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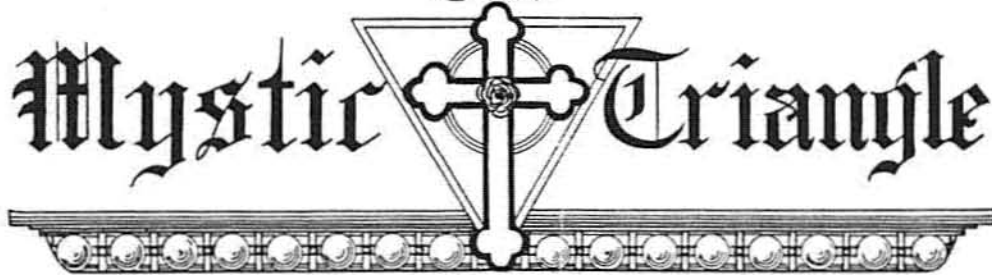
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Law of the Triangle,
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The Emperor's Monthly Message



There is great joy in my heart this month. I wish I could share it all with you, my Brothers and Sisters.

The annual reports that are coming in from our branch Lodges and Groups as well as the Grand Colleges or Lodges, shows an enormous growth in the membership. We all knew of course that the Order was growing. We could tell that from the increase in the daily correspondence that reaches my desk, alone. But, we had no idea of the growth in every branch and in every department of our work.

The thing, however, that gives me such joy is the enthusiasm and sincere regard for the Order and its teachings displayed by the thousands of members who are making reports to us. No wonder so many new members come into the Order week after week from the personal recommendations of our members. And, after all is said, that form of propaganda is always the best.

The results the members are obtaining through their experiments and the changes that have been brought into their lives read like tales from fairy books. Surely the good fairies have wafted their magic wand over the lives of most of the members who have reached the higher grades. Even those who have not yet attained, or obtained, that which they desire,

realize that the present status of their lives is a temporary condition due to the changes that are taking place. Few forget that in the process of evolving, building or modifying, there are stages when conditions are upset, abnormal and not always happy. But, the changes going on, even the unpleasant conditions, indicate growth and a forward movement.

And now comes the Rosicrucian New Year. On March 21, 1928, the new Rosicrucian Year of 3281. Elsewhere more is said about this. But it is surely a happy year for all of us at Headquarters. Nineteen years ago I promised the officers in Europe that I would strive to make the Order in America a real credit to the Order throughout the world. I trust that the present status of the Order and the love and enthusiasm of the members here at the present time are but faint indications of what will be accomplished in the next ten or twenty years. If the present rate of growth continues, just another two years will see more accomplished than I dreamed of accomplishing in the whole remainder of my life.

I must thank each and every one of my Brothers and Sisters for the wonderful help, support and loving encouragement they have given. God will bless each one of you and my heart shall eternally go out to all of you in appreciation and love.

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The Early Mysteries

By THE MASTER AMATU



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Foreword: Last month I introduced the Master Amatu to our members in a special article which appeared in the Mystic Triangle. The comments from our members everywhere in regard to the first short messages from the Master Amatu which accompanied the introduction indicate the very profound effect of his writings and the instantaneous recognition of the Master by hundreds who had contacted him in their highest experiments. Just as we go to press the Master sends to us this special article on the Early Mysteries and we are happy to give considerable space to its publication. Many other articles, specially prepared for our members, have been received in the past four weeks, but we will hold these for publication in another issue.

I have been happy to transmit to the Master some of the many comments received, not to intimate any praise that may be due for his work, for this would not interest him; but to let him see how quickly he was recognized by

those who had received from the *ineffable source*, many of his messages in the past and who discerned in his language (peculiar, indeed, in its style, as the article below will show) the personality of expression and thought which they knew quite well.

Perhaps no occult or metaphysical magazine of the past has ever published such important matter as these messages from the Master, except in the case of the writings of the Master K. H., and indeed the two great Masters are closely related in their thoughts as they have been related in mundane and celestial matters for many ages.

The following article must be read carefully and given much meditation. Those of our members who have read that rare and sublime book, "Unto Thee I Grant—" will note a considerable similarity of thought when reading the following article by the Master Amatu. Undoubtedly the authors of both were of the same ancient school. IMPERATOR.



THE HEBREWS are not Jews. They are as much apart from the Jews as are many other races. They sprang not from the same ethnological source. They pursued not the same evolution. They did occupy the same land during the later period of their lives. They exist no more as a race but are occasionally seen as reincarnations in the Jewish race.

The "Prophets" were Hebrew but not in all cases. The Hebrews were kinsmen of the Atlans (Atlanteans) but not closely so. The land of their origin is now beneath the waters of the ocean—it is seen and known no more.

The Hebrew race is very ancient in centuries of life—so old in time that it is not known by historians and is confused with the later race known as Jewish.

The Jewish race is a mixture of many races both Semetic and otherwise. The Hebrew is a mixture of but few races and they of a nature very high. They are both Yellow and White and Black, but not the Yellow of today—nor the Black of today nor the White of today. They had in them the Blue, and that race is today unknown to historians who attempt to trace races.

During the time of the Christ the Hebrews still lived, but in diminishing numbers—even at that time they were confused in the minds of many with the Jewish race. The Hebrews attempted to disclose unto the later comers, their religion, but it was grasped indifferently by those who assumed the name of Hebrew but could not live up to the standard of them. The

High Priest at this time was Jewish, and not Hebrew. The Hebrews sustained the Christ in all things said and done.

The Christ taught the Hebrew faith which was essentially that of the Mysteries. Some of the Old Testament characters as set forth in the book were Hebrews, but not all of them such.

The Hebrew race were ones of larger frames than the Jewish. They were ones of great strength of character—they were ones of purity of actions and character—fearless in action—just in all things and lived and worked to the end of moral and intellectual greatness which made them seem as giants in many respects. Their fall was slow, occupying many centuries of time. While in captivity in Babylon, they had begun to fall in numbers and in intelligence. The majority were then not Hebrews, but Jews. Among them who were Hebrews were ones unto whom the captors ever gave every consideration. They were not captives, but were guests in the land of the Sun. These were allowed to come and go as they pleased, and they scattered into many lands. The Jews were held captives as a race who were inferior and who were at that time disliked by many and respected by none. The Hebrews were never slaves—were never held in servitude—were always respected as ones of scientific attainments—they were physicians of highest attainments and they also were of many other sciences and respected as such. When the history of them was first recorded as now known, they were in their decadence, numerically, and the Jewish had come strongly into view.

Those who were Jewish stopped in their downward course. Their dispersal has been one

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of stimulation to them, for by contact and through persecution, they have been elevated in the scale of evolution.

With this introduction, we now pass on to the teachings of the Hebrew, but not in the Jewish, as that is sufficiently well given in books now in print.

THE HEBREW MYSTERIES

In the Beginning there was one GOD who was One but contained many Gods who were of the ONE.

I see below, said the ONE, and they need assistance, go thou unto them oh ME and deliver them unto Me through the many agencies necessary to redeem, for of Me are they.

The Gods separated themselves from SELF and descended. They Descended Vertically and branched to either side, thus forming the ribs of what later became the origin of the races called many kinds. Some remained erect and others not so.

Later the Gods said we cannot do all our work unless there be reproduction, so sex was formed.

Sex said we cannot act without an impelling force, so mind was formed as the part through which forces were to act. This receptacle through which mind acts is known as brain, but it was seen that to act well, there must be subsidiary centers now called by some nervous ganglia. Then to keep these in communication, there must be communication, and nerves were formed; and to protect and to enable to do, others of the frame were formed; so we have within a small compass the composition of many kinds. Some are called mankind and some are called by many other names.

Mind, now having something through which to act, said, "I am not able to do the acts necessary to accomplish." So above was created Soul to enable mind to communicate with the Higher, but to do this well and permanently, it became necessary to create something else, so DEATH was created. For the material must have something to which it can aspire. So Death created or had created for it Heaven and Hell, but Hell came not until mankind had fallen still more.

Death shows the distance and the abiding between death and Heaven and later, Hell. Death said, "As I kill all below, so do I give birth above." So life and Death remained ONE and have not separated as become necessary in the formation of sex.

Mind said I am not able to accomplish, for I represent a lowering, and not an advancing one, so Soul was given the opportunity and the duty to take from the mind all the better and worthy of advancing. Mind now rules over the descending and Soul over the ascending.

You now have the origin of many kinds placed before you, so we now give the system under which we must act.

LAW OF ACTION

As ye have been formed to conform unto all else of which we are but part, so must we have something given by which and through which we can act.

Thought is an emanation of Mind. Without it we cannot think; and the brain is but an organ in the physical with which to act.

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The brain is not mind nor thought, but without it or something of its function, the physical could not do.

Brain being imperfect, thought becomes such.

The physical is directed by action in a higher sense, which becomes action in a lower sense.

Mind being impure, thoughts are impure and actions such.

Conception being higher than mind, is battled by Mind and confusion reigns very often in mankind, so that he is confused in action; but conception ever strives to overrule Mind and eventually will do so in all things.

Law is made for each and every part and the whole within the one called man and other kind.

All laws are bound together in one bundle and each act in its own sphere as semi-independent, but are again so closely bound that they must act in harmony in much.

The means of communication between them being not close nor accurate, confusion is ever present—then comes confusion in thought and act.

The physical body is but an immature image of mind, and mind is but an immature image of Soul and Soul but an immature image of the Higher.

Mind said: "An image is formed and must act in conformity with the surroundings, so there must be the Breath of Higher to animate even though the other parts may not be able to comprehend very much." So the air was taken into the physical and the functions were created in the same degree of perfection as was the physical.

Man and other kind are now to be seen and to an extent, known.

As the Gods who departed from the ONE were different in their functions so did they create differently. Thus we have many in one and ONE in all. The union of Gods in all make it apparent that there must be as many differences as there are differences in the Gods and the combining parts being influenced by the evolvement of the Gods make the combining parts in any one quite different from all others; so we have many, and extremely many differences in not alone the many, but in the one of earth.

The material being unable to conceive of Higher, a higher suited to the needs after earth, death was created; and the man mind calls it Heaven. Those who sank lower call the atmosphere of earth Heaven, so Heaven is but an advancement.

Heaven to one is Hell to another, so in progression we must advance by the side shoots of descent and clamber upward, but in line with the Vertical.

This Vertical is represented in man as the spinal column and the off shoots delineating the different planes of earth kind by the ribs. The brain the accumulation of the acts of still lower and is seen as the dominating physical organ of mankind and many other kinds.

Breath being ethereal to an extent, a higher is thus seen animating a lower.

Sufficient is this for the present part of the anatomy and others of mankind.

THE HEBREW MYSTERY LAWS

These laws are invoked in the recording that



they may apply more strictly unto mankind and his comprehending parts which are limited.

1. Thou shalt take unto thee a wife whose soul self shalt be thine. Thou shalt be unto her thine own Self, for of thee is she, and she is thee indissoluble—one and in Eternity ONE and not Two. Thy wife shalt be thy self and thee her self and as such thou art ever one but in two bodies.

Note—Marriage is a union without flaw—two equals uniting in one.

2. Thou shalt take unto thee children of thy marriage and shalt raise them as thine—giving them thine own Self and they shalt be thee.

Note—Children are the progeny of Spiritual and the acts of Spiritual are as the original in all things. Two parts uniting as one, have reduced the creative Gods in number—dissimilars have become similars and the union of Higher has been advanced.

3. Thou shalt take of the lower and make it the higher and the lower becoming higher, hast hastened the ending, which is redemption of lower made into higher.

