rituals of the Fraternity."

Thus we see that although the society was establishing Rosicrucian lodges or "colleges" and was conducting its members through degrees as high as the VIII and conferring upon them one of the Rosicrucian titles which had been made "subservient" to their purposes, they admit having had no real Rosicrucian work, and one of their highest members engaged himself in the labor of recovering some Rituals possessed by a descendant of an early German Rosicrucian Lodge. Further on the same page we read that it was the ambition of this VIII Degree member to undertake "the formation and institution of a branch of the Fraternity that would devote itself exclusively to the true Rosicrucian Art and Operations, and at the same time open its doors to both sexes on a basis of true equality."

In other words this member hoped to secure a proper authority and real system of the Rosicrucian order for his American society, even to the extent of following the ancient Rosicrucian principle of admitting women, instead of limiting membership to Freemasons. But, according to this same booklet, the transition of this member prevented the fulfillment of his personal ambition. This setback in the plans was overcome by the officers of the American society who proceeded to reorganize their almost extinct literary society on the basis of "authority" given to them by that conscientious member before his transition. Thus, the society in America today, says the official book again, "is the outgrowth" of the old society in the United States, "most of the Colleges (lodges) of which became either dormant, extinct or inoperative."

Here we see by their own admission that the present society, calling itself Rosicrucian, is an outgrowth of the parent body's branches, founded as a literary society, formed by Freemasons, for Freemasons and to study Freemasonic and other "archaeological and historical subjects."

Is it any wonder that persons reading such literature in their search for Rosicrucianism, believe that this society, using the name Rosicrucian and a symbol much like the ancient one, is a part of or in some way officially affiliated with Freemasonry? If you are one who may argue that it is all in the way you read such matter, let us take some of its more recent literature and see what it claims in unmistakable language.

In the last issue of its official quarterly, dated September 1926, we read on the cover that its teachings and findings are "amplified





thru its intimate connection with Ancient and Medieval Rosicrucianism, Freemasonry, Druidism, "etc. Note that it says intimate connection! On the same page we find that it offers as one of its correspondence courses, to any one, lessons on "Esoteric Masonry." In the same issue we read on page 140 these significant words:

"First, Rosicrucianism is not an appendage of Freemasonry. The Rosicrucian Fraternity is regarded by its members and by several of the best Masonic historians and researchers, as the parent source of Freemasonry. There are many conditions that make this a plausible theory. The Fraternity, today, in its Constitution, requires certain of its High Council members to be not only Master Masons, but Masons of all degrees. However, even this is an innovation of recent years."

We say that the above paragraph is significant because it attempts to foster the idea that Rosicrucianism is not merely affiliated with Freemasonry, but is recognized today as the parent body or guiding body of Freemasonry. And the statement is misleading because it attempts to associate the two organizations and to make readers believe that the Rosicrucian Fraternity limits its high councils to Freemasons. This is probably the case with the society we have been discussing, BUT IT IS NOT TRUE OF THE ROSICRUCIAN ORDER THROUGHOUT THE WORLD.

Such claims to Masonic connection are further emphasized by this Society of Rosicrucians by the official statement it sent to Hartman's 1925 issue of a Directory of Occult and Fraternal Societies. There, on page 125, this Society of Rosicrucians says of itself that its first attempt to establish a branch of its own in America in 1878 "was on Masonic lines," and at the close of the article we read this:

"The Societas Rosicruciana in America works in complete harmony and close association with the Masonic Fraternity, and Constitutionally, its major officers are Masons of all Rites and Degrees."

Let us turn now to another book, the official text-book of this Rosicrucian society, sold by mail to anyone and purchasable in book stores—a state of affairs that is inconsistent with the traditions of the true Rosicrucian order which has never published text books for the profane with a claim that they contained its teachings—and in this book of "Fundamentals" we find again and again the statement made that Freemasonry of today in America and England is not only associated with Rosicrucianism, but even more than this. For instance, in the XIII Chapter of this official textbook, whose author is given as Khei, the head of the Society, and whose publication is authorized by the "High Council" of the society, we read:

"It is the teaching of the Brotherhood, that Freemasonry owes its real origin to the Rosicrucians." In other words, this Society teaches this claim to its members.

