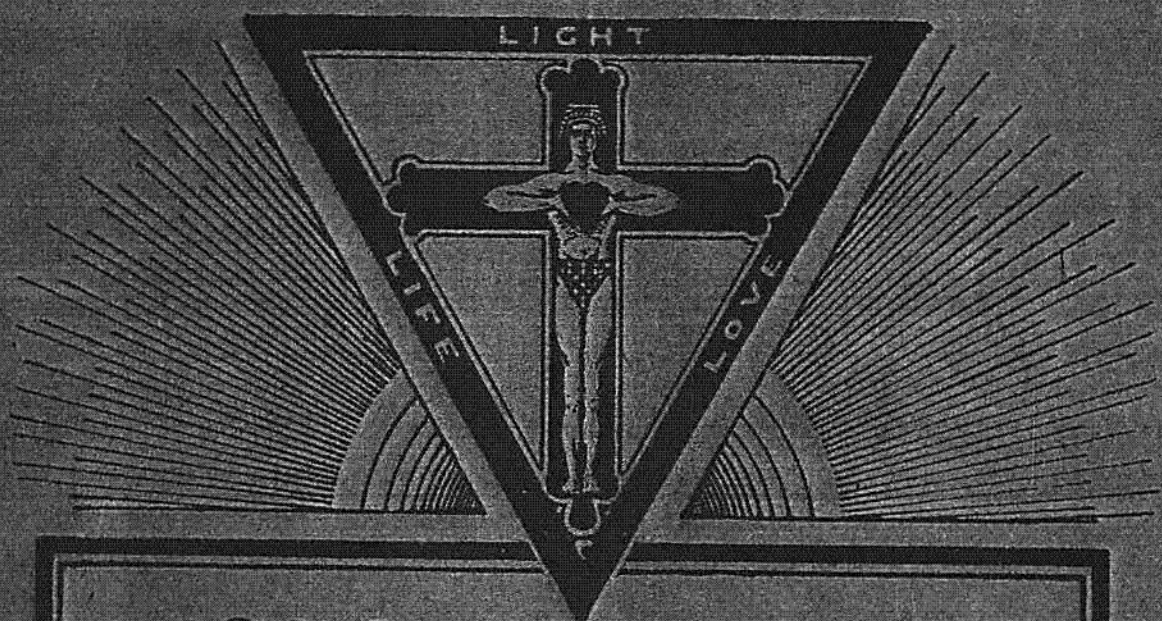


*My Yesterdays Return
Equal to A Thousand Years
of Yesterdays*

The **MYSTIC TRIANGLE**



A Modern Magazine of
ROSICRUCIAN PHILOSOPHY

Zada, or Looking Forward
The Attainment of Success
The Emperor's Monthly Message
Lemuria and Its People
Toulouse, the Mystic City
My Yesterdays Return
Many Other Important Helps

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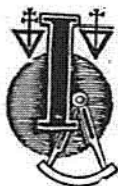
Zada, or Looking Forward

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

Of the New York Grand Lodge, AMORC

(This Is the Fourth Installment of the Story Which Began in the January Issue.)

CHAPTER IV



IT WAS a beautiful evening early in the month of April, in the year of grace two thousand and twenty-five, and my beloved wife and beautiful daughter, Zada, and I were enjoying a pleasant evening in the cozy and beautiful roof garden of our home on top of the Laboratory.

In a space reserved for the purpose, surrounded upon its three sides by wondrous tropical plants and flowers, interesting scenes of natural beauty spots in the New America were being projected by radio upon a blanket of ultra-violet rays, while from invisible sources in the foliage entrancing music, rendered by one of the best orchestras in Vienna, was transmitted to our ears by the same method.

A wave of joy swept over me as I contemplated our peaceful home, and, for our better understanding, I shall relate the following interesting events, as they will occur, in the present tense.

My wife, who was considered an exceptionally pretty and winsome girl at the age of twenty-one, seemed to me, as she grew older, to have acquired a halo of grace and sweetness that enhanced her beauty a hundred fold as she sat in a contemplative mood amidst a back ground of ferns.

Zada, whose twenty-fifth birthday was to be celebrated on the morrow, and who was endowed with all of her mother's grace and beauty, made a very pretty picture, as she reclined on a handsome couch with a wellbred collie lying at her feet.

That the Law of Cause and Effect was already weaving a net of trials and dangers around this beautiful girl was the farthest from my thoughts.

Words were superfluous, as we sat enjoying the music and views, for we were well able to commune with one another by the transference of thought, of which we were adepts.

Zada had finished her University Course with honors two years previous to the opening of this narrative, and had since then shared my work in the Laboratory, having developed an analytical mind that at times seemed almost super-human, and in our research work and the development of higher knowledge, by the application of Natural Laws, she had to her credit the discovery of several of our most profound and valuable secret processes.

As a surprise, and in remembrance of her approaching birthday, I had caused to be built a

four passenger aero-limousine, in which was embodied all of the newest improvements, and which, unknown to her, was now resting outside upon our aero-balcony.

It was the last thing in elegance, speed and efficiency and an object to delight the senses. Shaped like a huge cigar, the body was built of an extremely light and durable metal recently perfected, which shone like burnished brass, the roof, sides and bottom, in greater part, were composed of unbreakable quartz glass, and it was upholstered in royal blue velor.

The Solar Vibratory Motor, attached directly to the propeller shaft on the forward part of the car-body, was capable of developing a speed of six hundred and fifty miles an hour, while the controls at the rear were manipulated by a small lever convenient to the driver's hand.

The device used to overcome or neutralize the law of gravity was the latest in perfection and consisted of several strong, metallic tubes attached to the underside of the body of the car, inside of which were numerous wires so arranged, and tuned to different octaves in the scale of the periodicity of vibrations, that the force of gravity, which consists not only of a pull by the earth but also of a push from outside sources, was neutralized so that all of the power developed by the motor was utilized for the driving of the propeller, none being needed for banking the car against the air for support, as was necessary in the old fashioned aero-planes used in the twentieth century; for when equipped with the neutralizer weight was eliminated.

On the outer end of the propeller shaft was placed a deflector, connected with the solar vibratory motor, to remove all danger of collision with other air craft.

With reference to the secret of the Solar Vibratory Motor, as previously mentioned, I will explain that, while all of the large manufacturing plants throughout the land were allowed to build these motors capable of developing any power desired, only a few men, selected by the Government, were given the secret of tuning them so that they could combine and utilize the vibrations emanating from both the earth and the sun, as discovered and perfected from the heretofore unknown vibrations existing in the gaps, as discovered in the periodicity of the vibratory scale.

In consequence of this, the men chosen by the Government were sent to the different manufacturing establishments to tune the motors accord-

ing to a perfected table, following out a Natural Law—"like repels like"—which prevented any danger of the colliding of aero-cars.

On both the under side and top side of the aero-car were installed extremely powerful search lights, easily manipulated from the driver's seat, capable of throwing a beam for a distance of ten miles in any direction, and as the major portion of the body of the car was composed of quartz glass the driver had an unobstructed visibility in every direction.

We had also at this time developed a cold light of great penetrating quality, through the analysis of the phosphorescent glow emitted by the certain elements (also insects and fish), and by discovering the vibratory construction of the atoms manifesting this phenomena we were enabled to produce this mechanically, according to a Natural Law.

I have gone into the detailed description of the aero-limousine to familiarize you with the extent of our advancement, so you can the better comprehend some of the causes leading up to, and used in the conflict in which we later became involved.

Pressing a button convenient to my hand, the music and pictures were replaced by a beautiful soft glow of light, which, while powerful enough to enable us to see the smallest object plainly, was diffused in such a manner as to have a soothing and quieting effect upon the senses.

Obedying my unspoken desire, Zada arose and, crossing the intervening space, placed an arm around my shoulders and kissed me lovingly upon the forehead.

Returning her embrace, I led her out to the aero-balcony. When she fully realized that the new aero-limousine was my birthday gift to her, she showed her appreciation with another loving embrace and, calling to her mother to share in her happiness, she proposed that we go for a short ride over the city, to which we readily consented. Although the air was still cool in the evening, we needed no extra wraps for the limousine was heated by the latest perfected vibratory heater, which used the vibrations of the motor through short-circuited gradations.

The night was one to inspire the mind with lofty ideals; the full moon, together with the thousands of stars and constellations, seemed to keep us company in the vast universe, and when Zada enthusiastically suggested a trial trip to Chicago, and return, her mother and I readily assented.

Opening her controls to their greatest capacity, we soon had the satisfaction of seeing the speedometer registering a speed of slightly over six hundred and fifty miles an hour, bringing us over the city of Chicago in a very short space of time. After circling over the city for a few moments, Zada turned towards home, where we soon landed safely upon our aero-balcony.

When again seated in our roof-garden, Zada was too entranced by the events of the evening to consider retiring for the night, but, seating herself upon the bench between her mother and myself, gave free reign to her thoughts. Being familiar with her analytical turn of mind and deep insight into all weighty problems, it always gave me much pleasure to listen, when she was in an introspective frame of mind.

After sitting in a contemplative mood for a time, she turned to me and said, "Father, do you know that I have a premonition or intuition of some great event or calamity about to befall us, that will

endanger our present civilization and development?

"Our evolution to our present state of intelligence, harmony and peace, as you know has been fraught with many obstacles in the past, notably the monied trusts, who kept their heels upon the necks of their more unfortunate brethren for centuries.

"During the last half century they have apparently bowed to the inevitable and have contented themselves with the enjoyment of their ill-gotten gold, after having been ousted from power by the greater knowledge instilled into the masses; but I believe that they have been secretly preparing to use any means within their power to regain their lost supremacy.

"This calamity or evil, if it occurs, will, I think, be but a stepping stone towards perfection in our evolution towards an ideal world.

"As you know this is the calendar year of 2125, which commenced at twelve o'clock midnight of December the thirty-first, while our year, or the year of the Brotherhood, commenced at eleven o'clock and thirty-three minutes on the evening of March the 20th.

"In my reading and studies, I often ponder over the saying of Marcus Aurelius: 'Contemplate the courses of the stars, as one should do that revolves with them. The universe, compact of all things, is one. Through all things runs one Divinity!'

"This premonition, or intuition, which has come to me unheralded and without argument or explanation, has been further strengthened by a study of the stars.

"The chart drawn for the birth of this, Our New Year, gives us an early degree of the sign Sagittarius rising in the east, and Jupiter, the great benefic, becomes ruler.

"If we turn to the old mythologies we find much of interest in relation to this name: Saturn—or time—was the father of Jupiter, Neptune and Pluto.

"As time devours all things, he devoured his children, but Jupiter, the youngest, was saved by his mother; the two others were rescued, and the three united and dethroned their father, these three forming the trinity of Greek mythology.

"They divided the kingdom of Saturn between them and Pluto became lord of the underworld, or the world of action, and signifies power.

"Neptune rules the world of water, or motion, while Jupiter rules the upper-world, or world of thought; the trinity thus representing Divine Power, Divine Love and Divine Wisdom.

"At the nod of Jove (Jupiter) the Cosmos trembles, for he is the god of beneficence and kindness, answering all prayers of his children, but stern in punishment, and from the mountain tops his voice is heard within the tempest.

"In astrology we still find Jupiter the ruler of higher thought, philosophy and religion, and in addition the vibrations of this planet are found to influence the worldly possessions of mankind and he thus becomes the planet of fortune, expansion and increase.

"This year will be governed by two rulers: Jupiter, as before mentioned, and Neptune, the god of water and Universal Emotion.

"The influence of the vibrations of this planet upon man affect directly his emotions, or his soul, and lead him to great heights or to the utmost depths.

"Thus you see we have on our side the benefic vibrations, but to the selfish and worldly these vibrations will lead them to any excess to gain their monolistic desires."

After thus giving vent to our thoughts, Zada relapsed into silence until, at a suggestion from her mother, we retired for the night.

Zada's boon companions and friends, owing to her studious nature, were limited to a small, but select, coterie of fellow-students of the mysteries, comprising less than two dozen young men and women, all of whom were either connected with the University at Washington or were research workers in the Government Laboratory.

It was their custom to meet in our roof-garden one evening of each week for study and discussion, and owing to the fact of this being her birthday, Zada had them arrive in time to enjoy a special dinner, which was served in the Crystal room to the accompaniment of entrancing music wafted by radio from one of the most noted orchestras in Vienna.

The Crystal room, so-called on account of its sides and roof being built of quartz glass in the shape of a huge dome, was illuminated by a phosphorescent globe in the center of the dome, which was so attuned as to emit the most beautiful and harmonious colors in sympathy with the music.

After the repast, which consisted chiefly of nuts, fruits and vegetables, also nectars procured from different parts of the world, prepared in the most delectable manner (animal food or meats of any description having at this time been entirely eliminated from the bills of fare as being detrimental to the human organism), the evening was well occupied with discussion and debate.

As I listened to their conversation and discussions, under these pleasant conditions, it was difficult to visualize, as later events proved, that three of this pleasant gathering would be implicated, in an important degree, in the world's evolution.

The discussion this evening centered chiefly around the subject of evolution and development and, at the earnest behest of her guests, Zada consented to give them a short talk on the doctrine of re-incarnation in comparison to that of materialism, as a means of better advancement and evolution.

Orville Langstrom, Zada's fiance, one of the brightest and cleverest young men in the experimental laboratory, together with Philip Raymond, a recently admitted assistant in the Laboratory, took part in the discussion. Orville was far enough advanced in his studies to thoroughly comprehend and analyze the facts as propounded by Zada, while Philip, although greatly interested, was not as yet able to completely grasp the significance of her deductions, the underlying reason for his lack of perception being the fact that he was the son of one of the former monied barons. Brought up in altogether different environment, his motive for advancement in knowledge was of a selfish nature, but, although he was of that class who were bitterly opposed to our teachings, his desire to study our view point of life seemed so sincere he was admitted to this select circle.

In commencing her address, Zada quoted the following from Shelly:—"If there were no reason to suppose that we have existed before that period at which existence apparently commences, then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased!"

