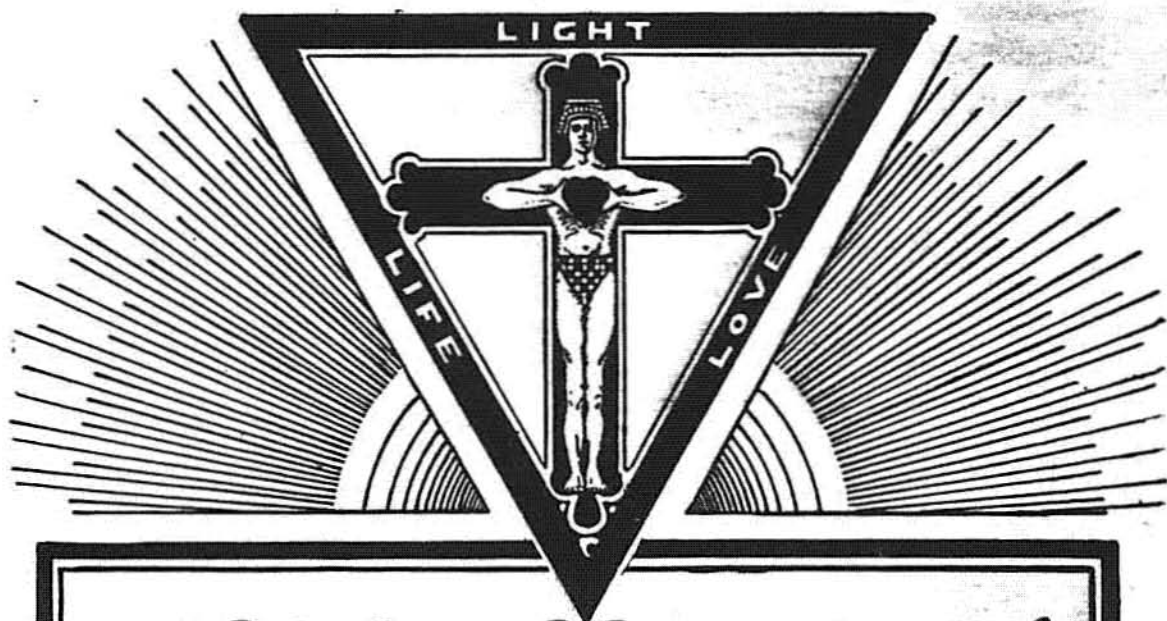


The **MYSTIC TRIANGLE**



A Modern Magazine of **ROSICRUCIAN PHILOSOPHY**

Zada, or Looking Forward

Mysticism

Brief Biographies of Famous Rosicrucians

No. 3—H. Maurice Jacquet

A Brother of the Rosy Cross

My Yesterdays Return

They Slept With Loaded Muskets by Their
Side

Many Other Important Helps

AUGUST, 1926

THE TRIANGLE

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ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS
of North America

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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 Eighth Installment of the Story which Began in the January Issue).

Chapter VII The First Attack



DURING the twentieth century, when one of the great European countries, through egotism and pride, became the aggressor in an attempt, on the most trivial pretexts, to become the greatest power on earth, thereby forcing the greater part of the civilized world into an orgie of hatred and brutal killing, huge armies comprising millions of men were drilled and taught the latest methods of warfare and departed for the various fields of action with bands playing and flags flying, accompanied by the cheers and plaudits of the multitude.

In strange contrast to that, at this time only a very small percentage of the country's population will be needed for the defense, the ratio being about sixty thousand men, only, out of a population of approximately two hundred million people.

One great advantage the New America will have in the coming conflict will be her improved and new discoveries in radio transmission of messages whereby through the use of a hitherto unknown vibratory wave they can segregate their messages, thus preventing any listening in by their enemies.

A few days later a hurried meeting of the Defense Council was called, for the chief of the investigation department had received information from both his Russian and Japanese agents that concerted action was about to be taken, attacking with both aero-planes and sub-marines simultaneously on both the Atlantic and Pacific coasts of North America.

Orville and Philip were called into consultation relative to the state of the defenses on both coasts, and were warmly congratulated upon being able to report that nothing had been left undone to repel the enemy both in the air and under water.

Orville was instructed by the Council to take his swiftest aero-car and to again personally inspect the defenses upon both coasts.

When Philip expectantly looked at Zada she asked permission of the President to speak and, this being granted, she explained

in detail what had transpired relative to the spies wishing to return to their native land to assist countrymen in fomenting a rebellion against their tyrannical rulers, and that Philip wished for the commission of commanding one of the larger sub-marines in an attempt to land them secretly at some Russian port.

Before granting Philip's request the President asked him whether he had counted the danger involved in this undertaking, as the countries were at war, to which he replied that the successful fulfillment of this commission was the only thing to be considered, whereupon the President congratulated him upon his attitude and, wishing him every success, the conference was adjourned.

Zada asked Orville and Philip to accompany her home to dinner, as she had something of importance to give to them before they departed upon their respective missions.

Arriving at her home they were not long kept in suspense, for upon repairing to her private laboratory Zada opened a safe in the wall and took therefrom two peculiar looking rings. Presenting one to each of them she explained that they were to be worn upon the middle finger of the left hand, and were made of a combination of different metals and precious stones, arranged in such a manner that their electronic vibrations, co-mingling with certain vibrations from the human body, sometimes called the Odic fluid, would project a ray or vibration from the centre stone of sufficient power to temporarily paralyze any person whom it might touch at a distance of fifty yards.

The tiny protrubance on the bottom of the ring would release the ray when pressed lightly with the tip of the thumb, at any other time it being perfectly harmless.

They expressed their astonishment at the subtle nature of this power and upon questioning her relative to her discovery and its development she enlightened them by bringing to their attention the fact that "years ago some persons endowed with psychic powers discovered that under certain conditions heavy furniture, such as tables and chairs, could be made to move and rise in

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the air when they jointly touched the object lightly with their finger tips.

"Not being familiar with the laws of nature at that time, any demonstration beyond their limited knowledge was accredited to super-natural powers, and such apparently unknown phenomena was recognized and thought to be messages from departed spirits, thus forming a sect who at that time called themselves Spiritualists and their religion Spiritualism.

"Upon investigating this peculiar hitherto-unknown power, together with the familiar phenomena of mesmerism or electro-biology, which shows that the mind of a person operated upon can be affected or will respond to the will or passes of the operator at a distance, through a material being or invisible but material fluid—call it electric or odic—as you will, I discovered that these vibrations were intensified when co-mingling with the vibrations emitted by certain metals and precious stones arranged in harmonious attunement, hence the innocent-looking ring, which you now see, proving again the simplicity of the Natural Laws when properly understood and applied."

When Philip inquired whether she had tested its power upon any living thing, Zada replied, that knowing the rate of vibrations necessary to temporarily paralyze the human anatomy, she unhesitatingly tried it upon her pet Collie dog first, and when this gave the desired result, without any evil after effects, she had her father apply the test to herself, with the result that, while under the ray's influence, she was completely helpless although her mind seemed to function with increased rapidity.

Thus was again demonstrated the fact that what is commonly called super-natural, is only a something in the laws of nature of which we hitherto have been ignorant.

Philip now considerably excused himself, saying he had some preparations that needed his immediate attention, relative to his mission, leaving the two lovers to themselves, for Orville proposed starting on his tour of inspection within the hour.

Grasping Philip by the hand Orville wished him success in his commission, cautioning him that if he should perchance encounter conditions that endangered his life, or the success of the matter in hand, to use his powers of mental telepathy and he would leave no stone unturned to come to his assistance at once.

When Orville bade Zada goodbye, she wished him success, hoping that he would find everyone at his post and alert; there

being no heartrending leave-taking, such as was customary with lovers in the past, for they were both masters of their destinies, in consequence of which fear, the mother of all sorrowful emotions, was eliminated.

The following afternoon, preceding the departure of Philip with the converted Russian Spies, Zada, at their eager request, consented to meet with them at their quarters and say a few words of farewell.

An earnest and responsive audience faced her as she took the platform in their lecture hall, the essence of her address being as follows:

"My dear brethren:

"On the eve of your departure to fulfill a sacred trust I am filled with pride and joy for the stand you have taken, to do that which is within your power to assist the ignorant and oppressed in your homeland to a better, more just and ideal existence.

"To live in a great idea means to treat the impossible as though it were possible.

"It is just the same with a strong character; and when an idea and a strong character meet, things will arise which will fill the world with wonder for hundreds of years. A great work may limit us for a moment because we feel it above our powers, but as we incorporate it with our culture and make it a part of our mind and heart does it become a dear and worthy object. True friendship and brotherhood can only be bred in practice and maintained in practice, for it consists in keeping equal pace in life, in approving one another's aims, and in thus moving forward together steadfastly, however much our way and thought may vary.

"Voluntary dependence is the best state, and how can that be possible without brotherly love?

"Should false and irrelevant and futile ideas be thrust upon you, you must persist in an effort to remove them by plain and honest purpose.

"Centuries ago, when the germ of freedom was first implanted in the minds of the people of this country, that famous document, 'The Declaration of Independence,' contained a statement which will hold good for all time as it is one of Nature's laws. In substance it is as follows: 'Whenever any form of government becomes destructive to these ends, (the inalienable rights of the people) it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to

them shall seem most likely to effect their safety and happiness.'

"This is the duty that lies before you, and it thrills me when I think of the glorious campaign you have entered upon for the cause of freedom and idealty, the result of which will be felt through ages yet to come.

"The superstitious ignorance of your countrymen, fostered and played upon by the Priests of the Church, must be replaced by sane and correct reasoning, so that the God of Nature, Harmony and Love may be their birthright. Fifty years after the Declaration of Independence was written, Thomas Jefferson said: 'All eyes are opened or opening to the Rights of Man!'

"The general spread of the light of science has already laid open to every view the palpable truth that the mass of mankind has not been born with saddles on its back, nor a few booted and spurred ready to ride them legitimately, by the Grace of God.

"Until your brethren can be brought to see the light of freedom of thought as their rightful heritage, so long will they be in servitude to tyrannical rulers and arrogant domineering priests.

