

1. Vol

The MYSTIC TRIANGLE



A Modern Magazine of
ROSIKRUCIAN PHILOSOPHY

Zada, or Looking Forward,
 A Message to Neophytes
 Benedictions
 Emperor's Monthly Message
 Mystic Water Marks
 Spanish Section
 Many Other Important Helps.

February, 1926

Letter from Cuba p. 12

THE TRIANGLE

Vol. IV

FEBRUARY, 1926

No. 1

Zada, or Looking Forward

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

Of the New York Grand Lodge, AMORC

(This is the Second Installment of the Story which began in the last Issue.)

CHAPTER I

FRIENDS

Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

Wadsworth.

It is now nearly two years since I lost my dearest friend, Lucas, he having "passed over" in the prime of life.

The ties that bound us together were closer than mere friendship, for we had studied the "Mysteries" together, and nightly discussed "Ontology" or "The true science of being" as revealed to us by the Rosicrucian Brotherhood.

We reveled in literally following out the adage, "Man know Thyself," believing this to be the only method whereby any one could live a complete life in this incarnation, this naturally bringing up the questions of "where do we come from" and "where do we go from here."

As we delved deeper into these subjects, reasoning deductively from the knowledge passed down to us by the "Old Masters," we could not help but believe that there is something more to be realized while upon this earth than that which is revealed to us by our five limited senses.

Our happiness in each other's company, however, was to be short-lived, for Lucas was stricken with malignant fever, and I will never forget the last evening as I sat by his bedside, knowing that a few more hours at most would see him enter the unknown.

It was a beautiful evening in August, and as the last rays of the setting sun glanced through the window upon his pillow, he roused from the stupor in which he had been for hours, and with a beautiful smile illuminating his countenance exclaimed, "Brother I am passing over; watch and wait for I will surely find a channel whereby I can commune with you as of yore," continuing with a quotation by Iamblichus:

"There is a principle of the soul, superior to all nature, through which we are capable of

surpassing the order and systems of the world, when the soul is elevated to natures better than itself; then it is entirely separated from subordinate natures, exchanges this for another life, and deserting the order of things with which it was connected, links and mingles itself with another.

"Our vibrations on this plane have been so harmonious that the fact of the real I leaving this material body will not prevent us from communing with one another under these changed conditions."

Then, raising himself upon his elbow and pointing towards the setting sun, he exclaimed, "Father of Light and Life-giving Energy, as you disappear for a short time to again appear in all your glory, so will I return to you, my dear Caspar, to give you help and strength to control all actions."

Sinking back upon his pillow, his beautiful soul passed over the great divide as the sun disappeared below the horizon.

For months after the death of his material body, I missed the close communion we delighted in, and have been filled with a strange restlessness that precluded any further study for the time being, which affected my physical body to such a degree that upon the advice of my physicians I have secluded myself in a little cabin in the mountains, close to nature in its most alluring form.

Evenings as I sit outside of my little cabin upon the mountain top, watching the glory of the setting sun, I feel that Lucas is near, and I am sure that he will soon reveal himself.

For several evenings as I have sat before my cabin door and gradually entered the borderland of sleep, I have seen him with his welcoming smile beckoning me, and I anticipate soon being able to see the light and communing with him as of yore.

Our First Interlocution

At last my desire has been realized, for I have again had converse with Lucas. Last evening as I sat before my cabin, gazing at the setting sun, a strange calmness seemed to pervade my whole being, and although my mentality was on the alert, my realization of my surroundings seemed to have undergone a complete change.

Instead of the familiar mountain peaks, my psychic body seemed to be floating upon a fleecy cloud, and as I became accustomed to this condition I perceived the spiritual form of my beloved Lucas, with a beautiful smile illuminating his countenance.

Words were superfluous, for my senses were so attuned to his that the vibrations of his thoughts were transferred to me without word of mouth, and as he understood my every desire, I shall endeavor to relate as understandingly as possible the extent of our communion with one another, and to enable you, my dear reader, the better to understand, I shall put it in conversational form.

Caspar: You promised me, dear Lucas, to enlighten me as to your sensations at that supremest of moments which immediately succeeds death, and to relate to me, how, by natural laws, such as we studied together, all actions and conditions that govern both in this world and in the unseen world, will be revealed to us when our souls leave this material body.

Lucas: Yes, my dear friend, I can now keep my promise, and I trust that thanks to the life-long communion of our souls, you will be able the better to understand the phenomena you deem so strange, for there are many conditions which a mortal mind finds difficult to understand.

Death, which has delivered me from the easily tired senses of the body, has not yet touched you with its liberating hand; you still belong to the living world, and in spite of your isolation in this mountain retreat of yours, you still belong to the earth life and are occupied with its petty distinctions, so you must not therefore be surprised, if, whilst I am explaining to you the "mysteries," I beg of you to isolate yourself still further from outer things, and give to me the most fixed attention of which your mind is capable.

Caspar: My one desire is to listen to your revelations; speak, therefore, without fear and to the point, and, if you can recall it, I will be pleased if you will begin when my trembling hands closed your eyes.

Lucas: The separation of the soul from the material body leaves no remembrance; it is as though all impressions made upon the brain, which constitutes memory, are entirely effaced, to be renewed afterwards in another form.

The first sensation felt after death resembles that which is felt during life upon awakening in the morning, when still confused with the visions of the night; the mind, wavering between the past and future, endeavors to readjust itself and at the same time retain the vanishing dreams.

It is thus that our thinking faculty is divided at death, between a reality it does not yet comprehend and a dream that has completely disappeared.

There is no such thing as death, as you call death in the world in which you live. The separation of the body from the soul is not, strictly speaking, affected in a material form like the chemical separation of a combination of elements, such as one sees in a world of matter, for I was no more conscious of this separation than I was aware of my birth.

Our entrance into our heavenly life is as unconscious as our birth into material or earthly life, only the soul, having complete freedom,

acquires more rapidly the consciousness of its individuality and its powers.

There is, however, a difference in this faculty of perception between one soul and another, for there are those, who, during their earthly life, never lift their minds above earthly things and who have no desire to penetrate and follow the "Natural Laws" as laid down by their creator, and these, being held in restraint by their earthly appetites, remain a long time in a troubled and semi-conscious state.

There are others, however, whose aspirations have been for higher and better things, to whom at the separation comes calmness and peace, for they know that advancement is the law of being.

Caspar: At the moment of separation, what are the sensations?

Lucas: Knowing that the life to come is another step forward, they follow step by step the lethargy which reaches at last the heart, and when the last pulsation ceases, the departed are already above the body whose falling asleep they have been watching, and when freed from the magnetic bonds they feel themselves swiftly borne toward the point of creation, to which their aspirations and hopes have drawn them.

Caspar: You remember, Lucas, when together we delved into the mysteries endeavoring to solve "the true science of being," how we puzzled over the essential differences that distinguish the body from the soul, since the former dies and the latter cannot die. Can you further enlighten me on this subject?

Lucas: Yes! but I shall not endeavor to enlighten you in a dogmatic manner, but scientifically, for you, like myself, never accepted anything but positive knowledge, and you will remember the Rosicrucian instructions we received relative to the two months of reasoning, deductive and inductive.

Deductive reasoning, we learned, consisted of logical steps forward from the primary idea to its ultimate conclusion, while inductive reasoning was progression from result to cause, step by step logically, and in the process of deductive reasoning, there can be no mistake if the premise is correct, while the weakness or strength of inductive reasoning is in the process.

We find in the human being three principles, different, and yet in complete union; the body, the vital energy, and the soul.

In making an analysis of the body, we find it is an association of molecules, which are themselves formed of groups of atoms, and upon a further analysis, we find that atoms are composed of electrons.

We have now arrived at first cause, for electrons are filled with a pulsating life force or vital energy, which is the intelligence of our Creator, or His will and power in manifestation.

All matter is one, but different in manifestation as willed by Him.

This gives us two points of creation, and you will remember the third: namely "God created man out of the dust of the earth, and breathed into his nostrils the breath of life, and became a living soul."

Such is the human body, an assemblage of molecules of matter, and the principle by which these molecules are grouped, according to a certain form, so as to produce an organism, is the vital energy of life.

The soul is an intellectual, thinging, immaterial being and the world of ideas in which the soul lives is not the world of matter, for it has no age and is not changed every few months, like the body; for after months and years we feel that we have preserved our identity—that our ego, ourself, is always ours.

On the other hand, if the soul did not exist and if the faculty of thinking were only a function of the brain, we should no longer be able to say that we have a body, for it would be our body, our brain, that would have us.

The soul is not the vital force, for that is limited, and is transmitted by generation, has no consciousness of itself, is born, grows up, declines and dies, and all these states are opposed to those of the soul, which is immaterial, unlimited, not transmissible, conscious, and has no limits, for it lives in a spiritual way.

The conceptions of the soul, such as the sentiments of justice and injustice, of truth or falsehood, of good and evil, as well as knowledge, mathematics, analysis, synthesis, contemplation, admiration, love, affection or hatred, esteem or contempt, in a word the occupations of the soul are of an intellectual order, which neither the atoms nor the physical forces can apprehend and which has as real an existence as the physical order of things.

The three elements of the human being are reproduced in the universe at large. The atoms, the material world inert, passive; the physical forces which regulate world; and God, the eternal and infinite spirit, the intellectual organizer of the mathematical laws which these forces obey.

The soul is attached to the body only as long as it has vital life force, and, when life is extinct, the soul naturally separates from the organism and ceases to have any immediate connection with time and space.

Your vibrations, my dear Caspar, tell me that you have now thoroughly grasped the significance of the relation of the soul to the body, and in my further discourse I will endeavor to enlighten you in some of the workings of the Natural Laws, if followed out as intended by our Creator.

You of course realize that while God is omnipotent and all powerful, our soul having a free will, we are the creators of our destinies, and as we follow such laws, either for or against, the law of compensation, which never fails, rewards us accordingly.

Years, days and hours are constituted by the movements of the earth, but in space outside these movements time does not exist: indeed it is impossible to have any notion of time.

When my soul left your earth I had no body, and yet I was not incorporeal, for I felt and saw that I was constituted of a substance which, however, bore no analogy to the material form of terrestrial bodies.

Space for me was entirely eliminated, for the real I, or mind, which is an attribute of the soul, could instantly be wherever it willed.

At night as you gaze into the vast expanse of the Universe from your mountain top, and see the countless thousands of stars and constellations, can you conceive of your mind or soul being able to visit any one of them at will and in an instant? I journeyed to the cosmic, magnetic points known as Venus, Jupiter, Saturn and hundreds of others.

Caspar: This discourse so far has made me

feel very humble, and I can now to some extent realize what an infinitesimal part of God's creation I am, and what a travesty on nature some human beings are, whose egotism leads them to think that the world could not do without them, and I anxiously await your further enlightenment on this, so wonderful a subject.

Lucas: I will have to leave you now for a time, as dawn is breaking, but I will return again soon to continue our discourse, and in the meantime ponder diligently upon that which you have heard.

The Second Interlocution

Csapar: We meet again, dear friend, and I can scarcely wait until you continue your wonderful revelations.

Lucas: You remember, during our last communion, I related to you my visit to a place called Sirius, which is about twenty-one light years distant from your earth, or approximately one hundred and twenty-five trillion miles, and while there I described a smaller planet quite close to Sirius, comparatively speaking, as it was only about four light years distant.

What drew my attention particularly to it was its similarity to your earth, and no sooner was my desire to investigate it formed when I found myself there, and the wonders I discovered while there I will now relate.