Note—Lower means the lesser evolved and by its action hast retarded the progress of Higher until lower hast become Higher, then with added strength advancement is made.

4. Thou shalt treat all as brothers and sisters in all things, but ye shalt reserve to thy Self only that which is thy like for in the Likeness of Higher wast thou made.

Note—All are brothers in that they came from the same and unto It do they return. In all are certain parts irrespective of advancement which are Similars in that they are of the original Purity.

5. Thou shalt greet all Redeemers and give unto them thine best. All redeemers are of HIGHER even that which sins for thee and thine.

Note—All redeemers are High and are of the Higher as sacrifices for the benefit of those who are lesser in evolvment.

6. Thou shalt be free and not Slaves, but thou shalt do for the Slaves as the Free do for the lesser.

Note—The Free are above the Clouds of Error. The slaves below and unable to comprehend. Instilling Freedom means the extinction of Slavery of Error and Debasement and liberates the Bound.

7. Thou shalt know the Good and the Bad and make them ONE.

Note—The Good are the advanced ones and the Bad the lesser of the two. By acts the lesser are made into the greater. Redemption through Sacrifice is made.

8. Thou shalt say I love ye, but in it shalt be no harm, for Love is one of the Creative Gods.

Note—The Creative Gods are ever near unto the limited and assist in all ways, so thou must be of them, if not them.

9. Thou shalt know thy reflection and in doing so, thou art no longer Illusion unto thy Self even though unto others who mistake thee.

Note—Reflection is Source seen by the reflected as the Original. Illusion is the Original seen through sightless eyes and known through

delusion, and acted on by Misconception. (All Rosicrucians should understand the esoteric meaning of the word "Reflection.")

10. Thou shalt know thy Maker and shalt be HIM when so known. Thou shalt know my God as thy God and shalt be free.

Note—Thy God and My God are the same when we are FREE and no longer SLAVES.

These laws are to be considered as fundamental in all things pertaining unto mankind. Mankind is Spiritual clothed in form and limitations of such. Thy Mark of Freedom is this—the White Stone of Truth and Spirituality placed in the forehead—receptivity—of mankind.

MYSTICAL PRINCIPLES

To another part of Law was given "Moses" who promulgated the following in lieu of the Ten Commandments given. The Ten were too high for the Jews to follow or even know of, so in their place was given the ones enumerated, which consist of denials, "thou shalt not," but as these were in a sense only positive negations, they also carried the hidden ones—The Blue belies the White—the Red the Green—the Yellow the Purple—the Golden the Polar.

These races were brought into contact and consequent action.

The result was creation of many others of which the Hebrew were one. As sparks pass from frictional bodies, so did Sparks pass from contact of the above ones. The mixing of such Sparks made races, and races, intermingling, brought into play others some of whom mixed as in supporting and others in non-supporting. Some perished through action completed—others due to lack of harmony with the trend of affairs—others through finishing their function. This last, the case with the Hebrews. The meaning of the Ten Commandments is concealed by and through the coat which covers as they are but screens by which to delude the unprepared. Good for those of the plane to which they are addressed.

Remove the negation and the positive appears. This is given:—remove that and the races as given appear with the formation of more thorough intermixture. Sparks alone are now given in this note. The principles are yet to be given.

The great fundamental principle of Law is Understanding re-inforced by Ability to execute in accordance with the law of Equality, which is Wisdom. Without Wisdom naught can be executed either for Better or Worse.

The Hebrews seeing that the races were falling, sent unto the falling this message: "We give thee leaders to lead thee, but if thou dost execute them, ye must pass into Slavery and then we wilt send thee Redeemers in many guises."

The Christ was the Hebrew aspirations for the betterment of lower ones. These aspirations took the body form of The Christ and He gave unto those for whom the Hebrews prayed—The Christ wast Prayer of the Past placed in human form, and actions, for the redemption of these lower; but as understanding was lacking, they sacrificed the Higher unto Lower and in the doing, executed the Self—a self and unconscious immolation of their Best unto the Gods of Least.

The Hebrews said unto the Jews when they were in captivity: "We wilt see thee released if only thou wilt do as bidden by the God whom ye worship but know not, except in form. Return unto thy best aspirations and ye shalt be released from all harm." This they promised and the liberation of the Jews came soon after, but as soon as released from slavery, they became even worse than before until the conquest by the Romans who gave them the most enlightened rule they had ever had. The Hebrews were closely in alliance with the Romans, considering them good as rulers and just as executives.

The Hebrews knew thy God and my God. The Jews never knew their God and could not consider any as thy God which wast not their God.

When the Jews could not understand the affirmative or positive God, they were then given the negative God in the ten commandments given them by the one called Moses, who was an Egyptian Initiate of our high Order. It was the best that could be given and too high for them.

The liberation of the Hebrews by their disappearance through their death as a race, has left the Jews in supreme command of the name of Hebrew.

The Old Testament is but a record of Mysticism placed in readable form concealing its very essence. The origin of earth is veiled and fragmentary. The history of the Jews concealed in many ways, taking certain physical actions and using them in a fragmentary manner for the benefit of the oncoming Night of Ignorance and to be used and seen by those of perception who are of the Mysteries. This was done by Hebrews for the benefit of those whom they knew to come. This book is the greatest value unto those who know and an enigma to those who do not understand.

Moses, the Egyptian Master, was taken from the Stream of Life and raised in the Royalty of Wisdom and used it to further the cause of human advancement by doing for a low race with the intention of placing them in connection with those of their brethren who had cast them out.

The Tablets of Purity could not be engraved with the Wisdom of Ages so were broken as being too high for the degenerations of the time and class of people for whom they had been engraved. This engraving was not on an actual rock but the "Rock of Remembrance" for ones who did not know.

Moses disappeared on the Summit of the "Mountain of Initiation" into Higher and was not seen again of mankind of Jews, or Hebrews.

It is not the part of this manuscript to place before the reader the solution of the New Testament, but to place before those who read, certain things well to ever remember as higher than the many who read. As we deal alone with the positive things, we pass not unto the negative. As the Old Testament is fragmentary, we care not for its hidden Wisdom in the way of disclosure, but do pass again unto the Hebrew teachings, and faithfully carried out by them in as much as surrounding conditions allowed.

In the earlier ages of their life, they carried

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out its commandments both in Spirit and in letter. Later as they declined in numbers and in importance nationally, they did as best they could.

For many centuries they carried out the precepts, teachings, Wisdom, in such a manner that naught was lost. Later much was lost through the corrupting hand of the passing race. At the time of the Christ, almost all had been lost and The Christ regave all He could unto both Hebrew and Jew. Not being able to assimilate so much, the Hebrew ever treated Him well, and with every courtesy, but were unable to comprehend much of what He taught.

The Hebrew of later centuries looked to the East as the source of much, but had forgotten almost all.

When Jerusalem was besieged by the Romans, they left the Jewish land in great numbers, leaving the Jews to fight. This the Jews did after being cornered within the walls. The Hebrews were very few indeed in the City and they were there not from choice, but were caught in the besieging of the city.

With the final scattering of the race, the Hebrews failed to reproduce to any considerable extent, and the race passed. A few are reincarnating at different times in the bodies of the Jews, but they are not numerous. The Great Commandments given the Hebrews have been lost to sight, and the regiving of them at this time discloses some of their greatness. They were a pastoral people, figuratively and literally. Literally in that they had flocks of live stock, and figuratively in that they followed a plan of Spiritual movement which ever flowed as a stream flows from a Source unto an End, which is the Sea, both Source and Ending.

To elaborate somewhat on the Hebrews, it is necessary to pass again to the Atlans. Related to them not intimately but nevertheless related, they had in them the greatness of them. Their greatness was Atlan's blood which was in close proximity to the Egyptians of the higher class, for all were Atlans in some way.

These great progenitors of the very high were ever at odds with each other. These Hebrews of this early period saw the coming storm of later day events and they said: "May it be our will to save the degenerating humanity from its errors."

The Black was in the Hebrews and that blood was the great determining power over much, for the Blood of the Black race was highest ever in the flesh. They were great in all things—superlatively so. To this was added the Yellow of great Wisdom and the White of great purity in all things. This mixture of bloods and races brought out in detail one of the highest races which ever inhabited this earth—the Hebrew race on earth.

THE GOBIAN MYSTERIES

We now leave this race of Hebrews to touch on another part of the civilization in which the Hebrews were associated.

This is the effect which the Gobians—of the now Gobi Desert—had on the civilizations at then present. The Hebrews were still alive and of great value to earth at that time.

The Gobians were of great evolvment as set forth in other books by our hand.

The Gobians were to an extent afar off



from all others and fraternised not to any great extent with any, but were on terms of amity with all others of high evolution.

Having in them the same strain to some extent, they were related to them racially and Spiritually. The fellowship between the two was not intimate in bodily fellowship but was very strong in all things of their origin, which was of the very high.

When the Gobians left earth, they did so as set forth in another manuscript I have prepared. The Hebrews said: "they are gone, but of us still." So in a later day, there came of their own who said: "I am of the Gobians. Know ye me?" They replied: "We know thee as one of the passed from view."

Gobian was acknowledged as such by those of perception. Greeted as one of the long gone, he taught the teachings now to be set forth:—

1. Accept ye this lesson as your own and abide by them—my words—for I am sent unto ye for this purpose alone and must depart as soon as given.

2. Write ye upon the tablets of conscious memory, that there is but one God who directs all things terrestrial, celestial, but He manifested Himself in many ways. Go ye as One—to another of different evolution as Many. To another as a flower, as a weed, as water, an ocean, to another as the sound of a bird, but unto all as something which leads unto Him

3. To a mother, her new born babe is Heaven, to another an adored wife is God in form, to another Wisdom is the crown of all things and as such is adored by that one.

4. The Sun shining in its glory says unto another, I am thy God, and as such is adored:

another may say I see only conception so high is this or that, I acknowledge it is my God; so, oh Hebrews, see in all a God sent to establish, and ye confirm myself in all things unto all kinds.

5. In your great Wisdom see all, know all, for the God is in all.

6. I am sent to say unto ye who art high that as I am gone and am come, so wilt again come and go, but as another in form, and few indeed wilt ever know me as one of former times.

He appeared in another race, and said: "Oh inhabitants, I am with you today, adore not a form but only that which seems unto ye to be so high that ye cannot grasp it. It may be many, one or much, but what ever is above ye, attempt to establish yourself in communion with it.

"If ye see a high race of mankind, do not attempt to pull down, but do attempt to enter into relations with that one and be thou of good cheer, when ye can say, I have established a love between us, for that alone shows ye to be great to that extent and more.

"I will establish in strength" was said to be the meaning of a column set in front of the building of the Temple of Wisdom among the Jews at Jerusalem. Peace Profound is the meaning of the word. Silent, deep, Peace is strong—compelling—never bitter—never envious—never hating, but ever in concord with highest conceptions of each."

The Gobian went his way, the way of now unknown, and this short lesson is all that ever has been recorded in ages and no more of him for long.

The Law of the Triangle

By SRO. KATHLEEN C. MATSON



AND YOU thought you had learned a lot about triangles when you conned your theorems in Geometry or when you were being made honorary "Raggers". But I am going to tell you something different about triangles, not found in your Geometry or Club rituals, but in the Book of Life. When Moses laid down the law and said "Thou shalt love the Lord thy God with all thy heart and soul and mind, he was expounding a very ancient symbolism, represented by the triangle. He was expressing what might be called the Elementary Triangle and known to scientists as Spirit, Electrons and Atoms.

