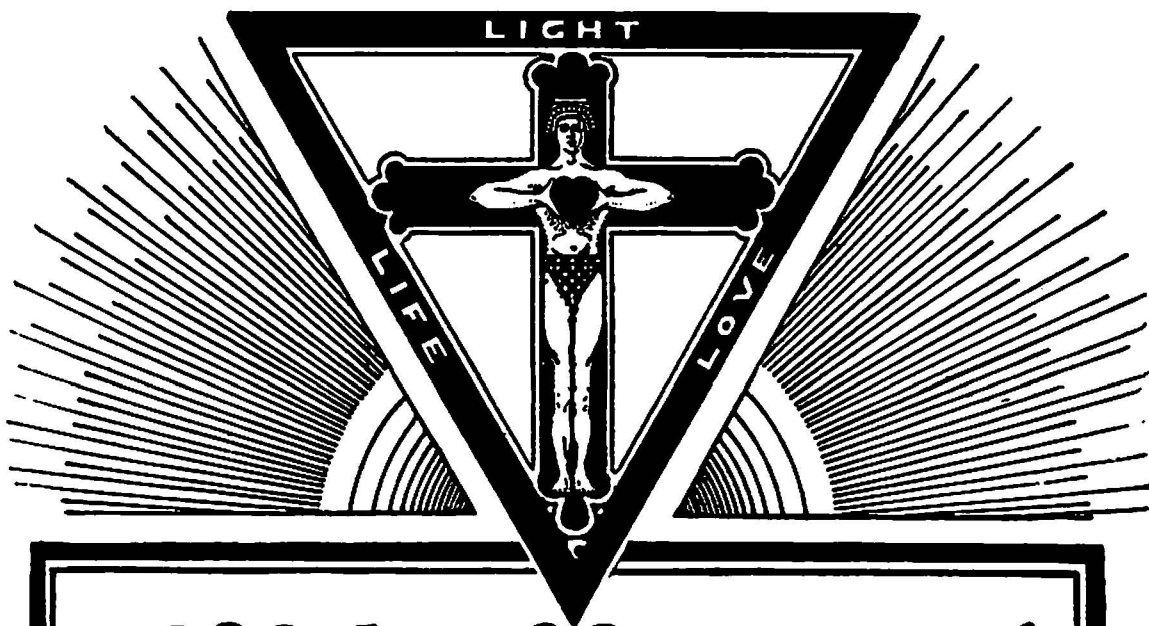


APRIL, 1927

The **MYSTIC TRIANGLE**



A Modern Magazine of
ROSICRUCIAN PHILOSOPHY

ISSUED PRIVATELY TO THE MEMBERS OF
A M O R C

Our Visit to Europe

The Doctrines of Reincarnation

Mystic Consciousness

A Brother of the Rosy Cross

OUR RADIO PAGE

What Constitutes a Mystic?

Questions and Answers

Entered as Second Class Matter at the Tampa, Florida, Postoffice

The Mystic Triangle

Published by THE SUPREME COUNCIL of AMORC
Rosicrucian Square, Tampa, Florida

APRIL, 1927

VOLUME V, No. 3

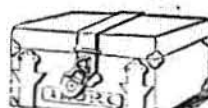
A Jewel From the Casket

Each month we will publish on this page an extract—a Jewel—from the ancient Casket of mystical writings. This month we have an extract from the famous introduction to "A Complete Illustration of the Celestial Science of Astrology," by Ebenezer Sibly. The two volumes were published in London, 1788. The introduction is addressed to "The Ancient and Honorable Fraternity of Free and Accepted Masons," and is an excellent example of this mystic's philosophy.

STAND fast, then, O Man! to thy integrity, and thy religion; consider thy own nobleness, and that all created things, both present and to come, were for thy sake created; nay, for thy sake even God became man! Thou art that creature, who being conversant with Christ, livest and conversest about the heavens. How many privileges and advantages hath God bestowed on thee; thou rangest above the heavens by contemplation; and conceivest the motion and magnitude of the Stars; thou talkest with angels; yea, with God himself; thou hast all creatures within thy dominion, and keepest the Devils in subjection. Thy capacity for acquiring knowledge is unlimited by thy maker; and the blessedness of an enlightened mind will bring thee the consolations of joy and happiness—Do not then for shame deface thy nature, nor make thyself unworthy of these celestial gifts; do not deprive thyself of the power and glory God hath allotted thee, for the possession of a few imperfect, vain, and illusory pleasures.

"When thou hast perfected the contemplation of thy God, and considered the extent of those faculties with which thou art endowed, thou wilt be fit to receive the

following instruction, and to know in thy practice how to conduct thyself—As thou wilt daily converse with the heavens, to instruct and form thy mind according to the image of divinity. Learn all the ornaments of virtue, and be sufficiently instructed therein. Be humane, courteous, familiar to all, and easy of access. Afflict not the unfortunate with the terrors of a severe fate; in such cases, inform them of their hard fortune with sympathetic concern; direct them to call upon God to divert the judgment impending over them; to summon up all their fortitude, and to endeavor to remove the threatened evil, by a manly exercise of that free-will, with which the all-merciful God hath endowed them. Be modest in conversation, and associate with the sober and learned. Covet not riches, but give freely to the poor, both money and judgment. Let no worldly consideration procure an erroneous judgment from thee, or such as may dishonor this sacred science. Love all thy fellow-creatures, and cherish those honest men who cordially embrace this Art. Be sparing in delivering judgment concerning thy king and country; or of the death of thy prince; for I know experimentally that *Regus subjacent legibus stellarum*. Rejoice in the number of thy friends; and avoid litigious suits and controversies. In thy study, be totus in illis, that thou mayest be *flingulus in arte*. Be not extravagant in the desire of learning every science; be not *aliquid tantum in omnibus*. Be faithful and complacent; betray no one's secrets, I charge thee; never divulge the trust either friend or enemy hath committed to thy faith. Instruct all men to live well; and be a good example thyself.



Our Visit to Europe

By the Emperor

This is the Seventh Installment of
the Story of the Emperor's
Official Visit to Europe.

It was about nine-thirty in the morning when we left the Hotel Grand on the Rue Metz in Toulouse and proceeded with the several guides to the station. At the hotel I met a young man acting as interpreter who had lived for many years in New York City but who was of Italian birth and well educated in French. He had been the personal secretary for a prominent New York judge for many years, but the illness of his wife's mother brought him to Southern France and he was acting as interpreter to keep up with living expenses. While we were at the hotel the New York judge arrived unexpectedly, for he was in Europe on a vacation, and came to Toulouse just to have some important talks with his former secretary. The young man introduced us to many prominent Americans who came to the Grand on their way to Spain and the Mediterranean and he acted as our guide in touring Toulouse and its suburbs.

Leaving Toulouse at ten o'clock we boarded a special through train to Nîmes. Again we found the trains of France, whether specials or regulars, unclean and unsanitary, from the American viewpoint. That did not seem to be the French viewpoint, but we were glad to find later on that the other countries of Europe agreed with us about the French railway systems.

In the first place the compartments, which seat either six or eight persons, can be reserved only through long negotiations and much red tape in addition to great cost. The cost does not equal what we pay in America for a Pullman reservation, nor are the fares for railroad travel half so high; but the accommodations cannot be compared.

The opportunity to study human nature is wonderful. You are forced into intimate association with types of all kinds, of all nations, and of all dispositions. For hours you are confined in these warm, even hot, compartments, with little means for exercise, and as soon as meal time approaches many open their basket-lunches and proceed to fill the place with odors of all kinds which are often nauseating. The windows cannot be opened because of the dirt and soft-coal cinders which quickly settle over one's face and clothing. So, there you are, and after you have eaten your lunch in the dining car, under trying conditions in even the best trains, you struggle back to your compartment to guard your satchels and packages which

are piled all around your seats and above your heads, and settle down in the dust and mixed odors to wait for your station. You can imagine what this means when you are riding from eight in the morning to five or six in the evening.

If you are travelling through parts of the country where the climate varies, you are apt to add to your supply of clothing, and if you purchase wearing apparel in the smaller cities you will be forced to select styles, colors and materials of the standard in that part of the world. Hence, the traveller will soon look like many of the natives because of the distinct nature of some of the things he is wearing.

My wife and I were forced to buy several new satchels, grips and suit-cases in Toulouse because of the damage done to our American straps by the rough handling on the trains and because I had secured in Paris and Toulouse so many pounds of books and official pamphlets, records, mementoes and documents which I had to carry with me and not trust to any form of unprotected shipment. The satchels and suit-cases which we purchased—although the best available—were so typically foreign, bulky, and strange, that as I looked at these things piled around us in our compartment I wondered if we were really Americans. And, with the odd shoes, hats and other small pieces of French costuming we had added to our attire, we really looked more foreign than American.

Soon after leaving Toulouse the two remaining seats in our compartment were taken by two women of about twenty-five years of age who were travelling Europe in accordance with some economical plan they had worked out in their home town of Paterson, New Jersey. They quickly sized up the rest of us in the compartment and decided that all of us were foreigners—by the appearance of our clothes and satchels—and therefore felt safe in carrying on their conversation in English, much like this:

"Well, we were lucky to get these two seats in this train even if we did pay extra for them. They make me sick with their questions and long waits about making reservations. Are they afraid we Americans don't have the money? Yet, goodness knows if they had asked for ten more francs on these green seat coupons I would have had to take second class seats—and you have seen, dearie, how terrible they are. Thank goodness the people in this compartment look like decent foreigners and probably won't open up a lot of garlic and cheese for lunch. I have some of the daintiest jam sandwiches you

ever saw. The lady fixed them for me this morning. Wasn't we lucky in finding that cheap boarding house, and so close to the stores—not that we could buy anything, but just so we can talk about our shopping. You know, don't you, dearie? If you ever forget the instructions I have been giving you about the cracks we are going to make when we get back to Pater-son, I'll up and disgrace you and say it was you who fell down on your share of the trip's expenses and I had to pay half your bills. But I guess we can carry it through. Now, let me see, where is our next station. The 'funny face' at the station said it would be 'Set,' but I can't find anything but Seat-ee (Cette) on this map, but it's supposed to be a swell beach resort with real class and lots of cheap boarding houses. I wonder why they call 'em 'pensions'? Well, let's check up our expense list again."

When we reached Cette later in the day, the train stopped at the station for forty minutes. Cette is truly a resort of some distinction for WINTER tourists. It is on the Mediterranean and so hot in the summer months that it is more devoid of life than even Bordeaux, which is saying a great deal. Our two American women alighted, bag and baggage, and Mrs. Lewis and I carried on our conversation in whispers so that we would not reveal our nationality.

Before the train left the station at Cette (pronounced set) the two women returned with the baggage and presented a picture of great disappointment. Now they were enraged and spoke as follows:

"The very idea! I can't get over it. Why don't these guide books make it plain that resorts along the Mediterranean are only for winter tourists? Did you hear what that Cook's interpreter told me when I asked him where to go find a pension? He said there wasn't any open until December and that there was only two hotels of the CHEAP class in the city now open. What made him think we was looking for cheap hotels. Now, where can we go? Our tickets read right on to Lyons, but we have got to stop off some place and see some of these southern sights. That stop at 'Set' cost us forty francs (then about \$1.20) and all for nothing."

About this time the dining car man returned to our compartment with the exchange coupons on my tickets and I had to speak a few words of English to him. My first words at once revealed our American nationality. Then the two women looked at each other with fright and regret. I could sense what was passing through their minds. What had they said out loud that we might have heard? It was truly embarrassing.

As soon as the official had left our compartment, the two women began their conversation again. But, what a change in tone, in the use of words, and assumed position in life. For instance:

"Dear, do you think we should change our tickets and go on to Milan? According to this map, we can change cars somewhere between here and Lyons and get the

P. L. M. as they call it, going south to Marseilles, Nice and Milan. Of course, that would mean losing a portion of our tickets, but we would lose only about ten dollars, and that means nothing compared to a few nights in Milan, and then go on to Venice. It will be wonderful to go to the Italian lakes on the way to Venice and then, think of riding in the canals at moonlight! Of course, we must make our trip complete for father said I could cable to him for ANY amount, so long as I was happy, and I know your father said the same things," etc., etc., etc.

Such is one incident of our study of human nature.

The trip from Toulouse to Nimes, our destination at this time, takes one past the very ancient city of Carcassonne on the way to Cette. Carcassonne is a walled city high up on a plateau, and it was once the site of a great battle between the early heretics and the Roman Church. To those who know the story of the struggle of mysticism and Protestantism the city of Carcassonne is a dear and reverential place. After leaving Cette, where one gets the first glimpse of the beautiful blue Mediterranean, the train turns northward toward Montpellier.

If I had time I would have stopped for a few days at Montpellier and repeated the trip I made in 1909. I did want Mrs. Lewis to see the place called Old Montpellier and above, in the Canyons, the strange city called the Village of the Devil, an account of which I wrote in one of our official publications called "Cromaat D." Furthermore, I am quite familiar with many ancient incidents of old Montpellier, for I spent a number of years in that locality during my previous incarnation, and the place is very dear to me.

Our official engagements, however, necessitated remaining on this train and reaching Nimes on time.

Just before reaching Nimes, however, and just as the sun was approaching the Western horizon, we found ourselves alone in the compartment. Everyone who wished to be alone had moved to various compartments as the train had emptied its passengers at the various stops since leaving Cette. The golden sun filled the compartment with a soft, orange light and Mrs. Lewis had adjusted her pillow so that she could doze peacefully for another hour. We often had to sleep a while on the trains to make up for the loss of sleep in the towns where we stopped. Our activities usually kept us awake until two or three in the morning, and our only real rest periods were on the train.

As I sat in deep meditation I gradually became aware of a third presence in our compartment. Mrs. Lewis sat opposite me by one of the windows and this left three empty seats alongside of each of us. I felt that there was someone sitting close to me at my left. I could not see any aura at first, but felt the strong vibrations of a powerfully magnetic being. I knew at once, from long experience, that it was a "projection" of some highly developed personality. I waited patiently with thoughts





DOES PERSONALITY SURVIVE TRANSITION?

The Most Complete Presentation
of the Doctrines Ever Offered
to our Members or Friends.

N any analysis of this question we are confronted by two distinct and opposed claims. One is a theological doctrine; the other is called a scientific conclusion. Both of them are accepted by a large number of persons on faith. Both of them are sustained by the same kind of evidence when presented by the average representative of the school supporting them. However, there is one question that is forced into the mind by the theological doctrine, which is not aroused by the scientific conclusion. It is: "Why?" To answer this all-important question is the purpose of this carefully prepared, though brief, dissertation.