Perceiving a large building on top of a high mountain, I investigated and was astonished to find a venerable looking old man, with a long white beard, seated in a sort of combined laboratory and library, perusing a large volume, and although my approach was noiseless, he seemed to immediately sense my presence, for raising his head and revealing a pleasant smile, he said, "Welcome, wanderer!"

I noticed that he appeared to be a man of a very studious nature and he recognized me at once as having very recently left your earth.

Upon questioning him, he informed me that he had left your earth over one hundred years ago, as you compute time, and that while living upon your earth he was one of the "Masters of the Brotherhood."

He also stated that the planet we were now on was very far advanced in its evolution, and was especially reserved for the further development of the souls of great students after leaving your earth.

In explanation, you will realize that as God's laws produce complete harmony, so when souls depart from your earth they naturally drift or are impelled to some condition that harmonizes with their soul's desires upon your earth, thus giving them the opportunity of advancing in their evolution towards perfection, preparing themselves for another incarnation upon your earth.

Upon further enquiry, he informed me that, knowing that the Natural Laws were immutable, he was by a method of deductive analysis working out a chart whereby he would know what conditions to expect, when next he would be re-incarnated upon your earth, at which time he would be expected to assist in enlightening and improving conditions of mankind, for he would be looked upon as an authority in research and an advisor, such as have been sent to the people of your earth at certain periods in its past history, and this, he said, would occur in about the twenty-first century, as time is computed upon your earth.

Noticing my deep interest in his deductions, he volunteered to further acquaint me with conditions as they will appear at that time:

"You will recollect that in your studies while upon the earth it was proven to you that the earth and everything thereon, including man, was the result of evolution and development.

"Evolution is one of the Natural or God's Laws, for nothing containing vital life force, or energy, can remain in an inert or dormant condition; consequently the earth, together with all of its inhabitants, will have, in the twenty-first century, arrived at a wonderful state of development in comparison to its condition at the time of my passing over.

"Knowing the Natural Laws, as they work out upon the earth, I have been able to outline conditions as they will be during my next incarnation in the twenty-first century, including all material and occult discoveries and the development of the human ego.

"Although America is one of the youngest and most recent countries to become developed, it was, ages ago, according to the Law of Karma, foreordained to eventually be the foremost in development and moral progressiveness. Europe, Asia and Africa, although at one time foremost in evolutionary development (following the destruction of the Continent of Atlantis) through and by their form of monarchical and Priesthood government, gradually declined, and would have destroyed all development had not America come to their assistance.

"I merely bring this to your attention, for the world will again experience a gigantic upheaval, in comparison to which all previous wars will seem as small family quarrels, unless it can be averted by the moral and intellectual supremacy of America.

"In the twenty-first century, A. D., when I will again inhabit the earth in material form, changes and developments unthought of today will be in vogue, and the better to bring it to your realization I will give to you, in narrative form, an outline of how my next incarnation will be employed, as I have charted it by deductive analysis."

You know, my dear Caspar, that every action has its reaction, and every effect a cause, so listen attentively while I relate to you the Master's deductions, but as I must again depart for a season, I will have to defer this wonderful revelation until I again commune with you.

Caspar: I can scarcely await your return dear friend, for never has man been so blest as I have been by your enlightenment.

Lucas: I sincerely hope that the knowledge you value so highly may be the means of directing you to Mastership, and I would adjure you to devote the intervening time to silent contemplation, and you will be able to assimilate the knowledge I shall impart to you at our next meeting.

Caspar: Do I understand you aright, when you say that he has foretold conditions as they will be in the twenty-first century, A. D.? How is it possible to make such a prophecy?

Lucas: Do you not realize that everything is according to law and order and that by reasoning deductively from cause to effect, following the immutable Law of Compensation, it is possible on this plane to foretell results?

Caspar: I think I do to some extent understand your point, but when we realize that our

earth contains millions of human beings, each having a mind and soul distinct from all others, how is it possible to analyze and depict the result of the multiple working of all their minds?

Lucas: You will be able to understand this better as you follow carefully the story I am about to relate, which I will give to you in the first person as told to me by the Master, commencing with some of the more important events transpiring previous to his re-incarnation.

CHAPTER II

The Third Interlocution Regression and Progression

Lucas: Again we have the opportunity of close communion, and it is a great privilege to have the result of the Master's wonderful analysis.

To those who will be upon the earth during the first half of the twentieth century, the following narrative will be heralded by the majority as the misdirected effort of a dreamer's imagination, this being caused principally by their egotistic feeling of superiority and security, which has been fostered chiefly by their fancied advancement in learning and invention, not realizing that while progression had been rapid along certain lines, the great Natural Laws and Spiritual development necessary for a permanent idealty had been sadly neglected.

In the years immediately following the so-called Great War of that decade which terminated in the year 1918, so far as the physical conflict was concerned, the United States of America entered into a period of great financial development and supremacy, thereby gaining control of the greater portion of the world's supply of gold.

Coupled with this, her development along mechanical and scientific lines and discoveries soon placed her in the forefront to such an extent that her inhabitants became imbued with the idea that they were invincible, and that with their vast wealth and knowledge, they could accomplish and attain their every wish and desire.

Several of her more serious-minded citizens and thinkers were laughed to scorn when endeavoring to point out the dangerous pedestal upon which the country was resting, directing their attention, for example, to the records and histories of the great nations of the past who had also attained to positions of great wealth and eminence, which eventually proved to be the turning point towards disintegration and final extinction, for vast wealth, coupled with spiritual ignorance, is the greatest curse of mankind, it having a degrading and destructive influence; while the same wealth, if controlled and administered with spiritual intelligence and knowledge, is a power for advancement and good.

Even the working and producing classes, on account of having more money than ever before in the world's history, will become covetous and indifferent, looking with envy upon those blest with still more wealth and attempting to ape their mode of living and indolence.

Crime of all degrees of sordidness will increase, for corruption will reach out with its slimy tentacles into all walks of life and professions to such an extent that culprits and law-breakers can easily escape punishment by the judicious use of money.

A great number of the legal profession, in-

stead of being the guardians of the nation's morals and welfare, will use their talents, instead, in seeking ways and means of assisting their wealthy clients to evade the law.

Unfortunately, corruption and scandal will also creep into the lives of governors and lawmakers, they completely ignoring and forgetting the policies and principles of their fore-fathers, who, during the pioneer days of this great commonwealth, laid their foundation along the lines of integrity and morality, thereby making possible a great country.

The laws of God and man will be so shamefully abrogated that the marriage vows, instead of being observed as a sacred institution, will be used as a convenience.

The great educational institutions upon which millions of dollars are spent annually will be relegated to the ranks of polishing and veneration establishments for those who can afford it, to give social standing and an appearance of cleverness to their degraded off-spring.

As has always been the case throughout the past, there will still remain some great thinkers and idealists, who, being so far in the minority, will be ridiculed and laughed at when endeavoring to warn the people of the danger menacing their country.

These deplorable conditions creep upon a nation with such stealthy steps, unnoticed on account of the thin covering of so-called intelligence and culture under which it is sheltered, that its devastating effects are not seen by the uninitiated until the warp and woof of the nation's fabric is entirely destroyed.

This may seem to be a very harsh analysis of conditions as they will be at that time, but the truth is rarely palatable, for human nature is so constituted as to always want to complacently view itself in the most satisfying and attractive habiliment.

Pythagoras, centuries ago, when preaching on the hill at Tauromention, said, "Government exists only for the good of the governed." This phrase has echoed down the centuries, and while this will be the watchword of those seeking the betterment of social and moral conditions, the great majority of those elected to make and enforce the laws of the United States of America will be more interested in legislation favoring the wealthy, instead of the masses, and incidentally not forgetting their own welfare.

Nowhere will this condition be more noticeable than in the country's defence problems, where millions of dollars will be spent in the matter of aeroplane production without producing any noticeable improvement in this method of defense, owing to the corrupt and plundering activities of those in charge of this part of the nation's welfare.

From this state of affairs you may draw your own conclusions, but none are so blind as those who do not wish to see, and regardless of the warnings printed by the few newspapers not controlled by the monied interests, nothing will be done to remedy this deplorable condition.

On the other hand, the European and Asiatic countries will be developing their air defenses at a rapid rate, building aeroplanes and training aviators by the thousands.

Even in the United States of America, where education and knowledge is available for every one, very few will exercise their God-given privilege of reasoning and thinking for themselves.

The chief reason for this deplorable state of affairs will be the financial prosperity of the people at large, this having a tendency to make them indolent and careless, believing it useless and unnecessary to exert their mental powers, but, instead, devoting all of their leisure time to the quest for new thrills and excitements.

As familiarity breeds contempt, so does a surfeit of pleasure breed a feeling of discontent, thereby causing individuals to seek new outlets for their depraved desires.

This state of affairs will create an opportunity for one of the most destructive evils known to man to insert its putrid, viscous claws into the very heart of the social and moral life of the nation; namely, the drug habit, which, unlike many evils that are common to the ignorant and depraved alone, eats into the very heart and lives of all classes, rich, poor, ignorant and educated alike.

Regardless of the fact that millions of dollars will be expended in the building of large cathedrals and so-called places of worship, bitter dissention will undermine the different religious denominations, caused by the ignorance and inability of their teachers to correctly interpret the Bible, this in turn causing the masses to become indifferent to their spiritual requirements.

Not being able to adjust their perceptive faculties to conditions as they were during the periods at which the different books of the Bible were written, they will be unable to understand and assimilate the allegorical truths and lessons as intended by these ancient writers.

In a comprehensive analysis of the goodness and badness in man, we find that changes in consciousness are accompanied by vibrations of matter, and that such vibrations are sympathetically absorbed by neighboring bodies.

If a man is feeling angry, or depressed, or revengeful his psychic body will vibrate in assonance with his mood, and the psychic body of any one coming near him will be impinged on by these vibrations and will begin to vibrate in unison with them, these vibrations producing in the second person a feeling of anger, or depression, or revenge, as the case may be, thus strengthening the vibrations produced in his psychic body and returning them reinforced strengthening those of the first, and this fatal interchange will go on, increasing the evil.

But if the second person, understanding the law, grips his psychic body with his will and prevents it from reproducing the vibrations which strike on it, and imposes on it a contrary set of vibrations, those which accompany a feeling of gentleness, cheerfulness or forgiveness, he will quiet down the vibrations caused by evil emotion and presently change them to their opposite.

To follow this law is to substitute a harmonious relation for an inharmonious one; thus to understand the universal precepts of the great teachers, it is necessary to study their rationale scientifically as above, and historically in their effects on human evolution and human happiness.

Continuing; the false serenity and self complacency of the people will, however, be destined to receive a rude awakening, which, as subsequent events will prove, will be a blessing in disguise for it will prevent the gradual dissolution of the nation, eventually bringing it up to a desirable state of prosperity and harmony.

Without going into minute details of this

gigantic struggle for supremacy it will suffice to explain, that while the United States of America will rush preparations for war with feverish haste, the combined aeroplane and destroyer attack of the enemy upon the Pacific Coast, which will be repulsed after almost super-human efforts and enormous loss of life, will also prove to be of such a disastrous nature, that the people *en masse* will rise in their indignation against the monied powers and misguided statesmen, thereby precipitating upon the nation a bloodless revolution.

As a final result of this revolution, the Government will be placed in the control of the wisest philosophers, the most experienced and the morally best, following the law that no one who is ignorant and not self-controlled shall have any share in the governing of others.