"It is to be regretted that the simple truths, as uttered by that great teacher called Jesus, have been clouded and hemmed about with mystery and superstition by a few, thereby giving them the opportunity of preying upon the ignorant instead of teaching them God's wonderful and immutable laws, which are the only laws and precepts that will give to everyone justice and harmony.

"When you realize that the vanity of your rulers is a desire for personal glory, the wish to be appreciated, honored and run after, not because of their real personal qualities, merits and achievements, but because of their individual existence, you will see how frivolous and useless they are.

"In conclusion I can promise you that all the knowledge and resources of the New America will be utilized to preserve our ideal state, and also to assist you and your fellow countrymen to attain to such a condition."

Her audience rose to a man and cheered her to an echo, after which their leader, Borgie Steffskie, in a few well-chosen words feelingly thanked her for the kind interest she had shown in their behalf and assured her of their undying ambition and determination to do all within their power to help their down-trodden brethren achieve

a successful but bloodless revolution in the cause of justice.

As they filed out of the lecture hall on their way to embark in the sub-marine, Zada clasped each one by the hand with a few words of encouragement, after which she also followed them into the sub-marine (which was the largest and latest in design that had been built to date) for a few words of farewell to Philip, cautioning him to use the greatest vigilance and strategy, for, from information just received, an immense fleet of aero-planes and sub-marines was already on its way across the Atlantic and Pacific oceans for a concerted attack on both coasts.

After a final handclasp Zada left the sub-marine and as it gracefully rose in the air on its way to the ocean, with Philip at the controls, the crew and passengers lustily called and waved farewells until they faded from view in the mist.

Zada returned to her home and made preparations to get into communication with Orville, whose aero-car was equipped with the latest in radio and camera-transmitting devices.

Carefully harmonizing her delicate receiving instruments to the correct vibratory rate, the view as registered by Orville's radio camera from his aero-car was projected on the Ultra-Violet screen, and as the scenes flashed before her eyes she was startled, for a moment, to see thousands of Russian and Japanese aero-planes flying in battle formation at a speed of about two hundred miles an hour towards the American shores.

Noting that Orville continued in his flight towards the enemy she got into radio communication with him, warning him of his apparent danger, to which he radioed a reply that he had notified all of the Pacific coast defense stations that the enemy planes were only about five hundred miles off the American shore, and that he would now attempt to fly to the rear of them, to get what information he could as to the whereabouts of their submarines.

Although Zada, womanlike, feared for him, in this dangerous attempt to get information, she controlled her inclination to urge him to return and instead gave him every encouragement for his success.

She involuntarily caught her breath, however, as she perceived on the Ultra-Violet Screen a dozen planes swoop down upon him, each one spitting fiery bullets, but the superior speed of his aero-car spoiled their accuracy and a few that hit the mark were

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Orville did not appear to make any attempt to take the offensive; or to use the death ray, but seemed bent upon getting safely to their rear, until one of the enemy's speediest planes made a sudden direct dive from above with the intent of ramming him amidship, regardless of the sure destruction of his own plane.

Zada gave a gasp of relief when, just as it appeared that nothing could prevent a disastrous collision, she saw the enemy plane suddenly crumple and drop like a stricken bird to the surface of the ocean, where it soon disappeared beneath the waters, proving to her the efficiency of the death ray, or destroying ray, as a defensive power.

She noted that Orville, with his speedier car, soon out-distanced his pursuers, continuing westward, where he soon reported to Zada that he had discovered a large fleet of sub-marines about one hundred miles in the rear of the aero-planes, proceeding at a depth of about twenty fathoms, also a large number of bombing planes following the smaller air-craft.

Zada received a thrill as she saw, on the Ultra-Violet screen, Orville swiftly turn and, at a speed of four hundred miles an hour, dash through and past the enemy planes without any mishap, to take charge of the defense cars that were already in the air, awaiting the coming of the enemy.

As she sat in silent and tense contemplation of the conflict about to be waged, a call came requesting her immediate presence in the chamber of the Council for Defense. Upon her arrival she found all of the members present, silently viewing the operations simultaneously upon both coasts, the chamber being equipped with two Ultra-Violet screens for this purpose.

When she spoke of the conditions as viewed by her on the Pacific Coast they informed her that identical conditions prevailed upon the Atlantic coast, the enemy being met simultaneously fifty miles off shore by the first line of defense.

It was a thrilling spectacle they now witnessed on both screens in the Council Chamber.

America's defense aero-cars were outnumbered three to one by the enemy planes, but the conflict was of short duration, the enemy commencing the attack with a perfect hail of fiery projectiles, and great must have been their surprise and chagrin to see their supposedly deadly missiles deflect harmlessly from our aero-cars.

At a radioed command from Orville, the American aero-cars released their destructive rays and two thirds of the enemy planes were seen to flutter helplessly to the surface of the water, while the others, being cut off from flying out to sea, were driven inland, brought down and captured.

(Continued in our next issue.)

Castelot's Latest Experiments In Transmutation

By Fra Fidelis



MONSIEUR F. Jollivet Castelot, president of the Societe Alchimique de France, whose experiments in the transmutation of silver into gold were recorded in the last issue of the Mystic Triangle, has recently completed further tests, and a report thereon follows:

"My experiments in transmutation, since 1908, started always from the fact that, in nature, we find gold associated with antimony and sulphuretted arsenic, as well as with tellurium, which is considered as the mineralizer of gold. (A mineralizer is a substance which mineralizes another one.)

"Therefore, it seemed logical to me to introduce tellurium in the artificial combination which I make of the silver and of the sulphides of arsenic and antimony and here is the report of one of my most recent experiments:

"I made a mixture composed of 6 grammes of chemically pure silver, of one gramme of native orpiment free from gold, of one gramme of chemically pure gold and sulphur of antimony and of two grammes of chemically pure tellurium which I obtained from the establishment of Poulenc Freres (92 rue Vieille-du-Temple) Paris (III).

"I added pure silica to the usual dissolvents. This mixture was heated, in the regular way, in the furnace during an hour at the temperature of approximately 1100° centigrade. The residue obtained was of a grayish black, with violet tints, and it weighed 6 grs 420.

"Submitted to the action of nitric acid, the residue was affected with difficulty and therefrom came detached metallic particles of a greenish tint. The nitric solution being decanted, there remained a yellow-greenish residue, which was again submitted to boiling nitric acid during several

hours. Again, the liquor was decanted and the residue which had not been modified was washed, treated with ammonia and submitted to the action of regal water in which it became entirely dissolved after several hours of ebullition. The chloruretted regal solution was then submitted to the reaction of gold and gave the following results:

Ferrocyanide of potassium—a greenish-maroon color.

Protochloride of tin—a bronzed yellow color with a metallic deposit of the same shade.

Ammonia—a precipitate of identical color to the precedent, and which, at the end of some hours, changed to a yellow deposit of detonating gold.

Formalin—a light metallic precipitate of a yellowish-black color.

Oxygenated water—a light brownish-black precipitate sharply divided.

Oxalic acid—a yellowish-black precipitate.

Ferrous sulphate—a golden yellow metallic precipitate.

Caustic potash—at the end of some hours, a fairly abundant golden yellow metallic precipitate.

"It will be seen that there was a very marked presence of gold and, remarkable point, the metal obtained presented the yellow bronzed color of tellurium, of gold, and of native silver. Therefore I must have produced artificially in my laboratory a bronzed gold, due to the intervention of tellurium.

"Undoubtedly, there was a loss of gold in this experiment just as occurred in all my anterior attempts; because we know that arsenic, antimony and tellurium carry away gold during their fusion and volatilization.

Douai—24th of April, 1926."

Mysticism

By R. M. Lewis



WHEN the word mysticism rings forth from some source, what is its reaction upon the individual who is in audible range of the sound? A peculiar question, perhaps, but one that needs a little explanation from various points. It is needless to mention at this time that there are myriad organizations embodying the term MYSTICISM. These organizations exist in the civilized nations of the day and those that have not as yet distinguished themselves to the extent of being placed in that classification. In other words, these organizations are universal in the popular sense of the word universal, as it is understood. Accepting this, then, we admit of the fact that these organizations are subject to extreme differences. For example, physical environment, which in turn may be divided into climatic effects and social conditions, which usually are the direct result of the former. Thus in conclusion of this analysis, we have members of various organizations, subject to the usual extremes of personality and individuality plus the physical differences previously mentioned. To each and every one of them, mysticism is a process of unique understanding, limited, they think, to the special knowledge obtained from sources procurable by them and those related to the same organized fraternal body as themselves. In a great many instances we

find the egotistical individual believing that he himself, alone, has the proper interpretation of mysticism, as expounded by his organization, and that even his fraternal brothers have not the complete understanding.

But we arrive at a peculiar state in our process of investigation as to the general comprehension of mysticism. The average student of these various organizations will be most pleased to inform the ENQUIRER of the fact that it is an impossibility to KNOW or REALIZE mysticism without direct affiliation with a school of mysticism. Then he places the limitations, by stating that your knowledge of the subject will be confined to affiliation with HIS fraternal body. In fact, he may continue to give further evidence, as he believes, of the fact that others are primitive in their defining of MYSTICISM, and even make the declaration that others know nothing of MYSTICISM. He will continue that, upon questioning, you will note that others cannot intellectually grasp the subject in its entirety or that, if they do render a personal interpretation, it will be absolutely negative from his conception. Further investigation upon the part of the ENQUIRER will partly substantiate HIS statement as truth, and the other as mere speculative theory advanced by the student himself or his fraternal instructors.

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Let us now assume that the ENQUIRER is diligent in his search for the TRUTH OF MYSTICISM. He has personally interviewed students of various SCHOOLS and received the information from each that KNOWLEDGE OF MYSTICISM is limited to the dictates of their instruction as it proceeds from their fraternal affiliations. He expressly notes two facts of major importance, which he places in the archives of his objective consciousness. First, that there is a vast difference between the nature of the subject of MYSTICISM as presented by each school, so he apparently believes that the subject is confusing, perhaps not within the realm of his conscious grasp. Secondly, he is impressed with the statements he has heard, that the laymen, those not under the immediate jurisdiction of some of the SCHOOLS, were limited in their personal knowledge of mysticism or were not aware of the subject existing.

