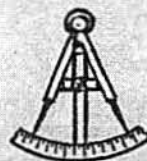




# The Mystic Triangle



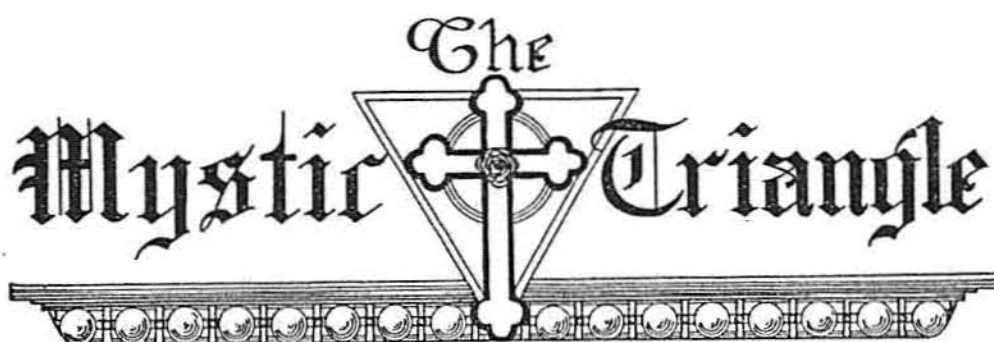
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# The Mystic Triangle



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## Contents

The Emperor's Monthly Message.....	
Raymund Lully.....	By RAYMUND ANDREA
Musical Meditation.....	By MYRTLE CRANE
Reincarnation and Astrology.....	By THE EMPEROR
Henry Ford and Reincarnation.....	by GEORGE SYLVESTER VIERECK
Idiosyncrasies.....	By THE SUPREME SECRETARY
Making Haste Slowly.....	By GEORGE E. CARROLL
The Chatter Box.....	By THE LISTENER-IN

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## The Emperor's Monthly Message



THE OTHER day I read this paragraph in an interesting book:

"Something in us believes the Beatitudes, even though as a matter of business we should never dream of putting them into practise."

The thought expressed by the writer of this paragraph challenges the Rosicrucian or the mystic. He naturally agrees that there is something in each of us that believes the Beatitudes and revels in them; but the modern Rosicrucian would instantly say that the writer of this paragraph was wrong when he said that as a matter of business we should never dream of putting them into practise.

Nearly everything else in the world of business has failed, and all that is left the average man or woman to do, in order to be successful in business at all, is to idealize it and to bring the Beatitudes into his business methods.

The real trouble has been that the man has feared to bring the ideal, the mystic, the metaphysical into his practical affairs. Fear of some unknown result, or the operation of some unknown principal, has held him in bondage. This is because man has had essentially a materialistic training, and has become almost an unconscious slave to the materialistic ideas of life. For centuries man's mind has educated itself in the belief that certain effects noticed by him are due to certain material causes, and that these effects are inevitable. He has come to believe that matter in its gross or refined form has the ability to develop its own discords, independent of any thought or action on the part of mind. He has even come to believe that even the mental part of himself can manifest only through matter, and that matter is the channel for the expression of mind. The idea that mind may manifest through mind, or that the mind of man can affect that which is not matter or produce a demonstration or manifesta-

tion not wholly of the material realm, has been reluctantly accepted by the average human. Man has tended toward thinking that every exertion of mind must leave an impress solely upon matter, and if its impress is not upon matter, it has made no impression at all. We find this materialistic idea expressed even by such an eminent authority in physiology as Dr. William M. Sadler; in one of his books, he said:

"Mind never fails to impress itself upon matter. For every mental process, there never fails to follow some physical response. Every thought of mind, every process of consciousness, is unfailingly translated into some sort of material movement."

Years ago, when Mary Baker Eddy issued one of the early editions of her famous book, in the introduction thereof she had this significant remark:

"What the world needs today is a new ontology."

She meant to say that what the world needed was a new science of being. The Rosicrucians have ever been advocates of this new ontology, and the Rosicrucian teachings of today present this new ontology in a better form than it has been presented by any metaphysical or occult school.

What man needs to learn today is that matter does exist, but that its existence is not an independent one, as the Rosicrucian teachings state. In the desire to place matter in its proper category, some of the metaphysical schools of today attempt to say that matter has no real existence, with the result that the student who is not analytical in his thinking believes that the statement means that matter does not exist at all. The Rosicrucians, realizing that such a statement is not fair and not explanatory, state that matter has no independent existence, but that its existence is dependent upon our realization of it. Therefore, even if we assumed that matter is a real substance, with body, weight, hardness, and other



objective qualities, we must admit also that without mind in man, matter could not exist to us or have any manifestation to our consciousness.

Furthermore, the teachings of our higher grades show that these qualities of matter which our mind seems to accept, such as weight, size, hardness, softness, opaqueness, and so forth, are not really qualities at all. We find as we develop our comprehension, our consciousness and our mystical understanding and relationship of Nature's higher laws, that matter is not opaque, that it is not hard or soft, that it is not ponderous, and that it is not many things that we have attributed to it. The gradual discovery of these mistakes in our understanding reveals to us that the material qualities of matter have been accepted by a materialistic mind, in us, while the Divine or spiritual Mind in us has no comprehension of these materialistic qualities at all.

This brings us to what is looked upon as the highest revelation that ever comes to the mystic, namely, that only in mortal mind, or only in the materialistic mind of our objective consciousness, does matter exist with all of its limited and limiting qualities. The important discovery is made that matter exists in a material sense only as a mental concept on the part of the material mind. In that mind, as a mental concept, exists the human body and all of the other material manifestations of this earth plane. To the Divine Mind or spiritual mind in man, matter is non-existent. The limitations of the material world cease to be, so far as the consciousness of the spiritual mind in man is concerned.

And so the mystic comes to learn that he is living in a world where two classes of humans attempt to live and become happy, healthy, successful and prosperous. The one class consists of those who have a highly developed mortal mind, with a keen objective

mortal consciousness, and a consequent materialistic concept of all that exists. The other class is composed of those who have developed the spiritual mind to its normal degree of comprehension and understanding, freed from the enslaving dominancy of the materialistic mind. These persons, in the latter class, conceived matter with the materialistic mind at the one moment, but instantly have the spiritual concept of these things as a companion concept. Such persons are masters of both the visible and the invisible, the material and the spiritual, the higher and the lower forms of universal existence.

Man may become the master not only of his own environment, and of his own present and future place in life, but he may become the master of the creative processes of God, which operate through the spiritual being which is the only part of him. Just as matter in its gross, material form has no other existence except in a materialistic concept of the mortal mind in man, so many of his problems and most of the obstacles which prevent his progress and advancement are things which have no other existence except in the concept of the mortal mind. To the spiritual mind, there is no body of flesh, therefore there is no disease, there is no death. To the spiritual conception there can be no failure—only success. There can be no sorrow—only joy and peace. There can be no limitations—only the unlimited eternal. There can be no staying of progress, no prevention of the onward march of civilization, no closing of the book, no limitation of time, no end of space. To the spiritual concept, life is continuous, eternal, and beautiful.

With such conceptions, man may bring the Beatitudes into the practical things of his life and find a place for them, and even through them be inspired and helped toward the goal of his ambitions.



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Members desiring Rosicrucian emblems may now obtain them from Headquarters. They are made of gold, beautifully inlaid with enamels, neat in size and consist of the Triangle surmounted by the Egyptian Cross. Men's style, with screw back, \$2.00. Women's style, with patent safety catch pin, \$2.25. Remittances must accompany all orders. Address: AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

*Six Hundred Thirty-One*





# Raymund Lully

## THE EMINENT ROSICRUCIAN MASTER

By Raymund Andrea

Grand Master, AMORC, Great Britain



THE Monograph on Raymund Lully from the pen of the prolific writer on freemasonry, A. E. Waite, which appeared a few years ago, may be known to some of our readers; if so, and their impression of it coincides with my own, they will not have been much inspired with it. In the spirit of historical research the author ranges through a host of unrelated and often unauthentic materials in an endeavour to lay hands upon the real Lully, and produces a piece of patchwork which is neither stimulating nor very edifying. So elusive is the master mystic that again and again he vanishes within the cloud of his own raising, and leaves the historian gasping and perplexed, and driven to the shift of presenting three personalities instead of one for our acceptance. That is Mr. Waite's view, but we may demur. When he assures us that "From beginning to end the story of his life is embedded in devotional myth and the wonder-working element of his period, so that I cannot extricate it entirely. Its verifiable and probable facts have their setting in legend, and must be left therein"—that is sufficient reason for our not being much inspired with his monograph.

Perhaps after all this is not the last word about Lully. A member of the University of Liverpool, Mr. E. Allison Peers, has been engaged in extensive research work in this direction and has just produced a life of Ramon Lull, written by an unknown hand about 1311 and now first translated from the Catalan. The book is issued by the publishers to the Holy See, and it is probable that the Catholic Church, placing its own construction upon the life of Master Ramon, regards him as one of her own children. That, however, does not concern us. Lully was one of the master minds in the early

history of the Order, and any hitherto untranslated text of his life dating from the period of his memorable activities is of value to us.

The translator points out that this contemporary life, written about the year 1311, is by far the most important source for our knowledge of Lully. We are not to expect to see here revealed the complete esoteric Lully, obviously, that is never disclosed in the biographies even of contemporaries; but we have a general connected account of his career down to some four years from his death, except for a few understandable "silences", and also a vivid description of two of his missionary expeditions to Africa. Further, we have an unique phase from the spiritual history of the man unfaltering in his duty, willing to reveal his moments of human frailty that others might gather strength from them. The translation is literal, following exactly the original, with no thought or intention of avoiding the occasional crudity of the original; and a full length biographical study is promised by the translator, shortly, with the text satisfactorily annotated.

The unknown writer of this little Life, consisting of only 45 pages, prefaces his narrative as follows:

"To honour, magnify, glorify and praise our Lord God, Jesus Christ, Ramon Lull, of the kingdom of Mallorca, a master reverend and worthy of great remembrance, urged and solicited both once and many times by certain of his followers, related and recounted the things that are written below, wherein are contained his life, conversion and most lofty and marvellous penitence, according as will appear below in detail."

In giving some of the more intimate touches of the record this writer has left us, reflecting as they do a picture of beautiful simplicity and veracity, I am sure Lully will remain in the mem-

*The  
Mystic  
Triangle  
Nov.  
1928*

ory as a very real and human personality, pursuing an independent and arduous path to which he had been clearly called, and suffering the full measure of persecution which we know to have been the lot of our Brothers in former ages.

In his youth he gave himself to the composition of songs and lays concerning the follies of the world. And one night, when, in his chamber, seated upon his bed, he was composing a vain song for a woman of whom he was much enamoured at the time, he turned and beheld the figure of Jesus Christ hanging upon the Cross. In the great fear that came upon him through the apparition, he resolved to abandon the project he had in mind. On the following morning the vision had lost its power over him and he turned again to his composition; but at the same hour and in the same place when so engaged, the vision appeared to him a second time. In spite of this he persisted in his purpose until after the fifth appearance of the apparition he felt fully assured that the interpretation of the vision was that he should wholly give himself to service. He prayed with great fervour that light should be given him how to devote himself, and after meditating upon the life of Christ and what he should do in the name of his Master, he resolved to make books against the errors of unbelievers. This came to him by divine inspiration. Yet he was perplexed as to what would be the advantage of such books since he knew neither the Arabic nor the Moorish tongue, moreover, he knew that he was entirely alone in this great venture. But his illumination had given him strength, purpose, and initiative, and he resolved to go to the Holy Father and to the princes of Christian peoples to exhort them to establish monasteries wherein men of wisdom and letters should study and learn the Arabic tongue, and the languages of other unbelievers, that they might be able to preach and propagate the truth.

This is the threefold purpose that came to Lully upon receiving divine illumination: that he would lay down his life for Christ, that he would make books, and cause to be established monasteries that others should follow

his example. Some time passed before he could determine what steps to take, but one day, which was the feast of St. Francis, he heard a bishop preaching upon the feast and recounting how St. Francis, leaving all worldly things behind him, devoted himself wholly to the service of the Cross. Immediately Lully was decided, renounced his worldly business, sold his possessions, and after setting aside a certain part of his goods for the sustenance of his wife and children, visited divers holy places, seeking the way to fulfil his purpose. Returning to his home in Mallorca he cast off his superfluous clothing, dressed himself in the coarsest cloth, and set himself to learn grammar and other sciences to enable him to accomplish his mission.