Under this change in the governing powers, all public utilities will be owned and operated by the government, instead of by wealthy individuals for their own benefit and in detriment to the people.

There will also be a readjustment of the educational system, for the feeling of resentment which has grown against the wealthy and selfish individuals, who have heretofore dictated the policies of the Universities and dominated over their less fortunate brethren, will compel them to seek homes outside of the United States of America.

The Nation's narrow escape from being overpowered and subjected to the whims of a yellow race will bring to it a realization of the brink upon which they had been standing, which will cause the people to seek a complete moral change in their method of living and demand the same from their rulers and governing powers.

This reformation will be greatly assisted by the sincere and self-sacrificing efforts of a Master and Teacher, such as has appeared at different critical periods in the world's evolution.

An enlightening mental portrait of this wonderful teacher will be obtained by listening to an address delivered by him to the new governing body during their inauguration, after the revolt of the people against the moral turpitude of their former governors, which was the cause of their removal.

"My dear brethren:

"I may address you thus, for the formation of a staple society and government must be according to the true instincts of real Brotherhood.

"The need of every human being is for happiness and for conditions favorable to his evolution, and the duty of society, of which you are the prime factors, is to supply an environment which yields these.

"Organized society exists for the happiness and welfare of its members, and where it fails to secure these it stands, *ipso facto*, condemned, and I can do no better at this time than to quote from one of the lectures given by Pythagoras of the Greek colony of Naxos as to what the State should be to the good citizen:

"It should be more than father or mother, he said, husband or wife, child or friend.

"The State should be the father and mother of all, also the wife of the husband, and the husband of the wife, for the family is good, and good is the joy of the man in wife and in son, but greater to all should be the State,

which is the protector of all, without which the home would be ravaged and destroyed.

"Dear to the good man is the honor of the woman who bore him, dear the honor of the wife whose children cling to his knees; but dearer should be the honor of the State that keeps safe the wife and child, for it is the State from which comes all that makes life prosperous, and gives beauty and safety.

"Within the State are built up the Arts, which make the difference between the barbarian and the man. If the man dies gladly for the hearthstone, far more gladly should he die for the State.

"These eloquent teachings, quoted by the great Greek Teacher five hundred years before Christ, are as applicable today as they were then.

"By taking a lesson from your predecessor's mistakes, and remembering what a certain Colonial American ages ago wrote down in our Declaration of Independence, 'that men are created free and equal, that they are and of right ought to be entitled to life, liberty and the pursuit of happiness at the hands of their fellow citizens and the world,' your responsibilities and conduct will become apparent to you.

"The idle, greedy or predatory rich, as you will, must be taught to follow the Golden Rule, helped thereto by the example you set before them, and they must also be shown that between happiness and riches there is a vast chasm, for riches are only a temporary loan of fortune, while happiness comes from the will.

"Rank, riches, social distinctions, pleasures of the world, barriers of race or nation, what will those things matter before the tribunal of ultimate truth? Not a jot, for nothing but goodness is good, and it is only what you are that matters.

"You must also cultivate a spirit of toleration.

"Let us contemplate for a moment a phase of the American mind previous to the great awakening.

"The average American voter's faith in the ballot and what it would accomplish for him, if not so pathetic and at times tragic, was amusing.

"Always, always was he voting for someone, a Mayor or a State Legislator every four years; a congressman every two years, a Senator every four or six, a governor every two, and a President every four years—and he was under the illusion that by his vote, his choice of a candidate, he was running the government, and maintaining his so-called liberties.

"He saw mayors, governors, state legislators, congressmen, senators, and even judges and Presidents, come and go but the powerful interests at the top remained; and however much the former might have been imbued with a desire to legislate for the good of all, the latter were there to revise or repress their emotions or opinions, and the ordinary voter found himself about where he was before—of small force or weight in the vast swelter of American politics.

"When properly understood, the sublime beauty and fairness of God's immutable laws are of such an interesting nature that when once the youth of the nation have been thoroughly inculcated with them, they will delight in meeting frequently to discuss the wonders of man's possibilities and powers, in preference to spending an hour on the Sabbath day in

some ornate and elaborate edifice, supposedly built for the Glory of God, when, upon a real searching analysis, you will find that the main incentive and motive was to satisfy the egotism of its incumbent and the members socially and financially qualified to attend.

"It is fitting to notice that while, from a worldly viewpoint, the different denominations and sects have made progress, their teaching of God's Laws has not progressed one iota from the ancient principles.

"They will tell you that the Bible cannot change, to which we most heartily add our indorsement, but with this qualification; that instead of accepting a literal translation of these inspired writings we must interpret them according to the Natural Laws, which, with the advanced science of today, will enable us to find the great truths hidden in the allegorical methods of expression used in that day, and this will in turn eliminate all controversies, disputes and dissensions that have been the history of the churches since their earliest inception, finally creating one vast Brotherhood of man as taught by Christ and planned by God, the Father of all.

"It is also well to remember that all wealth and property in the possession of individuals, and collectively by the State, is only loaned to them by God who will hold every one strictly responsible for its proper administration, its use or abuse.

"You have been selected by your peers to superintend the administration of this great country, and in consequence of your responsibility to your countrymen and your God it will require your best efforts, assisted by the Divine guidance you so well have learned to obtain and use.

"In order to inspire moral conduct in spiritual aspirants, we need only point to the great Teachers and Masters as examples, to inculcate the

forming of a moral ideal and the practice of meditation thereon.

"An ideal is a synthesis of true fixed ideas, intended to be an object of attentive and sustained thought, thus influencing conduct, the effect of such thought also transforming the thinker into the likeness of his ideal to build up a noble character.

"Along this line of moral evolution, we must not trust to the law of carnal punishment, but to the power of an endless life.

"You must fix your gaze upon the World Teachers, and seek so to live that some ray of their moral splendor may take embodiment in you so that you may also contribute in some measure toward lighting the darkness of the world.

"In conclusion, I will again emphasize the great truth that evolution is God's plan, and, knowing this, we can gain a definite criterion of Right and Wrong. The scientist says, 'That which helps forward evolution in Right; That which hinders it is Wrong.' The religionist will say: 'That which is according to the Divine Will is Right; and that which is against it is Wrong.'

"Both are expressing exactly the same idea, for the Divine Will is evolution.

"By studying evolution, we find that its first half has been developing an even greater and greater separation—the aim has been the production of the Individual; we find that now, beginning the second half, we are moving toward the integration of Individuals into a Unity.

"Man's deepest instincts, showing themselves in the foremost of his race—and instinct is the voice of life—are now seeking for Brotherhood, beyond which lies Unity; the building of many parts into a perfect whole.

"Hence all that makes for unity is Right; all that makes against it is Wrong."

(To be continued in our next issue)

A Message to Neophytes

*This Inspiring Message was Sent by One of Our Grand Masters to the
Quetzal Grand Lodge in San Antonio, Texas*

"DEAR, BELOVED NEOPHYTES:

"My heart has been with you, and I cannot feel at rest until I have expressed to you some of my great hopes for you and called to your attention some of the deeper things for which our order stands. And, as circumstances at present are such as to keep me away, it has occurred to me to write just a thought or two and ask your leader to kindly read them for me.

"You are serious and sincere students and seekers for the higher truth or you would not be here. If you will follow your new work closely and faithfully you will find it opening up to you new, ever-widening avenues of which you had not even dreamed. This will be regardless of which or how many things you have studied before. You may sometimes think that some of the lectures are too drawn out and too simple, and that you have heard and knew that before. But I want to warn you against thus lightly going over them, for if you do you will

have missed the very kernel of the teaching. These consecutive lectures and grades will take you through new fields and will open to you an understanding all their own, an understanding that you could not impart to an outsider no matter how you tried, for it is a matter of growth. God could write all His great laws on one page of a small book, giving you all His secrets in plain words, but would you understand them? You could repeat them intellectually as a parrot repeats, but that is not true knowledge, or knowledge at all. That must come through gradual, accumulative growth of the inner consciousness.

"For real results, forget your old understanding and interpretation—and this includes the interpretation of words that you have heard all your lives, and used, of which "spirit" is one—and open yourselves to a new. Before you can put anything into a receiver or receptacle you must first empty it of what is in it. And the more completely you empty it the more of

the new, in its full purity, will it receive, of course. And nature's laws hold good all through. Before a thing can be yours you must make it your own through your own realization and interpretation.

"In line with this I want to say, if you grasp the full meaning and get the full realization of this attitude you will apply it not only in your Rosicrucian studies but you will carry it with you through every minute of your life. You will carry an open, uncritical (not analytical) attitude toward everybody and everything, trying to find and see the truth and the good, letting nothing unworthy touch you, refraining from judging and condemning where you do not understand, always giving credit wherever you can.

"The true Rosicrucian never thinks he knows it all and is never argumentative. He remembers truth is too big to be encompassed or all-included by a name. There is truth in everything, in every sect, creed, unit, in all the myriad forms and manifestations of life. Realizing this, the Rosicrucian is very humble. He realizes that before him is a long, long path, which has come up through untold ages and extends down the long vista of the future. He knows that he is only one finite human and that only God can know the whole truth. But is it not a glorious realization? When a thing is accomplished you come to a standstill; all the enthusiasm, all the glorious feeling of activity and achievement and accomplishment leaves. Now what? Stagnation. And stagnation, inactivity, is death. Activity is life. The completer, the more harmonious, the more well-directed activity, that much more do we live, that much greater the power of enjoyment. For that one realization alone—that there are endless fields of endeavor, an ever-widening perspective higher up the mountain, ever keener appreciation and understanding of the beautiful, the good, which is the only real—for that one thing alone the Rosicrucian should be the happiest mortal alive. And the further along the Path—the Path of Evolution—the greater his capacity for enjoyment, because the greater his understanding.

"If we could only see all things in this light, how small would our ills and misfortunes look to us, knowing them only temporary, that they only are at all for our soul's good, and that they are merely the gateway, and the only gateway, through which we can attain to higher and finer things, the beautiful and the soul-satisfying. A Rosicrucian's only true sorrow in this world should be that he cannot make others see this, and that they should persist in going so woefully and painfully and hopelessly through these tests—which are only the necessary fires that burn away the unworthy and unreal, freeing the good, the fine, the beautiful, the real.

"So please remember this, there is only one way in which the Rosicrucian Order, a Rosicrucian individual, should stand out entirely apart from anything else under the sun, and that is through his broad tolerance—and a loving tolerance—lack of criticism of all other efforts, strivings upward of whatever description. Try to think, if you can, of any organization, any church—the Protestant, with its Methodists, Baptists, Christians—the Catholic church, the Bible Students, etc., etc., organizations of infinite number, individuals of various beliefs—try to think of a single one that does not claim to know the truth and that

does not condemn all others! The Rosicrucian does not claim to know all, or a very small part of all. He remembers that finite man cannot encompass infinite truth, that each one can only interpret a small part of truth and that dependent upon his own particular stage in experience and upon the particular opportunities and angles that have left their influence. Nor does he presume to criticize any other unit or individual striving to better itself and the world. He realizes that they are going ahead on their own interpretation of the same truth, the only interpretation which is within their reach, and that it is true to them as his is to him; that, therefore, their efforts are leading upward and though the methods may not be the same the ultimate end is. The true Rosicrucian is only concerned to help if he can, but never to hinder or antagonize—and he never forgets that truth cannot be forced upon anyone from the outside; it must come from the inside.

"As you progress further in your work and in understanding, these things will become more and more a part of your consciousness.