Then on page 321, in the same Chapter, we find that after the author has tried to show that Masonry does not contain all the secrets and explanation of the symbolism of

the Masons, the seeker is told he must go to the Rosicrucian teachings. This is stated in these words:

"Since Masonry, the offspring, fails us in our search for the true exegesis, we must turn to Rosicrucianism, the parent."

Such a misstatement of fact is unfair both to Freemasonry and Rosicrucianism. There is nothing in the true teachings of Rosicrucianism that reveals the secrets or meanings of a Freemasonic symbolism or work from a Masonic point of view. Such a claim is intended solely to make Freemasons believe that if they have not quickly and easily discerned all there is to discern in Freemasonry, they need only unite with the Rosicrucian society. It is ridiculous and without the slightest warrant.

How does this society proceed to illustrate such a point? We read on in the same Chapter of this official textbook. We approach an interesting point. The author is offering his Rosicrucian explanation of the Masonic symbolism of the "House not made with hands." We wonder what dare be said in public print on this subject. We are assured, however, that what follows was read before Metropolitan Lodge No. 1, Ark Mariner Masons, New York City, in 1918, and that by publishing it freely to the world,—

"No Masonic Obligations have been violated by this procedure and it is hoped that this Institution will be studied most carefully by all Masons to whom it may come, whether they are members of the Rosicrucian Fraternity or not."

So, believing that what is to follow was approved by Masons and is not prohibited by them as secret parts of their studies, we are astounded and shocked to discover that this author presents the matter that was given in the above Masonic lodge, in the form of sex-teachings! Can anything be further away from pure Rosicrucianism and true Freemasonry? Actually, the columns before the Temple of Solomon and the entrance way, are associated with sex matters in words that are too disgusting for us to think of using here and which could never enter a lecture or discussion connected with real Rosicrucianism.

How can Masons of today read such matter and believe that it is either Masonic or Rosicrucian? Rosicrucianism does not touch upon sex matters anywhere in its thousands of lessons, in any of its booklets, discussions, symbols or physiological treatises. It is this one outstanding fact that has made the Rosicrucian teachings notable in comparison with modern cults; and we know the same thing can be said in regard to the teachings of Freemasonry.

Yet here is an organization, a society, using the name Rosicrucian, claiming to be "intimately connected" with and the "parent" of Freemasonry, appealing to Freemasons in every breath, limiting its high council membership to Freemasons and otherwise proclaiming an affiliation or connection with Masonic bodies, contrary to all Masonic principles, and at the same time offering as official teachings such things as are an insult to the intelligence of either Freemasons or



Rosicrucianism and unfit for polite discussion anywhere.

In conclusion let us call the reader's attention to what AMORC has always said about the connection of Rosicrucianism with Freemasonry. We knew, too, that some persons might think that there was a connection between the Rose-Croix Degree of Freemasonry and the Rose Cross of our Order. Hence we tried in a very clear-cut emphatic manner and in every piece of official propaganda literature, to state the true situation.

In the first propaganda book issued by the AMORC to be sent through the mails over the United States, we said:

"When we say that the Order (AMORC) is absolutely no connection with any branch of the Theosophical Society, the New Thought Movement or Freemasonry, we do not mean to say such a connection would be displeasing or detrimental; but it is unnecessary—and impossible! . . . In respect to all these movements we have only the kindest thoughts and good wishes."

The book containing the above statement, on page six, was distributed for many years while we had our headquarters in New York and San Francisco, and not less than 10,000 copies of such books, outlining the nature and purposes of the AMORC, were distributed.

On the same page, in the same AMORC book, is this very definite statement: "Lest there be any misunderstanding, let it be known that the Order (AMORC) in America is not affiliated in any way—nor are its Supreme Officers—with any other philosophical, scientific or occult organization in America."

There is nothing indefinite or misleading about that statement.

The first newspaper articles—some covering a whole page, such as that in the New York World Magazine Section for March 18th, 1916—announcing the establishment of the Order in America, distinctly state that the AMORC was being sponsored solely by Rosicrucian bodies or authorities of Europe and mentions no connection with any other society.