The Doctrines of Reincarnation

(Published For Discussion in Lodges and Groups)
By H. SPENCER LEWIS, Ph. D.

of welcome and happiness so that I would encourage the further development of the "projection."

Soon I was aware of definite character-istics and then I ventured to turn slightly and gaze at the aura that was forming so rapidly. I could faintly see a "figure" within the aura, and I moved across the compartment to a seat opposite the "projection." As I watched the development I saw that it was the "projected personal-ity" of one of the high officers I met at the Convention in Toulouse, and as soon as I sent forth my vibrations and thoughts of recognition, the figure began to blend into the aura, the aura weakened, and all was over. It was not a remarkable demonstra-tion in any sense, as all of our high grade members in America will appreciate. But it was unusual to have it occur in a mov-ing train and at a locality not definitely known to the Brother officer. This shows how possible it is to locate another when one has no idea of the other's whereabouts and one must depend upon the Cosmic as-sisting in making the proper contact.

We reached Nîmes late in the day and found that the Hotel Auto was awaiting us as in other places and took us to our reserved rooms at the Hotel du Luxem-bourg directly opposite the great plaza.

(Editor's Note: I find that the publica-tion department has on hand several hun-dred copies of the privately printed book called "Cromaat D." which contains the Emperor's story of the Village of the Devil, the most remarkable city and strangest story known to the middle-ages. It is replete with mystical traditions. Copies of "Cromaat D." can be secured by our members only at fifty cents per copy by remitting direct to the Publishing De-partment and stating definitely that you wish "Cromaat D.")

(To Be Continued)

Nîmes is a very old city and is well known for the fact that it has, perhaps, more ruins of the Roman days than any other French city. There are the Roman Amphitheatre partly restored, the old Ro-man Baths, the Temple of some of the my-thological characters, and many other inter-esting sights. Nîmes was also a center of mysticism in days gone by and was for many years the seat of an important branch of the Rosicrucians. That is why we wished to spend a few days in this city and visit some of the mystic shrines.

In my next installment I will describe the many pleasing events of our visit in Nîmes and its suburbs.

(To Be Continued)

To proceed properly let us place in a few words the two opposing claims in re-gard to man's destiny:

1. The theory of theology that man possesses an immortal soul or personality which survives the death of his body.

2. The theory of materialistic science that man's individualism or personality be-gins at the birth of his body and ends with the death of his body.

Let us note that the words used in these two brief contentions are carefully chosen. In number two the word soul is not used. Materialism does not recognize the ex-istence of a soul, but does admit the very positive existence of that "something" labelled "personality" or "individuality." And the term "materialistic science" is used to distinguish one form of "science" from the many.

Likewise, in number one the words "soul" and "personality" are joined as synonymous only because theology assumes such to be representative of a fact.

We have said that the theological state-ment (number one) arouses the natural question "Why?" In answering the question "Why?" we really enter the discussion with a third claim, a third postulation. If you will, which is neither theological nor

strictly scientific, but philosophical, and which, like pure philosophy, involves the laws, principles and manifestations of nature.

An Old, Old Question

The question of man's destiny, or the fate of his "personality" after the death of the body, is so old that its origin is lost in antiquity. The earliest records of man's thinking indicate that the discussion was a common and familiar one, with but three conclusions as possible answers. In fact, we find that the materialistic conclusion was held by the minority of ancient civilization as it is held today; and the majority sincerely held to the other two—the greater number in all ages and all lands favoring that which we refer to as conclusion number three. In all ages this conclusion or doctrine was philosophical, and not purely theological, as man has tried to make it in recent centuries.

We should not be considered presumptuous when we compare these various conclusions and beliefs, if it is our desire to find which of them is most in harmony with justice and which does the least violence to our natural feelings.

The Materialistic Doctrine

This doctrine is born of and based upon the assumption that man is born a helpless, ignorant infant as a product of an unknown principle called "Heredité," operating through or with forces and impulses of which he knows nothing and cannot combat; that, therefore, he possesses as advantages and handicaps certain abilities, tendencies, fortitudes, and weaknesses, for the possession of which he is in no way responsible.

Why he was born at all, why he is what he is, and to what end, he does not know and cannot know.

He tries to reconcile conditions, as he finds them, with the doctrine of materialistic heredity—regardless of the many manifest contradictions: for his doctrine says that the thief, the murderer, the fool, the liar and the depraved have but inherited the endowments of their forbears; while the good, the noble, the rich, the happy and the prosperous have unconsciously, mechanically or simply received the blessings passed by preceding generations.

Such a doctrine does not account for the birth of a thief or a murderer in a long line of honorable ancestors, nor the birth of a noble, fortunate one in a family tree "rotten to the roots."

The believers of such a doctrine contend that they should not be condemned for their frailties, tendencies, or commissions. Even man-made laws excuse conditions thrust upon one by another without contributory responsibility or warrant, and even the most savage races would not tolerate—let alone create—a law which justified the punishment of one man for the sins—or commissions—of another.

Such beliefs as this preclude the possibility of a Divine Intelligence concerned in the birth and existence of man, individually and even collectively, and eliminate the existence of divine consciousness or soul in

man as of a nature distinct from the material essence of chemical life in his body.

Therefore man is a chemical product—the result of mechanical or systematic laws which automatically carry on their processes of reproduction without conscious intelligence. Man is just born as he is, what he is, struggles to modify the blind, indifferent laws of nature, and eventually succumbs to the inevitable breaking-down processes of the material elements—and dies. And that is the end of man—again individually and collectively.

Fatalism

A doctrine of fatalism is the religious creed of the materialistic believers. That we are born men—a certain type of chemical product—instead of monkeys, rats or cattle, is due to chance. Our place in the animal kingdom is due to lottery. We have come from nowhere, by no real law that would prove itself by and through justice, mercy, forgiveness, consideration or love—and pass on to nowhere again.

The good men and just in the world are deserving of no more credit for their qualities than are the evil deserving of condemnation or punishment.

Just as our tendencies, abilities, weaknesses and prowesses are inherited without our sanction—or conscious warrant—so our experiences, fortunes, sorrows, joys, successes and failures throughout life are acquired by us without deserving them and without moral or personal responsibility.

If we can cheat the system by beating the game of life in any move, if we can frustrate blind principles by our own developed sight, or build where tearing down seems imminent, we prove our individual strength and fitness to survive the decree of fate.

The belief in eternal justice, law, order, goodness and love are but delusions. The law of right overpowering might and character determining destiny is but a childish illusion.

So! declares the doctrine of materialism.

The Theological Doctrine

The theological doctrine—like unto the materialistic one—includes an assumption, viz.: that the soul or personality of each individual being is uniquely created for each existence by God through immutable laws and principles known only to Him.

While this doctrine seems to be a great and inspiring relief from the depressing viewpoint of the materialist—and for that reason has become the hope of the mass of civilization through all ages—it is, upon analysis and through experience, unsatisfying to progressive, thinking minds.

We discover, first, that although it transfers the authorship of our creation from blind, unconscious chemical action to God, man remains a creature made and born from the nowhere, and the credit or responsibility for his existence rests with a personal maker and not with the process. Man is still a creature of circumstance and free from the responsibility of his creation, his existence or his equipment, mentally, spiritually or physically.

By attributing to the personalized creative power—God—that which we could not



attribute to the impersonal creative, chemical processes, we have our responsibility for our existence endowed with conscious understanding, omnipotent power, infinite wisdom, and universal purpose.

The very first of these endowments—conscious understanding—warrants our belief in universal law, order, system and purpose. To knowingly create, to consciously cause and understandingly permit, God must have a purpose, a plan, a scheme of things. There can be no element of chance, no lottery, no accident. All must be by decree.

Hence man is, again, and after all, a creature of Fate—divine, spiritual, infinite though it may be.

Likewise, if man is the creature of such a Creator, he, the creature, must be in possession of some of the attributes of his Creator; he must have the wisdom, power and understanding, to some degree, of the essence from which he emanated. He must inherit—through this Ancestral Heredity—that infinite equipment which theology calls Soul and which it intimates is synonymous with "personality."

Theology proceeds a step further in its explanation of man's inherited possessions and states dogmatically or logically—however you may view the point—that since the consciousness, wisdom and power in God and man are of a universal—and eternal—nature, the Soul of Man is therefore eternal, immortal.

Theological Fatalism

As we have said, the Theological doctrine is different from the materialistic one in only a few elements.

It leaves man still the creature of Fate. It relieves him of all responsibility for his birth, his existence, his endowments and his heritage.

A theological problem is involved in such a doctrine that requires explanation—and theology meets the issue quite conveniently.

The Creator of man, possessing understanding, omnipotent power and infinite wisdom, working through a universal purpose, must wilfully permit, at least, the sufferings, sins and errors of his offspring. Hence God must either be indifferent toward his creatures or positively approving of these things. And, since there is a universal purpose in God's consciousness, He must approve of man's sufferings as well as man's joys.

At once we find ourselves face to face with involved theological doctrines, creeds and dogmas which include Predestination and Revenge.

Predestination, as set forth in the Westminster Confession of Faith, is the doctrine which reveals that:

"By the decree of God, for the manifestation of His Glory, some men and angels are predestinated into everlasting life and others foreordained to everlasting death . . . whereby He extendeth or withholdeth mercy, as He pleaseth, for the Glory of His Sovereign Power over His creatures."

The principle of Revenge or Retribution is set forth in the Second Commandment

(Exodus XX:5): "For I the Lord Thy God am a jealous God, visiting the iniquity of the fathers upon the children of the third and fourth generation of them that hate me."

Practically all of the theological controversies of the past have arisen through attempts to reconcile the theological principle of fatalism with infinite or even mundane justice. One of the results has been a tendency to shift the responsibility for the evil in men's lives to a Satanic character. But even this leaves open the contentions regarding Predestination, free-will, the original sin of Adam and the atonement for it.

For, according to the theological principles quoted above, man is created arbitrarily and without his desire, and at the moment of creation is either blessed or damned eternally. Hence, man is either good or evil, fortunate or unfortunate, noble or depraved, from the first step in the process of his physical creation to the moment of his last breath, regardless of his individual desires, hopes, ambitions, struggles or devoted prayers.

Such is Theological Fatalism! Does it offer any consolation when compared to the principles of Materialistic Fatalism? Yes—through faith we may find salvation! Only our deeper and truly mystical conception of God's real laws and purposes enables us to see behind these theological creeds and dogmas and find the truth.

Is it any wonder that progressive, searching, sincere men and women in all lands object to the narrowness of the theological creeds which permit such conclusion to be reached as we have in the foregoing paragraphs?

Justice Opposes Fatalism

The principle of justice in all things—especially in the course of life, demands that man shall earn what he gets, deserve what he requires, and merit what he seeks; likewise it assures man that he shall not get what he has not earned or deserved. The law of reaping what we sow is not a theological, religious or ethical decree, but a scientific, philosophical and moral principle, the basis of justice.

The idea that man must suffer the sins of another solely because the other was sinful through the fatalistic decree of his Maker at the time of his making, is certainly contrary to the principles of human justice, let alone Divine justice.

That one creature is good because the Maker planted good in him and another is bad because the Maker planted evil in him—forever and eternally, unalterably and irremediably—is most surely unfair to all mankind. But that the evil men should have their unearned or undeserved sins transmitted to their offspring "into the third and fourth generation" is the utmost of injustice.

Thus the doctrine that all men are sinners and have the essential sin of Adam is a challenge to justice, mercy, love and omnipotent fairness. Of course if it is necessary to assume that fatalistic man can sin against the Omnipotent and infinite WILL or decree of his Maker then

the sin of Adam was strictly his own by permission or tolerance of God, and he alone could compensate for his sin. On the other hand, if mankind—forever and forever—sinned through Adam, then man alone should compensate through personal, individual suffering. Therefore the doctrine of atonement, whereby man's responsibility for his essential sin was shifted to another to be paid by crucifixion, is also opposed to justice.

Salvation through right living is impossible, according to these doctrines, for man cannot be saved through personal merit since he has none—for all that is good in him, of him and through him belongs to his Maker who decreed and foreordained it.

Man so loves justice, and has through the ages developed a so much better and more noble idea of justice, regardless of

its seeming absence in the theological scheme of things, that he has refused to countenance, let alone support or encourage, the doctrines of either materialistic or theological fatalism.

No successful scheme of conduct in life, either moral or ethical, least of all religious, can be built upon the theory that we are, from the primary phase of our creation, and for no merit or demerit of our own, either the favorites of God's arbitrary blessings or the blind victims of His vengeance and wrath.

Therefore man seeks the truth—and his essential desire is to see justice done to the wisdom and power of God as well as to the interests of God's creatures. This is what the true modernist seeks; it is what the mystic of all ages demanded.

(To Be Continued)

The Mystic Consciousness

By S.....S.....XII

A Series of Comments by One of the Advanced Members

Faith and Belief



IN my last previous paragraphs I spoke of knowledge as the Key. It is strange how many seem to think that information of any kind constitutes knowledge.

Very often in speaking of my experiences to others I will touch upon some point that is a mooted one among most men and women. At once I will be challenged. Proof of what I claim is demanded from me. I speak of my personal experience as constituting proof to me. Of course, if the one I am speaking to has not had similar experiences, he has no proof. I do not expect anyone to accept as fact a statement I make based upon my experience. That would be accepting a statement on hearsay.

But, while others will not, and should not, accept any statement just on my say so, they will accept statements made in books, simply because IT IS IN TYPE.

I never could understand that form of reasoning. Yet, as a teacher in several colleges I had to contend with that argument, as a specialist in certain sciences I had to contend with it, and now in attempting to cast light upon the real truths of life from a mystical point of view, I find I have to contend with it more than ever.

Over and over again I hear the words: "Well, I have read it in a book that has a wide circulation and is well recommended, and I accept such printed statements in preference to simple oral statements."

When I hear a person say: "So and so, eminent authorities of recognized standing

in their line, make the positive statement that so and so is true, and I accept their findings," then I agree with the speaker to the extent that there is just reason for FAITH and BELIEF in the statements made. But when a person accepts the statements simply because they appear in some book—regardless of the standing or qualifications of the author—then I am tempted to lose my patience and cease to try to argue with a mind that is simply gullible.

Faith and belief may have their place in the scheme of life, and I really suppose that both must precede knowledge. I can understand that without any faith or belief in any matter we would not seek to find proof or knowledge. In this sense faith and belief are like stepping stones to knowledge. But, to stand still on those stones seems to me the most incredible thing about man, who has so many faculties and processes which make the attainment of knowledge possible.