After nine years of this preparation he went up onto a mountain\* called Randa, which lies to the southeast of Palma, and gave himself up to contemplation, when, on the eighth day, a Divine illumination revealed to him the form and order wherein to write the books, he had in mind, against the infidels. Straightway he came down from the mountain and took up his abode in the monastery of La Real where he wrote the first of his books on his Art; and returning to the Hill of Randa where he had received his enlightenment, he caused a hermitage to be built thereon in which he remained for four months and continually prayed that his Art might prove of value in the service of truth.

At this point in the narrative appears a brief but significant illusion to the meeting of Lully with a singular character. I give the passage just as translated:

"Now, while the said reverend master was living in this form and manner, it came to pass one day that he met a shepherd, a youth exceeding pleasant and comely of feature, who, in a single hour, related to him as many and as singular things concerning the Divine Essence and the Heavens, and especially concerning the angelic nature, as a great man of science could have expounded in two days.

\*Rosicrucians will see the beautiful significance of nine years preparation before "going up onto a mountain."



And when the said shepherd saw the books which the said reverend master had compiled, he kneeled upon the ground and kissed them, and said, with tears, that there would follow therefrom much good in the Church of God. Then he blessed the said reverend master, making over him the sign of the Cross, as though he were a great prophet. And he left him, and the said reverend master remained in a state of amazement, for it seemed to him that he had never before seen this shepherd, nor even so much as heard of him."

Now, whether this Life of Lully be accepted as authentic or not, that account of his meeting with one who stood to him in the relation of a Master is impressive, and in full accordance with many of the recorded encounters between the *Brothers* and those who aspire to serve them. To me, it is one of the most arresting passages in the narrative. It is just one more instance, and many are known to us, of the necessary Teacher and the needed wisdom coming to the devoted servant who is ready for both and knows how to profit of them. It is to be observed that he had not waited for this Master to appear before he served him; he had given himself absolutely to the urge of the soul and wrestled with his problems in solitude and persistently endeavoured in every way within his power to be worthy of a high calling. Only after he had mastered the long and difficult initial steps as a servant of men, came the objective and personal recognition and acceptance at the hand of one who had doubtless been sent to set a seal upon his great work. It is a fact for deep reflection, and one upon which much stress is laid on the esoteric side of our work in the Rosicrucian Order. It falls aptly into place in connection with the reflections in a former article dealing with our individual effort as workers for humanity. The Master does not want the theorists—the world is full of them. But the Lullys are few; and the Master knows where to find them and uses them.

When the king of Mallorca heard that the reverend master had written

certain books he invited him to come to Montpellier. On his arrival the king caused the books to be examined by a master in theology, especially the meditations, therein, for every day of the year, and great admiration and respect was entertained for them. In the city Lully wrote his book, the *Art Demonstrativa*, read it publicly, and wrote a commentary thereon, wherein was declared how the first form and the first matter constitute an elemental chaos, and how the ten universal predicaments descend and are contained therein. Lully improved the occasion by obtaining the sanction of the king for the building of a monastery in the kingdom of Mallorca, well endowed, so that thirteen friars should live therein to study the Moorish tongue and convert unbelievers.

From thence he went to the Holy Father and the Cardinals to urge them to found monasteries throughout the world for a similar purpose. On arriving at the Papal Court he found that John XXI had just died, so he set off for Paris with the intention of publicly reading and expounding his Art. In Paris he lectured, publicly, in the school of the Chancellor of the University, then passed on to Montpellier where he compiled another book, the *Art of Finding Truth*. Later, in Genoa, he translated this book into Arabic, after which he returned to the Roman Court to renew his request for the foundation of monasteries. There he met with great hindrances, but, refusing to be discouraged, he returned to Genoa resolved to do what he could, single-handed and alone. There he disputed with the unbelievers, according to his Art. He had conceived the purpose of passing over to Barbary; but having taken passage and gathered his books for the journey, it was suddenly made clear to him that the Moors would neither hear him nor permit him to dispute or preach to them, but would either stone him or condemn him to perpetual imprisonment. So he remained at Genoa, yet laboured so strongly inwardly, under deep misgivings that he had probably succumbed to the temptation of being diverted from the path of duty by the hardships revealed to him, that he fell grievously sick;



but to none would he tell the reason thereof. Thus he continued until the feast of *Quinquagesima* when he suffered himself to be carried to the church of St. Dominic, where during the festival he prayed to be pardoned for his great defection.

Now, after he had been set in a room within the dormitory where, after beholding several mystical visions and receiving Divine instructions, he embarked, against the will of his friends, for Barbary. On reaching Tunis Lully sought out these who were most learned in the sect of Mahomet, declaring to them how he had studied the law of the Christians, whose faith and its foundations he knew well; and that now he desired to learn of their sect and belief; and if it were found to be better than that of the Christians and they could so prove it, he would become a Moor. He then expounded his Art to them. But one of the Moors observing the great influence of this lofty and marvellous teaching upon the countrymen and foreseeing the extermination of their sect, related all to the king and prayed him to put the Christian to death. The king convoked his council and it was resolved by a majority that the master should die. This decision was revoked, however, through the timely interposition of a great Moor, who spoke against the opinion and counsel of all the rest:—

"It befits not so lofty a prince and king as art thou to pronounce such judgment and sentence upon one who, in order to exalt his law, has put himself into this peril; for it would follow that, if one of our own countrymen went among the Christians to convert them to our law, they would slay him likewise after the selfsame manner, so that hereafter there would be found no Moors who would dare to go and convert them to our law and to the better way, the which thing would be an argument against our law and a derogation to it."

A very wise Moor! Thus was the king turned from his counsel and determination, and resolved that the Christian should be expelled from the kingdom of Tunis. They dragged him from prison to a Genoese ship, stoning him as he went. Nevertheless, he was

not prepared to renounce his mission, because of those in the city who desired his teaching; so he landed again, secretly, and waited for an opportunity to reenter the city. While he waited a Christian, resembling himself in habit and gesture, was seized by the mob as he walked the city and would have been stoned to death had he not cried "I am not Master Ramon!" And regarding this as a Divine ministry to show him that he could in nowise profit by remaining there, the master returned to Naples where he read his Art in public.

Lully did not easily surrender his project of obtaining the direct sanction of the Pope to introduce his Art into the Catholic domains. He besought Pope Boniface VIII many times concerning this project, but, as we may expect, he only suffered many trials and rebuffs for his enthusiasm. An infallible Church stands beyond the need of any Art. The master returned to Mallorca and continued his disputations and sermons among the Moors; and so effectually did he confound the heretics that when, through his labours, he fell into a bodily sickness, the chaplain who attended him scrupled not to give him poison. Discovering this, he took his leave with great humility and went to the city of Famagusta, where he was joyfully received by the *Master of the Temple* in the city of Limisso. Here he remained until he had recovered his health, then departed once again for the University of Paris. Later, we find him, nothing daunted, in Barbary again, engaged in learned arguments with the Bishop, who so marvelled at his lofty reasoning that he had the master brought to the prison and detained for a long time with a heavy chain around his neck. The officers of the law called a council and it was resolved that the master should be brought before them, and if they found him to be a man of learning he should be slain, but if he was mad he should be allowed to go. But a Moor who had known him in Tunis showed a creditable wisdom when he said: "Beware ye! Make him not to come here before you all, for he will bring such arguments against our law that it will



be impossible to answer them." So Lully was removed into another and a more horrible prison.

For the space of six months he was confined, during which time the Moors came daily and prayed him to be converted to the law of Mahomet, offering him infinite treasures, honours and women. But, established on the immovable rock of fervent love, he answered them:

"And if ye yourselves will renounce this your false sect, and will believe in the Holy Name of Jesus, I promise you eternal life and treasures that will never fail you."

At length it was agreed between them that each should make a book wherein he should prove his law to be true, and that the law should be held to be the better which was proved by the better arguments. This opportunity was denied him, for the king ordered him to be placed in a ship going to Pisa, the master of which was commanded, under greivous penalties, not to leave the Christian in any country of the Moors. After suffering shipwreck, he reached Pisa, where he rewrote the account of his discussions with the Moors and compiled a further book on his Art. Subsequently, again in Paris he engaged in public declamation.

"There came to hear him, not students alone, but also a great multitude of masters, who affirmed that the said holy science and doctrine was corroborated, not only by philosophical arguments, but also by the principles and rules of sacred theology, albeit some averred that the holy Catholic faith could not be proved, against whose opinions the said reverend master made divers books and treatises."

Hearing through Pope Clement that a General Council was to meet in the city of Vienne, in 1311, Lully resolved to go to the said Council to propose three things for the honour, reverence, and increase of the holy Catholic faith: first, that there should be built certain places where certain persons devout and of lofty intelligence should study divers languages to the end that they might preach the holy Gospel to all

nations; second, that of all Christian knights there should be made a certain order, which should strive continually for the conquest of the Holy Land; third, that in opposition to the opinion of Averroes, who in many things has endeavoured to oppose the Catholic faith, men of learning should compose works refuting these errors aforementioned and all those that hold the said opinion. And this, concludes the writer:

"he has indeed done in divers books, for the said reverend master, a servant of our Lord and an expounder of the truth, has made more than a hundred and twenty and three volumes of books in honour of the Holy Trinity."

The year 1313 saw Lully in Mallorca once again, where he founded a Lullian school. In 1313 he went to Sicily, and in 1314, after another brief visit to Mallorca, left for Tunis. In Tunis, or in Bugia, according to the traditional chronology, he was martyred, in the summer of 1315; but it has now been established that the date of his death could not have been earlier than December, 1315 and was most probably rather later.

So runs the main narrative of this little life of Ramon Lull by the unknown writer who was contemporary with the master. Some of the facts related are embodied in A. E. Waite's monograph, gathered apparently from other sources, but to these he appears to attach little credit and touches them lightly and humourously. For ourselves, we are accustomed in dealing with biographies of the early Rosicrucians to read reverently and between the lines, and discern a weight of meaning and extract many a lesson of profound value from the intimate glimpses of personality that have come down to us. From this simple account of one who evidently knew Lully in the flesh the true character of the man stands out clearly enough. Wherever he went he left his mark upon his contemporaries: he was greatly loved, and undoubtedly thoroughly hated; for he was just one of those inspired and original characters who go steadily along their own path, knowing very well what they are about, but exceedingly difficult

to deal with by those who deliberately attempt to force them from it. Indeed, this world would be decidedly "humdrum" and non-progressive were it not periodically agitated and shaken out of its materialistic dreaming by such characters. Our Order in the past has furnished a goodly number of them, and it is refreshing and stimulating

to meet with an old record at times which reveals to us one of these rare souls daring all things in the name of the Powers that sent him forth, and passing away into the silence, leaving behind a reputation for good works which today we regard with admiration and may well seek to emulate.



## MUSICAL MEDITATION

By Sro. Myrtle Crane

### REVERIE

(To be accompanied by Traumerei (Reverie) by Schumann. Victor Record 1178-A violoncello solo. Pablo Casals playing. Read silently, following the melody)



O Light of Life, I wait for Thee;  
In the stillness of each morn Thy Presence seems to be  
So near, I feel Thou must appear,  
For well I know that some sweet day  
Thou wilt be here.

O Lord of Love, I yearn for Thee;  
In the calmness of the dawn dost Thou sing unto me.  
If I but patient be, and true,  
I'll hear Thy song and life will have  
a meaning new.

Beloved, when I think on Thee;  
All my being throbs with loving ecstasy!  
For who can give such peace and joy  
As the One who bringeth truth without alloy?

O Lord, my strength and redeemer,  
Let the meditations of my heart meet Thy favor,  
And grant the words that I shall say  
May bear Thy message and blessings  
to all of Thine upon the Way.



*"Thou canst not travel on the Path before thou hast become that Path itself," before it is your very nature to think the thoughts and say the words that bear His message. When this is attained, then will He come to the disciple, a Bridegroom claiming His bride. Psalm 19, 1-5 and 14.*



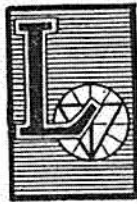


# Reincarnation and Astrology

WE ANSWER A FEW COMMENTS ON THIS SUBJECT

By The Imperator

▽ ▽ ▽ ▽ ▽



LATELY a number of our members have sent to us references taken from an article which appeared in an astrological magazine called "Practical Astrology." In the issue for August, the Editor of that magazine presents a long and complex discussion entitled "Reincarnation, Metempsychosis and Transmigration." In our opinion, the article should have been entitled "A Criticism of Reincarnation by an Astrologer."

In our recent articles dealing with reincarnation, which have brought forth hundreds of letters of praise and thankfulness, and only one or two letters of criticism, we pointed out that many of the misinformed or unthinking spiritualists felt that the doctrines of reincarnation were contrary to their own pet doctrines as they have evolved them. We did not say that our members and readers should be prepared for criticism of the reincarnation doctrines from the astrological point of view; but we wish to say now that in general, astrology, as practised by many men and women in various countries, either denies the truthfulness of the doctrines of reincarnation or refers to them in a scoffing manner. There is no reason for this as we have intimated in previous articles, for the real doctrines of reincarnation as presented in the AMORC teachings do not contradict or belie the fundamental principles of astrology and only those who are in possession of some fanatical, personal theory of astrology, or those who are totally unfamiliar with the real doctrines of reincarnation will declare that the two things are incompatible.