When the time came to prepare a new national propaganda booklet because of the move of the headquarters to Tampa from San Francisco, the same precautions against misunderstanding were taken. The new book, still in use, with thousands of copies distributed in every state of the United States and in all parts of Canada and Mexico, and with at least five thousand copies distributed right here in Tampa itself, says in every plain language on page thirteen:

"Just as the AMORC has no physical relationship with the Freemasonic Order, even though this body has every right to use the term Rose Croix and the Rosey Cross symbol in its Scottish Rites (as mentioned on page 5) even so the AMORC is not physically connected with some of the other movements in Europe and America." etc. Throughout the book the statement is emphasized that AMORC is independent of all other societies or organizations and our literature, which has been translated in seven

languages and disseminated through the world for many years, presents the same consistent claims.

In summarizing, then, let us repeat: There may be a society in England using the term Rosicrucian, founded by some men as a Rosicrucian Masonic literary society and having no real Rosicrucian rituals or work, and having some assistance from an Austrian or German source through an individual. And, it may be that this English body, created without any intention of making it a pure Rosicrucian body, chartered some branches in America which passed away and then were revived as being "intimately connected" with Freemasonry.

But, the fact remains that Rosicrucian bodies can be formed in only one way, by sponsorship and guidance by a superior Rosicrucian body possessing and retaining the ancient authority, ritual, constitution and system as well as the pure teachings, FREE FROM ALLIANCE WITH ANYTHING BUT PURE ROSICRUCIANISM.

The Rosicrucian Fraternity in Germany was NOT the first and parent body in Europe. That is believed only by those who also believe that there was a person or character having the name Christian Rosenkreuz without realizing that this was merely a pen-name used on some propaganda books, and means, when translated from the German, "The Christian Rosy Cross." The Order in Germany and Austria, as in other countries at different periods, was founded on authority and approval from a superior body, and that superior body of men—a real high council indeed—existed in Toulouse, France, for several centuries after having existed in India and Egypt.

To claim that any one person could go from England or America to the home of a Rosicrucian member in Austria or Germany and there receive, at the hands of one person, Rosicrucian Initiation and Authority to start an "English Masonic Rosicrucian Society," as this society in England and America, claims, is too absurd to argue. It may make an appeal, under a misleading impression, to some Freemasons, but not to many, in fact. If authority to organize new jurisdictions of any ancient order could be granted in this way, what a mess there would be in all society circles.

No, Rosicrucianism has absolutely no connection with Freemasonry today, and has not had for hundreds of years, even though they may have cooperated in many ways in years gone by in England, and even though many Freemasons in Europe today are also Rosicrucians, and some of their conclaves are held in the same cities in the same vacation period of the summer. In America, at any rate, the two bodies have NEVER been associated or affiliated, despite any of the claims and great insinuations of this "literary" society of Rosicrucians.

The Rosicrucian Order, known internationally as AMORC (or translations of this name) is not only separate from all other but Rosicrucian societies, but in its very first pronouncement issued in this country it proclaimed itself to be a separate and dis-





*Toulouse is  
the  
America Sponsors  
All known  
why?*

tinct organization, and this proclamation was incorporated in its Constitution when each of its various paragraphs were adopted by the great national convention of Rosicrucian Delegates from all over the United States.

The AMORC in America today is the only Rosicrucian organization affiliated with the international bodies of Rosicrucians throughout the world. It is the only Rosicrucian body in America having received authority, power, rights and assistance from a competent body of Rosicrucians of the ancient lineage and through the See of Toulouse, the recognized and traditional international seat of true Rosicrucianism for many centuries.

Likewise the AMORC in America, as in dozens of foreign lands, is the only Rosicrucian organization using the original and true Rituals, Titles, Degrees, symbols and secret work, as translated, revised and adapted

from century to century under competent authority and approved by the various international Rosicrucian Congresses. And, it is the only such body in America adhering to the true ancient traditions, keeping itself clean and wholesome, free from sex teachings, political arguments or misleading affiliations, bearing the authority of Count de Bellecasse-Ligne as Hierophant of the International Council and having the sole American representation in the recent and past International Rosicrucian Congresses.

We say all this with honor and respect, as we have always said, to all other orders and movements in America, especially the Freemasonic; and many incidents in our work here in America have shown and proved that each one of us at headquarters has labored often at great sacrifice, to maintain the independence of Rosicrucianism and at the same time the good wishes of every other organization acting fairly and in accordance with facts.

