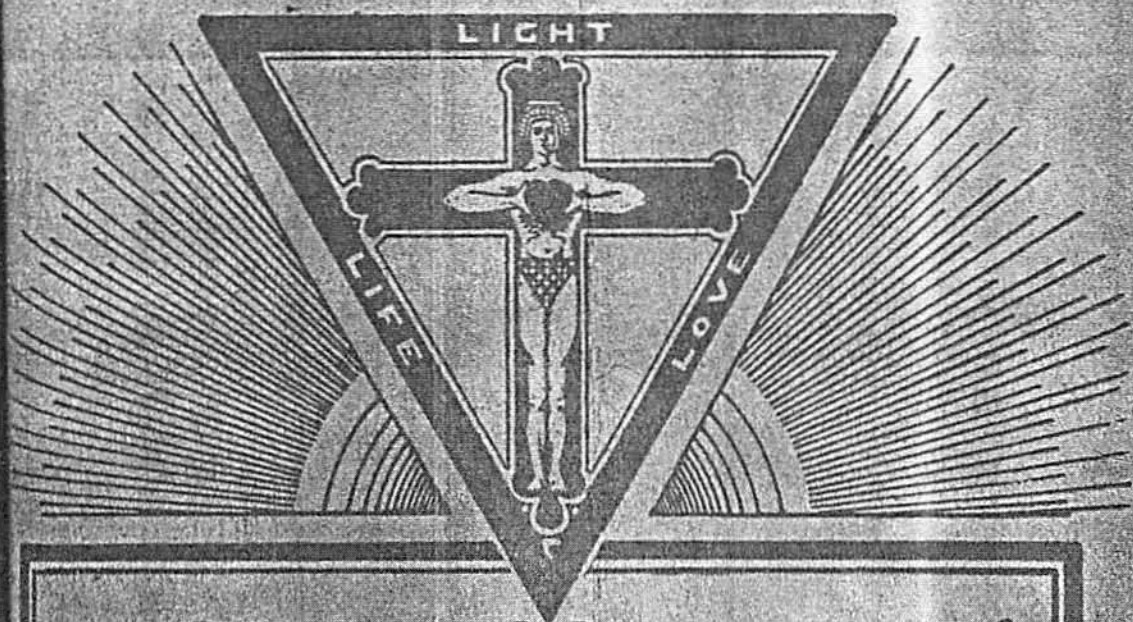


The
**MYSTIC
TRIANGLE**



A Modern Magazine of
ROSICRUCIAN PHILOSOPHY

Zada, or Looking Forward

Alchemy in America

Brief Biographies of Famous Rosicrucians

No. 4—Michael Maier

A Brother of the Rosy Cross

It Is More Blessed to Give Than to Receive

Many Other Important Helps

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THE TRIANGLE



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



ORVILLE ordered the reserve aero-cars to rescue and make prisoners of all they could of those that were brought down on the water. When most of the enemy aviators were captured, attention was paid to the bombing planes now nearing the shores, Orville instructing all aero-cars not otherwise engaged to rise to a height above the bombers, and, as they neared the shore, prevent any of them from retreating, cripple them with their destructive rays and take them prisoners.

In executing this manoeuvre some of the rays unfortunately discharged the bombs underneath the enemy planes, in consequence of which many of the bombers were totally annihilated by the explosions, covering the surface of the ocean with pieces of charred bodies and wreckage.

On both coasts the air battle was successfully waged by the American aero-cars and orders were now radioed for all of the American sub-marine craft, owing to their superior speed, to submerge deep enough to pass underneath the enemy craft and proceed to their rear, and when near the shore to also cripple them, this being easy of accomplishment for the American craft would safely submerge to a much greater depth than could the enemy craft.

The enemy's sub-marines, being unaware of conditions upon the surface, forged ahead expecting every moment to meet their adversaries, and being disappointed in this, rose to the surface, thinking a decisive victory had been won by them.

This was the moment waited for and, when ordered to attack, the enemy, seeing the American craft in their rear and the aero-cars in the air above them, became panic-stricken and signaled their complete surrender.

The engagement on both coasts ended in a complete victory for the New America, and was of about only six hours' duration.

Orders were now despatched from the Council Chamber for all prisoners to be immediately brought to Washington, where ample provision had been made for their reception, in anticipation of just such a victory.

Orville arrived home the following morning and was warmly welcomed by Zada,

who accompanied him to the Council Chamber where he was also complimented upon the part he had taken in their defense.

When asked for any information he might think of importance that was not depicted on the screen, he produced a small case, and, opening it, took therefrom several vials of about one pint capacity to which were attached small but powerful spraying nozzles, remarking, that from a cursory observation he was convinced that every enemy aviator was supplied with one such as this, and that he had instructed their defenders to search carefully and secure every one possible, for he was of the belief that they contained germs of various malignant diseases.

The Council directed Zada to take these exhibits to her laboratory and, after a thorough analysis of their contents, to submit her report.

Zada, accompanied by Orville, repaired to her laboratory where, after a few hours' close application with her test tubes, she was enabled to report that every vial contained disease germs of the most virulent type known to science.

The members of the Council looked at one another in consternation as they realized what might have been the result, should the enemy have succeeded in penetrating their lines of defense.

When all of the prisoners were safely delivered to the detention camp, Zada asked Orville to accompany her on a visit to them, to determine, as she remarked, what sort of material they would be to convert or change from their present viewpoint to that of the New America's.

They were surprised to find that all of the prisoners were young men, none of them being over twenty-five years of age, seemingly possessed of more than ordinary intelligence, and upon discovering that they were all familiar with the English language, she engaged both Russian and Japanese prisoners in conversation.

Upon leaving the detention camp, Zada remarked that she believed that they would be easy to proselytize, and that she would put forth every effort toward that end, hoping eventually to secure them as allies.

Returning to Zada's home, they partook of a hearty dinner, after which they repaired to the roof-garden, where Zada was soon in communication with one of the Russian

agents, who reported that a few planes had returned with the news of their complete and humiliating defeat, and the loss of nearly all of their planes, sub-marines, aviators, and under-water sailors.

He also reported that the ruling powers were dismayed at the frustration of their plans, while the common people, together with the remaining men under arms in the army, navy and air forces, were bitterly opposed to the sacrificing of any more lives against such apparently super-human foes.

Meanwhile, let us follow Philip on his mission:

After leaving the base at Washington, Philip guided his craft towards the Atlantic Ocean at an altitude of one thousand feet, and, at the earnest request of his passengers, remained aloft, instead of submerging beneath the waves, travelling at about two hundred and fifty miles an hour, for with the super-sensitive sound vibratory amplifiers clamped to his ears, and keeping a sharp lookout through his binoculars, he felt perfectly safe in remaining in the air.

Suddenly, when about eight hundred miles off shore, he heard the vibrations of, as it seemed, thousands of motors, and such was their speed that they hove in sight just as he descended and was partially submerged beneath the waters.

When he had reached a depth of about fifty fathoms and commenced to forge ahead, his radio receiver picked up Orville's message to Zada, relative to the sub-marines following the advance aero-planes some miles in the rear. Taking it for granted that the Atlantic invaders would follow the same tactics as those attacking on the Pacific coast, he submerged to a depth of one hundred and fifty fathoms, which he knew was much deeper than any of the enemy craft could attain, for they were not equipped with the improved pressure equalizer, such as was in use in his vessel.

Adjusting his accelerator, he soon attained a speed of two hundred knots an hour, and he was highly gratified to note that they were safely passing underneath the enemy sub-marines unnoticed, although they could plainly see them a hundred fathoms overhead.

When all danger of discovery by the enemy had passed, Philip gave the controls to his lieutenant and went aft to discuss the matter of a safe landing place with his passengers.

One of them, who had been born and raised to manhood on the shores of the Baltic Sea about fifty versts north of Petro-

grad and who claimed to be thoroughly familiar with a small protected bay, that would afford a safe landing place and haven for their sub-marine, was detailed as a pilot to assist Philip in making a safe and secret landing.

This matter being satisfactorily arranged Philip, accompanied by his newly-chosen pilot, again went forward and took charge of the vessel.

Directly facing him, as he manipulated the controls, was a large mirror so arranged that when a certain vibratory ray was sent to the surface of the ocean, by the under-water camera, all of the surrounding scenery was transmitted to the mirror, thus permitting him at all times to have a clear view of his location and everything transpiring above the surface from horizon to horizon.

Passing up the English Channel, with the white chalk cliffs of England's shores plainly visible upon the one side, and the coast of France showing in the distance, they soon entered the North Sea, which was also quickly traversed, and from there entered the Baltic Sea through the narrow straits under the jurisdiction of England.

Shortly after passing the harbor of Petrograd, Philip's pilot, who was on the lookout, excitedly pointed to a narrow inlet showing upon the mirror, stating that they had now reached their destination, whereupon Philip changed his controls and soon discovered that the entrance to the inlet, while very deep, was so narrow that his vessel had only a few feet to spare on either side.

Once on the inside, however, he found an ideal spot to come to the surface alongside of a steep, high and perpendicular cliff, but waiting until darkness had overshadowed the earth before doing so.

Having been furnished with Zada's secret code, Philip was enabled to get into communication with one of her agents in Moscow, from whom he received information where his passengers might meet Trotzic in secret the following evening, to further their plans for the speedy spreading of their revolutionary propaganda.