"It is quite evident that in the past a great many students believed and taught that, in the course of evolution, the soul inhabits a material body upon this earth many, many times; and as it would be impossible to analyze and present a complete summary of facts pertaining to such an important subject in one short evening," she said, "she would endeavor to briefly give her conception of this doctrine as taught from time immemorial by the Masters.

"Re-incarnation," she said, "is an extremely simple doctrine, rooted in the assurance of the soul's indestructibility, explaining at once its descent and destiny by so natural and forcible a method that it has not only dominated the ingenious minds of all primitive races, but has become the most widely spread and most permanently influential of all philosophies!

"It teaches that the soul enters this life not as fresh creation but after a long course of previous existences on the earth and elsewhere, in which it acquired its present inhering tendencies and peculiarities, and that it is on the way to future transformations, which the soul is now shaping.

"It claims that infancy brings to earth, not a blank scroll for the beginning of an earthly record, nor a mere cohesion of atomic forces into a brief personality, soon to dissolve again into the elements, but that it is inscribed with ancestral histories, some like the present scene, most of them unlike it, and stretching back into the remote past.

"All the qualities we now possess, in body, mind and soul, result from our ancient opportunities, for we are indeed 'the heirs of all ages' and alone are responsible for our inheritances; for these conditions accrue from distant causes engendered by our older selves, and the future flows by the divine law of cause and effect from the gathered momentum of our past impulses.

"There is no favoritism in the Universe, but all have the same everlasting facilities for growth.

"Those who are elevated in worldly station may be sunk in humble surroundings in the future, for only the inner traits of the soul are permanent companions.

"The wealthy sluggard may be the beggar of the next life, and the industrious worker of the present is sowing the seed of further greatness.

"Suffering bravely endured now will produce a treasure of patience and fortitude in another life; hardship will give rise to strength; self-denial must develop will; tastes cultivated in this existence will somehow bear fruit in coming ones; and acquired energies will assert themselves whenever they can by the—*lex parsimoniac*—upon which the principles of physics are based.

"Vice versa, the unconscious habits, the uncontrollable impulses, the peculiar tendencies, the favorite pursuits and soul-stirring friendships of the present descend from far-reaching, previous activities.

"Granting the permanence of the human spirit amid every change, the doctrine of rebirth is the only one yielding a metaphysical explanation of the phenomena of life.

"It is already accepted in the physical plane of evolution and holds a firm, ethical value in the applying of justice to human experience.

"As Emerson ages ago wrote: 'The soul is not born; it does not die; it was not produced from any one; nor was anyone produced from it;' and in harmony with this, Sir Thomas Browne wrote: 'Whatever hath no beginning may be confident of no end.'"

When Zada paused in her discourse, Philip propounded the question, "Why have we no memory of our past lives?" To which she replied, "The reason why there is no general conviction from this ground seems to be that birth is so violent as to scatter all details and leave only the net, spiritual results!"

"The real soul life is so distinct from the material plane that we have difficulty in retaining many experiences of this life.

"Who recalls all his childhood, and has any one any memory of that most wonderful epoch-in-fancy?"

Orville here interposed the question, "Does heredity refute the doctrine of re-incarnation?" to which Zada replied, "Re-incarnation includes the facts of heredity, by showing that the tendency of every organism to reproduce its own likeness groups together similar causes, producing similar effects in the same lines of physical relation!"

"Instead of being content with the statement that heredity causes the resemblance of child to parent, re-incarnation teaches that similarity of ante-natal development has brought about the similarity of embodied characteristics, for the individual soul, seeking another birth, finds the path of least resistance in the channels best adapted to its qualities.

"The Ego selects its material body by a choice more wise than any voluntary selection, by the inherent tendencies of its nature in fitness for its needs, not only in the particular physique best suited for its purpose, but in the large physical casements of family and nationality.

"Identity of character is impossible, and the conditions which made it easy for the individual to be born in a certain family, because of the adaptation of circumstances there to the expression of portions of his personality, would not prevent a strong contrast between him and his relatives in some respects.

"The facts observed in the life history of twins show that two individuals, born under precisely identical conditions, and having exactly the same heredity, sometimes differ completely in physique, in intellect and in character.

"The birth of geniuses in humble and commonplace circumstances furnishes abundant evidence that the individual soul outstrips all the trammels of physical birth, and the unremarkable children of great parents exhibit the inefficiency of merely heredity influences.

"These conspicuous violations of the law of heredity confirm re-incarnation."

"According to your assumption," said Philip, "individuals born of wealthy parents, and inheriting vast wealth, need expect a humble parenage in the next incarnation?"

"That is not necessarily the case," Zada replied, "for the law of compensation rules the law of re-incarnation, and the pains and pleasures of this life are, by this system, considered as the recompense of the punishment of our actions in another state; having control of vast wealth is no sin, for all earthly possessions belong to the Creator and should you, by inheritance or otherwise, be made guardian of such, just so much greater is your responsibility to your Creator, with reference to its guardianship.

"In a summary of the facts we find that, at the end of life, the total of all causes left over is laid by in store, and these causes are assimilated in the long sleep that follows active life in the world.

"The lesser tangles and loose ends are smoothed

and straightened and the weak places are strengthened, so that in the next incarnation the soul comes forth justly clothed in a garment woven from a warp and woof of its own making.

"All those desires that remained unsatisfied in the past life of the man become causes in his new life; his past ideals become his present circumstances; his former tendencies have endowed him with qualities; the ambitions he pursued without success on his previous incarnation he can now attain."

Philip, whose ambition for knowledge was of a very selfish nature, became restless while listening to this description of God's immutable laws, and he now asked whether there was any way of escape, or must we be forever bound upon the wheel of Karma, and does every life see us paying off old debts, only to make as many new ones?

Zada looked at him pityingly as she replied, "There is the same escape for the race as there is for the school boy; as long as the boy is in the lower classes he must remain subject to the discipline of the school. But when he is graduated, having passed through all the experiences and learned all the lessons which the school of life affords, he is then freed from its laws; he is no longer bound by them because he has transcended them, and his obedience is not only ready and willing, but it is also intelligent.

"So the man who lives not in the world, but of it, who works ardently, yet without looking for personal gain, who loves and serves all men irrespective of what they may do or say to him—this one is free from Karma; he has graduated from the school of life."

At the conclusion of her reply to Philip's question, Zada said, "We have had sufficient discussion on these matters for one evening and, as we still have some time at our disposal before midnight, let us spend it in dancing and other diversions."

I forgot to mention that, at the conclusion of the dinner in the Crystal room, the tables were automatically lowered to the culinary department, the floor being replaced by a sliding arrangement from the sides, so that it was converted into a reception or dance hall.

Pressing a button, the beautiful harmony of a waltz, rendered by one of the best orchestras in the City of New York, floated through the room.

Zada favored Orville with the first number, after which Philip was granted the next. While dancing, he asked her if she thought that their indulgence in the enjoyment of dancing was in harmony with the doctrine as expounded by her during the evening, to which she replied that as music is a delightful expression of God's harmonious vibrations, or laws, man, created in his divine image, moving in concord and harmony with such vibrations, expressing in movement his appreciation of God's goodness in all things, was pleasing in his sight.

Furthermore, as the motive governing every action was the thing man was held responsible for, each individual was the creator of his every responsibility.

Philip's only comment was, "It must be wonderful to be able to continually have God's laws in mind before motivating any action!" to which Zada replied, "that it was the only way a person could live a profitable life!"

When the chimes tolled the hour of midnight, Zada's guests bade her goodnight, with the exception of Orville, who remained at her behest.

Seating themselves, Zada turned off the lights and, pressing a button, the scene of a convention hall in Moscow, Russia, was thrown upon the blanket of ultra-violet rays. The effect was startling, for seated in the hall were the chief plenipotentiaries of Japan and Russia, together with several others from some of the few remaining Monarchies still extant in Europe, not forgetting some of the most prominent members of the former monied powers of the United States of America.

A pin could have been heard to drop in the large hall as Boris Chevolutzkie, Russia's President and most powerful leader, commenced to speak.

He was the possessor of vast wealth, wrung from the millions of people subservient to him, and had won his present position of power through and by his tyrannical actions and not by any extraordinary ability or knowledge.

It was also pertinent to note that the various countries represented by the delegates present were those teeming with millions of ignorant inhabitants, where opportunity for mental and spiritual development was denied them by the few in power, who, instead, used them for their own gain and aggrandizement, knowing full well that knowledge would end their power.

Translated, the context of his address was as follows:—

"Gentlemen:—In gazing over this assemblage I am filled with pride, as I realize the millions of subjects represented by you and who are responsible to you for their homes, laws and means of existence.

"It is needless for me to emphasize the fact that these subjects, without our guiding power, would soon throw our respective countries into a state of chaos, overturning the present order of things, in an attempt to gain control of the vast wealth over which we now have jurisdiction.

"We need only cast our eyes towards the New America to fully realize what a little knowledge has done to their monied men.

"Things have come to such a pass, over there, that their former rulers, before this wave of equality of mankind was instilled into the masses by a few fanatics, have asked that we, who still control the destinies of our respective countries, combine with them in an attempt to overthrow this defiance to all preconceived form of government.

"This menace is also creeping toward our doors, for the freedom and independence boasted by these people of the New America cannot long be kept from our own subjects, thereby imbuing them with the spirit of rebellion; hence it behooves us to seriously consider the appeal of our wealthy brothers, formerly of the United States of America, and assist them to regain their lost prestige, besides preserving our own.

"We must not, however, overlook the fact that the struggle will be most bitter and thousands of our subjects will undoubtedly be sacrificed, for, from information I have gained from our American friends, and also from investigators whom I have over there, they have discovered some hitherto unknown powers by which they are enabled to do fiendish execution.

"Our wealthy American friends, however, have also not been idle but have even now some of their own relatives working in the Government Laboratory, at Washington, with the object of learning their secrets, which I understand are held in the keeping of a chosen few.

"I am also informed that the cause of this great moral and spiritual revolution in the New America had its inception in ancient Egypt centuries ago, and that these students, working quietly and unostentatiously, using and enlarging upon the knowledge handed down to them, have been enabled to produce wonderful demonstrations of power by their knowledge of the natural laws, thereby instilling confidence and independence into the minds of the masses.

"The weakness of any undertaking is in not recognizing the strength of your opponent. In this undertaking I assure you that we have a foe worthy of our steel, and you must remember that we should enter this conflict with all of our might, for the extent of our power in the future will rest upon the success or failure of our efforts.

"It will be necessary for me to remind you of the necessity for the utmost secrecy concerning all our actions and plans."

The addresses of the other delegates were all along the same lines, stressing the danger to their own power and importance by this menace from the New America's successful moral and social revolution, concluding with a resolution, unanimously adopted, to immediately and secretly prepare for the intended conflict, and, also, to further pave the way toward securing the whole-hearted co-ordination of their subjects, some few minor concessions, long asked for by their people, were to be granted them.

When Zada again turned on the lights Orville looked at her in amazement, asking her how she was able to get this by radio, as no doubt every precaution had been taken to keep it a profound secret.

In reply, Zada said that having a premonition that all was not as serene as appearances indicated, she had arranged with one of their Russian investigators to secretly install a radio-camera and radiograph in the hall, tuned to a vibration corresponding with a special receiver she had herself perfected for this purpose, in consequence of which they two were the only persons in America who were enabled to see and listen in to this epoch-making convention.

She cautioned Orville to mention it to no one, and when he asked what she proposed doing she replied that she would have it brought to the attention of the President in the morning.

Dismissing the subject, Zada inquired what progress he had made with the new combined submarine and aero-car he was constructing.

Immediately Orville was all enthusiasm, as it had been his great ambition for years to construct a combined submarine and aero-car that would be as efficient and easily controlled as their aero-cars.

He proudly informed her that it was almost completed, and that he expected, in a few days, when he had it properly attuned and adjusted, to be able to take her for a trial trip, and drawing some plans from his pocket he proceeded to explain its development of power and control.

Zada listened attentively as he explained how the body was constructed of very heavy, transparent quartz glass, reinforced throughout with the hardest kind of chilled silver steel, thus affording a perfect visibility in every direction, and, being equipped with powerful searchlights, capable of projecting a beam of cold light for a distance of five miles under the water.

He also explained how he had perfected an oscillating motor, capable of converting the water

into an expansive vapor, as it entered the craft through an opening in the front, by changing its vibratory periodicity, which, when then projected from a tube in the rear, gave sufficient propulsive force to drive the vessel at the rate of two hundred miles an hour underneath the water.

This tube, being flexible where it discharged its vapor, could easily be turned in any direction by the manipulation of a small lever, thereby affording quick control and action to guide the vessel in any direction.

The density of the vessel was such that its submergence followed a natural law, and the method of regaining the surface was accomplished by reversing the process.

To supply them with sufficient pure air while submerged, a small oscillator was used in changing the vibrations of the water to such an extent that the oxygen was liberated which, when mixed with a quantity of a substance recently discovered, had all the qualities embodied in the atmosphere to sustain life.

Zada's analytical mind was quick to grasp the significance of his development of better underwater travel, combined with air transportation in the same craft, and showed her appreciation and admiration by caressing Orville lightly on the cheek, at the same time cautioning him, considering the information they had just received about the Russian situation, to keep all plans with reference to his submarine a profound secret.

Time had passed so quickly for the two interested lovers, whose every vibration was so harmoniously attuned, that they were surprised to see the glow of the morning sun appearing above the horizon.

Hastily gathering up his plans, they fondly embraced, Orville taking his leave with Zada's promise to accompany him on his first cruise in his new submarine, which he had named after her.

At the breakfast table the following morning, Zada seemed so quiet and preoccupied that I ventured to ask her the cause, although I rarely ever intruded upon her meditations.

Affectionately patting my hand she seriously broached the subject of her premonition, coupled with the information she had received a few hours previously by radio.

Upon further discussion she convinced me that it was necessary to have the President call a meeting of the great council at the White House.

Immediately after breakfast, accompanied by Zada, we called upon the President and, after relating in detail the information she had received, he sent for the Chief of the Investigation Department, who arrived almost immediately, as he was on his way to the President's office and met the messenger on the way.

After listening to the President's reason for calling him, he produced a message in code that he had just received by radio from one of his operatives in Moscow, which, when decoded, read as follows: "Secret convention of Eastern Powers, who have decided to assist former American monied interest to regain control; Raymond's agent was in attendance."