The child mind, untrained in reasoning, inexperienced in analyzing, unknowing in the methods of securing facts, depends upon its faith and belief as its guide in life. We admire the trusting, natural, simple faith of a child; but it is a grotesque thing in an adult.

Books, Books and Books

If we are to adopt and make a part of ourselves the things which are found in books of world-wide circulation, then why not form a society to plant and mature giant bean-stalks, and all of us make annual climbs to the top of them to kill the giant who lives up there, as did Jack? Surely we have the best information that was ever printed to warrant our belief in the existence of giants at the top of bean-stalks, and "if it was done once, it can be done again." This is the general contention of those who quote statements from



books. "So and so says that he was able to do this and that, so, if it was done once, it can be done again."

And why not form a company to make great bullets to be shot out of a cannon into space on its way to the moon, with investigators inside the bullet? It was done once, etc., etc. Proof? Why, a book that contains the statements in print and has had wide, international circulation!

There are millions of books in the world today which contain statements in the guise of positive affirmations of truth and fact, but which are mere arbitrary declarations of the authors, culled from imagination, hope, aspiration, invention, for the purpose of deception, amusement, wonderment, speculation or unadulterated profit; and many were written by those who love to write and can afford to pay to have their writings printed in book form. In a majority of the cases the authors are unknown to the world at large and their reputations cannot even be investigated.

Books, books and books. Libraries filled with them. For every one that we find making a positive statement on one side of a question, we can find one that makes an opposite statement. This makes it very convenient, for we can always find, then, a book that will seem to support or verify our own personal beliefs, and we quote that book and say: "I quote as authority this book, etc."

Authority

After all, a book of any kind—including the Holy Bible—is authority or evidence of only one thing—bookmaking. It may demonstrate the art of printing, prove the existence of printing paper and binding material, and constitute undisputed proof of workmanship of the various trades involved in its production.

Authority for the statements made within a book can be found only in the character and reputation, plus experience and knowledge, of the author of the book.

When a lawyer rises in court and reads a legal point from a book in his hand he does not say: "This book says so and so." He says: "Blackstone says so and so." If he did not mention the author's name every one interested in his statement would immediately ask for the name. And, what is more important, if the author's name was unknown to all those present, they would demand that the reader show why the author was worthy of being quoted.

How many of the present day occult students demand to know the qualifications of the teachers and authors of the principles they are accepting as facts? What constitutes authority in your mind? Because the author CLAIMS he is a master of his subject? So did the snake make claims to Eve! Because the author has written many books? So has Jules Verne, yet that fact does not make his statements authoritative! Because the author has many followers? So has Satan, yet that does not prove that his alluring pretensions are true!

There is a book widely sold in America and some foreign lands today dealing with the subject of the Yogi teachings. Its title is alluring and all embracing; its table of contents makes it appear to be a complete encyclopaedia of the oriental Yogi practices from the true oriental viewpoint, including all the secret systems and methods. The author's name is quite Indian so much so in fact that as one reads or pronounces the name it seems so familiar so natural. And the title page shows that the book has had many editions and must have been universally accepted by hundreds of thousands of seekers. Still, the name of the author is a fabrication; there is no actual person by that name. The real author is an American who was never in India or any other oriental land and knows no more about the Yogi system and practices than others who have read books. The hundreds of pages in the book do not contain any of the real and carefully guarded systems of true Yogi practices, and authorities in many lands have condemned the book as one written and arranged solely to attract attention, mislead seekers and bring enormous sales-profits. This is but one illustration of hundreds of books being sold to seekers of mystical and occult knowledge today.

Real Instruction

What constitutes real instruction from the mystic's viewpoint? It is not mere words and statements. A postulation, no matter how scientific or learned, is not instruction. A dissertation, no matter how carefully prepared and presented, is not instruction. A thesis may win the blue ribbon or the scholarship award at college; it may bring the author a high honorary degree; but a thesis is not a lesson paper. It is usually anything but that.

Instruction is guidance, direction; it is the systematic presentation of principles and laws followed by rules and methods for the application of such rules in a practical way. A lesson of any kind should be self-demonstrable. It should contain the essence of application and the process for making such application. It should anticipate the obstacles and failures that the student will meet and show him how to avoid them. It should contain no statement that cannot be tested step by step and thereby transmuted from a claim to a fact.

How many of the books offered to students of mysticism are worthy of being called instruction?

Unless such lessons, in book or other form, emanate from some competent authority, or are sponsored by some committee or Council or body of recognized position, power, experience and standing, they are not worthy of study. And unless the lessons contained therein enable the student to experiment, test, demonstrate and apply each rule, law, principle or point, the student has instruction on faith, not knowledge through experience.

The Rosicrucians are known throughout the world for their practical knowledge and their practical methods of teaching and instructing. Each statement issued by

them carries the weight of true authority, for they deal with only such facts, such subjects, as are KNOWN to them. I am willing and ready to give high credence to any principle presented by the high authorities of AMORC, and I say this after twenty-seven years experience in the highest schools, colleges and universities in America and Europe, and after contact with the most eminent thinkers of the world who have likewise given their endorsement of the AMORC teachings. But, if I should find a paper or lesson written by this same AMORC on the subject of "A Simple Method of Raising Wheat on the Planet Mars," I would know that it was unworthy of my consideration, for I know that AMORC is neither an authority on the raising of wheat or the agricultural conditions on the so-called Martian plains. I will read anything that Paderewski writes about music and musicians, and I will take a keen delight in what he—as an esthetic—has to say of his beliefs about mysticism; but I would expect a book on the subject of "How to Grow Pitless Peaches," to be by Burbank.

The true mystic has a high regard for traditions, but he never allows tradition to supplant experience and fact. Within the mystic's consciousness there is ever the growing conviction that the only truth is that which reveals itself from within through experience. It constitutes the only real knowledge—the knowledge that begets power. And experience requires personal contact with laws and principles, with nature's manifestations. It cannot come through the beliefs, faith, mere claims and statements of others, and not even through the most convincing experiences of others. Each must know for himself! And it is upon this basis that AMORC, in true Rosicrucian spirit, proceeds to make each student prepared to bring experience into his own life.

(To Be Continued)

Note: This series of articles started in the January, 1927, issue, and installments appear in the February and present (April) issues only. There are some copies of these issues which may be secured at 50 cents per copy, postpaid, by addressing the Publication Department.

A Brother of The Rosy Cross

By AGRIPPA, 32°, FRATER KHURUM

The Tenth Installment of
an Interesting Story Which
Began in the July, 1926, Issue.

SATURNIUS, true to his word, drove over after breakfast. We enjoyed a dip in the sea together, drinking ginger ale afterwards, as all the others did, and eating cookies while taking our sun baths, the salt water no doubt helping our digestion.

After our sun bath we drew away from the crowd. Finding a secluded hollow in the sand dunes, we fell into conversation as we watched the breaking waves upon the beach.

"Saturnius," said I, "you have not yet told me the meaning of my trial the other night and why I was so left alone in that strange place of death."

"My son," said he, for he often called me by that endearing name, "in the days of old the neophyte was tried and tested in many ways before he was found worthy to advance."

"First, they went through trial by earth, then by air, by fire and by water. The Egyptian neophyte battled for his very life through a raging torrent, and many lost their lives; then again he walked naked over red hot coals and heated iron; he battled with the wild beasts of the desert; and he went through another cere-

mony about which I can not tell you, in which he often gave his life voluntarily, so that he could enter upon the greater life.

"Savants tell us that the pyramids are monuments to the kings of Egypt; others tell us that the Great Pyramid of Cheops was a granary. All are wrong, my son, for they were none of these. So we often see how 'The wisdom of men is foolishness with God.' For that reason you were tested and you remained true to the test. That spirit was and is an Elemental, created by yourself, called a Thought Form. It is your Astral Body, cloaked with sensuality and your secret sins, which walks ever beside you. That form was your own worst self. If you had failed then, never would you have been able to rise again from those clutching arms of weakness."

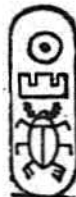
"What then," said I, "am I doomed to failure in this test?"

"That remains with you. If you will begin to control your nature, that nature will shrivel and die and never again will you see this demon which you yourself invoked. Instead, the thought of others, with service to them, will fill your mind. You may become a Helper, knowing your duty to God and your Brother Man."

"Saturnius," said I, "there is a question I have long desired to ask you but have not cared to intrude upon your thought."

"What is it, James?" said he.

"Will you tell me more of your race and birth place? You speak all languages and



seem to have been everywhere. You, indeed, have travelled much in your life."

As I asked these questions I noticed a shadow pass over my friend's face.

"You have read the writing given to you in Egypt by Hatshepsut," said he. "You have heard the legend of the Wandering Jew; you have heard, no doubt, of the part he played in the fall of Constantinople to the Turk, Mohammed II, in 1453. You have heard the tale of the Egyptian who discovered the Elixir of Life and lives today among us bemoaning his inability to die. You have heard of Signor Gualdi himself. You have heard again of Zanolini and Mejnour, so called Rosicrucians. What make you of these tales?"

"I know not," said I.

"I have seen Egypt, Babylonia, Persia and the Magi, Greece and her Mystics, and Rome in her glory. It may be that I have conversed with the great Doctor Fludd, Paracelsus, Jacob Bolme, the Mystic, and many others. But to you, my son, has been given the secret of my birth. Sufficient is it to say that I have flowing in my veins the blood of the High Priesthood and of the Pharaohs. Never, if you love me, let this question pass your lips to others. Let it suffice that you are my pupil and that you, if you will, can follow me through life and through me be able to feel the presence of the Invisible Brothers. One thing and I am done. Doubt not the birth of Jesus who became Christ, for I have heard the Master, as he taught in the Temple on Mt. Moriah. I also saw Him on the cross and again was found worthy to behold Him after His Resurrection. Since then my motto has ever been, 'Jesu Milu Omnia,' as also one nearly like it, 'Spes mea in Deo est,' which I trust may become yours also."

He paused a moment and then said,

"Tomorrow Rosamond, Henry and Philip Brownrigs, you and I start upon a journey. Rosamond is going to take the western trip with the Brownrigs. You have been chosen to go with me to London and perhaps the Continent. I have booked passage on the Empress of Britain, leaving Quebec on Saturday at eleven a. m., for us. On the same day the rest of the party will leave Montreal for the West."

As it was lunch time, we drove back to the hotel. Immediately after luncheon I packed my grip and, jumping into Saturnus' car, we were soon back in New York. There we found Rosamond and the Brownrigs. Then two busy days were spent in preparing for our trip.

At last we were ready and, calling a taxi, we were soon at the Grand Central Station awaiting the train that would take us up the river upon the first lap of our journey. Soon we were waiting, with others, to pass through the gates so that we might get our Pullman, which was not ready as yet.

At last we were comfortably seated in our chairs, which were fortunately upon the river side of the car. We heard a cry of "All aboard." Silently and very slowly the heavy train of palace cars began to move, pulled by that great invention of

modern days, an electric locomotive. As the train gathered headway suddenly all was darkness, for we were passing through the Park Avenue tunnel. We came out upon the elevated tracks, passed with a swish the 125th Street Station, crossed the Harlem River, and, swinging around the curve at Spuyten Duevel, we were rushing up the Hudson.

From the car windows we saw lying in the stream groups of seagoing ships awaiting cargoes. Now and then with a roar an express bound for New York passed us, and often long freight trains from the West clicked slowly by.

For a moment we were in darkness as the train passed under Sing Sing Prison, where we could see the guards as they paced back and forth upon the wall watching those within, with loaded rifles in their hands, as though they were stalking wild beasts in the jungle of Africa, instead of keeping men who were paying the penalty for their misdeeds.

The brakes began to grate upon the wheels. I saw Croton Point jutting out into the Hudson and knew that we had come to Harmonn. The locomotives were changed quickly; once more, this time with steam as a motive power, we were under way. Up, up, the river we sped; minutes ran into hours and still the great engine ran on.

On the west side we saw West Point as its buildings shone in the sunlight, and I thought of the many boyish and brave hearts that had left there only a few months before for the Great War and how few of them returned to tell the tale of American bravery and self-sacrifice.

Onward we sped, passing Hudson with its strange, old-fashioned station. The train once more began to lessen its speed and we noticed, across the Hudson, Albany, the Capital of the Empire State, crowned with the Capitol Building whose red roof stood out from every other as a symbol of the power of the State.

Our car was taken from the train and we were shunted to another which was awaiting us. On we went toward Troy, stopping for a moment there. Soon we were passing through the foothills of the Green Mountains, noting many quaint little villages upon either side. An hour later we heard the cry of "North Bennington; change for Bennington." We were really getting into New England, that section of the United States where many of the customs and courtesies of the olden days are still preserved.

On between the mountains we ran, with the valley so narrow that we could not see the top of the hills from the car window. We could smell the odor of the pine and the hemlock. The train stopped at Manchester and I thought of the Equinox House where I had spent many pleasant days.

As it began to grow dark, our interest now was turned to the car itself and our fellow passengers. There was the usual gathering: in one seat a traveling salesman reading a novel; in another was a little old lady dressed in comely black, one

of those good souls that one likes to read of in novels. Across from me was a clergyman busily reading his breviary. In front of him was a mother with two dear little girls, some five summers old, who seemed to be twins. They took great delight in hugging Rosamond, for she, sweet girl, long ago had made friends with the children and seemed to have forgotten me.

Saturnius was reading "The Chemical Marriage of Christian Rosencritz," written A. D. 1459; that book about which there centers all the controversy in regard to so-called Rosicrucianism. It was published in manuscript in High German in the year 1601, thereby antedating by a long period all other so-called Rosicrucian works of modern times.

Henry had gone forward to enjoy his pipe. Phillis was deep in "The Romance of Two Worlds," by Marie Corelli. And I—well I must stop day dreaming—so getting down my bag I drew from it "The Hidden Church of the Holy Grail," by Arthur E. Waite, the great English writer and Mystic, and I was soon lost to the world.

In the morning I rose early, feeling refreshed, for I always rested well in a sleeper and the warm summer air was brimful of life and strength. After a pleasant breakfast I, taking Rosamond aside, asked her if she would give me a few moments upon the observation platform.

She readily consented, so we sat and talked of many things as we watched the road unroll behind us.

"At last, Rosamond," said I, "I must speak to you, before we part, of that which has been upon my heart for many a day."

"What would you say, James?" And as I heard her speak my name, for she had never called me "James" before, a pleasant glow sprang up about my heart and hope filled my being.

"Rosamond," said I, "or Fair One—for such indeed is the meaning of your name—I have learned, since we have been together under your uncle's roof, to respect and love you dearly, more than life itself. The brightness of your smile is that which has given me courage to persevere in the task your uncle has set me."