He was also informed that, since their ignominious defeat, the Russian secret service had redoubled its vigilance and that everyone who was unable to give a satisfactory account of their every movement was immediately arrested and thrown into prison.

Discussing the existing conditions with his passengers, Philip asked them if they would hazard a night passage in the air

with his craft to the outskirts of Moscow, from which point they could safely enter the city, for he thought it possible to make the journey and return before daylight, to which they enthusiastically agreed.

All lights were extinguished and an immediate start was made. Owing to the equalizing of the gravitational forces, the journey to within a few miles of Moscow was accomplished in a few hours. Quietly descending alongside of a large forest, his passengers disembarked, all of them thanking Philip as he gave them each a handclasp upon their departure.

After they had, quietly disappeared into the night, their future an unknown quantity to them, Philip and his lieutenant, who comprised the whole operating crew necessary to navigate the craft, silently ascended to a height of two thousand feet and proceeded towards their anchorage in the inlet.

The sky was overcast with heavy banks of clouds, making the night one of impenetrable darkness, and had Philip not taken the precaution of attaching a small radio broadcasting device to the cliff along the anchorage that automatically projected a special radio wave-length that synchronized with another instrument at the right of Philip's controls, thus enabling him to guide his vessel correctly under any condition, he would have been lost.

Quietly floating through the inky darkness towards the Baltic Sea, his mind occupied with the many problems confronting his fellowmen, both in the New America and also the enemy countries, Philip was suddenly startled by the piercing rays of a powerful searchlight being played upon him from the ground followed immediately by a huge bomb, which hurled past from overhead, just grazing them by inches, its contact with mother earth being followed by a terrific explosion.

Satisfied that in some way they had learned of his mission in time to attempt to destroy him, he put on full speed and the droning of the bombing plane's motors soon became indistinct.

Daylight was breaking as he safely gained his base, well pleased that he had, so far escaped the enemy, but as it grew lighter he was filled with consternation to see several enemy sub-marines slowly cruising back and forth outside of the little inlet.

Believing that, with his superior speed and ability to submerge much quicker and deeper than the enemy craft, he would be able to run the gauntlet, he proceeded to do so, but when he attempted to negotiate

the narrow entrance, he discovered that during his absence it had been completely closed by the sinking of an old hull directly therein.

Before again rising to the surface Philip and his lieutenant laid their plans to attempt an escape by the air route, which was to the effect that they rise to an altitude of approximately five thousand feet, hoping to gain this altitude with a speed much swifter than the enemy could expect to attain, and, while his lieutenant drove in a westerly direction across the Baltic Sea at his greatest speed, Philip would direct and manipulate the destructive ray, should any of the enemy approach too close for safety.

Arising to the surface, his lieutenant immediately adjusted the gravitational equalizer, but before they had reached an altitude of one thousand feet numerous enemy planes darted towards them in an attempt to ram them, whereupon, much against his will to do bodily harm to a fellow human being, Philip reluctantly released the death ray with the attending result that a dozen or more of the planes, together with their aviators, were seen to fall helplessly into the sea.

Although several of the enemy craft now trained their guns upon them Philip and his companion were able to get beyond their range without suffering any mishap, and after crossing the Scandinavian peninsula were soon floating over the Atlantic ocean. As any danger of further molestation by the enemy had passed, they continued on their way home by the air route, instead of under water, and when nearing their home shores, they had the opportunity of experiencing the effectiveness of America's defense by being met by several swift aero-cars while yet one hundred miles off the coast.

When Philip radioed them his identity, they replied with congratulations for the successful consummation of his mission and, turning, they escorted him to Washington, where he was met and also congratulated by Orville and Zada, who had received advance information of his return by radio from the scout aero-cars.

Dinner that evening at Zada's home was a joyful event, both Orville and Philip relating in detail their experiences of the past few days. Later in the evening Zada was again able to get into communication with her Russian agent, who informed her that Philip's passengers had safely arrived at the revolutionists' headquarters in Moscow.

and were now in conference with their leader, Leon Trotzkie.

In the meantime, throughout the New America the inhabitants, with the exception of the comparatively few needed for the defense of the country, were pursuing their tasks in peace, the same as though the country was not at war, in striking comparison to the people of Russia and Japan, where all of the available man-power was feverishly engaged in the manufacture of more planes and sub-marines and the training of men.

An ever-growing feeling of discontent and rebellion was daily becoming more manifest among the masses of these foreign countries, so much so that their governments were compelled to keep regiments of soldiers on continuous duty at all of their munition plants to immediately nip in the bud any attempt at insubordination.

In the meantime, on the shores of the Mediterranean along the south coast of France, where the colony of wealthy Americans had settled when they found it expedient to leave their mother country, a meeting of serious import to them was being held in the home of Mr. Raymond, their leader, and as his butler was an agent of the New America, it was through his secret preparation that the Defense Council of America was enabled to see and hear these members of former wealthy Americans discuss plans for future action.

As viewed by them on the Ultra-Violet screen, a dozen men of serious mien were seated around a large table in the ornately furnished study of Mr. Raymond's home, known as the "Briars."

Mr. Raymond, whose bearing and mannerisms were domineering and self-satisfied to an extreme degree, was addressing them as follows:

"Gentlemen:

"You are all conversant with the result of our allies' first offensive against the New America, and must fully realize what a few more such unsuccessful attempts will mean, not only to the millions of dollars we have advanced to them, but to the morals of the laboring class the world over.

"Having had a taste of the unknown powers as used by the American defenders, they have decided that the only way of combating these conditions will be to attack simultaneously from every point of the compass with overwhelming numbers of heavy bombing planes, capable of raining a perfect shower of explosives from a great height,

and sub-marines equipped to discharge torpedoes of great destructive force accurately for great distances.

"I am also reliably informed that the masses in these countries are growing very restless, as are the soldiers, aviators and sailors, owing to the prospect of a great loss of life in their next offensive, together with revolutionary propaganda being spread by a secret organization whose headquarters are unknown to the authorities.

"You will no doubt be surprised to learn that the Russian and Japanese spies who were discovered and interned in America, have been converted to the belief that the only form of a just government is such as is in vogue and operation in America, and that, by means of a combined sub-marine and aero-car which I am loathe to inform you was commanded by my own son whom I saw fit to disown, on account of his extreme socialistic views, upon his return after a two years' sojourn in the New America, they have been safely transported and landed in Russia, to assist the revolutionists.

"Our allies are again demanding large sums of money and credits which we cannot well refuse at this time, for our future safety depends largely upon the success of their next offensive, as their millions of inhabitants will not stand another defeat and remain loyal.

"Should they not succeed in overcoming America, revolutions such as have never been known will grip those countries with their bloody hands of hate and vengeance, in which event no man's life will be safe.

"I have decided to send my son a message to return at once, in the hope of being able to dissuade him from lending his assistance to the New America, and should I be unsuccessful in this I shall be compelled to use stringent measures to prevent his return to America."

Orville and Philip were again having dinner with Zada when the radio message from Philip's father arrived, which was worded as follows: "Come at once your mother not expected to live," after which Philip asked Zada to get into communication with his father's butler, who was one of America's secret agents there.

This was soon accomplished, and they were surprised to see, upon the Ultra-Violet screen in the roof garden, Philip's mother, in the best of health, entertaining several ladies at an afternoon tea in a beautiful arbor overlooking the Mediterranean, waited

upon by several picturesque Japanese servants.

Their agent also informed them, by the special secret radio ray, that these servants were spies sent out by the Japanese revolutionary party, who were also becoming very active.

When Philip fully realized his father's duplicity, he informed Zada and Orville of his decision to immediately return to his

father's house in the hope that he might in some way be instrumental in dissuading his father and his accomplices from aiding and abetting the nations at war with the New America.

Instead of attempting to divert Philip from his contemplated mission they gave him every encouragement.

(To be continued in our next issue.)

Brief Biographies of Prominent Rosicrucians

By Fra Fidelis

No. 4—MICHAEL MAIER

Truth must be hidden in old metaphors.
Lest watchful Mother Church smell heresy.
And interdict my books! Strange how the priest
Falls at a prophet; is grown blind to stars
That beacon wise men, while the written word
Blurs from the droppings of his altar lights.
The Modernists: by Robert Norwood (1).



ON-ROSIKRUCIAN, historical researchers may expect to meet with unusual difficulty in collecting biographical data on Michael Maier, or Meyer, the celebrated German-Jewish, master-chemist and Rosicrucian apologist, because he succeeded so admirably in submerging his life in his work.

It is known that he was born at Rendsburg, Holstein, Saxony, N. W. Germany, in 1568 (2); that he was first attracted to the Order by the writings of "Paracelsus," so Anna Stoddart informs us; that he received his medical degree in 1597, when thirty years of age; that he practised his profession most successfully at Rodstock, and, later at Prague; that he was held in very high esteem by contemporary men of science; that he became the personal physician of the German Emperor, Rudolph II, who had been reigning since 1576; that this emperor-mystic conferred upon Maier the distinguished title of "Count Palatine," (palsgrave); that, likewise, he was the doctor of the landgrave of Hessen, and that both the latter and the emperor were Maier's R. C. disciples; that for some years Maier was the Grand Master of the Order of the Rosy Cross "of Gold," in Germany; that, until the emperor's transition, in 1611, Maier attended to him devotedly, with the assistance of two other R. C. physicians, Gerhard Thorn and Thaddeus von Hayeck. In passing, be it noted, this emperor was devoted to astronomy and astrology, which he studied under the famous Tycho Brahe (1546-1601).