Before the alphabet was invented the scholars of ancient days were wont to express whole ideas by means of a single symbol, and the symbol of the triangle with the point downwards represented a perfect creation when the idea to be expressed was a manifestation on the spiritual or mental plane, and with the point upward,

if the creation was a physical manifestation. And why should the triangle represent a perfect creation? Let me try to explain. *One* represents an entity, as you can easily see: to have *two* there must be *one* and its opposite, not one taken twice, or you simply have two ones; but in order to have two, we must have one entity and its opposite, like day and night. In order to manifest, these two must contact (there would be no night, without day, no day without night) making a third condition. Sometimes when the ancients desired to obscure their meaning, this condition of *three* was represented by two lines crossed, thus giving us one of the earliest symbolisms of the cross, but the usual expression of a perfect creation, a thing having all the triune elements of spirit, electrons and atoms, or spirit, soul and consciousness, was a triangle.

Centuries before the Christian era and before the continent of Atlantis had submerged, and the pyramids were still in the building, Egypt had had its culture and learning. Its priest

kings had walked very close to God and kept alive the spiritual flame that was man's heritage from the angels. Later when pharaohs grew degenerate and people became idolatrous, the great truths of the universe were still understood by the initiates of the divine flame. Moses no doubt imbibed in the temples of Egypt much of the primeval lore and culture. When he declared it to be the whole duty of man to know God, heart, soul, and mind, he expressed the three elements of the eternal triangle. The pivotal point of that triangle is always Spirit. You have perhaps learned to think of the four manifestations of matter as primary elements. But earth, air, fire and water are not elements, but different combinations or vibrations of the primary elements which produce them. Creation at its very core primarily consists of Spirit at the pivotal point of the triangle descending into electrons and atoms when the creation is on a physical plane, and if the creation is one in the spiritual or psychic realm, this elemental triangle consists of Spirit plus the divine element, soul, to make the creation a conscious manifestation—the third point of the triangle.

Older than man's memory stands the Great Pyramid of Egypt, that riddle of the ages that symbolizes composite man himself, and conceived by a civilization that was close to God in its understanding of life. If the great pyramid could be laid flat we would find its plan to be that of four triangles laid around a square base. The four-sided base of the pyramid represents the four manifestations of matter, of which man's bodies are composed. These are hydrogen, nitrogen, oxygen and carbon, or earth, water, air and fire; the four bodies corresponding to these manifestations of matter being the physical, vital, emotional and mental. These are called the base of all things. It takes just twelve strokes of the pencil to draw the plan of the great pyramid, and these four triangles stand for the three-fold body, the three-fold mind, the three-fold soul and the three-fold spirit.

The deep student does not go very far before he discovers the great secret that every sacred thing outside of himself stands for some organ or function within himself—within the temple of his own body. "As above, so below" is an old motto. "Man, know thyself" tells the same story. Moses is said to have had initiation ceremonies into the mysteries in the Great Pyramid and there is a legend that Jesus himself received instruction there during his youthful sojourn in Egypt. There is probably no point that is as important in connection with the pyramid as that of the corner stone. On the very top of the pyramid is a comparatively flat place about 30 feet square. In other words the true stone which is the head of all the corners is missing. The missing stone would complete all the triangles at once and without it none are complete. The stone is the spirit of man which fell from its high position and has been lost beneath the rubbish of the lower man and which he must dig up, polish with such tools as he has and place again as the true crown of his spiritual pyramid. He can only do this when he calls the thousands of workmen within himself into the service of the higher man.

Nature is ever repeating itself with varia-

tions. We find this triune principle running through all nature and throughout the Scriptures, which are full of mystic illusions. Some of us are like little children. We enter into the Kingdom of Heaven with all the simplicity and trust of a little child; others of us delight to be given a bunch of golden keys and told these are the mystic keys to the chambers of heaven. Search and find where they fit. The Number *Three* is one of the mystic keys, as Bruce Barton points out in one of his delightful books. It will enable you to remember the books of the Bible. Three multiplied by itself is nine. There are 39 books in the Old Testament. Three times nine equals 27, the number of books in the New Testament. The Old Testament is divided into three parts: the historical, poetical and prophetic.

I want to point out a few interesting examples of the law of the triangle. Begin with the blood cell, the tiniest unit of measurement in the human body and we find it consists of the outer wall or physical element produced by the food and drink we take into our systems, the jelly-like protoplasm contained therein and in the center the invisible nucleus, which is none other than the spiritual element we take in from the air when we breathe. In order to maintain health we must have what we call polarity in the blood cells, the proper relation between the physical and spiritual elements. Sometimes it is more of the spiritual element we need, more deep breathing to balance the physical proportion of the blood cell, and sometimes the physical element gets too depleted to be able to draw to itself the proper amount of the spiritual element to produce a perfect blood cell, and must be improved by proper medicine or foods. Now as the blood cell receives the spiritual element into the lungs it carries it to the heart and thence out over the capillary system, gradually becoming devitalized as it returns to the lungs to be re-polarized by a fresh intake of spiritual element. You see how necessary it is to breathe deeply of this spiritual element. The Infinite is always mirrored in the finite. It is said the blood cell is a complete solar system of itself. The ancients knew the composition of the blood cell and symbolized it by drawing a circle with a dot in the middle to indicate the nucleus, or breath, or spiritual quality. They also symbolized the universe by the same sign, a circle with the sun or dot in the middle. Now, motion or vibration was early recognized as one of the laws of creation. Imagine your circle and your dot in constant vibration and what do these whirls of vibration do, but strike the circle along the lines of force at regular intervals. We see the circle trisected by these whirls from a central sun, the points are quickly joined by lines of force, and we have the evolution of the first triangle, symbol of the spirit of creation, as well as the tiniest unit of measurement.

And what is this Spirit, this very primary element? It is that force which God set in motion when He created the universe, which pervades everything, is in everything; it is not soul, but is in soul, in plants and animals and minerals, in water and earth and air and fire. It is the *logos* that was in the beginning and being everywhere an element, it is the



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primary fact of existence. And that brings us to the Triangle of the Mystic.

In the beginning was Love—God's love, the love that created, the love that changed chaos into cosmos.—law and order. And God said: "Let there be Light," and there was Light. And what was then the third side of the triangle? Why, Life was the conscious manifestation,—the mystic triangle, Love, Light and Life, in all its wonderful majesty and meaning. "For God so Loved the world that He gave His only begotten Son, (The Light) that those who believed on Him should have everlasting Life." "I am the Light of the World. Ye are the Light of the World." The Mystic Triangle, Love, Light, Life!

And so on to other triangles with which you are familiar. A little while ago it was my privilege to attend a model initiation of the Pioneers Society sponsored by the Y. M. C. A. for lads between 11 and 14, the presiding officer my own robust young son. The Pioneers take for their motto that verse in Luke 2:52: "And Jesus grew in stature, wisdom and grace." There you have the triangle of Adolescence, and one calls to mind that picture of Hoffman's of the boy Jesus in the temple discussing the law with the priests, with his enraptured face and the first flush of adolescence coursing through his body. What a link of security this triangle is, surrounding our boys and girls as they grow in wisdom, stature and grace and go about their Father's business.

And then I have had the further privilege of visiting the Y. M. C. A. camp, where the triangle is much in evidence. I have watched the boys at their sports and have sat at their camp fire and sung their songs and in a twinkling those boys have dropped their nonsense and from vaudeville have turned with equal ease to prayer and earnest talk. I have heard those boys pledge themselves to a noble manhood and pray for their own strength and ask God to bless their parents. The Y. M. C. A. emblem, as you know, is a triangle signifying the development of mind, soul and body.

The science of crystallography is based on the law of the triangle, as even the casual observer may see. Now in human action we speak of being faithful in thought, word and deed,—the triangle of daily practise, we might call it. In theology we have the Holy Trinity, Father, Son and Holy Ghost. And then Jesus' own triangle. "I am the Way, the Truth and the Life." No man cometh unto the Father except through this triangle. Even Jesus' temptation in the wilderness came to him in three-fold guise.

Then there is the one I like best—the triangle of First Works. St. John says, "Repent ye and do the first works, else I come quickly and remove thy candlestick from its place."

These first works are Love, charity, pity and pardon. St. John's words sound like a threat and indeed they are a dreadful threat. If you have never lit a candlestick and held it up to your mirror to study your own features let me tell you it is a very healthy exercise, for the flame from your candlestick is the Christ light searching your face for the First Works—love for your fellow man, charity and malice toward none, pity and pardon for all. That candle flame from the Christ candlestick gives a feeble reflection in the mirror—your light is a reflection of Christ's and oh, if your face is not shining with the first works, the candlestick may be quickly snatched away and leave you in darkness.

Think also of the triangle of the three graces, faith, hope and love, of which St. Paul says the greatest is love.

And finally we find the Christmas story is based on the law of the triangle. Three wise men named Caspar, Melchoir and Balthasar, started out to find the Star of Hope. They represented the Race Triangle, the White, Yellow and Black peoples of the world. And each brought a gift to the Christ child. Caspar brought gold, emblem of the spirit, to be devoted to the service of humanity. His gift meant illumination of the Christ light. Melchoir brought myrrh, symbol of the soul, and his gift gave clairvoyance. Balthasar brought frankincense, symbol of the body, and his gift gave clairaudience. The gifted little Christ child was to know all, see all and bear all of suffering humanity. We have in the Christmas story the triangle on both the spiritual and physical planes and when we intertwine them, one with the point downward and one with the point upward, we have the Star of Bethlehem, the goal and destination of all Wise Men.

It is a wonderful privilege to belong to an organization whose vision is guided by the symbol of the triangle. It should constantly remind you of the nobleness with which you are endowed, that of His Spirit and in His image you were created, that the creative Spirit is always the pivot point of your existence, descending to the physical and conscious points on either side. The triangle sees you grow in wisdom, stature and grace through the years of adolescence until you have attained the fullness of body, mind and heart. The law of the triangle bids you hold aloft your candlestick to search your mirror that you may find pity, pardon and love in your face, thus hastening the day when all men will call each other brothers. It teaches you that Jesus is the Way, the Truth and the Life. All creation and religion are embodied within its three sides—love, light, life—: all graces expressed at its angles—faith hope and love, of which the greatest is Love.

DO NOT FORGET THIS BEAUTIFUL EMBLEM

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. Women's style, with patent safety catch pin, \$2.25. Remittances must accompany all orders. Address: AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

Three Hundred Sixty

Handwriting and Idiosyncracies

By FRA. REVEL, Graphologist



THE SCIENCE of Graphology is becoming increasingly recognized and popular as the years go by, as a sane, practical and useful index to character.

Business men, especially those who are large employers of clerical labor, are using it extensively, and thereby are saving money and annoyance by the elimination of mis-fits and the trouble and loss attendant thereon.

An expert Graphologist can give a prospective employer such a line upon the candidate's habits, character and disposition, that he is saved the usual "try out" of an experimental character, and is thus saved much disruption and annoyance.

Ability along certain lines is frequently inherited, and nowhere does heredity display itself more clearly than in handwriting. One can usually determine which side of the house a person most resembles by comparing his handwriting with that of his parents.

For example: If the writer were asked to write the name of his maternal grandfather, the signature, according to those who know, would be a practical facsimile of that of the old gentleman who died away back in 1845, at which time the writer's mother was less than a year old. The reason is obvious, the present day descendant inherited the shape of the hand, arm and physique of the long deceased grandfather.

Children whose forbears lived by manual labor have much larger thumbs than those who were literary people or engaged in clerical pursuits. Also the thumb will be set at a much sharper angle from the palm of the hand.