She veiled her deep eyes, covering them with their long brown lashes, and a pretty flush rose from her bosom till it had reached that low but intellectual brow. I took her hand ere she could answer. Then she replied,

"James, you honor me greatly, for there is no greater honor a man can pay a woman than to offer her his love, if he be a truly good man. That I believe you to be. But I can not answer you today for two reasons. Long ago, when I was but a girl, it was the hope of my uncle and the father of Henry Brownrig that he and I should sometime wed. That, dear James, is the true reason why he is here and why I am going West with him, chaperoned by his sister, to learn, in fact, if it is best to try to keep a promise made for us by his father and my guardian. James, it may be that I may never marry for reasons that I can not tell you now; but be brave and

strong, fulfil the task that you have been given and await the result."

I tried to draw her to me, for life did have some hope for me; but evading my grasp, she sped back into the car, leaving me looking at a gold chain and locket which she had left within my hand.

The train pulled into the Place Veger Station in Montreal. Alighting quickly we hurried with the ladies and Henry to get them on the Rocky Mountain Express which was leaving in a few moments, as our train had arrived two hours late. We helped them arrange their grips and other things, then bidding farewell, we saw them pulling out for a transcontinental trip of many days.

Having taken another train, dinner-time found us in the dining room of the Chateau Frontenac, Quebec. We had a pleasant room overlooking Dufferin Terrace, with the noble St. Lawrence beyond as it rolled in silent majesty toward Cape Race and the sea.

Walking out to the Plains of Abraham I thought of those great battles fought there that had changed the destiny of America more than once. Below, lying out in the stream, was the Empress of Britain as she waited for the hour of sailing in the morning.

Saturnius and I retired early, for we were rather tired, and soon were lost in sleep.

In the morning we went aboard and were given a cabin forward on the hurricane deck. The whistle of the great liner gave two rapid blasts. We heard bells jingle; the screws began to turn and we had started on our journey across the sea.

The two days on the river were uneventful. We sat upon the deck enjoying the pleasant air and watching the ever-changing mountains as we nosed our way slowly toward the Gulf of Saint Lawrence.

I saw very little of Saturnius as he was occupied with many matters of which I knew nothing. The salt air of the ocean was very refreshing and how invigorating it was to fill my lungs with that which came from far across the sea. My appetite was good and all went well till we were about half way across.

One morning, as we arose and came on deck, we saw that the sky was overcast and the waves, as they fell back from the ship, had that dark, oily sluggishness about them that betokened a storm. The wind freshened from the east and the sea began to rise, breaking with greater and greater force against the ship. As the day wore on the sea continued to rise. The wind increased in speed and volume, blowing great sheets of spray toward the after part of the ship. Fewer and fewer passengers were to be seen in cabin or on deck. At dinner there was hardly a baker's dozen as we ate, trying to keep our dishes from jumping over the table rails. When darkness came it seemed as if the elements had broken loose in fury; the wind whistled through the rigging; the ship groaned while endeavoring to climb the watery billows that met her at racing speed as she advanced. She was staunch and sturdy so we feared nothing. Instead,



we rather enjoyed the battle of the elements.

About six bells of the watch the air began to grow colder; the ship changed to half speed; lookouts were doubled; the great searchlight was brought into play, for we were in the iceberg field and short would be our shrift if, in that stormy sea, our good ship should strike upon one of these mountains of ice.

The wind suddenly veered to the north, the sea became choppy and blew against the side of the ship with such force that it caused a slight list to leeward.

I went to our cabin and found that Saturnius had turned in. He smiled, saying not to trouble him till morning and bade me good night.

I went on deck again, for the sea in all its moods affected me strangely. Sleep seemed to have deserted me so I stayed on deck, contemplating the storm and watching the powers of nature in their fury.

With the changing of the wind rain began to fall in fine sheets which gradually became more dense. The beam of the searchlight became shorter and shorter till it was unable to pierce the white wall of fog ahead. The air rapidly grew colder, the fog changed to a frozen mist. The watch below was called on deck. We could hear in the distance the intermittent blasts of the whistle of another steamer which was answered by our own. A strange booming as of waves breaking was heard. The engines were run as slowly as possible so the ship barely crept through the water.

Suddenly the wind seemed to cease; before us—it seemed almost upon us—there rose a precipice of glittering ice that towered far above us and reflected back upon us the light from our searchlight, showing our danger as the fog lifted for a moment. The officer on watch signaled below to reverse the engines as we heard more closely, and now distinctly, the sullen roar of the breaking surf.

For a time it seemed, indeed, that the ship and her cargo of human freight was lost. But as the four powerful screws of the turbine engines revolved rapidly, the ship came to a stop. When her bow was almost within the breakers, she began to recede. Gathering speed in her backward motion, till the fog once more shut out the sight of danger, we rolled upon the waves. The whistle of the ship in the distance grew fainter and fainter till it was heard no more.

During the worst of our danger I had stood beneath the bridge of the ship; now, turning to go below, I beheld Saturnius, fully clothed, walking back and forth upon the deck. He was not alone, for there, with her hand upon his arm, was Rosamond. I stood, screened by the cabin from the wind, and watched them as they moved. What could this mean? I had left Saturnius asleep in his cabin. I had only a few days ago said goodbye to Rosamond and had seen with my own eyes the train upon which she rode, leave for the West.

They were talking of many things and I heard Rosamond speak my own name.

Saturnius said to her, "Think well, my dear, before you cast away such an opportunity. Henry Brownrig is possessed of much wealth and is heir to a noble name and title in England. Think again that James has yet many things to learn before he can be all you hope he may."

As they were speaking a sailor passed me upon some errand and, walking between them, went on his way never seeing them or realizing their presence.

What the reply of Rosamond was I know not for, as I watched, their forms grew thinner and thinner and at last disappeared, leaving me alone.

I almost ran down to the cabin. There in his berth lay Saturnius in his night robes, safely tucked in bed. What strange creature was this who could be in two places at once; and what of Rosamond? What strange company had I fallen in with; and who and what was Rosamond, whom I loved so dearly?

I decided to get a solution of this question on the morrow from Saturnius. Quickly disrobing, it was not long before I was asleep.

After breakfast in the saloon, the sea having gone down quite a bit during the night, I inquired of Saturnius the meaning of that which I had seen.

"James," said he, "I see you are receiving a new gift, that of clairvoyance; many, many times when you were near have Rosamond and I sat by you, speaking of many things, and never before have you seen us. I will endeavor in a few words to explain so you may understand."

"By special training the connection between all divine, human and vital bodies has been lessened so that the Adept may, when he chooses, leave his dense body to go where he wills in that which is called the emotional soul in which vehicle the Ego dwells."

"This is an exact counterpart of the dense body. In every day life the Ego is within its bodies; its force is directed outward; all its power is used to subdue the material world. While sleeping, because the dense body has lost consciousness, the Ego is outside his bodies."

"Concentration is such a state, when learned by the Adept. It may be entered into at any time and, when the senses are stilled outwardly, that person is asleep. This may be understood a little by most people when one remembers how they lose themselves in an interesting book, becoming oblivious to all that is passing. The aspirant cultivates this faculty of becoming absorbed at will. At the proper time of concentration the thought centers begin to revolve in spirals. At once the Ego has left the body and is looking down upon the physical form as upon that of another. This accounts for many dreams. Some time again I will tell you more. Rosamond and I have cultivated this faculty. So, I hope you will."

A few days after this conversation, as we were nearing the coast of Ireland, we ran close to a thunder storm though the

sun continued to shine where we were. As Saturnius and I watched the play of lightning and heard the artillery of heaven, one flash brighter than the rest seemed to stop midway between heaven and earth. From the point where the flash ceased a great ball of fire dropped slowly to the sea.

"What a gift Prometheus gave to man," said I. "I wonder if it was such a mass as yonder ball, which he stole from Jove."

"Prometheus did indeed give a great gift to man, even as Tubal-Cain, the son of Cain, gave to men their knowledge of metals; for the Bible tells us he was the first Craftsman.

"Fire, my son, is indeed the most wonderful gift of God. You will know that all persons everywhere bow before it in reverence. Fire! Observe its multiform shapes, its flame wreaths, its spires, the stars and spots, the cascades in which it falls, mightier in its might and power than the Falls of Niagara; listen to its roar as it grows high in Imperial Masterdom. We see it everywhere, serving the hand of the humble as well as the high. The streets of London, like other cities, strike forth from the shoes of trampling horses of Persians' God.

"Fire is lying everywhere, ready to spring forth in its might at the proper moment. No wonder that the Jew, the Greek, the Roman and the Magi fall in adoration before it. It is, as it were, the lancet windows of another world—Oxygen, Azote, Azone—the naming of the thing but not the thing, the beginning of all things, and it will be the ending likewise.

"Those that have found the eternal Fire, God, the Immortal Life, so teach the Illuminati, the Rosicrucians, the Ancient Philosophers.

"Coming from what? Nothing—No-Thing, Ain Soph, the Boundless of the Kabbalah which culminates in the forty-nine fires or spheres of light of the same Kabbalah.

"Fire—that into which we can cast all worlds and find them in their last nebulous evolution above us, as those of Orion, Lyra and Andromeda.

"Fire—in which dwells the Salamanders of Paracelsus, the Rosicrucian. Feebly expressed, indeed, are these views of the Hermetic Brethren.

"In regard to their name, we find it comes from Ros, meaning Dew; and in the figure of the CROSS they trace the three letters which compose the Latin word LUX, or LIGHT, Sons of Light or Fire, my son.

"For the Spirit of God is not material; therefore it can not be light to us and, if God is not Light, He must be Darkness. For all knowable things, both of the soul and body, were evolved out of Fire and the Fire was the last and only to be known God. 'For God is a consuming Fire'—In Fire He appeared to Moses at the Burning Bush. As the Shekinah dwelt between the Cherubim; so from that the Lord sent forth by the High Priest His message to Israel.

"At the command of Elijah Fire came from heaven and consumed his offering, licking up even the water in the trough.

"Fire is again seen in heathen temples and Christian churches. On the altar at Mass two lights burn, a symbol of God's Presence and the two natures of Jesus the Christ. It is again seen in the burning continually of the Red Light which hangs before the Tabernacle. So before the Holy of Holies in the Holy Place there burned the seven-branched candlestick representing the Seven Spirits of God and the Seven Planets.

"Obelisks, spires, minarets, tall towers, upright stones, monumental crosses, all architectural erections and others are Fire, the Sword of the Spirit, the pyramidal Fire, the First Principle; or—but there are bounds which even I must not pass with you as yet. Meditate long upon the Spiritual Sun of the Astrologer—The Great Central Flame."

As Saturnius finished, the sun was setting behind us and to the south the green hills of Ireland began to turn to purple as the stars came out one by one. First appeared Alpha Lyra, better known as Vega, scintillating with its golden-blue light. A little south was Altair, Alpha Aquila, which shone in its bluish first magnitude glory with Betta and Gamma on either side, points in the Eagle's wings as he forever soars above. A little farther toward the east Cygnus, the Swan, the beautiful Northern Cross, came into view. So gradually the rest of the Host of Heaven was displayed with Luna's Crescent just setting in Libra, the balance toward the west. The Via Lactia was soon spread across the sky and there appeared Capricornus, the Goat, known to the Ancients as the door in the Zodiac through which souls descended for their lives upon earth.

We enjoyed the evening air awhile; then went below to prepare to disembark, for in the morning our ship should dock at Liverpool.

(To be Concluded in Next Issue)

AMORC ROSICRUCIAN HALL IN LOS ANGELES

Our members are advised of the latest addition to our work. It is an entire building located in the heart of Los Angeles, at 327 South Hill Street. The various floors are arranged in lecture halls, reading rooms, reception rooms, Temple, Sanctum and other facilities. It is known as Rosicrucian Hall. Meetings are held in the various parts of the building on Sundays at 10:30, and 11:15 A. M., and at 2:30 and 7:30 P. M., and on every week-day at 1, 3, 4, 6, 7, 8 and 9 P. M., with classes in many subjects, and the Temple Sessions of the Order at stated hours. All visitors are welcome to the reading rooms where Secretaries and assistants will be glad to see you any day from 10 A. M. to 9 P. M. or later.



Our Radio Page

Conducted by **BROTHER MAXWELL**
Technical Director of the AMORC Station



Our radio broadcasting station is more than half way completed! What do you think of that for quick action?

Our simple announcement of the Imperator's decision to permit Amorc to go on the air, as published in the February issue of this magazine, brought us letters by the score a few days after publication, and since then the further letters of encouragement and offers of help have simply rolled in. Talk of a demonstration of co-operation and enthusiasm, I never heard of anything like it before.

Each letter not only praised the idea, but contained all kinds of valuable suggestions, backed with real material offers to help carry out the suggestions. Members who are manufacturers of small electrical and radio equipment wrote offering to donate certain specialties if needed and others offered musical instruments, small refinements not found in the average radio station, and other invaluable aids.

The Amorc Station will undoubtedly be the first in America to come into existence supported by the host of possible listeners-in. Thousands have written stating that it is something they have looked forward to, have wanted and will support in every possible way. We read so much these days about the over-congested air and the many stations now operating that have no excuse for their existence and are unwanted by the average listener-in; but it is quite evident even now, before the first word is uttered over the air from our station, that it is wanted, and letters written by many high members in state and national offices to us indicate that they are using their influence to see that the Amorc station is not classified as one of the many commercial stations.

Keep in mind the fact that our station will not sell any of its "time" nor enter into any advertising contracts with manufacturing or retail firms anywhere to boost their goods with radio talks. We will disseminate public information of the utmost value to all persons who care to listen in. And we are already assured of the very finest programs ever put on the air along this line.

What Is Being Done

The actual electrical equipment for our Station has been designed and arranged by us. Our Rosierucian teachings contain

many principles which we wish to introduce for the first time in Radio Broadcasting. Therefore we did not proceed to buy any standard equipment now on sale in the open market. Every segment of the entire equipment is being actually built to order. Much of the work has been let on separate contracts.

The very large generator, sufficient to be used in the equipment even if we finally have a maximum output of 5,000 watts, is being built to order by one of the largest manufacturers of such pieces of important machinery in the North. Even small condensers and switches are being secured as specialties and every large panel in the control room, every signalling device and accessory, is being assembled to fit our special requirements. The Radio Engineers who are in charge of the assembling and construction work made all of their preliminary blue-prints and plans under our supervision and we are watching every step of the process as it is being carried on in the construction rooms right here in Tampa.