## Monthly Survey of the Order

### All Lodges and Branches are Invited to Send Reports of Interesting Events for this Department

As for the past years, the reports coming in now indicate that following the summer vacation period the activity of the Order generally is greatly increased. Each Fall sees the number of members and number of Chartered Branches larger than in the preceding year, and the real big opportunity for adding members is during the winter months.

The year 1926 will be memorable in the history of the Order for many important changes but notable will be the demonstration of co-operation and enthusiasm on the part of the members.

Those who visit the Supreme Headquarters now will see indisputable evidence of this cooperation and the consequent result in the growth of our activities. Another very large room has been added to our series of executive and clerical offices, and this new room, larger than the others, will be used solely for the mechanical production and filing of the lectures being sent each week to the members. So large has become this work, requiring additional employees every few months, that more and more room will be required; and of course we have much unoccupied space at Rosicrucian Square, now used as lawns, where other additions to our buildings can be made and will be made in the future.

The editorial supervision, revision and addition of matter to the weekly lectures is one of the big labors at Headquarters.

Every few months the lectures are improved and made more and more practical and modern in their application. This requires the services of not only our chief writers, headed by the Emperor, but proof readers and typists and other clerks thoroughly familiar with our work, who can check up each point by reference to our large library of rare books, and by examination of the latest findings of scientists within and without our Order.

The work is much different from those institutions of learning which started their career with a certain set of textbooks and lesson guides and stick to these year after year in printed form. When the AMORC lessons were first delivered in our first Temple in this country they were years ahead of the findings and knowledge of any of the occult, metaphysical or scientific schools in almost all essential points, and to maintain this advance, to assure this condition to our members in conformity with all Rosicrucian traditions, requires continued experiment on our part with tests and demonstrations, as well as similar work on the part of our advanced members throughout the Order here in North America and in Europe and other countries.

We were pleased to learn that the Grand Master, and his wife, of the Canadian Grand Lodge at Vancouver took their usual summer vacation by touring again into the United States. This year, however, they made it a point to visit some of the Lodges in the Northwest. Brother Clark and his wife are exceedingly fond of getting back to nature during the summer, and find relaxation from the very formal and conventional



they live as prominent citizens of Vancouver. Hence they lay aside the usual and formalities, get as far away from the city and big homes as they can, and camp. A form of relaxation is quite proper in the Northwest, and it does afford an opportunity to know nature better. They visited the Grand Lodge of Oregon, at Portland, during their camp trip, as well as other lodges, and reports indicate that they indeed our members with many new ideas and practical helps. We missed their usual summer visit to Headquarters as when we were located in San Francisco.

\* \* \*

We learn that officers of the California Grand Lodge in San Francisco also visited the various Branches of the Order in various parts of the West. Brother Dean of the Lodge at Portland, too, and gave an interesting talk, and Brother Grand Master Rieseener called upon his subordinates in Los Angeles and assisted them in their work of enlarging their membership and plans for public services this year. All this is excellent service for the Order and is highly important.

\* \* \*

From the Supreme Lodge of the Spanish-American Section at San Juan, Puerto Rico, we have received a copy of their new official publication, called *Aquarius*. It is an attractive magazine, now published as a Quarterly and is entirely in Spanish. It contains a Rosicrucian Dictionary in installments, some articles from the *Mystic Triad*, and other articles by their officers regarding our work and teachings. Every member who can read Spanish should write to the Supreme Lodge (Ap. 1, Num. 36, San Juan, Puerto Rico,) for a copy of the magazine. And we have received from them specimens of the Grade Neophyte Rituals and lessons translated and attractively typewritten in Spanish. Our members should inform any Spanish-speaking persons that our work can be studied in Spanish now.

We congratulate our Brothers of the Spanish-American Section for their fine and long labors in revising all their rituals by forming them after our lessons and translating them for this course. It has meant many, many, of extra work for Brother dela Jara, Supreme Master, and Brother Serra and others of the executive staff.

\* \* \*

We also learn that there is a very considerable effort on the part of this Spanish-American Section to increase the activities of the AMORC all through the various Spanish-speaking countries of North and South America. In Mexico, which comes also within the jurisdiction of this Order, one of the Grand Lodge officers has been touring the country for many months, visiting every one of the branches and carrying on propaganda lectures for others now in formation. This sort of work is being done in Cuba, Puerto Rico, and many of the South American countries are showing an unusual

interest in the work. Brazil indicates that it will become the centre of the work in that section of the continent.