Then again, the writer, who has had many years successful experience as a practising Graphologist has come to the conclusion that the actual physical action which accompanies any and all emotions, is reproduced with startling distinctness in the caligraphy.

By way of illustration: Take the handwriting of a person of miserly habits. It is tight, close, invariably cramped. The "O's," "A's," "D's", and all round letters will be tightly closed and tied up with a cute little knot at the top, as though for fear anything should get out.

In the case of a very selfish person who hugs all to himself, the final curve on every word will be inwards toward the body of the writing.

Now observe the contrast in the handwriting of the person who is generous and expansive. Every circular letter is left wide open at the top. The terminals are flung upward and outward and the very appearance of them is devil-may-care.

The person who is punctiliously exact will write in a straight, unwavering line. The script will be small, and every "t" properly crossed, every "i" properly dotted.

Salesmen, and people of driving personality

rush along the lines as though there were not a minute to spare; the words are tied together and the terminals are outflung. These people act on impulse; think and act quickly. They rely on a snap judgment and seldom on deliberative reasoning. The vicious, nigger-driving, steam-roller type of person may be spotted at once by the ruthless terminals, vicious "t" crosses and the thick "and-that's-That" type of underlines. Just as though the writer were forcibly brushing away all opposition.

Thoughtful deliberative persons make breaks in their words and travel like a ship on an even keel. People who are blue, discouraged and low spirited look droopy, and their handwriting follows suit inevitably. The lines fall away unhappily towards the right hand corner of the paper. The opposite effect is displayed by the chronic optimistic—his lines always ascend towards the upper right hand corner of the paper. And so one might multiply examples of the physical action being duplicated in handwriting, indefinitely.

Mentality in writing is also unmistakable. Not long ago, for example, a friend of mine in Chicago sent at periods of ten days apart samples of handwriting of two ladies, of different names and addresses. Similar characteristics showed in each of the samples submitted. Each showed in a marked degree: freakishness, uncontrolled imagination, impulsiveness, secretiveness, love of intrigue coupled with quick, ungovernable tempers. In each case I urged self control; less selfishness, greater openness and frankness. Warning the writers against the dangers of unbridled desires and ruthless determination to gratify self.

Some weeks later, the friend who had sent me the letters visited me in my office and in course of conversation said that the two analyses forwarded him had been remarkable in their accuracy and illumination. Within a few weeks of the delivery of the analyses, both of the writers, who were sisters, had been placed under arrest and investigation, on the charge of having conspired to murder their own mother.

Straws show which way the wind blows, so does handwriting in a most marked manner show the trend of people's thoughts, impulses and actions.

People may learn to control their faces; control their nerves under stress, but the natural man will never be able to really control his handwriting— More than that, I have come strongly to the conclusion that a writer's actual personality is indelibly written into his script and when the Graphologist, as all real Graphologists must have, has that extra sense, he not only sees, but actually feels and reads by cultivated intuition, the veritable personality of the writer.

Graphology has come to stay and only those who under the guise of practicality and common sense, ridicule all they do not understand, neglect to find out, personally, what this useful science can do for them.



The Rosicrucians of Jesus' Time

By FRA. FIDELIS, F. R. C.
Historian of the Rosicrucian Order



Some Important Questions Are Answered Here.

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In the recent issues of the mystic triangle will be found installments of "The Authentic and Complete History of the Ancient and Mystical Order Rosae Crucis." by our Beloved Imperator. It will be noted that the author, with deliberate intent, and for reasons which cannot be referred to here, skipped that period between 70 B. C. and the 8th century A. D. In the February, 1917, number of the "American Rosae Crucis", Dr. Lewis began an outline history of the Birth, Life, Initiation and Transition of The Master. This number is out of print and very rare. "The Mystical Life of Jesus", likewise, does not give the authorities and references to the Ebionites and Essenes, contained in this study. Due to the magnitude of the subject, and to the desire to give authorities and facts, controllable by anyone with little effort, the treatment is synoptic, shoppy. Therefore, your brotherly consideration and indulgence are requested. It is hoped that when you shall have read these notes, and investigated the works of the authors cited, and the statements so briefly jotted down, you will notice that they are links in a chain. Follow each link in this chain and, metaphorically speaking, you may often have use for it and will use it much as a satisfactory surveyor's instrument is used—the surveyor's "chain."

Before proceeding with our study, please get out your Red-Letter Testament, if you have one. Does your Bible contain a map of Palestine in Jesus' time? If so, refer to this map. At the outset of his public mission Jesus' favorite haunts were: Magdala, Bethsaide, Capernaum, on the Western shores of the Sea of Galilee; and, on its Eastern side, from Gennesareth, Northerly to Caesarea Philippi, and even beyond, to the very foothills of the great Mt. Hermon, just South of Mt. Lebanon. Locate these places on your map. Note, also, the location of Engedi, or Engaddi, the city of Judah, where David dwelt, and where Jesus received his final Initiation. Engedi is on the Western bank of Lake Asphaltites, better known now as the Dead Sea.

Now kindly read Luke: 6-17 and Matthew: 5-1, 2.

Those who came to listen so attentively to the gentle teacher, Joseph, (so Jesus was christened at the time of his circumcision), were wont to gather on one of the graceful slopes of Mt. Hermon. Here Jesus liked to teach, or sermonize.

Obviously, Matthew incorporated into one sermon, what the Master said in all of his sermons, whether pronounced on the Mt. Hermon hillside, or elsewhere.

Meditate long and deeply on, NOT THE WORDS, but the IDEAS embodied in the "Sermon on the Mount." Proceed thus:

Read attentively, slowly, Matthew: 5-3 to 48, and stop! Meditate!

Next read Matthew 6, 1 to 13, and stop! Meditate!

What discovery have you made, if any?

Have you noticed that the first part of the summarized "sermon" teaches pure Ebionism? Ebionim means "poor people!" And Jesus knew how poor, indeed, are ignorant folk!

Orthodox Christians, today, consider the Ebionites as an heretical sect. Heretics are those who hold to what others consider doctrinal errors.

But, be not shocked, O Reader, even if Jesus did teach, in very truth, the Doctrine of The Poor! Jesus, the mighty arch-heretic! Jesus, the Christ, who intended His doctrine for the whole world! But, the world, and especially the Christian world, will have it not! Jesus knew Gautama and his works. And, Gautama, the founder of the Buddhist Brotherhood, knew perfectly that his Sangha would be a growth, a steady growth, because the world was not yet ready!

Now, read Matthew 26: 11; and Ch. 19: 16 to 22. Some may wish to compare with the Tripitaka, or "Three Baskets"—a sort of New Testament of Buddhism.

"Nazarene" is the name often given to Jesus Christ and His disciples, and, later, to a sect who rejected the doctrine of Christ's divinity. The Ebionite heretics of the first century are said (erroneously) to have been a branch of the Nazarenes, who were of two kinds:

(1) One branch believed that Jesus Christ was born of a virgin, and so He was . . . but, perhaps, not in exactly the same manner as some may at present imagine. (2) Well, these "Nazarenes" observed all the precepts of the Christian religion of their day, with the added ceremonies of the Jews.

The other branch of the "Nazarenes" believed, or are said by Roman authorities to have believed, that Christ was born after the manner of all mankind; and consequently this branch denied His divinity. (3)

"Nazaria" means, simply, a healer, a travelling member of the Therapeutae, an Essene. Jesus was one of the greatest of the Therapeutae. For reasons well-known to us, the Essene Brotherhood was not over-anxious to broadcast the news that it was a mighty organization. But, . . . you have not yet finished with your Bible!

Read Luke 6: 24, 25, and Ch. 14: 8 to 14; Matthew 6: 14 to 34; Luke 12: 22 to 31 and

(1) See the numbered footnotes for this article which begin on page 365.

33, 34, and Ch. 16: 13. Meditate long upon the IDEAS expressed in these verses.

What have you discovered?

Surely, you understand the philosophical and moral teachings of the Great Essene Master to his pupils!

Is it not crystal-clear to you that the divine Jesus did not get his inspiration from the Talmud, nor from Hebraic tradition?

Here is the quintessence of Essenism: Peace Profound! Love! Life! Light! "Esse!"—to Be! To Be—infinity! The Essenes knew that evolution is accomplished, not during physical incarnation, but only in the astral state that follows immediately upon physical dissolution. Essenism is derived from the ancient Vedas, from Brahminic and Buddhistic sources. The ancient, sacred literature of the Hindoos, the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, all descend from a still more ancient source, which is known, and which is referred to veiledly by the Emperor of AMORC, Dr. H. Spencer Lewis, in his "Life of the Master." Examine the teachings of the AMORC, so catholic, so universal—not narrow-minded or bigoted—so liberal, so fraternal! Study, also, with the same catholic spirit, the beautiful, tender, humanly-true Buddhist doctrine, and you will understand better why the German orientalist, F. Max Muller (4) wrote:

"There is that in Buddhism, intelligible to the POOR and SUFFERING, which has endeared Buddhism to the hearts of millions: not the silly, metaphysical phantasmagorias of worlds of gods and worlds of Brahma, or final dissolution of the soul in Nirvana."

The Buddha, the "Light of Asia," is venerated by nearly one-half of the world's population, or thereabouts. In its extent, it is unquestionably the GREATEST religion of the world. More men honored the Buddhist king, Asoka (5), than ever honored Charlemagne, or Caesar, or any President of the United States.

In the eighteenth year of Asoka's reign, a great council of over a thousand monks, was held in Patna. (5) Asoka built many monasteries and provided for the support of hundreds of monks. This Patna Council determined the canon of the sacred Buddhist Books, and, at its close, missionaries were sent into the various provinces of India—from Cashmere to Ceylon. Mahinda, Asoka's son, conducted the mission to Ceylon. It is very clearly established that these Buddhist missionaries were most active in Egypt, Greece and Judea, where they established monastic communities. Their intimate connection with the Essenes shall appear in due course. Pliny is one of those who informs us that these Buddhists had been living on the banks of the Dead Sea (6), centuries before his time. He uses the expression "per saeculorum millia" (7), which must not be considered other than a figure of speech, since saeculum was defined by the ancients in various ways.

Jesus was an Aryan: not a Jew. In fact, he was held in ill repute by the Jews. Their low opinion of him is well told in the Codex Nazaraeus (8), wherein he is styled "Nebu."—the false messiah and wrecker of the orthodox religion. The Great Temple of Bel-

Merodach, at Babylon, existed from, probably, long before 2250 B. C., and its "holy of holies" was within the shrine of Nebo, the prophet god of Wisdom, the god of the planet Mercury, the Wisdom-planet. Talmudists declare that they believe Jesus was inspired by Mercury. (10)

In Abyssinia, the country of the Habese, N. E. Africa, it seems that the Falashas have preserved intact to this very day the Essene doctrine, and they live precisely as did the members of the Brotherhood who were contemporaries of Flavius Josephus (11) and of Philo-Judaeus, (12)

Now, in Jesus' time (13), the Essenes, or Brothers in White Clothing (i. e., members of the exoteric, terrestrial Order of the Great White Brotherhood), were favorably and extensively known in Egypt and Palestine, where they owned many monasteries, but many of these dwellings were mere tents and caves. At the time, part of the Order was doing "open" work, i. e., public work, and the reason and necessity therefor will be apparent to any one even slightly familiar with the state of the world then. Just bear in mind that John the Baptist began to preach in A. D. 26, the year Pontius Pilate was made procurator of Judea, and that the Jews did not receive the right of Roman citizenship until A. D. 41. The two chief Essene monasteries were located on the shores of Lake Moeris (14), just South of Heliopolis and Memphis, Egypt, and at Engaddi (15).