Here in this very building, electrical contractors have been busy for several days putting in long lines of special high-tension cable, power feed lines and control lines. Huge switches and safety devices have been installed in our laboratory work-room to control the power supply and other feeds.

Carpenters have just completed the specially designed and built Radio Control Room, which is attracting the attention of our many daily visitors. It is a large sound-proof room with an adjoining reception room in which visitors can stand and look through sealed glass windows and watch the several radio operators control the very many dials and switches on the large bakelite panels which rise from the floor to a height of 7 feet. Here also the licensed operator will sit at a special receiving set listening in for any SOS signals or other calls for help from ship or land stations, and he will keep the governmental log book of our station. This room is the secret, silent room of each Broadcasting Station and it is where the miracle of propagating the voice into space is made possible.

The construction of the large antenna towers is nearly completed and long before this magazine reaches its readers the towers will be erected. One of these rises to a great height over the roof of the Administration Building, and the other will be placed in the open space adjoining our

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orange, grape-fruit and lemon trees in the rear of Rosicrucian Square. From the dizzy heights of these two towers will be suspended the long six-wire antenna and the counterpoise of six wires.

The Studio in which the programs will be rendered is practically complete and wiring is being installed in this room for the Microphones (or "mikes"), the private telephones to the Control Room downstairs and the signal system. The Studio is lined with Celotex and oriental draperies to prevent echoes and the furnishings throughout in this large room will make it one of the most attractive studios in the south.

Special wires are also being installed to go to the Organ in the Temple and to the Master's station in the East.

Our Radio Programs

We have not completed all the details of our programs as yet, but in addition to talks by the Imperator and other officers of the organization intended especially for our members, there will be interesting musical features, a mystic service at certain periods and an occasional mystical drama performed by our own dramatic company. We will also conduct one humorous feature each week along lines of interest to those who are students of the occult sciences.

It will require a considerable staff to operate the station for we must have a licensed operator and an assistant to him to keep the Government log. Then there is the Station Announcer and the Station Controller, the Program Manager, the Studio Manager, the Hostess and the Technical Expert.

We intend to publish some pictures of the Studio and the Control Room, as well as portraits of the Staff in some near issue of the magazine.

"Going on the Air"

Just when we will make our first blast in the air is problematical. The recent new form of Radio legislation, made a law by the signature of President Coolidge during the last week of this month (February) makes null and void every existing radio license, and all must secure new Station Licenses under the new rules. These rules call for a Radio Commission to be appointed by President Coolidge and nothing can be done officially until they are appointed. This may delay all official action for some weeks or months. However, the officials already know of our plan and construction work and we are in line for a license as soon as the Commission is active.

Moreover, our members will please keep in mind that summer is rapidly approaching. It is already as warm as June down here in Tampa and we have been going about in light weight clothes for many weeks. The warm weather means a shortening of the distance over which any Radio Station, even the largest, can transmit. Therefore we do not propose to use our full power until the Fall. During the spring and summer we will operate on such power as will carry us far into the north and west, but we do not hope to reach the Canadian and Pacific Coast members until next fall and winter.

However, from the very start we will have as fine a station so far as power and modulation, clearness and tone value are concerned, as any in this part of the country, and many of the Florida stations of lesser power have been heard all over the United States.

About Receiving Sets

From the hour that our first announcement was made in the February issue, we have been flooded with requests about receiving sets. The average member writes and asks: "What good receiving set can you recommend that will cover the great distance economically and with dependability?" Now we wish to answer this question.

For those who really want a long distance, dependable set, easy to operate and control, we know of nothing better in the world today than the set and circuit called the "ULTRADYNE, MODEL L-2." It was evolved during the war by R. E. Lacault and because of patent principles the circuit has never been made up into sets and put on the market and sold in cabinets. For this we can all be thankful, for then the price would be so high that only a few would be able to possess this remarkable receiving outfit. However, the set can be purchased in "kit" form, which means in "knock down" form, all ready to assemble. The kit contains every necessary part, every instrument, "bolt, screw nut and washer" as they say, with all wire and complete blue prints and instruction sheets. Any one familiar with simple electrical principles or handy with tools can assemble this set in two evenings.

There are some other makes of ULTRADYNE on the market, but we refer now to MODEL L-2. It is the most sensitive receiver in the world. You need not take our word for this, even though we have built a number of them and both the Imperator and the Supreme Secretary have these sets in their homes here with which they receive the Pacific Coast and Canadian stations and have plainly heard London and South American Stations, and the younger members of the family often dance to the music being played in San Francisco, Oakland, Portland and Seattle. But in every annual long-distance radio test conducted by the various radio organizations of America, the winners of the tests have invariably used this same set, the ULTRADYNE L-2. Circuits and sets may come and go, but the Ultradyne L-2 still holds the record in all tests.

Now, ordinarily you would have to pay about \$102.00 for the parts and instructions for building this set, but we have made some special arrangements whereby our members may save a great profit. If we desired to add a commercial feature to our business here at Headquarters it would be easy for us to offer these Ultradyne Kits, in their original large boxes, at \$75.00 and make a very fine profit. Our members would save at least \$25.00 and we would make \$15.00 on each kit sold. But, just as we sell no books and permit the publishers to make the profit instead of adding a single commercial feature to our work, so we will let you have the bene-



fit of our negotiations.

Therefore, those who want this remarkable set—one that they will find good and useful for many years to come—may order direct from the manufacturer and pay the wholesale price which we would pay. This wholesale price for the complete outfit is \$59.40. The set completed would easily sell for \$159.40 and is the equal of any \$300.00 set on the market. Therefore our members save at least \$100.00 by ordering this set as per instructions below.

If you feel that you cannot assemble the set or are not familiar with such work, it is easy to find some radio amateur or expert in your locality who will be glad to assemble the set for you, following the very clear and complete instructions and diagrams, for about ten dollars.

Of course the price of \$59.40 is a wholesale price and only for our members. It does not include the tubes, batteries or horn. The Ultradyne L-2 requires eight tubes, seven of which are used for most purposes with great volume on the horn. The eighth tube is used only when extreme volume is required. It is automatically turned off when only seven tubes are used. The tubes, batteries and horn will cost about forty-five to fifty dollars. Of course, tubes and batteries and horn are required for all radio sets. The Ultradyne L-2 requires one "A" battery of about 100 ampere hours (in other words a large sized automobile battery), three "B" batteries of 45 volts each, eight RCA or Cunningham tubes, 201-A (cheap substitutes will not do), and a horn or preferably a Crosley or other make of Cone Loud Speaker.

The Antenna for the Ultradyne L-2 need be only a single copper wire about 60 to 80 feet long, and a ground wire to the water system will also be required. A loop can be used for local work if desired. The panel of the finished set is 7 inches high and 30 inches long. Our members who order this outfit will also receive with the outfit a beautiful cabinet for the set, eight inches high and 32 inches long, made of walnut and with a piano hinge cover and very fine baseboard. The cabinet is worth ten dollars alone. There are only two tuning dials to operate and these always log the stations in the same place. The set is beautiful in appearance and is the

highest development of the superheterodyne principle.

In order to secure this set at this price, write a letter to the Madison Radio Corporation, 114 East 28th Street, New York City as follows: "Gentlemen: As a member of the Rosicrucian Order (AMORC) I have been informed that I may buy from you one of the ULTRADYNE L-2 complete sets with cabinet at the wholesale price because of the number being ordered through the recommendation of AMORC thereby securing your special wholesale price of \$59.40, which I herewith remit and enclose. Please ship to me by express, charges collect and packed with care." Then sign your name and address. If you send a personal check, please have it certified by your bank, or else send a Post Office Money Order. Naturally we, of AMORC, do not assume any responsibility in regard to the shipment, delivery or condition of the material you buy upon our recommendation, nor do we guarantee anything more for the Ultradyne L-2 than, if it is properly assembled, as we have assembled it and others have assembled it from the instructions given, it will prove to be the finest set you ever used.

For those who live near to us or who want a smaller and cheaper set for local use, we recommend the line of Crosley sets, ranging in price from fifty to seventy-five dollars. The Crosley 5-50 set at fifty dollars is an excellent ready-made set. But it requires tubes and batteries and horn also, and for a small additional amount you can have the larger set. The Crosley sets can be purchased at any radio store.

From month to month we will publish additional matter on this page in regard to radio problems and those who purchase the sets we have recommended are invited to send questions regarding the operation of them to the RADIO EDITOR, care of Mystic Triangle, Rosicrucian Square, Tampa, Florida.

Some other occult or psychological publications have what they call radio departments or pages, merely speaking allegorically about radio—about which they know little it seems. But, we will make this Radio Department a real department of practical help if you wish it.

IMPORTANT NOTICE TO ALL MEMBERS

A number of our members have written to the radio secretary saying that they hoped that our radio plans did not include the broadcasting of any of the Rosicrucian secrets.

Most certainly we shall not do so. It is not our plan to put even an outline of our work "on the air." We do plan to present to the public such principles of our teachings as will be helpful to all, but what we say over the air will be no different from what is being said to the public in our hundreds of public lectures. Furthermore, we will explain only that which can be grasped by those who are not prepared by our regular lectures. Whenever we have anything of a secret nature to tell our members over the air, it will be so worded with code or symbolic words and in such code phrases as will mean nothing at all to strangers. Such codes will be worked out later on. The station will be conducted with the utmost dignity, or course, but in a way to be of help to millions. That is our aim, it will be our achievement.

Membership Activities

BY ROYLE THURSTON

Again we must report unusual activity and increased interest in our Order. We find that we have now reached an average of eight to nine hundred inquiries a month from all over the North American Continent in regard to joining our organization. This large amount of material is handled by several clerks in one department. To these inquirers our literature is sent and in most cases a representative calls upon the inquirer. The result is a heavy increase in the applications received from inquirers and that means a rapid increase in our membership throughout the whole country, but more especially in cities and towns that we have not been able to reach in the past. Our advertising is extremely heavy, of course, but nearly fifty per cent of the inquiries received each day comes through the recommendation of our members, the other fifty per cent coming from our advertising.

Again we must apologize to those groups of members who are planning to start a new branch of our organization in their localities, for our inability to keep up with the correspondence in this new department on this one subject. We cannot add clerks to that department fast enough to make it efficient and so we must ask for more time in handling these matters. New Lodges are being organized also and these require a great deal of attention.

The Grand Master of the California Lodge recently appointed his Deputy Grand Master, Grand Chaplain, the Colombe Emeritus and the wife of the Grand Chaplain a committee to go to Los Angeles and officially represent the Grand Lodge and Headquarters at the installation of the new officers and the dedication of the new Lodge in that city. They report to us a magnificent setting for the work in that city. The new Lodge, known as Hermes Lodge No. 41, has an entire building in the heart of the city, with a number of Lodge or meeting rooms, officers' and reception rooms and the Temple. This building is very large and commodious and many meetings of various kinds are held there, including public lectures and services on Sunday. The committee also reports that the Temple is a magnificent testimony to the work and unselfish efforts of many artists and artisans connected with the Order, who gave of their time and service in making it a magnificent specimen of Oriental beauty. We greatly appreciate such labor and interest on the part of our members and again we say what we have in the past: We do not believe that there is another organization in this country, where, when a new Group decides to have

a Lodge of its own, members voluntarily give the material, labor and hard work so that it may be a contribution of love. "Service" is always the keynote of our work and it seems that whether Headquarters wants something or a Lodge requires something, the members always respond in a way that seems like magic; proving that service is not only the watchword but an inspiration that they seek to manifest. We expect a great deal from the Lodge in Los Angeles and will watch its future and report upon it.

The meetings of the newly formed Lodge in Chicago are progressing with renewed interest and the situation there was helped by the discovery, on the part of the members, of the presence of one of our highest degree members in their midst. Unknown to even the most advanced members of that city, Brother Khai Andersen, formerly of the highest grade work in New York, and one of the early Charter members of our Order, and who went to Copenhagen to assist that Lodge in its work of modernizing itself, suddenly appeared at the meetings in Chicago and witnessed the formation work. At the crucial time when great help was needed in carrying out their plans, Brother Andersen revealed his presence and he is now assisting them in every possible way without seeking office and without making himself known too well to the members. We greatly appreciate this, because Brother Andersen was well trained in the past through all the tribulations and trials of organizing the Order in this country.

Another interesting incident along similar lines is revealed in the correspondence from the new branch in Denver, Colorado, for the secretary of that branch informs us that Brother W. P. M. Simms, K. R. C., formerly Grand Chaplain of the Grand Lodge of Pennsylvania, is in that city, and has offered his unusual services in assisting in its organization. Brother Simms was one of the first to be appointed by the Supreme Lodge in this country to assist in the forming of branches throughout the country, and his first work was in laying the foundation for the Grand Lodge of Pennsylvania. We were very glad that he appeared on the scene in Denver at such a propitious time and we are sure that the branch there properly appreciates his efforts in their behalf.

We have received newspaper clippings referring to the meetings being held by the new branch in Grand Junction, Colorado, and we are glad to see that this branch is



so much alive and ready for future work.

A report from Delta Lodge No. 1 in Philadelphia indicates that the work there is increasing to such an extent that special teachers have been appointed for the various Grade classes and Past Master En-triken is in charge of the higher Grades. This plan leaves the Master of the Lodge free to attend any convocation at his own convenience and thereby serve all the members impartially. In this report the Master of this Lodge speaks of the fact that he and his members greatly appreciate the article recently published in our magazine called "Rosicrucian Pretensions;" for he says that some time ago the officials of the Delta Lodge read and examined a book purporting to be the Rosicrucian teachings issued by a society in this country, and because of the sex matters contained in such a book the officials voted to warn all their members regarding the danger of these so-called occult teachings. We touch upon this subject intentionally and for the purpose of awakening watchfulness on the part of our members in a subject that has no relation whatsoever to true mysticism and certainly not to Rosicrucianism. We are glad that all of our Lodges are awake to the danger existing in this country today through the subtle presentation of the insidious and disgusting teachings called Sex Hygiene, Sex Psychology and Sex this or that or the other. Masters and Secretaries of every Lodge and Group would do well to warn their members of the dangers in such studies and call their attention to the fact that true and pure Rosicrucianism is above all such things as appeal to the baser natures and the lowest elements in man.