After reading it, the President authorized him to place investigators at all the munition manufacturing plants throughout these foreign countries and to report everything in detail pertaining to their activities.

He then sent a request to all of the members of the Great Council, including the secret laboratory workers who were allowed the knowledge pertain-

ing to the utilization of the powers of nature as discovered and perfected, to meet that evening in the Council Chambers.

Upon our return, Zada was informed that Philip was awaiting her return. As she quietly entered the roof garden she perceived him sitting with a disconsolate look upon her countenance and, as she approached him, he greeted her with a woe-begone smile.

Seating herself and enquiring the cause of his dejection, he showed her a radiogram from his father, asking him to return at once, whereupon Zada remarked that going home should be a pleasure instead of a calamity.

She, however, was very much pained and surprised when he impulsively seized her hands and, kneeling before her, poured out his impassioned love.

When he had finished she gently released her hands and told him of the pain his confession had caused her, for she had never looked upon him other than as a very dear friend.

When he attempted to reply she silenced him by saying that it grieved her beyond words that he so far forgot himself, and his duty as a friend of hers and Orville, as to disregard their betrothal, which was known to all their friends, and that later, upon due consideration he would discover that his present realization of his emotions was in actuality only a fascination; true love," she said, "like that between her and Orville, would withstand every trial, for it was the conscious realization of an ideality, and any other emotion than such was not true love."

When he again attempted to plead with her she firmly told him that her decision was final, and that, while she hoped to count him among her very dear friends, any further discussion of the subject would be extremely painful and embarrassing to both of them.

Sadly bidding her goodbye, Philip withdrew, much to Zada's relief; for while she was very positive in all her decisions it caused her much anguish to be unwittingly compelled to inflict pain or suffering upon any one.

As Philip stepped out upon the balcony he turned and, with a sad smile, said, "He whose heart does not beat peacefully shall have no peace until tranquility is restored" with which enigmatic expression he took his departure.

Upon leaving the enclosure surrounding the Laboratory he met Orville, who, noting his dejected look, solicitously asked the cause, whereupon he displayed the message just received from his father: upon reading it Orville gave him a hearty handshake, saying that he sincerely hoped he would soon return and resume his place in their pleasant circle.

Philip's reply was tinged with bitterness as he replied that the incentive to return had been given a death blow and time only would decide what the result would be; and Orville, intuitively sensing the cause of Philip's moroseness, wisely refrained from any further speech as they silently went their respective ways.

Orville entered his workshop, carefully closing the door after him, and going to a small cabinet was soon in communication with Zada, asking her if she could come down at once, to which she readily assented.

This was the first visit she had ever made to his private workshop and, as he proudly bade her enter, she showed both pleasure and surprise as she noted the graceful lines and superb workman-

ship of his aero-submarine with the name "Zada" in beautiful gold letters in a conspicuous place on the prow.

After Orville had carefully and in detail explained to her the different mechanisms to be used to operate and control the craft, they seated themselves and again discussed the developments of the previous evening and its relation to Philip's sudden recall by his father.

When Zada related how Philip had confessed to a deep and sincere love for her, and the nature of his leave taking, Orville dubiously shook his head and vouchsafed the reply that he believed that Philip was unwittingly the innocent tool of his avaricious and ambitious father, while he had been sojourning with them, and that, upon his return home and learning these facts, he would either sever all connections with his family and his monied friends or allow himself to be influenced by them; the latter hypothesis being the most likely now, owing to his disappointment in love.

Dismissing the subject Zada remarked that the meeting at the Council Chambers that evening would undoubtedly result in greater vigilance and preparedness throughout the land, so as to prevent even the remotest chance of their present civilization being overthrown and submerged in the former Monied Powers.

Orville asked her what part she thought England, France, Germany and other smaller European powers would take in the coming conflict, to which she replied that, while the people in the countries aforementioned enjoyed more intellectual freedom than Russia and Japan, they were still under the dominion of the wealthy and powerful few and worshippers at the god of Mammon, and that they would undoubtedly remain neutral, unless their own existence was threatened; in which event America could count on their assistance, but this assistance she thought would be negligible, owing to their lack of development along modern lines such as was being experienced by the New America.

The history of the ages, she said, has proved that every great power or nation that made Mammon its idol eventually fell into decay through egotism and arrogance.

"You will remember," Zada continued, "that George Washington, sometimes called the Father of his country, and rightly so, foresaw what such a condition would lead to, when speaking of money kings and profiteers: 'It is much lamented,' he said, 'that each state long ere this, has not hunted them down as the pests of society, and the greatest enemies we have to the happiness of America, and I would to God that one of the most atrocious in each state was hung in gibbets upon a gallows five times as high as the one prepared by Hanan.'"

"Would that he now rejoices in the knowledge of what freedom and education have done for his country," Orville replied.

As Zada prepared to leave, saying that she had much to do in preparation for the coming meeting, Orville got her consent to accompany him on a trial trip in his craft the following day.

Long ere the sun blushing hid himself in the west swift aero-cars were discharging members of the Council on the White House aero-landing, and when the President called the meeting to order every member's seat was occupied, while the so-called secret scientists occupied a small balcony near the President's chair, they numbering seven of which Zada, Orville and myself were a part.

The President's opening address was brief and to the point, being part as follows:—

"Brethren: An exigency has arisen that necessitated this special need of your council. Through and by various methods we have been informed that our old enemies to constructive legislation and knowledge, namely the former monied powers, have solicited the aid of Russia and Japan to assist them in accomplishing the downfall of our present state of happiness and prosperity, for the purpose of regaining their former supremacy.

"This assistance has been granted them, owing to the fact that the rulers and monied powers of those countries are well aware of the fact that, if their millions of subjects become acquainted with the freedom and prosperity enjoyed by our brethren in this New America, their own power will speedily end; and also because, being deeply indebted to our former monied men, they must needs assist.

"In combating any evil occasioned by lack of the higher knowledge which begets selfishness I believe in preparedness and we must now lay our plans accordingly.

"The first step I would suggest will be for every one of you, in the Universities and Educational circles you represent, to bring this knowledge in all of its hideousness before your brethren, and we can then reply upon their whole-hearted co-operation in preventing such a catastrophe.

"After a thorough discussion of this matter we will take up the concern of our defense in event of an invasion, with the aid of our Scientists, who I am glad to see are present, who will enlighten us upon the latest developments of our defensive powers."

The Council, realizing the emergency, quickly came to a harmonious decision; to the effect that all of the knowledge and power at the New America's command should be used to combat the enemy; at the conclusion of which I, as President of the Scientists was requested to give the Council a comprehensive description of our resources.

In reply I introduced Zada to the Council, with a brief explanation of how we were indebted to her for some of the greatest achievements in scientific discovery and hitherto unknown natural powers.

They showed their approval and respect for her ability by rising to their feet as she took her stand beside the President's chair, preparatory to addressing them, the context of her remarks being as follows.

"Gentlemen and brethren:—

"In delving in the so-called mysteries of Nature and God's wonderful laws, my chief motive was to discover and develop principles and powers that would be of benefit to the uplifting of the human race.

"While engaged in this work certain forces have been made manifest to me which I have learned to control, and such of these as can be used for the protection of our people from their enemies I will endeavor to explain to you.

"The one which I believe is of the greatest importance, in meeting the threatened situation, is a powerful vibratory ray, or condensed vibration, which is easily produced and can be utilized and controlled by one man; this will either temporarily paralyze or completely annihilate any human being within a radius of five miles, and by slightly changing its vibratory rate it will completely demora-

lize any mechanical device used in the propulsion of any craft or instrument of war.

"This device has been developed and perfected to such a degree that any aero-car or submarine can be equipped with it in a few moments.

"With sufficient aero-cars having a speed of six hundred and fifty miles an hour, such as we now have in daily use, equipped with this device, together with sufficient men properly trained in its manipulation, we can repel any invading force.

"This ray's penetrating and destructive power is equally as efficient under water, and in this regard I may say that our brother scientist, Mr. Orville Langstrum, has secretly devised and built a craft which, while specially designed for underwater service, can also travel and manoeuvre in the air.

"This craft will get its final trial trip on the morrow and, having had the opportunity of inspecting it, I believe I am safe in saying that it will accomplish all that was intended by its designer and inventor.

"You will thus see that a sufficient number of aero-cars, together with the same under-water craft, properly equipped with the destructive rays that we have harnessed, manned with the required number of trained men, will place us in a position to repel any invasion.

"I would also suggest the immediate training of men for this service and the building of sufficient aero-cars and submarines to completely surround our country.

"As we are given to understand that the enemy has spies among us, with the object of discovering our secrets, the choosing of these men for defense must be done with great care, and in this regard I may say that I have devised a test which will eliminate any possibility of their spies becoming members of our fighting force.

"This information will be at your service, immediately you are prepared to avail yourselves of it, but until such time arrives it must remain my secret."

At the conclusion of her address every member of the Great Council, preceded by the President, shook her warmly by the hand.

In closing the conference the President assured them everything required to complete their plan of defense would immediately be put into operation and, cautioning them to practice the strictest secrecy, they adjourned.

The evening being still young, Zada, Orville and I slowly walked home together. The conversation lagged, as we were all busy with our thoughts, when suddenly Orville asked Zada how she proposed giving the men chosen for defense an infallible test, to which she replied that, by following a natural law, every one not in complete harmony with the principles, as being carried out, would unconsciously betray their reaction and convict themselves; but when asked for further enlightenment on the subject, she promised Orville to give him the opportunity of being spectator of the phenomena when the time arrived, with which promise he had to be content.

Upon bidding Zada goodnight Orville again reminded her of their proposed trial trip in his new submarine in the morning, bidding her be at his workshop punctually at seven o'clock, to which she agreed.

The following morning gave promise of being an ideal day, and when Zada arrived at the workshop Orville had the "Zada" tuned up and ready to start.

In the dim long ago an event of this nature would have been heralded far and wide, and those with nerve enough to brave the unknown dangers would have been acclaimed heroes, but now no one was present to witness these two demonstrate the perfection of such a new departure.

Orville assisted Zada to her seat and, taking his place beside her, adjusted a few levers and they soon were gliding towards the sea at an altitude of two thousand feet, the speedometer registering a speed of four hundred miles an hour, quickly bringing the ocean in sight.

Not a word was spoken as the "Zada" settled, gracefully as a swan, upon the surface of the water, where, after traveling for a few moments, Orville turned the submerging lever; she responded immediately and when the dial showed a depth of fifty fathoms the motor was started.

A dull, swishing sound was heard as she darted through the water with the ease of a fish and, trying out the guiding lever, she responded to every whim of her pilot, being able to turn in almost her own length.

When Orville turned on the search light Zada gave a gasp of astonishment and pleasure, for the beauties brought to view were beyond description; and when he let the "Zada" settle to the bottom it was like being in fairyland.

The beautiful deep sea plants and fauna, with fantastically colored fishes of every description floating lazily about, some peering through the glass sides of the vessel, gave a kaleidoscopic effect difficult to describe.

The air inside the "Zada" was kept absolutely pure and invigorating by the oscillator.

Descending a few hundred fathoms from the bottom, Orville gave her a speed test which exceeded his fondest expectations when his instruments registered two hundred and eighty miles per hour under water.

Zada, who was intently peering ahead, suddenly grasped Orville by the arm as the searchlight revealed a huge trans-Atlantic liner, such as had been in common use in the twentieth century, directly ahead of them.

In a few seconds they were close enough to make out the name "Titanic" on the prow and could see that the wreck was in splendid state of preservation; when Orville manoeuvred alongside and brought the "Zada" to a standstill, close to one of the port holes, and directed his searchlight therein, they gave an involuntary shudder upon seeing lifelike bodies which seemed to be peering out at them, they having escaped the ravages of time owing to the preserving qualities of the salt water.

Orville suggested that later, when they again returned for further exploration, he would be equipped with his underwater suit, and be able to make a thorough examination of the interior of the wreck.

Here I might mention that by a very simple, revolving, barrel-like door, controlled and operated by the air intensifier, it was possible to easily enter or leave the "Zada" while under water without any inconvenience.

The sights and wonders crowding one upon the other so swiftly made them forgetful of the flight of time, so when Zada glanced at her watch and noted that it was late afternoon, she urged Orville to return.

Although, in his enthusiasm, he would have liked to continue the cruise, he nevertheless turned towards home where the "Zada" was shortly again housed in the workshop.

Before escorting Zada to her home Orville showed her a chart of the bottom of the Atlantic Ocean, pointing out the spot where the lost continent of Atlantis had sunk, as related by the ancient philosopher Plato; upon suggesting a trip to this spot in the near future, Zada was filled with enthusiasm, quoting as follows:

"The world has made such comet like advance
Lately on science, we may almost hope,
Before we die or sheer decay, to learn
Something of our infancy; when lived
The great, original, broadeyed, sunken race.

Whose knowledge, like the sea sustaining rocks,
Hath formed the base of the world's fluctuous lore."

—Festus
"Would it not be wonderful," she said, "if we were able to assist in the fulfilling of this prophecy?"

As Orville was carefully closing the doors of his workshop he showed Zada an ingenious device, by which, if any one should use force in attempting to open any of the outside doors or windows, they would be rendered unconscious for twelve hours by the releasing of a special ray.

(To Be Continued in Our Next Issue.)

The Imperator's Monthly Message



THE springtime of the year is close at hand and it makes one realize that the freshness of the coming life and the vitality that is in the air signify a period when we should co-operate with nature in her process of rebuilding and recreating and become new men and women again.

I like to think of the pretty picture that one of the old mystics painted, when he said that when springtime came he wanted to plant, in the garden of his soul, a seed of love, a seed of kindness, tolerance, and new life; that he would watch it carefully, through the spring showers and high winds; mature it carefully until summertime, then protect it against the heat of the sun and the great showers, and then bless it in the fall, when it had become a great thing, and enjoy its beauty and magnificence throughout the winter months, when he would take it closer to his bosom and keep it warm and let it vitalize him during the close of the year.