Well, when Matthias was crowned emperor, in 1612, Brother Maier then gave himself up wholly to the Great work. The veritable connecting-link between the (so-called) Baconian Rosicrucian Society of England and the Rosicrucian Chapter of Cassel, Maier it was who initiated Fludd into the deeper mysteries of the Cabala (3); but Maier did not establish Rosicrucianism in England, nor did Fludd.

Brother A. E. Waite says that Maier visited Fludd, (as his guest), in 1614—in the days of the Papal League, of Oliver St. John and Edmond Peacham. Dr. F. Katsch believes that this visit took place in 1620; the year Bacon published his "Novum Organum,"—a book which has in it "the germs of more power and good to man than any other work, not of divine authorship, in the world" (4). Both Waite and Katsch happen to be correct. Maier visited Bacon, too, on his several trips to England. Maier was a great traveler and fond of his English brothers.

"Arcana arcanissima," by Maier, appeared in London in 1614; published by Bacon's printer, it is suspected. Four years later, upon a return trip from the tight, little isle, Maier was utterly penniless, having deliberately sacrificed his great fortune for the advancement of the Order. So he established himself at Madgeburg, where he continued to heal "all manner of disease," until he passed on to the Greatest Lodge, two years later, or in 1622.

While in Madgeburg, he managed to scrape together sufficient money to pay for the publication of his "Septimana philosophica," (Frankfort, 1620). On the title-page of this book appear Solomon; on his right, the Queen of Sheba; on his left, Hiram, communicating his aenigmata, or enigmas. His last work, "Cantilenae intellect-

nales de phoenice redivivo," (Rome, 1622), was translated into French by Jean-Baptiste Le Mascrier, priest, litterateur and historian, (1697-1760) and published, at Paris, in 1758 (5).

Remember the times in which Michael Maier lived and realize that he simply could not be the "idiot" some writers have termed him. Maier knew full well, and his writings disclose this fact, that "truth must be hidden in old metaphors," and otherwise veiled. Because of his wisdom and fore-

Ordinem Rosae at AUREAE Crucis," throughout the world (6). Next, you ought to be told that, in the Library of the ancient Saxon City of Liepsic, there is still preserved intact a Mss. of Brother Maier's (7), containing the assertion that "The Ancient Association of Wise Men," or "The Brotherhood of the Magi," had been revived publicly, two years after his birth; that it was then (in 1570) known as "The Brothers of the Rosy Cross of Gold." Thirdly, as Senator Wittemans remarks, Michael



foresight, we possess today his "Gold;" and during his fifty-five years of intensive living on this plane, this grand Rosicrucian accomplished inappreciable good for the welfare of our most noble Order, for the advancement of humanity, and all tasks were cheerfully performed for the Greater Glory of God!

Gold! Ah!

Pay close attention to the tale of Gold that follows:

First, you must know that A. M. O. R. C. is affiliated with "Antiquum Arcanum

Maier used the adjective "Golden" in the titles of several of his books treating of Alchemy and the Rosicrucians; "Symbola Aureae Mensae" (Frankfort, 1617); "Tripus Aureus" (1618)); and in "Themis aureae hoc est de legibus Fraternitatis Rosae Crucis," (Cologne, 1615); which last mentioned book contains the laws and ordinances of the Brotherhood, and in which Maier gives the year 1413 as that of the Order's reappearance after its 108 years of silence, or the silent period. Maier states, too, that,

at that time, "passwords were spelled." See, also, C. J. S. Semler's "Unparteiische Sammlungen zur Historie der Rosenkreuzer," Leipsic, 1788, in which Benedictus Figulus is quoted as stating that the Order's name was, also, known in 1410 in Germany, as "Regimen gubernatorious Olympia." Rather expressive!

The "Themis Aureae" is commented upon in Chamber's Edinburgh Journal, Nov. 7, 1846, thus: "By perfect temperance and chastity, they (the Rosicrucians) expected to hold converse with the elemental spirits; that they could render themselves invisible; even draw gold and jewels from the bowels of the earth, by incantation; be subject neither to disease nor death; subsist without eating or drinking! They claim to the power of foretelling all events and curing all diseases; and asserted that they possessed all wisdom and knowledge to a Supreme degree." When I read this, I said to myself: "This writer is an old gossip! He writes like Mrs. Nesta Webster of our own day! Yes, and, at times, much like Jean Pierre Louis, Marquis de Luchet, the La Roche du Maine (1740-1792), who, to use curbstone vernacular—often "talked through his hat!"

But, no matter! Members of A. M. O. R. C. will surely find it very easy to sift the wheat from the chaff. Knowingly and gratefully will they accept and guard, with all their might, the "Gold" handed to them weekly by the trusted servant of the Almighty Gold Creator! Never will true-blue Amorc-Rosicrucians forget to remember, with joy, that they belong to the real Rosy Cross of "Gold!" As Michael Maier did, they will think in terms of "precious pure gold," since figuratively, "gold" is always something most precious or pure! Despite watchful ecclesiastics, ever on the sniff for heresy, Amorc-Rosicrucians will continue to think for themselves, and, in all honesty, will persevere unflinchingly in their studies! Have they not the sacred promise of the oldest, wisest, noblest Order on earth to share with them all it has—riches, gold, treasure beyond their wildest dreams? Here, indeed, is the simple, though great lesson Brother Maier taught to those chosen ones of his day—who were good listeners!

Whole books could be written about the "gold" of the real Rosicrucians! Some historians declare that Sincerus Renatus, or Samuel Richter, was never a Rosicrucian. It is well to remember that opinions are opinions only—estimates, pro or con! In

the writings of this Silesian priest we find repeatedly the term, "Brethren of the Golden and Rosy Cross." He knew, at least, of the existence of the A. M. O. R. C. Furthermore, his work, "Die wahrhafte und vollkommene Bereitung des Philosophischen Steins der Bruderschaft aus dem Orden des Gulden und Rosen Creutzes," published at Breslau, 1710, contains the fifty-two rules of the ancient Order, or rather of a Branch of the Order; but rules, nevertheless, well known to and followed by Michael Maier, in the previous century. How did Renatus find all this out? He was a wonderful guesser, if he were not a Rosicrucian! Incidentally, A. M. O. R. C. has worked in many climes and ages under as many names! In fact, Amorc official records—priceless records whose existence is wholly unsuspected by the public—contain the very documents that prove the continuous life of the true R. C. Order, AMORC, from the days of Ahmose I, (1580-1557 B. C.) As politically required, some 36 different aliases were used. Nobody is nowadays obliged to tell all one knows! But members of Amorc learn to know all that is knowable—in due time—and, especially, when they have proved their mettle! This is fair and just!

I must not forget to add, too, that according to Renatus, the parting salutation of the Brethren of his time was: "Fratr Aureae vel Roseae Deus sit tecum, cum perpetuo silentio, Deo permissio, et nostrae sanctae congregation!" Or: "Brother of Gold, or of the Rose, may God be with thee, with eternal silence, (—We say today: "Peace Profound!"), the promise to God, and to our sacred Brotherhood (or Congregation!)" Because of the crass materialism of our time, the "golden" adjective has been eliminated in the Order's public pronouncements; still, the "GOLD" is ever-present, ever-flowing into the lives, hearts, homes, and business of all our Brothers and Sisters! How to attract all that is precious and pure to you and those you love is taught in A. M. O. R. C. Lectures! Today, as in Michael Maier's time!

All this may help to a clearer understanding of your European Brothers and Sisters of the 17th century. Moreover, American members, especially, may find the following data invaluable, affording as it does, certain sidelights for the study of the Order in Germany; besides giving the names of some of Michael Maier's closest associates. First, however, a few words of explanation will not be amiss.

In 1263, Henry I became landgrave (8)

of Hessen, W. Germany. The most remarkable of his successors was Philip the Magnanimous (1509), an eminent warrior and energetic supporter of the Reformation (the Re—form—ation!), who signed the Augsburg Confession (9), in 1530, and the League of Smalcald in 1531. At his passing, in 1567, Hessen was divided into Hesse-Cassel and Hesse-Darmstadt, under his sons, William and George; their descendants played a very prominent part in the convulsions of Germany, during the 17th and 18th centuries.