"I wonder if I have led at all successfully up to the main keynote of our work and order. The keynote of our beloved Order is **Love**, its end and aim, **Service**.

"As we progress through our studies of nature's laws and manifestations we will gradually come to the illuminating realization that it is **LOVE** (and therefore that God is Love) that is back of it all—back of our own little world, back of the universe. If we miss this realization we have missed it all. We have with blind, unseeing eyes and insensitive nostrils dissected the rose down to the last stem, back into the formless electrons, but we have missed the sight, the beauty, the sweetness, the contact, of the full-blown rose—the life, the reality back of all. We have landed at the wrong extreme.

"So beware of this danger, for this is the great danger of intellectual knowledge. Within a true Rosicrucian grows an ever-increasing capacity for an inner, deep joy and gladness and appreciation, no matter what tests and uphill places beset his way.

"So for Service, nothing need be said; for if you have the realization, the inner consciousness of Love, you could not help but serve. For true service is only understanding and sympathy, and a true inner desire to help or alleviate. Any other kind of service is not only useless but detrimental, both to the giver and the receiver. Even our silence will be Service if it is alive with vibrations of goodwill and love and friendliness and uplift. The children particularly are susceptible to such vibrations, and they are never what we impatient, unself-controlled grown-ups call "bad" or naughty; they are simply active in compliance with the law of necessary growth, and though their activity may not always contribute to our selfish comfort it is not caused by impulses of "badness" or malice. The right kind of love vibrations from us would direct their activities as we would have them. If we would just for a month try out, as a particular test, true love vibrations, in silence, in words, in actions, I believe we would be astonished at the results and the discoveries.

"Last of all I want to make one point clear about which I have found occasional misunderstanding. We do not discredit Christ as being the greatest Teacher that ever lived and the most perfect manifestation of God's love and

kinship that ever reached us through human form. We do not wrangle about the "divinity" or "non-divinity." As we progress in development of our inner consciousness and understanding we will know the truth in ways that could not be covered by mere words; we will get their own particular illumination on the matter. We do not try to force a conviction on either ourselves or anyone else. We accept Christ as our beloved, perfect Elder Brother, as he asked us to do. We honor and reverence him and do not strain ourselves with technical things that are only a matter of form and do not have anything to do with the soul and the reality of truth. We accept illumination and conviction as it comes to us, from within, but we never try to force that upon another, knowing that they, too, must get it from within; we never, never argue.

"In short, the life of a Rosicrucian is an easy one because growth is natural and spontaneous and the law of force is destructive and temporary—and his life is therefore most effective. He lives the law of Love, and when that is lived all other things must follow. For how could a harmonious vibration attract an inharmonious

one, or an inharmonious one attract a harmonious one?

"Therefore, the Rosicrucian Order, because of its Emperor with his breadth of vision, his broad tolerance and understanding, his far outlook; its teachings, which give us true understanding, which open our eyes to the beauties and ever-increasing marvels and soul-inspiring and uplifting opportunities of accomplishment along the Path; its freedom from not only useless but destructive criticism of any other angle of truth or activity; its vibrations of love, its thorough training in self-mastership and self-development, developing the inner powers and capabilities, of all kinds, to unbelievable extent—should become the strongest, most reliable, most far-reaching, in its power for good, of any movement in existence. All this to be manifested through such as you, dear Neophytes.

"The goal, then, for which you are working through understanding, which you will acquire, is MASTERSHIP.

"May Peace Profound be with you, dear Brothers and Sisters, and may everyone of you progress to the greatest heights which your finest imagination is capable of picturing for you."

Benedictions

By Fra Fidelis



MYSTICS who have entered the adyta understand Louis Claude de Saint-Martin's cryptic sentence:

"Nothing exists but in virtue of Benedictions!"

In English, the word "virtue" possesses seven distinct meanings, as it does in French. Hence, added the great Rosicrucian, "it is most important that the true meaning of

this word, virtue, be known."

In the second volume of his posthumous works, published in 1807, at Tours, "chez Letourmy, imprimeur-libraire, 2 rue Colbert," will be found this great Teacher's "Traite des Benedictions," an amazingly spiritualizing essay on a subject little understood by the uninitiated. The treatise occupies 91 pages and we have never seen an English version. In fact, both volumes are extremely rare as they were printed originally for private circulation only amongst the immediate disciples of this true sage. Well-preserved copies of both "tomes" are now in Montreal, Canada.

Saint-Martin used the word "virtue" to express the thought of "the active quality or divine power, energy, strength, potency inherent" in Benedictions, which always operate strictly according to law, vivifying diversedly the objects acted upon by IT—INFINITE GOODNESS!

Whenever Amore-Rosicrucians see printed or hear pronounced the mystic sentence of power: "WITH ALL GOOD WISHES FOR PEACE PROFOUND!" they know that the sacred "Benedicat Vos!" floods them wholly; and humbly, gratefully, they rejoice.

It is necessary to point out that all do not

receive precisely the same Benediction, since no two members of the most noble order on earth NEED the identical, beneficial vibration at exactly the self-same instant. This is why, Saint-Martin is careful to explain, that Benedictions necessarily vary, in wave length and potency, so to speak in modern language, and "according to the intent of the only Law-Maker!"

Some Cosmic Benedictions are temporal in essence and in effectiveness; others are eternal. Certain Benedictions vibrate throughout every nook and crannie of our "temples"; while others serve to illuminate or quicken our souls.

Since it is intended that neophytes should understand, it is felt desirable to repeat, briefly and partially, what Masters "see" so clearly.

The word "Benediction" is derived from the Latin, *benedictio*, from *benedicere*, to bless; *bene*, well, plus *dicere*, to say.

A "benediction" may be the act itself of blessing, or a blessing. A "blessing" is a solemn or affectionate invocation of happiness; as, more specifically, the short prayer which closes public worship.

Thus, solemnly, affectionately does your Master call into your aura a most wonderful "blessing" when he pronounces the Amore mystic sentence: "WITH ALL GOOD WISHES FOR PEACE PROFOUND!"

It is interesting to note that the transitive verb, to bless, comes from the Anglo-Saxon *bletsian*, *b'edtsian*, *bloedsian*, from *blod*, blood; probably, originally, to consecrate by sprinkling with blood. Even beginners in the Higher Work know the true nature of blood; though many a medicus, (most of them, in fact, who are non-Amore-Rosicrucians) thinks of blood in terms

of physiology and biology. To these, blood is blood; yet, it is not blood.

Recall to mind what the verb, to pronounce, signifies; to speak distinctly; to utter officially or solemnly; to declare or affirm. And when read, the Amore mystic sentence is also a **pronunciamento**, which, though printed, loses none of its power to impress and fix deeply in your aura all its goodness, and just as if you heard it pronounced, or spoken.

It is elementary and important to remember that "speech" is not "voice." The former is the peculiar privilege of man, while the latter is common to most animals. Speech is the faculty of speaking, or uttering articulate sounds or words. Speech may also be silent and effective; then it is the "Voice of Silence" in a mystic, phonetic sense and is produced by vibrations of the so-called "vocal cords" in the "larynx" of "Eternal Wisdom," which break the "berath-current" into a series of puffs or pulses, as in the case of "voice," as commonly understood.

In a non-facetious manner let it be known that there are certain Amore neophytes who think seriously that this Amore mystic sentence wishes them "peace profound" or "death" and this wrong-thinking disturbs them. "Men fear death as children fear to go in the dark," wrote the Rosicrucian, Francis Bacon. Profundity is positive and is confined in its application to moral objects and is used in the Amore mystic sentence of POWER in a right, good and happy sense and never in a paralyzing sense.

The Amore-Rosicrucian knows what "death" is. So did Henry Ward Beecher, when he said: "Death is not an end. It is a NEW IMPULSE" — a Benediction! Through the inhalation of "Breath" does "LIFE" come to animate the terrestrial "temples" of the "Sons of Wisdom." So, when we seem "to pass like a breath"—noiselessly, gently—it is only "a seeming" and we are, in truth, not the least whit deprived or destitute of "LIFE," but have been absorbed into another phase of existence and are still as lively as LIFE itself, lawfully and logically, since LIFE IS ETERNALLY LIVELY AND SPIRITED. "Fear not!" commanded the Master, Jesus, as other Masters had commanded before Him. This command is a Benediction, for it is well and truly said, and proved, by laws throughout Amore teachings concerning the wondrous beauty of the ALL!

The Law of the Triangle works upon all beings "emanating" from the Vibratory Source, upon the "emancipated" or those set at liberty, and upon those "created" or "made" or "accomplished." The first pertains to the "corporeal"; the second to the "temporally-spiritual" and the third to the "eternally-spiritualized." Thus, man evolves from a Cosmic emanation, through emancipation to Creation, by means of Cosmic Benedictions, or the Words of the Verbs. (*Verbum crao factum est!*)

Gramatically, a verb is a word which affirms or predicates something of a person or thing; a part of human speech expressing being, action, or suffering action. The Word and the Verb, Cosmically speaking, is the Unitary's spoken sign (though inaudible to human sense of audibility, naturally enough) of a Cosmic Conception or of a Cosmic Idea, hence the character, or combination of characters, expressing, or expressed by such a term.

Corporeal emanations, therefore, are the blessed

fruit of the spiritual operation of the Divine Faculties, and, remarks Saint-Martin, "were this operation to cease for an infinitesimal fraction of a second, these corporeal emanations would positively cease to exist." Thus, the assemblage of all corporeal things is truly a continuous Cosmic Productive Benediction from Eternal Unity; one point of the Triangle; one manifestation of the Triune Universal Creative Power.

The temporally-spiritual are those who have received the Cosmic Vibratory Influence, now changed in essence to a Spiritual Benediction, that animates or vivifies them. Here is another Point of the Triangle; or another side of the Triune Universal Creative Power; an expression of the Spiritual Benediction of Conservation.

The third classification is that of the "Created," the Eternally-Spiritual, the Finished, the Perfect Cosmic Offspring. Herein is comprised all beings who have received the Benediction of Reintegration; who have been re-generated on the Perfect Plane and who have had implanted in their soul, or spiritual essence, the Perfect Holy Affections, the Perfect Settled Good-Will, the Perfect Tender Attachment or Love for their Progenitor. These "Sons of Wisdom" have now become, like Their Father, Ra, Universal, and not universalists, since the UNIVERSAL constitutes the WHOLE and IS THE UNITY.

All this is not purposely written to conceal, but to reveal to those able to understand. Mysterious Laws are so, only so long as the Law-Student has not learned and understood. All in due time! And, until the Amore student has acquired more "understanding" from his "learning" it should be sufficient for him to know that Unity is Perfect Simplicity. How, then, are all these effects caused? Saint-Martin teaches that these effects are brought about by "explosions."

Recall the truth that sounds are produced by "explosive" IMPULSES of BREATH, pretty much as in English phonetics, the consonants, P, B, T, D, K, G, are explosives. Forget not that such "explosions," in the Cosmic sense implied, are inaudible to human ears, for the simple reason that the vibrations of the tympanic membrane are not sensed, the stirrup does not oscillate, the perilymph is not vibrated and does not communicate impulses to the endolymph in the inner membranous sac, and so the ends of the nerves of hearing have nothing to transmit to the auditory seat of sensation in the brain. Thus, the extent of the vibrations are inadequate to give loudness and their rapidity is insufficient to determine pitch. In a word, our physical machinery cannot do the work, though our spiritual machinery receives the Blessings, the Cosmic Benedictions, necessary for its need. All we must do is to live every second in GOOD, or God, and let all our days be Thanksgiving Day!