Despite what we said in our last issue about members not writing to us for copies of the new book called "The Light of Egypt," a great many have written and asked for from one to a dozen copies, and some have asked for packages of fifty. Again we say that the book called "The Light of Egypt" is a propaganda booklet describing only the correspondence department work of our organization, and we cannot attempt to mail this book to those who are already members, because it would immediately exhaust our edition and throw a heavy burden upon our mailing department, at the same time holding up the mailing of this book to inquirers who are not members and for whom the book was originally intended. We would not be able to print books fast enough if we were to attempt to supply them to all our members as fast as they came from the press, and this would be unfair to the inquirers who are writing at the rate of seven to nine hundred a month for this literature. Those who are our actual representatives in each city or town, and who are calling upon prospective members for us, or organizing new Groups or Lodges, or in any other way assisting officially in the propaganda work of the Order, are entitled to have a copy of this book for use in their work and we want each one of them to have one; but there is nothing in the book

of value to the rank and file of our membership, for everything contained in it is practically the same as in our previous "Sealed Book," which all of the members have read, and of course there is nothing in this new book that changes, modifies or supplements the work and teachings being given in the lessons.

Here in Tampa at the National Headquarters the Grand Lodge of Florida has continued to grow in membership and activities and the meetings are held regularly with increased interest. The Sunday night public meetings, under the direction of the Imperator, have continued to grow until from three to five hundred persons are turned away for lack of seats half an hour before the service commences. The discourses and answers to questions given by the Imperator have aroused deep interest throughout the city and the cities near Tampa, which will add to the influence of the Order, for the name of AMORC is as well known to Tampa as any one of its great organizations. In fact, AMORC has been conducting its work in Tampa for eleven years and with hundreds of persons as members, many hundreds more attending the public meetings week after week and repeating around the city, and in the suburbs, the statements made by the organization, and the distribution of several thousand copies of its propaganda book, there is no wonder that AMORC is well known and commented upon by the most progressive and intellectual persons of this part of the State. With branches in Miami, Jacksonville, Orlando and other cities of the State we find this southern peninsular of the country well founded in the principles of Rosicrucianism. A unique feature of the work in this city is the fact that AMORC'S holdings and assets are considered large and its financial rating among the large stores, manufacturers, printers, stationers, and others is of a nature to command immediate respect; this, coupled with the fact that the organization here has never taken any collections at its Sunday meetings or solicited funds or credit of any kind, further adds to the high standing and integrity of the Order.

Recently one hundred persons who had been attending the public Sunday night meetings (most of whom were not members of the organization) petitioned the Imperator to establish a weekly Bible and religious class. The Imperator granted the wish on the basis that his series of talks, outlining the ancient and modern religions and the theological doctrines and principles involved from the mystical viewpoint, should be taken down in shorthand by a competent stenographer and copies of these talks preserved for future use. To this the class of a hundred promptly responded by selecting a secretary and treasurer for the class and voluntarily donating a sum of money to cover the stenographic and printing service. This is probably the largest adult Bible Class in the State, for it has increased beyond the one hundred mark, and certainly the

money advanced by the members represents the largest donation of this kind ever given to Bible study in this part of the country. None of this money, of course, goes to the Emperor or AMORC funds; it is used solely in the interests of the class.

The Supreme Grand Master of our Order, Brother Wackerman, has received a Christmas communication from the Grand Master of the Illuminati of the Sovereign Sanctum, R. C., in Calcutta, India, in which he says: "Will you let me extend to you my sincere thanks and appreciation and my love to you and all the Brothers and Sisters of the Order." We are publishing this message so you may receive his words and understand that all of us are happy in the high regard that our Brother in India has for the members in North America.

From another communication received by the Emperor recently it appears that, as one of the results of the International Rosierucian Convention held in Europe this past summer, an International Advisory Board of some kind was established in accordance with a motion made and adopted by the delegates at the Convention. This International Board will have submitted to it all questions and matters pertaining to the integrity and standardization of the teachings and principles of the Rosierucian work throughout the world, relieving the other Boards and Councillors of the International organization of these questions, which, after all, are matters to be decided by the very highest officers after consultation one with the other in regard to local conditions in each country. We hope that this International Board will assist our organization in America to determine some day, for the satisfaction of the many seekers, what is Rosierucian and what is not. Of course in settling this matter many of the text-books claiming to be Rosierucian in nature will be condemned officially. Many of the so-called Rosierucian books on the market today in America are good and inspiring although not typically Rosierucian in any sense. On the other hand, some of these books are far below any sort of standard worthy of being called inspiring or helpful, and a few are depressing, derogatory and certainly dangerous in the hands of the unknowing. Within a year perhaps all this will be straightened out and the situation in America will be as it is in foreign countries, when only those who are affiliated with the International organization may claim or pretend such connection and only books that are truly worth while will bear any symbols of the Rosierucian fraternity.

From Waterbury, Connecticut, comes a report of a large First Grade Initiation of new members. The Grand Lodge of that State, Helios Lodge, is progressing very finely and we are happy over its growth and enthusiasm.

From California comes a report that the

Grand Master and his wife leave New York on March twelfth aboard the Berengaria for a trip through France, Germany, Italy and England. Before leaving our Brother and Sister wrote to headquarters for instructions in regard to official matters they could attend to while in these countries. We shall look forward to their return with many interesting details and wish them great joy and fine health during their long trip. They will be greatly missed in San Francisco and other parts of California.

MONTHLY INSTRUCTIONS TO ALL MEMBERS

All members, especially those who have joined our ranks recently, should make a note of the following instructions:

1. If you do not receive a copy of this magazine by the 29th of the month, please notify the Publication Department by the fifth of the succeeding month. This magazine is mailed on the 17th or 18th of each month. Your copy should be in your hands by the 29th unless you live in foreign lands. If you wait thirty or more days to notify us about your magazine, there will be no back copies left.

2. Notify us of your change of address as quickly as possible. But please remember that one or two lectures may be already addressed to you at the old address before we can make the change on our mailing machines. Therefore be sure to leave a change of address with your local Post Office as well, so that all lectures will reach you.

3. Remember that the monthly or semi-monthly notices you receive about your dues are simple formal notices sent out by one department of our organization solely to help you keep to the system and to aid you in remembering. Such notices are sent to all members everywhere. But also keep in mind the fact that your monthly remittance may be on its way to us when we send out such notices. In such cases disregard the notice. If, however, you have sent any remittance within a month for which you have not been credited, please notify the Financial Secretary at once.

4. VERY IMPORTANT! Please open and look inside of each envelope you receive from us before you place any away for future use. Many of our members get one or two weeks behind in their studies for various reasons, and therefore when the next weekly lecture arrives they put it aside unopened. In some of the large yellow lecture envelopes there are personal letters, special notices, membership cards and other interesting things beside the lecture. Open all envelopes you receive from us BEFORE you place them aside. This is the only safe rule.

5. Whenever you write a letter, send a report, or remit your dues, always sign your name and address carefully, and place AFTER your name the "Key" initials which appear on your membership card, such as "N. N.," "P.," etc.



Questions and Answers

**A Department of Information
Conducted by Brother Ramatherio
on Behalf of the Correspondence
Members.**

Q.—What is the Rosicrucian viewpoint of prayer?

A.—Two principles must be kept in mind in connection with prayer. First, we must not permit ourselves to assume that God, the Cosmic or the Unseen Masters do not know what we need, what is best for us or what should be done in certain circumstances. Therefore our prayers should not be a petition to God or the Cosmic to listen to our advice, our suggestions or our understanding of our needs. Secondly, there is a mystic law which finds expression in "Ask and it shall be granted," etc. All Rosicrucians know that until anything is desired sufficiently to arouse us to the point of seeking, asking, searching and earning, it will not come to us. Therefore, prayer should be the sincere expression of our needs or aspirations, in a spirit of appreciation for what we now enjoy and a real knowledge that only in accordance with the WILL of God according to the law of Karma will our further wishes be fulfilled. Prayer is one of man's greatest privileges. It is a holy communion with God. Only man is able to commune in this way and be conscious of the communion.

Q.—If I have several letters or matters to send to various departments of headquarters, should I put them in separate envelopes and mail them separately?

A.—Not unless you like to do that and want to help swell the Post Office receipts. Write each matter for the different departments on separate sheets of paper, put a proper heading on each sheet, and then enclose them in one envelope addressed to the Supreme Secretary. For instance, on one sheet write the word "Complaint" and then proceed to tell us that you did not get the magazine on time, etc. On another sheet write the word "Research" and then proceed to tell us about some point in the lectures which you would like investigated. On another sheet write the word "Report" and then give whatever report or "Examination Answers" you may have. Fold each sheet separately and place in one envelope. If, however, you have but one subject to write about, address the envelope to that department which covers the subject. (See instructions at the bottom of the first inside page of the cover of this magazine.)

Q.—I have received so much help through the prompt and efficient work of the correspondence department at head-

quarters that I would like to know just now this big feature is handled.

A.—Much thanks for those kind words. We wonder, sometimes, if our members realize that the preparation and mailing of the weekly lectures to each member is but HALF of our tremendous activities in connection with the student work. Practically every member who is studying by mail with us writes from one to three letters a week. Most of these—especially those who write more than one letter a week—write in regard to further information on some point of the week's lectures, some special process for using some of the laws, or some advice in regard to personal affairs. This means thousands of letters monthly that require study, research and careful thought before being answered, and the answer must be dictated by our most competent and highly trained officers. All definite statements must be in accordance with our teachings and **WORDED SO THAT THE STUDENT WILL COMPREHEND ACCORDING TO HIS ADVANCEMENT IN THE GRADES.** For instance: when a student member writes and asks how he may assist himself or someone else to overcome the habit of smoking, we must send an answer and explain a method that is in keeping with his grade. To a member in the seventh grade of the work we will refer to a process that could not be used by a member in the lower grades. On the other hand, some answers to questions sent to us by members in the lower grades would not seem right to members in higher grades, who know of other points not considered in the answer. Therefore our correspondence work proves to be as costly (in regard to clerical hire, research effort and time for dictating) as the preparation of lectures. And then think of the postage and stationery! There is probably no other school in America with the heavy, **DETAIL** correspondence passing through its many departments every hour of the day and evening. Take for instance, a school teaching Law by mail (and we have three of our staff pursuing such a course). Whenever they write to the great institute in Chicago regarding some point of instruction, a brief note comes back referring them to page so and so and paragraph so and so in one of the law books sent to each student. But such a system cannot be used by us, for the questions asked by our members cover over 2,300 subjects, as shown by a tabulation carefully kept for one year. Fully 80% of the questions asked **DO NOT** pertain strictly to the lessons, but of general affairs of life. Such questions would never come to a school of law, science or the fine arts and trades.

Our heavy correspondence really makes our instruction **PERSONAL INSTRUCTION**.

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TION of the highest order. The intimate contact maintained between each grade of students and their respective Masters, and with the Secretaries and the Imperator, helps to keep us all in bonds of kinship and intimate companionship. Now add to all this the heavy correspondence with hundreds of representatives in all localities writing for names of new members in each territory, for literature, helps in promotion, etc., and the letters from our hundred or more branches and their officers asking for special lectures, reading matter, guides and promotion helps, and also the 100 to 1200 inquirers each month who answer our dozens of large monthly advertisements and thousands of pieces of advertising literature—all wanting to know about the Order and asking more questions in one letter than you or I can think of in a week—and you will see by all this that our correspondence department, with all its stenographers, sorters of mail, trouble clerks, mailers, wrappers of magazines, addressing machines, dictaphones (even in our homes where we dictate at night) and other machines and operators, editors, assistants, bookkeepers and record keepers, is some busy institution. And all this tremendous over-head operating expense is at the disposal of our members on a basis of only two dollars per month for dues. No other correspondence school of such wide work thinks of charging less than ten dollars per month, and they do not have, or need, the features for personal correspondence which we have. Perhaps some will understand now why there is a delay in answering some of the letters. All mail is sorted and opened daily and sent to the various departments. And then the fun (and the work) begins. But, since there are only twenty-four hours in a day, we cannot get everything accomplished as we plan; and continually adding to our staff means delays again until each new assistant is thoroughly broken in, and about that time another is added. It's a merry work, indeed, and the letters we receive of appreciation in each mail are our only reward.

Q.—What is the best route from New York to San Francisco by train?

A.—The shortest way is either by the Pennsylvania or the New York Central to Chicago, with a three or four hour stop there, then by the Overland Limited, leaving Chicago each evening at 8:10 and arriving in San Francisco the third day. This is not only short but a very pleasant trip through the midwest, across the lake at Ogden and over the snow-topped mountains of the Sierras, high in the air. And the Overland Limited is a wonderful train, different in appointments, meals and conveniences from any train service in the East. For a more scenic trip, however, and only a part of a day longer, leave Chicago on the train that connects with the Western Pacific route. This takes you through the wonderful canyons of the midwest and through the marvelously beautiful Feather River Canyon of the Pacific Coast. It is a trip you will never forget.

By either route no changes in train or berth arrangements are made between Chicago and San Francisco, and the fare is the same in both cases. Special, very low rates are made between New York and San Francisco beginning with May 15th and running all through the summer, and one has the choice of going West by one route and returning East by the other. The spring, or from May 15th to July 15th, are the best weeks for making such a trip.

Q.—What is the best, short, summer-time vacation trip to make?

A.—That all depends upon the amount of money you wish to spend. Three days in some Northern vacation places will cost you far more than two weeks in some other places. A trip to Florida is economical and will yield much in the study of new sights, customs, habits and interests. You can leave New York City via the Pennsylvania line on the "Orange Blossom Special" at 9:20 a. m. and arrive in Tampa early in the evening of the next day, without change of cars. The fare is reasonable and the accommodations fine. The change of climate and scenery is noticeable with each mile travelled, and you can have a forty minute stop at Washington, D. C., and in that time see many pretty scenes from the railroad station, or during a short walk near it. If you have tired of the North you owe it to yourself to see the South and especially the new South, the West Coast of Florida, the year round pleasure city of America.

Q.—What do you think of nurses and doctors in the public schools recommending that children in the lower grades go to a doctor for eye-glasses?

A.—We think it means very often that there is something wrong with the eyes, externally or possibly internally, but it does not mean that these children require glasses. In fact the placing of eye-glasses on children under fourteen is a crime in many cases and often unnecessary with those between fourteen and twenty. The whole constructive processes within a child are such that abnormal eye-conditions can be changed under proper treatment, and the wearing of eye-glasses only makes permanent whatever abnormal condition existed.

Q.—Does the Mystic Triangle desire poems from its members or readers?

A.—Not for some years to come. It seems that as soon as some begin psychic development they blossom forth in poetry and we receive hundreds of such contributions monthly. Only when there is a short space left on some page into which nothing else will fit, and we have a small poem that REFERS DIRECTLY TO OUR TEACHINGS, do we use any poems.

Q.—Has color photography been reduced to a simple and inexpensive process?

A.—Evidently you have had some experience with natural color photography, for after many years of development the process is precisely NOT what you hope it is.