He proceeds to substantiate these statements. Perhaps this ENQUIRER, through force of material environment, desires absolute fact for his KNOWLEDGE. He questions a friend, a man of the street (we use this term now to imply one not under the guidance of one of the SCHOOLS), he seeks diligently in his questioning to verify the statement made to him by the students of some of the organizations. He makes the pointed query, "Do you know MYSTICISM? Can you explain its theory or purport its facts?" Alas, our ENQUIRER is astounded. The man of the street, without hesitation, without apparent confusion; and with ease that is amazing, eloquently renders his conception of MYSTICISM. One thing more, however, is impressed; that is, that the stranger HAS still a different concept of the subject. But the great factor noted is that he speaks readily on the subject.

The ENQUIRER has at last developed a link that produces one continuous chain. Proceeding with the first link, the subject matter itself, we continue down through the various links of individual interpretation and scholastic impressions to the final link. What is the final link of evidence? That Mysticism in its term alone suggests SOMETHING to EVERYONE, therefore it is POPULAR.

The ENQUIRER muses in this state of progressive suspension. Each individual then mentally reacts to the term MYSTICISM. They are aware of it, they know of it, and yet he is informed by its students, who should be considered authorities, that

it is a unique subject. He has also been informed by the students that it is limited, its interpretation is specifically granted and that the profane should not, and never will, contact its revelation. How then are the masses cognizant of it?

In every individual, regardless of intellect regardless of environment, there is the UNKNOWABLE. We accumulate facts, we add to experiences, we gather physical knowledge. Slowly nature reveals her innermost secrets to us, gradually we grasp the vastness of it all, slowly we comprehend our individual place in the scheme of things. Gradually we realize that our life, like all existing life, is not a caprice of divinity but the manifestation of a decreed law, operating independently of our individual decree or control and that we are swept along like chaff on the tide of regulation. But, unlike chaff, we follow certain decreed courses, bound for certain ports of realization and accomplishment, perhaps at the sacrifice of material gratification. Occasionally a ripple on these courses of ours brings us to a comprehension of the definite purpose. Those who are the most attuned are more subject to the ripples of inspiration. But with us and within us at all times is the UNKNOWABLE, the UNFATHOMABLE. The element of mystery, the attribute of awe, it is to this that homage has been paid since time recordable. It is to this that many religions owe their birth. Man at all times had need to fear the UNKNOWABLE. Man knew that this UNKNOWABLE, that he could not analyze, was infused in him by some power greater than himself and not confined to the limitations that he was confined to. Those emotions, under which he wavered when contacting certain experiences, which he could not define, were in turn attributed to the unknown, the mysterious. Realizing then, that this unknown was a power—how vast he did not know—he desired to conquer it. If he could only make it subservient to himself what a key to life would be in his possession. The unknowable within himself was the secret of himself, of nature, perhaps the universe. It is reasonable then, to understand that things beyond the border of intellectual grasp were the unknowable, the power that awed. Down through the ages this power continued, never lessened. Though man learned much, accomplished wonders, the gaps were ever filled by that yet unknown, and the mystery of all still remained in its

virgin state unfathomed. Man always seeks in some manner to appease this awe, in fact he enjoys the emotional reaction of the weird, the uncanny. It is a spirit of adventure. What individual has never been thrilled over the expectancy of contacting some supernatural influence? It is natural, it is inherent in the human race. How many have been disappointed in research to find what they believed was in the realm of the unnatural to be merely a scientific demonstration of some law always existing but only just explained. When this happens do we not feel robbed of a birthright? Someone has taken from us by explanation, or proof, an emotional thrill of the weird; the mystery is gone, and in its place there is light.

We then seek another source which we cannot explain, and revel in the fact that it is beyond our scope of objective consciousness. Is it not that element of mystery, that man enjoys, that has developed some of the rituals of the past and present, that offers no explanation for their existence other than the fact that they appeal to man? In how many cases does man resent the explanation of what to him at the present is a mystery? Everyone can verify that fact, if they so desire. It is also to this that our witchcraft, superstitions, and barbarous cults can be traced. All through the times, man has been preyed on by those individuals, and groups of individuals, who have realized this factor and developed means of livelihood by keeping the mystery constantly before man; even holding it above him as a sword of persecution.

However, there is one point that cannot be denied in this regard, and that is that man, to a large extent, has greatly profited by this element of mystery. It has been the path to progress. Those spiritual and intellectual peoples of various times have realized that the element of mystery in man was a divine law. Why was it divine? Man is too apt at times to rest upon the laurels of his accomplishments. He is too apt to believe that what he has attained is all that is necessary for his immediate satisfaction and comfort; all that is needed for his security and assurance of success. Can we not see what would be the result of such reasoning and such an attitude? The race would have become stagnant, gradually diminished, and its ultimate purpose would be unfulfilled. There are those who would never endeavor to add anything to the course of humanity but, like parasites, cling to those benefits left by others. But divin-

ity proposed otherwise. It infused in the breast of man the element of mystery. The result is that man consciously and unconsciously is forever attempting to unfathom it, explain it and comprehend it. This element of mystery in man has its wonderful attributes, which can be accredited to it direct. They are CURIOSITY, AMBITION AND DETERMINATION. With this wonderful combination it is not so remarkable that man has evolved to where he is, is it?

We now come back to the appeal and its appeasement. Mysticism, then, as interpreted by the masses, is considered in immediate relationship with the element of mystery, the weird, the awesome, and the reaction to the word MYSTICISM means the thrill of adventure into the paths of the unknowable, perhaps the uncanny. Many means have been developed, as previously stated, to appease this common appeal of mystery. The India Fakirs, the Fortune Tellers, Magicians of all Types, and even the seance room, have been used to lend atmosphere to the appeasement of the appeal. So the ENQUIRER continues to muse, every individual reacts to his or her SPECIFIC COMPREHENSION of mystery and attempts to clarify mysticism by placing it in the same class as mystery, unless they are a conscientious scholar on the subject. The scholar places MYSTICISM in a separate class, not in the class of the element of mystery or awe, but another. Some in one classification, others in another. Which one shall I adhere to?

Fellow readers, how shall we answer the ENQUIRER if he directs his query to us, as Rosicrucians, students of AMORC? Mysticism, we shall say, is an actual experience; it is not a mystery. It contains the elements of fact and truth. It is practicable, it is knowable. True, we continue, it is now known by comparative reasoning, but by what can we compare it? We cannot limit mysticism, as we know it, by placing it in the realm of the actual. It must originate from the external and become a reality inwardly. Mysticism is the immediate knowledge of the divine, of the universal power. Mysticism is the KNOWING OF GOD, not the mystery of God. Its knowledge is not secured through the creeds and dogmas; it is obtained through the rituals of man-made creation. It proceeds from the sanction of God through the souls of men. As man knows his soul, so shall he be an adept of mysticism. Man, KNOW THYSELF, realize your exper-

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iences, and you are a true mystic. No school can teach Mysticism unless it first teaches the student to observe and appreciate the natural laws which surround man and which man is part of. After this has

been accomplished, and man is appreciative and humble and has knowledge of God, then also he has knowledge of Mysticism, as the two are synonymous.

Brief Biographies of Prominent Rosicrucians

By Fra Fidelis

No. 3. H. Maurice Jacquet



MONSIEUR H. Maurice Jacquet Radio enthusiasts may remember his is a fine man, a grand character, lively, boyhood composition, "The ter, cultivated and artistic, af-Cuckoo." The audience of CKAC never fectionate and chivalrous, wearied of this selection. Unquestionably, courteous, merry, modest and for over two years, H. Maurice Jacquet was wise. This polished gentle-the star-performer before "Michel,"—as man rarely talks of himself, "Mike" is called in the Super-power Station but his friends never tire talking of him. of "The Montreal La Presse." However, he will discuss with you freely When only seventeen years old, his mas-the agreeableness of a wood with its trees, terly handling of the score of Charpentier's shrubs, herbs, flowers, grass; the tinkling "Louise" attracted the attention of critics brook, the lowing cattle, the twittering and public.

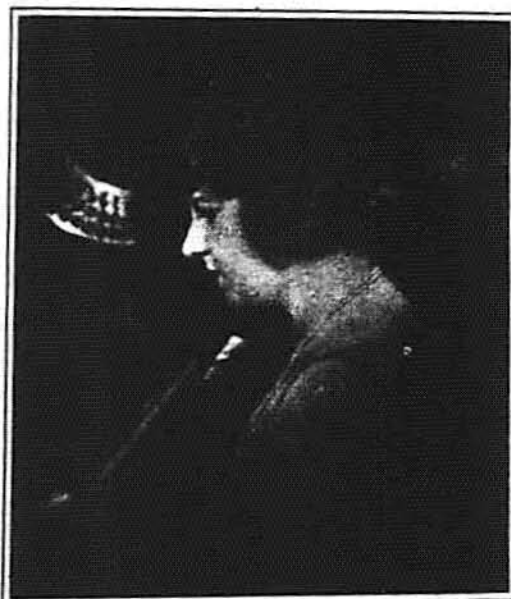


FR. H. MAURICE JACQUET

birds that are, in conjunction, so delightful! This sincere lover of God and all creation is a model Rosicrucian.

Jacquet is merely a pseudonym, serving to conceal the real young nobleman of a historic house of Savoy, who now occupies a rightful position in the front rank of modern musicians and composers and who, at the age of nine, made his debut as a pianist in public concerts.

Francis Thome taught M. Jacquet the piano; Emile Pessard, harmony; Lenepveu, counterpoint and fugue; Felix Alexandre Guilmant, the organ; Luigini, orchestral leadership.



SRO ANDREE AMALOU-JACQUET

Ten years ago, he founded and directed the memorable concerts of the Artiste Ass-sociés (Salle Rameau), thus creating in Lyons, France, an entirely new and vital interest in modern music. The same year, the commemoration of the Charles Francois Gounod Centenary was given under his direction, when he presented "Mors et Vita," at the Trocadero, with over 650 executives.

I understand that he is the only living United States member of the "Society of Authors and Dramatic Composers" and of the "Society of Authors, Composers and Publishers of the French Republic."