Each one of us can plant such a seed at this time of the year by understanding that with the coming of spring come many opportunities to attune ourselves with the changes that are taking place, and change our natures, our dispositions, our ways of thinking and doing things and become new in many ways. We really could clean house this springtime and get rid of many superstitions and false beliefs, and many habits and traits of character that are like weeds in the garden, that clutter and hide and keep the new plan, the new thoughts, the new ideas, from growing strong and beautiful.

Man is constantly evolving and it is for this reason that those systems, those doctrines and dogmas and creeds which served man so well in the past seem to be so obsolete now. Sometimes we wonder why it is that the old beliefs, the old customs and habits of our forefathers, that served them so well and gave them so much contentment and peace and brought smiles of real joy upon their lips and an acceptance of life that was beautiful and sweet, are impossible to us and cannot serve us now as they served those who have gone. It is not because we are less considerate of the sweeter and higher things of life; it is not because we are less religious, less devoted to the ideals and principles, less moral or indifferent; but it is because we have evolved after a different understanding, and we feel sure at times that it is a higher understanding of the things which are necessary in life and which constitute the elements that build for character, right living and divine attunement.

It is because of this that Fundamentalism and so-called Modernism have these unpleasant but natural clashes at times. Fundamentalism would

try to have us turn back the tide of evolution, reverse the things that it has brought about, and have us live over again the lives, the times, the conditions of our grandparents and even their parents. On the other hand, Modernism proclaims that man today is a different man than he was a hundred years ago, or more, and that man is not less religious but perhaps more religious; that he is not less devoted to principle and ideal, but more devoted to higher, broader, and more understandable ideals and principles.

In these clashes between the customs and thoughts of the past and those of today there is more than the mere difference of opinion; there is the difference of continued evolution, and evolution is not a thing of great cycles or aeons of time, but of days, hours, and minutes. In the twinkling of an eye, we are told, many wonderful things occur. In the passing of a few hours at night there may come a change in the life of any of us, though a dream, a vision, or just a good night's rest. And truly in the passing of a year, with its cycle of material change and effects in nature's process of unfoldment, there can come to each of us that change and modification in understanding and viewpoint which will broaden us, which will enlighten us and make us conscious of the grander aspect of life and our relation to the universe as a whole, instead of our relation to a small part of the world.

Therefore, I plead for the rebirth of thought and the rebirth of character at the springtime of the year. I plead for a conscious, wilful agreement with nature's process and a determined change in our individual natures at the springtime, whereby we, too, take on a newer and broader aspect and become like a growing flower that is just lifting its head above the blades of grass, basking in the sunshine, being kissed by the moonbeams, being swayed by the gentle breezes, and shedding beauty, warmth and fragrance to all who pass by, regardless of creed or dogma, color or race, rising above our local environment and finding in ourselves a divine attunement and a divine essence that is a part of the entire universe, and not merely a part of the place or condition in which we happen to exist.

This is our thought these springtime days, and this is the thought that we would have you take under consideration for weeks to come, until it takes root in your consciousness and manifests in everything you think and do. With the change of thinking, with broader aspect in your consciousness, and with a widening of your ability to live and understand, you will find, and your friends will find, that there is a broadening in your whole life, that you are becoming more receptive

to the blessings of the universe, more successful in your undertakings, more enlightened in your aspirations, and more truly inspired in your conceptions. Such a change in your nature, outwardly manifesting in many ways, will be noticeable and will be agreeable to you and to others, and you will attract to yourself others who are like yourself and you will repulse, in a passive way, those who cannot agree with you; and soon you will find

that the rebirth of the springtime has brought you into the summertime of joy and peace profound, and then through the fall and winter of the year you will enjoy life as you have never enjoyed it before and will look forward to the coming of another spring, with the ambitions, anticipations, exhilarating introspection that is known only to the true mystic and to the one who has passed through self-crucifixion and self-resurrection.

Toulouse, The Mystic City of France

By the Emperor

(Second Installment)



RAYMUND I was succeeded as Count of Toulouse by Bernard and Eudo, relatives, and these were succeeded in 918 A. D., by Raymund II, the grandson of Raymund I. Then, in 924, Raymund III, son of Raymund II, became Count of Toulouse.

In 950 this Raymund died and the grandson of Raymund II, named William Taillefer, became Count. One must note here that of all the hereditary counts in this family to this date, William was the first to have a surname. Family names were unknown at that time and one was distinguished by certain appendages to one's given name, which did not always become transmitted to one's children. In this family, as we shall see, there were many Raymunds. They were distinguished from other Raymunds of their time by the titles of Count, Lord, Viscount, etc., and from one another by the figures I, II, III, etc. In the case of William, however, and in certain other cases, the appendage of Taillefer was given to him, because it was descriptive of some act or characteristic acquired as a young man.

Because there were no family names, some of the most prominent men and women of France were distinguished by the location of their principal chateau or the name of their province. Thus, we find such names as Raymunn d'Arles (Raymund OF ARLES); his children or heirs adopting D'ARLES as a surname and it eventually becoming a family name. In fact in this very family of Counts in which we are now interested there was one who was born on the banks of the River Jordan while his parents were with the Crusaders to the Holy Land. He was ever after known as Alphonse Jourdain, although his grandfather was one of the Counts Raymund. Alphonse had children, all of whom were christened with the family name Jourdain for many generations, and all the present French Jourdain in France, England and America can trace their unusual family name to this instance of an ancient custom.

William Taillefer became prominent early in his history, and married Emma of Provence, uniting to the holdings of the Toulouse as the district or province of Provence.

In fact, at this time, or at the death of William Taillefer, in 1037, the estates owned or controlled in administration included practically half of the south of France.

Pons, son of William, succeeded him as Count until 1060, when the control of estates was divided by Pons between his two sons, William IV (the fourth William in the family since the birth of

William the Pious), and Raymund IV. However, William IV, being the elder son, was given the hereditary title of Count Toulouse, until 1093, when Raymund IV became Count, and, incidentally, the greatest, most influential and distinguished lord of France.

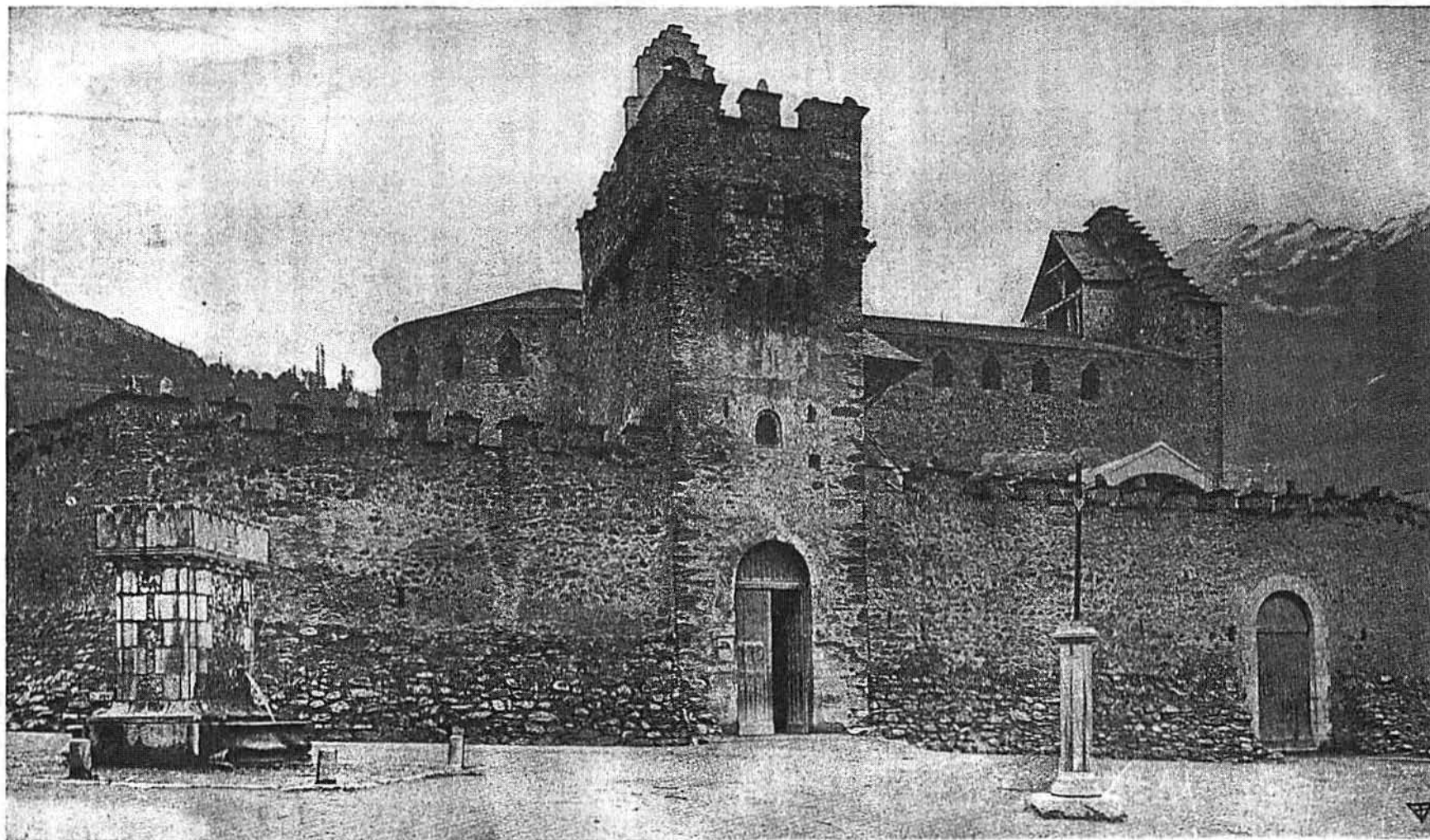
All this time the administration of Toulouse as a province was in the hands, nominally, of these hereditary Counts.

As one contemplates such vast power and realizes the oft-told stories of how the feudal kings or lords of those days ruled with autocratic power, making all their subjects mere serfs, one wonders where, under such conditions, a brotherhood of man could be fostered or even considered in the minds of the people.

Feudalism or serfdom deserves condemnation; it destroys the "freedom of man's body, mind and consciousness," which we as Rosicrucians consider priceless possessions. But who has said that these Counts or Lords tolerated, let alone created and maintained serfdom in their provinces? It is false, and I stand now to bear witness against he who utters such falsehood. I KNOW this was not so and, knowing, I go on record to defend our beloved Raymunds against an insidious attack promulgated in the centuries gone by in the interests of the Church and never properly denied and refuted, now that the cause for such an attack no longer exists.

In the matter of religion, for instance, the people of Gaul, living in the provinces of these Counts, were permitted to have and hold any belief or practice they chose, although definite laws of morality were decreed by the Counts and—usually perhaps—adhered to by these Counts themselves in general with all others. One can appreciate what this religious tolerance meant only by studying the history of the Church at that time. The Counts did not voluntarily submit to the political powers of the Church and were ready at all times, as we shall see, to sacrifice their lives rather than have themselves bound by the political dictates of any form of religion; and they likewise declared that not one of their people should be under the dominion of the Church, politically, although most of them were believers in the religious doctrines of the Roman Catholic Church.

On the other hand, the mystic sects and groups which assembled in every commune of this mystic country numbered a great many adherents. These sects and groups, springing from the mystic teachings brought into Gaul by the first foreign inhabitants, strengthened their work and made logical appeal to even the creed-bound Catholics, with the result that many of the Church's strongest pil-



THE FIRST KNIGHTS TEMPLAR EDIFICE

Built in Gaul by the Forefathers of Raymund VI, Count of Toulouse, to shelter the Pilgrims on their way to the Holy Land. It was in this building that Lord Raymund's body remained for 600 years, awaiting Burial because of his Excommunication from the Roman Catholic Church.

(Photograph by the Emperor. All rights reserved.) Copyright, 1917, by the Supreme Grand Lodge, A. M. O. R. C.

lars (so far as political power is concerned) became members of these sects, much to the consternation of the Church. This was the prime cause of the Church's prosecution of these so-called heretics, and really brought about the reformation and the birth of the Protestant form of religion.

One may contend, however, that with the utmost freedom in religious beliefs and practices a people may have few other liberties and suffer all the limitations implied by the feudal system. In fact, those who contend that the subjects of these Counts and Lords of southern France were mere serfs willingly admit that religious freedom was granted them as some form or means of consolation.

But this does not tell the truth of the conditions as they existed in that part of France, originally Gaul, and most certainly not in that part of Gaul which included the provinces of Toulouse, Comminges, Carcassonne, Foix, Montpellier, Albi, Lodeve, Milhau and Gevauden.

In these large counties or provinces the Counts of Toulouse were dominant Lords. They practically possessed all the estates, lands and fortified or walled cities in these places, which constituted the mystic walled cities of France.

In these places freedom of religious belief was incident with freedom of religious, sacred or mystic practices; and a study of these practices proves that the subjects of these Counts and Lords enjoyed other privileges, in fact RIGHTS, which many of us do not enjoy today, most certainly not in the United States of America, where such practices and customs, liberties and rights are condemned by so-called "blue laws" and attacked by orthodox Christianity.

The Mystic Rites of Ancient France.

In order that we may have a better understanding of the mysticism of France, and especially of Toulouse, its mystic center, we shall examine a few of the many sects and cults founded in that country during the reign of the Counts of Toulouse and with their approval, endorsement and help.

The last Count of Toulouse mentioned by me in the preceding paragraphs was Raymund IV, whose reign began in 1093—the close of the eleventh century.

If we examine the mysticism existing at the beginning of his reign we will understand how and why it was possible for him to accomplish the greatest work of religious fervor known to France.

As previously stated, mysticism entered Gaul in its very foundation as a country. The early settlers were from foreign lands and many were from the East—Persia and Egypt especially.