Since many of our members have asked us to make comment regarding the article on reincarnation in the astrological magazine referred to above, we will make the following comments with no intention of being critical of the good work being done by the Edi-

tor of that magazine. We must say, however, that we wish that the writer of the article referred to had made himself as familiar with the AMORC teachings of reincarnation and with the history and principles of the Rosicrucian Order as he is familiar with the subject of astrology; then he would have been better prepared to write such an article as he presents in his magazine.

The thread of his contention appears to be that reincarnation as a doctrine is a nice little pill of solace or a very large degree of personal egotism invented and offered by the planet Saturn to those human beings who do not find in life that degree of perfection or sense of peace and pureness which they should experience. This is a very new idea to us and we find it exemplified by the Editor of the magazine in the following statement:

"It is generally accepted that the spiritual creation is perfect, and as Saturn is forever an imitator he wants to make his own creation perfect, so he says 'give me time'. It has been shown that it is his nature to hold things to the earth where things are real to him, so he says to us that we are not perfect and that we must 'come back' so we can 'pay our debts' and learn more about his wonderful creation."

To prove this theory, the writer of the article attempts to show that the doctrine of reincarnation is a "rehash" of the doctrines of Buddha dressed up in a new guise, and fostered throughout the world today by the Rosicrucian Order and the Theosophical Society. Then, he attempts to show that all of the persons and incidents connected with the activities of the Theosophical Society and the Rosicrucian Order are affected by the planet Saturn.

Such postulations of logic always remind us of the attempts on the part of various sectarian fanatics of denominational creeds to prove their argument

*The  
Mystic  
Triangle  
Nov.  
1928*

*Six Hundred Thirty-Eight*

by quotations from the Holy Bible. As we are all aware, almost any argument pro or con can be supported by carefully extracted quotations from the Holy Writ. There are those who have proved that the earth is flat in accordance with Biblical statements, and those who can prove that it is round in accordance with other quotations from the same great work. The astrological Editor, however, certainly goes further in assembling a mass of proof than we have ever found in other similar arguments. He attempts to show that the planet Saturn in the life horoscopes of all prominent persons ever connected with Rosicrucianism or Theosophy, or in the horoscopes of events connected with these two organizations, is situated in some significant position.

Now as a matter of fact, Saturn appears in the horoscope of every person and every event, for it is one of the planets and cannot be eliminated. And since there are only twelve signs of the Zodiac, Saturn must be in one of those twelve signs or in one of the twelve houses of the horoscope, or in aspect to one of the other eight planets. This leaves us only a few combinations or a few positions to consider in regard to Saturn in any person's horoscope. In giving his list of persons and events influenced by Saturn, the writer states as examples seventeen or more positions in which he found Saturn in as many different horoscopes. In other words, the mere fact that Saturn was in *any position at all* in any of the horoscopes he referred to, was taken by him as a significant indication of Saturn's malicious or peculiar influence. In one case, the fact that Saturn is in conjunction with the sun, and in another case, in opposition to the sun, makes no difference according to the contention in this article; or whether Saturn is in the midheaven in the one horoscope, or on the ascendant in another, makes no difference. We find that he has Saturn rising and setting, in the midheaven and beneath the earth, in square aspect, in opposition, in conjunction. He has Saturn aspecting Jupiter, Mars, the Moon or Uranus. He has Saturn in the fourth house or on the cusp of the tenth. He has Saturn alone or in companionship with

other planets. He has Saturn in aspect with so-called good planets and with so-called bad planets. As one reads the lists, one wonders where *his* Saturn is, for surely, like every other creature on earth, Saturn is somewhere in his horoscope and must have a significant (!) position also. We finally come to the conclusion that since everyone has Saturn in his horoscope, and no particular position or aspect seems to make any difference, that it cannot be the *position* of Saturn in the horoscope that makes a person inclined toward the doctrine of reincarnation as the Editor of the magazine states. In fact, I know personally of one very enthusiastic advocate of reincarnation who became convinced of the truthfulness of the doctrine because of his personal knowledge of his past lives, and who has Saturn in a position in his horoscope free from any of the critical aspects mentioned by this Editor.

We may judge of his familiarity with the doctrine of reincarnation as taught by AMORC and many of its allied organizations throughout the world, by judging of his knowledge of the Rosicrucian history. When it comes to writing articles about the Rosicrucians, their history, origin, and teachings, we have always felt and now feel even more so, that a writer or Editor should make himself familiar at least with the fundamental facts. The Editor of the article is critically commenting upon the doctrine of reincarnation, and confuses it with the ancient, Oriental and abandoned theory of Metempsychosis, and associates it with the long forgotten and obsolete theory of Transmigration. We may feel sure that he is not criticizing the present day doctrines of reincarnation as expounded by the AMORC and similar scientific bodies which have tested and proved the principles beyond any doubt. As I have said, we may judge his familiarity with the AMORC teachings in this regard by the light of his knowledge of Rosicrucian history; he makes the following strange statement which has caused so many of our readers to question the value of the entire article:—

"When it comes to Rosicrucianism, we search in vain as to its origin. From



all accounts, it first appeared in Germany about the year 1614, and it was claimed at that time to have been founded about two hundred years before by one certain Christian Rosenkreuz . . . . Let us analyze this name Rosenkreuz. Rosen means 'rose' and Kreuz means 'cross'—so we have the name 'rose-cross'. It will be recognized at once as of Jewish origin, linked with such as Rosenberg, Rosenbloom, Rosenthal, Rosenblatt, and various others. The name Rose is a favorite with Jews, and Negroes as well, such as 'Rosie' and etc."

This is certainly the most astounding, if not most humorous, explanation of the Rosicrucian name that we have ever read. In the first place, it is not true that Rosenkreuz established the first branch or section of the Order, for there was no person by the name of Rosenkreuz who had that name as a legitimate name, and who named the Order after his own name. In the second place, the Order did not originate in the manner or at the time stated by the Editor. In the third place, the term Rosy Cross did not originate in the German or Jewish language but in the Latin, where its form was "*Rosae Crucis*", and only in the *German speaking countries* was the German equivalent of "Rosenkreuz" used, while in the French countries "*Rose Croix*" was used, and in the other countries another form was used. To associate the name Rosy Cross with Rosenberg or Rosenblatt is simply ridiculous, and facetious in argument. There is not a single history dealing with the subject of the Rosicrucian Order that even intimates that the Order had its origin in connection with the Jewish people, the Jewish language or Jewish principles, even though that would have been a very wonderful mystical origin.

We are sorry that a magazine which we have greatly praised and recommended to our members, and which finds its way, therefore, into the homes of so many of our members each month, should have contained an article lacking in precision in regard to facts available to any writer. We do not criticize the Editor for expressing his *astrological* viewpoint of the doctrine of reincarnation, for that is surely his right and privilege; but when it comes

to illustrating the argument with references to historical facts, or with horoscopes of persons and events, then more precise information should have been secured and utilized.

A number of our readers and members have sent to us clippings wherein they have read about persons who claimed to be over a hundred and forty-four years of age. Again we say that we are as familiar with these many and continuous claims as our members may be, and we note them often in newspaper accounts. But what we wish to secure is data referring to *authentic* cases where an occasional exception to the rule might be established. It is not sufficient to present a case where the person himself, or herself, *claims* that he is convinced that he is over a hundred and forty-four years of age, or where others say that from their knowledge of certain events, a certain person *must have been* over that age when he passed on. We must have an authentic case with some sort of *positive evidence* as to the date of birth, as well as the date of transition, with an outline of events in such a life that can be verified and checked in a proper manner.

Some months ago in this magazine, we called attention to a letter being sent out, to every student of mysticism and occultism in this country, by the Occult Research Bureau of Washington, D. C., asking for a written description of everyone's fears of war, and their psychic or astrological foundation for any beliefs in the coming of another great war to this country. We gave our official reply to this obnoxious form of fear propaganda, and said that we did not believe that the Bureau had any connection with the United States government, as seemed to be intimated. So many of our members have demanded that some investigation be made in regard to this serious matter, and now we find that the man at the head of this propaganda is the same gentleman who is in charge of the Rosicrucian Fellowship branch in Washington, and is their official representative. This takes the matter entirely out of any connection with governmental investigations, and makes it a matter of propaganda in connection with the activities of a private organization.

Six Hundred Forty



# Henry Ford and Reincarnation

By George Sylvester Viereck



OMEWHERE there is a Master Mind which sends brain waves or messages to us—the Brain of Mankind, the Brain of the Earth."

I gazed with astonishment at the speaker—Henry Ford. A gray, unobtrusive figure, the man whose name is a household word in five continents, looked at me quizzically with his bluish gray eyes.

"But," I objected, "the earth is only an insignificant link in the great stellar chain."

"Maybe," Henry Ford replied, "the Brain of Mankind is only an insignificant part of a larger unit—the Brain of the Universe."

"What are we?"

"We, too, may be but a part of the Brain of the Universe."

Mr. Ford spoke quietly, without emphasis. He discusses the problems that have baffled thinkers and sages for generations with the same dispassionate calm with which he would describe the carburetor of his new car.

## *Aboriginal Inkings of Truth*

He was seated, some distance from me, at a glass-topped desk in one of the offices of his Dearborn plant. I noticed that he always places a certain distance between himself and his visitors. Court etiquette adopts the same device to mark the gulf between a king and a commoner. However, in Ford this habit is quite instinctive, rooted, no doubt, in some defensive mechanism against the intruding world.

"Primitive peoples," Mr. Ford continued, in the same manner-of-fact tone, "had an inkling of the truth. The American Indian, for instance, worshipped a vague divinity which he called the Great Spirit!"

Again I looked at Henry Ford, and fancied that I saw, for a moment, something of the Indian in the immobile cast of his countenance. His motions, too,

seemed to betray a curious kinship with the aboriginal American. He moves quietly, almost stealthily, but also quickly, like the Redskins of Fenimore Cooper.

Some scientists claim that the American climate is so powerful that it molds the faces of all who dwell in America. Even within the first generation the features of the immigrant approximate those of the American Indian.

Henry Ford, to the world at large, is the symbol of America—the prototype of the American. It would not be surprising if he resembled the American Indian whose Great Spirit he invoked. Though removed only a generation or two from his Germanic and Celtic forebears, America has stamped itself upon his features.

I had just passed through the Ford factories in Fordson, where huge electric machines, almost as high as apartment houses, generate energy that runs his plants.

Automobile parts, arriving over a stretch of many miles, reassemble themselves almost miraculously into Ford cars. Locomotives of Ford's own railroad plant in his back yard. Mechanics march to work, like ants, in an endless file.

These things, I said to myself, are the thoughts of Henry Ford. They are his visions materialized. I marveled at the mechanical empire conjured out of nothing in less than twenty-five years, by the quiet, almost shy, figure seated opposite me at his desk.

But it had occurred to me that this master of materials was at heart a mystic!

"Your creed," I remarked, "seems to me not unlike that enunciated by Thomas Hardy and Bernard Shaw. Hardy, in 'The Dynasts,' envisages a World Brain, moving and twitching, of which our own intelligence is a part.

"Shaw calls the power that moves the universe Creative Evolution, a con-



scious force constantly experimenting with itself and with the world."

Ford listened quietly but intently.

"I admire Shaw immensely. I regret that I missed him in England. I would like to have exchanged ideas with him."

"There is a Great Spirit. Call it Creative Evolution or World Mind. Call it Collective Intelligence or call it God. It is this Spirit which determines our actions and our thoughts."

"Are you not at all times the captain of your soul?"

"No," Ford replied, unconscious of the modesty of his doctrine. "I feel that I have never done anything by my own volition. I was always pushed by invisible forces within and without me."

How different from the sentiment sounded by the conventional self-made man! On the pinnacle of financial and industrial success, this self-made billionaire demands no credit for his achievements.

#### *Soul's Pilgrimage*

I had always looked upon the Master of Dearborn as an immense driving force, a veritable human dynamo, a living embodiment of the will-to-power. But the quiet gray man at the desk claimed to obey the bidding of some invisible force.

He denies that his own will created the empire of matter over which he rules undisputed. Some voice, within or without him, dominates and prompts his every action!

"Great deeds," I said, "have been done by men and women who heard such voices. Joan of Arc obeyed a voice in a tree. Socrates asserted that his actions were inspired by his 'genius' or 'daimon'."