The "explosions" which are "Benedictions" follow according to LAW. The duration of the Benedictions conferred upon us by Our Father-Mother is determined legally. Each "SON" of "WISDOM" receives that which He-She needs. When the beloved Emperor, or a Master, or a Brother, or a Sister of Amore sends you "ALL GOOD WISHES FOR PEACE PROFOUND!" you incur an obligation, which you can discharge instantly only by reciprocity. So Mote It Be!

The Emperor's Monthly Message to Our Members



THIS is a wonderful period of the year. We are always reminded of the beginning of life when the winter is at hand. Naturally we compare the winter months with the close of life, not because it suggests death but because it suggests change and transition. Of course where we are located now, in Florida, we do not see so much of the effect of winter upon vegetation as most of you see throughout the rest of the country. Nevertheless, there is enough of the change taking place to make us realize that wintertime is change time, and that we are soon to come to that period of the year when all life renews itself once more.

It is not my purpose to direct your thought toward that event in our life known as transition, nor do I intend to make you feel very serious or sad by this little talk at this time. But I do want to bring to your mind the fact that the outstanding feature of life is change. In fact, were it not for the law of change, and if things did not continually change, life would not only be void of event but there would be no life, and, secondly, no interest in living. We must accustom ourselves to change. The much talked about theory of evolution is based upon this observed fact of Nature. True, many scientists have taken such facts from observation and have set those things into long and complicated imaginings and evolved a theory and process of life that is without foundation in many of its elements, or secondary principles, at least. But there is no doubt about the fact that evolution is a fundamental law of nature and we see it about us everywhere.

The old philosophers used to say that there is only one thing that is definite or unchangeable about matter and that is its **changeableness**. In other words, life and all that composes it and of which it is composed and by which elements it manifests, are constantly in a changeable state. One of the old philosophers said, lightly, that you could not put your finger on anything in the material world and say it is this or it is that because before you could speak the words it would have changed to something else. Does not that remind you of our own experiences in life? Can you not see that in your own life each day, if not each hour, has brought some change into the nature of your experiences, in the nature of your problems, the nature of your pleasures, your sorrows, your interests? And think for one moment what your life would be like if these changes suddenly stopped and if each day and each hour was exactly alike, and so much like unto those of the past that you could not readily and easily note the changes that are taking place.

These great changes are taking place in nature and, in fact, in the working of the cosmic and its laws on earth. What changes there may be constantly going on above this plane or on a higher plane than this we do not know. But we do know that from the lowest form of

cell life up to the highest expression of such cell life, which is man, changes are taking place every year, every cycle, every great period of time. Man, in order to evolve and become what nature and God intended him to be, must attune himself with this process of constant change. He must become a part of the great parade of onward marchers which constitute the army of evolution throughout nature. The moment any man or woman ceases to be a part of that onward movement he does not stand still. He simply retrogrades because nature and all of mankind passes on and leaves him standing still, as it were, or moving backward until in a very short time he finds himself among the primitive ones, among the undeveloped, the unprogressive, the ignorant and the sufferers.

I have just said that it is necessary for each man and woman to attune himself or herself with the onward progression. The question is, how shall we do this? Can we just voluntarily proclaim ourselves a part of the progression? Can we simply stand up in the midst of all that surrounds us and say, "I too am moving forward!" No, something more than this is necessary and it is because certain things must be done, certain methods followed, certain definite steps taken one at a time that there is such an organization as AMORC and other ones like it, to point out and guide and direct the really progressive creatures to the right path where they may take the proper steps and truly become a part of the progression of the cosmic and material world.

First of all, we must become fundamentally sound in our understanding and in our reasoning. We cannot reason properly if we do not understand properly, and we cannot understand properly unless our reason has been trained to function in the right and logical manner.

You have heard much in the last few years about the establishment of world peace, world harmony; but you must understand that peace and harmony and cooperation among different peoples of different tongues and different minds can never truly come about until all of these peoples, until all mankind, think alike. Not until all men think alike can they act alike and agree on certain necessary fundamentals. And all men cannot think alike until they understand alike. We know, then, that the first necessary steps in the development of man to the highest standard of cooperative thinking and acting is to educate him in those fundamental laws and principles, in those fundamental facts of nature about nature and of nature and of himself whereby he is able to comprehend, understand and think properly. This is what the Rosicrucian organization and the Rosicrucian Masters have been doing for hundreds of years. In our own times, in our own country, this organization has been leading the thoughts, directing the thinking, and promulgating the teachings which lead to a comprehensive understanding of nature, of God and of man's relation to both of these great Divine principles and powers. Incidentally, the teachings have also educated man in regard to many of the other laws and principles of this material world, which enable

him to live better, more happily, more healthfully, and more successfully in his various spheres. This is the first step toward bringing man into the line of progression and attuning him with the onward march of nature.

We do not have to go back to the writings of the ancients nor do we have to refer to the writings and records of those of the middle ages to discover the fact that the Rosicrucians and many other similar organizations have had a great bearing upon the advancement of man and especially upon the freedom that it has brought about from those enslaving conditions of ignorance and superstition. We see daily, in our correspondence, we learn weekly from our contact with members, those who have been with us a long time, and those who have only recently joined, that the work which the Rosicrucians are doing is certainly manifesting in the greater development of man's comprehension and leading him onward to Mastership. If you could see the results of such great work you would come to realize that the greatest blessing that can be given to man is the blessing of understanding, of knowledge, of mental power.

We learn through the correspondence and through the contact with the members how they are overcoming problems, how they are meeting conditions, how they are removing obstacles, how they are throwing themselves forward and onward to a greater degree than ever before by simply knowing the laws and applying them in every instance whenever they understand that there is a contrast between them and those things that constitute the obstacles in life, the tests and trials of endurance. We read of the changed mental attitude on the part of thousands and we hear from their own lips the testimony of how they have conquered, how their vision has been broadened, how their outlook has been made keen and with greater perspective, and how their discouragement has been wiped away, and how power to do, power to dare, has come to them through knowledge, through hope, through Life, Light, and Love. This constitutes the reward that we have for the efforts we have put forward and for the ideals we hold in our hearts.

We trust that none of our members believe any longer that in such mystical teachings as Rosicrucians have they will find the great miracles of life reduced to commonplace and simple formulas. We hope that none of our members believe today, as did many in the Middle Ages, that the learned men of science and the adepts of mysticism can reveal to the inquiring mind some simple process where by the snapping of the fingers or by the use of some magical word the great laws of nature will hold back their powers or will exert themselves unduly to produce a miracle. We know today that the power to do comes from the

power of understanding and we know that the power of understanding is the natural result of knowledge. And we know, furthermore, that knowledge that begets such power as this is not acquired quickly nor easily. Furthermore, we know that if the knowledge that we seek is for the purpose of developing faculties and functions within us that we must proceed slowly with such knowledge and give time to the faculties within our being to develop coordinately and systematically along with our comprehension. What avail would it be to a musician or a student of music to study the profound and also the simple rules of music if he did not take a single lesson at a time and practice it well so that the faculty exercised through his fingers, through his eyes in reading, through his ears in hearing, might develop along with his comprehension of the laws and principles involved? And the same is true of the student of the laws of nature and of the laws of his own being. He must proceed slowly enough to allow every one of the dormant and the latent faculties within him to be awakened and developed and grow slowly, carefully, and to such strength and power as will be lasting and dependable. For this reason our lessons are graded, carefully arranged and carefully given so that they will not unduly awaken or excite faculties that should be carefully guarded, carefully developed, and carefully matured.

There is a springtime of life coming to each one of us—not necessarily at the time of transition, when we cast off this physical body and the soul within us rises to go to other planes or perhaps return again and occupy another body. But there is that springtime of awakening and rebirth, when we suddenly realize that we are on the mountaintop of Illumination and face to face with the ineffable Light of understanding and realization of our true selves, our true being, our divinity and our power. Such rebirth and such springtime of life may come at any moment to those who are on the Path. It is as though we were journeying along the mountain between low hills that cut off our vision and suddenly, at the turn of the path, we find ourselves upon a great plateau of broad vision and broad beauty. It may not be the highest plateau of the mountain, it may not be the very height that we have looked forward to in our dreams and visions, but at least we are out in the great sunlight of Illumination, we are out in the great perspective of nature, we are out in the open, perhaps alone with only God and our inner-selves; but it is springtime there and all of the winter of the past is left behind and we know how lovely it is to live, how wonderful is Light and Life and Love.

These are my thoughts at this wintertime of the year, and I pass them on to you that you may reflect upon them and see in them an inspiration at this time of your lives.

Our next issue will contain a great number of special articles and complete instructions for celebrating the Rosicrucian New Year during the month of March.

Notes for Lodge Members

Unusual enthusiasm has already been shown by the members, and especially by the Officers in the various branch Lodges and Groups, over the enlarged advertising campaign that is being conducted by the Supreme Lodge. The advertising is very conservative and is really merely a formal announcement that the Rosicrucians are still in existence and very active in America, and that those who are seeking information about the Rosicrucians may secure it by writing for the new booklets which have been prepared. The advertising has been greatly augmented and is being placed in many of the most popular of the highest class magazines. The result is a great increase in the inquiries received at headquarters and in cases where such inquiries come from cities or towns where there are Lodges or Groups it results in increased membership in those Lodges and Groups. On the other hand, where inquiries come from localities where we have no Lodges or Groups the members are invited to become associated with the Supreme Grand Lodge and receive their lectures by mail.

Our members should bear in mind that only those Brothers or Sisters who are living in towns or large cities where there is no Lodge or local Group may become members of the Supreme Grand Lodge and receive their instruction direct. According to the Constitution of the Order a man or woman living in a city where there is a duly chartered Lodge or Group must be affiliated with the local Lodge and receive his or her instructions and lessons from that local body. We would ask all of our members to kindly bear this in mind.

* * *

The article in our last issue pertaining to Theosophy, with the title "What is Wrong with Theosophy?" has aroused considerable attention outside of our organization as well as inside of it. We must confess that we regret that some have misunderstood the motive back of that article and feel that we meant it as an attack upon the Theosophical movement generally. Those who feel that way do not know, of course, or perhaps they fail to remember, that it was the Rosicrucian organization, or the early Rosicrucians, who first settled in this country in 1693, who brought the Theosophical teachings to this country long before Madame Blavatsky established her Theosophical organization. By this we do not mean that the modern Theosophical teachings or those that are so magnificently expounded and beautifully illustrated by Madame Blavatsky were originally presented in this country by the Rosicrucians. We do mean, however, that the Rosicrucians throughout Europe long before Madame Blavatsky's time, were Theosophists, insofar as the system of ethics and religious philosophy is concerned, and so far as the word Theosophy itself is applied as the title or name for a system of study. And, it was only logical that the early Rosicrucians in this country should have presented the Theosophical teachings as clearly as was possible at that time. Rosicrucians, therefore, especially those in this country, have a profound love for the Theosophical work in its pure, pristine form and a great admiration

for the work that Madame Blavatsky did in more adequately and properly presenting the Theosophical principles later on after she organized the Theosophical Society. The article simply presented one phase of the activities of the modern Theosophical Society and called attention to the many mistakes that were being made by the various Theosophical movements in America and other countries. The Rosicrucian Order, especially AMORC, holds a very high regard for the ideals of Theosophy and always will because of the great work started and really accomplished by Madame Blavatsky. That we were right in the way we felt and expressed ourselves has been indicated by the many letters received from officers and members of various Theosophical Lodges throughout the United States, Canada, Mexico, Australia and England, and we are happy in the fact that already some changes have been contemplated as the result of the suggestions we made in that article. We hope that this will appear as our last word in this argument and that we may step from the position of commenting on Theosophy with all good graces and with the very best wishes of those who are sincerely interested in the Theosophical movement everywhere.