One of them, in 1601, the Count Maurice of Hesse-Cassel, founded an aristocratic, temperance society which, in 1615, became known as the Cassel Rosicrucian Lodge of Amorc. Michael Maier was Grand Master of this Lodge. Naturally enough, the Lodge lost its former purely aristocratic character, and no longer were members obliged to belong to the "blue-blood nobility." (10). The more prominent brothers were: The alchemist, Count Maurice of Hesse-Cassel, said to have been the founder, as Michael Maier was its moving spirit; the Marquis John-George (1571), margrave (markgraf, marquis) of Brandenburg, Prussia; the Elector—in the old German Empire, one of the princes entitled to choose the Emperor—Frederick III, Duke of Prussia, known as the Great Elector and Founder of Prussian power (1620-1688); Prince George of Orange, Frederick-Henry, who in 1625, became stadtholder (governor) of Holland—just a year after the foundation of Manhattan, now New York City; Louis, landgrave of Hesse-Darmstadt; Prince Christian of the House of Anhalt, Germany; Johannes Valentinus Andreae, born of Herrenberg, Wurtemberg (1586)—whose grand-sire assisted Luther, the Rosicrucian, in his great fight against the wicked sale of indulgences (1517)—and who was, himself, then, in 1614, deacon of the town of Vaihingen, and who was destined to become a conspicuous figure in the Order, a prolific writer and the one who (probably on Maier's instructions, received from Bacon, through Fludd) translated the "Fama Fraternitatis" into German (11); also the Swiss scientist, Raphael Eglinus; and Anthony Thys, theologian of Antwerp, Belgium, and he who, in 1623, was a member of the Faculty of Theology, Leyden, Holland, and who has been considered (erroneously I sincerely believe) as a renegade of the Order; finally, the Flanders Professor, Jongman, of Gand. Be it remembered that both Michael Maier and the Beloved Imperator of Amorc

affirm that the Rosicrucian Order in Germany was not at all established by "Christian Rosenkreutz," nor by Andrae Valentine or J. V. Andreae, in 1615, nor by Luther, whose transition occurred in 1546. This is correct. In fact, as advanced members of Amorc know full well, the records of the Order show that, in 1615 (exactly 120 years after the passing of "C. R."—recall the prediction: "Post CXX annos patebo—after 120 years I will open") a certain Master of the Order, Michael Maier, with proper ceremony and due humility, opened the door of the secret grotto, misnamed "tomb", and turned over to young Brother Hoff, a new Initiate, then 21 years old, the valuable papers and documents, signed and sealed and found therein (12).

This Hoff was the grandson of one of the three Masters, who had been associates of "C. R." These were Albertus Magnus; of Subia (1205-1280), the illustrious scholastic philosopher, born the Count of Bollstadt, the ex-Dominican and one-time Bishop of Ratisbon; Arnoldus Villanova, of Montpellier, France, the renowned alchemist and teacher (1245-1313); the Blessed Raymond Lully (1235-1315), chemist, philosopher, seneschal of Majorca, illuminated doctor, founder of the College of the Franciscans at Palma Palma, who first refined silver and rectified spirits, and who is one of the most eminent Rosicrucians. So states Maier in his "Themis Aurea." So Brother Hoff found in the papers certain orders which, as instructed to do, he communicated without delay to Lord Bacon, who was then fifty-four years old and the Attorney-General of England, and a very advanced member of Amorc. The reason why Brother Hoff was selected has already been intimated in this article, and will be apparent to those who have eyes to see and ability to understand what they read. Christoph Friedrich Nicolai was manifestly incorrect in thinking that the "Fama Fraternitatis" suggested to Bacon the notion of his "Instauration Magna" (13) and, later, his more fully developed "New Atlantis"—this mentioned en passant.

We do know that, at Cassel, in 1614, was published the allegorical, propagandist pamphlet: "Allgemeine und General-Reformation der ganzen weiten Welt. Beneben der Fama Fraternitatis des Loblichen Ordens des Rosencreutzes, an alle Gelehrte und Haupter Europa geschrieben," written by Eirenaeus Philalethes, England (15), largely under the supervision of Lord Ba-

con (16). It was Brother Maier who attended to the work of publishing this promotion matter, and I surmise that he paid the bill.

"Rosicrucians and Freemasons," by Thomas de Quincey (17), is an attempt by a non-Rosicrucian at a sort of historico-critical inquiry into the origins of both brotherhoods. Some Masonic writers consider de Quincey as "flippant, egotistical"; yet, at times, there is no gainsaying the fact that he does hit the very center of the target. Notably so in Chapter V, treating of the origin of Freemasonry in England, wherein he affirms that "Freemasonry is nothing more nor less than Rosicrucianism, modified by those who transplanted it there." Likewise, in the preceding Chapter, he maintains stoutly that it was Michael Maier "who first transplanted it (Rosicrucianism) into England (wrong, here!), where it led ultimately to more lasting effects than in Germany" (equally incorrect!) Maier did valuable work for the Order in England, beyond all doubt; but he had many very able assistants there and members equally advanced as himself.

Next, de Quincey refers to Maier's Epistle written in England, the "*Lusus serius, quo Hermes seu Mercurius rex mundanarum omnium . . . judicatus est*" (Frankfort, 1617), and addressed, in a dedication written on the road from England to Bohemia; "Omnibus verae chymiae Amantibus per Germaniam, et precipere illi Ordini adhuc delitescenti, at Fama Fraternitatis et Confessione sua admiranda et probabile manifestatio"—or, "To all lovers of true chemistry throughout Germany, and especially to that Order which has hitherto lain concealed, but is probably made known by the Report of the Fraternity (Fama Fraternitatis) and their admirable Confession."

According to Maier, what is "contained in the Fama and Confessio is true. It is a very childish objection that the Brotherhood has promised so much and performed so little. With them, as elsewhere, many are called, but few are chosen. The Masters of the Order hold out the Rose as a remote reward, but they impose the Cross on all who are entering. Like the Pythagoreans and the Egyptians, the Rosicrucians exact vows of silence and secrecy." (These were the frightful days of the "rack" and the "faggot blazing skyward!") "Ignorant men have treated the whole as a fiction; but this has arisen from the probability (i. e., the probation) of five years to which they subject even well-qualified

novices, before they are admitted to the higher mysteries, and within that period they are taught how to hold their tongues." (Vide "*Silentium post clamores*.".) Incidentally, the same year, Maier published Fludd's "*De vita, morte et resurrectione*."

Interesting to note here that de Quincey points out that "we meet with the first traces of Masonry—(incorrect!)—in Maier's work: "*Silentium post clamores, h. e. Tractatus Apologeticus, quo causae non solum clamorum (seu revelationem) Fraternitatis Germanicae de R. C., sed et Silentii (seu non redditae, ad singulorum vota responsionis) traduntur et demonstrantur. Autore Michael Majero, Imp. Consist. Comite, et Med. Doct., Francof., 1617.*" It is in this work that Maier comments upon the system of Grades, saying: "There were Brothers who were members of the Order and Masters of their bodies, and without physical defects; others who did not follow all the rules; still others, called Haeredes, or Heirs (or Successors!); and he goes on to say: "Nature is yet but half-unveiled. What we want is chiefly experiment and tentative inquiry." (How much Maier reminds one of Bacon! Maybe he had Baconian thought-impressions still fresh with him, as he wrote!) "Great, therefore, are our obligations to the Rosicrucians for laboring to supply this want. Their weightiest Mystery is an Universal Medicine. Such a Caholicon lies hid in nature. It is, however, not simple; but a very compound medicine. For, out of the meanest pebbles and weeds, medicine and even gold are to be extracted . . ." and he who "doubts the existence of the R. C. should recollect that the Greeks, Egyptians, Arabians, etc., had such secret societies." He explains that the true Rosicrucians are the descendants of the Colleges of the Brahmans; of the Gymnosophists; of the Eumolpidae—Eumolpos founded the Eleusinian Mysteries, circa 1356, B. C., the office of First Hierophant being hereditary in his family for twelve centuries; of the Samothracian, or Cabiric Mysteries; of the Crata Repoa, or Initiations of the Egyptian Pharaohs and Priests; of the Persian Magi—and so forth. Then he asks: "Where, then is the absurdity in their existing at this day? Their maxims of self-discipline are these: To honour and fear God above all things; to do all the good in their power to their fellowmen!"

Here are a few of Maier's Rosicrucian contemporaries: Heinrich Khunrath, Jacob Boehme, J. B. van Helmont, Adam von

Bodenstein, Michael Toxicates, Johann Huier, Gifftheil, Wendenhagen, Zimmerman, Frankenburg, Peter Mormius, Adam Haselmeyer, Torrentius (van der Beek), Barnaud, Studion, Benedictus Hilario, Staurophorus, Benedictus Figulus, Julius Sperber, Julianus de Campis, Kazauer, Taulerus, A. Guttman—Fludd's great friend, Valentinus, Joachim Jung, Brotoffer, Comenius (Jean Amos Komensky), Daniel Cramerus, Boccalini, Madathanus, concerning each of whom whole articles could be written.

Brother Maier's works are very rare and bring fabulously big prices, because of the constantly maintained demand by bibliophiles, generally, and by advanced Rosicrucians, especially. Altogether, he has left 24 titles, (apart from private correspondence and monographs never printed) which are listed in Johann Friedrich Gmelin's "Geschichte der Chemie," 3 vols., see vol. 1 p. 561, (Goettingue)—(18).

The Emperor of Amorc recommends the reading of "Revelatam de Fraternitate Rosae Crucis," (1618). Apart from those already mentioned, his best known works are: "De circulo physico quadrato," Oppenheim, 1616; "Emblemata nova physica," Oppenheim, 1618; "Atlanta fugiens, hoc est emblemata nova de secretis naturae chemicæ," Oppenheim, 1618, which is thought by most people to be the best amongst his many very fine books, and in this last volume he explains the symbols of the Order, thus:

"A philosopher is measuring, with a pair of compasses, a circle, which surmounts a triangle. This triangle encloses a square, within which is another circle, and, inside of the circle, a nude man and woman, representing the first step of experiment: Make of man and woman, a circle; thence, a square; thence, a triangle; now, form a circle and you will have the Philosopher's Stone!" Examine carefully the button-hole (or broach pin) emblem of A. M. O. R. C., and you should be able to verify for yourself the truth of that which Maier so tersely and symbolically described—308 years ago!