"I cannot define the power that prompts men. It may be that we all have our 'genius.' The 'daimon' of Socrates may be an allegory or it may be a name for certain intuitions which man acquires in the course of a long series of incarnations. The soul gathers experience in its long pilgrimage."

Ford confessed his faith in reincarnation on previous occasions. I had not taken this avowal seriously. It seemed to me merely a rich man's toying with an idea that superficially caught his fancy. I had not looked

upon it as a vital belief animating his being and dominating his life.

"Life," Ford continued, "is perpetual and continuous. The human mind reaches back across aeons. There is such a thing as a native knowledge, a knowledge born with us, which we inherit from a previous existence."

#### *"Reincarnation"*

"Faith is only the shriveled vestige of former knowledge. Our remote ancestors knew. They possessed the knowledge that we have lost. We have only a memory. We say we 'have faith' or 'we believe'; but once we were able to say 'we know.'"

"But mankind is on the way back. Science is rediscovering the lost realities."

"Is the gospel of reincarnation a part of the lost knowledge?"

"In it is the essence of all knowledge," Ford replied.

"What induced you to accept the belief in reincarnation?"

"I adopted the theory of reincarnation when I was 26. I got the idea from a book by Orlando Smith. Until I discovered this theory I was unsettled and dissatisfied—without a compass, so to speak."

"Religion offered nothing to the point—at least, I was unable to discover it. Even work could not give me complete satisfaction. Work is futile if we cannot utilize the experience we collect in one life in the next."

"When I discovered reincarnation it was as if I had found a universal plan. I realized that there was a chance to work out my ideas. Time was no longer limited. I was no longer a slave to the hands of the clock. There was time enough to plan and to create."

#### *"Riddle of Life"*

"I was 40 when I went into business, 40 when I began to evolve the Ford plant. But all the time I was getting ready. That is one thing the larger view does for you—it enables you to take time to get ready. Most of my life has been spent in preparation, for I know that the vista before me is endless."

"The discovery of reincarnation put my mind at ease. I was settled. I felt that order and progress were present in

the mystery of life. I no longer looked elsewhere for a solution to the riddle of life.

"If you preserve a record of this conversation, write it so that it puts men's minds at ease. I would like to communicate to others the calmness that the long view of life gives to us."

"How do you account for reincarnation? Do you accept the theory of Nietzsche?"

"What theory?" Ford asked.

"Matter is limited. Time is infinite. Matter, being perpetually in motion every combination must repeat itself in infinity. The same combinations, the same types, must recur again and again."

"I do not know," Ford remarked without replying directly, "where we come from. I do not know where we go. But I know that we continue to accumulate experience and continue to grow. And, as far as combinations are concerned, they are never the same and never can be; even if there is nothing else newly created, there is always a new combination."

#### *The Master Cell*

It was clear that Ford had not definitely formulated his creed. He had not developed it into a system. I expressed some thought to this effect.

"What system," Ford replied, "is perfect? There is always some unknown factor in the equation."

"Mr. Ford," I said, "on my way to your headquarters I saw long rows of ships which you bought from the Government, and which you convert into Fords. Would you call this reincarnation? Does the Ford in its new form, remember that it was once a ship?"

"No," Ford replied, without a smile, "this is not my idea of reincarnation."

"But," I said, "would you say that the Life Force, the Great Spirit, scraps and reassembles human beings in the same manner in which you turn old ships into Fords?"

"Your analogy," Ford said, "is incorrect. We are not all scrapped. The real thing, character, is not scrapped."

"What is the real thing?"

"The Queen Bee in the complicated hive which constitutes the individual. You may call it the Master Cell or you may call it the Soul."

*Six Hundred Forty-Three*

"Are you," I said, "referring to the fact that man's inherited characteristics, his race memories and his individual idiosyncrasies are stored in certain reproductive cells which transmit his heritage from generation to generation?"

"It may be," Ford replied, "that individual memories and characteristics are thus preserved. But at best it is little more than a guess. We really know little about these things. When we really know, there is no question about it."

#### *The Invisible Forces*

"Unfortunately," I said, "no scientist has been able to isolate the soul. It can be seen through no lens. It can be weighed on no scale."

"The fact that a thing is invisible does not mean that it does not exist," he continued.

"All great forces are invisible. The wind is invisible, electricity is invisible, the soul is invisible. They are, nevertheless, real. You cannot see the power which brought you here in an automobile, but you cannot deny its existence."

"But Mr. Ford, air and electricity are susceptible of being measured."

"Exactly," Ford answered. "Air can be weighed, electricity gauged and I am sure that some day it will be possible to measure the soul. More than that, I am sure that once it was possible and that it was somehow done, and that our present assurance or 'faith' is based on some past and lost knowledge."

"My old professor of philosophy used to cite the somewhat hackneyed joke: 'What is matter? Never mind. What is mind? No Matter.' Do you," I asked, "accept this duality?"

"No," Ford replied, "a fundamental unity underlies all things. Matter and mind are one. They are different aspects of the same thing. Everything is material. But reduce matter far enough and it appears as the other thing. The spiritual is only another aspect of the material. The material is only another aspect of the spiritual."

#### *Memory of Past Lives*

"Unfortunately," I replied, "our material body retains no memory of our previous spiritual existence. We remember our previous lives no more





than the Ford car remembers that it was once a ship. Without memory there can be no immortality of the soul. There can be only an immortality of the body based on the indestructibility of matter."

"But you are wrong. The body, by its instincts, the soul, by its intuitions, remember and utilize the experience of previous lives," he answered.

"Do you remember your previous incarnation?"

"We all retain, however faintly, memories of past lives," Ford replied. "We frequently feel that we have witnessed a scene or lived through a moment in some previous existence. But that is not essential; it is the essence, the gist, the results of experience, that are valuable and remain with us."

"The subconscious mind is charged with many memories that we have apparently forgotten. It takes an arousing experience of some sort to bring scenes from the deeps where they slumber to the surface of consciousness. But they are there, nevertheless. They constitute an essential part of our being."

"I wouldn't give 5 cents for seeing all the world, because I feel there is nothing on the five continents and on the five seas that I have not somehow seen."

"Have you no desire to revisit the parts of the world where your soul may have roamed in previous existences?"

"No. I am interested in people and in nothing else. People are the latest, newest things on earth. I am interested in the newest thing."

#### *Human Procession*

"Life on earth, as scientists recently assured, is twenty-three thousand million years old. In twenty-three thousand million years the soul goes through many experiences."

"Don't you look upon sex as the motive power of the universe?"

Ford shook his head somewhat impatiently.

"What, in your opinion, is the purpose of life?"

"To gain experience," Ford replied simply. "Man seeks more in life than food or physical comfort. Food and shelter are obtained easily enough. Few men lie down after they have obtained mere creature comforts. Most of us

go on. There is an ideal, a purpose beyond it all, that keeps up the human procession.

"We learn by success. We also learn by failure. We learn more by failure than by success. Every experience is worth having. A man learns something even by being hanged!"

"The man who remarked on his way to the gallows: 'This sure will be a good lesson for me,' may not be far wrong. Maybe it was a lesson to him, for him, in his next incarnation."

"Do you know, Mr. Ford," I remarked, "that I expressed a somewhat similar idea on reincarnation in my poem 'The Parrot'?"

*"For as the tiger lives his spoor  
Upon the prairie, firm and sure,  
Life writes itself upon the brain  
The soul keeps count of loss and  
gain—"*

#### *'Animals Have Souls'*

"The soul keeps count of GAIN," Ford repeated softly—"not loss. In the bookkeeping of the soul, loss is classified as a gain of experience!"

He glanced hastily over a stanza or two of the poem which I wrote out from memory.

"Do you believe, with Saint Francis, that animals, too, are endowed with souls?"

"Assuredly. Why not?"

"Mr. Ford," I inquired, shifting the drift of our conversation, "if you could live your life over again, would you try to make it different?"

"That," Ford replied. "Is an 'if' question, isn't it? I don't deal in 'ifs'. In all likelihood every human range of experience is predestined. We do not plan our careers. We may foresee them, but we do not foreordain them. Forces beyond our control determine the highway we take through life."

"Do you think that the same principle applies to nations?"

"Undoubtedly," Ford replied.

"You are not inclined, then, to blame any one nation for the catastrophe of the World War?"

"Of course not!"

"What is your attitude toward William II? Are you inclined to blame him for the World War?"

"I am inclined to blame no one person for the World War."

"The German people," I remarked, "have suffered as much as their Emperor. Do you think they, too, have benefited from the experience?"

#### *Character Moulded*

"They are carrying a heavy load. A lot of things, political and financial, have been 'put over' on the German people and impede their progress. However, nations as well as men grow by overcoming great handicaps."

"What gives you most pleasure in life?" I inquired.

Mr. Ford resented this question.

"I do nothing because it gives me pleasure. I do things because they are necessary. I never choose the easiest way, but the most difficult way. We are not doing much good when we are doing what we like to do."

"I get most satisfaction out of doing the hard thing, not the easy thing. Character is molded by experience and struggle. The important thing is to go on always."

Ford is always going on. He scrupulously avoids the sumptuous room designated as his office in Dearborn. Always on his feet, now here, now there, he circulates continually. He is the blood stream that nurtures his enterprise.

"You have no intention," I remarked, "of retiring?"

For the first time the ghost of a smile lit up Ford's face.

"I am afraid I shall never be able to bear the tribulations of leisure. There is always work to do somewhere. Youth is an asset but it cannot keep the world going without experience. Civilization would come to a sad pass if men quit work at forty, or fifty, or for that matter, at sixty-five."

"The world gets its balance and its gain from experienced men. There is not enough experience under fifty to

run the world. If all the men who are over fifty years of age should quit the business world would stop."

"Did you get much help from literature?" I asked. I knew that Ford was not an assiduous reader. He has not even taken the trouble to read the four or five books written about himself. In that respect he resembles William II, who has not read the study devoted to his reign, by Emil Ludwig.

#### *End of the Road*

"I have had much help," Ford replied, "from scientific books. I have also had help from such books as Trine's 'In Tune with the Infinite.' I get much out of Emerson and out of the Bible."

"Do you look upon the Bible as a book of religious revelation?"

"I look upon the Bible as a record of experience. No matter what knocks we receive in life, we find, reading the Bible, that others have received similar knocks. It is a true book of experience."

"Do you think," I said, "that our reincarnate selves migrate to other worlds?"

"Why not?" Ford replied. It may be that experience is not complete without experience of other planets."

"Do you think?" I said, "That a reward for your labors awaits you at the end of the road?"

"I don't know anything about the end of the road—we are a long way from any ending," Ford replied. "But we shall get what we deserve. We all get what we deserve."

He rose. He shook hands. Before I had collected my thoughts sufficiently to express my thanks in a suitable phrase the master of Dearborn was gone.

Quickly, stealthily, like an Indian in the brushwood, Henry Ford had vanished in a forest of desks.

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### *ROSICRUCIAN STATIONERY*

Because of numerous requests we have arranged for a large stationery house to supply us with boxes of fine stationery consisting of 24 sheets and 24 envelopes of attractive blue, broadcloth linen. Each sheet has a symbolic emblem with the words, "AMORC, ROSICRUCIAN ORDER" printed upon it in artistic Old English type. These will be sent to our members, postage prepaid, for \$1.25 a box. This stationery is ideal for personal use and is similar to the latest club or fraternity stationery.

*Six Hundred Forty-Five*



# Idiosyncrasies

By The Supreme Secretary



ALL OF us, or at least many of us, in analyzing a subject take the wrong conception of some point that is intended to be very clear, but which, perhaps is slightly ambiguous. Sometimes our wrong conception of a point results in idiosyncrasies, and I am endeavouring to clear up some of the idiosyncrasies that arise in the minds of members, which I have noticed from our correspondence.

For example, in one of the lectures of the early Neophyte grades, mention is made that all the inventions of mankind, the new creations that are apparently products of man's mind, are inspired by Divinity, are in reality Divine inspiration, Divine creation released through the material mind of man. However, much dispute has arisen over this point, and centers upon whether or not all inventions are divinely inspired. And the facts supporting the negative side, that is, that all inventions are not divinely inspired, are that man has produced out of his own mind many inventions and products, that have resulted in the destruction of life, and have, in their manifestation and operation, been contrary to any code of Divine Law. They go on to cite that poison gas, machine guns, high powered artillery, terrific explosives, and all such things are the products of man's mind and have been used for the gross destruction of life, and for the tearing down of civilization, and can in no way be related to Divine inspiration; or at least, as one member says, she "shudders to believe that God or Divinity would inspire such mechanism as that."

Let us think this over for a moment. Though these things have destroyed life and have tended to defy the progress of civilization, and in their manifestation seem to be contrary to any Divine principle, we will realize that it is not their creation that is detrimental to mankind, but it is their application and the use made of them by man.