* * *

We are very much interested in a letter that we received the other day from one of our Lodge members in which he said: "For years I was a great smoker, smoking so many strong cigars each day that my throat was threatened with cancer and my health was greatly affected. I went to a number of specialists all of whom declared that I must immediately stop smoking. I tried for several months to stop by many methods, using my will power principally. Then, when I found that I could not and that it was a great habit, I took several smoke cures, as they are called, even going so far as to spend three weeks in a Sanitarium. None of these methods helped me to stop smoking; in fact, my record shows that I was gradually increasing the number of cigars smoked every twenty-four hours. A few months ago I joined the Order and was given some exercises to do at home. Among them was one wherein I was to sit down and use a certain law or principle for the purpose of bringing about changes in my life. My first idea was to use it for the purpose of collecting some bad debts, needing the money very badly. Then I realized that if I could stop smoking I could save some money. Then I also realized that my health was more important than the immediate need for money. So I tried the method on my smoke habit. The next morning I had no desire to smoke and four weeks have passed now without the smoking of a single cigar or even the desire for it, and I can be in the room with a great many, and especially in my business office where many are smoking, and I have not yet found it even a temptation. I think this is an excellent demonstration of how the law can be applied." We would say to our members that that statement plainly indicates what we would have all of them realize. That the laws and principles taught in our teachings can be used by the members themselves to

produce certain results without our official assistance. That Brother might have written us a letter or a telegram and asked us to use some of the laws and principles to cure him of the habit. A great many do that very thing. They write to us and expect us to apply the laws more effectively than they can apply them upon themselves. We would have the members realize that there is no one who has a greater influence upon their own interests, their own minds, and their own beings than themselves. When this man started in to apply the laws upon himself for his own good, in his own interests, he was exercising a greater power than the greatest Master or the greatest Mystics at a distance could possibly do. This illustrates the fact that by changing one's viewpoint and becoming acquainted with the laws and then applying them, one can accomplish greater things than any other person can do at a distance or even in personal contact.

We were greatly surprised the other day to receive a letter from one of the officers of the Grand Lodge of Mexico and to learn that we have a very large and flourishing Lodge in Tampico, Mexico. The report indicates over one hundred members actively engaged in the study of the work, interesting many other members and carrying on many side activities in the form of propaganda and the application of our laws and principles. It pleases us at times to learn of a Lodge in our own jurisdiction that we did not know existed as a Lodge, while every now and then we will hear from some locality of the certain establishment of a new Lodge out of a Group of a few members by the enlargement of its membership.

The Dictaphone, an instrument into which dictation is given and from which stenographers write, is being used very extensively in the work at headquarters now to speed up and care for the enlarged correspondence and to give more personal attention to the individual requests from members everywhere. The Emperor has the machine installed in his home and in the evening hours gives time to the answering of personal letters by dictating them into the machine and taking the records to the office the following morning. The machine is also used by him in his office and other machines are used by the Secretary and his assistants in their offices. In this way direct and intimate letters are being sent out now to a greater extent than in the past. We need not remind our members of the fact that the very rapid growth of the Order throughout this country, a growth that is almost phenomenal, has forced us to continually enlarge our facilities and add additional help in every department. We are almost weekly adding extra help and breaking them into the routine work and this, of course, will eventually mean a greater saving in time and a more prompt attention to the requests and desires of our members.

We trust that our members everywhere realize that this magazine, The Mystic Triangle, can no longer be bought at Lodges in a promiscuous manner. The demand for copies by our actual members, who are regular subscribers to it and who receive it as a part of their regular course of instruction or as a part of their membership, is so great that there are no copies left

each month to be held by Lodges for those who may want them or who may just care to read them or put them away for the future. Unless you are on our mail list or on our subscription list to receive the magazine each month the chances are that after the March issue you will not be able to receive any at all. Therefore, we advise you to go to your Lodge Master, or Lodge Secretary, or your Group Master or Group Secretary, and ask for a definite form of subscription by asking him to give you one of the subscription cards to The Mystic Triangle that are being sent to all Lodges and Groups. Write your name and address on that card and mail it to the Subscription Department of The Mystic Triangle, Rosicrucian Square, Memorial Boulevard, Tampa, Florida, or perhaps your Lodge or Group Secretary or Master may send these subscription cards to us for you. Then we will see that you receive the magazine each month. This is the only way that you can be sure of getting a copy.

After many months of consideration in regard to the matter we decided a few weeks ago to have Lodge emblems made for our members. These were designed by a large manufacturing jeweler and are delivered to us on order. The emblems are very neat, only a little over a quarter of an inch in the widest part, and consist of a Triangle upon which is the Crux-Ansata, or the Egyptian Cross, as well as the Rosey Cross, with a blue background in the Triangle and a red rose in the center of the Cross. These pins are made in two forms: One with a screw back for men's lapels, and one for the women to wear having a combination safety catch pin on the back. The prices of the pins are as follows: For the men's style \$2.00. For the women's style \$2.25. Those of our members desiring these beautiful pins, which are made of solid gold, may secure the same by writing to the Supply Department, AMORC, Rosicrucian Square, Memorial Boulevard, Tampa, Florida, enclosing the proper amount of money and the pins will be sent by mail within five or ten days after the receipt of the order. The pins must be paid for in advance so that we may order them in the proper way from the manufacturing jeweler. Make your checks payable to "AMORC FUNDS."

We hope that all our members liked the change in the paper in our last issue, which change we continue in this and future numbers. The black type upon the white paper was brought about through the suggestions of many of our members, who said it would be more readable under the artificial light of night time.

A recent letter from Harbin, China, which is just outside of the boundary line of Siberia, indicates that there is a very large and enthusiastic Lodge of AMORC in that city. It was originally started by one of the AMORC members of the Supreme Lodge in San Francisco, who went to Harbin for that purpose. It numbers among its members many of those who were formerly Officers of the Order in Russia before the War. We understand that they have completely translated all of the English or American AMORC teachings into the Russian and Chinese languages and that the leaders of both countries are very enthusiastic over the very

thorough and helpful way in which these Mystical teachings are presented in this country.

Looking at the general increase in membership for the past few months from an analytical point of view we find the following facts: First of all, most of the new members recently associated with AMORC are of the professional class; secondly, most of the professional persons are either lawyers, physicians or clergymen; thirdly, every one of those who are in the profession claim that they find great help in the teachings, in the carrying on of their work. These facts led us to investigate a little further and we find that a great increase of membership during the last six months is due to personal recommendation. We have found that some of our members have brought into the ranks of our Order as high as five and six new members. If every one of our members would do the same thing: that is, if they would solicit among their friends and acquaint the seekers with whom they come in contact with the fact that the Order is active and that seekers may truly find the Open Door, then we would have a greatly increased membership during the next six or twelve months. Of course our advertising is doing a great deal of this for us. But, personal recommendation on the part of an enthusiastic member not only brings in more members but it attracts the attention of more sincere seekers. Please keep that in mind.

Also, if you wish, you may send to the Secretary of the Supreme Lodge the names of any of those whom you know to be deeply interested and the literature will be mailed to them. But please be sure that you have talked enough to these persons to be positive of the fact that they want to know about the AMORC before you send us their names.

* * *

All our members should keep in mind also that very soon, about the 22nd of March, we will celebrate the Rosicrucian New Year again. In our next issue there will appear the regular annual proclamation of Pronunciamento, issued by the Emperor, declaring and decreeing the exact day and hour of the birth of the new Rosicrucian year. The time selected is always that hour, in this country, when the sun enters the Sign of Aries, or, in other words, when the Spring Equinox occurs. In all Oriental countries, this is the beginning of the New Year. In this American jurisdiction, in order to agree with the Oriental custom, we follow out the ancient method of having the New Year celebration at or about the 22nd of March. In all Lodges and Groups there should be a special annual meeting and suggestions will be sent by the Supreme Secretary to all Lodges and Groups as to how this special occasion should be celebrated. Be sure that your Lodge and Group makes arrangements for this interesting event.

Notes for Associate Members

Many enthusiastic letters have been received in the past month from those who have recently become Associate Members indicating that they are greatly pleased with the results, or, rather, the benefits, to be derived from such membership.

* * *

Most of the letters indicate that immediately after affiliating with the AMORC they noticed a change in their viewpoint. This was not due to a merely Mystical action within them or from us, but rather due to the fact that the act on their part of joining with the AMORC was the culmination of their thinking and their planning for some time. In other words, it brought to a climax their hopes and desires of a long time and of course this had an effect upon their mental attitude which manifested in other ways.

* * *

Associate Members should always bear in mind that they are an intimate part of the organization. The mere fact that they are not receiving the weekly lectures or are not student members does not indicate that they are not a part of the organization in its high ideals and real purposes. Many of these Associate Members have excellent opportunity for demonstrating their views and their high ideals in life and often they are able to attract to the organization and to higher thinking many of those with whom they come in contact. Every Associate Member should be keenly alive to the opportunity to interest seekers who are looking for the light that AMORC has to give. Show them frankly, after you have listened to them and learned their viewpoint, that you are a member of the AMORC and that you are a part of the Rosicrucian organization in America.

This will often open up interesting discussions and you will find that many are looking for the help and guidance that you can give them. Then you will find that you are serving them more by guiding them to our organization than by letting them continue to seek in an unsystematic manner.

* * *

To answer some of the questions generally asked by our Associate Members let us say that they are entitled to wear the Rosicrucian emblem just as our Student Members or Life Members in the other classifications of membership in the Order. They are also entitled to write to the Associate Class Secretary from time to time for any special advice whenever there is a very difficult problem in hand or a crucial condition in their lives.

* * *

Associate Members will always help us in our correspondence by clearly writing their names and addresses in every letter. Also be sure that when you send your monthly dues on or about the first or the tenth of each month that you enclose your membership card so that it may be properly credited and returned to you. If it is not returned to you in a separate letter your membership card will be returned each month with your monthly lecture or monthly special letter that is sent to Associate Members. Therefore, if you do not receive your membership card within thirty days after you have sent in your remittance you will be safe in assuming that it has gone astray. On the other hand, it may not be returned to you for ten days or two weeks after you send it to us because it is probably being held to be returned with the next monthly letter going out to you.

The Mystic Triangle

Published by the Department of Publication,
American Supreme Council

Ancient and Mystical Order Rosae Crucis

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

Office of American Secretary General
Rosicrucian Square,
Memorial Blvd., Tampa,
Florida, U. S. A.

FEBRUARY, 1926

PRAYER OF ONE DISCOURAGED

I've lost my way, God, I am not able even to sense my direction. The clouds have covered up all the stars and I am very much alone. You see, God, I am discouraged. I have been walking around in your world trying to find someone to cheer me up. But everybody seemed so busy—making money, and having a good time, and everything. And so because you only care about folks, God, I thought I would come and talk things over with you, before I get more discouraged than I am now. And after we have talked it out together, I am sure that I shall not be discouraged anymore!

First, help me to get out of myself. I feel sort of self-bound. Leave me not to meditate alone, but lead me to someone who is worse off than myself—so that in the diversion of love and thoughtfulness I may find recompense for twice more than I give.