NOTES:

(1) "The Modernists," see "Dante"; by the Rev. Robert Norwood, D. D., pastor of St. Bartholomew's Church, New York, who is our beloved, poetic brother (George H. Doran Co., New York; 1918).

(2) Old Style Calendar. The year given by Dr. H. S. Lewis, in his wonderful "History of A. M. O. R. C.," is 1567; see A. M. R. C. Mag., Feb., 1916, p. 22. In "Histoire des Rose-Croix," by Fr. Wittemans, and in some State documents, Maier's birth-year is given as 1568. Pope Gregory XIII reformed the calendar in 1582; Oct. 5th became Oct. 15th—ten days being omitted. I account thus for the discrepancy. If I err not, Maier's birthday is said to have been Dec. 29th, in some references I have consulted.

(3) "Jewish Encyclopedia," article "Cabala." The Cabala exercised much influence upon the mental development of the Jews, captivating the greatest thinkers of the 16th and 17th centuries, especially. Rosicrucians of all ages, have been deeply interested in the Cabala. Consult "Quabalah," by Isaac Meyer, published in 1888, by the author. See Paul Villaud's independent study of "La Kabbale Juive; Histoire et Doctrine," 2 vols., pub. by Emile Nourry, 62 rue des Ecoles, Paris, 1923. The bibliography of the Cabala is very extensive. Read up this system of Jewish philosophy, or theosophy.

(4) Quotation from W. H. Dixon's "Personal History of Lord Bacon," Ticknor & Fields, Boston; p. 288.

(5) See "Grand Dictionnaire Universel du XIXe Siecle," tome 10e, fol. 921; pub. by Administration du Grand Dictionnaire Universel, 17 rue Montparnasse, Paris.

(6) See "A. M. O. R. C. Pronunziamento 777," July 19, 1921, giving all details regarding the name "AMORC" and "The Authority for the Order." The full and complete name of the Order, in all Latin countries, is given as "Antiquae Arcanae Ordinis Rosae Rubrae et Aureae Crucis (AAORRAC)," which, freely translated is "The Ancient and Arcane (secret or mystical) Order of the Red Rose and Golden Cross;" the title still used in India, Egypt, France, Spain, Japan, China, Russia, and elsewhere. America and England use the shorter form of "AMORC." In Denmark, East India, and elsewhere, the Latin form is changed slightly and adapted to these countries' languages.

(7) See "Der Rozenkreutzer in seiner Bloesse," by Fessler and Magister Pianco (von Ecker), Nuremberg, 1782. Also, Wittemans' "Histoire des Rose-Croix," pub. by Editions Adyar, 4 Square Rapp, Paris, 1925, p. 31. The Belgian Senator, Fr. Wittemans, is a member of the Theosophical Society, Anvers. Though not a R. C., his history was written at the request of the French Rose-Croix Order, with its fullest cooperation, and only after prolonged study and deep meditation. Essentially objective is his treatment of the Order's history, and it is a worthy contribution to the modern list of histories of the Order; such as those by Brother A. E. Waite (1887 and 1924); by Dr. W. W. Westcott (1894, 1900, 1916); by Paul Sedir (1910) and by Dr. Harve Spencer Lewis, Emperor of AMORC in North America today, (1916). "L'Acacia," the official organ of the Grand Orient, March, 1926, p. 381, reviews Wittemans' work as one "wherein fable is mixed with history. Of course, it is! The fable is allegorical. Aesop's and Lafontaine's Fables were written for instruction, and allegory instructs those able to distinguish the subtle difference between a fable and a tale.

(8) Landgrave, (from land, land, and graf, earl, count); a German title, which commenced, in 1130, with Louis III, of Thuringia, and became the title of the House of Hessen, in 1263.

(9) Confession of Augsburg, Bavaria; compiled by Melancthon, Luther and others; signed by the Protestant Princes; presented to the Emperor, Charles V., and read to the Diet, June 25th, 1530. The Augsburg Diet had been summoned by the emperor to settle the religious disputes of Germany; it met on the 20th of June and separated in November, 1530. The Interim of Augsburg was a document issued by the same emperor in an attempt to reconcile Protestants and Catholics; it was fruitless and was withdrawn; read, 15 May, 1548.

(10) Read the monograph by the Belgian historian, C. Rahlenbeck, "Recherches sur l'origine et le caractère des Rose-Croix," given at the International Conference of Rosicrucians, held in Brussels, March 28-29, 1888. See "Compte-rendu de la Conférence Internationale des Rose-Croix," the report of this Convention, which contains most valuable details about the Cassel R. C. Lodge—Michael Maier's Lodge.

(11) Arndt, celebrated Lutheran mystic, author of the R. C. work, "Zweytes Silentium Dei," the friend of Andreae. Arndt wrote to the pastor of Elsieben, Christopher Hirsch, that Andreae had told him (Arndt) the "secretum, sub rosa," that 30 collaborators had helped him (Andreae) to translate the Fama into German, "... um zu erfahren ob und welche verborgenen Liebhaber der wahren Weisheit in Europa steckten." See Ferd. Maack, first part of work "Geheime Wissenschaften," 1913. Cf. Arnold "Kirchen und Ketzer-his-

torie," 1729. Quoted by Wittemans (opus cit.) p. 35. Many believe Andree became a turncoat. I cannot agree with these, since it appears to me that he willingly accepted the opprobrium "for a reason—good and valid," but too long to explain here.

(12) See Emperor's Illuminating "History of AMORC," March, 1916, AM. R. C. Mag., pp. 23 et seq. "Christian Rosenkreutz" is the pseudonym of an eminent and saintly G. M., who really knew the *taedium vitae*, but who, tenacious of his purpose to prove once for all that Reincarnation is a demonstrable fact, preferred to work incognito, *ad maiorem Dei gloriam*! It is a fact: he has lived wisely, who remains hidden and whose incognito is faithfully respected by his coworkers. This is why I am of the opinion that AMORC will reveal only to a selected few the real identity of "C. R." You have already been told in this article who "C. R." was and is and ever shall be.

(13) Mackey & McClenahan's "Encyclopedia of Freemasonry," article "Rosierucianism," p. 640.

(14) Bacon, the father of experimental science (1561-1626), was greatly beloved by Maier, who considered him the greatest Rosierucian of the age. Bacon's right-hand Rosierucian brother, Robert Fludd, alias de Fluctibus and Otreb (1574-1637), was held in most solid affection by Maier. Both Bacon and Fludd survived Maier.

(15) Read, also, his "Euphrates, or the Waters of the East."

(16) Confuse not Eirenaeus Philalethes with our Welsh brother, Thomas Vaughan, alias Eugenius Philalethes or Robert Sagner, who translated both the Fama and the Confessio pamphlets into English and published them in 1652. In the first English edition of the Fama, Vaughan confessed that he was not then a Rosierucian. He became one later, however, and in 1660 brought to America the R. C. "Stone"—"the Stone of the Philosophers, appraised with a Triple Garment; even this Stone of Riches and Charity; the Stone of Relief from Languishment and in which is contained every secret; being a Divine Mystery and Gift of God, than which there is nothing more sublime." (Dialogue of Arislaus, in the Alchemist's Enchiridion, 1672; quoted by Hitchcock in his "Alchemy and the Alchemists," p. 39.)

(17) "Confessions of an Opium-Eater and Other Essays," by de Quincey, pub. by F. M. Lupton Co., 72 Walker St., New York. Thomas de Quincey (1786-1859) was long the slave of opium and with great difficulty tore himself from the clutch of the horrible habit.

(18) So states "La Grande Encyclopedie", vol. 23, fol. 462, pub. by "La Societe Anonyme de la Grande Encyclopedie," 61 rue de Rennes, Paris.

Notes For Members

Despite the fact that it is vacation time pretty generally throughout the country, and that those who are not on vacations are busy planning and arranging for them, nevertheless our Propaganda Campaign has carried on wonderfully well and beyond our expectations. We want to take this opportunity, on behalf of the Emperor, the Supreme Secretary and the Minister of the Department of Propaganda, to thank every one of our members and friends for the splendid cooperation they have shown during the past two months. It may please you to know that the Emperor will take with him to Europe one of the most wonderful reports of enthusiasm and interest that has ever been prepared in connection with the work in this country. He did not expect to have such evidence as he now has and in fact was merely planning to make a formal report of continued growth and development. Imagine such facts as these: Applications were received in one week from forty-two cities for permission to establish Groups; at least half of these are arranging organization meetings at the present time and will hold their first formal Lodge sessions before the first of September. In twelve cities such meetings have already been held, officers elected and other formalities complied with. The first request of this kind, under the new Propaganda plan, was for a Charter for a new Lodge in Los Angeles. Similar requests have come from many cities where we least expected to have a new Lodge formed this year. The requests for Propaganda leaf-

lets to be distributed and mailed by members have continued to come in at the rate of five and six a day for two months, and nearly all the requests are for fifty to a hundred leaflets which the members say they know they can place to good advantage. Leaflets already distributed have been bringing us hundreds of inquirers and these inquirers are being rapidly turned into applications for membership. It is impossible at the present time for us to advise our members individually as to the number of applications received from each city and town as the result of the leaflets distributed. To compile such information would mean the opening of another department at headquarters and employing several persons to devote their whole time to such records. But such information will be automatically compiled by fall and then we will make detailed announcements. The demand for Propaganda leaflets has become so large a second edition has been printed, with a different story and a different presentation of the work of the Order. If you have not secured some of these second leaflets, write a letter to the Minister of the Department of Extension and ask for some.