Poison gas can be used and has been used for constructive purposes, and to help mankind, and has resulted in deeds that were akin to Divine inspiration I am sure. In many States of the Union, poison gas has been used to exterminate rodents and millions of insects that have been destroying the crops of the State; and airplanes have been used to fly low over these crops or orchards spreading the poison gas and thereby exterminating insects that man would not have been able to combat otherwise. Certainly I can say, and I believe you will agree with me, that poison gas used in this instance was constructive and beneficial to mankind; and the inspiration that the chemist received in developing this specific gas, we can say was divinely inspired—his mind was the medium for Divine inspiration. But whether man uses the products of his inspiration for good or for bad is a reflection upon man and not upon Divinity. High explosives that have been developed have been used equally as much for good as for bad. Some of those developed during the war-time are now being used for mining and construction purposes at a great saving, in comparison to the old forms of explosives, such as gunpowder and dynamite. The principle of the caterpillar action used in the tanks during the war is being used today for tractors on large farms and ranches for the pulling of agricultural implements. This is an instance of the moulding of swords into plow shears.

So we can understand that new ideas, new developments, mechanically, chemically and otherwise, are released by the mind of man, having been inspired by the mind of God; and it is man's duty to carry out the constructive side of that inspiration. Because man perverts his inspiration, and permits it to be used for destructive purposes, is no indication that it was not a Divine inspiration. There are many

*The  
Mystic  
Triangle  
Nov.  
1928*

*Six Hundred Forty-Six*

things in life that were intended for good which man perverts, but the perversion of them is no reflection upon their original goodness.

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Another point bringing up discussion in our correspondence, which I think our members will appreciate being mentioned in this column, is in regard to man's ownership of the products or the resources of nature. The lecture goes on to state that man is only privileged with the resources such as ore, timber, and the fertility of the land and its products. These things God has placed here for man's advantage and use by privilege; man cannot say or claim that he owns these resources, or that they are his in a divine sense. Man has never secured a title for them from God or nature, and he can never adequately compensate for the things that he uses belonging to nature. Take, for example, the automobile as it is today. Look at all the products and resources of nature that are contained in this mechanical product. Who has compensated God and nature for the ore, resulting in steel, and tin? Who has compensated for the timber removed from the face of this earth? Who has compensated God for the glass, sand, and rubber? No one. Therefore, man can never say that he owns the things of this plane which have been given to him by nature. He can merely say he is privileged with the use of them.

The point at issue is this. Some members say: "Then you mean to imply that we are not justified in selling these articles and recovering a certain amount of compensation for the sale? How are we to live? How are we to meet our expenses?" There is where they do not appreciate the full significance of the lecture. We say that man never can own, in the proper sense, the things that God has provided for him through nature; he can only say that he is privileged with the use of them. But man is perfectly right in receiving compensation for his hours of labor in removing the ore from the earth. He is perfectly right in receiving an adequate salary or wage in return for the felling of the trees on the surface of this earth. Since we are all privileged with the products and re-

sources of nature provided for us by God, we should therefore be compensated for selling these products or exchanging them with some one else. We do not mean to say that man's labor should not be adequately compensated for, or that the products of his mind should not be purchased; but we do say that we are always obligated to God and nature because no matter how much we do to show our appreciation we are always under obligation, and we can never adequately compensate for the privileges God has bestowed upon us by allowing us the use of the products and resources of nature.

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Another point that has confused some members is the fact that after they become affiliated with the organization perhaps things do not immediately change for the better in their own personal or business affairs, and thus they become disappointed and wonder just what the trouble is. They look upon membership in the organization similar to taking out an insurance policy. The filing of the application and paying the nominal registration fee, some members compare to the act of securing an insurance policy and paying the first premium.

You may ask: "Insurance against what?" Insurance against all violations of nature's laws that they might make; insurance against improper reasoning and poor judgment. They believe that by filing an application and becoming a member of the organization, immediately all their difficulties should cease. Even if they have violated some particular law of nature, or ethics, or of morals, and that law has started to work to their detriment as the law of compensation will do, the fact that they have become a member of AMORC or expressed their desire to affiliate WILL NOT prevent the working of the law of compensation. They cannot continue making errors, mistakes, and committing gross violations of nature, and expect nothing will occur merely because they are now Rosicrucians; to become a member of AMORC is no assurance that they will not suffer the consequences of their errors, or the





violations of the law, equally as much as those who are not members.

When I inform a member of this fact, there are those who ask: "What are the advantages of affiliating, if when I commit an error, and violate some law, I am compelled to suffer the same consequences and punishment as one who is not a member? Then I have no assurance of any advantage by affiliating."

We can answer this by saying that the members have no assurance of success if they merely believe that by becoming a member of the organization and having their names inscribed upon the rolls, they thereby become immune to the natural consequences which others must face. There is no magic wand that is waved over them, giving them any particular power that they did not possess before. The advantage of membership is that they can become cognizant of certain fundamental laws, learn how to work in harmony with them, how to use them at the proper time, and their advantage. They learn how to avoid certain consequences which will result if they do certain things. By becoming familiar with fundamental laws, knowing what to do and what not to do, they will learn how to avoid many serious consequences and have much to their advantage. Membership is the difference between knowledge in certain fundamental principles, and ignorance in certain principles.

For an example, suppose a person did not know that fire would burn, and ignorantly placed his finger in the flame. He would suffer a severe pain, and would learn from then on that fire burns. He therefore learns a lesson through a sad experience which remains with him all through life. If some one tells us, however, that fire will burn and that we will suffer pain if we place our finger in the fire, and if we place no confidence in their statements, or believe that because we are who we are fire will not burn us, and place our finger in the fire just to test the law, we find that we receive just as much of a burn as the person who did not know about the law.

So it is with the Rosicrucian teachings. You have the advantage of know-

ing that the breaking of certain laws will invariably result in detrimental consequences. If, however, you wilfully and intentionally break one of these laws, even as a Rosicrucian, you will be bound to suffer the consequences just as greatly as some one who never knew of the existence of the law, or who was never a member of the organization.

Summing it up, briefly, one of the advantages of Rosicrucianism is: being able to know what the results of a violation of one of nature's laws will be, without learning it through the inconvenience of an actual experience. But being a Rosicrucian is no insurance against suffering the consequences if you wilfully violate some law, as one who is ignorant of it would do.



And now for our final comment in this article. Personal instructions—that is our little discussion at this moment.

We receive letters each month from members who say that they are enjoying the points discussed in the lectures, have put them into practice, and found them applicable to their affairs as suggested. However, they state: "But I would prefer, and oh! how much I would enjoy personal instruction. If I could only receive a lecture that I knew was personally prepared for me, having me in mind, and knowing that the lecture was originally intended for me only, I would gain so much more from it."

There is little to be gained from personal, private instruction in the sense which this member means. After all, when you are a member of the organization what are you most interested in? Personal, confidential letters, or certain Divine, fundamental laws? Truth, whether it is given in a personal written letter, or whether it is prepared in typewritten form and given to a class of students at the same time, is truth, nevertheless. The trouble is that so many of us have been accustomed to following certain glorious and glamorous lights of personalities. We feel that when we trail behind an individual whom we have confidence in, that we will reach our goal just that much sooner. We try to swim along in the wake of his or her glory, as the case

may be, without any mental effort or exertion on our part. We are not interested in the laws or the principles, but we are then just personality followers. We try to gain something from the reflected glory or light of the leader. What is the leader following? He is not following any personality. He is the leader, the great personality, because he has in his consciousness and mind certain Divine, fundamental laws. And some of these followers forget that if the leader should stumble, should fall and make an error, that they would be left in darkness. There would be confusion, bitter disappointment, and failure. But if they have in their hearts and in their consciousness certain Divine, fundamental laws which they are following as a code of life, then leaders may come and go; personalities may be here today and gone tomorrow. But always in their consciousness would remain certain fundamental laws that would be steadfast in every sense.

So there is no advantage in receiving personal, private instruction in the sense that it was written for you and you alone. Suppose there are five hundred students receiving identically the same laws in lecture form that you are receiving. That does not affect your progress or development. You should be proud to know that there are others

on the same path as yourself, in the same degree of progress and evolution. And the significance of the law, the importance of it to you, is not decreased any by the fact that some other members or individuals are receiving the same instructions as you are receiving.

We, as members, are not following personalities or leaders. That is why any reference to the officers of the organization is constantly omitted from the lectures whenever possible. What we are attempting to follow is a definite code of life, Divine principles and laws. Whether I am Secretary tomorrow, or whether some one else is, is immaterial as long as you receive the same service, the same consideration, and the same help. We are following ideals, not individuals.

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If you enjoy these little discussions on the idiosyncrasies that arise in the proper interpretation of the studies, I will see if I can arrange to have a column or so in each month's issue for you; we will make it a sort of heart to heart, confidential discussion. I would appreciate your letters containing some points that might have confused you, or that perhaps we can analyze in the magazine, making it of interest to everyone.

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## ROSICRUCIAN CHRISTMAS HOLIDAY CARDS

Last year hundreds of our members wrote to us just before Christmas asking if we had any holiday cards bearing the Rosicrucian greetings, or symbol, which they could use in mailing to their friends. It was too late for us to prepare such cards or folders at that time, but now we have a very beautiful folder consisting of very fine, fancy paper, with envelope to match. On the front of the folder is an attractive picture containing the Rosicrucian symbol in gold, with decorations appropriate for Christmas and the New Year. Inside of the folder is a very appropriate greeting. These folders are printed in several colors and gold, and are very attractive. They may be purchased from us in

*Six Hundred Forty-Nine*

any quantity at 25c for each folder, including the envelope. Orders for these will be received at once, and delivery will be made to you on or before December 1st by mail, prepaid. Merely state how many of these you desire, and enclose 25c for each folder, including the envelope, ordered; this is minimum price regardless of quantity.

Why not order a dozen of these and use them to send greetings to your friends? The distinctive nature of the greetings and the uniqueness of the folder will be a pleasant change from the usual monotonous form of Christmas greeting cards. Address your orders to the AMORC Supply Bureau, as soon as possible.



## Making Haste Slowly

By Neophyte George E. Carroll



**I**T WAS not so very long ago that a certain traffic officer was suddenly disturbed from the sweet dreams he was about to enjoy in the shade of a friendly tree along the roadside where he would be hidden from the road, but where he could keep an eye "peeled" for any possible speeder, who, thinking himself safe, might venture to violate the law. As it was an exceedingly warm and sultry day naturally a feeling of repose crept into his system, as with a healthy, weary yawn and much stretching of arms he sat down to lean and rest his back against the tree trunk. Closing his eyes he was about to doze off, when suddenly he heard a terrific noise; he sprang to his feet and beheld an old prewar antedate model Ford car approaching with much banging, snorting, and wheezing. The driver was "doing his best," which best at present happened to be going at a forty mile clip—in a twenty mile zone. The officer lost no time, he mounted his motorcycle and soon herded the offender into the curb.

"Well, well," said the cop, as he dismounted, and took out pad and pencil, and stepped up to the side of the car. "Why all the burst of speed? Going some place—or were you just trying her out?"

"Ah—yes sir—ah—that is—ah—no sir," replied the captive, somewhat tremblingly, and at a loss just what to answer, this being the first time he had ever been arrested he was very nervous (they all are the first time).

"Alright then—let's have it—what's the excuse? Going forty in a twenty mile zone—must be some good reason; so come through, I'm waiting to hear it," smilingly, said the officer, well knowing he had caught a first offender and somewhat amused at his discomfort and nervousness; the traffic officer enjoyed teasing "this kind," just as a

cat enjoys teasing the poor unfortunate mouse that she has caught.

"Guess you're right," said the driver, feeling somewhat assured that now he was going to be given a chance to explain himself, "but you see, I have but a pint of gas in the old tank—I've got fifty miles yet to go, and I want to get there before the gas runs out." Needless to say, no well meaning traffic officer could have the heart to tag a man after a confession such as that, it's no wonder he let the poor fellow go free.

There are so many of us, in the early "Neophyte Grades" who are just like that, we want to run fifty miles on just a "pint" of knowledge, we imagine that by just a little burst of speed that we can make it on the "pint," that is, we want to make it on the little that we have got from our studies. If we but really and truly knew and understood that nothing of value and worth has ever come without some effort, that we must take our time and plenty of it, and that only real work, plenty of study, much thinking, with plenty of patience and practical exercises, are the only methods by which we might even dare to as much as hope to reach the goal of Mastership, or accomplish anything at all; then maybe we might understand and appreciate our "Grade Work" by a closer application to the subject matter in hand. Perhaps when this fact is brought home to us, we might feel better and understand that it is well to take matters slowly, thoroughly mastering each law and experiment, before we can even hope or expect to have the smallest fractional part of the Rosicrucian teachings within the hollow of our hand; it just cannot be accomplished any other way, that is all. Not that we do not all aspire to Mastership or have no ambition for advancement and development, we have, certainly, but the good Masters know best, they do not desire to hold

us back or delay us, but rather they would see us go ahead, only that they understand and know only too well the great things that are before us, and unless a proper and fittingly solid foundation is laid upon which to build the structure, the house is apt to be faulty and fall down about our ears, and great would be the fall thereof.