\* \* \*

We have received from Philadelphia a copy of an interesting little magazine called the *Pristine Christian* and we congratulate the publishers and editors on the improvement of this publication and its general arguments.

\* \* \*

We have before us a large clipping from a Hartford, Conn., newspaper containing the portrait and account of the Christening of the first Rosicrucian child in that state. The ceremony was performed in the attractive Egyptian Temple of our Order built by the members of the Isis Lodge at South Windsor. The boy was Christened with the Rosicrucian ceremony in the presence of his father, Wallace B. Andross, Master of the Lodge, his mother and his grandparents. A Hindu graduate of the University of Bombay, and lately from Mysore, South India, spoke to the assemblage as a Rosicrucian and member of our Order on the subject of the evolution of spirit. There were other addresses, music and finally a reception. The ceremony was held on the twenty-second anniversary of the mother's birth and it was also the annual Fete Day of our Order in that state. We send to the boy and to his family, all of whom are long-time members and officers of the Order, our very best wishes.

\* \* \*

We must speak of the passing from this early life of our dearly beloved Sister, Maud Brown, Officer of the Ohio Grand Lodge of Cleveland. One of the very early members of the Order, she was faithful and indefatigable in her labors in behalf of the Order. She always attended the National Conventions, laying aside her many other social, humanitarian and civic activities to attend every important national or state assembly of the AMORC. She was in the highest grades of the work and we know, with absolute assurance now, that she has had the greatest of all Initiations and reached the Highest of all Grades of Learning and Knowledge. What a rare and Blessed Privilege! We remember Thee kindly, Beloved Sister, and our only sadness is that we cannot enjoy your charming, personal presence here as we have in the past. But, thou knowest now that which we hope to learn and, as a Great Invisible Master, keep us all in mind.

\* \* \*

Will someone please page Delta Lodge in Philadelphia and tell them that we are anxious for a report of their large activities.

\* \* \*

A good story is being told here by the Emperor's Secretary, which she uses to illustrate the attitude of some of our new members who are apt to judge the teachings of all the Grades by what they receive in the first preliminary Grades.

A mother who had a very ambitious and precocious boy of less than five, was anxious to send him to school, but he was too





young to be admitted to public schools, so she sent him to an advanced Kindergarten. He was put to work the first morning at stringing colored beads, much to his disgust. Finally he insisted upon going to "tell his mother something." The teacher refused to let him go. After another half hour of bead work he again insisted that he had something very important to tell his mother. The teacher consented to let him talk over the phone. After she obtained the right connection, she heard him say:

"Mother, this is Willie. If you don't want me to become a bead-stringer, for goodness' sake take me out of this place."

\* \* \*

A number of new Chartered Branches have been organized during the past few months. We call the attention of our members and readers to the list of Affiliated Bodies appearing on the inside of the last cover. From month to month we will add to this list, and members who are moving or visiting from city to city should write to us in advance for the addresses of Branch secretaries.

\* \* \*

As was expected, the Emperor brought back with him from Europe a great quantity of Rosicrucian manuscripts, a large number of very rare books and records of the old teachings, a number of souvenirs for the employees, and—a handful of plans. He is going to be quite busy this year and expects to have many of the plans under way before the close of his natal year. As everyone interested in Astrology knows, the last four to six weeks of one's natal year is a time to use every bit of the energy and extraordinary effort one possesses. After the birthday anniversary, everything goes much more easily for many months, but real fire must be put into things before that time. The Emperor was born on November twenty-fifth. Therefore from about the first week in October and up to his birthday, he has a period calling for the unusual power that he is able to use. (For the sake of those who often ask about the Emperor's horoscope and for those who wish to cast such a horoscope to see the many distinctive prophecies contained therein, we will state that the Emperor was born in Frenchtown, New Jersey, near Flemington, November 25th, 1883, at 12:08 noon. He will be forty-three years old just a few days after this issue of the magazine reaches our members.)