The Emperor wishes us to put the following statement in this column for him:

"I heartily thank every member who has written me a letter during the past month, wishing me 'Bon Voyage,' a happy vacation and pleasant experiences in my visits and official business in Europe. Over a hundred such letters were received in one week and others have been coming by mail and

telegraph during the past thirty days. The friendship, love and fraternal spirit that is directed toward me from all parts of North America is a beautiful thing and something never to be forgotten. I will have all of our Brothers and Sisters in mind while I am absent from America and every pleasure, every success, every great inspiration during the Conventions and visits to Lodges in foreign cities will be transmitted by me mentally and psychically to the mass spirit of our Brothers and Sisters in America."

By the time this issue of the Magazine reaches our members the Emperor will be in Paris, meeting with some of the highest officers of the Order in preliminary sessions prior to his journey to the south of France where the great Congress will be held. That you may visualize the Emperor on his trip we present the following brief schedule:

August 7—13, on the ocean.

" 13—21, in Paris.

" 21—23, in Bordeaux.

" 23—25, in Luz at the Base of the Pyrene Mountains, attending a special meeting in the first Knight Templar edifice ever erected; also visiting Lourdes, the great healing shrine.

" 26—30, in Toulouse, with absence therefrom for two days to attend the great Congress.

" 30—Sept. 3, visiting Carcassonne and Nimes, at which latter place another secret session of Rosicrucian Masters will be held.

September 3—5, visiting Avignon, Tarascon and nearby towns.

" 6—8, at Marseilles.

" 8—10, at Nice and Monte Carlo.

" 10—17, auto trip over the Alps, stopping at Geneva and Lucerne.

" 18—19, special International meeting at Basel, the ancient International meeting place of the Great White Lodge.

" 19—21, along the Rhine to Coblenz, Cologne and Rotterdam.

" 22, in Brussels.

" 23—24, in Paris.

" 25—29, in London.

" 29th, the Emperor will leave England for his return trip to America.

During his stay in Paris, Toulouse, Basel and London the Emperor will make several addresses and lectures before scientific and occult bodies of national repute, by special invitation of the foreign organizations. We hope to present in the October number of the magazine a brief communication from the Emperor outlining a part of his trip.

We know that all our members will understand that letters addressed to the Emperor and reaching Headquarters during the last week in July or through August and September may be delayed in being answered. Important communications will be attended to by his private secretary, but other communications will be held for his return to Headquarters, about the 15th of October. All letters, however, will be acknowledged by his secretary so that you may know that your letter received its destination.

The Work In Tampa

The following news appeared in several newspapers in and around Tampa. This is reproduced from the Tampa Morning Tribune of July 17th, 1926.

ROSICRUCIANS WILL INITIATE CLASS OF 150 AT TEMPLE HERE

Ceremonies to Start Tomorrow and Be Finished July 25.

Egyptian Rites of Order Will Require 20 Hours for Exemplification

The largest group of Rosicrucians ever initiated in any lodge in the eastern part of the United States is to be inducted into the first of the temple grades of the Ancient and Mystical Order Rosae

Crucis at Rosicrucian Square, Memorial Boulevard, tomorrow afternoon.

The supreme lodge of this order recently erected and completed an Egyptian temple at Rosicrucian Square. Although the organization has had a lodge in Tampa for six years or more, under direction of Ralph A. Wackerman, as Grand Master, the applications for membership since the supreme temple was located here have been unusually large. More than 500 have made inquiry in the last four months, for initiation and of this large number fewer than 200 have been accepted, and of these about 150, residing in the metropolitan district of Tampa, have been accepted for initiation tomorrow.

Egyptian Ceremony.

The ancient Egyptian ceremony of the Rosicrucians will be used, the temple will be decorated and lighted in Egyptian effects, and the large

staff of officers, wearing Egyptian robes, will conduct the ceremony with the Imperator of the Order, Dr. H. Spencer Lewis, officiating as the supreme magus. The ceremony will require a total of 20 hours. The first half will begin tomorrow afternoon at 3:30 o'clock and the second half will begin at the same hour on Sunday afternoon, July 25. Many Tampa notables in the social and professional and business world will be initiated and will begin the study and practice of the higher teachings. Visiting members from out of town and several from distant cities will be present to assist in this unusual ceremony, the

first to take place in a truly Egyptian temple in Florida.

St. Petersburg Asks Charter

A contingent from St. Petersburg will be present and after the ceremony will submit to the supreme magus a plea for a charter and the privilege of establishing a branch of the order in St. Petersburg, where a large number of members have been gathering for many weeks.

Applicants from distant points in Florida will be initiated in the fall at a special ceremony to be conducted by Dr. Lewis when he returns from Europe, where he will attend the International Rosierucian conventions this month and next.

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

By Aggripa, 32^o Frater Khurum

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



IDID think much upon that which Saturnius had told me; in fact, the thought suggested was constantly in my mind. What he had told me of my life in Egypt I could not disprove. But why was it that Egypt and things Egyptian called again and again to me? Why is it that today, when I hear of Egypt, my heart beats more rapidly and my pulse quickens? How little do we know of the past; yes, and how little do we know of what the future has in store for us.

I had no idea that that for which I longed should come about, but such is life!

One afternoon as I was trying to decipher some old papyri manuscripts so that we could decide whether or not we had found another rendering of the Book of the Dead, Doctor Cavendish entered my laboratory and asked, quickly, how I would like to go to Egypt. I looked at him but did not reply until he had repeated the question.

"Are you joking with me?" I asked.

"No," said he, "I am not joking. Do I usually go about here like a silly boy?"

I owned that he did not, for I don't think I ever heard him tell a story or laugh at one, for that matter, as he was the personification of work in capital letters.

"Go to Egypt," I said again in a dazed way, "why it is the very thing I have longed all my life to do."

"Get ready, then," said the Doctor, "to leave Saturday morning. Go to Alexandria and from there to Cairo. There at Shepard's Hotel you will find Prof. Hamersley,

who is in charge of our work now being done on the southern Nile in Nubia. In fact, Mr. Mack is returning today because of illness and I thought that you had had experience enough to go on with it. Hamersley is a fine fellow and he will assist you in learning the ropes."

I phoned Jose to pack my trunk and get all in readiness, for today was Thursday and I had only two days to bid farewell to Saturnius and his niece, as well as to care for other details which must be tended to when leaving upon an extended trip.

I called at the home of Saturnius Friday evening and I think it was one of the happiest events in my life for I thoroughly enjoyed the learned conversation of this man of science and wisdom. As Miss Rosamond sat quietly by I told him of my experience with my Padre Physician in Yucatan.

"Did he give you his name?" asked Saturnius.

"No," I replied, "but he named one he called Cleo."

"I know that name," said Saturnius, "and I think I have knowledge of your Padre but it is not certain enough for me to try to explain to you some things which must remain enigmas, but a good and great man he is, I am sure."

Saturnius did not say anything of the question he had asked, so of course I did not either. But he did say that, as I was going to the birthplace of civilization I must carefully watch for any sign that might be given, for in Egypt there lives one or more of the Brotherhood and "as you have met your Padre in Mexico so you might meet

another in Egypt, but as to the certainty of that I can say nothing. As I told you there was one higher than I who planned our meeting in the Museum and so I hope you will learn many things that will make you more useful and a better man."

On leaving he gave me the Masonic grip and I was glad to learn that he, like others, were members of the Brotherhood.

When the time came for parting, I hoped for some sign from Miss Rosamond, but there was none. After all, why should she look with favor upon a poor scientist, but I took in my heart a picture of that face and form, which will remain with me till, as Longfellow says "This heart shall crumble in dust away;" so bidding them adieu, I left them.

Once more I was at sea and Egypt lay before me. The days on shipboard passed with the usual shofell board, dances, cards, beef tea in the morning and tea and sandwiches in the afternoon, followed by dinner at seven-thirty, and I wondered how people could get away with so much food and remain well. However, we had a pleasant company, with its quarrels and its flirtations, which, if nothing more, at least help in passing the time.

We arrived on time in Alexandria, and, without mishap, upon the jetties. Then when I had thought that three different Egyptian Red Caps had absconded with my luggage I found them patiently waiting for me in the grand concourse of the railway station. I engaged a carriage and without adventure at last found myself safely entrenched in my rooms at Shepard's Hotel.