Examine the front cover page of this magazine: the drawing of the divine figure, holding its Rosy Heart, the whole inclosed in the Triangle—The Mystic Triangle, on the Divine Plane! A pure, Essene symbol! The lovely work of a most lovable Rosicrucian Brother and a high member of the G. W. B. in the United States, who, ceaselessly, demonstrates to us, one and all, the Old Immeasurable Love: the deep well which no plummet has ever sounded the fountain of perennial richness! (16). Moreover, on the occasion of Jesus' last and highest initiation into the Order of the Men in White Clothing, which took place at headquarters, at Engaddi, he asked:

"By what sign shall I vanquish the powers of the earth?"

"By the sign of the son of man!" answered the "Voice from on High"—a celestial term that will be readily understood by most of us.

"O, show me this sign!" prayed fervently the Gentle Jesus.

As if drawn by the very Heart of the Suppliant—the scintillating Cross came nearer and nearer, until the Galilean recognized the sign of the ancient initiations (17)—a wonderful symbol, so familiar to the Orientals and one conserved so piously by the Essenes!

THE ROSE!

(His Heart! Sixth Grade Members will understand what is the Real Heart of Man!)

Yes, The Rose! And

THE CROSS!

THE ROSE-CROSS!

Ah, Sisters and Brothers . . . meditate reverently here upon the Mystery, so beautifully simple to you, the favored few!

Indeed, just why, some neophyte may wonder, did our Roman Brothers call themselves: "Of the Rose"—"Of the Cross?" (18). What



else COULD they call themselves? What truer, more noble, more expressive term can there be, in any language? Brown men, black men, yellow-skinned men, red men will understand . . . and white men—are they of less understanding? The good Bishop Fisher reports that his friend, Rabindranath Tagore (19) admonished him, saying:

"But you must remember, Bishop Fisher, that Christ was an Oriental. He was a BROWN man! We understand him, here in India . . . perhaps . . . better than you in the Western World, after all!"

And, now . . . a few notes on our great Brother, Josephus, who should be better known and understood. He was born in A. D. 37; was governor of Galilee in 66; he bravely defended Iotapata against Vespasian, who conquered Judea in 70. Josephus was taken and imprisoned, released and brought to Rome, by Titus, 70, and our Brother was also present at the siege of Jerusalem, where he saved many lives. He finished his "History of the Jewish Wars" about 75; his "Jewish Antiquities" 93.

Paragraph 42 of his own biography relates the first of his remarkable, or divine, dreams, so predictive of the great events that were afterwards to pass. Indeed, he foretold the succession of Vespasian and Titus to the Roman Empire, and that in the days of Nero (Claudius), in 60, and before Servius Sulpicius Galba (68), M. Salvius Otho (69), or Aulus Vitellius (69), were even thought of as Nero's successors. Titus Flavius Vespasian ascended the throne in 69, and his son Titus in 79. Also, see "Wars," Bk. 3, ch. 8, sec. 9, concerning Josephus' predictions to the people of Iotapata, which seems to be the very last instance of anything like the prophetic Urim (20) among the Jewish nation, just preceding their fatal desolation. In fact, F. Josephus was himself next to the High Priest, being of the family of Asamoneans or Macabees.

From Josephus' sixteenth to nineteenth years he studied the doctrines of the Saducees, Pharisees and Essenes, so that he might "choose the best." (Par. 2, Biography). Paragraphs 3, 13, 15, 19, 21, 23 of his biography and elsewhere in his works, disclose unmistakably the fact that Josephus became an Ebionite-Christian, which is merely another way of saying that he was an Essene. Then, as now, Rosicrucians performed their work, fulfilled their duties according to instructions received, and did so—here, there and everywhere! The truth of this statement is evident, perhaps, only to the AMORCAN; yet others, too, may satisfy themselves on this score if they will take the trouble to dig up the evidence which is much too lengthy to present here. But Josephus knew the esoteric teaching! He was, too, a Nazarene, or Jewish Ebionite Christian. (21) Look up the ancient citations of the testimonies of Josephus, concerning Jesus Christ, John the Baptist and James the Just, as given by various authors, from Josephus' time to the end of the 15th century. (22).

Throughout the ages A.M.O.R.C. has accomplished "The Great Work" despite the rise and fall of nations. Even today, A.M.O.R.C. works in many unsuspected ways under many names. "Call a Rose by any other name . . ." and 'tis ever the same most lovely flower!

Deus, Teos, Dieu, Gott, God—are "Allah" to the Arabian! Likewise, the Essenes and Therapeutae were not distinctly different sects. They were AMORCANS, like us all; and exactly as were the Pythagoric Dacae and Polistae. (23). Likewise, most of the just Platonists (Plato; B. C. 429-347), Aristotelians (the wonderful Aristotle, B. C. 384-322), the good Epicureans (Epicurus, B. C. 342-270), the divine Plotinists (Plotinus, A. D. 205-270), the Kingly Porphyrians (Porphyry, "Basileus," the king amongst his followers, A. D. 233-circa 304) were all deeply versed in Essene lore. (24).

It is a fact that, if looked into closely enough, almost all the ancient schools of philosophy, moral or ethical, natural or physical (25), and many of the so-called "modern" systems (26), contain practically the same esoteric teachings; exactly as John Selden (1584-1654) said about religion: "All men need doublets as they need religions; they differ really in the trimming only!" This statesman and jurist was Milton's (1608-1674) friend, and Sir Francis Bacon's (1561-1626) Brother, and yours, too!

The tie between Therapeute and Essene then, is very much tighter than that binding Roman Catholic, Dominican and Franciscan together. The Therapeute was an Adept of the Essene Order and was the missionary of the Brotherhood. There are many explanations given of the meaning of that word "Essene" . . . the simple truth is that it comes from the Syriac root "Asaya" (27), meaning a physician, an assayer, one who tries to help; and this is the duty of the true physician. In Greek, a Therapeute is a therapist, a physician, and the word is derived from therapenein, to serve, to treat medically; and, to the thoughtless folk, often to treat and cure miraculously. (28) The great public knows virtually nothing and may care less, if possible, about the Essenes, the Therapeutae, the Great White Brotherhood, the Rosicrucians; therefore, the Great Public never finds out what you know: the miraculous is not at all supernatural; all is divinely natural, as the Christian Scientists declare, with every right and reason. God does not suspend any of His natural laws, and everybody gets a square deal—100%. As you will thoroughly realize when you understand the laws of Reincarnation and all LAW! Provided, always, that you do not now understand the truth that LAW IS ALWAYS LAW AND LAWFUL FOR EVERYBODY; POSITIVELY WITHOUT ONE SINGLE EXCEPTION AND FOREVER SO!

For example, the Gift of Prophecy (29) is nowadays considered by most folk to be "miraculous." This is not the case. It never was, and never shall be. In days of yore, Manahem foretold that Herod should be king and should reign tyrannically for more than thirty years (30); Judas foretold the passing of Antigonus, at Strato's Tower! and Simon foretold that Archelaus should reign but nine years! A trio of Essene prophets.

It should be told, TO YOU, who understand, that what the churches like to designate as the miracles of Jesus, and what Renan (31) termed as the "feats of legerdemain" of the Master, are both incorrect and wholly unsatisfactory appellations. The Essenes, like the advanced Rosi-

crucians of today, are neither miracle-workers nor magicians. The oft-despised, but Mighty Lover of Humanity, was no prestidigitator, juggler, magician, as the public now understands these terms. True, Jesus did use the power of "White Magic," as it is sometimes called; but this is far, indeed, from proving him to have been a seductor (32), or a deceiver (33), or any sort of hocus-pocus artist. He employed no "tricks," but gave scientific demonstrations of his supreme understanding of the laws governing "White Magic." Somebody taught Jesus! Somebody taught the modern Khodja Haleby, about Othman! Most people do not believe this; but they would very quickly change their sweet opinions were they to read El Ktab, the book of things known and hidden! (34) And the Khodja dared not write all he knew! The public is not yet ready to study "White Magic"—the Magic of the Men in White Clothing! Why is this? "Karma" is the answer! "Karma" prevents most Christians, for example, from understanding the "White Magic" of the New Testament. Why not read Matt. 8: 15; Mark 7: 32-36? What method did the Master employ? Read, Acts 19: 12. What method did Paul use? If a Nirmanakaya, like Jesus, choose to remain for awhile with us, as a real human being, despite his high state of evolution . . . then all the greater is the everlasting Glory of His Name!

Non-Rosicrucians frequently object, saying: "If the Rosicrucian adept knows so much, and is able to perform such wonderful feats, why does he refuse to act, upon request?"

Suppose the adept does refuse? If he exercises this right—ah, Raca! (35). If he act—fine! But why the everlasting injunction to secrecy? (36). Is it necessary to answer such questions? In a general way, perhaps, yes! In a specific manner—emphatically, NO! You would not be understood! The adept knows his business . . . and *minds* it! Realizing the Source of ALL POWER, he must obey implicitly the Voice of Conscience, telling him when, where and how to use that Power! Oh, never will he abuse that Power! Too well does he know the commandment:

Know! Will! Dare! Do silently! In the spirit of true humility!

"In the Name of God (37), the Compassionate, the Merciful! All Praise Be To God, Who Hath Created the Heavens and the Earths, and Ordained the Darkness and the Light . . . Who Knoweth what ye deserve!" (38)

When one has merited knowledge and understanding, one may not always *will* to perform a certain act, to accede to a certain request! Such an adept foresees consequences! The magus is such by virtue of the Almighty solely! The servant rejects the gratitude due to the Lord of the East and the West, since he, or she (39), knows perfectly that there is but ONE to thank for benedictions and benefactions received! (Proverbs 25: 2.)

Sachse (40) writes in his "The Pietists of Provincial Pennsylvania,"

"This party of emigrants—so different from the general mass of settlers who were then (June, 1694) flocking from Germany to the Province of Pennsylvania—were not Quakers or Friends, although

Three Hundred Sixty-five

they are so considered in some of the old records; but they were a company of theosophical Enthusiasts—call them Pietists, Mystics, Chiliasts, Rosicrucians, Illuminati, Cathari, Puritans, or what you may—who, in Europe had formed what was known, according to their mystical dogmas, as a 'Chapter of Perfection,' (Rosicrucian) and then came to the Western World to put into execution the long-cherished plan of founding a true theosophical, Rosicrucian community; going out into the wilderness or desert after the manner of the Essenes of old . . ."

According to Bellerman (Berlin, 1821), the creed or chief doctrine of the Essenes was contained in the word "Love" (charity). This was divided into the "Love of God," the "Love of Virtue" and the "Love of their Fellow-man." Special stress was laid upon obedience to the Law or Government (obrigkeit), as all Law emanated from God. (41).

And, now . . .

"The Rose Cross is spread within thy field, A Sign of Peace . . ." (42).

And . . .

"Phebus, the sonne, with his golden chariet bryngeth forth the Rosene Day!" (43).



THE ROSICRUCIANS OF JESUS' TIME

NOTES:—

(1)—A sect, named Nazarenes, resembling the Society of Friends, in Britain, became prominent in Hungary in the Autumn of 1867.

(2)—This is not the time to discuss the matter, yet, incidentally, has not India had its Maya, Addha-Nari? Egypt, its Isis? The Hebrews, their Myriam? Just as the Christians had the Blessed Virgin, Mary. Are not their Spotless Sons called Krishna, Horus, Jesus, the Christ?