\* \* \*

The public Sunday night services at Headquarters opened again on the evening of October 24th with a filled auditorium and with many hundreds turned away as in the past. The Emperor speaks at these serv-

ices and a special oriental ritual is used with appropriate music and interesting incidents. These services have been the most distinctive feature of Sunday night life in Tampa and the audience has been called the largest modernistic or metaphysical congregation in the south. The service starts at 7:30, but the doors have to be opened at 6 o'clock. By 7 o'clock there are no seats vacant and from that hour on to 8 o'clock hundreds are turned away. The automobiles parked around Rosicrucian Square on Sunday nights, and on the four nights of the week when the large local membership attends Temple Lectures, has often created traffic jams and caused comment in the city. Bear in mind that during the Fall, Winter and Spring a half million persons from all over the United States live in Tampa and these persons are especially attracted to these public meetings. They go away with a fine impression and understanding of our work, with a wonderful picture of the magnificence of our offices and Temple and grounds, and with our literature. They eventually return to their home towns and speak of us. We hear of this constantly in our correspondence. They later become members and urge others to do so. It is really a form of national propaganda that assists every Lodge and every jurisdiction.

\* \* \*

And we must call our members' attention to the fact that such interesting public lectures are being given in many parts of the United States. At the Grand Lodge in San Francisco (843 Octavia Street, near Golden Gate Avenue) in a very attractive Egyptian Temple there are public lectures every Sunday evening to which members and their friends are invited. The offices there are open during the day also, with a cheerful reading room and pleasant secretaries ready to assist you. All living within that district should call at that Lodge and become acquainted. Then in our Temple at 739 Boylston Street, near Copley Plaza, Boston, Mass., there is also a pleasant reading room and reception rooms for members and visitors with public services of a very interesting nature on Sundays. The same is true of the Temple in Vancouver, British Columbia, at 413 Granville Street, and at the Temple Building of our Order at South Windsor (Hartford) Connecticut, and at the very large Temple Building in New York at 351 West 23rd Street. In many other cities public meetings are being conducted as in Los Angeles, San Antonio, Brooklyn, and smaller cities.

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Let each Lodge reporter send us facts for our next issue.



# AMORC AFFILIATIONS

Operating Under Various Charters or Patents Whereby Each Body is Associated with the International Rosicrucian Order

## NORTH AMERICAN JURISDICTION

### Divisional Secretaries:

For the Eastern Division: New York Grand Lodge, Mr. Louis Lawrence, K. R. C. Grand Master, Amorc Temple Building, 361 West 23rd Street, New York City.

For the Northeastern Division: Mass. Grand Lodge, Mrs. Marie Clemens, S. R. C., Grand Master, Amorc Temple, 739 Boylston Street, Boston, Massachusetts.

For the New England Division: Conn. Grand Lodge, Secretary, P. O. Box 1033, Waterbury, Connecticut.

For the Central Division: Penna. Grand Lodge, Dr. Charles Green, K. R. C., Grand Master, May Building, Pittsburgh, Pa.

For the Southeastern Division: Florida Grand Lodge, Amorc Temple Building, Rosicrucian Square, Memorial Boulevard, Tampa, Florida.

For the Southern Division: Texas Grand Lodge, Mrs. C. Wanbloom, S. R. C., Grand Master, 1133 So. Laredo St., San Antonio, Texas. (Phone, Crockett 6893).

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

For the Western Division: California Grand Lodge, Mr. William Riesener, K. R. C., Grand Master, Amorc Temple, 843 Octavia St., (near Golden Gate Avenue) San Francisco, California.

For Western Canada: Canadian Grand Lodge, Dr. J. B. Clark, K. R. C., Grand Master, Amorc Grand Lodge Temple, 413 Granville Street, Vancouver, B. C., Canada.

For Eastern Canada: Francis Bacon Lodge No. 333, Montreal, Charles E. Coling, K. R. C., Secretary, P. O. Box 212, Westmount, Quebec, Canada.