Brother Jacquet was for a period of six years the musical collaborator of Firmin Germier, the noted actor-producer. The "Grande Spectacles" were directed by M. Jacquet, also the presentations of the Shakespearean Society; "Shylock," (music by Ra-
baud), and "Anthony and Cleopatra."

Next, he set to music and produced: "Les Butors et la Finette,"—"La Rabouilleuse,"—"The Taming of the Shrew,"—"Le Bourgeois Gentilhomme,"—"Les Mille at Une Nuits,"—"La Grande Pastorale,"—"Oedipe, roi de Thebes,"—"La Dolores,"—"Les Jardins de Murcie." The last mentioned was produced successfully, some seasons ago, at the Maxine Elliott Theatre, New York City, under the title of "Spanish Love," from the book by Avery Hopwood and Mary Roberts Rinehart.

Twenty-one of his most representative works have been performed. Among the best known are: "Messaouda," a one-act comic opera. "Romanitza," a four-act lyric drama, which, in 1913, won the first prize awarded by the Ministry of Public Instruction and Fine Arts, Paris. Maurice Jacquet was then ten years younger than the youngest of the seventeen competitors. "Romanitza" will be presented, next November, at the New York Manhattan Opera House, by Mrs. Oscar Hammerstein; "Sharra," a four-act opera, "Lois," a Breton two-act lyric comedy. "Les Dances de Chez-Nous," a lovely ballet, specially ordered by the Under-Secretary of Fine Arts for the Grand Festival produced at the Opera-Comique, Paris, during a benefit performance for disabled soldiers. Jacquet's successful operettas are: "Le Poilu," "La Petite Dactylo," "L'As de Coeur," "S. A. Papillon."

He is now working upon an edition de luxe of all his works, which will be published, it is expected, before the close of 1926.

His new symphonic poem, suggested by Walt Whitman's immortal "The Mystic Trumpeter," is a brilliant achievement; the quartet, chorus for mixed voices and for children's voices being exceptionally fine.

"Roxy" is now building the world's largest, most beautiful and modern theatre at 50th to 51st Streets and 7th Avenue, New York City, which will seat 6,200. There will be 100 carefully selected musicians, a fine chorus of 60 excellent voices and a thoroughly trained ballet of 40 dancers. An immense organ will be played simultaneously by three organists. When its doors are thrown open to the public next October, the Conductor will be Brother

Jacquet. The Roxy-Jacquet contract is signed and the latter receives a truly princely salary. Mr. Rothafel received applications from the leading conductors of the United States, but he selected the ideal person for the very important part. "A leader of the highest type, an imaginative man with a charming personality, and with a deep love of music," declared Roxy. "Monsieur Jacquet's presence in a film theatre will be a distinct boon to the musical and motion picture audiences." They have formed a firm friendship and both are now working on a novel method of music presentation. Fra Jacquet recently expressed the opinion that the Roxy Theatre is destined to mark a new era in the theatre of today.

H. Maurice Jacquet, like us all, is ever-ready to co-operate fully with the Beloved Imperator, when required, at Tampa headquarters. He has written to Dr. Lewis offering him "my modest services."

If, centuries ago, Jubal was the sire of all such as handle the harp and the organ, then he has two worthy, living descendants in lovely Mme. Amalou Jacquet, who is the grandest French harpist living, and in your Brother, the peerless American organist. To know both intimately is to love them deeply.

In private life they are, respectively, the Duc and Duchesse de Messirini, related to the historic House of Savoy—by the Sarde Branch—a mighty French family, descended from Humbert (11th Century), masters of ancient Savoy, and since 1861 the reigning dynasty in Italy.

An Appreciation

Just at this time, while the music-loving world of America and Canada is paying adoration and homage to the wonderful ability of Brother Jacquet, I feel it a privilege to add to the biography given above my expression of appreciation of the wonderful talent manifested by this great musician and the beauty of spirit and soul that breathes forth in every part of his music. Brother Jacquet is a member of the French Rose-Croix and while I was lecturing in New York in November last it was his intention to speak from the platform at one of my public lectures and present the greetings of the French organization to the American jurisdiction. His engagements and complex activities prevented him from doing this and he sent me the following letter, which I feel will be of interest to all our American members:

New York City,
November 21, 1925.

"H. Spencer Lewis, F. R. C.

Imperator AMORC.

Most Worshipful Sir and Brother:

Please be indulgent enough to forgive the delay in answering your brotherly invitation of October 26th. Very shortly I leave for Chicago to give a concert and I am busy at the present moment in preparation therefor. Upon my return in December I shall communicate with you again. I shall secure from our mutual brethren your address at that time and write you for advice as Imperator for the North American jurisdiction. Meanwhile, please accept the assurance of my fraternal devotion and my deep thanks for your benediction, and believe me to be, most worthy Sir,

Fraternally,
(Signed) H. Maurice Jacquet
(Duc de Misserini)."

Many of our Brothers and Sisters in New York enjoyed the unusual music and the great privilege when they attended the performances at the Metropolitan Opera House on Tuesday evening, Feb. 16th of this year, and witnessed the unusual interpretation of music at the hands of Brother Jacquet, who conducted the orchestra. We are happy in the fact that this Brother from another jurisdiction, and internationally known as he is in addition to his great abilities, is to be with us in America for some little time, and that we can go where he is and enjoy music and song of a character and nature beyond the conception of the average person.

H. Spencer Lewis.

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

By Aggripa, 32^o Frater Khurum

Chapter III



UPON entering the office I immediately repaired to the office of Doctor Cavendish. He was delighted to see me and asked many questions. I had to tell him of the loss of the specimens. He was as sorry as I was, but nothing could be done, so, therefore, "Why cry over spilt milk?" said he. "By-the-way, a new Egyptian exhibit is on display, and by all means, if you can take a look at it now, do so." I bade him goodbye and entered the Egyptian section.

I had come with a purpose, for a new exhibit of models from a Theban Tomb had just been placed on display. As Egypt, its life and history, was one continued matter of interest to me, I went immediately to the Egyptian Section and found that for which I had come in search.

There in a glass case were to be seen the boats of Ancient Egypt, fully manned and prepared for travel, just as the men of old actually lived, worked and played. There was the travelling boat, with its rowers preparing for the journey down the Nile. There was the pleasure boat, with its crew and passengers leaving for a day's outing.

There were to be seen the fishing boats; one with seines and the other with harpoons to catch for the lord of the land that

which would grace his table, for these boats are to supply the needs of Mekenkwetre in the future state. These models were taken from his tomb and their great interest lies in the fact that these models for the first time explain completely the build and rig of a XI Dynasty boat.

All his servants were there also, carved from wood and displayed at their many tasks.

I saw the slaughter house where Mekenkwetre's butchers were preparing an ox upon the ground, with many joints hanging from the balcony. In the stable the cattle were being fed and fattened. In still another place the brewers were making beer and the cooks were baking bread. Another model showed the garden of an Egyptian home, with four papyrus pillars before the door and little trees about the edge of the garden.

These things, I was told, when found in the tomb had the finger prints upon them of the workman who placed them there four thousand years before. For these models are duplicates from the daily life of the people of that time and are not made with a religious or mystical meaning, as was done later in Egypt's history. These models depicted the life which Mekenkwetre had lived in the world and that which he expected to live in the next world.

Beside the above I saw the mummy of Wah, who had been in life a servitor of Mekenkwetre, "The Great Man." When the tomb of Wah was opened, all was as the priest had left it forty centuries before.

Just within the door where the mummy of Wah was found were to be seen the ashes which had fallen from the torch used at the funeral. Carelessly thrown to one side was a white linen pall which had covered the coffin, and beneath the coffin lay the three linen cords with which it had been tied. At the coffin's foot lay the knob which had been sawn off after the lid was pegged into place. A withered leg of beef and an open jug which had contained beer were also found.

The coffin, when opened, contained thirty-eight linen sheets beautifully made, ironed and marked with a private symbol. Over the top had been smeared aromatic gum by the officiating priest and the print of the hand was clean as if it were newly made.

Wah's mummy lay upon its side, with a gilded mask upon its face, looking toward the two painted eyes upon the outside of the coffin. Beneath his feet lay two sandals; in front of him a copper mirror; under his head a wooden pillow; and beside his feet a thirteen-inch portrait statue of himself.

As I looked upon these things, all that remained of a vanished race, I thought of the great debt that the world owed to Egypt and of the Great Truth of the Mystery of Osiris, which still lives and thrives among the people of today, kept alive and ever-blooming with its old, yet ever new story of Life and Death.

Being rather fatigued, I sat down to rest before the red granite palm leaf monolith (a column of the Pre-Middle Kingdom), without doubt the oldest in the world, which had come from the fore-court of a pyramid temple built by Sehura, the second king of the Fifth Dynasty in the year 2740 B. C. This is among the earliest known columns in the history of Architecture and as I looked upon it I felt the littleness of human life, its joys and sorrows, and thought how soon life was over and the Ego at rest.

My thoughts engrossed me for some time. Coming to myself with a start, I saw a gentleman examining the pillar. He was of middle height, had well-squared shoulders and a splendid carriage, and moved as though he had the right to command, receive courtesy and respect from all. His skin was of an olive hue, his hair and beard were raven black, powdered with gray, his lips were thin and met in almost a straight

line, adding sternness to his face, and from his eyes, which were dark brown, there shone a light that seemed to read one through and through.

He was dressed well, but not extravagantly, in a dark tweed suit.

Upon the first finger of the right hand was a large, old gold ring upon which were inscribed some markings which seemed a hieroglyph of Egypt.

His age might have been fifty or sixty, for the years seemed to have added dignity to his person.

He took from his pocket a notebook and jotted something therein, turned as if he would leave the room and, as he turned, saw me and knew that I had been watching him.

He looked so keenly at me that I felt the blood mounting to my face. Seeing my chagrin he smiled and, bowing slightly, said that he wished he were in Egypt, from where this column had come, instead of in the cold, damp city of Gotham.

I told him it was my dearest wish to go to Egypt myself but that business held me so that I could not get away, but sometime I hoped to go.