(3)—Ecclesiastical historians often report what it suits them to report. They are, no doubt, "inspired" from higher-up. Frequently, in the interest of the flock, and for other interests, too, such reports are colored. Thus we are told that Photinus revived the sect in 342. Photinus may have had special reasons for acting, as he did, in such an exoteric manner; yet, the Christian scribes of Julius L., if aware of Photinus' reasons, are very careful not to disclose their knowledge. Photinus was a very, very bad man—a heretic—like Jesus! Remember that, about this time, Constantine, the Great . . . Murderer-Christian, had passed on to his reward. This was in 337. Now that Constantine understands the laws of reincarnation, let us hope he has learned his lesson, with profit. His Roman Empire was divided between his sons, worthy Christian sons of such a true son of the Church, the same Great Constantine, who brought politics into the Christian Church. The first son, Constantine II, was slain in 340; the second son, Constans, was murdered in 350; when the third son, Constantius, became sole emperor.

(4)—1823-1900.

(5)—Probably in 246 B. C.

(6)—See second paragraph of this article.

(7)—It is interesting to note that the Etruscans called the longest life of a man "a saeculum": the longest existence of a state, or the space of 1100 years; a saecular day; the longest existence of one human race, or the space of 8800 years; a saecular week; and so forth. Vide: Plut. Sulla, 7; Censorin. De Die Nat., 17 & l. c.; Varro. De Ling. Nat., V., p. 54, edit. Bip.; Fest., s. v. Saeculares ludi. &c., &c.

(8)—Norberg: "Onomasticon," p. 75. Codex Nasaraeus, Liber Adam appellatus; trans. from Syriac into Latin by Matth. Norberg, 1815.

(9)—Understood: a promoter of Buddhism. "Nebo" is Mercury, and the latter is the Buddha in the monogram of the planets.

(10)—E. g., vide Alphonse de Spire: Fortalicium fidei, 11, 2.

(11)—Flavius Joseph, the truthful Jewish historian. A. D. 37-97.

(12)—Philo-Judaeus, Alexandrian Jewish philosopher, who flourished in the first century, A. D. See "Romans Esoteriques," by M. Oppert; preface, p. IX; La Societe libre d'editions des gens de lettres, 22 rue Le Pelletier, Paris. Another interesting work is Ernest De Bunsen's "The Angel-Messiah of the Buddhists, Essenes, and Christians." London, 1880.

(13)—In Isaac Meyer's very great book, "Qabbalah," Philadelphia, 1888. (The Beloved Emperor of AMORC owns a copy of this rare book, of which only 350 copies were published by the author), on p. 88 is the following footnote: "Our Christian era was introduced by Dionysius Exiguus, Roman abbot, VIth cent. (525 A. D.), and came into general use two centuries later, during the reign of Charlemagne. This put the nativity of Jesus as happening upon Dec. 25, 754, Anno Urbis, i. e., after the founding of the City of Rome. The early patristic writings distinguish between the Conception or Annunciation with which they identify the incarnation, and the Nativity (Matt. 1: 18). Since the time of Charlemagne, the two appear to have been used synonymously. Comp. Ideler: Chronology 11, 381 et seq.; Gieseler: Church History; N. Y. C., 1857, Vol. 1, 59, et seq. This date is wrong by at least four years. Jesus can, therefore, be considered as having been born A. U. 750, or B. C. 4, and likely earlier. See Hist. of Christian Church, by Philip Schaff, N. Y. C., 1882, pp. 111-127 and Gieseler, Church History, last above cited. Wieseler (Chronolog. Synopse der 4 Evangelien: Hamburg: 1843) discovered in Chinese astronomical tables that a comet appeared in heavens, visible for 70 days, in year of Rome 750.

(14)—AMORC members, familiar with the Beloved Emperor's History of the Order, will sense at once the connection between "Essene" and "Rosicrucian" records. Pliny used "per saeculorum millia" with perfect right. Outsiders will not understand. AMORC is the Ancient and Mystical Order R. C.! Read up what you can on Lake Moeris and its immediate vicinity. "The Pyramids," says Herodotus, "surpass description, and are severally equal to a number of the greatest works of the Greeks; but the Labyrinth surpasses the Pyramids." And again: "Wonderful as is the Labyrinth, the work called the Lake of Moeris,

which is close by the Labyrinth, is yet more astonishing." The Lake of Moeris was a work of hydraulic engineering scarcely second to the "Dike of Menes," as a means of husbanding the resources provided for Egypt by the Nile. The Labyrinth is remarkable as the first example of those great edifices of many chambers, halls, and corridors, partaking of the nature both of temples and palaces, which are the characteristic works of the Theban kings, as the pyramids are of the Memphian. Upon the Labyrinthian ruins is the name of Amenemhe III., of the Twelfth Dynasty. Lake Moeris derives its name from Maire, i. e. "Beloved of Ra!" See Strabo. See Philip Smith's "Ancient History of the East;" Harper Bros., N. Y. C., 1872, pp. 60, 61. In the Labyrinth were held—what sort of convocations?

(15)—"Les Messes Essenienis, par les Essenienis du XIXeme Siecle," by Rene Girard and Garredi, Paris: 1893. See Mrs. Nesta H. Webster's "Secret Societies and Subversive Movements," Boswell Print. & Pub. Co., 2 Whitefriars St., London, E. C. 4; 1924, article "Essenes" in which she quotes from the Jewish historian Graetz (Geschichte der Juden, III., 216-52); from the Christian Jewish writer, Christian D. Ginsburg (The Essenes: their History and Doctrines, pub. by Longmans, Green & Co., 1864); from Edersheim (The Life and Times of Jesus the Messiah, 1, 164; 1883); from Fabre d'Olivet, the Rosicrucian, (La Langue Hebraique, p. 27; 1815); from Bernard H. Springett (Secret Sects of Syria and Labanon, p. 91); from Eckert (La Franc-Maconnerie dans sa veritable signification, 11, 48); but the good lady is, also, a very fearful one, and a somewhat mixer-up one too, who credits the article on Rosicrucianism in the wonderfully ignorant Encyclopedia Britannica. Mrs. Webster wants facts. She is a good one at digging up facts, herself. Does she not know where to get them? She has the "Judicial" mind. Why does she not pay a visit to the Bibliotheque de L'Arsenal, Paris? Or, why does she not join A.M.O.R.C.—the simplest way, the surest way, to get the real facts, when she is ready for them!

(16)—As George P. Upton (b. Roxbury, Mass., 1834) says in his "Memories," from the German of Max Muller.

(17)—Consult Ed Schure's "Les Grands Initiés," p. 484, et seq. Read, also: Puiny, Hist. Natur., ch. V., and I. V., ch. XVII; St. Epiphany, Heres. 29, de Nazareth, ch. 4; Serarius, Tri-hoeres, 1, 3, ch. 1; Philo, Quod omnis probus liber, and De Somnis; The True Death of Jesus, by Wm. Sand, pub. by Institut Internationale de Bibliographie Scientifique, 93 Bd. Saint-Germain, Paris, IV., 1903; The Crucifixion by an Eye-Witness, Austin Pub. Co., Los Angeles, Cal., or Brentano's, N. Y. C., \$1.; the great Ernest Boss's Vie Esoterique de Jesus de Nazareth, Librairie Dorbon Aine, 45 Quai des Grands-Augustins, Paris, 1902.

(18)—The genitive case of Latin nouns expresses "source" or "possession": L. genitivus from gignere, genitum, to beget.

(19)—"Two Wise Men of the East," by F. B. Fisher, resident bishop in India of the Methodist Episcopal Church, in "Dearborn Independent," Dec. 4, 1926, which contains Bro. Tagore's poem: "A Broken Prayer to

Jesus." Said Tagore: "I do not know that anybody can ever finish a prayer to Jesus. And, our lives are certainly all of them broken prayers to Jesus—prayers full of pain"! Thus does he disclose his real knowledge of the laws governing reincarnation. "Watch and pray!" Matt. 26: 41; 6: 5 to 15.

(20)—Exodus XXVIII: 30. Urim and Thummim, Light and Perfection, words connected with the breastplate, worn by the high priest when he entered the Holy Place, with the view of obtaining an answer from God (1490 B. C.)

(21)—See Applegate edition of Josephus' works, referred to in another one of these notes: Appendix, Dissertation 1., Observations, Sects. 4-6. (I cannot say whether this is included in Josephus' History of the Jews, for sale at \$1.95, postpaid, by D. B. Clarkson, 2533 S. State St., Chicago.)

(22)—Tacit. Annal. lib. XV. cap. 44; Just. Mart. Dialog. cum Trypo. p. 230; Origen. Comment. in Matth., p. 234, and in Contra Celsus. lib. 1., p. 35, p. 36. (See 18th Bk. Jewish Antiq. by Josephus); Euseb. Demonstr. Evan., lib. III., p. 124; Hist. Eccles., lib. 1, cap. II; Ambrose, or Hegeippus de Excid. Urb. Hierosolym. libell., cap. 12; the remaining twenty citations may be secured from the Editor, Mystic Triangle. Enough authorities are given here to convince the skeptical. Josephus' last work, "Against Apion," should be read by all Rosicrucians, since therein he speaks (Bk. 2, Sec. 17, for example) as Nazarene-Ebionite-Essene-Rosicrucian. Josephus refers frequently to John the Baptist—the great Essene. Vide Christ's testimony to John, Matt. 11: 11, 14. Jesus taught reincarnation and refers to John as a reincarnation of Elias: see Matt. 17: 11 to 13, Luke 7: 26 to 29. Read John 9: 1 to 41, noting verse 34 especially—the man was born blind and altogether in sins (Septuagint version) and was paying his karmic debt to Eternal Justice. In a subsequent article, on some of the laws governing Reincarnation, all this will become very plain. Incidentally, note that John's neophyte came to his Brother Essene, Paul. Why? Acts 18: 24 to 28 and Ch. 19: 1 to 3. Who was Apollos of Alexandria (A. D. 56)?

(23)—Pythagoras, the beautiful, the inventor of the multiplication table, time in music, etc., was in Gaul, in A. U. 241, (that is, 513 B. C.), when Tarquinius Superbus was King of Rome. It was then that Pythagoras was initiated in the Druidic Mysteries. He spent 22 years, off and on, attending our Temple Lectures in Egypt, having been admitted to the Order, April 2, 531, B. C. He entered the Illuminati on October 16th, 529, B. C. —(i. e., the 12th degree of the Rosicrucian Brotherhood). His transition took place at Rhegion, in 500 B. C. (aetate 82), where he was burned in his R. C. Temple by political assassins of the first Roman dictator, Titus Lartius. The fasti consulares were then Ser. Sulpicius Camerinus Cornutus and M. Tullius Longue. Ernest Bosc (La Doctrine Esoterique, Vol. 11, p. 3 and 4.) is slightly mixed up in stating that Pythagoras was initiated by the Druids BEFORE he was initiated by the Egyptian R. C.'s; though Bosc knew very well, and proves it in his "Belisama" (a marvelous

book, by the way), that the Druids were the Masters not only of the Egyptians, but of the Hindoos, as well. he incarnated Rama—the thrice-great! (not the Principle for which the appellation now stands) was an Erseman! A Druid! A Gaul! A Celt! Bosc must have known, surely, (he was a mine of Rosicrucian knowledge!) that his Brother, Pythagoras, was, like himself, an Illuminati! It must be a mere lapsus calami! Ernest Bosc and Dr. H. S. Lewis agree so perfectly in all their writings. Bosc's "Doctrine Esoterique" was written at Versailles, in 1899, and "Belisama, or Celtic Occultism," did not appear until 1910. It is also, possible that Bro. Bosc had not yet been admitted to the Illuminati when he wrote the first-mentioned work. He knew Blavatsky intimately; knew, too, that she was not an advanced member, when she wrote *Isis Unveiled* and *The Secret Doctrine* IN FRENCH, before translating it into English; hence, the unavoidable errors in these splendid works, which Bosc pointed out to H. P. B., BEFORE PUBLICATION. She believed she was correct . . . and went ahead with the publications. Time has shown Bosc was correct. The Beloved Emperor pointed this out to the writer, in substance, before he had verified the facts. Like Bosc, our Emperor was correct, for he knew in 1909 what Bosc wrote in 1910. H. P. B. refers to the Rosicrucians in her works, but in a somewhat hesitating manner, as if she were . . . shall I say it! . . . "guessing," "surmising," "feeling her way, and exercising great care in the selection of her thoughts and words. "The dear, Old Lady," at times, was impatient to do good . . . and she accomplished her great work so successfully, because her heart was great and good as gold! The most wonderful woman of her time! Would that ALL her followers were worthy of her! With love, do we remember her! With gratitude, too, for her work has greatly facilitated ours!