After settling my luggage I looked out of my window and there, in the distance, I saw the outlines of the Nile and beyond the river were the everlasting pyramids and a smaller figure near the pyramid of Cheops I knew to be that enigma of enigmas, the Sphinx. As I was gazing at them, a knock came at the door and the card of Professor Hamersley was handed in and I was told that he was waiting on the terrace. I met the professor there and, as it was tea time, we found a table and while sipping our tea he outlined to me his plans for my work and told me that in a few days, as soon as he could purchase some needed supplies and engage more excavators, we would be ready to take our boat for the South, but until that time I was at leisure to do and see anything I wished.

As I held a high degree in the Masonic Fraternity, I was delighted to have the opportunity, for before starting South I

wished to make a study of certain Masonic matters of interest that are to be found near Cairo.

As the day was not far advanced Professor Hamersley said that he had a little time and if I wished he would be glad to be my guide and show me a bit of Cairo, both old and new. I gladly accepted his offer.

First we went to the Opera House, which stands in the European quarter. It was built by the first Khedive Ismail, after he had returned from Paris and tried to make Cairo another city like that which Napoleon III had rebuilt upon the Seine. In this building Verdi's Aida was first produced, having been written to the order of Ismail in 1871. In the square stands a statue of Ibrahim, the father of Ismail. In this quarter, as in Paris, there are cafes and tables upon the sidewalk. While we sat at one for half an hour I was astonished at the variety of objects which we were requested to buy. I will name only a few: mummy necklaces, dried fish, Egyptian pictures, shawls, red fezzes, postcards, a live monkey offered by an Indian, and, last but not least, a mummied duck fresh from its tomb, it was said. Never in my life was I so pestered to buy as I was in Cairo and if one wishes to keep his wallet secure it must be deposited safely in the hotel safe before leaving. Never did I see such a crowd gather as in Cairo, when any money is paid. As it was almost time for the sun to go down we returned to the hotel and I planned next day to see the real streets of Cairo.

After breakfast I started for the Cairo of the Arabian Conquerors of Egypt. Here, truly, in this picturesque old city was I far from modern New York. For a time I felt almost giddy; the streets were narrow, filled with a seething mass of humanity, donkeys and smells. One does not know anything of odors until he has been to Cairo and to the bazaars; and what a clatter of tongues! It seemed to me every race, language and nation were here represented. Above, towering into the blue of heaven were tall minarets from which, at the five hours of prayer, go forth the cry of the muezzin calling the faithful to prayer. This is the basis of his cry, changed a little at the different hours: "God is most great! I testify there is no Deity but God. I testify that Mohammed is God's apostle. Come to prayer. Come to security. God is most great. There is no Deity but God." And what a sight it is, as these words ring out, to see all who honor the name of Moham-

med fall upon their knees; a lesson for the West.

I shall tell you no more of the so-called sights of Cairo; others have done so and will do so again.

The next morning I hired a boy and his donkey and, mounting the little creature with something of a quam, I rode across the desert among the remnants of a petrified forest to the pyramids. I went into the so-called tomb chamber and also, with much pulling and hauling by the pyramid Arabs, I got to the top of Cheops and there looked out over that land which all we are heir to was born in the dim ages of the past. At the base of one of the smaller pyramids is left a little of the casing, which has not been torn away by the vandals who destroyed the outer facing that Cairo might be built. This stone work in shape and workmanship reminded me of the temple of the Sun at Cusco which the Incas had built in Peru. Craftsmen, indeed, were these builders of a bygone age; not speculative but operative in every sense. How did they do it? Who indeed can tell?

There these monuments to a vanished race stand, the only man-made things that defy the destroying power of time. While these buildings have stood beside the Nile, Egypt and its might have departed from the earth, Assyria, Babylon, Persia, Greece, Rome and the Empire of Charlemagne have come and gone, and yet there they stand, grand and sublime in their majesty.

Let us quote to you from "Egypt, the Cradle of Ancient Masonry" by N. F. de Cliford:

"The great Pyramids stand about five miles from the river Nile, and they are just as much a problem to the human race today as they were in the days of Herodotus, who visited these celebrated monuments of the ancient Egyptians, and who informs us that according to his judgment, the labor required to prepare for the construction of these wonderful fabrics was no less than that required to build the pyramids themselves.

"The largest of the group (Cheops) is seven hundred and sixty-four feet at the base and covers thirteen acres of ground. It has a perpendicular height of four hundred and fifty feet, with about two hundred and six steps, varying from five feet to eighteen inches, which will bring you to its summit, a flat surface of about forty feet square, from which point a very fine view of the surrounding country may be obtained. Various writers give different dates

for the founding of this wonder of the world, Cheops. It was quite a long time before an entrance to the pyramid was discovered, and it was not until the Caliphs had finally established themselves at Cairo that the entrance was actually known. At a distance of sixty-three feet from the entrance down the incline already described we found a very large block of granite which closed the entrance leading to the chamber above. The exploring workmen were unable to remove this stone, so they quarried around it to the right, and, passing over some very rough steps, we continued along the inclined passage that is blocked until we arrived at what is known as the Great Gallery, a distance of about one hundred and thirty-feet, at an angle of twenty-six degrees, eighteen inches at this point when a horizontal passage leads us to the "Queen's Chamber," but, just before we enter it, we have to descend one step.

"This chamber is eighteen feet long, sixteen feet wide and twenty feet high in the center, having a pediment roof, the stones of which are carried quite a distance into the solid masonry, in order to strengthen the roof. We noticed that the stones forming the sides of this chamber fitted so closely that it was difficult to discover their joints. This apartment is located directly under the centre of the apex of the pyramid and distance from it three hundred and seventy-three feet, or four hundred and seventy from the original summit, before it had been disturbed by the vandal hands of the Caliphs. On each side of this chamber are small holes, for ventilating purposes, and on the East side near the entrance is a recess formed by projecting stones, one above the other, the object of which has never been understood. Nothing was ever found in this apartment, and if anything had been concealed here, so far it has not been discovered.

"Now let us return to the junction of the Great Gallery and the horizontal passage where we shall find a well or inclined shaft two feet four inches square, and one hundred and ninety-two feet in depth, reaching down to the inclined passage, not far from the sepulchral chamber already described. It was no doubt used as a means of communication between the upper chambers and the sepulchral chamber after the passage had been closed by the block of granite previously described.

"One can readily pass through it by means of the projections, which no doubt

were made for this purpose. Right here where the horizontal passage leads to the Queen's Chamber is the Great Gallery, one hundred and fifty feet, six inches long, twenty-eight feet high and seven feet wide above the vamp, or seat, which extends along both sides of the gallery, being two feet high and projecting from the face of the sides nineteen inches, thus leaving a passage three feet, ten inches in the clear. Overhead the projecting stones give this gallery the appearance of being arched, on account of the eight courses of stone laid in the side walls, approaching each other in every course. At the end of the Great Gallery we step or crawl upon a narrow horizontal passageway, twenty-two feet long, by three feet, eight inches high at the beginning, but widening, before reaching the end, into a vestibule or ante-chamber to the principal apartment of this pyramid, the King's Chamber, the dimensions of which are thirty-four feet long from East to West, with sides from North to South seventeen feet wide, and its height is nineteen feet.

"It is not situated exactly under the apex but a little to the south-eastward of it. The roof is flat and ceiled with immense granite slabs two feet wide and eighteen feet, six inches long, whose ends are supported by the lateral wall. Within this chamber today, mutilated and unadorned, lies the lidless and empty sarcophagus, without name or carving. It is made of beautiful red granite, like the blocks which form the sides of the chamber itself, the joints demonstrating the knowledge and skill of the craftsmen, as they are fitted together so closely and with such perfect exactness that to insert a blade of a penknife between them would be impossible. What an immense amount of time and labor must have been entailed in the polishing of the

stones which form the chamber and passages!

"In the side walls of this chamber are tubular holes about three feet from the floor, which, when traced to their outlet, proved to be purely for ventilation. There are four or five rooms, or entresols, above the King's Chamber; but these are of very much smaller dimensions, being evidently made for the purpose of lessening the tremendous pressure from above upon its flat roof, thus testifying to the knowledge of architecture by the practical operative craftsmen of those days, and proving beyond the shadow of a doubt, as I have before stated, that they had a far greater knowledge of the mechanical arts and sciences than we possess today."

I will in this place give the secret explanation of the Sphinx as the Brotherhood knows it.

"The Sphinx is the symbol of the ancient wisdom and spiritual culture of the Egyptians. It played an important part in the administration of the civil government as well. Its origin is contemporaneous with the advent of the human species into the Nile Valley, and its secret has to do with that advent—whence the entering peoples came, who they were, and the means whereby they were led to it.

"Its human head, animal body, rocky base, and (formerly) floral (lotus) embellishments in front suggest, to the discerning, meanings which at once place this great monument rightfully within the pale of symbology on a titanic scale.

"It has been intimately associated with the ART of the Rosicrucian Fraternity, which fact makes it impossible to give further details on the printed page."

(Continued in our next issue.)

THE LORD'S PRAYER

The other day there fell into my hands a literal translation from the Aramaic—the language which Jesus spoke—of the Lord's prayer; or rather the disciple's prayer, as He taught them to pray. It is so interesting, and in some ways so illuminating, that I venture to pass it along to the brethren, in the hope that it will be as suggestive to them as it has been to me:

Our Father in the universe, hallowed be Thy name. Come Thy Kingdom. Let be Thy wishes, as in the universe so in earth. Give us bread, our need today; and release us our offenses, as also we have released to our offenders. Let us not enter into worldliness, but split us from error; because Thine is the kingdom, power, and glory from ages to ages. Sealed in truth."