This conversation led to other things, so we spent some time talking and it seemed to me that he spoke "as one having authority and not as the scribes," for there was that ring in his voice that made the listener know he spoke only of that which he knew from experience.

At last he said he really must be going and that he would deem it an honor if I would call on Sunday evening, when he would be at home, and there we could continue the acquaintance that had come about so easily.

I told him I would indeed be glad to call, so he wrote his address upon his card and handed it to me; then bowing in his courtly way, he was soon lost among the other visitors.

Upon looking at the card I saw, to my great joy, the name of one whose knowledge was spoken of throughout the Occult World with deep respect and almost bated breath, for this was no other than the Great ———, but I dare not reveal his true name so to you he must be known as Saturnius.

By some he is thought to be a Brother of that fraternity that claims as its emblem the Rose and the Cross.

* * * *

Sunday evening came and found me at the door of an uptown apartment house. I rang the bell and was ushered into a

marble entrance-way, and next I stood before the door of the home of Saturnius.

He himself bowed me in and remarked in his pleasant way that he was glad to see me.

We took seats in that which he called his "Sanctum Sanctorum;" this apparently was his study, for about the room, closely packed together, were bookcases filled to overflowing with books of strange and forgotten lore. I saw there the writings of Cornelius Agrippa, on another shelf one of the rare volumes of Robert de Fluctibus, the great English Rosicrucian. There were the works of Eliphas Levi, a copy of "The Virgin of the World", by Hermes, Mercurius, Trismegistus, wherein we find the saying of the Hermetic School, "As above so below." There was a well-thumbed copy of the "Book of the Dead," a large and very old Bible that looked as if it were one of the original manuscripts of the Vulgate written by S. Jerome in Bethlehem, where Christ was born. There was the Kabbalah of Jewry, "The Secret Doctrine." There were the works of Lord Lytton, who was thought by some to have been a member of the Hermetic School, as well as many other books of the same nature.

Also in this same Sanctum was a telescope of large size, a number of microscopes, retorts, test tubes, chemicals, electrical instruments—in fact all the paraphernalia that one would use whose life work it was to delve into the Secret Sciences and whose main work and study was "Man." A large crystal globe stood upon its base near the door. Egyptian incense rose in a little cloud from a brazier of old Roman type.

I rested comfortably in a large chair as Saturnius began to speak. Said he, "You may wonder, my new-found friend, how we happened to meet and perhaps why I, a stranger to you, would invite you to my home upon such short acquaintance, but would you believe me this meeting was not accidental and that it was planned by a Greater than you or I? For you have been chosen to have revealed to you some knowledge, if you are worthy, that will help your fellowmen as well as yourself.

"Do you know aught of the Secret Sciences and do you wish to learn? For I am sure you have read the story, 'Zanoni,' by Bulwer Lytton, and you remember the strange adventures of Glyndon and his failure?"

I told him I had done so and that I was a member of high degree in an exoteric school

of esoteric doctrine, for I did proudly wear the double eagle by right and merit.

"I honor that sign," said he, "for I remember having seen the same device worn by one of the higher priests when Babylon ruled the East, and I have also seen the same in the temples of India. The wearers of that sign in Egypt many years ago gave to Greece her culture and refinement, to Rome her civilization, and I want you to know that the Wisdom that belonged to India, Mazdian, and the Ancient Egyptian Mystic is still preserved and is now taught in all its sublimity and grandeur. The Egyptian Priesthood handed on to Greece, India and Rome in the several mysteries, and they practiced it in those ancient times, the true teaching as revealed to the Initiate of that day and this. It has been ever true that the people as a class could not learn all the truth, for it indeed would be placing in their hands that which they would destroy themselves. So the Brothers in their wisdom have chosen only a few to keep living that Light or Lux which all men know must be found by travelling in an Easterly direction.

"Many centuries ago you yourself were a Mystigog in the Tempel of Isis, at Philae, which today lies under water, forever lost to the world because of the building of the great dam at Assuan by the British Government. This is the reason that you were so interested yesterday in the new exhibit at the museum, for all unconsciously to yourself, you were going back over the past and finding it in the 'Memory of Nature,' which had held you, for you were the very priest whose handiwork was seen in the coffin of Wah; and it was you who placed all that was mortal in that tomb. Can you not remember that you yourself have known long ago of the Rose Cross, that which showed the priesthood whether or not the Nile would flood its bank as it should, or the crops that year would be a failure?

"Having this knowledge, your spiritual evolution has now brought you to the point in life where I can offer you new life, new strength and new wisdom; for you remember the words of Paul when he said, in his First Epistle to the Corinthians: 'Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world * * * that came to naught. But we speak wisdom of God in a mystery, even the Hidden Wisdom.'"

He paused and I missed the music of his voice as it told of these truths which were new to me, for I had never heard directly

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"But," said I, "I have always been taught that souls were created by God for the bodies that were to be born and that, when we died, we went to Paradise and there awaited the Last Day."

"That is true," said he, "but you must remember that we have spoken of the Secret Sciences which for the first time are being revealed to the people. One of their secret teachings is little known for I remember the words that I have often heard, 'That all life is continuous without beginning or ending, evolutionary in a constantly ascending scale of progression.'"

"Have I, then, been another at any other time since I was a priest in Egypt?"

"Yes," said Saturnius, "you had not reached that stage of Sanctification which you were intended to find and have not done so yet. The Memory of Nature reveals to me that you lived a helpful life in Normandy, working for others. Since then you were one of the Illuminati, a Bro-

therhood of Light which worked in Berlin in the early seventeenth century. You were a friend of Elias Ashmole, assisting him in the establishment of the House of Solomon in the year sixteen hundred forty-six, with William Lully, Doctor Thomas Wharton and others who were said to be members of the Rose Crucian Society.

"Sometime," said he, "I will teach you how you may invoke the Memory of Nature and how you may learn the way in which the Ego leaves the Vital Body in sleep and goes upon its journey to assist the Brothers.

"Before I can reveal more to you, I must know if you are willing to enter upon the Path and devote yourself to the search of the Kingdom of God which The Master said was within you."

I told him I would think it over and, taking my car, I soon left him at his door.

(Continued in our next issue).

My Yesterdays Return

By H. Spencer Lewis, F. R. C.

(A Sequel to A Thousand Years of Yesterdays).

CHAPTER VI

Ruth's arrival at Cairo was without particular incident. In the realization that she was now about to enter into the last stage of her great experience she became uninterested in the hundreds of lesser things that hold the attention of the average tourist to this city.

After permitting one of the hotel guides to direct her to the hotel he represented, and settling all the incidental requirements, Ruth locked herself in the large, airy room, laughingly walked up to the great mirror and said to the smiling character she saw: "So this is Egypt!"

The modern appointments, the cleanliness, the very English atmosphere, and the absence of many of those things she fully expected to find, rather amused Ruth and she could not refrain from making the exclamation to her mirrored self.

Her statement to the clerk at the desk that she desired to stay in Cairo no longer than was necessary to get on one of the boats that would take her along the Nile, had caused that personage to pass this information along the line, and in a few minutes Ruth was being solicited by telephone and by representatives of the various hotel departments desiring her patronage. There seemed to be at least seven methods whereby she might proceed along the Nile to the

districts of the Temples, and there were any number of transportation representatives who offered these seven methods. Ruth was in a quandary and finally decided to ask for an official guide.

The guide called upon Ruth just before dinner. The bell-boy of the floor on which she was located brought her the guide's business card. Its large size made Ruth open the slides of the electric lamp on the center table and seat herself to read, the while the bell boy waited in the open door with the remark that the guide was waiting in the reception room at the end of the hall.

We would be happy to picture the smiles and sudden outbursts of laughter that came as Ruth read the large card. But words can not picture these. After all her fears, nervous tension and excitement, she was now perfectly relaxed and forgetful of her big problem. She was lost in the weirdness and uniqueness of the document she held in her hand; for it was a document, a record, of what this particular guide could do and had done for his many "notable, consequential, concise and particularizing patrons."

"When heavy ladies desire to ride in my special car I make provision for certain comfort and sureness of destination," said one passage in small type. "Gentlemen of English subtraction desiring to porter their own private liquors for safety against intru-

sion will be shown a hiding place in the car known only to me who is not likely to such drinks," said another paragraph in larger type.

"My car is sure to reach its destination however delays may be, for it is composed mostly of an American good car with a number of improvements from Ford parts obtainable easily in Egypt." Evidently the automobile was a real sight and riding in it formed part of the thrill of the trip he offered.

"Stops are made irregularly as befit the time of arrival at hotels or cottages enroute. Careful driving with indicated facts about the sights to be seen only with my guidance are assured. I promise to reveal the things which tourists from distance lands are likely to wish. Antique views not found in guide books have been established by me." That was some assurance! Ruth wondered if he meant that he had created many of these in his imagination. Little did she know how near the truth her speculation really was.

"Ladies travelling without Gent will find this guide most honorable and unflirtatious, having been married and no longer interested except in business strictly attended to mostly on the entire trip." What safety was being assured; thought Ruth.

"My trips start at 8 of the clock on the morning of Wednesday and Sunday of each week, providing I return safely each Tuesday and Saturday for which questionable inquiry please apply at the tourists' desk in the Hotel.

"Tourists desiring a pleasant return may retour to Cairo by the Nile tourist steamers but I make no assurance of meeting such boats at any point."

The more Ruth read the more sure she became that she wanted to take a trip with this guide and experience the many unexpected occurrences that were plainly intimated as being possible on such a trip with such a guide. His frankness was enjoyable; for one could read between the lines that he was not guaranteeing anything but thrills and disappointments.

Therefore she finally motioned to the bell-boy that she would interview the guide, and followed him along the hall to the general reception room. One glance at her guide convinced her that she was to have the most humorous experiences of her life while in his charge.