Continued adoption of Eastern philosophy and mysticism gradually brought about the establishment of MITHRAISM, a very old and highly mystical religion, which my readers will find interesting to study and analyze even at this time, and which will probably be treated upon very exhaustively in later publications for our members. In brief, Mithraism was austere, demanding self-restraint voluntarily practised, and requiring continued demonstration of courage and honesty. It contended that sins were forgivable, since they were experiences to teach lessons and the lessons being learned and punishment afforded through the working of the divine law of compensation here on earth, no future punishment was held against the body or soul, which in fact became purified AFTER a sin BY the earthly suffering resulting therefrom through the aforesaid law. For this

reason Mithraism gave great peace of mind and soul to its devout adherents and thoroughly destroyed all superstitions and all FEAR OF DEATH AND THE WORLD TO COME.

So popular and universal became Mithraism, with slight modifications in the various provincial sects, that the rival religion, Christianity, as promulgated by the Roman Catholic Church, lost members and orthodox adherents. The Roman soldiers who sought religious study and worship in an especially fervent manner, were quick to adopt the dogmas and creeds of Mithraism in preference to Christianity; for the latter forbade the shedding of blood and denied the holy sacraments to Roman soldiers, of whom there were many in every city of Gaul or primitive France. Mithraism contended that, while the shedding of another's blood was wrong, and virtually a sin, (and classed by them as such in the long list of acts which their adherents tried to overcome and prevent), still the shedding of blood by a soldier who had no personal purpose in so doing but did so as an act forced upon him, was quite evidently the result of a law which made him both the PERPETRATOR and VICTIM of a sin for which he, like unto the other victim, must pay just punishment according to the law of compensation. One can see in this idea the essence, the germ if you please, of the theosophical idea of Karma which is merely a modern term for a very old idea, an idea which had much to do with the governing of the lives of the peoples of ancient France.

During the reign of Raymund IV, the various sects in his provinces slightly modified their teachings, and in this they were influenced by two schools or cults; they were the Rosicrucian Order from Egypt and Manichaeism from Persia.

In previous writings I have recorded how the Rosicrucian teachings were brought to France by one Arnaud in 802 A. D., who journeyed to Egypt at the command of Charlemagne, who tried to introduce in his kingdom (which covered Gaul) all the teachings of Egypt's philosophers. Arnaud's mission and return to France resulted in the establishment of a Rosicrucian Order in old Toulouse (Tolosa) within the walled city previously pictured in this article. In 898-99 a branch of this Order was established in Lyons and by the close of the year 1000 A. D., the Order had a monastery in Nîmes (Nemausus), which city, with its wonderful temples, became the property of the Counts of Toulouse 185 years later.

This order confined its activities to educating the more profound students of the arts, sciences and religious doctrines, and, as of old and like unto today, constituted a truly secret, exclusive and fraternal order—the first, perhaps, of many others which followed it in this mystic country.

Manichaeism, on the other hand, was a religious school or cult for the masses, not secret nor exclusive, but rather public and inclusive, and really designed to cater to the growing demands of the masses for some form of religious study other than that of the orthodox (Roman Catholic) Church, which attempted at that time to stifle freedom of thought in many directions.

Just as Mithraism required initiation of the applicant as well as certain oaths and obligations, so did the Rosicrucian Order and Manichaeism in France. This brought about the construction of certain grottos, or underground assembly places, and fortified Temples. While it was not considered a secret order like the Rosicrucian Order, Manichaeism was an enemy to the aforesaid church and

was constantly subjected to persecution. Therefore the meetings or assemblies were held in well protected or guarded places though not necessarily hidden or secreted.

Manichaeism came to France early in the establishment of Gaul, and was in fact co-incidental with Mithraism; but it remained dormant, so to speak, while Mithraism was promulgated as a more preparatory or initiatory schooling.

Manichaeism was introduced in Gaul by one Mani, a Persian who settled in the mystic cities along with others from his country, as previously noted. There are some reasons for believing that he was from Ecbatana and was of an educated, aristocratic family. He was educated at Ctesiphon, and was also given a post-education by his father, Babak, who was later associated with the so-called "Baptists" of southern Babylonia. The son was, naturally, trained in the beliefs of this religious sect, and for this reason it is called to the student's attention. This sect was closely allied with others having the names Elkesaites, Hermobaptists and Mandeans. The sect had adopted certain Christian elements, and these Mani modified and added to, in a mystical way, so that, when questioned about his doctrine, he claimed that they "blended the teachings of Christ with those of the ancient order of the Magi."

Mani prepared himself and his associates for his life work, so his records say, by entering the silence, daily, receiving divine revelations which he recorded in many manuscripts written in a language the alphabet of which was based on the laws of the Temples of Egypt, and much like our own Rosicrucian alphabet. He also claimed that he had been divinely instructed to travel from country to country and teach his system. Thus he entered Gaul, lingered awhile, sowed his seed, and went on to India and elsewhere. This was in the third century A. D. Not until the eleventh century, however, did Manichaeism influence the religious thinking of the peoples.

In brief, Manichaeism taught that not only did LIGHT symbolize good and DARK symbolize evil, but in a scientific (not wholly materialistic) way light produced goodness and darkness made evil. Therefore he claimed that a "proper study of religion required a thorough study of Nature and her elements"; for LIGHT was composed of all the elements that made for goodness while darkness was constituted by an absence of those necessary elements. Our Rosicrucian Brothers and Sisters will find in this simple principle the profound, fundamental truths of our own teachings today. Mani also taught that God was the cause, source and radiation of LIGHT and that God was the spirit in all things, manifesting ten virtues—meekness, understanding, knowledge, wisdom, mystery, insight, faith, fidelity, love and high-mindedness. He taught a dual existence in all things, based upon the duality indicated by light and darkness.

It is impossible in this limited space to do justice to Mani's teachings, but the effect of his work upon the religious and mystic thought of the eleventh century in and about Toulouse is of importance.

Records which I have had the privilege of seeing and examining show that the followers of Mani in the eleventh century adapted the teachings to conform to what would constitute a mystic church to satisfy the demand of the populace for a religion and church which it could understand. Therefore the Manichaen Church took from the

Christian Church those mystic and ceremonial features which did appeal to the mystic minds of the day and added them to those established by Mani himself. The records show that thereafter, this new and popular church conducted ceremonies of adoration to God and God's symbol, the sun, formed various grades or classes with mystic names and secret signs, held sacred suppers and feasts in mysterious chambers (similar to the "Lord's Supper") and even performed baptism.

All this form of mysticism, and much more, was tolerated and encouraged by Raymund IV, who, while nominally a Roman Catholic (as all were supposed to be), preferred to leave the choice of religion to the minds of his people rather than to a distant pope.

Naturally, the Roman Church looked to Raymund IV, the most powerful ruler of France, even more powerful than the King, to further its interests in his domains. Early in his reign he encountered the strong arm of that Church, and only because of his desirable power did the Church refrain from attempting to force him to persecute the Manichaeans, Rosicrucians, Waldenses, and a dozen other sects and cults which were rapidly uniting in one powerful, non-Catholic body, called heretics.

But now we come to the great act of Raymund's life, which shows not only the love his subjects bore for him and the power of the brotherhood established in his domains, but likewise shows the effect of mysticism and its study upon the minds of such sincere and devoted peoples.

When the call came for crusaders to journey to Jerusalem to protect the Holy City from the invasions of the heathens who were determined to destroy and pilfer, Raymund IV listened attentively to the pleas and consulted his associates. Raymund, like his forefathers, had appointed various trusted and educated men with the details of his government and he even permitted the subjects in his domain to select other administrators. That this was, in fact, a plan of the brotherhood then existing, will be shown shortly.

Finally, Raymund notified Pope Urban that he and his associate administrators had decided to enter the crusades and carry the banner of Toulouse into the Holy Land.

This famous banner, which I have seen, is of special interest to Rosicrucians. Raymund had adopted as the "coat of arms" or heraldic symbol of Toulouse, the cross, under which was a lamb in a sleeping posture, and over which was the cord (with mystic knots) of the orderlies, representing the cord and knot worn by the mystic monks of the cults and sects in and about Toulouse.

With this banner he went to the Holy Land with an army of many thousands of his subjects, men and women, including almost 78 per cent of the adult population of his domains and 39 per cent of the children, each volunteering, sacrificing all worldly possessions and leaving all that was dear at home. This seemed to them in accordance with their mystic vows of sacrificing the material for the spiritual. It was the greatest army that reached the Holy Land and in crossing the mountains through the snow the multitude lingered to build "hospitals" or shelters for future pilgrims. These buildings were large, of white stone or granite, and were given in charge of certain "advanced" brothers, who were titled Knights Hospitalers and Knights Templars.

(Continued on Page 56.)

The Mystic Triangle

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The A. M. O. R. C. is affiliated with ANTIQUUM
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CRUCIS in various parts of the world and
with its branch bodies with similar
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under a supreme world council.

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

APRIL, 1926.

NOTES FOR MEMBERS.

We learn from special messages from Russia that in that country, where so many things scientific, ethical and cultural are being ignored or upset, individual attempts to reach beyond the commonplace are more or less successful. For instance, a young scientist there reports that he is now able to rule animals by telepathy and indicates that he includes man among the animals. He discovered that he had the ability to transmit suggestions, which are really impelling commands, by thought transference to animals of various kinds. After convincing himself that this was so he announced his ability and forthwith brought upon himself all of the troubles that one might expect in that country. Such a claim would naturally arouse the antagonism of the Bolsheviks, who probably feared that he might include them among the men and animals. They beset him with a "Dictator Complex," and locked him in various cells, and challenged him to make small animals obey his mental wishes. Various scientists eventually investigated his experiments and it was found that animals would bring to the door of his cell, or to other places, the things he had previously agreed that they should bring to him. His experiments do not interest us so much as the principle involved. In many of our lectures we refer to the fact that when our members begin their experiments of the higher principles in the higher Grades they would do well to practice upon some domestic animal such as the dog, or cat, or horse, for they will find that animals from a lower species than man yield more readily to mental suggestions. Man alone is so vain in his belief that his own thinking is superior to that of any one else that he instinctively resents any outside suggestions. He is therefore intuitively or instinctively on the defense all the time and the suggestion, to have any effect upon him, must be so subtle it calls for a profound knowledge of psychology on the part of the suggestor. Working with lower animals, however, the suggestor has the advantage of being able to make his mental suggestion very direct and clear. This gives it potency and does not arouse any antipathy on the part of the animal. All animals live in a more subjective or psychic state of mental attitude than does man. Hence men have found it necessary to take up courses of study and practice the art of concentration and passivity in order to attune themselves

with an instinctive quality that is natural to him and less dormant in animals. All of this should be interesting matter for debate with most of our members.

From India we learn that a device has been invented which measures the heart throbs of trees and growing plants. The interesting point of this matter is that the throbs are measured from an electrical point of view, and this substantiates the statement made in our higher Grade lectures, that all the life energy in living matter is measureable from an electrical standard, providing the experiments can be made delicate enough and gauged to receive the electrical vibrations in a high octave or a harmonic of such an octave. The natural aura which surrounds all living matter, and which is more fully developed in men and women who have given it thought and concentration, is a result of the electrical energy of the body as a living thing. This fact was challenged years ago when our teachings first presented it, but since then science has found it to be true and various experiments like this one in India bring it more forcibly to the attention of the masses.

We learn from a newspaper report in "La Presse" of Montreal that another scientist has been devoting his time and investigations to the Continent known as Lost Atlantis, and it appears that he has discovered some new points which convince him that the Lost Continent might be more fully investigated and examined by certain expeditions if these were conducted without prejudice and bias. We believe that this has been the same attitude on the part of quite a few recently, who claim that if the investigation of the ocean bed of the Atlantic is made properly many important and substantial proofs of the existence of a Continent in the Atlantic would be found. Several expeditions in the past have been conducted for that purpose and some of them frankly admitted that interesting proofs were discovered. Others were reluctant to admit that proofs had been found and allowed their bias and prejudice to hinder their work. This often comes with various subjects which have been considered the dreams of philosophers and it is difficult to make science lay aside its biases and prejudices and look into these matters with an open mind.

Many of our members write to us each week and ask if they may be permitted to organize a small group of members, for the purpose of studying, in their locality. This brings up a very interesting point that we would like to discuss with our members. We have over a hundred such groups in our jurisdiction, composed of from three to ten members, who meet each week in the home of one of the members, and at such meetings the lecture, or lectures, are discussed, questions answered between those assembled, and various points taken up in regard to the work. This makes a very profitable evening each week for the members. If you, or any of your acquaintances who are in the Order in your locality, wish to start such a Group you may do so under our instructions and care. Simply write a letter to Secretary of the AMORC at Rosicrucian Square, Memorial Boulevard, Tampa, Florida, and state that you wish to start a small Study Group in your city or town. He will then send you instructions as to how to proceed, and if we have on our list any other members in your locality we will send you their names

and addresses. However, in many localities where there are more than three members, Groups already exist and so if you have no Group in your town, or have not heard of any Study Group, and feel that you would like to assist in establishing one, please be sure to write to us about it. When four, five or six, or sometimes ten members come together in this way once a week, for an hour or so, much profit in the work is derived. Such Groups have often grown very large and some of them have become Lodges of forty, fifty or sixty members. We are only too glad to assist the members in this way, because we realize the many benefits that come about through the members meeting together once a week, discussing the lectures, discussing their personal problems, and casting various beams of light, from different angles, on the teachings that they are receiving.

The Dedication Ceremony for the new Supreme Temple in Tampa was held on Sunday evening, February 28th, at 8 o'clock. We planned to have the Temple dedicated in the month of February and we were able to do so at the last hours of the month. A large membership was present, and many of our Correspondence Members and Associate Members from various cities in Florida came a considerable distance to attend this Dedication. The new Temple looked magnificent, and wonderful enthusiasm, praise and interest was indicated by every one present. The Emperor conducted the ceremony, using the Ritual and form that he alone uses when he is present at a Dedication of one of our Lodge Temples. On Sunday, March 7th, the first public service of the Order in

Tampa was held in the Temple in the form of a Sunday night service under the name of The Pristine Church. Such services are non-sectarian and include a discourse, with some questions and answers. The various newspapers of the city gave considerable space to the opening and establishment of this Sunday public service, the attendance was unusually large, and the interest shown indicates that these Sunday services will be continued with large attendances through the months of March, April, May and June. After June the services will probably be discontinued until October, because of the warm weather and because of the Emperor's absence at that time.