(From "The Master Mason.")

A M O R C

LA ORDEN ROSACRUZ EN AMERICA SECCION HISPANO AMERICANA

Aquellos que deseen pomeerse en contacto con nuestros Hermanos del habla Espanole, o desearan obtener nuestras Ensenanzas en Espanol podran dirigirse a

SECCION HISPANO AMERICANA AMORC

Apartado Postal Num. 36
San Juan, Puerto Rico

Alchemy in America

Recently the newspapers of the United States carried an intensely interesting news item regarding the work of Captain C. F. Adams of Cook Field, Dayton, Ohio. Captain Adams is profoundly interested in alchemy and is connected with the United States government in a capacity that permits him to carry on some very wonderful experiments in a practical way. The news item announced that he had discovered a way of transmuting or alchemically producing helium gas in such an economical and efficient manner as to attract national attention, and since this is of great importance to the government at the present time his experiments were sure to be widely commented upon. We understand that back of Captain Adams' experiments, however, was a profound interest in the alchemical laws throughout nature and not solely in applied chemistry, therefore our Imperator wrote to him, asking if he would present to our members, in a typical Brotherly way, the alchemical and mystical and other principles which he had used as a basis for his experiments and investigations into the laws and principles of nature. We are pleased to publish herewith his answer to the Imperator, and while it is in the form of a personal letter, nevertheless it presents the Rosicrucian principles in a very different manner as they relate to the experimental side of chemistry and physics.

"Dayton, Ohio, May 28, 1926.

"The Rosicrucian Brotherhood,

Tampa, Florida.

(Attention H. Spencer Lewis, Imperator).
"Gentlemen:

"Reference your request for a statement from me concerning my experiments in Alchemy, I cannot give you at the present time the thing that I believe you would most desire. There are certain legal entanglements surrounding my work which make it necessary for me to withhold details for a time yet.

"My work in the past five years has taught me a great deal concerning the true nature of the material side of life that is not to be found in text books, nor to the best of my knowledge is it taught openly or secretly anywhere in the world. It is all very revolutionary, and when finally given out in detail, I am certain that it will aid greatly in enabling all who are really seeking truth quickly and without much effort to adjust themselves to the facts that must

be reckoned with in evolutionary development.

"Alchemy, as I have found it, reaches far beyond the range of physics and chemistry. One conception of Alchemy, as given to us thru the work of the ancient investigators in this era of civilization, is far from representing what Alchemy really means. Alchemy is the only science that deals with the entirety of life. On the material side of life, it works precisely in the same manner as does chemistry and physics, for it embraces chemistry and physics as those sciences are taught at present, and then bridges the range of material phenomena extending from the atom back to and including the fundamental existence from which materials and the different kinds of energy are brought into existence.

"I have found that electricity is not the foundation of matter and materials, as is held to be the case in the Electron Theory. This was a very important and fundamental discovery. I have also found that there is no necessity to assume that such a thing as what we call aether really exists. The propagation of light and all forms of energy manifestations that take place thru a vacuum, can be accounted for without assuming the existence of any form of material substance of an ultra-physical nature, or of a density greater or less than that represented by physical materials.

"My work has revealed to me that Life may be traced back to two fundamental entities, that are not in any manner concerned with relativity as far as a beginning and end to their existence is concerned. These entities, therefore, never had a beginning, nor are they doomed to ever have an end.

"The process that I use to transmute hydrogen into helium and the other elements of the elemental system is very similar to the process used by nature, as exemplified in the action of the sun. Heat energy is not given off in the process. The energy released from hydrogen is used in building up the energy mass of helium and the other heavier elements.

"I transmute mercury and the heavier elements into elements of lesser atomic weight by simply subtracting mass in the form of a gas, as is the case in nature in the breaking down of the radiomotive series of elements. This phase of my work is very interesting, but I doubt very much that it shall ever mean much in the way of an economic value.

"The transmutation of hydrogen is not only interesting, but it opens up a range of possibilities far beyond the most exaggerated speculations on what the future really holds in store for civilization. We can now begin to see how and in what manner the energy of the future is going to be obtained. It is on this phase of the work that I am now concentrating my efforts, for in twenty more years' time, unless a new source of energy is given to the world, civilization

will be on the down grade, and from that time on will drift back to barbarism very rapidly.

"After my work has been put in a little better shape, and I have established some definite policy relative to making it generally known in detail, I shall then be glad to tell you much more about it.

Very sincerely yours,

CLARENCE FREDERICK ADAMS."

Notes of General Interest

THE TRUTH ABOUT FLORIDA

While we are not particularly interested in the general activities of Florida, and have no active interest in the real estate situation throughout the State, we cannot refrain at this time from commenting upon the unfair propaganda that is being directed against Florida by some northern and southeastern States. We are more or less familiar with the friendly rivalry that existed in the State of California between the cities of the north and the south, and the people living in both Los Angeles and San Francisco took very kindly the jibes that were made against both cities, realizing that it was in the spirit of business competition. The West Coast, however, was solid in its spirit of boosting for the West. This spirit is decidedly lacking on the East Coast and from our correspondence we learn daily of incidents of unfair criticism and untruthful condemnation of Florida and the business and other interests of the State.

We have been interested in Florida for a number of years and the mere fact that we moved our Headquarters from the West to Tampa, after a number of years of investigation, demonstrates the faith that we had in the West Coast of this great State. The fact of the matter is that Florida is a fairly large state, with varying conditions in its different sections. Without doubt, the southern-most part of Florida is undesirable for many reasons, but there is a great eastern and a western coast and a northern section wherein we find three different phases of climate and business conditions. The East Coast is ideal for winter vacations and winter tourists. The West Coast, on the other hand, and especially near the metropolitan district of Tampa, is an ideal all-the-year-round home-land and business center. The great change that took place last spring in this State had its origin on the

East Coast, where many persons believed it was possible to build and maintain year-round homes. They soon found that they had made a mistake and on the West Coast the unprecedented boom had its reaction, as every boom has had throughout the United States, and conditions settled down to a proper and conservative basis.

Here in the great metropolitan district of Tampa, with its ideal climate the year round, its many islands with beach resorts on the Gulf of Mexico or on Old Tampa Bay, its lakes, parks, boulevards, driveways, great hotels, and many flourishing residential sub-divisions, with magnificent homes, there has been no cessation of building activity or general business throughout the summer. From the reports from the railroads, the Visitor's Bureau of the Board of Trade, the various building departments and other reliable sources of information, we learn that the tourist travel for the fall and winter has set in at an earlier date and with a larger number of persons per day than in any previous year. The banks are sound, the Postoffice receipts have increased steadily, many new hotels are opened, big department stores from the north are locating here, and in every way the visitor or the native resident is impressed with the increased popularity and interest in this section of Florida by persons from the North and the Mid-West. The railroads have increased the number of daily trains coming to this section, over newer and shorter routes from the North. We have found, in our business dealings, no greater shortage of money or business activity in this city than we find reported from every other section of the country where there seemed to be a general quietude of business during the months of May, June, July and August.

"It Is More Blessed To Give Than To Receive"

A sore is only irritated and kept from healing by further complications, such as uncleanness or inner causes of impure blood flowing through the veins and carrying impure elements to the sore, instead of the pure elements which heal.

Just so it is with the money "condition" with which the majority of us, who have not an abundance of it, are troubled and tried at times. To everyone comes a time when money, the accumulation of it in order to obtain the necessities of life, must mean life, almost. To such is this promulgated. It is most necessary that we use our every effort toward obtaining money, but in such abundance only to become money-free, so we may feel and know that greater freedom that is not easily obtained when the drudgery of a lack of money is upon us—the freedom of the soul; to do the thing most desired, taking for granted that the thing most desired is unselfish in every respect. Our divine heritage demands success so long only as our desire is purely unselfish and good; harming no one (and this includes animals); detaining or hindering nothing in its path of progression; helping—benefitting by helping, all that you contact consciously or unconsciously. Such is the true understanding desire, which, sanctioned by God, permits man to accumulate worldly goods and which leads mankind upward toward Heaven here on earth, where dwells God and his wondrous Kingdom.

Our diving heritage, as propounded by the Master, is to give. But as with the sore, this money condition, at times, irritated by keen necessity, brings much unhappiness, hindering our progress spiritually—the true state of all money-seeking people.

To be able to give under any and all circumstances, one must use the Master's words: "It is more blessed to give than to receive," as a foundation upon which to build the consciousness of giving in order to receive. It is only through consciousness or understanding that we can overcome the money desire and reap the harvest of giving, which is receiving more abundantly than we give. Unless this consciousness is there, the accumulation of money is not lawful, according to divine law, and will bring with it only grave concern and unhappiness. When one gives of his meager possessions with a joy of giving and an understanding of a divine law—that all things working for good, return good—then, and then only, can we become "money-free" and begin to live as the Master would have us live, and to understand and know that "It is more blessed to give than to receive."

When mankind in general has reached this consciousness, then can we truly say that the kingdom of God is established on earth.

MARTHA FABRA HAYE

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