How often, do we read in the lectures simple things that to us seem as only a review of the very things that we have, perhaps, learned elsewhere, and how we are apt to look upon those very things as kindergarten items, and then we are apt to lose more or less interest in the lecture. How often we hear some Brother or some Sister, who has for years studied some other branch of occultism or "Rosicrucianism," remark, "'Oh, I knew all this a long time ago, this is all so simple to me, how I wish that they would give me some more advanced study, I really ought to have been put way ahead of all this,'" and etc.

We hear such remarks often enough, but do we ever stop to think of one of the most important things, essentially so, in this connection? No—we do not. What are we going to know about the very fundamentals, the practical side of the AMORC, unless we get the all of it from start to finish; what do we know of even the tenets of Rosicrucianism, if we do not learn them step by step, grade by grade? Some of the very things that are looked upon as being "kindergarten," are the very items and fundamentals upon which the laws and the whole study is built, as for instances the "First Grade" study of a certain, most important symbol. Suppose for instance, looking at things from another angle, that some person, knowing a little about occult things, should ask one of us if the AMORC approved of this or that, if such and such was the teachings or not, and that we, the so far advanced ones, had been put up above the very grade that taught that item, how then are we going to truthfully say, that we do or do not approve or teach so and so; how are we going to know for a fact that the information that we are about to import is or is not a part of the teach-

ings? How can such a person hope to give a satisfactory answer to the inquiring person? Is there not every good logical reason to know that our answers to such questions are more apt to be more or less guess work on our part, under those conditions? We can all agree in this at least. The information that we might give in such a case would only be just so much supposition or assumption on our part, and at the best merely more or less of a guess, while, on the other hand, had we studied all that is in the early grades we would certainly know whether or not that what we were imparting was actually within the teachings of the AMORC—this then is the value of the early grade instruction.

These are indeed serious matters, serious thoughts, that it would be well for us all to consider before we want to run "fifty miles on a pint of gasoline," as in the story at the beginning of this article. Suppose that some of us had years ago, gone through all the exercises, all the laws and instructions of the lower grades, and that we had found that these experiments did help us, did do us a lot of good, and had received great benefits therefrom, is it going to do us any particular harm to review it all again? If we received the benefits once before from them, does it not appear that by again reviewing the work that we would have a tendency to again receive additional benefits, further improvement, further development, and further strength in things psychic as well as things physical? It certainly would appear that anyone who would be in such a position would welcome the opportunity to find greater awards for their endeavors. What would be greater to their advantage than more power, more knowledge, and a better understanding of the work in hand? Is it not a fact, that no matter how many times one might review a study, that he or she is more or less bound to discover some new thought, some new light, or a truth or law; some jewel or gem, that had perhaps been overlooked before for some reason or other, each and every time that it was reviewed? Then why all this cry of wanting to be put in higher grades?





Why not get the real benefit again with the additional blessing, that is most certain to follow? How can it appear that such a student is being held back? It would seem that some of us fail to catch the point, we do not seem to comprehend the glory and the benefits that the first grades can bring to us, not merely the one time, mind you, but over and over again, as many times as we care to review them. How then can we say that we are being hampered, held back or delayed, while all the time we are building newer strength and power for ourselves?

There are some of us who think, or fancy, that we study, and yet we do not. There is a vast difference between merely reading a thing and in studying it. We are, perhaps, like those who rush through an article or a lecture, irrespective of how much they are ingrossed in the theme, with but one object in view—to get to the end of it—how much of this would anyone call study, or hope to retain in the mind? We are taught in an early lesson, that this is the very thing that we are to avoid. We are told, that if it is necessary to retain it in our mind, to read the lecture sentence by sentence, or word by word if need be, to the end; that we must impress the thought conveyed upon our minds. Now this does not necessarily mean that we are to memorize the lecture word by word, so that we can deliver it as an oration from our memory, that is not the intention of our Masters at all, but, what they wish to impress upon us is the fact that we must understand what we read in the lessons and be fully conscious of all the laws and the importance that they have upon our advancement and unfoldment, as students in the Temples of the AMORC. Now, then, we “rapid fire” readers, “hurry up” students, and causal glancers, had best take the warning, or some day we are going to wake up to the fact that the things that we have lightly read or skimmed over are the very things that we wish that we had studied and knew more about. How are we to expect to retain any knowledge unless we apply that knowledge, or retain it in such a way that we shall not forget, but remember and have it at our fingers’ end (metaphorically speaking).

Truly the first grades are important, and have their place as a part of the pattern of the whole, or why should they be given to us?

We have all read or heard at one time or another, the story of the race between the turtle and the hare, as told in one of “Aesop’s Fables.” The slow plodding turtle won the race in the end by constantly keeping at it, never stopping, never ceasing on his way, slowly it is sure, but certain; in the end he was the victor and actually did beat the fast running hare. And so it is with some of us, is it not better to make sure and certain while we may, than to rush and run through things, important items, dashing ahead wildly and blindly into matters that we know so little of, or nothing at all whatsoever? What can the Neophyte know about what lies before him? Then why should he be not unlike a nervous horse on the race course at the pole, stamping his feet, twisting about this way and that, champing at the bit eager to go even before it is time for the start to be made? Or is such a one a bit different than an infant who, even before he can stand alone, would want to enter the Olympic games? This may sound far fetched as a comparison—but—is it?

Perhaps we do not appreciate just what Mastery means. If we did, we might be more inclined to take matters with a better grace and feel our way carefully, with more security, and not be bothered about how much of the roadway we had already travelled over in the past; but rather turn our eyes towards the lengthy stretch that lies before us, and the many things that yet remain for us to learn and to master. One fact is certain, and that is that with all our haste and hurry we are not going to get to our goal one second before we are fit to reach it, and haste and rush does not make one fit. To be fit, and prepared, means but one thing—we must have studied, exercised, experimented, and have experienced, or we are in no wise fitted to receive the degree of honor and Mastership. How else are we to get any place, and how are we going to be fit unless we ourselves have prepared for it by study, lived the teachings of Rosicrucianism,

practiced its precepts in our daily lives and habits, as well as have gone through all of the grades? Truly there is much thought to be taken before we will allow ourselves to think otherwise, or should be so quick to show impatience or restlessness; such things only show a lack of self control. Sometimes one cannot help but wonder what the Masters must think, when they see all these things we are doing, how we sometimes act—they must have a greater display of patience than we are putting forth and our actions certainly cannot appeal to them so very strongly.

It is true that we have the best of intentions and ideals, in mind, and are sincere in our desires for Mastership, that we do mean well, have our ambitions, and are very eager to get ahead; but can we hope to do so by making a show of our impatience, our irresponsibility, or our lack of self control? How can we expect to be worthy or fit to receive advancement when we measure short in these essentials? If all this commotion on our part is to be taken as a demonstration of our worthiness, how can we ever, in such a state, hope to receive, undeservedly, the responsibility or the honors of the degree of Masters, or even expect to do so, while in this frame of mind. Truly such great honors go only to those who have been found as worthy, fitting and properly prepared to receive

them, to carry the distinction and honor; can our impulse for speed, rush, hurry, and the like enable us to arrive at the place where there is anything by the way of inducement to speak in its favor, or fit us so we can, in humility and good grace, be accepted as worthy and responsible enough to receive such a high distinction?

We "Neophytes" have indeed much to learn just in mastering the matter of patience, with humility of self, and in the learning that our place in the Temple is not upon the highest seats, but just exactly where we are finding ourselves—hardly yet within the portals. Think of that, and here all of us, or most of us, want to be Masters, made over night, or nearly so. But what we want and what we are going to get are two vastly different subjects; in this world we shall find that the most of the time we either get more than we want, or in a way that we do not care about having it.

How much better to approach our duties and our work humble in spirit, thankful that we are able to receive the benefits of our order, resisting all impulsiveness to run away out of control, learning more and more each day, and trusting in our faith in the "Masters," remembering that "Blessed are the meek, for they shall inherit the earth." So again let us not forget, remembering the title of this article, "Make Haste Slowly."



## AN APPEAL

Throughout North America, the various newspapers have contained accounts of the terrible catastrophe that has confronted Porto Rico, and I am sure all of our members are aware of the conditions existing there. There are thousands and thousands of persons who are destitute, without homes, clothing, shelter, or food. In behalf of our members and officers in Porto Rico, I appeal to you to make whatever contribution you can to your local Red Cross Chapter with a request that they

use it for the Porto Rico Hurricane Relief Fund. If you can, you should also contribute something to the relief of the Florida hurricane victims.

Merely get in touch with your local Red Cross Chapter and give them whatever you can. The proper Rosicrucian spirit is to help, for we never know just when we, ourselves, will be visited with a similar condition, or at least placed under similar circumstances.



# The Chatter Box

By The Listener-In.



It seems to me that more of the world is being discovered every day, despite the statement taught in schools that man now knows practically every part of the earth's surface. Within the past month, reports have come to Headquarters from scientific expeditions, showing that many unknown or forgotten centers of civilization have been unearthed here in the United States. In addition to the finding of a large number of mummified bodies buried in a forgotten center of ancient civilization in Illinois, and the discovery of a forgotten city in the northwestern part of the United States, the most interesting discovery was that made in a California desert during the month of September. Those who are intimate with the California discovery have discussed it at Headquarters, and I heard a very interesting argument and some surprising statements. It appears that several men who were bent on independent research work came upon an immense, prehistoric metropolis of mummified citizens and priceless ruins. The story reads like a moving picture scenario, or a tale told by Jules Verne. Two men and a woman made the report in San Francisco that they came upon a subterranean passageway in a remote part of the California desert. These men, and several others, followed the passageway for three miles until they came to branches which led in four directions, each leading out on what had at some time been boulevards of a city. Along these old boulevards they found the ruins of buildings of a buried city, which had evidently been a large settlement overtaken by disaster in the midst of bustling life, probably due to some cataclysm like that which overcame the city of Angkor. Bodies of three hundred mummified people were seen in the first hour of investigation. The investigators could not remain long in the under-

ground city because of the gases which made breathing very difficult. The bodies seemed to have features of the Mongolian type, but their eyes were blue and were more markedly oblique than the eyes of the Mongols. The men reported their discovery to several scientific societies, and the report was immediately scoffed at and ridiculed. I heard the Emperor say that even if this report is eventually retracted, or if it is publicly denounced, and we hear nothing more about the ancient city and its location, we may depend upon it being a real discovery. California is part of the ancient Lemurian continent, and we know that there are many sites of ancient habitations. The continuous discovery of these old ruins in California has upset so many of the scientific postulations and theories that whenever possible the discoveries are held from public attention or scoffed at, and later, in privacy and great secrecy, further investigations are made, and very valuable relics withdrawn. As stated in the "Mystic Triangle" in an issue of several years ago, there is still one city in California known to but few, where some descendants of ancient tribes still live in secrecy and carry on ancient mystical ceremonies. Science really knows very little about the age of the entire North American continent, and especially of the western part of it.

The Emperor returned from his trip to Vancouver very enthusiastic about the work being carried on in the northwestern part of this continent. He seemed to have been greatly surprised at the very large audiences which attended his public lectures in Vancouver, and was pleased with the very large membership of the Grand Lodge of Canada. In every way he met unusual enthusiasm, and was happy to meet a great many new members who had formerly belonged to other organizations, and who have abandoned their

*The  
Mystic  
Triangle  
Nov.  
1928*

*Six Hundred Fifty-Four*

activities in Vancouver to unite with the AMORC. During his visit in Victoria, British Columbia, he was also surprised at the large attendance at the public lecture there, and at the unusual size of the new Lodge in that city which had a very attractive lodge room of its own arrangement. He remarked to everyone at Headquarters of the interest manifested by the members, and the cordial reception given to him in each city where he stopped.

The Emperor also visited Los Angeles during the first week of October, and there gave a public lecture in the Shrine Auditorium to the largest audience of persons interested in occultism and mysticism ever assembled in one place in that city. He also lectured in Hollywood and other nearby sections of Southern California, and was given a very wonderful ovation by the entire membership of Hermes Lodge, which is, as you should know, the largest Lodge of the Rosicrucian Order in the United States. It has so many hundreds of active members that the lodge is divided into several lodges, requiring several lodge rooms for the many lectures that are held during the daytime and the evenings of each week. The Emperor and his wife were entertained in so many ways during their ten days' stop in Los Angeles that there was not a single minute of the entire time that they did not thoroughly enjoy the many surprises and interesting incidents.