Plans are under way for the general opening of the Metaphysical Library at Headquarters in a very finely appointed public Reading Room and Lecture Hall on the main floor of the Temple building. All of the very best New Thought, Psychology, Theosophical, Mental Science, and other books will be available for public reading in the room, and good or new copies of the best of such books will also be available for those who wish to buy them. The Lecture Hall in connection with this Public Library will be available to various Metaphysical, New Thought and Psychology organizations for their meetings. The Library and reading room will be open daily from 2 until 9 P. M., except Sunday, and, from inquiries made by visitors and others in this part of the country, it is evident that the Library will be a very popular one. It will be the only Metaphysical Library in Tampa.

(Continued from Page 54.)

Raymund IV (later surnamed St. Giles from the place of his birth) succeeded in reaching the Holy Temple and in routing the great army of heathens; and it was Raymund IV who finally won the victory and placed his famous banner "on the tower of David."

For this great feat he was offered the advocacy, or rulership, of the Holy Sepulchre, but in the midst of his loyal subjects, who had suffered much and made possible his feat, he faced them and, in a memorable speech, gave them credit for the victory and refused the honor offered him (having in mind the mystic brotherhood's vows), saying "I cannot wear a crown of gold (in a place) where our great Master wore a crown of thorns." This speech, recorded in the papers at the Vatican and in the Dongeon in Toulouse, made Raymund IV and his brotherhood famous, but likewise brought great suffering to his children.

His successors were his descendants for many generations, each becoming more powerful as Lord of domains and more beloved as Count of great cities of peoples.

We come to a close of this interesting, though seemingly endless subject, with the reign of Raymund VI and his son, Raymund VII, great grandchildren of Raymund IV, in the years 1194 to 1249.

Raymund VI had fostered the growth of mysticism and its sects to such an extent that he permitted the brotherhoods—now united in one body—to choose twelve councilors to rule his domains and govern his people. He was the most beloved of all the Counts, and when, in his old days, the Roman Catholic Church ordered him to

rid his domains of all so-called heretics, by killing them, he refused, saying: "These people are my friends, my brothers and sisters, loyal and good, to whom I am bound as strongly as they are bound to me by love. They have done nothing wrong. Jew and gentile, Catholic and heretic, alike enjoy the freedom of my lands; heathens I have none. What, then, should cause me to destroy their lives? I refuse to do it by any command of the Holy See."

For this he was made a prisoner while the war waged hard. Orders were given to the papal legates to kill all the subjects of Raymund's domains, and "God will know His own" (meaning the loyal Roman Catholics).

This was the beginning of the war which resulted in the establishment of the loss of thousands upon thousands of lives. It was because mysticism, true understanding, freedom of thought and BROTHERHOOD had been established, that the Church found it necessary to destroy its enemies.

Raymund VI finally passed to the beyond, and because all burial ground was owned by the Roman Catholic Church burial was denied him. So his son, Raymund VII, had the body of his father placed in a vault of the first Knights Templar Hospital built by their forefathers, where it remained for 600 years awaiting the opportunity to be properly buried.

Thus closes the brotherhood endeavors of one long line of Counts of Toulouse, ending in the year 1222.

Does one wonder that Toulouse is considered a mystic city from which so many sects and religious orders have come to us? A cherished city in the hearts of all mystics, it is dearly beloved by all Rosicrucians.

My Yesterdays Return

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

(A Sequel to A Thousand Years of Yesterdays)

CHAPTER I.

WHEN Ruth forgot her usual reserve and in a moment of excitement dropped her magazines and guide book to the deck of the boat, so that she might raise both arms and hands in a significant farewell to William, who stood on the dock exchanging greetings with her, she revealed to an onlooker the secret of her trip and began a mysterious adventure of which she knew nothing then but which became one of the most important events in her life.

It was a mild winter day, such as New York occasionally experiences in the early weeks of December. And the crowds who were on the dock bidding farewell to the many passengers sailing for the Mediterranean, cheered loudly and waved their hands, some with gladness, some with sadness, yet all cheering alike as the great boat belled forth its whistling signals and the experienced deck hands made ready to close the boat and release it from its moorings to American shores.

Ruth had looked forward to this trip to the Mediterranean and the Orient for many years, but not without many misgivings and forebodings. In fact, although the trip had been planned for over a year, as the day of sailing approached she felt that she was really further away from her dreams of a month in Egypt than she had ever been in her life. And, here she was now, turning her back to the shores of New York City, gathering together the magazines and the guide book from the deck where she stood, preparing to enter one of the doorways and go downstairs to the steward to arrange for her seating at the evening table. She was not conscious of the fact that every move she made, every gesture, every subtle expression on her face, was being carefully watched, and that she was really the subject of analysis and close scrutiny as well as anticipation.

Just why such a trip as this should bring misgivings and forebodings in connection with the planning of each detail, Ruth could not explain. She felt as though it was not only to be an interesting trip, but eventful in so many ways, and especially in some strange way, that she often hesitated to say to any one just what she was going to do or what cities and towns in the Orient she really expected to visit. This reluctance on her part to speak of her plans had often been noticed by her friends, and especially by William.

William Rollins, a business man of many industries and corporations, a man who for years had turned his back and mind upon all of the higher things of life because of his deep and profound business interests, and who but recently had changed in nature, through the strange revelations of retrospection, psychically manifested through dreams and visions, had found in Ruth a companion of intellect, charm, and deep knowledge of the higher things of life. His association with Ruth for several years had revealed to him that she was a mystic in every sense and a woman of strange parts and a stranger nature.

He was happy in the thought that this beautiful, charming young woman should have an opportunity of realizing the one great dream of her

life. He knew that she looked toward the Orient as the place, the home, of all mysticism, of all the occult and all the strange things of life not commonly known in the Occident. He also realized that the trip meant more to her than merely being in the presence of these Temples and people of a mystical tendency.

Ruth was of a family of culture, refinement and high social position in the city of New York. With money and time at her disposal she had given many years to that form of charitable, or humanitarian work, not commonly exploited and not usually known. William realized that this young girl, with high ideals, excellent education and ability, needed the experience of travel, needed the experience of contact with other people, with unusual conditions, to broaden her viewpoint and, as he thought, teach her many real lessons of life which he believed she did not have. This was why William looked forward to the trip to the Orient as a great benefit to Ruth, while it would bring sadness to him.

William had only come to realize in the past year that he loved Ruth and that Ruth loved him. At first their companionship was purely of the intellectual nature, on the intellectual plane, and he doubted whether such a thing as love for a woman could ever move his emotional nature or ever affect him in any serious way. He even doubted whether Ruth could lay aside her interest in mankind generally, her study of the plan, her practices of the arts, and confine herself to the study of man and the practice of those more intimate things which are necessary in the devotion of a woman for one man. So we can appreciate the fact that, as William waved his hand and threw a kiss of goodbye to Ruth, the mixed emotions which controlled and dominated his nature at the time were those which are common to every man when he sees the ideal love of his heart leaving him for a long time, and especially for a journey to an unknown land, with reluctance, on the part of the one who is leaving, to tell where she is going.

On the other hand, Ruth knew that William loved her. She was sure of it because she had brought it about. She wanted William to love her, not so much for her own sake, and not because it would make, and really did make, his dear old mother happier, but because she knew it would bring into his life something that had been lacking and something that would give him a new interest, a new thought, a new pleasure in life. She knew also, as she waved goodbye to him, that though the absence would be hard for her, it would make him realize the more keenly what their friendship and their companionship had been for the past year or so and of what value it was to each of them. She knew also that when she came back to America, to New York, and to him, she would come back with that knowledge, that understanding, and that personal power that would bring conviction to him, and it was for his sake that the rest of her life was being planned. She really intended to give up her big interests in life and focus upon this one wonderful being, this man of all men, who, as a dominant power in the commercial world, had shut himself against the other

worlds about him; and to save him from the path he was on and turn his great energy, his great mind, as well as his other influences, in the direction of mankind generally, would mean a great thing to Ruth and to him.

So we find Ruth going her way among the many excited passengers, gradually finding the door to the dining room, where the steward, with a great chart before him, was allotting seats and table locations to the various passengers according to their wishes. It was as new to Ruth as it was to most of the passengers, yet Ruth seemed to have a poise and an understanding like unto that of an experienced traveler. She knew that since she was alone it would be easy to find a single seat almost anywhere, at any table, so she waited while those who wanted allocations of two, three or four seats were well satisfied.

The matter of getting seats attended to, Ruth made her way to her cabin, to her place of privacy, where she could again sit down alone and think over the past, the journey, the steps that were before her. As she wended her way along the narrow hallway, and then to her right, to a small passageway that led to some of the outer rooms on the deck, she was unaware of the fact that close to her was the same character, carefully analyzing her, watching her, and noting her room and its location.

We will leave Ruth alone for a moment, in her solitude, and I am sure that she would thank us for it, and turn our attention to the passenger who is so guilty of watching a lone lady aboard a ship. Were he doing this in any other public place his attentions would be noticed by many and their indignation would be expressed. But aboard ship travellers who are alone are subject to scrutiny and the paying of attention by a gentleman to a lady is not uncommon. And this stranger, stranger to us, so far, in this story, was a gentleman. Undoubtedly of a foreign birth, and undoubtedly cultured and polished; in addition to these outer signs of refinement there was every other sign and indication of the gentle nature, the breeding, the tact, which we in America attribute to a real gentleman. His name is of little interest to us right now and his mission on this boat is of little interest. He, too, was on his way to the Orient, but any one familiar with the attitude and the nature of experienced travellers would know at once that this man had travelled often, and travelled far, and that travelling was either his continued pleasure or consistent business.

We said that when Ruth dropped her magazines and guide book to the deck of the boat she revealed the nature of her trip and took the first step in an adventure of which she knew nothing. It was because the guide book simply said on its cover "Guide to Egypt," that Ruth revealed so much to the stranger who was watching her. Had that guide book said "Guide to Italy," or "Germany," or "France," or almost any other country, it might have been different or this story might not have been told. But there, in gold letters, was the word "Egypt." This caught the eye of the stranger, and, with her charm, her real beauty, her youth, the sadness in her eyes, and the psychic and enthusiastic farewell to the man on the dock, told a story to the strange man behind her and he at once made those plans for Ruth's trip to the Orient which she followed without awe, without hesitation, without manifestation of any kind, and all unconsciously, unknowingly, and, shall we say, unwittingly?

Hours passed, and after dinner had been served there came that quiet time of eventide, when, just as the sun is setting at that time of the year, passengers are wont to gather on the deck to watch not only the sinking sun, as it changes the color of the sky and water, but watch the last signs of land, the last symbols hover and fade out from sight, the canopy of heaven darken and the waters rise up to meet the canopy, close the scene and envelop the ship in that color of blue, that veil of mystery, which always fascinates the new and the old traveller alike.

Standing at the rail, or seated in the newly assigned deck chair, evening soon wears off and the dark night is upon them. Thus begins the first night of the ocean voyage and thus began the first day, the first hour of Ruth's great adventure into the past.

Up until this moment Ruth had not met the man who is so important in our story and who is to become so important in Ruth's life as this story reveals itself. It was not until several hours later, when Ruth began to think of the hour and the appropriateness of retiring, since she was alone, that she found herself face to face, suddenly, under a light of the doorway, with this man whom she had not noticed before consciously but whom she seemed to know and whom she felt was entitled to recognition, for without hesitancy she bowed slightly and said "Good evening" as he, in a dignified way, bowed very impressively and said "I beg your pardon. I did not mean to block the way." Lightly she smiled and, remarking that "I am sure you did not see me at first," stepped inside, passed down the passageway and was lost to his sight in a few moments. But he stood still, watching as long as he could her movements, and recalling, remembering where he had seen her before; and then there came to him a revelation of another nature and his life was changed, as hers was about to be. His plans, too, became those which were in her mind; and yet he knew it not. So, we must close the first chapter of this story, as the day itself closed for them; each having met the other, each pleased and charmed with the other's personality, smile, frankness, apparent goodness and gentleness, each playing an important part in the other's life and yet neither of them knowing it, neither of them understanding it; but from that hour on each would do the other's mental bidding, each would follow the other's plan and hope and idea, and then meet again, perhaps, sometime, somewhere, only to know what had transpired by mere accident.

Thus the ship passes through the ocean during the night, while all aboard place their faith in the immutable laws of nature and place their hope and trust in an invisible, but knowable God, and wait for the morning. Only those who have journeyed through the long hours of the night aboard a boat and who have listened to the music of the spheres as it comes to those who are on deck, or as it is wafted by the gentle breezes from distant, passing ships, whose bands or orchestras are still playing, or who hear in the silence the other noises of splashing waves, the noise of the engine, and the hum of its humans aboard in their whispered tones, can realize what it is to spend a night out on the great ocean, 'neath the skies of blue, with only law and principle to carry one safely through and bring the sunlight and the warmth and the dependable sight by which the ship may be guided to its distant shore.

CHAPTER II.

The usual bustle and noise of the early risers, who wish to see the sun rise at sea for the first time in their lives, awakened Ruth quite early in the morning. She decided at once to make the best of the situation and become a part of the many who were walking the upper decks and carrying on lively conversations, much to the annoyance of those who preferred to sleep late.

Ruth did not see her visitor at all during the morning hours. She did not miss him, but we, who are following the story, would have preferred to have her see him quite early and begin the day with an explanation of the apparent mystery that surrounded their meetings. However, it was not until it was close to the time for lunch that they really met. It was at the foot of the great stairway where the Bulletin Board announces the number of knots travelled, and the setting of the correct time by the sun. She found him standing close by her, reading the Bulletin. Turning slightly sideways and looking up into his face she bowed and merely said, "Good morning." They were about to separate, each walking in the opposite direction, when he suddenly retraced his steps and said, "Since I am seated at the same table with you, may I escort you to lunch?" This request did not surprise Ruth for, although it was her first trip abroad and her first trip upon an ocean liner, she had journeyed enough to know that whenever a long trip lies before tourists on boats, or passengers on a train, they soon become acquainted and take advantage of the conditions to form temporary friendships. Hence, without hesitancy, she replied, "I shall be pleased to have you as my escort."