The Rosicrucian Point of View

By DR. JAY MARLOW

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

Recently I received a photograph of the excavations now in progress at the Temple of Isis, which is one of the most striking architectural marvels of the Rock City of Petra in the heart of the Arabian Desert. Buried treasure of unlimited wealth is believed to be hidden in this ancient building. The facade of the Temple of Isis was hewn from solid rock and yet it appears as a magnificent work of beautiful architectural design and excellent carving. The Brother who sends me the picture says, as a note: "Oh, Mother of Isis!"

We would add: "God save our Temples from the hands of commercialism, which would rob the sanctum of its honored sacred treasures."

There has come to our office, through one of our members, the important information that Inayat Khan, the Western head of the Sufi movement, passed from this plane of activity at Baroda, India, on February 15, 1927. This man was a true mystic and it was the privilege of many of our members, including our informant, to study under him for several years, although many of them never became Sufis in the real sense of the word. Inayat Khan wrote many interesting books and pieces of literature, the most important of which was "A Precious Rose Garden." The Sufi movement is also typified by many of the extracts to be found in Omar Khayyam's "Rubaiyat," and, while the teachings are not of value to the Occidental mind, on the other hand, to the intellectual student of ancient customs and habits the principles of the Sufi doctrines are interesting. We regret that Inayat Khan is no longer with us to carry on the great work in person, as he has in the past, but we rejoice in the fact that he has passed through the greater initiation and has now gotten that power and understanding which he did not possess previously.

I have read a newspaper report of an address made by the Rev. M. Ashby Jones, D. D., on the subject of Religious Science and Legislation and I agree with some of his statements which are typically Rosicrucian. For instance, "Religion believes that God created the universe, but to make its faith in that God dependent upon any theory of how, or when, He created, is to invite despair." This was said in reference to the teachings regarding evolution. He contends that while religion states that "In the beginning God created the world,"

religion may well wait in patience and expectancy for the scientific information as to how God created the world, and that the answer to the How question on the part of science should not be taken as a contradiction of any principle of religion. He also contends that the God of this universe will become clearer and dearer to us with every discovery on the part of science. This is truly the Rosicrucian point of view and every real mystic attunes himself more closely with the God of this universe through knowing the great fundamental laws and principles used by God and nature to keep the world in manifestation.

We read a great deal these days about students committing suicide and whereas a few years ago if a student was foolish enough to end his life nothing was said about it in the newspapers, unless he was associated with some very prominent, nationally known, family, today, if any student—even of the humble walks of life and even of parents unknown in their own local neighborhood—commits suicide, his name and the story are featured in all the newspapers of the country. As a fad, suicide is increasing, but there is one sure way to stop it very quickly; that would be for the Associated Press and the allied newspapers to announce that, beginning with the 10th day of March or the first day of April next, every newspaper in the United States would refuse to publish the name and account of any student suicide. Immediately the young persons who are seeking a new form of fame would realize that something else would have to be done besides committing suicide to get their names on the front pages of the newspapers. Of course it requires youthful reasoning to feel that if you cannot get fame in a legitimate way, while alive, you can at least get some sort of fame after you are gone. We notice from past experience that many of these national fads increase as the publicity about them increases but as the news gets stale and is shoved more and more to the last page of the paper the fad dies out. It was true in the case of spectacular divorces, sudden operations for appendicitis, the finding of soul mates and affinities, dramatic elopements, psychological murderers, robberies, etc., and it will be true of "student suicide."

We saw an interesting letter passing through the correspondence department the other day. This letter came to the Editor of the Radio Department with a check enclosed for \$5. The letter was brief and simply said: "Just a San Francisco Chronicle street corner news boy's mite for your Radio Station." In other words, this young man, who has contacted our

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Order and values the evolution it is bringing in his life, voluntarily contributed \$5 of his small funds to help in whatever way the Radio Editor thought best in connection with the establishment of our Broadcasting Station. We have had the "widow's mite" and the mighty mite from the wealthy members of our organization, but there is something about this note from this young man that touches our heart; it shows what our work can do for those who are in humble stations of life but whose visions and aspirations reach far out beyond the horizon and who are therefore preparing themselves for a great future, either in this incarnation or the next. Is your vision as broad and are you lifting yourself up as is this young man? And have you taken advantage of all the possibilities that lie before you and around you to make of them a stepping stone for greater heights? It is not what you are doing now or what place in life you occupy at the present time. It is how you are making that place or that position serve you in the great scheme for your own evolution.

In the correspondence coming to Headquarters one of our members sent to the Emperor a letter which she had received from a **great Hindoo teacher** of Oriental Philosophy in Chicago. For years she has been studying with him and paying liberally for her instruction, and he has been attempting to get from her additional funds for various purposes not connected with the teachings. This is the usual practice and it is not uncommon for us at Headquarters to read weekly of how our members or inquirers in the past have been inveigled into giving, loaning, or investing large sums of money to some of these Oriental teachers for side lines. Very often their recommendations in regard to invest-

ments rebound to their own personal coffers and to the financial loss and suffering of the student. Further, in many cases when an investigation is conducted, the student and his lawyer or the police find that the Oriental teacher has secured money from a great many in this way and is now among the missing. The letter that we have in hand from the Oriental teacher in Chicago is an excellent specimen of high ethics. I will quote it verbatim:

"My Dear Mrs. ———"

"I see that since my last letter it put (it must have put) the brakes on your proposition; however a teacher must resort to many little sarcasms (?) to awaken the student to really deep and contemplative practicality. However I know that you as a lady cannot and will not remain angry at me. Ha! I am still interested to know if I cannot get you to take an initiation and open a big resort branch for us in your part of the country as it will surely mean a fortune for you and a big yearly (all year round) business for both you and me. So please write me by return mail, and I might have the proposition that would place you on the road to success and plenty, so that you will not have to worry over financial probabilities." The letter was accompanied by a postcard photographic portrait of the Oriental Doctor, and we who live here in the South recognized the type at once. We could go out here on the street and in five minutes pick up a hundred dark-skinned characters who look exactly like him, and could place upon their heads the same piece of long white material, wrapped in anything but true turban style, and throw across their shoulders and around their waists a white sheet, and have the Doctor of Oriental Philosophy in multiple. And yet—well, all of you know the story so well there is no need to repeat it.

What Constitutes a Mystic?

By A. V. S.

This Answers Many of the Questions Asked by Those Who Seek the Path.



It is clearly evident that a distinction must be made between a student of mysticism and a mystic. There are thousands in the various Occult Orders who are students of mysticism, but we have very few who have attained more than a purely intellectual conception of mystical understanding, very few, therefore, who can be truly designated as mystics. It seems to be essential that a distinction

should be made between these superficial students and those who have attained a spiritual comprehension of the Higher teachings of the Inner Schools. The paramount reason for making the distinction is found in the fact that many earnest seekers are discouraged and turned from the Path by the egotistical attitude of many who pose as mystics, and by so doing unfairly represent the schools of which they may be members. There should be some criterion, some standard of measurement by which the sincere inquirer should be able to judge the true standing of one who advances claims to occult knowledge. A mystical school in the Orient gives the following as the characteristics of a true mystic, and utters a warning against all



whose attributes may vary from this standard. Since this seems to be the general standard laid down by all true schools of occultism, I give it as it was given out to me:

"A true mystic is ever humble, and lays no claims to supernatural knowledge or supernatural power."

"He is ever sympathetic, ever compassionate, ever courteous, gentle, and refined."

"A true mystic makes no comparisons, he draws no lines between the good and evil, he lives beyond the barriers of right and wrong."

"A true mystic never loses the power to weep with those who sorrow, or to smile with those who rejoice."

"A true mystic gives himself to the service of humanity without money and without price."

"A true mystic is fearless, he asks no reward, he fears no punishment."

"A true mystic has perfect poise, for his soul is at rest in the Eternal."

These then, are the characteristics of a true mystic. How many of us, according to this standard, are able to say, "I am a mystic." We can only stand afar off and worship. We can only console ourselves with the affirmation that "What man has done, man can do," with the assurance that the mystic once stood where we stand today, that we may stand where he stands tomorrow, if we are willing to follow the Pathway of Attainment through Attunement."

Let us dwell for a few moments on each of these attributes separately and see if we cannot reach a clearer understanding of the true nature of a mystic, and thereby be able to recognize a true spiritual leader if it should ever be our good fortune to be brought in contact with one. Sooner or later there comes to every man his Teacher, His Master, if you will have it so. But why does this Teacher, this Master come? Only that ultimately he may lead us to the attainment of the highest Mastership, the final realization that the only mission of the Master Without is that he may assist us to enthrone the Master Within us, the Supreme Arbiter of our Individual Destiny. Harken not to any false claims of Mastership from those who would make themselves the Mirror in which you view your own soul. Harken only to those who gladly and triumphantly relinquish their own Mastership, and with their own hands crown the Deity who presides in your own Temple.

Let us dwell for a moment on the first statement: "A true Mystic is ever humble; he makes no claims to supernatural knowledge or supernatural power." Why is the Mystic humble? Because he knows that far as his knowledge may extend beyond the ordinary range of human understanding, it is but a drop in the ocean of Infinite Intelligence that pervades the Universe. He is humble because to him an infinitesimal atom floating on Infinity has been vouchsafed the privilege to ultimately absorb into his being all that there is to Know. He makes no claims

to Supernatural Knowledge or Supernatural Power because he knows that there is nothing Supernatural. Knowledge he may have, beyond the comprehension of the wisest, as men reckon Wisdom! Power he may have beside whose manifestation the greatest conqueror's triumphs fade into insignificance, but this knowledge and this Power came as a result of the understanding and intelligent operation of perfectly natural laws and forces. What he has done any man may do, for it is man's privilege and man's destiny to have dominion over nature. Beware of the teacher who would have you believe that Occult Power is the special privilege of the few, a special Dispensation of Heaven conferred upon a selected band of favorites. God has no chosen People, save such as will comply with Laws, the obedience to which is a condition of their advancement.

Again we are told: "A Mystic is ever sympathetic, ever compassionate, ever courteous, gentle, and refined." He is sympathetic, because he has grasped the Principle of the Oneness of all Life; he has identified himself, as it were, with every living thing; he is responsive to every call for sympathy or assistance that goes out to him from his Younger Brothers. He knows that our sorrows, trivial as they may seem to one who KNOWS that "good will be the final goal of all," assume tremendous proportions to us who may not yet have grasped this broader conception. And he is ever ready with a word of consolation, with practical MATERIAL or SPIRITUAL ASSISTANCE. According to their DEMANDS he answers the call of Humanity for he has the Universal Supply to draw upon, which is always more than equal to the demand. He will not tell you to wait until tomorrow and your problem will be solved. He will say to you: "My Brother, I understand perfectly the situation in which you find yourself; do this NOW and IMMEDIATELY you will note a change." He speaks the right word at the right time, and the time is always NOW. This, then, is true Compassion, for Compassion is Sympathy in action. The Mystic is courteous, because the very foundation of courtesy is the realization of the consideration due to all who are children of the same father, and EQUALS on the plane of Mystic Brotherhood. He is gentle because gentleness is a law of his being; he is refined, with the only true refinement which comes as a result of the consciousness of our divine ancestry which makes us members of the celestial Aristocracy of Souls."

A very deep understanding is necessary for the next statement given in the veiled words which tell us that a mystic makes no comparisons, he draws no lines between the good and evil, he dwells beyond the barriers of right and wrong. Why does the mystic make no comparisons? Why does he never say, "I am holier than thou?" Or to use a more modern expression, why does he never tell us, "When you have reached a certain plane of evolution, you will understand?" Because he KNOWS that it is not for man to judge of

man's progress. The beggar in the streets, the vilest sinner in the Market Place, may through the very intensity of his experiences, through the very burning of the flames of remorse be just about to lay his hands upon a higher truth than the cloistered and passionless anchorite can ever hope to grasp. If we are all One, how then can we make comparisons, with WHAT can we compare, for there is Nothing Without which we may use as a Standard. Is it for us to draw a line, and say, "This is Good, and that is Evil?" "For all of His works are perfect," on the plane on which they have their manifestation. Is it for us to judge of the manifestations of one plane of existence according to the laws which prevail on another plane, on which we may be functioning? And thus the Mystic lives beyond the barriers of Right and Wrong, he no longer eats of the tree of the KNOWLEDGE of good and evil, he has experienced both and found both a manifestation of the Absolute. He lives on that plane where only the Laws of God can operate, beyond the reach of man-made limitations.

The Masters say furthermore: "A true mystic never loses the power to weep with those who sorrow, or to smile with those who rejoice." If you have been taught that the Mystic is he who has killed our emotion, he who is "incapable of tears," he who can look calmly on suffering, and passively on injustice, then you have been taught FALSELY. Oh, My Brothers, have you forgotten the story of him who wept over Jerusalem, the city that turned from Him, when he would have overshadowed her with the light of his heavenly presence? This was a Mystic, this was a Master, this was the very embodiment of sympathetic understanding. Have you forgotten the Radiant One who sat at the wedding feast, and changed the water into wine? Did he do this to exhibit his mastery over matter? Nay, not so. Only that there might be more happiness in the world, only that he might smile with those who were glad. Have you forgotten the old Oriental Allegory of the youth who was an incarnation of the Lord of Compassion? How one day he came to the Harlot's house and awakened in her soul the first thrill of true and holy Love, and how the next morning, when she found him dead at her side, she cast herself into the funeral pyre and ascended with him to the very heights of Nirvana, the very consummation of pure and holy Love? And Why? Because she was still capable of human affection, because she had not "killed out emotion," and still had that within her which was capable of transmutation to a higher plane. A false idea has been very prevalent among pretenders to Occult Understanding. It is this: "That the higher we go in the realm of spiritual advancement, the less capable do we become of being touched by any kind of emotion."

Now just a little bit of reasoning will convince us that the very opposite is true. The nearer we go to the Source of Life and Light, the more responsive do we be-

come to every vibration sent out from that Great Source. Is not all progress, is not all advancement in every conceivable field evidenced by an INCREASING RESPONSIVENESS TO VIBRATIONS? To become a perfect instrument in the hands of an Infinite Intelligence, the keyboard of our beings must respond to an infinity of vibrations, but at the same time we must be able to strike the particular chord on that keyboard that will bring all discordant notes into harmony. As we advance on that Path we find ourselves becoming more and more sensitive, more finely attuned to the Cosmic Forces, more responsive to pleasure, and correspondingly more responsive to pain. Does not this increased responsiveness to pain entail great suffering? Yes, unless there comes to us the inner realization that we are only instruments, only vessels through which must pass the unfinished products of creation to be transmuted in the crucible of our spiritual natures into the gold of spiritual Essences. If we are willing to assume our Divine Responsibility, if we are able to take into this Crucible the good along with the evil (so-called), the pain along with the joy, and, placing all in the hands of that Mighty Chemist, Divine Imagination, permit him to work his will without objective interferences and send forth the transmuted essences to illumine the farthest domains of Ignorance: then—and not till then—can we become worthy of being called a Mystic.