During the Emperor's visit at Los Angeles, he conducted a wedding in the Temple of the Lodge, at which time Sister Scott and Brother O'Neil were married. These two members are very popular with the members in Southern California and they received the best wishes of the entire membership.

The many visitors who come to headquarters every day and every week are enabling all of us to get better acquainted with our members throughout the country. So many who travel from eastern states to the west enter California either through San Francisco or Los Angeles, and then journey by train or automobile up and down the main highways of the state and therefore pass through the city of San Jose; that

makes it easy and tempting to stop off and visit with us a day or part of a day. Those who come from the southern part of the State through Los Angeles constantly inform us of their surprise at the wide activities of AMORC in Los Angeles. They say that on all sides the Rosicrucian organization is spoken of as the largest and most interesting activity of its kind in that section of the State. Certainly, the manner in which the newspapers of California constantly refer to the activities of the AMORC would indicate that the organization is looked upon as of considerable importance in the scheme of things.

Daily, the hammering and pounding has continued for the completion of the Supreme Lodge Temple in connection with Headquarters here in San Jose. Moving pictures of the construction work and of the sketch of the interior of the finished temple were thrown upon the screen of several of the theaters in San Jose so that the people of the city might see just what was going on at Rosicrucian Park, where the increasing activities are of constant interest to the populace. The lodge room of the Supreme Temple will certainly be the most magnificent that the Order has ever constructed in this country; in design it is of ancient stone work throughout, with Egyptian architectural effects and decoration. I think I told our members some time ago that the plan is to hold two initiations in this temple each year, at which time honorary initiation into the Supreme Lodge will be conferred upon those who are able to visit San Jose and attend the high ceremony that will be conducted, personally, by the Emperor. The local lodge in San Jose, known as Egypt Lodge, will also hold its various class meetings in this temple many times each week, so that those who visit headquarters from any part of the country may attend class during the evening of their stay.

The recent contest conducted in the magazine for the shortest and best answer to the question, "What is AMORC?" has not been brought to a conclusion, as I understand it, because of the hundreds of answers which have





not yet been carefully examined and classified so that the final selection can be made.

Every now and then some one writes to headquarters and asks whether it is possible to join the Egyptian Trip and go to Egypt, Palestine and parts of Europe with the Emperor, and his family, next January. So far as I can learn from the Trip Secretary, and from the Emperor, there are still some vacancies in the reservations due to the fact that some members, finding that they cannot get away from important business matters during the month of January, have had to withdraw their reservations. There probably will be such vacancies on the reservation list up until the first of November. Therefore, those who are anxious to go and participate in the many lectures that the Emperor will give to the members on the boats, and in various places, as well as the special ceremony that will be conducted in one of the Egyptian temples, should write to the Trip Secretary, care of AMORC, and ask for reservation on the list.

There certainly will be wonderful treats in store for those who are going on the Egyptian Trip, for the Emperor plans to take advantage of the many hours during the day and evening that he will be in contact with the members to give them such information as will make their understanding of the work as perfect and complete as it is possible to do so. And with so many of the high officers of the various Grand Lodges, and persons of the highest grades of the work, being present at all times with the members, there certainly will be wonderful opportunities for even the newest members who have recently joined the Order to get the very best understanding of the AMORC teachings and applications of the laws. Every member of the Order of any classification or in any grade is entitled to go on this trip.

I notice that some of our dear Sisters have been making some pretty pillows, embroidered with the Rosicrucian emblems or other attractive designs, and sending them to headquarters to be used in the Oriental reception rooms. And I noticed also that several pack-

ages of books have recently come from members who have decided that some of the books that they had read so often and no longer had any need for might serve a good purpose in the large library at headquarters. Occasionally an attractive picture or ornamental what not is sent. Such gifts as these are greatly appreciated because they help to make many nooks and corners attractive, as well as help make the library and other rooms of usefulness to the visitors who come sometimes to to spend a half a day reading or resting.

The Emperor has recently been locking himself in his study with a mass of books and manuscripts, has been receiving a great number of foreign letters with long records and reports in them, and, I discovered, has been keeping several special stenographers busy transcribing his notes and writing endless sheets of paper; I found, upon inquiry, that a new book was being prepared for the members which is to be not only a companion book to the present Manual, but one which they can use in acquainting their friends with the purposes of the organization. This book is to contain a complete history of the Rosicrucians, from the time of the Egyptians up to the present period in America, with many of the romantic and interesting stories of its activities in other lands, coupled with such facts, quotations, extracts from records, and citations as will make it authentic and dependable. And it is to contain hundreds of questions and answers based upon the questions which non-members, new members, and old members have asked during the past ten years, regarding the Order, its purposes, its teachings, its principles, and its ideals. This second part of the book will do more to help a member, or a non-member, to get the correct viewpoint of the real Rosicrucian activities and purposes than anything that has ever been issued. The Emperor claims that he will have the book completed before he has to prepare his special work for going away to Egypt this winter; this means a tremendous amount of additional work, which has

to be squeezed into the late hours of the night and the early hours of the morning. As soon as the book is ready for distribution, official announcement will be made. It is hoped, therefore, that no member will order a copy of the book at the present time and feel that immediate delivery should be made.

I noticed that our print shop is running the presses at high speed, turning out tons of a new leaflet called "Know." It explains how the Order teaches the many unpublished facts of life, and is especially designed as a propaganda leaflet. Copies of it will be sent to our members for distribution, and lodges, groups or individual members who want more of them can secure them by writing to the Supreme Secretary.

I note that the Department of Extension has prepared a new, and long let-

ter of instructions for all of our official representatives throughout the North American continent. I am sure that if you are one of our official representatives for your immediate community you will want these new instructions. And if you do not receive them by the first of November, be sure and write to the Department of Extension for your set.

The increase in membership, with the consequent increase in the number of magazines that have to be mailed every month, in addition to the continually increasing number of lectures and lessons passing through the mailing department each week, has necessitated an increase in the clerical staff at headquarters, and every few days I find some new employees in one of the departments where I slip in for a few moments to listen to any news or any interesting facts.



## An Interesting and Valuable New Book

We have been able to secure for our members the distribution of a very limited edition of a book not generally sold in the open market. It is a remarkable book, and is called "the Bible of Bibles." It represents the life work of Dr. Frank L. Riley, a very eminent authority on sacred literature. The book represents the fondest dreams of students of occult and spiritual literature, and is likewise the realization of the dream of many great scholars and students who have hoped to be able to accomplish what Dr. Riley has accomplished in this great work.

This new book is really a composite Bible, containing parallel excerpts from the greatest sacred scriptures of the world. It is not a commentary on the Bible of the world, but the actual Bibles with the teachings of all of the Masters of Wisdom. In this book, the compiler has traced the golden thread of spiritual and occult truth backward for more than eleven thousand years. He has linked up passages from the various Bibles with all that is good, true, and beautiful in the Jewish and Christian

scriptures. It is non-sectarian, and is of unusual help to students of our work and of metaphysics generally. Our students would have to buy over sixty volumes of rare and sacred writings, many of which are difficult to obtain, in order to have at hand the matter contained in this one book.

Because the book was intended for private and limited circulation, it is unusually well printed and bound. The paper is high grade, and deckle-edged; and the book is of a large size, strongly bound, and contains four hundred and thirty-two pages.

We will undertake to accept orders for this book, and see that they are properly delivered to our members. The present price of each volume is \$7.50. This price may be increased as the edition becomes exhausted, and it is very unlikely that another edition will ever be printed, because of the tremendous expense involved. If you wish a copy, send your remittance to the AMORC Supply Bureau, Rosicrucian Park, San Jose, California.



## A SPECIAL BOOK FOR OUR MEMBERS

### *The Rosicrucian Manual*

AUTHORIZED BY THE IMPERATOR



All members in all Grades of our Order, including those in the Correspondence Studies and those attending Temple Lodges in all cities, are advised that this book is official and will be found of utmost value and help in all the study work and practices of the Order.

This manual has been demanded for years, urged, and awaited. Now it is ready. The first and only Rosicrucian Manual containing matter suggested by the Masters, Officers and Members of our various Lodges. A private book, not to be sold on the open market, not published for profit, and the biggest boon to the work of the Order ever devised.

#### WHY IT IS PUBLISHED—

As all our members know, the Order publishes no books for public sale or for sale to its members. The Order is not a publishing concern, and its secret teachings cannot be commercialized in books. Still, ever since we published a small manual of reference charts and explanations in 1918, there has been a continued request for a second and larger edition. Slowly the Emperor and his staff gathered together all the matter desired by the thousand or more members who expressed in detail what should be in such an unusual book. Then one of our Brothers, who conducts a very fine printing company offered to print the book in a very fine style, well bound and properly finished, and further offered to sell it to our members at just about the publication cost.

#### WHAT IT CONTAINS—

It is divided into a number of parts, each complete and invaluable as a guide and reference work. The following is a partial list of the contents:

Complete explanation of all the terms, signs and symbols used in various parts of the teachings. A complete working manual of all the rules and regulations of the Order. Extracts from the Constitution. Descriptions of Temples, Lodges and other parts of our assembly places, with laws pertaining to convocation and symbolical ceremonies. A synopsis of the subjects covered in all the lectures of both the National Lodge correspondence work and

the Temple Lectures of the higher grades. Charts, diagrams and illustrations of the various lectures requiring such helps. The laws of Crystallography, Magnetism, Formation of Atoms and Molecules, illustrated and explained. Dalton's experiments and alchemical and chemical laws illustrated and explained. A complete Rosicrucian Dictionary of the terms used in all lectures. Ancient and modern mystic symbols explained and illustrated. A special article fully explaining the origin of the Great White Lodge and its existence, and how to attain Psychic Illumination, written for this Manual by the Emperor. The Rosicrucian Code of Life, with the thirty laws and regulations. Short biographical sketches of Rosicrucians. Instructive articles on such subjects as NUMEROLOGY and the law of Numbers. A number of portraits of prominent Rosicrucians, including Master K-H, the illustrious (with hitherto secret facts about his activities). Questions often asked, with official Answers.

#### NOT A PART OF THE LESSON WORK—

No member is required to purchase this book as an absolute necessity to his studies. It is simply a wonderful compilation of facts and mystical matter which every seeker along Rosicrucian paths will value as an extra aid in his advancement. Every member owning the book will save its price in a few months through the saving in buying elsewhere other small books for reference.

**PRICE:** The book is strongly bound with attractive cloth binding over the heavy covers, and stamped in gold. Single copies of the book by mail anywhere in the U. S. A., \$2.30. In Canada or foreign countries, by mail, \$2.40.

**HOW TO ORDER:** Please observe carefully these instructions. Make your checks or Money Orders for this book payable only to AMORC FUNDS. If you send cash, be sure to register the letter or we will not be responsible. Orders for books sent to us not in accordance with these rules will be returned.

AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

*Six Hundred Fifty-Eight*

*The  
Mystic  
Triangle  
Nov.  
1928*

# The AMORC of North America

Affiliated solely with the Rosicrucian Brotherhood, internationally known as ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS with associated bodies operating throughout the world under the title of A. M. O. R. C. (or translations of the same). Adhering to the ancient traditions of the Order, the North American Jurisdiction was incorporated as a non-profit organization, and its name and symbols are protected by Registration in the United States Patent Office. The A. M. O. R. C. is not, and never has been, affiliated or remotely connected with any other fraternal or secret society or any cult or movement other than Rosicrucian; and its system of operation is distinctly different from that of all other fraternities in Constitution, Landmarks, Ritual and Teachings. It is the only fraternal organization in America represented in the International Rosicrucian Congresses.

## THE NORTH AMERICAN JURISDICTION

(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America).

H. SPENCER LEWIS, F. R. C., Ph. D. .... Emperor for North America  
RALPH M. LEWIS, K. R. C. .... Supreme Secretary for North America

## Classification of Membership

(The following classifications of membership apply to the North American Jurisdiction as outlined above, and to parts of other Jurisdictions. The fees or dues vary in other Jurisdictions, however).

**General Student Membership:** Members located in any part of the North American Jurisdiction who cannot affiliate with a Lodge and attend lectures, for various reasons, are permitted to take a preparatory course and then receive the regular lectures, weekly, in personal form, with special experiments, tests, lecture-lessons assigned to meet individual requirements, etc. They also receive the monthly magazine and full membership benefits. Registration Fee, five dollars with application. Dues, two dollars monthly, payable at the Supreme Lodge before the 5th of each month.