All through the lunch Ruth noticed the polished and cultured manner of her strange acquaintance. She tried to determine what his nationality might be from his language, and the only conclusion she could reach was that he was not only a foreigner, but one who was versed in several languages, and probably spoke them fluently. She gained this impression from the fact that occasionally there was an accented word in his conversation which she could associate with French, at other times with Spanish, or Italian, and once she believed he used a Russian word. This only added to the puzzle regarding his personality and identity that was occupying the thoughts of her mind. He seemed to be well versed in regard to many subjects but she did not give him an opportunity to talk deeply or profoundly on any one of them but passed lightly over a number of topics just to see whether he was ready to respond. He seemed to be ready on each occasion to take up the lead she gave him and enter into a long discussion of the points in hand.

After lunch they passed up the stairway together to the first promenade deck. She found that he had reserved a chair, as she had done, and although they were not located near each other, he waited until she had been seated comfortably in hers, and then, with the permission of another near her, he moved the chairs about until he brought his chair alongside of hers in the shadows of the sunny side of the boat. Thus we find them seated side by side, basking in the reflected sun from the waters and in the shadows of the canopy above them.

Ruth thought that it was time that she began her investigation of this man who evidently intended to make himself a companion on this trip. Hence her first serious remark:

"I believe you told me your name, or was it that you gave me your card and I have misplaced it?"

Without hesitation he reached into his pocket and brought forth a neatly engraved card bearing a very strange name. Strange to Ruth and strange to us. The card bore two words: Ishmar Ram. Ruth studied it for a few moments, then looking up into his face very frankly said:

"That is a foreign name, but I cannot seem to analyze it!"

"Yes, but it is abbreviated, or rather I should say, it is condensed. My name is a long and difficult one and I found it convenient, to say the least, while in America, to condense it into those two words."

"And may I ask if it is Persian?"

"Yes, it is rather Persian in its present form, but I am an Egyptian, and my correct name is a true Egyptian name."

Ruth simply nodded her head in a manner to indicate that she understood his remarks, or, rather, heard them clearly, but looked off into the space of the water before her and wondered. She seemed to be able to recall the name of Ram and even Ishmar seemed familiar. But one other thing also stood out in her mind just at that time. Was it not strange that she should meet on this trip to Egypt an Egyptian so fascinating, so interesting, and at the same time so attentive? It seemed as though Fate was helping her in her puzzle, in her problem. Egypt had held a spell over her for many years and now that she was on the way to that country, with misgivings about her ever reaching it, this incident of meeting an Egyptian, an educated, cultured Egyptian, who seemed ready and willing to give her much time and attention, aroused in her the fear, or the thought, that perhaps this was the beginning of the peculiar things that she felt sure would happen to her before she ever reached Egypt.

"You seem lost in abstraction," said Ishmar after a few minutes pause. "Are you trying to puzzle out the name or does it bring something to your mind?"

"Why, yes, the name does seem familiar to me in a way, but more than that the sound of it, as I say it mentally, arouses in my mind some recollection and I was just trying to recall where I heard it before or, tell me, do names and sounds produce pictures in persons' minds?"

"Why, that is an interesting point that I have not thought about," said Ishmar. "However, come to think of it, I believe that scientists have found that it is probable. That we associate names and sounds with pictures and places and persons, and that sometimes when we hear a person's name we feel sure that such a name belongs to them. On the other hand, we often meet persons with names that we are quite sure were not the best names that could have been given to them. I believe this also applies to places, even cities and countries. Then there are flowers that have appropriate names, appropriate so far as the sound of the name is concerned. So I believe it is true that names or words and their sounds do produce in our minds certain pictures or impressions that we naturally associate with those sounds. Is this what you refer to?"

Ruth realized at once that she had opened an interesting subject and this time it would possibly lead to some of the problems in her mind and she was happy.

"Yes, I would like to look into that matter, because there are a number of things that have im-

pressed me in regard to this peculiarity of names and sounds. Even some notes of music have a very strange effect upon me and I have noticed that some persons' voices affect me deeply at times. But there are especially a few sounds of simple combinations—perhaps they are just vowel sounds of some kind—that have a most strange effect upon my mind and my nervous system. I know there is the sound of AUM which I have heard sometimes used by lecturers or psychology teachers. It has a peculiar effect upon me. There is another sound that almost produces sleep in my consciousness and I become drowsy. The sound is one like RAW, though it must be drawled out very slowly."

"Have you ever noticed whether the sound of RA has any peculiar effect upon you?" queried Ishmar with a sly look from the side.

"Yes, I have, although I have seldom used or heard the sound. It seems to awaken or, rather, vitalize me or quicken my spirit. In fact, it has the opposite effect of the word I just spoke of."

"Are you aware that the word RA is a very sacred word to those Egyptians who understand its meaning and its mystic potency?"

"Yes, I believe it is an Egyptian word and I have understood that it is used quite freely in the Orient in many ways, but you seem to indicate that it is more than commonly impressive in some way because you just spoke of its mystic potency. May I ask what it means in the Egyptian language?"

Ishmar turned slightly in his chair and leaned over in a rather confidential manner, as though he was about to begin a long story. Before the first word, he looked off again into space for a moment, then, turning his gaze upon her he said:

"Do you know that that word is one that is too sacred to be spoken of lightly and that its history, its meaning, its power, would require a long explanation? But when you get to Egypt, and have the opportunity, would you really like to see what the sound of RA could do and would do under proper conditions and circumstances?"

"Why, yes," began Ruth with some hesitancy, "but then of course I do not know what the conditions might be and I am not familiar enough with Egypt and its customs and environments to want to agree to test any of its—shall I say mystical, or mysterious, elements without further preparations. If I were one of the natives, or if I had some of the native Egyptian nature in my being, I might be adventurous enough to want to delve into this little mysterious word of yours."

Ishmar arose from his chair and stood before her, extending both of his hands to her as though inviting her to rise. Ruth leaned forward and then realized that he was not inviting her to rise, but was extending his hands toward her as in a bene-

diction. She watched him slowly and saw that he turned his hands over and now had them in a position where the palms were upward; again he turned them, so that the palms faced each other; while in this position he said, "And in your blood there is the nature of Egypt and her people!"

Ruth remained motionless, looking into his bright, flashing eyes, the stern expression on his face, and noticed the throbbing of enthusiasm and an aroused nature that manifested at his temple. Continuing her gaze for a few moments she slowly aroused herself and rose from the chair. Ishmar stepped back a few paces to permit her to rise, but did not attempt to assist her. He kept his hands in the peculiar, extended position in front of her. Ruth finally stood facing him and looking at him as though she were about to declare something with a definite, positive statement, the expression softened and with the utmost humility and gentleness she said:

"I was about to challenge your statement. But I realize it only too well. I have felt it for years, I have dreaded it in so many ways. It has tempted me, it has almost conquered me at times. I felt that I was a slave to something within me that was not a part of me in this present time. I want to know more about it, but please, please, for the time being give me more time to think and to prepare myself for what you may say. I am on my way to Egypt, as you probably know. I hoped to find there something that would answer the question that has been in my mind for many years. Yet, I have felt that I would never reach that part of Egypt where I expected to find my answer. I cannot tell you where that place is, or why I should feel that I must go to any one place, but I am on my way, as I just said, and I feel now that I may reach some place in Egypt and I may discover an answer to my problem. And, maybe you can help me to reach my destination and solve my problem in safety. Therefore, I want a little time to think, and so, if you will excuse me, I will go downstairs and I will see you later, at the dinner table."

Ruth bowed ever so slightly and, turning, walked briskly toward the entrance way to the stairs. Ishmar watched her walk away from his sight and without a smile on his face, without an expression of any kind that any one could have interpreted, walked to the railing, looked out over the water a moment, raised his eyes to the heavens, and said:

"She has the same spirit she always had, the same firmness, sweetness, and—caution! How wonderful it will seem when she knows, and I know she knows, and she knows that I know. Surely this is a wonderful time in my life and the greatest time for both of us is yet to come."

(To Be Continued in Our Next Issue.)

LEMURIA AND ITS PEOPLE

A Brief Presentation of Some of the Known Facts By Sri. Ramatherio



ACCORDING to scientific findings the bottom was knocked out of the theory or story of a Lost Continent in the Pacific Ocean when zoologists discovered that a species of animals known as Lemurs had been found to have existed on the North American Continent as well as in the regions of Madagascar and the Malayan Islands.

Just why science should have believed

that the only proof of the existence of the Continent of Lemuria, in the minds of mystics and investigators, consisted of the discovery of this peculiar specie of animal we do not know; but it was this one fact that interested science and for years the Lemurs greatly interested zoologists. In fact, today these animals are an interesting study and somewhat of a puzzle to scientists. The fact that they are so different, and of such a primitive nature, and that they are not found in many

parts of the world gave considerable color to the very ancient stories about the Lost Continent in the Pacific, and the name Lemuria is considered by many to have been derived from this specie of animals. But the name Lemuria is older, however, than the name given the animals, and it is more likely that the name of the specie was derived from the old name given the Continent. So long as science could find this specie of animal nowhere else except in Madagascar and the Malay-an Islands, they believed that there was some foundation for the story that there was an ancient Continent, with strange animals and people, which sank below the surface during a deluge and left traces of its animal kingdom on such islands and adjoining lands as remain above the water to-day. But, as we have said, when they discovered traces of the Lemurs in America they felt sure that they had taken the bottom out of the old story, and thus science rested. There is however, a mass of facts available and traceable through antiquity which cannot be so lightly disregarded and so completely ignored. We have not only the very old, sacred, and traditional stories, in many races and among many peoples, about the existence of both Lost Continents—Atlantis and Lemuria—but we have many ancient manuscripts giving some facts in a casual way, as though the persons who wrote these manuscripts and the people who read them were very familiar with the previous existence of Lemuria. These manuscripts are not stories of the Lost Continent, but simply refer to ancient customs and ancient practices as compared with more modern ones, and they clearly indicate that there was no mistake in the minds of the writers and readers associated with the story of Lemuria. From these manuscripts, and from many facts discovered or worked out by men who have given years to such research, we have some interesting points that throw valuable light upon the Continent of Lemuria and its people.

Lemuria must have been the very cradle of civilization in the most primitive form. Atlantis we know was highly developed in civilization in the arts, sciences, and architecture, but we cannot believe, from anything that we have learned regarding Atlantis, that it was the cradle of civilization, and of course Egypt and India cannot claim this distinction. We often hear or read that Mesopotamia was the cradle of civilization, but this was true in a distinctly different sense than that which is applied to the statement in connection with Lemuria. Physically, there is less known about Lemuria than about Atlantis, or any other part of the Globe, for that matter. But that is not surprising, when we consider its antiquity and the fact that we have so few references to it, and that these do not speak of its geography or its physical nature except in a very casual way. It is evident, however, that the Continent of Lemuria already occupied a considerable place in the great body of water now known as the Pacific Ocean. Modern scientific investigations have proved that the formation of most of the Continents above the water to-day clearly indicates that they were once far below the surface of the water and that their upper crusts are composed of deposits washed upon them from the shores of other lands. Science knows also that the surface of the earth to-day is greatly changed from what it was centuries ago, and that in some period of the world's history earthquakes, volcanic eruptions and similar physical catastrophes, all a part of nature's process of physical evolution, caused Continents to

rise from the midst of the waters and other Continents to sink out of sight. Climatic changes also, with extreme cold and ice and snow, and the extremes of terrific heat, have had their effects upon the formation of Continents. Measurements and surroundings taken in the deep seas, and especially in the Atlantic and Pacific Oceans, have revealed the existence of mountains and valleys, plains and plateaus, rocks and sand, indicative of sunken Continents. From a purely scientific point of view there is nothing strange or inconceivable about the story that the Azores, the Canary, and other Islands of the Atlantic, are mountain peaks of a sunken Continent, and that the Australian Archipelago and other Islands in the Pacific are the peaks and remnants of the Continent called Lemuria, which reached from India to South America and probably extended northward to include or be near to the Philippine Islands.

One interesting fact in regard to our own North American Continent throws some light upon the probable existence of a previous Continent in the Pacific. A casual examination of a topographical, or rough, map of the North American Continent shows that the Sierra Nevada Mountains, and those other Ranges which are practically a part of it toward the north, are like a great backbone of a large Continent. Since this backbone is so very close to the present Pacific shore of this Continent one is impressed with the great possibility that at some time there was a greater amount of Continent west of the Sierra Nevada Range than exists to-day, and one's impression is that this western land has been roughly broken off along the line that now makes the Pacific Coast line. In fact, the rough contour of the Pacific Coast, its rock formations, and its great height above the sea level at so many places, would indicate that it had been formed by the breaking away of land, as one is impressed with the fact that the Palisades of the Hudson River are the result of the sudden breaking away of land that once filled the place of the River. There are some places along this Pacific Coast where other interesting facts bear out this idea; as, for instance, Mt. Tamalpais, across the Bay from San Francisco. It is the largest mountain adjoining a body of water on the North American Continent, and rises many thousands of feet in height above the sea level, and is practically on the Coast. Then there is the nature of the soil. In that section of the States of California and Oregon which lies between the Sierra Nevada Mountains and the Pacific Ocean there is a distinctly different soil than that found east of the Mountains. Its great fertility and ability to grow and foster every kind of plant, even species brought from Australia and the Orient which will not grow elsewhere in America, is due to the fact that the soil is so much older than the soil of the rest of the Continent and is potent with a life resulting from many ages of decayed plant life and animal life. This fact has been of extreme interest and scientific investigation for many years and it explains many of the beauties of the vegetation, especially in regard to the trees and flowers of this wonderful and beautiful part of North America. From the above facts we may believe that either the Lost Continent of Lemuria reached over and was a part of the western shores of the North American Continent, or that in days gone by much of the plant life and soil of the Continent of Lemuria was washed over to and deposited upon this western coast.

The traditional records referring to deluges in the past are many. In fact, we find in all of the sacred and philosophical writings of all races references to one or two great floods that wiped out nearly all of the known surface of the earth. The account in the Christian Bible is typical of the account found in records many centuries older and in various tongues. Many of these that are not public known refer to the sinking of the Continent known as Atlantis and that known as Lemuria but, as previously stated, less regarding Lemuria than of Atlantis because evidently Lemuria was one of the oldest, if not the oldest, Continent existing at the time of the great deluge.