### Chartered Branches:

Grand Lodges and subordinate bodies are chartered in the following cities:

Atascadero, Calif.; Stockton, Calif.; Los Angeles, Calif.; Lashburn, Sask., Canada; Edmonton, Alberta, Canada; Westminster, B. C., Canada; Ciego de Avila, Camaguey, Cuba; Torranteras, Banes, Cuba; Cayo Mambi, Cuba; South Bend, Indiana; Arkansas City, Kansas; Chicago, Illinois; Worcester, Mass.; Cordoba, Vera Cruz, Mexico; Tor-

reon, Mexico; Tampico, Mexico; Flint, Michigan; Omaha, Nebraska; Paterson, N. J.; Buffalo, N. Y.; Jamestown, N. Y.; Managua, Nicaragua, Central America; Cleveland, Ohio; Toledo, Ohio; Massillon, Ohio; Portland, Oregon; Ancon, Canal Zone; Philadelphia, Pa.; Wilmerding, Pa.; Beaumont, Texas; Lufkin, Texas; Washougal, Washington; Green Bay, Wisc.; Madison, Wisc.; Superior, Wisc.; Denver, Colorado; Grand Junction, Colorado; Des Moines, Iowa; Youngstown, Ohio; Atlanta, Ga.; Newark, N. J.

## SPANISH-AMERICAN JURISDICTION

This includes the Mexican and Central American section of the North American Jurisdiction, and all the Spanish countries of South America, as well as the West Indies. The Grand Lodge of all the Spanish-American Section is located at San Juan, Puerto Rico; Mr. A. Font de la Jara, K. R. C., Supreme Master (Apartado Postal Num. 36). The Grand Lodge of Mexico is located at Mexico City, D. F., Mr. Gilberto Loyo, Grand Secretary, 4a Doncelas, No. 92, Ap 2763, (The work of this section is carried on in Spanish and English.)

## FOREIGN JURISDICTIONS

For all British countries, the AMORC Grand Lodge of Great Britain, Mr. Raymond Andrea, K. R. C., Grand Secretary, 41 Berkely Road, Bishopton, Bristol, England.

For the Scandinavian countries, the AMORC Grand Lodge of Denmark, Mr. Svend Turning, K. R. C., Secretary, Kildevaelsgade, 74, Copenhagen.

For Holland, the AMORC Grand Lodge, Mr. F. A. Lans, Grand Secretary, Schuystraart 244, The Hague.

For France, The "AMORC du Nord", Paris, France.

For the East Indies, AMORC Grand Lodge, P. O. Box 31, Sourabaya, Java.

Also, the Grand Lodges or the associated bodies located in:

Melbourne, Australia; Gold Coast Colony, West Africa; Nigeria, West Africa; Basle, Switzerland; Vienna, Austria; Harbin, China; Tientsin, China.

The Supreme Lodge and Temple of AMORC of India is located at Arkonam, Madras Presidency, South India.

## PUBLIC LECTURES AND READING ROOMS

Members and friends will find a cordial welcome and an opportunity to hear public lectures or spend an interesting evening, at our Temples and Halls located at: 843 Octavia Street, San Francisco; 739 Boylston Street, Boston; 413 Granville Street, Vancouver, Canada; 361 West 23rd Street, New York; South Winsor, (Hartford) Conn.; Rosicrucian Square, Memorial Boulevard, Tampa, Florida.

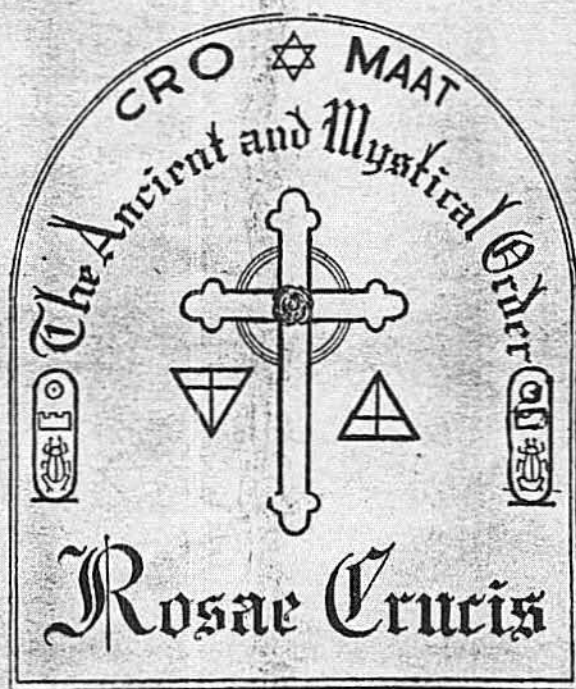
## SUPREME LODGE FOR NORTH AMERICA

## AMORC TEMPLE

Rosicrucian Square, Memorial Boulevard,

Tampa, Florida





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