He was a tall, dark Egyptian, with clean-cut, angular features. There was a cordial, kindly glint in his eyes and a distinct personality about him. But his attire was as

unique as his business card. He wore nothing of the typical Egyptian wardrobe except the turban, of a bright yellow with large spots of bright red, evidently a floral design of some kind. His trousers, however, were of the English or American style of fifteen years ago, when trousers had to be very large and baggy in leg-of-mutton form, to be right, and they were turned up several times into a large, tight roll around the ankles. He also wore a blue shirt of more modern style, with a large silk tie of many colors. Over this he wore a coat that had evidently been worn by a hotel flunky in some European city. It was of semi-military cut, a dark blue, and over-trimmed with gold braids and cords. At one time it would have honored the military dignity of the man who used to stand before the Knickerbocker Hotel at Broadway and Forty-Second street in New York, but the blue was faded, the cloth was badly worn, and the gold braids and cords were tarnished and torn.

He was a picture, a sight to behold, as he stood erect in military fashion, smiling, then bowing in extreme Eastern salutation.

"You are the guide, I believe." Ruth desired to pay homage to the title he evidently admired.

"At your delightful requirements, lady, whenever you so express." He was as precise in his statements as though talking to the first lady of his land, whoever she might be.

"Well, I would like to start for the Temples tomorrow. I believe your trip starts tomorrow, does it not? Thank you! Can you tell me what special baggage I must take and what form of apparel will be best for the climate? I want to go to Karnak for my first stop and then to—well, I will tell you about that when we are at Karnak." Ruth could not think for the moment of the odd name of the one place of all others she wished to visit. At any rate it did not matter just now, she thought.

"Lady will need light clothing, much light and plenty, but in small bulk. There is not great room in my car."

"What do you mean by much light clothing and plenty in small bulk? That seems impossible."

"Many pieces in dress and waist, light, like silk, and like your kerchief, and in one portmanteau. Weather is very warm in most part in day time and light dress required by warm weather in car. Sometimes when not riding at night you wash light clothing and have ready for next day-ride."

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"Oh, I understand," said Ruth, as she smiled at the very clever and complete instructions. But these suggestions meant that Ruth would have to leave her trunk at the hotel and that she would have to purchase, early the next morning, a few extra silk waists and some light skirts. For the moment Ruth forgot that she was not in that city where she could call her own car, drive down to Fifth Avenue in a few minutes, and find there in the hundreds of select shops the very things she desired.

"You will call for me, here at the hotel, tomorrow at one o'clock, then. Is that right?"

"In the southern corridor, lady, at one of the clock."

And the tall figure in the strange outfit, walked slowly out of the room, turned in the open doorway and, facing Ruth made the usual Eastern salute. Ruth returned to her room and prepared for dinner, for she saw many in evening attire, walking down the long hallway to the grand stairway, and discussing the fact that it was cool enough to enjoy a good meal.

As Ruth prepared for dinner she visualized the trip that would start on the morrow. She pictured herself riding in the automobile that was partly "good American" and partly Ford. She recalled the many jokes about the Ford car in America and the various forms it took in comic pictures; but she felt sure that the car she would see on the morrow would outdo anything that comic artists had ever imagined. And, as she thought of her journey to Karnak and beyond, she suddenly realized that she could not recall, even now, the name of the one Temple she wished to visit more than any other.

Ruth hurriedly opened her "secretarial kit" and examined the many notations she had made from time to time while at sea. At last she found the sheet containing extracts from the book that had held her interest in the steamer library. There was the name! "The House of Amen in the Southern Apt!" Again the words seemed so familiar to her as she read them. She seemed sure that she had used that term thousands of times. It was as familiar as the address of an apartment house she had lived in as a child at school, somewhere in New York City. Somewhere! She could not recall the location of that apartment house now, and where was this "House of Amen—in the Southern Apt?" Suddenly it dawned upon her that she might have difficulty in making plain to the guide just where she wished to go; for the Egyptian

Guide Book she had with her seemed to speak of many houses and Temples dedicated to Amen. Amen, the Egyptian God! Southern Apt! What was an Apt?

Ruth sat down at her reading table again, despite the fact that the dinner hour was rapidly passing. She thumbed through her guide book looking for the word Apt. At last she found it. A foot-note explained that it was the name of one of the Goddesses of Thebes. That did not seem like the proper explanation of the term, for granting that there were Northern, Southern, Eastern and Western Goddesses bearing the name of Apt, how could a House be located in a Goddess? Nowhere else in the guide book could she find any reference to Apt. Closing the book, Ruth looked off into space for a few minutes and gradually her gaze wandered toward the partly open window. Being early winter and late in the day the sky was dark, and in the distance she saw a moving light swinging back and forth, as though a signal. Stepping to the window to watch it more clearly, she saw that lights were burning in many of the buildings and hotels near her, and that night was fast coming to cloak the city in rest and inky darkness. At once she thought of the dining room and realized that she was really hungry.

Hastily she made a few more changes in her attire and, closing her suit case firmly, left her room making sure that the door was truly locked with the very large key provided with a curious tag.

Reaching the entrance of the main dining room she was happy to see that hundreds were still at the tables and that there seemed to be no hurry in proceeding with dinner. The great salon was attractively lighted with orange lights partly hidden in frescos around the tops of the many columns and on each table were small lamps highly decorated with silk and metal shades and hangings, from under which appeared a soft green light. This gave a beautiful effect to the fine linen and silver appointments of the tables and added richness to the whole scene. Most of those dining were in evening clothes, but at a few tables some men were in typical tourist's outfits. Somewhere in an adjoining room or alcove a string quartet was playing music of a lazy movement and above this could be heard the mellow gong of the great clock that pealed the quarter hours.

Ruth stopped at the entrance of the dining room for a moment, awaiting the approach of the director of the salon. Sud-

denly she felt someone trying to step from behind her and taking one step to the side she saw the tall figure of her guide. He was dressed just as he had been earlier in the afternoon. He made a very profound bow, and in a soft voice said:

"If it be your pardon, lady, I ask that it be so for my impolite intrusion at this necessary moment. But, it becomes important that I may comprehend the second place at which you wish to stop after you leave Karnak. I must know this at once, lady."

The guide was nervous. He was really excited, and betrayed this in his fumbling for words with which to express himself; and there was a tone of insistence that Ruth could not fail to notice. In fact, Ruth interpreted his attitude and demand as a threat. It seemed as though he meant to convey the idea that unless he knew, beforehand, exactly where she wanted to go, he would not undertake the trip. Surely Ruth had not given the impression that she was upon some strange errand or mission when she said that she would tell him later where she wanted to go after leaving Karnak. Could it be that, as an Egyptian, he possessed some of the occult powers of his ancestors and had read her mind? Perhaps even now he knew that there was a secret purpose in her visit to the Temples of Egypt! Perhaps he even knew her whole plan and dream! The very thoughts frightened Ruth. She paused to visualize all the predicaments that such knowledge on his part might cause. Moments passed. Ruth stood as in a trance. Then she was brought back to the situation again by the words of the guide:

"Lady, if it pleases, I must not tarry for I am not desirable here at this time and only by permission of chief clerk did I dare wait for your coming to dinner. I have waited long and must leave. I must have your answer!" There was no mistaking the commanding tone of his voice, now.

"Pardon me," began Ruth, forgetting that she was speaking to a servant, and that in Egypt a lady should not recognize the existence, even, of one of his class. But Ruth was trying to think. Was she doing right in revealing any of her plans to him? Was she not taking a grave chance in even starting on the trip with this unknown guide, despite the fact that he had served so many "notable, consequential, concise, and particularizing patrons?" As these words came back to Ruth, she laughed outright. The humor of his card, the caricature of his whole make-up, struck her

again, and she looked at him now as a poor, ignorant man trying to be impressive and business-like with an assumed air of importance.

"You see," Ruth began, with a smile still on her lips, which seemed to surprise the guide, "I could not remember the name of the place. I was just trying to think. I recall now. It has a funny name. That is what made me smile. I just want to see one other little place after we leave Karnak. It is called The House of Amen in the Southern Apt."

The guide suddenly threw back his head. His body became erect and extremely austere, and taking a step closer to Ruth said:

"The Southern Apt?"

"Yes," said Ruth with surprise and a renewed feeling of fear.

"A little place, did you say?"

"Why yes," said Ruth, "I cannot find it on any map so I thought it was a very small place."

"Then my lady does not know the House?"

"No, or that is, yes, I do, but, perhaps it is changed since —" Ruth realized that she was revealing an idea and the guide was quick to pick up the thought.

"Changed since which time of acquaintance, lady?"

"Oh," began Ruth, again fumbling for time to think and for words, "since it was built!"

"And you wish to go to the House from Karnak?" There was a very definite emphasis placed upon the word "from," and Ruth noticed that.

"Why, certainly. Cannot I do that?"

"But," began the guide with an air of fear, doubt and personal solicitation. "May you do so? I cannot direct you, I dare not even transpire your passage to the House from Karnak. But, I will take you to Karnak, and then, may the Gods and Goddesses grant your wish and may Amen-Ra save your soul in the passage from Karnak!"

With these words he bowed again and hurriedly left the hallway while Ruth, in fear and trembling, desiring to get to some seat and steady her nerves, passed on into the dining hall escorted by the director.

When alone at her table, Ruth could think of only one thing: Not the menu in her hands nor the purpose of her visit to the salon. What did the guide mean by "May Amen-Ra save your soul in the passage from Karnak!" What was there about the passage FROM Karnak? Was there some mystery or magic in that word

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FROM? Had she used some word, some phrase, some symbol, that meant more than she realized?

The morrow was surely filled with surprises, and Ruth appreciated now that her

fears for many months were not unfounded. She was on the eve of some tremendous experience.

(To be continued in our next issue.)