In regard to the people of Lemuria we have a few more definite facts than we have regarding its physical nature. We have said that Lemuria was the cradle of civilization in a very primitive sense, and by that we mean that it was on this continent that the species of animal life went through that process of evolution whereby various branches of the tree of the animal kingdom had their origin. If there is any foundation in Darwin's theory of the origin of species it must have had its first manifestation at the time of the existence of Lemuria, whether all of the evolution took place on Lemuria or not. Therefore, the history of the civilization of Lemuria is a history of the evolution of man from the lowest type of being.

We wish to be distinctly understood in this regard. We are not saying that man at any time evolved from a lower species of animal, but physically he surely did evolve from a lower state of his own physical being. Man everywhere to-day on the face of the earth is not in the same state of physical evolution. We are discovering in many isolated and separated parts of various Continents tribes of men and women living to-day whom we would hesitate to call men and women from our present standard. Only recently some tribes have been found that never saw white men before and who were living in the most primitive animal fashion possible. While they walked practically upright, when they ran or were excited they fell into the primitive and instinctive method of running on hands and feet, as do monkeys or apes; the skull formation, the length of the arms, the shape of the feet, and the hairy bodies presented a strange appearance. Only a speculative imagination would assume that they were descendants of the monkey species, but there was no question about the fact that they had been deterred or held back in their process of physical evolution and that they typified primitive man, physically and mentally.

It is not speculation to reason backward with logic and saneness and see from this primitive type of race of people what mankind must have looked like. We are told in many sacred writings, from which the Christian Biblical story has been given to us, that man was created in the resemblance of God; only the child mind interprets this as meaning or implying a physical resemblance to God and there is nothing in the statement that man was created in the image of God to warrant us in disbelieving that physical man was originally a very primitive animal-like being, and that his education, his increase of knowledge, his reasoning, and the influence of ethical culture have tended to modify his physical being and evolve him to the higher state in which he now exists, and which is but a step in the process of the evolution through which he is still passing.

The Lemurians were undoubtedly of a low type physically, but one surprising fact seems to reveal itself in many ancient manuscripts; and that was that the Lemurians, or, more specifically, those people or race of people who lived upon this great Continent known as Lemuria, were more psychically developed than physically. Two reasons seem to be given for this, in the casual references that are made in the way of comparison between the Lemurians and those who were living at the time the manuscripts were written. One explanation is that the Lemurians maintained the higher psychic development and did not permit it to become objectively enslaved by the process of evolution, as did other races; and the other explanation is that the Lemurians were a more advanced race of people than any of the other races living at that time. The former explanation, with other casual references to it, offers a very interesting study to the mystics.

The interesting point here is that man originally, as conceived and created by the great Creator, was a spiritual or psychic image of God, clothed in a material body which he was capable of evolving as necessity and conditions required, but that essentially, which means psychically, he was perfect and a Divine counterpart of the Divine Consciousness. This conforms with the Rosicrucian Ontology, which maintains that after God breathed into man the breath of life man became, not a living animal or living being, but a living soul and as such was a perfect being and is a perfect being. The Lemurians, therefore, were seventy-five per cent a psychic race, so far as development was concerned, and perhaps twenty-five per cent a physical race. This is difficult for us to comprehend at the present time, except in a crude way of thinking of them as being a race of people which neglected or held back their physical development, or the development of physical prowess, and permitted the spiritual or psychic part of them to maintain dominance.

Therefore we find reference to Lemurians indicating that they communicated with each other very freely, by means of telepathy or thought transference, and could even convey pictures and commands to one another in this way. This reference is gained from a notation in regard to their lack of any means of writing or communicating by means of signs and hieroglyphics.

They also spent considerable time, in each twenty-four hours, in meditation, isolation, negation of worldly or material affairs. This point is gained from a notation with reference to their lack of interest in means of conveyance, establishment of communities, development of agriculture, and other things which always occupy the time and require the attention of persons who are living a more objective and material life. In fact, they lived upon the more primitive forms of food and seemed to permit their physical bodies to become undernourished, resulting in their offspring being smaller and weaker physically until the race began to weaken to such an extent that it was becoming almost extinct at the time of the great deluge. Those of us who are more sane and rational, in our mystical understanding and practices, will see in this a warning against those fanatical principles and rules which tempt us to ignore the physical body in order to attain greater spiritual development and power. It may not be out of place at this time to reiterate the rational Rosicrucian viewpoint so often expressed in Rosicrucian lectures; that there is no

greater spiritual or Divine being today than the man or woman whose physical body is well developed, whose health is good and sound, whose mind is rational, and who maintains that harmonium of both body and spirit which God and nature intended; and that in the same proportion as the physical body is neglected and weakened or made abnormal is the Divine power and psychic part of man made less active and more hampered in its expression.

The Lemurians had interesting places for meditation and worship in the forms of clearances and clean and wholesome sites on mountain tops and in valleys, and their habitations seemed to be the primitive kind, in the form of more or less comfortable reclining places in trees and natural caves, rather than in crowds or constructed enclosures. They did not physically co-operate in the form of communities or congregations, since they were so able to contact each other by mental or psychic means, and therefore the entire country remained in its wild and primitive state, although in some arts and some sciences they developed very greatly and through inspiration conceived of many wonderful things.

One very interesting point that is worthy of considerable investigation in the future is that the American Indians of the North American Continent today are descendants of primitive tribes of Lemurians who escaped from Lemuria at the time of its sinking. This would have been possible if Lemuria had been attached to the North American Continent along the Pacific Coast and had separated from it through earthquakes just prior to the deluge, and some of the many thousands on the eastern part of the Lemurian Continent escaped by means of floating trees or crude rafts to the Pacific Coast. The probability is that all there was of the North American Continent, after the great catastrophe, was that part that now lies between the Sierra Nevada Mountains and the Pacific shore, and that during the centuries which followed, while the earth's surface was undergoing its great change, the eastern part of the North American Continent, from the Sierras to the Mississippi, gradually arose and the tribes moved eastward into this virgin land. This would also explain the existence along the Ohio River

of the many primitive forms of cliff dwellings, snake mounds, and other interesting things discovered so long ago. After the eastern part of the North American Continent, or that part between the Mississippi and the Atlantic Coast, arose, which was probably at the period when the Continent of Atlantis sank, the tribes of Indians moved still further eastward, while many of the Atlantians also escaped to that part of the newly formed North American Continent which filled the Gulf now known as the Gulf of Mexico, and which was probably a very fertile valley reaching down into what is known as the Yucatan. In this valley the Atlantians constructed temples and buildings, the ruins of which remain to-day and are being scientifically investigated, for many of them antedate the Temples of Egypt. In the meantime, Lemurians on the North American Continent, with probably intermarriage, evolved the race which constituted the early American Indians, and this explains the many mystical, psychic and strange feasts, holidays, and forms of worship that are common to all the tribes of American Indians, even though their separation into tribes led to the development of local dialects or languages.

These are the facts regarding Lemuria and its people which are contained in old manuscripts of a very dependable nature, and the writer is glad that these facts are being presented, for the first time in printed form, in the magazine which is devoted solely to the work of the Rosicrucians throughout the world.

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The foregoing article explains how the descendants of the Lemurians came to the shores of the Pacific Coast and established a community or mystic colony at the foot of Mt. Shasta in the northern part of California. This mystic colony still exists, with its strange Temple and other structures, and has been one of the curiosities and puzzles of the West during the past century. Mt. Shasta, and its strange people, was described in the August, 1925, issue of *The Mystic Triangle* under the title of "The Descendants of Lemuria." Copies of the August 1925 *Mystic Triangle* are very scarce, but a few are available at \$1.00 each. —Editor.

THE ATTAINMENT OF SUCCESS OR THE POWER WITHIN



UCCESS is defined by dictionaries as "The attainment of desires," but to obtain complete and satisfying success our desires must be of an uplifting character; such as a desire for knowledge, friends, peace of mind, health and lastly a desire to be free from financial worry.

We cannot lay any claim to being successful unless we acquire all of the above requisites, and and to do so we must have certain tools to work with, these to be sharpened to their finest edge and accompanied with the knowledge of their use.

These tools are known as imagination, determination, aspiration, perspiration, coupled with knowledge, all of these qualities of the mind being inherent in every one to a greater or less degree.

I have purposely mentioned financial success last, for with the attainment of the other desires it will automatically develop of itself.

As mind is the source from which all of these

requisites spring, we must analyze it and learn of its qualities and possibilities, also how to develop and utilize all of its latent forces.

We find that mind is an attribute of the soul, that divine spark implanted in our material bodies by the Master Mind, Our Creator.

Reasoning from this premise, its degree of development is unlimited, and as it is the engineer controlling all our actions and re-actions, we have it only to deal with to determine whether the ultimate result will spell success in its entirety.

Knowledge is the Keystone and its acquirement is the first requisite.

Real knowledge is the result of a thorough method of analytical reasoning which will develop incontrovertible facts, for no solid foundation can ever be built on theories.

From the first breath drawn by a new-born babe to the last breath by old age, our whole life is composed of a conflict of desires, and real knowledge is our only weapon.

Everything planned by our Creator is amen

able to certain laws which must not be broken, and as we acquire a knowledge of these laws and their use to such a degree will we acquire success.

We must also realize that "Something within us," the, "I am I" which will give us positive thoughts and these being constructive, all destructive or negative thoughts will be eliminated.

As we go through life we are continually facing new problems that must be solved, and the question naturally arises, "What is the proper method of solving these problems?"

In the first place, we must train ourselves to look at our problems with an absolutely open mind; that is, without prejudice or predilection, and when once we can do this that "Something within" will instruct us what to do, and, if we follow its dictates, we cannot err.

You hear a lot about luck when speaking of the careers of successful men and women, but this is only the Natural Laws set into operation by means of a conscious or unconscious drawing upon the resources of the Infinite Power from which all things proceed, through the channel of that "Something within;" while the so-called bad luck which seems to follow some people is due to the fact that they have ceased to depend upon and draw upon the Universal Fount for their inspiration, guidance and power, in consequence of which they become entangled in their own mental machinery, thereby losing their grasp of the Reality that will carry them upward and onward.

In other words, they mistake the comparatively insignificant "Me" for the powerful "I am I" or, stating it otherwise, they become so much impressed by their little "i" that they cease to place their dependence upon their great "I"; in short, instead of being Egoistic they become egotistical.

As our mind develops through our knowledge we place ourselves in the plane of all successful people, and this harmonizing influence and vibration will attract all constructive vibrations to ourselves so that, instead of battling against the stream, we will float down smoothly with the current towards success.

When we once grasp the significance of that "Something Within," or the "I am I" state of mind, there will be no obstacle that we cannot surmount, for if we can depend upon the tools we have to work with we can foretell the result.

This state of mind is conducive to success, for it is positive and constructive, eliminating all fear, which in itself is the most destructive of all mind conditions.

When on the road to success, however, we must not allow ourselves to be deluded by our creations; do not let them own us, control or master us, for all things are good for us to use, but nothing is good enough to use us.

The joy and satisfaction of success, to be permanent, must come from our inner consciousness of power and efficiency, and not from the applause of the multitude.

We must have a strong, positive idealization of what we want, then we must want it hard enough, and confidently expect to obtain it, and be willing to pay the price of attainment, and it will be ours.

Some persons have a very hazy and indefinite idea concerning just what they do want, consequently they are unable to apply any constructive powers towards building for success. Furthermore, when we have learned the Mastery of Will, or how to "Will to Will", and we have entered the inner consciousness of "Will Power", we can employ the knowledge so gained in carrying out the plans

evolved in our Creative Imagination and afterwards passed upon by our intellect.

In imagination and will are to be found the secret of attainment: the imagination to form and hold the desire, and the will to actualize it into material, objective form and reality; for Will Power is that indefinable but powerful weapon of the Self or Mind which can create an actuality from the imagination, and operates along the lines of the subconscious as well as those of the conscious.

It works while we sleep, as well as in our waking moments, once we have set it in operation. Its influence is such that it extends beyond our physical presence and produces results at a distance when properly applied.

Make use of the ancient esoteric aphorism, "Let the Will will itself into willing."

When we once have a full realization of the possibilities of the mind, or that "Power Within", and have developed the determination or Will Power to act, the final requisite to the attainment of complete success must be faithfully carried out, and that is, "The willingness to pay"; for if we want anything hard enough we must be willing to pay the Price. The Law of Compensation is at all times in full force.

To "Pay the Price" of attainment of that which we want, we must not only be willing to exercise our full mental and physical powers toward accomplishing the tasks and work lying along the path of attainment, but we must pay the price of relinquishing the minor wants, wishes and desires—we must sacrifice all these on the altar of the Great Desire! We must be willing to pay, and pay in full for what we get.

If we desire to attain business success, we must want to "hard enough to pay the price" of diligent application and faithful work; of the sacrifice of many pleasures, the foregoing of many indulgences and in many other ways the price must be paid.

If we desire knowledge, we must also go through the regime of sacrifices and "pay the price;" the burning of midnight oil while others are in the dance halls, theatre or other amusements.

Should we desire friends, we must "pay the price"; sacrifice our own desires, when necessary.

To retain perfect health we must "pay the price;" oft-times sacrificing the tempting viands set before us, and numerous other indiscretions which we may desire, and if we endeavor to escape this Law we "pay the price"—the price of failure.

With this consciousness of the "Power Within" comes the knowledge of the innate and inherent power of conscious creation of environment and conditions, which in turn brings us the realization of the personal "me" being superimposed by the individual "I", that "Power Within," and we will begin to play an active part in the process of Creative Evolution.

Once we admit that there is an Infinite and Eternal Power from which all things proceed, and that this power can function through us if we give it an opportunity, the attainment of our desire for Complete Success is easy and sure. A new consciousness will assert itself and, banishing all fear, we will live less in our personal Self and more in our REAL SELF.

In conclusion allow me to assert that never, in all of my desire and search for knowledge, have I found anything, anywhere, as complete and satisfying as the teachings of the Rosicrucian Order.

—PENSATOR.