Regarding the Dacae and Polistae, consult Josephus: W. Whiston's translation, pub. by H. S. & J. Applegate, Cincinnati, 1850: "Antiquities," bk. 15, ch. 10, Sec. 4, p. 230. Essenes honored by Herod. Ref. to Pythagoreans. Also, bk. 18, ch. 1, sec. 5, wherein Josephus declares (Philo likewise: Op., p. 676), that the Essenes did not go up to the Jewish festivals at Jerusalem, nor offer sacrifices there: and that they—(the Essene stewards and priests, monks of tent and cave—"they none of them differ from others of the Essenes in their way of living, but do the most resemble those Dacae, who are called Polistae." Now the Scalingers, philologists and chronologists, the father (1484-1558) and the son (1540-1609), both declared that some of the Dacae lived like monks, in tents or caves, and that others, the Polistae, were city-dwellers, who lived in community-houses. See, also, Strabo's works—the Greek geographer, B. C., 60—post A. D. 20.

(24)—Recently a Brother doubted the truth that Plotinus "taught the secret doctrine of the Pythagoreans." He was referred to Porphyry's "Life of Plotinus," the Abbe Alta's translation, p. 35, where this very assertion is made by the disciple closest to Plotinus. "Vie de Plotin," ed. du Voile d'Isis, 11 Quai Saint-Michel, Paris, 1920. Pythagoras was an



Essene, a Brother in White Clothing, a member of the G. W. B.

(25)—Vedic, Pythagorean, Peripatetic, Skeptic, Cynic, Epicurean, Stoic, Middle Academy, New Academy, New Platonists.

(26)—Nominal, Rational, Cartesian, Reflective or perceptive, Idealistic, Elective, Common Sense, Transcendental, Scientific (the Amorcan is alone truly scientific and demonstrable!), Absolute Identity, Absolute Idealism, Utilitarian, Positive, Realistic or Realism, etc.; and the Natural Philosophy, the Greek and Latin, the Middle Ages, Inductive Philosophy, &c.

(27)—French "essayer," to try, has the same root. Also, the English nouns "assay" and "essay," and the verb transitive "assay" and the archaic verb intransitive "assay."

(28)—Consult Caius Plinius Secundus (Pliny—in English), the Roman naturalist, A. D. 23-79; Philo-Judaeus; F. Josephus; Justinus (A. D. 103-166), philosopher-martyr, Cum Tryphon, 32; etc.

(29)—As I can testify: our Beloved Emperor possesses this gift. Others, also.

(30)—Josephus: Antiq., bk. 15, ch. 10, sects. 4, 5; Wars, bk. 1ch. 3, sec. 5 and bk. 2, ch. 7, sec. 3. Josephus had access to the Order's records. More about the Essenes will be found in the works of the same historian: Antiq., bk. 13, ch. 5, sec. 9; bk. 18, ch. 1, sec. 5; Wars, bk. 2, ch. 8, sects. 2 to 13.

(31)—Ernest Renan: "Life of Jesus," a much assailed work. (Pub. by Little, Brown & Co.). Few human personalities have had so many thousands of biographers as has had Jesus. Consult your librarian for list.

(32)—Chrysostomus (A. D. 347-407): Expositio in Psalm., 8.

(33)—Origenes (A. D. 186-254): Contra Celsus, 1, 3.

(34)—Consult Dr. P. de Regla's translation of "El Ktab," pub. by G. A. Mann, 15 rue du Lourve, Paris, 1911, 450 pp., 40 francs. French version from Arabic of the Khodja.

(35)—Matt. 5: 22.

(36)—Luke 5: 14.

(37)—Tirmidhi and Ibm Madja, Muslim authorities of renown, give 99 names to God. Some day we hope to publish these appellations, which play an important role in White Magic.

(38)—Koran: Sura 6. Cattle.

(39)—"Sex" is a combining form from the latin "sex," meaning "six," which is the number of antagonism and of liberty, of complement or union, of the two triangles and of work. Sex is the Arrow of Love! Attraction! Beauty! Idealism! Six is the number of the affinities between heaven and earth, the number of the two old men of the Cabala, and of the Star of Solomon. When sacrificed, six, or sex, is a mighty force and virtue. Does not the struggle between Eros and Anteros keep the world in equilibrium.

(40)—Julius Freilich Sachse: Unfortunately, only 500 copies of this comprehensive study were printed by the author, in 1895. The book is rare, but try to locate a copy in your library and read it thoroughly. Try the second-hand bookstores, too. Volume contains many R. C. illustrations. (One copy is owned by our Emperor, autographed by the author).

(41)—Cited by Sachse: footnote, p. 38.

(42)—Greene: James IV: 5.

(43)—Chaucer: Boethius, 2, meter 8.

Peace

By TITUS IX.

The Peace that passeth Understanding
Is found in the Silence of the Soul;
When Hearts and Minds in tune are chiming,
Their Even-song tides toward the goal.
Their Even-song tides toward the goal.
As sturdy flames of living Fire
Burn calmly in the sacred Sea,
Eternal Rest and Peace and Quiet
Will soothingly encompass thee.

O God Within, Thy Voice is calling:
"Come home to the mansions of the blest";
Within away from strife and worry
Thou hast prepared a place of rest.
My body is thy sacred Temple,
My Heart, the Altar of sacrifice,
My Mind, the Priest in the Holy of Holies,
My Soul, Thine understanding Peace.

Orthodoxy

By SRO. H. F.



THE WORD Orthodoxy, according to Webster, means conformity to a belief, opinion, or doctrine, especially as taught in the formularies of a particular church.

It is quite possible to establish an orthodox clique within any Occult Organization; in fact the same has been and is being done to-day among the members of several organizations calling themselves Occult. Whenever and wherever orthodoxy is found within an Occult Assembly, the true spirit of the Work is lost and many well-meaning and promising people will find themselves outside the very thing that could be of the greatest benefit to them.

The main object for those who are working esoterically in occultism should be to "help others to know and understand that which is termed Occultism." In fact the watch word should be "Service for Humanity." To those who are working esoterically, not only Service for Humanity in the way of teaching self knowledge, but also the developing of hitherto latent *Powers Within* themselves is that which engages the time and attention of the students.

In order best to accomplish this aim, one must not only understand man and the universe in which he lives, but also must be learned in the ancient occult philosophy. How can one be of service to another in the understanding of himself, if he knows not the origin, destiny, and relation of man to the world around and about him? Again we ask, how can one be of service to another in learning these things, when he is bound by an orthodox sect, established by a band of people who have formulated their own ideas, which *must* be accepted by those who have become allied with that organization?

To say that a thing is the teaching of a church or organization and must be accepted blindly by its members as a truth, whether it appeals to the reason or not, is simply retarding the advancement of any and all of the followers. The mere fact that a person becomes a member of an occult organization shows that he is desirous of *knowing* more. Now, after such an attempt to obtain knowledge is made, when such a one finds himself confronted with the ready-made beliefs of others, which frequently go under the name of the "Word of God," or the word of a Master or Adept, he finds himself within the folds of orthodoxy, binding him hand and foot and forbidding him to use his own mind or reason, but accepting without question that which has been given out by others.

After giving the teachings of occultism most serious and earnest study, the sincere student will in an open-minded manner accept that which appeals to his reason, putting aside for

future consideration that which he does not understand. Later the thing rejected may be accepted in its entirety because it has become understood.

Although a certain amount of *Faith* is absolutely necessary, because "Faith is a Substance," that which is known as *blind faith* is unreasonable, degrading, unscientific, and that which keeps the soul from seeing clearly. In fact it is that which blinds the Intuition.

Orthodoxy should not and does not exist in any Occult Organization, for the moment Orthodoxy takes its stand in that which has been termed Occult, just that moment does occultism cease and the name become a misnomer.

The Soul cannot always sleep, and upon its awakening it knows for itself, and the beliefs and ideas of others are accepted or rejected according to their reasonableness. A pledge or vow, either written or oral, is binding to the Soul of the individual and cannot be broken so far as that Soul is concerned; for when the mind, that most irresponsible principle of man, causes a reconsideration and reconstruction of the plan of that man's life, the Soul ultimately completes the return to the original Pledge or Promise taken to the Higher Self, because it was a spiritual thing, and all things Spiritual endure forever.

The Soul prints on the memory of the individual the Spiritual ideas obtained, no matter where or when obtained,—such ideas being so imprinted in the astral light as to continually be ever before the individual, staring him in the face during his waking hours, and haunting him in his dreams. This is Occultism—that which is never grasped through the outer senses, but is only found within; for "if that which thou seekest is not found within thee, it can never be found without."

The only true orthodoxy is the keeping of a vow taken to the Higher Self in the presence of Almighty God and witnesses. This is a Real Thing, because it is living and true. If one who has taken such a vow lives up to it *one whole day*, he has done *something* worthy of the record kept by the soul.

Truly, the Invisible Fraters back of an occult organization, must be not only disappointed but greatly displeased by the orthodox interpretation that has been placed on their Work. Only the loyal workers who have found the Inner Light upon the Altar of their Higher Selves, who, though the Temple be in darkness, never lose sight of that Inner Light, who quietly grope their way to that Altar, are the faithful, and are those who in reality are experiencing the most solemn ceremony of Initiation. This is the only orthodoxy, having nothing to do with creeds, isms, cults, ideas, or beliefs of churches, people, societies or organizations.



It is quite true that being connected with an occult organization enables a member to find that light more quickly and to hold on to it more steadfastly when found, than to make such a search alone, for in union there is strength, hope and spiritual companionship.

Back of all Religious Movements there are Great Souls, who have the interest of that particular movement at heart; who are watching its members collectively and individually; who are either pleased or displeased with the worthy and the unworthy; getting rid of the latter as seems best to them, just as one Great Master did in His day when he said: "My house shall be called a house of prayer, but ye have made it a den of thieves."

Tests and rigid examinations come to every one sometime. Usually they come when least expected, when unprepared, and with all doubts and misconstructions imaginable. These are shocks to the Soul and must be endured calmly. The greatest tests and examinations are those coming from the Man Higher Up, sometimes called Teacher, Master, Adept or Gurn. All doubts and attacks on the stand taken by the Soul must necessarily proceed from the one who originally helped us to obtain the Light. So we must ever be on our guard, as a soldier in the army, being able to stand attacks from every angle, be they physical, mental, moral, spiritual, of environment, of friends or foes. Ever looking within for Enlightenment, and constantly asking of the Soul the accumulation of knowledge it has obtained in its journey down through the ages.