Notes For Members

Judging from our correspondence during the past two weeks there is only one thing that seems to be occupying the enthusiastic attention of our members outside of their lectures, and that is the Emperor's Propaganda Campaign that is sweeping over the whole of the North American jurisdiction. He had to break in another employee to look after the classification of the hundreds of requests that have come for further details, and the hundreds of letters offering cooperation and assistance in every detail of the Campaign. The activities that he let loose on the organization and its membership by the announcement he made in letters to all the members, has turned our offices upside down for a few weeks and there is every indication that it will continue for several months. We are sure that he had no idea of such immediate and whole-hearted response and certainly we had no plans made to take care of the increase in activities that fell upon us like a storm. From every little town and hamlet, and from every section of the big cities, come letters in every mail asking for more of the leaflets that were sent to those members who are receiving their instructions direct from headquarters, and they ask for fifteen, twenty-five, fifty, one hundred, and in many cases two hundred of the leaflets, at the same time stating that they have given out all we sent to them and know positively where they can place the additional number they ask for. Telegrams have come, special delivery letters, short notes, postcards, and messages in all forms, assuring the Emperor and the Minister of the Department of Propaganda that they desire to represent the organization in their territories by calling on members, inquirers, applicants, and those who are only casually interested. They offer to interview these persons, encourage them in their work, and arouse their enthusiasm. We have been interested in reading a number of these letters. Can you imagine a man, a banker in New York City, with important matters weighing upon his mind almost every hour, offering to give two evenings a week to calling upon persons unknown to him but who

have made inquiries at headquarters regarding the Order? This has happened in a number of instances and similar letters have come from lawyers, prominent and extremely busy in large cities, from brokers, from physicians, from young women engaged in social work, from members in every rank and profession of life. No one has written saying that he cannot give any time to the work or refusing to help in any way. In many localities some of our newspaper articles have been re-published and we have received telegrams from newspapers asking for permission to reprint some of the large articles that have appeared in other cities about our organization. Some Groups and Lodges, as for instance the one in Montreal, have reprinted the newspaper articles in small booklet form for wide distribution in their territories. In many cases public lectures are being held by the members in halls, hotel parlors, churches, and Lodge rooms to assist in this national campaign during the next few months. In fact, there is no reason to believe that the campaign is limited to a few months. That is all the Emperor asked for, but it is evident that if all activities at Headquarters connected with this campaign were to cease today it would carry on throughout the cities and hamlets of this country for the next six months, merely from the impetus that has been given to it by the members.

Among the interesting things that have occurred was a letter received from a clergyman of a prominent church in Brooklyn, offering to change his Sunday night services to public Rosicrucian meetings through the coming fall and winter, for the sake of building up the work in the city of Brooklyn. From the Grand Lodge of California came a very interesting and wonderful expression of appreciation. A telegram from the Grand Secretary was received by the Emperor, reading as follows:

"May we have your presence and your blessings at a special meeting of the Grand Lodge at California called for this Thursday evening for the purpose of starting to arouse enthusiastic three months' campaign for new members. We want you to know

that way out here in the West on the slopes of the Pacific in the city by the Golden Gate we are going to work personally to roll up the largest membership in the American jurisdiction, and we want you to know that California joins the Supreme officers in their effort to make this campaign for new members a grand success." That meant that the entire membership of Northern California, which includes the large cities of San Francisco and Oakland, and a number of smaller cities with large populations, would be included in this special session in the Grand Lodge Temple at 843 Octavia St., San Francisco. Their request was that the Emperor make himself psychically visible to the members there at some period during the great meeting. The Emperor telegraphed the Grand Secretary in California as follows: "I am very happy about the clear and definite contact made with your members last Thursday evening, and tomorrow night, Thursday, I will return the visit by being with you at nine o'clock your time for five minutes, and I trust that the great enthusiasm displayed by your members and emphasized by your officers in regard to the propaganda plan will be typical again of the wonderful spirit of your city that knows how and of your Lodge which has always been with me and for me in every important constructive effort on behalf of the Order, and it will please me greatly to find at the close of this campaign that California and its Grand Lodge is leading in securing the greatest number of new members and a great increase in our pledged activities and wonderful work. Give to all the members assembled my kindest personal regards and I shall be sure to show your official telegram to the officers at the great convention in Europe."

Letters received from the California Grand Lodge since these telegrams were sent indicate that the members were enthusiastic over the psychic experiment conducted by the Emperor and that he was instantly recognized in his usual place at the altar in the East; and the letters further indicate that the California Grand Lodge is to have in July the largest initiation it has ever had in its history, as the result of the campaign just started. These comments are being dictated for our magazine in the middle of June and we are conscious of the fact that our members will not read them until the last week of July or the first week of August, but at this early date it is an established fact that the great Propaganda Campaign is the most active and

successful that any organization has ever undertaken in this country.

We had no idea that the request of the Emperor for co-operation in this campaign would bring to us the thousands of expressions of appreciation of the work that have been received. Practically every letter is filled not only with the spirit of hearty co-operation but with sincere and profound appreciation and thankfulness for the lectures, guidance and personal help that the members have received through the newer form of lessons and lectures which have recently been used in all of our work throughout the country.

If any of our members fail to receive a letter asking them to help in this great campaign by the distribution of the official leaflets, or by calling upon prospective members in their communities, they are urged to write a letter to the Minister of the Department of Propaganda and offer their services at once.

We wish to call the attention of our members to the first page of the magazine and to ask them to read every line of it very carefully. The very great increase in membership throughout the country in the past nine months has increased our correspondence to such an extent that we are overwhelmed with it and cannot add to our staff and facilities fast enough to take care of it. Every few weeks we have to add another office, or another department, or another executive to the staff and it is fortunate indeed that the Administration Building at Rosicrucian Square was designed with sufficient rooms to allow for continuous expansion. Many of the offices and rooms that were unoccupied during the winter months, and for which we thought we would have no use, for another year at least, are being rapidly converted into intense activity.

We find in our correspondence a great lack of understanding on the part of many of the members in regard to the distinctiveness and separation of our departments of activity. Members will greatly facilitate the answering of their correspondence and the attention paid to their problems by reading on the first page of this issue the list of the various departments now active at Headquarters; then when you address your envelope to us kindly put on the left hand corner of the envelope the proper department. Remember that reports of lectures and personal experience connected with the lessons and lectures should be sent to the

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"Supreme Secretary;" on the other hand, if your letter contains merely a remittance of dues or fees, put in the corner of the envelope, "Financial Secretary." If your letter includes a remittance as well as a report, let your envelope be marked for the "Supreme Secretary." In every case, regardless of what department your letter is intended for, be sure to address the main part of the envelope "AMORC, Rosicrucian Square, Memorial Boulevard, Tampa, Florida." Again we say, read that first page from top to bottom. This first page will appear in every issue of the magazine and by keeping it in mind you will avoid many of the errors made in your correspondence.

We have recently seen some of the letters coming to the Imperator from Europe, inviting him to attend the Congresses and Conventions to be held there. One of the most interesting of these letters reads as follows:

"Basilea, Switzerland.

H. Spencer Lewis, F. R. C., K. R. C., Ph. D.,
Imperator, AMORC, North America.

Most Illustrious, Most Venerable, Sir
Knight and Brother:

Greetings on all Points of the Triangle:

We believe the time has come again to renew and strengthen the ties of Brotherhood between our respective organizations. We still hold and value highly our honorary membership in your organization and hope you still value our appointment of yourself as our honorary member.

During the last year we constituted in Switzerland a Grand Council and Senate, at Zurich, with several Lodges at Zurich, Lugano, Locarno, Ascona and Basilea.

Trusting to hear from you soon we send our most fraternal greetings and remain in the bonds of the Order.

Yours,

Sovereign Grand Master-
General ad vitam."

This letter was written upon the official letterhead of the Grand Lodge of Switzerland, bearing the seal of the Lodge, and also the emblem of the International organization, and it is signed by one of the most prominent Rosicrucians and Free-Masons of England and Switzerland. Other letters re-

ceived are from the highest officer of the International Rosicrucian and Free Masonic Alliances of Europe, extending personal compliments to our Imperator and inviting him to be his guest at the Congress and Convention in Europe. All of these letters show the high esteem in which the Order in America is held and the deep love and admiration they have for their Brother officer and director in this country. In some of these letters references are made to the wonderful increase in membership and especially the unusually attractive and practical form of the teachings issued by the North American jurisdiction as a result of the cooperation of some of the Masters in Europe and the special staff of investigators and writers working with the Imperator here in the recent revision and improvement of the lectures and experimental work. Some of the letters from Europe were accompanied with long French, German, Italian and Spanish translations of the notices being sent to the Lodges in other countries regarding the Convention, and in some of these foreign communications the AMORC of North America is pointed out as being the largest and most successful of all of the hermetic, mystical and occult Rosicrucian organizations connected with the International Alliance and Congress, under the direction of the Great White Lodge. By the time this magazine gets into your hands and you are reading these comments, the Imperator will probably be somewhere on his way between Tampa and the South of France. He has promised to keep in touch with us at Headquarters, psychically, and by mail and cablegram, and in our September and October issues we shall have more to say about his trip, and no doubt will have a full report of it in our November issue.

This present issue of the magazine is so full of good material we have no room to extend our comments to our members but we feel sure they would rather read the many wonderful articles than too much of these personal notes, so we will close this section of our publication and hope that we have more room to speak personally in our next issue.



They Slept With Loaded Muskets By Their Side

By Fra Titus

To show to what extent the average individual is beguiled in the tales relative to Rosicrucians, the following is an excellent example:

On March the third, 1623, the good people of Paris were frightened from their propriety by the exhibition of a placard stuck upon the walls of certain sections of that capital city, as follows:

"We, the deputies of the principal college of the Brethren of the Rosie Cross, have taken up our abode, visible and invisible, in this city, by the grace of the Most High, towards whom are turned the hearts of the just. We show and teach without any books or symbols whatever, and we speak all sorts of languages in the countries wherein we dwell, to draw mankind, our fellows, from error, and to save them from death".

It is possible that this placard was but a *mauvaise plaisanterie* of some wits who desired to mystify the citizens.

The placard and articles published in the *Mercur de France* almost caused a panic, and the citizens of Paris were excited by fear of this mysterious sect, none of whose members had ever been seen.

Rumor soon spread throughout the area that the Rosicrucians could transport themselves from place to place with the rapidity of volition, and that they took a delight in cheating and tormenting unhappy citizens, especially such as had sinned against chastity.

The most absurd stories about Rosicrucians, says the "Edinburgh Journal," were daily reported, and found ready listeners.

An innkeeper asserted that a mysterious stranger entered his inn, regaled himself on his best, and suddenly vanished in a cloud when the reckoning was presented.

Another story goes that an innkeeper also had been served a scurvy trick by a similar stranger, who lived upon the choicest fare, drunk the best wines of his house for a week, and paid him with a handful of new gold coins which turned into slates on the following morning.