**Chartered Group Lodges:** Where a certain number of General Students live in any locality and are not affiliated with any regular Lodge, they may have the benefit of this form of membership. The benefits are association each week with other members, the discussion of the lectures, the comparison of experiences, special readings and talks, etc. Address Department of Groups for further particulars. There are no fees in connection with group membership.

**Chartered Lodge Colleges:** Consist of 144 advanced members, receiving their lectures and instruction in classes meeting under a Master and complete set of officers in their own Temples. Such Lodges are located in the principal centers of population in North America. Fees and dues in these Lodges are optional with each Lodge. For directory of District Headquarters, see below.

## DIRECTORY

*The following principal branches are District Headquarters of AMORC*

- |  |  |
|--|--|
| <b>New York City:</b><br>New York Grand Lodge, Mr. Louis Lawrence,<br>K. R. C., Grand Master, Temple, 629 Hudson<br>Street.        | <b>San Francisco, Calif.:</b><br>Calif. Grand Lodge, Mr. H. A. Green, K.R.C.,<br>Grand Master, AMORC Temple, 843 Octavia<br>Street, near Golden Gate Avenue. |
| <b>Boston, Mass.:</b><br>Mass. Grand Lodge, Mrs. Marie Clemens,<br>S. R. C., Grand Master, Lodge Building,<br>739 Boylston Street. | <b>Los Angeles, Calif.:</b><br>Hermes Lodge, No. 41, Dr. E. E. Thomas,<br>F. R. C., Master, AMORC Temple, 233<br>South Broadway.                             |
| <b>Waterbury, Conn.:</b><br>Conn. Grand Lodge, Grand Secretary, P. O.<br>Box 1083.   | <b>San Jose, Calif.:</b><br>Egypt Lodge No. 7, Mr. Leon Batchelor,<br>K. R. C., Master, Rosicrucian Park.  |
| <b>Pittsburgh, Pa.:</b><br>Penn. Grand Lodge, Dr. Charles Green,<br>K. R. C., Grand Master, P.O. Box 558.                          | <b>Flint, Mich.:</b><br>Michigan Grand Lodge, George A. Casey,<br>Grand Secretary, 1041 Chevrolet Avenue   |
| <b>Philadelphia, Pa.:</b><br>Delta Lodge, AMORC, Stanley Taylor,<br>K. R. C., Secretary, 5215 Ridge Avenue.                        | <b>Omaha, Nebraska:</b><br>Nebraska Grand Lodge, Mr. Leo J. Crosby,<br>K. R. C., Grand Master.   |
| <b>Hartford, Conn.:</b><br>Isis Lodge, AMORC, Mr. W. B. Andross,<br>Master, Box 54, South Windsor, Conn.                           | <b>Paterson, N. J.:</b><br>New Jersey Grand Lodge, Dr. Richard R.<br>Schleusner, K. R. C., Grand Master, 33<br>Clark Street.                                 |
| <b>Tampa, Florida:</b><br>Florida Grand Lodge, Mr. R. H. Edwards,<br>Grand Master, Stoval Office Building.                         | <b>Portland, Oregon:</b><br>Oregon Grand Lodge, E. L. Merritt, K.R.C.,<br>Grand Master, 19-E. Killingsworth Avenue.  |
| <b>San Antonio, Texas:</b><br>Texas Grand Lodge, Mrs. C. Wanbloom,<br>S. R. C., Grand Master, 1133 South Laredo<br>Street.         | <b>Cleveland, Ohio:</b><br>Ohio Grand Lodge, Mrs. Anna L. Gaiser,<br>S. R. C., Grand Master, 15804 Detroit St.   |

(Directory Continued on Next Page)





Chicago, Illinois:  
Illinois Grand Lodge, Dr. Anita B. McCall,  
Grand Master, 723 No. Pine Avenue.  
Washington, D. C.:  
Columbia Grand Lodge, Jos. F. Kimmel,  
K. R. C., Grand Master, 215 Second St., S. E.

### CANADA

Vancouver, B. C.:  
Canadian Grand Lodge, Dr. J. B. Clark,  
K. R. C., Grand Master, AMORC Temple,  
560 Granville Street.  
Montreal, Quebec:  
Francis Bacon Lodge AMORC, Charles E.  
Coling, K. R. C., Secretary, P.O. Box 212,  
Westmount, Quebec.  
Montreal, Quebec—French Group:  
Adrien Arcand, K. R. C., Master, 1270 Sher-  
brooke Street, East.  
Verdun, Quebec:  
Mr. R. A. Williamson, Master, 3809 Wellin-  
ton Street.  
Winnipeg, Man.:  
Mr. Thos. P. Ross, Master, 257 Owena St.  
Lashburn, Sask.:  
Mr. V. William Potten, Master, P.O. Box 104.

New Westminster, B. C.:  
Mr. A. H. P. Mathew, Master, 1313 7th Ave.  
Victoria, B. C.:  
Secretary, AMORC, Box 14  
Edmonton, Alta.:  
Mr. James Clements, K. R. C., Master, 9533  
Jasper Ave., E.

### SPECIAL BRANCHES

A CHARTERED BRANCH has been selected in each of the following cities to represent the Order in its district:

Atascadero, Calif.; Stockton, Calif.; Santa Barbara, Calif.; Laguna Beach, Calif.  
Milwaukee, Wisc.; Superior, Wisc.; Green Bay, Wisc.; Madison, Wisc.  
Denver, Colorado; Grand Junction, Colorado; Greeley, Colorado.  
Buffalo, N. Y.; Lakewood, N. Y.; Woodside, N. Y.; Long Island, N. Y.  
Toledo, Ohio; Dayton, Ohio; Massillon, Ohio; Detroit, Michigan.  
South Bend, Indiana; Sioux City, Iowa; Wichita, Kansas; Wichita Falls, Texas; Atlanta, Georgia; Galveston, Texas; Wilmerding, Penna.; Salt Lake City, Utah; Asheville, N. C.; Shreveport, Louisiana.

### SPANISH-AMERICAN SECTION

This jurisdiction includes the Mexican and Central American sections of the North American Continent, and all the Spanish countries of South America, as well as the Antilles. The SUPREME Lodge for the Spanish American Jurisdiction is located at San Juan, Puerto Rico, Hon. Manuel Rodriguez Serra, F. R. C., Supreme Grand Master, P. O. Box (Apartado Postal) 702, San Juan, Puerto Rico. The Mexican Grand Lodge of the Spanish American Section is located at Mexico City, and the principal Branches in Mexico are located at Tampico, Tams, and Torreon, Coah. The work of the Spanish American section is carried on in Spanish and English, and two magazines are published by this Jurisdiction. Address all correspondence to the Supreme Grand Master at Puerto Rico.

### A FEW OF THE FOREIGN JURISDICTIONS

England:  
The AMORC Grand Lodge of Great Britain,  
Mr. Raymond Andrea, K.R.C., Grand Master,  
41 Berkely Road, Bishopton, Bristol, England.

Scandinavian Countries:  
The AMORC Grand Lodge of Denmark,  
Commander E. E. Anderson, K. R. C., Grand  
Master, Manogade 13th Strand, Copenhagen,  
Denmark.

Netherlands:  
The AMORC Grand Lodge of Holland, Mr.  
F. A. Lans, K. R. C., Grand Secretary, Schuy-  
straat 244, The Hague, Holland.

France:  
The AMORC du Nord, Mr. Charles Levy,  
Grand Secretary.

Germany and Austria:  
Grand Council of AMORC, Mr. Many  
Ciblar, Grand Secretary, Luxenburgerstrasse,  
Vienna, Austria.

China and Russia:  
The United Grand Lodge of China and  
Russia, Mr. I. A. Gridneff, K. R. C., Grand  
Master, 8/18 Kavkazskaya St., Harbin, Man-  
churia.

Australia:  
The Grand Council of Australia, Dr. A. O.

Binschedler, Grand Secretary, Box 215,  
G. P. O., Adelaide.

India:  
The Supreme Council, AMORC, Mr. J. B.  
Nandi, K. R. C., Grand Secretary, 6 Ram  
Banerjee's Lane, P. O. Bowbazar, Calcutta,  
India.

Dutch East Indies:  
W. J. Visser, Grand Master, Bodjong 135,  
Semarang, Java.

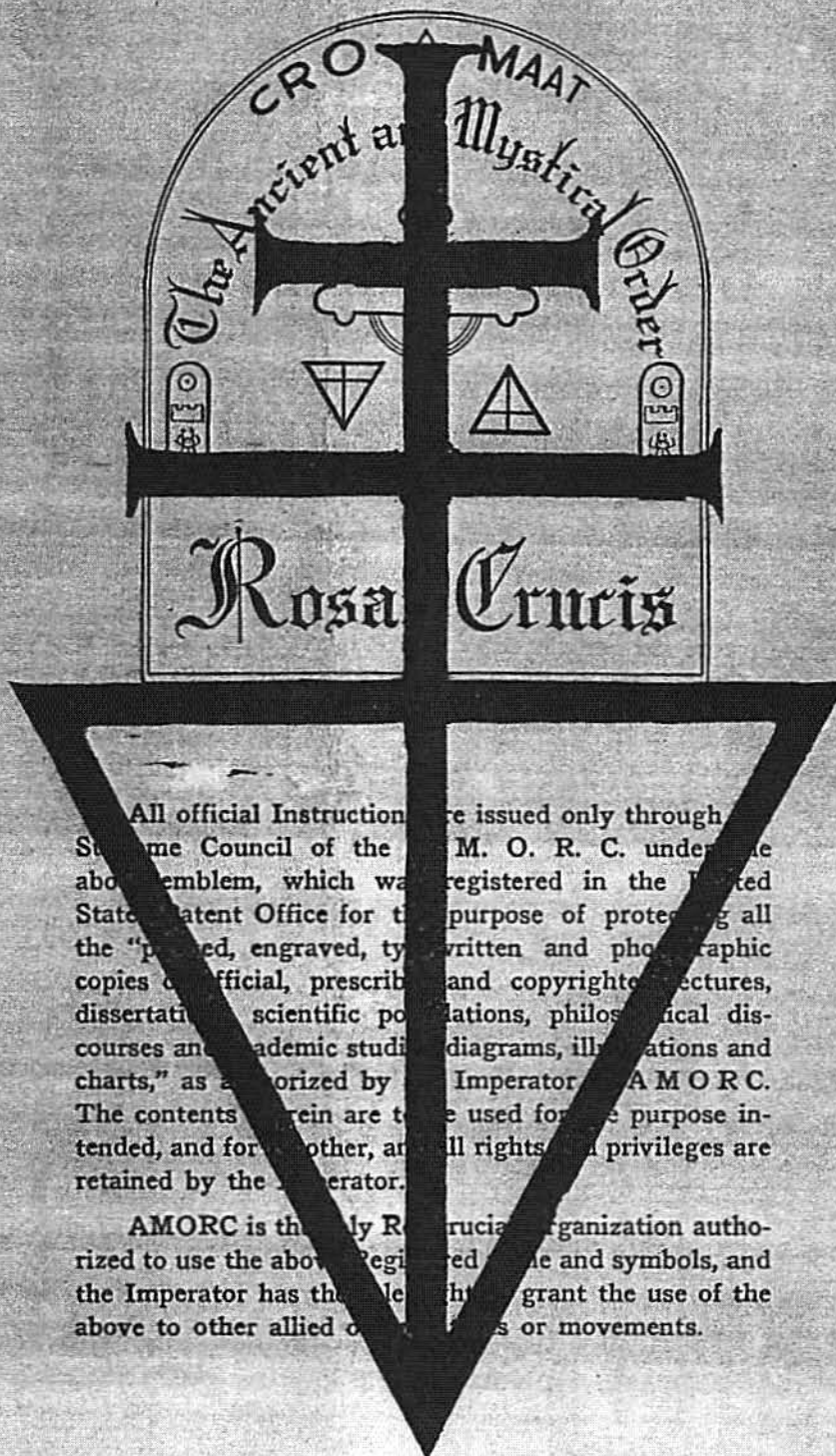
Egypt:  
The Grand Orient of AMORC, House of the  
Temple, Grand Secretary, Nasreih, Cairo,  
Egypt.

Africa:  
The Grand Lodge of the Gold Coast,  
AMORC, Mr. Stephen H. Addo, Grand  
Master, P. O. Box 424, Accra, Gold Coast,  
West Africa.

British Guiana:  
Mr. Frederick E. Charles, Master, Victoria  
Village, Demerara, British Guiana.

Costa Rica:  
Mr. William T. Lindo, Grand Secretary,  
P. O. Box 199, Limon, Republic of Costa  
Rica.

The addresses of other foreign Grand Lodges  
and Secretaries cannot be given general pub-  
licity.



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