Please push a few of your clouds away so that I may see the blue sky a little, God. Put my heart in better order, and cause heavy rains to wash around all my thoughts so that they may be clean, and fresh, and inviting. And change my perspective, God. Give me a wider and bigger vision. Introduce me to a new world, God—you have lots of them!

Make me not to mind. Teach me how to bear. Keep me to my fold. Give me sight ahead. And grant unto me, God, that greatest of all gifts—*influence*—the kind that is wrapped and inter-wrapped with love and kindness and happy waves.

Take me tightly by the hand, God, and help me to climb out of all my incapacities. Then I won't be discouraged anymore!—Contributed.

WHAT FRANCE THINKS OF US

We have stated from time to time that some of our books and pamphlets, especially the Emperor's book entitled "A Thousand Years of Yesterdays," have been translated in many languages and used in many countries as an outline of the Rosicrucian principles. From time to time we learn that the various Rosicrucian organizations in Europe and elsewhere have referred to the work of AMORC in North America and highly praised our affiliation with the Rosicrucian order throughout the world.

Recently a new book was published in France under the title of "Historie des Rose-Croix" by Fra Witteman. It is an official history of the

Rosicrucians and bears all the ear-marks of representing the French Rose-croix order. In the very first chapter of this book reference is made to our Emperor, H. Spencer Lewis, and his connection with the order; and in Chapter XV, devoted to an outline of the existing Rosicrucian jurisdictions throughout the world, the following is extracted from the reference to AMORC:

"Other Rosicrucian societies are now active. The most important, and, also the largest one, is the American Rosae Crucis, founded in 1918 at New York after a preparatory period of five years. Known as 'The Ancient and Mystical Order Rosae Crucis,' this organization spread rapidly throughout the United States and even extended its ramifications to the old world. 'The Triangle' is the name of its official publication. The August, 1923, number refers to the collaboration of numerous Theosophists in the practical teaching of the Order. In the magazine 'The American Rosae Crucis,' (see article reprinted in 'The Channel,' 1915-16, Nos. 3 and 4), the Grand Master General and Emperor of this Order, Mr. H. Spencer Lewis, (born in 1883), makes known the circumstances surrounding its establishment. The new association was instituted by the authority of the Supreme Council of the Order in France and in Egypt, the existence of which, prior to this event, was never publicly made known. As we have already seen, the American Order descended from 'The Ancient and Mystical Order of the Rosey-Cross,' founded by Tothmes III in Egypt."

During the lectures conducted by the Emperor in New York City in November word was received that the Duc de Misserini, a member of the Rose-Croix of France, was in New York City, and it was expected that he would attend the opening lectures and present the compliments of the French Order to those assembled. It was impossible for him to attend the first lectures however and he sent an official letter to the Emperor extending his best wishes and presenting assurances of his fraternal devotion. At the same time the Emperor was officially invited to attend the coming international Rosicrucian convention to be held in Paris next summer and a Supreme Council Conclave in Toulouse, France, a few weeks later.

REGARDING THE INDIAN COURSE

Those of our members who have made application to India for the Indian Course of Instruction are advised to take note of the following points:

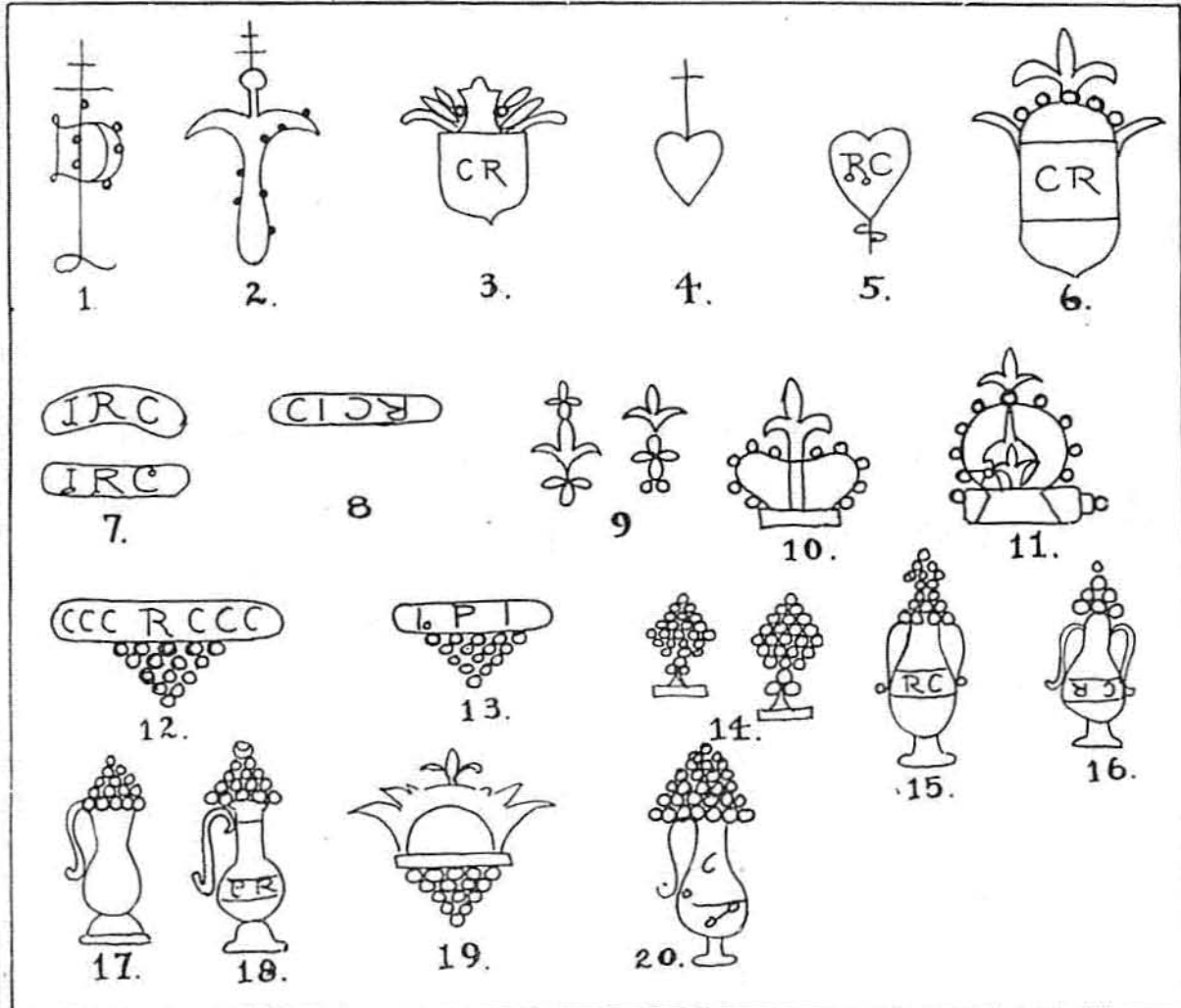
First of all, it takes thirty days for your application to reach India if you are fortunate enough to mail your letter just prior to the sailing of a boat from New York or San Francisco, otherwise it may take forty days.

In the second place, it will take practically six weeks for the answer to come back to you and several weeks should be allowed for the Academy in India to prepare the work for you.

Therefore, our members who made application during the fall should look for a reply from India sometime during this month. If you have waited over three months please write a letter to the Indian G. T. Secretary at Rosicrucian Square, Tampa, Florida, and state exactly when you sent your application to India and we will try to investigate regarding the delay. Some of our members, forgetting the length of time required, expected an answer within thirty days after they sent their application.

Mystic Water Marks

Some Watermarks Found in the Books of Sir Francis Bacon and other Rosicrucians



EXPLANATION OF THE WATERMARKS

The water-marks illustrated are found in the paper of the following books or manuscripts:

1. In Sotheby's *Principia*, published 1590 (The D. was used by mystics as a symbol of Deity, Day, the Disposer and the Distributor). Note the six small circles attached at points of the design; 3 on the cross and 3 on the letter.

2. Symbol found in the manuscript papers and account-books of various authors of this period. Note here 7 small circles or dots.

3. From the paper of Bacon's book, the *Advancement of Learning*, published in 1640. Note the initials, C. R., representing the name Christian Rosenkreutz. Note, also, the two small circles and the decorative leaves above the shield.

4. A symbol found in the private paper used by Bacon in letters to his "friends" of the secret society. These letters are in the Hatton Finch collection.

5. Another symbol from the paper of the book, *Advancement of Learning*, published in 1640. Note again the two circles added to the letter R., and note that this time the letters R. C. are used to mean Rosey Cross.

6. This is another symbol from the paper of the book *Advancement of Learning*, published in 1640. Here we find the C. R. again and 5 small circles with the fleur-de-lis and two other leaves.

7. These two symbols, called bars, are from the paper of Ben Johnson's book, *Cynthia's*

Revels. The J. R. C. mean Jonson Rose Cross, or Jonson, of the Rose Cross Fraternity.

8. Here we have the same kind of bar, but this is from the paper used in the Shakespeare folio, *Cymbeline*, the last page, of 1623. Again we note the J. R. C. (for the I and J were made alike generally).

9. These two symbols are from the paper in Sir R. Howard's *Vestal Virgin* published between 1450 and 1600. Note here the fleur-de-lis and the small circles, which we shall call pearls.

10. This is from the paper of Sir Walter Raleigh's *History of the World*, published in 1614. Note the five small circles or pearls in each side of the crown as well as the fleur-de-lis.

11. This is from the Shakespeare books in the British Museum,—editions of 1623. Note again the pearls on each side of the design and compare with No. 10, No. 6 and No. 3.

12. This is another bar from the Shakespeare folio of 1623 in the British Museum. We find here the initial R. flanked by 3 Cs on each side, a very old method of indicating the German or Christian Rosenkreutz Rosey Cross which would be C. R. R. C., or c. R. c. Also, under the bar we find fifteen grapes arranged in the form of a triangular bunch, 5 grapes on each side of the triangle.

13. This bar is from the pages of the book *A Priest of the Temple* by George Herbert and published in 1652. Note here the same group of grapes in the form of a triangle.

14. These two symbols or designs are from Bacon's book, *The New Atlantis*, published in 1669. Note here two triangles formed by the grapes, both resting upon a flower. The upper triangle contains 15 grapes and the lower one 7 grapes, the upper part of the flower helping to form the bottom point of the lower triangle.

15. This is one of eight different pots or vases found in the paper of Montague's *Essays*, published in 1603. Note here again the R. C. and two triangles formed of grapes, one above the other.

16. Here we have another vase or pot which is one of 6 different, though similar, designs found in the pages of Florio's Italian-English Dictionary, published in 1611. Note the C. R. inverted and backward. This was often done so that if the designs was read through the back of the page it would be R. C. Note also the triangle of 6 grapes with one additional one to make the symbolical 7.

17. This pot or vase is from the paper of the plays of Shakespeare published in 1664. Note the triangle of 15 grapes again.

18. A similar vase or pot in the paper of *Sapientia Veterum*, published in 1638.

19. Another bar from the Shakespeare copies published in 1632. It is one of a number of similar designs in the same paper. Note again the triangle of 15 grapes suspended from the bar, and compare with No. 12 and 13. Note that above the bar the design carries out the same symbolism as in Nos. 3, 6, 10, and 11,—representing the writings signed by Bacon, Shakespeare and Raleigh.

20. But here we have another vase and pot from the pages of Ben Jonson's works published in 1616. The same triangle of grapes appears as in No. 17 and 18.