It was also said that several persons, on awakening in the middle of the night, found individuals in their bed-chambers who suddenly became invisible, though still palpable, when the alarm was raised. Such, according to the "Edinburgh Journal", was the consternation in Paris that every man who could not give a satisfactory account of himself was in danger of being pelted to death; and quiet citizens slept with loaded muskets at their bedside, to take vengeance upon any Rosicrucian who might violate the sanctity of their chambers.

In the midst of the alarm another placard appeared, as mysterious as the first, notifying the world that the most persevering curiosity of the profane and ignorant would fail in discovering the Rosicrucians who were then in Paris; but that any person who had a devout respect for them, and a sincere desire to embrace their tenets, had only to form a wish to know them and the wish would be gratified.

The article mentions that the Rosicrucians are a sect of which very little is known. The notices relating to them, which are scattered in the pages of encyclopaedias, biographical dictionaries, and histories of philosophy, are exceedingly meagre and imperfect.

The article gives credit to "Christian Rosencreutz" as the supposed founder of the Rosicrucian Brotherhood, and says that, in 1604, one Michael Meyer, an alchemist, lent authority to the promulgation of the tenets of the Order.

Michael Meyer published in Cologne, in 1615, a work entitled "*Themis Aurea, hoc est de legibus Fraternitatis Rosae Crucis*," which purported to contain all the laws and ordinances of the Brotherhood.

The next Rosicrucian mentioned in the article is Peter Mormius, a celebrated alchemist of Holland. In England, Dr. Fludd, (*Robertus a Fluctibus*) warmly embraced the Rosicrucian creed. The Journal says that he boasted of his intercourse with the elementary spirits, with whom he had conversations far surpassing those of Dr. Dee with the angels; asserted that he could live without food for a couple of centuries, or until it pleased him to die, and that he could render himself invisible and turn all metals into gold.

He was succeeded by Eugene Philalethes and John Heydon. The latter was an attorney, who wrote three works on Rosicrucian mysteries, one called: "*The Wise Man's Crown, or the Glory of the Rosie Cross*"; the second: "*The Holy Guide, leading the way to Art and Nature, with the Rosie Cross Uncovered*"; and a third: "*A New Method of Rosicrucian Physic*", by John Heydon, the Servant of God and the Secretary of Nature.

In the preface to Heydon's last mentioned work, he maintains that Moses was the real founder of the Rosicrucians, and that he was followed by Elijah and Ezakeil, from whom the secrets of the fraternity were transmitted in succession to "Christian Rosencreutz." (Inverted commas are ours!)

The article likewise mentions that the most illustrious Rosicrucian was Joseph Francis Borri, who appeared shortly after the time of Heydon, and who, in his work entitled "*La Chiave del Gabinetto del Signor Borri*", left that record of their tenets to which the world is mainly indebted for all its knowledge of the subject. (Sic!)

Borri's works afterwards fell into the hands of the Abbe de Villars, who founded upon it his cabalistic romance, "*The Count de Gabalis*". The article quotes at length from "*The Count de Gabalis*", and mentions several poets, including Shakespeare and Milton, the charming story of "Undine", by the Baron de la Motte Fouque; "Zanoni", by Sir E. L. Bulwer Lytton; "The Salamandrin", by Charles Mackay. The article closes by saying "how rich are the materials afforded to poets and romance writers by the fancies of this curious and now forgotten sect".

This article was found in a rare copy of "Chambers Edinburgh Journal", No. 149, dated Saturday, November 7th, 1846, and makes exceedingly interesting and humorous reading.

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Scientific Notes for Members

By The Imperator

Our members in various Grades will be interested in the following news regarding electrons, atoms and the composition of matter. We want to keep our students thoroughly acquainted with the position of science and the scientific world as it relates to our laws and principles.

Many of you will recall that years ago, when our first lectures bearing upon electrons and atoms were presented to our students, we were severely criticized by scientific students for daring to say that there were **positive electrons**, as well as negative ones, and we were also criticized for adhering to the fundamentals formulated by John Dalton in his great work, the Law of Proportions. We had to publish Dalton's original findings in our own publications because they had disappeared from the Libraries throughout America and had become taboo by science as unsound and too mystical to be practical. Yet, Rosicrucians knew the value of Dalton's statements and we are happy to find today that science is rapidly recognizing Dalton's laws, and also our Rosicrucian contentions of many years, that there are both positive and negative electrons. In the newer edition of Professor Robert Andrews Millikan's "The Electron," published by the University of Chicago Press, Chicago, Ill., and now obtainable at every large-sized bookstore, we find the very latest and up-to-the-minute facts regarding electrons. It will be recalled that the Nobel Prize in Physics was recently awarded to Professor Millikan on the basis of many of the problems treated in this very book, which sells for \$2, plus postage. On page two in the Introduction of this book we read this paragraph:

"Thus the first half of the nineteenth century is unquestionably a period of extraordinary fruitfulness. It is at the same period in which for the first time men, under Dalton's lead, began to get direct, experimental, quantitative proof that the atomic world which the Greeks had bequeathed to us . . . was far more complex than it need be."

This, you will notice, is high testimony from science to the experimental work of Dalton, to which he gave the greater part of his life and which for a long time was thrown in the discard by science. This paragraph further on says:

"The importance of this step is borne wit-

ness to by the fact that out of it sprang in a very few years the whole science of modern chemistry."

Going further on in the book we come to the subject of the structure of the atom, and find interesting statements like the following:

"Repeating the experiment and the computations with foils made from a considerable number of other metals, they found that in every case the number of free positive charges in the atoms of different substances was approximately equal to half its atomic weight. This means that the aluminum atom, for example, has a nucleus containing about thirteen free positive charges and that the nucleus of the atom of gold contains in the neighborhood of a hundred. This result was in excellent agreement with the conclusion reached independently by Barkla from experiments of a wholly different kind; namely, experiments on the scattering of X-Rays. This indicated that the number of scattering centers in an atom—that is, its number of free electrons—was equal to about half the atomic weight. But this number must, of course, equal the number of free positive electrons in the nucleus."

Now please note that the above paragraph ends with the statement or term "Free positive electrons in the nucleus." That is an admission that the elements called "positive charges" throughout the preceding paragraphs of the book, with considerable diplomacy, are admitted to be positive electrons, as we have always maintained in our Rosicrucian teachings.

The next interesting point is the formula contained in this paragraph. We are told that the number of positive electrons in an atom is approximately equal to half of its atomic weight. In other words, if the atomic weight of a substance was twenty-six, then by dividing that weight in halves we determine the number of positive electrons. The paragraph also states, at its close, that the positive and negative electrons must be equal in an atom, for, to quote a preceding paragraph in the book. "The number of negative electrons outside the nucleus must be such as to have a total charge equal to the free positive charge of the nucleus, since otherwise the atom could not be neutral."

We are thus told that the atomic weight of any substance, divided in halves, gives us the number of both the negative and positive electrons in the atom, or approximately so. We wonder why the formula could not be worded this wise: The atomic weight of a substance gives approximately the total number of electrons in the atom, half of which are positive and half of which are negative. Stating the formula in this way we have precisely the contention made by Rosicrucian teachings for the last one hundred years, and which was criticized, when first presented to our students in 1916 and 1917, as being unscientific on the basis that science claimed that all electrons were negative and that there was no such thing as a positive electron. This was followed a few years later by the discreet admission on the part of science that the negative electrons gathered themselves around some sort of a positive nucleus, probably composed of one little body which they called a positive ion. For a while it looked as though science was about to improve upon nature by decreeing that atoms were composed of a most engaging and obliging little particle called a positive ion, around which any number of negative electrons might gather and, by their ability to accommodate themselves in various numbers around the imprisoned ion, form various atoms. This would have given the ion the nature and characteristic of a magnet with unlimited attractive power, and atoms would therefore be of various natures, depending upon the ability of electrons to squeeze into the limited aura of the ion. In other words, the variation in atoms was due to the number of electrons riding the magnetic field of the one positive ion. We see now that that principle, which would have been in contradiction of all other laws of nature, is cast aside for the more correct principle that like and unlike must come together and rest in a neutral state in order to give a manifestation of nature, or rather a definite manifestation of a different substance. Until the atom becomes neutral, with a static state of potentiality resulting from an equal number of negative and positive elements, it is simply becoming something and is not different in its manifestation.

We know from alchemical experiments that in order to transmute one metal or sub-

stance into another, the principle involved is one of increasing or decreasing the number of electrons in the atoms, and all alchemists who have been successful in their experiments discovered that this is only possible by changing the number of positive electrons as well as the negative, or, more precisely, that through changing the number of positive electrons we automatically change the number of negative electrons because each positive electron will attract a negative one in order to bring about a balanced or neutral state in its magnetic field. The Rosicrucian alchemist also knew that, since electrons are formed by the different rates of vibrations in either their negative or positive phases of spirit energy, electrons may be added to or taken from the atoms by adding to or increasing the vibrations of spirit energy in any substance. Thus, alchemy and the art of transmutation is reduced to a mathematical process in one sense, and I call attention to the article in our last issue, and the one in this issue also, by our beloved Brother Castelot, in France, regarding his work in transmutation. He explains his formula in terms of chemistry but if you read his comments carefully you will see that his terms and formulas are reducible to mathematical laws and principles, as we have just stated. The time is coming when the art of transmutation will be as popular and as simple in the hands of scientific laboratories as it has been in the alchemists' and mystics' laboratories. But that does not mean that it will ever become a commercial or profitable procedure. We have just learned that experiments made by one of the Rosicrucian mystics in Germany, whereby he succeeded in transmuting some base metals into one-quarter grammes of gold, cost him \$42,000 and required experiments, study, analysis and practice covering a period of almost four years. From an examination of the processes involved it is questionable whether a gramme of gold could ever be produced by transmutation that would cost less than \$300 to \$500 after years of continuous work and the upbuilding of large equipment and facilities for the production. That is why the art of transmutation has remained solely in the hands of men who are devoting their lives and their fortunes to a testing of laws and principles for the sake of knowledge, rather than in the hands of industrial science, devoted to commercial benefits.