It is hardly necessary to dwell upon the next point. "A True Mystic gives himself to the service of humanity, without money, and without price." The warning has gone forth too oft to need repeating. "Beware of those who ask a price for Occult Knowledge." Of course we realize that we live in a material universe, where money is a standard, and that quite often the true schools of mysticism ask voluntary financial assistance in the work of spreading their teachings among those who might be ready to receive them, but they never ask money in payment of the teachings themselves, and they never withhold teachings from those who are not financially able to assist in spreading them to others. We should, therefore, understand the Law of Compensation and realize that only as we give to others can we receive for ourselves, and if we are unable to financially assist in bringing to others that which we have been privileged to attain, we should at least feel a responsibility toward our brothers, even as some one has felt a responsibility toward us, and do all we can in other ways to diffuse what has been given to us.

Next we learn that "A true mystic is fearless, he asks no reward, he fears no punishment." Can there be a grander conception of the influence of the higher teachings than this? Above a world swayed by fear of punishment for doing wrong, or lured by hope of reward for doing right, the soul with mystical understanding gleams like a star in a firmament of Infinite love, from which all fear is cast out, and wherein the joy of service is the



only reward, and the neglect of an opportunity to serve the only punishment. There Fear is not, has never been, and cannot be, though heaven and earth should pass away. For worlds may be born, and worlds may perish, and universes may be resolved to the fire-mist from which they came forth, and stars may wander trackless in the empty voids of space, but the Soul, Immutable and Indestructible, survives "the wreck of Matter, and the Crush of Worlds, and endures when time and space and all that manifest there IS NOT." Why, then should we have Fear? The consciousness of Immortality and the will to mold that Immortality to our desire, and the desire to be at one with the Eternal banishes the dark phantom of Fear forever from the province of the Mystic.

Finally we are told "A true Mystic has perfect poise, for his soul is at rest in the Eternal." Now perfect poise most emphatically does NOT come as a result of unresponsiveness to pleasure and pain. This point was dwelt on before, but it must again be taken up in relation to poise. This perfect poise must not be interpreted in a material sense. It does not mean the ability to stand calmly by and witness suffering, injustice, and inharmony. It has no connection with that repressed sort of poise so common in an age of artificiality, which is supposed to denote a great deal of self-control, yet is subject oftentimes to unexpected outbursts. The mystic is not AFRAID to feel, he is not afraid of emotion, he is not afraid of

HIMSELF. His poise is from WITHIN. It comes from the Sublime Consciousness of his Kinship with the Infinite Source of Equilibrium. He KNOWS, however, that while the Source is always in equilibrium, that its MANIFESTATIONS are a result of the disturbance of equilibrium, since all the manifested Universe is the result of instability. He knows that when Jesus wept over Jerusalem, when he rejoiced at the marriage feast, when he drove the money lenders from the Temple, when he sorrowed in Gethsemane, when he was crucified on Calvary, that he had perfect poise WITHIN. So let us not interpret mystical poise in a material sense, and thus confuse it with repression. Mystical poise is the inner consciousness of divine attunement, in the MIDST of the disturbed equilibrium which is a condition of Divine Expression. It is to be "at rest in the Eternal, to be at One with That which is the All."

These then, are the characteristics of the True Mystic who dwells with us today as he dwelt with us in the early dawn of Christianity, and long before; the Mystic who will dwell with us tomorrow, when his face will be no longer veiled with the veil with which the Uninitiated have shrouded his features because they dared not view the glory which must some day be theirs. For after all the greatest fear of the human race is that they fear to reach forth their hands and claim the Divine Heritage of Happiness which is the Birthright of the sons of God.

Rosicrucian Dictionary

PART TWO

Fourth Dimension—From the Rosaecrucian teachings there is nothing mysterious about the fourth dimension. Two points should be remembered, it is a dimension and it is the fourth. The other three dimensions are length, breadth and thickness. Each of these is expressible by numbers, whole, fractions or decimals. Each of these three dimensions when expressed in numbers helps us to have an objective realization of some attribute of the things referred to. We may write on paper these figures, 2"x4"x3". At once we know that whatever the thing may be it is four feet long and three inches wide and two inches thick. Regardless of how irregular in form the thing may be we can mentally picture it or express its form with numerals, and from these actually draw upon paper a diagram of its form. (Note the complicated yet exact designs and diagrams of parts of machinery, architectural elements, etc., expressible with numbers). Intelligently as do these three dimensions express a thing to our consciousness there are still essential elements missing in the

expression—one or more attributes or qualities lacking. What is the nature of the above thing that was 2"x4"x3"? Is it wood, or iron, or stone? What is its weight, its color? Is it hard or soft? We say that all these questions can be answered by expressing the fourth dimension, and expressing it in numerals as the other three are expressed. In this case, as an example, the figures 2"x4"x3" 12.0147 would mean that the thing referred to was a piece of South American (not any other kind) mahogany, with a color equivalent to a certain line in the sun's spectrum, and having a specific gravity, a certain degree of hardness, tensile strength, etc. With the first three dimensions and knowing the specific gravity one could figure the exact weight of the piece of wood to within a dram, if the first three dimensions were exact. On the other hand these figures 6'x7'x? / 12006.042 would mean that the thing referred to was a misty light blue-gray cloud of a certain density or opacity but unknown thickness, covering an area of six by seven feet and formed of

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cosmic energy in a very high rate of vibration, so balanced in space as to be easily controlled (moved) by mental power. (Members in the 8th and 9th Grades will appreciate this). By means of the fourth dimension (and a dictionary of all the figures) one could easily express the nature and attributes of all things made manifest on the objective plane. Likewise one would be able to determine what fourth dimension would neutralize or combine with another. The fourth dimension is nothing more nor less than the rate of electronic vibration. All qualities and attributes manifested by all material things result from this rate. From another point of view the fourth dimension should really be the first. It is the projection from cosmic space into the worldly material plane of manifestation, of all material things. Such projection is the first phase of manifestation. The coming together of electrons into atoms and from this into molecular formation, constitute the first phase of creation into the material world of objectivity. The next step or phase is that of limitation, or form, caused by natural laws or by man's desires and handiwork. Hence the three dimensions of length, breadth and thickness should follow the dimensions of objective projection, which is a more correct term for the fourth dimension. Mystics will see, now, why the fourth dimension, in its true nature, has always interested the philosophers and was one of the laws carefully studied and utilized by the alchemists of old, and the advanced mystics of today use the law in many strange manifestations.

Funeral Service—The Rosaecrucian funeral service is a ceremony of celebration in its spirit, at which time those assembled around the body of the Brother or Sister take part in a ritual significant of the passing through a Higher Initiation of the one who is no longer limited by the work of the Order in its material form on this plane. Purple rather than black, is used to express the sacredness of the occasion (that is, wherever decorations or drapings are used in the Temple or home). Flowers are used to express the beauties of life. Sorrow is expressed only because of the absence of the member from further personal contact as had been enjoyed in the past. The time for the Temple Ceremony is late in evening so that the service may end about midnight and the body remain in the Temple (before the Altar in the East) until after sunrise the next morning, when it may be taken to a vault but preferably to a place for cremation (See Cremation.) Those not members of the order may be invited to the service and such friends and members of the family should be seated on special seats at the Northeast of the Temple. The rule is that the R. C. ceremony must be the last ceremony performed; if there is any other religious or fraternal organization ceremony, it must precede the R. C. service. One of the most beautiful parts in the ceremony is when, after the opening of the service, a special prayer, and some other points, the Master of the Temple permits the Guardian of the

Temple wherein the Brother or Sister had attended, to stand beside the body and remove from the Lodge apron (which is on the body) the Rose, while speaking these words: "From our midst has departed one expression of Soul we have loved. Across the Cosmic Threshold has passed another Initiate into the Temple of God. In that Temple there are degrees of understanding, grades of advancement, cycles of progression and then the Sublime Degree of Perfection wherein thou, oh, departed one, shall be one of the Divine Illuminati and enter again the School of Experience where we shall once more enjoy thy noble, loving companionship. In thy earthly initiation the Rose and the Cross were given unto thee in the form of this apron to wear as a symbol of your readiness to serve humanity. Thy body and personality were ensconced by the Rose and Cross. In thy Divine Initiation thou shalt have no need of the Cross, for thou hast born thy Cross well and God has laid it aside; but the Rose in all its sweetness and perfect development shall remain with thee as a symbol of the unfolding of thy soul experience. To symbolize this, I, Guardian of the earthly Temple of thy work, do now remove from thy apron the Rose and in the hand of thy earthly body I place another Rose, fresh with Life, Fragrance and Purity, that it, too, may return unto the dust of the earth to rise again and through resurrection become manifest in all its glory."

G

Ganglion—A mass of cells organized into one body, which body serves or functions as a centre for various nerve impulses, the exchange, translation or transmutation of such impulses, and a co-ordination of the influences passing into or through such body. A ganglion is, therefore, like a central station of a telephone system or a switchboard for certain electric trunk lines. The ganglia of the Sympathetic Nervous System are intensely interesting in their functioning and intended purposes. The nervous system and the physiological and psychic functioning of ganglia are explicitly and interestingly presented in the work of the Sixth Grade of the Order.

God—To Rosaecrucians there is but one God, ever living, ever present, without limiting attributes or definite form or manifestation—it is the God of our hearts, a phrase found throughout our ritual and meditation practises. The God which we conceive, which we can be conscious of, which sooner or later manifests in that strange intimacy within us, becomes the God of our heart. Rosaecrucians are of many creeds and religious faiths in all parts of the world, but there is absolute unity in this one idea of God, the Supreme Intelligence, The Divine Mind. In ancient rituals we find this as part of the Rosaecrucian pledge: "Man is God and Son of God, and there is no other God but Man." But this has a mystical meaning and is not to be taken literally. We repeat the famous statement of Max Muller: "There never was a false God, nor was there ever really a false religion, unless you call a



child a false man." When the so-called heathen prays to or worships an idol he is not worshipping a false God, but rather a false interpretation of the one true living God, the God, that he is trying to idealize, attempting to interpret, the God of his heart.

Gravitation—In the earliest lectures of the lower grades of our work as given in America many years ago the statement was made many times that the force of gravitation is not a pull but a push. The postulations of science in the last few years tend to prove that the Rosaecrucian contention in this regard is correct. While in the ultimate manifestation the results are the same, in the fundamental laws involved there is considerable importance in the difference between a push and pull action, especially as regards gravitation. It is impossible to overcome the force of gravitation; at best it can be lessened in its actions; its best application is in being utilized. If it could be overcome it would not solve any of the great problems now confronting scientists, but would bring about greater problems than man could cope with.

H

Habit—In the early grades of the Order habit is carefully analyzed and studied. There is a short, too short, definition given to the effect that habit is an unconscious law of the subjective mind. This brief explanation following the long explanations and presentment of laws is quite understandable to the student, but of and by itself, it may give a wrong impression. A better form for the brief definition would be that habit is a law of the subjective mind which law has become unconscious to the objective mind. Habits are usually, if not always, formed consciously by the objective self; such acts are not habits at the time, regardless of how systematically they may be performed, nor are such acts intended to become habits unless one is striving to make the acts or series of acts a subjective or unconscious practise, such as maintaining rhythm in music, the formation of letters in writing, etc. It is only when the act becomes subjectively performed that it is a habit, a law of the subjective self, unconscious to the objective self.

Health—See Disease.

Hallucination—Imaging of the mind. Such imaging may become fixed in intensity and interest and limited in regard to subject or unlimited, and is then a hallucination. On the other hand imaging may be rational, intense, not fixed but under control, in which case it is creative thinking. A definite hallucination, such as that which characterizes the unsound mind, is a fixed idea born of illogical or purely deductive reasoning and which becomes the obsessing thought of the subjective mind while the objective thinking may be caused by injury to the mind or any other cause of unsoundness. Such hallucinations are of the subjective entirely, they can be removed or modified only by dealing with and through the subjective, for the objective, being incapable of sound reasoning, cannot be utilized to assist, and once the objective is sound enough to be called

upon to assist, the hallucinations would automatically end. If the unsoundness of the objective is due to physiological causes, these should be remedied first, but thereafter the subjective should be reached and enlisted in the work of curing the mind. This calls for psychic processes applied by those well experienced and knowing all the laws.

Hypnotism—A subject it is well to approach carefully and in detail. There are two distinct methods of inducing a hypnotic condition—by the use of drugs or by means of mental processes. In either case a condition of sleep need not result nor is the condition of sleep an indication that the person is under control mentally or physically. Whether hypnosis is produced by drug or by any mental (or mind) process there must be certain co-operation on the part of the subject; in the case of mental induction such co-operation is not only essential but fundamental, and without it hypnosis cannot be induced. Hence the process of induction is not a contest between minds, the stronger overcoming the weaker, but a case of the stronger mind concentrating its whole attention upon the idea of passivity. Unless this is the attitude and the ability of the subject a small degree of success will be attained no matter how competent the operator. Only certain classes of minds cannot yield to some degree of hypnosis—the infant mind, the unsound mind, and the drugged and intoxicated. A weak mind can rarely exercise sufficient concentration to assist in bringing about hypnosis by any mental process. Occasional hypnosis is not dangerous to either the mental or physical organization of the body; continued experiments with one subject makes that subject enter states more readily as long as the same operator conducts the experiments. No one was ever placed into the state against his or her will and co-operation, for it is impossible (except in some rare cases where drugs are used and then the state will more nearly approach a heavy or deep sleep as when choral, sulphonal, hypnal, ether and similar drugs are used; in this state the subject is not under the mental control of the operator or physician and the mind of the subject is not inhibited as when a mental process is used). But while all this is true and is intended to dispel the fear of and false statements about hypnotism, there is seldom any need for its use (especially that which is induced by mental processes) and the practise should be limited exclusively to physicians or scientists who have made a careful study of the laws and principles and who have naught but the highest ethical and scientific reasons for inducing the state. Psychically, it is a state wherein the objective mind is at least four-fifths passive or dormant in functioning and the subjective mind is consequently and proportionately active or superactive. For psychic experiences of the average and desirable nature the Borderline state is more efficient and calls for no assistance from any operator. See Borderline State.

(To Be Continued)