The symbolism of the pearls, or small circles as added in Nos. 1, 2, 3, 6, 10 and 11, and the grapes shown in the latter designs on the diagram, is important to Rosicrucians, for it is found in all the early writings and manuscripts of the Brethren of the Rosey Cross. The fact that all the manuscripts or books containing the above water-marks or paper-marks, and a hundred more like them, were published or appeared in and around the early part of the 17th century, and that the authors of these writings were known to be acquainted, helps to establish the fact that they were the secret members of Bacon's Rosicrucian Order and were devoted to the writing and publishing of those books needed at the time, and they used similar symbols of the Order in the paper to identify their works.

"I AM THANKFUL"

I am thankful for this new day which
is different from all other days in the
calendar of time, and for its possibilities.

That I have the power within me to work,
And that there is work to do.

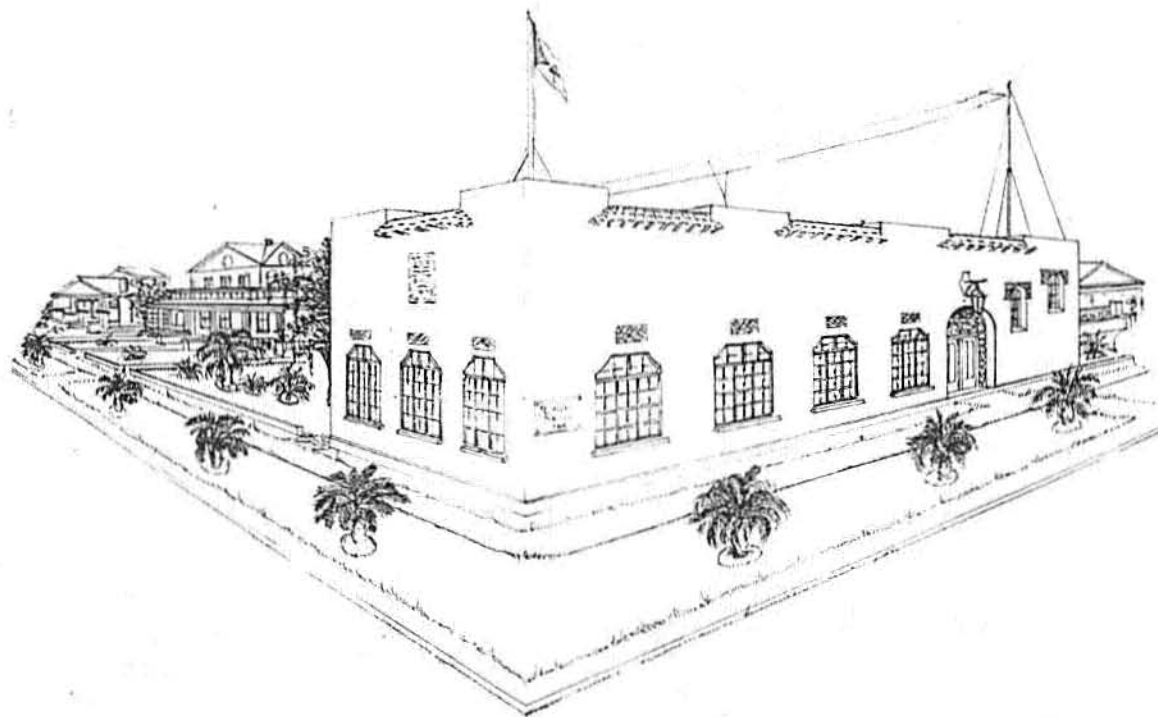
That I have the desire to play,
And that there is time to play.

That I have the impulse of love,
And that there are those to love.

That I have a friend,
And, if I am kind and the Gods are good,
I may make another before the day is done.

That Life has brought me thus far,
And taught me a few things without hushing
the laugh on my lips, or making me afraid.

That I have Faith in a tomorrow,
The other side of today's Sunset,
Which I can go forward to meet with the
accumulated courage of all my yesterdays.
—Anonymous.



ROSICRUCIAN SQUARE

This is a view of one corner of Rosicrucian Square, facing Memorial Boulevard. The Administration Building is in the foreground and the adjoining buildings are the homes of the Supreme Officers. The large trees which surround the Square were eliminated in the sketch in order to show the buildings.

Sección escrita en Español

EDITORIAL

Por primera vez en la historia de la Orden, en esta jurisdicción Norteamericana aparece esta Revista editada en ambos idiomas—el de Shakespeare y el de Cervantes—lo que quizás causará extrañeza a muchos de sus lectores, y no menos alegría a otros, siendo el propósito de estas cortas líneas dar una ligera explicación del motivo que hemos tenido para llevar a efecto esta innovación en el periódico.

El nuevo paso que dá esta Revista tiene una importancia capital para aquellos pueblos de la América Hispana que llevan en sus nobles propósitos el engrandecimiento y bienestar de los ciudadanos que integran sus respectivas nacionalidades. Propende al desarrollo espiritual e intelectual de ellos, bebiendo en las mismas fuentes en que satisficieron su sed Platón, Anaximandro, Empédocles, Pitágoras, Salomón, Jesús y muchos otros Maestros de la antigüedad.

La antigua y mística Orden Rosae Crucis, ha establecido sus ramales en esta parte del Continente Americano, a fin de difundir sus enseñanzas benéficas entre todos los moradores que se encuentren preparados para recibirlas, y hasta hace poco las ha estado transmitiendo en el idioma inglés. Y es claro, estas enseñanzas dadas solamente en dicho idioma abarcan un radio bastante grande, pero solamente benefician a aquellos nativos que desde pequeños adquirieron el hábito de vivir, pensar y sentir en inglés, y también a aquellos que por alguna u otra circunstancia han tenido la necesidad o la oportunidad de añadir el inglés al idioma que hablaron sus abuelos, los Ponce de León, los Pizarro, los Hernán Cortés y demás hidalgos que poblaron y colonizaron la América Hispana. Mas, aún queda una gran parte del pueblo hispano-americano que no ha tenido esta necesidad ni oportunidad para luchar en la vida con ambos idiomas, y entre la población hay muchas almas que están preparadas para recibir los beneficios de las enseñanzas de nuestra Orden, y es ésta una de las causas que han originado el establecimiento de una Sección Hispano-Americana dentro de esta organización en el Continente norteamericano.

La gran corriente de vida española que actualmente existe en América, tribuido grandemente a que los nombres de España y América vibren armónicamente en el progreso cultural de la civilización de América en el futuro. sobre todo, cuando desde el Río Grande del Norte hasta el Cabo de Hornos, hay una gran extensión de tierras que en su gran mayoría son del habla española, y he aquí la gran importancia que tienen los pueblos hispano-americanos en el desenvolvimiento tanto espiritual como comercial de este Continente.

Las enseñanzas de la Orden no están limitadas a determinados pueblos; por el contrario, sus adeptos son ciudadanos que se preparan dentro de sus leyes y principios para ser verdaderos ciudadanos de cualquier nación, y llevar un ideal el mejoramiento y el bienestar de TODA la Humanidad. Y tanto la América Sajona como la América Hispana necesitan del mayor número de estos ciudadanos, correctos y leales, dignos de una nación noble y grande cuyo poderío y fortaleza

estén basados en el valor moral e intelectual aquilatado en todos y cada uno de sus ciudadanos. Así pues, la Orden en la América del Norte no podía quedarse limitada a los Anglo-americanos solamente, porque el ideal que persigue tiene horizontes muy amplios, cuyos límites por el momento son desde el Canal de Panamá hasta el estrecho de Bering, en la cual extensión están los llamados propiamente "norte-americanos", y esta es otra de las causas porqué ella ha extendido sus enseñanzas por estos países hispanos, eslabonándolos en una gran cadena mística, forjándolos dentro de la Sección Hispano-Americana de la Orden.

Mas, para llevar a cabo este plan necesitamos la cooperación de todos y cada uno de los eslabones que componen esta cadena, aportando, su valor, su fuerza y su resistencia para formar la verdadera solidaridad. Nuestro Imperator es un digno descendiente de la Vieja Inglaterra por muchos conceptos; pero por sus venas corre la esencia espiritual de varias razas, entre las que se halla la española; y en su Estado Mayor hay muchas personas que hacen honor a su ibero abuelo, y donde que esta sea otra de las muchas causas que lo hayan inclinado a poner en práctica este tan hermoso como magnífico plan.

Por consiguiente, nosotros, os descendientes directos de aquellos atrevidos y valientes hidalgos, vamos pues, vestidos hoy con las armaduras de los Caballeros de la Rosa Roja y la Cruz de Oro, a cooperar con nuestro Imperator, en la diseminación de la luz irradiada por nuestro Triángulo Místico.....¡Sea este el toque de llamada a las huestes mentales que han de ayudarnos en esta obra, bajo los auspicios de la bandera del Sagrado Triángulo Cruzado, cuya divisa es "SERVIR POR LA LUZ, POR LA VIDA Y POR EL AMOR!!"

Ecos Y Notas

Bajo este rubro publicaremos todas aquellas noticias relacionadas con el movimiento de las Logias y Grupos de la Sección Hispano-Americana, así como también otras que tengan interés general para todos los miembros de la Orden y los lectores de esta Revista. Suplicamos a todos y especialmente a los Maestros y Secretarios de las Logias y Grupos se interesen por mandarnos toda la información necesaria para esta colaboración.

* * *

En este número comenzaremos a publicar la versión castellana de los Términos del Diccionario Rosacruz, la cual está a cargo de nuestro hermano INTREPIDUS de la Gran Logia de Puerto Rico, quien tendrá mucho gusto en atender cualquier indicación o insinuación que se le haga con relación a este trabajo.

* * *

Nos proponemos abrir muy pronto un Departamento de Preguntas y Respuestas bajo el título de "Puntos Cuestionables", en el cual todos los que deseen un poco de claridad sobre algunos problemas de las enseñanzas, leyes y principios de la Orden, pueden hacer las preguntas correspondientes, que serán contestadas en la forma más adecuada posible. Vengan, pues, esas dudas para tratar de desvanecerlas.

AMORC

The Rosicrucian Order of the Aquarian Age

Devoted to the Advancement of Man
For the Greater Glory of God

Organized Throughout the World, it is the Largest Metaphysical Fraternity and School of Arcane Wisdom in Existence Today, Retaining the Spirit of its Noble Predecessors and Maintaining Lodges and Groups in all the Principal Cities of Civilization, Affiliated with the Ancient and Modern Schools and Orders of the Rosicrucian Mystics and Adepts of Many Nations.

Tourists or those desiring to contact the various Chartered Lodges or Branches, may locate them by getting in touch with the following Divisional Secretaries who represent various Sections of their country:

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

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

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

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

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

For the New England Division: Mr. A. S. Edwards, P. O. Box 1088, Waterbury, Conn.

For the Midwest Division: Mr. Fred D. Walker, P. O. Box 819, Arkansas City, Kansas.

For the Western Division: California Grand Lodge Temple at 843 Octavia Street, San Francisco, Calif.

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

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

For the West Indies Division: Grand Lodge, P. O. Box 36, San Juan, Puerto Rico.

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

For the Scandanavian Division: Grand Lodge (Mr. Svend Turning), Kildevaeldsgade, 74, Copenhagen, Denmark.

For the Mexican Division: Jose W. Cervantes, Grand Secretary, Apartado Postal, 2763, Mexico, D. F. Mexico.

Other foreign Divisional Secretaries may be located by addressing the Supreme Secretary General at the National Headquarters:

AMORC

Administration Building

Rosicrucian Square, Memorial Boulevard, Tampa, Florida, U. S. A.