We can only arrive at an understanding of what is required of us, after many months, perhaps years, of study, silence, and darkness; following oft' times by a period of doubt, during

which we lose faith in ourselves, our instructor, and the work to which we have pledged ourselves. Although this may seem a heartless and unsympathetic thing to do, nevertheless, it has been found that a complete isolation of the student at this time is beneficial, for he then is able to take stock of his experiences, separating the wheat from the chaff, and he returns to the work with new vigor and an added strength and zeal for advancement.

Orthodoxy prevents this, for although certain orthodox teachings are beneficial for some people at certain times, it has been found that it does not fill the requirement of all the people all the time. As long, however, as orthodoxy is beneficial, just so long should it be adhered to, but as soon as one finds himself beyond its teachings he is retarding his own progress, and perhaps another's by remaining in a place that he has outgrown.

A great authority on this subject has said: "The disciple's great need is to guide his own life, not to be guided by it; to rise superior to any circumstance or so-called 'fake', and always be master of the situation whatever it may be. You have to learn this lesson in its completeness. But this is wrongly taken if it brings dejection or discouragement; it should fill the heart with hope and exhilaration. Wherever we stand, there are always higher peaks of effort still towering beyond, lost in the mists of cloud. But the strength shall be as the day, and, best and highest of all, each struggle, each conquest gained, teaches a deeper sympathy with the trials of others, makes the heart softer to another's sorrows, and gives a fuller power to aid. This is the reward you strive for, the only one the true disciple dare strive for, whose deepest meaning will some day be revealed."



Suggestions to Members

By THE SUPREME SECRETARY

ASTROLOGY: Many of our members are constantly asking us about horoscopes and the study of the ancient science of astrology. We do not have any astrological department nor any lessons on the subject, but those who wish to have excellent and conscientious horoscopes made cannot do better than get into communication with Dr. Howard V. Herndon, 690 Market Street, San Francisco, California. Write to him and tell him you are a member of AMORC and tell him what you want, enclosing a stamped envelope for reply, and he will gladly tell you his reasonable terms for really scientific and fascinating readings. We have known Dr. Herndon for many years and we are glad that he is again available to our members. And, if you are a student of astrology or wish monthly astrological suggestions and advice regarding many subjects, read Dr. Herndon's wonderful magazine, "Practical Astrology," sold on newsstands at twenty-five cents, or by mail, if remittance is sent to 690 Market Street, San Francisco, California.

We give this information in this form in order to help our members and at the same time answer hundreds of inquirers. Our previous recommendation of LIBRA in Chicago still stands, but we understand that he has moved somewhere to the East and we are not sure of his present address.

Miscellaneous Writings From Members

(Short Articles are Welcome by the Editor)



A Rose From the Garden of Peace

One gathered a rose for another from the Garden of Peace which he desired to give to a friend.

And, not strangely, when the wonder of the garden is known by those who frequent there, the rose that was plucked and carried hence still blossomed in the garden as if it had not been plucked.

The rose was taken to the city of matter-of-fact where the friend was busy with other things than flowers, and where crowding eagerness for other things did not give space for gardens.

And, as in the garden the rose that was plucked and carried hence still blossomed in the garden, so when the rose was given and passed to the hands of the friend it still remained in the hand of the giver.

Yet it was not three roses but one rose. One in the hand of the friend. One in the hand of him who plucked it and carried it hence from the garden. And one still blossoming in the garden.

He who gave the rose desired that its great beauty of form and color and fragrance, as of body, soul and spirit that were one, might be known.

And the loving thought of the rose.—of He who tilled the garden.—and of he who gave it to the friend was as the triad of perfect harmony in the oratorical strain.—the golden glory of a beautiful day well done.—and the wondrous hush of holiness at the close of saintly devotion.

He who received the rose knew not of these things. Was careless even to see it as a rose.

Tearing it petal from petal, and petal from stem, seeing only petals and stem, he dropped them at his feet where he had received the rose, in all the pride of his power to destroy.

Piece by piece it fell until at the last the stem only was left to be flung indifferently aside.

And the rose destroyed from the hand of the friend.—and that still retained its form and color and fragrance in the hand of the giver.—and that still blossomed in the garden was one rose.

—Simplicitas.

Are You a Parrot?

Now, don't be scared! I am not going to preach you a long sermon about your soul and the importance of spiritual righteousness. Undoubtedly such a sermon would do you good, but it is not in my line.

But as I see it, not all sinning is against the Holy Spirit. There are sinners whose wrongdoing is against the mind and indirectly against

God, because the mind is the abode of the Holy Spirit.

However, we have not advanced far enough to gain universal recognition of this truth, although I have no personal doubt that day will arrive.

I am writing this in the hope that it may to some extent clarify your conception of the difference between Education and Knowledge.

This was brought so forcibly to my mind, after I commenced studying under the wonderful plan, employed by the Rosicrucian Brotherhood, that I felt as if all of my previous efforts toward attaining knowledge had been abortive.

Let me then, briefly make a comparison between the two words, Education and Knowledge.

Education is a noun originating from the verb Educate, whose Latin derivation is, from-e, out of; duco, I lead; to bring up; to instruct; to inform.

Knowledge is also a noun, originating from the verb, Know, which in turn, is derived from the Latin, gnosco, I know; to understand clearly; to be informed of; not to be doubtful.

The distinguishing features of these two words are simply the difference between HOW and WHY. We may learn how to do a certain thing, the same as we teach a parrot to repeat phrases, without knowing why it repeats those phrases.

It is the difference between *habit* and *reasoning causation*, thinking and imitating, doing and dreaming.

No one can give us knowledge. We must acquire it, through proper thinking and reasoning.

Education is simply the tool with which we can acquire knowledge, if so used, or we can become mere imitators.

Many repeat what they hear, as a parrot repeats. And often, like parrots, men talk without knowing what they say.

When the parrot says, "Polly wants a cracker," it does not know what it is saying. It is simply imitating sounds often heard.

Ninety nine percent of human beings, expressing what we believe to be solemn opinions, are also repeating sounds that we have heard.

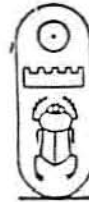
Thinking for yourself is difficult, a rare gift, but it is the foundation of progress, and separates human beings from the rest of animal creation.

Dryden said, "Imitators are but a servile kind of cattle," and a solemn philosopher once said, "I think, therefore, I am."

What we ARE depends entirely on what our thinking machine DOES.

As Carlyle said, "In every epoch of the world, the greatest event, parent of all others, is it not the arrival of a Thinker in the World?"

We all begin thousands of sentences with the



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words, "I think," and usually there is Speech, but no thinking.

Emerson, who gave good imitations of thinking said, "BEWARE when the great God lets loose a Thinker on this planet."

That "BEWARE" is addressed to those that do not want their comfortable, unthinking lives disturbed.

Imitation is not discipleship. Wendell Phillips says, "To be as good as our fathers, we must be better." And Goethe also hit the nail square on the head, when he said, "Personality is the greatest gift to the children of the earth. And it is thinking that MAKES personality."

The next time that any person tries to sell you knowledge for Twenty-five or Fifty Dollars, "Stop and Think!" Do not be an imitator or parrot and follow the unthinking mob.

You remember the fable of the donkey watching his master pet a small dog that had jumped on his lap. The donkey immediately jumped on the man's lap, but the result was different. "Don't be a donkey!"

To do the finest work, however, the workman must have the best of tools and material. This also applies to the acquiring of knowledge, for, to be the best and most constructive thinking a very important factor is the tools with which you are supplied.

I have found, to my advantage, that these are provided by the Rosicrucian Brotherhood, because they have been sharpened, tried and tested for ages by the World's greatest THINKERS.

With these in your possession, and the right use of a THINKING MIND, such a glorious vista of possibilities will unfold itself to your view, that you can reach out to the Stars and say, "These also may be mine!"

The history of men is the arrival of Thinkers, scattered through history like a string of mountain peaks on the horizon.

Thinking is the true, "PHILOSOPHER'S STONE." The parrot can imitate for it has been taught to say, "Polly wants a cracker," but it couldn't ask for anything else, even if it desired it.

"DON'T BE A PARROT!"

A Letter To Our Imperator

Dear Imperator:—

Yesterday morning, there was ushered into my office a smiling elderly gentleman, whom I took instantly to my heart.

Brother F. H. C. is in this city for a few days to be with his father, aged 86, who is lying so ill in his home that his physicians say it is merely a question of hours, when he shall go on.

Now, yesterday was a "frightfully busy" day with yours truly, for we are up to our crowns in work, preparatory for the National Annual Auto Show, the only Motor Show in Canada. So, it happened that Brother C. left before we had an opportunity to chat for more than a moment.

Last night, I called him up on the phone

and invited him to luncheon today and WE ENJOYED OURSELVES IMMENSELY, I assure you.

Brother C. keeps house for his two sons. The younger, Leslie, also a member of AMORC and seemingly a lovable young man, works in a casket factory, as a joiner in the daytime and studies music and his AMORC lectures, at night. He hopes to become one of America's great musicians; great through effort, study, application and knowledge of this mighty universal language. So, Leslie is "thinking" music while his hands fashion coffins.

"Never once, I may truthfully say," declares our smiling, radiant Brother C., foot specialist, "during our thirty years of marriage, did mother and me have a single tiff. Our love kept us one. Three years ago, God called her soul away and since then, I have been seeking to know God to thank the Almighty for sparing mother sorrow that would be hers, were she here today. I have not found God, but am nearer to the Almighty, I feel, than ever before; nearer mother's sweet soul, too!"

And, this is the way Brother C. talks, while smiles radiate from his own grand soul, thus reacting upon yours. His sincerity is manifestly engraved upon his countenance even as his clean, bright wrinkles are embossed upon his sunbeam-face. I just love him, and am going some day to pay him a visit at his home in N. Y. state, where there is an AMORC group of three, and where there shall be a lodge in due course. He is a grand Rosicrucian. Likewise, a Blue Lodge Mason and a 1st Degree Martinist. But, he is happy with AMORC and, sometime, when you can spare a few minutes, I believe he would treasure highly a letter of a few lines, from you, his Beloved Imperator. He does not call you Imperator, as they do in some other parts of the U. S. and Canada but, correctly, IMPERATOR! As the ancient Romans called their men, invested with the Imperium.

Therefore, permit me to suggest that you, who are ever-ready to brighten the lives of all whom you contact, do not, please, overlook this grand opportunity to send across the continent a few encouraging thoughts to a lonely, old gentleman—a humble, gentle MAN! Despite his smiling exterior, in the depths, I know how keenly he misses "mother". The late Mrs. C. was no wife in name only—she was much, much more to this grand old man—she was "mother"—to him and to her sons. The older boy, even, obeys pleasantly almost all the wishes of his father.—"for mother's sake!" So, "mother" must have been mother, indeed, in this family. I feel sure that Brother C. came to me for solace and though he did not realize it, until I told him, my smile was his own mirrored smile. Thus, too, this humble mirror of "The Great Heart of the universe" it may be, brought the needed solace and peace to Brother C. It was quite evident that he did not like to leave his brother in this city and I rejoiced today to be a Rosicrucian; and, with an understanding, reflected from Infinite Understanding, was able to reflect "The Light" and to illumine, as a lamp lighted by the Almighty Sun of suns, some of the dark corners of my brother's heart. The Heaven in my soul mirrored its rays into his soul and his

soul's eyes saw, I know, some of the Glory inherent in the Essential Soul, and the Benediction made him feel a new man.

What a great blessing and wonder it is that, at times, we are mirrors, indeed, mirrors polished clean and bright for the Omnipotent Smile to shine upon! I like to imagine This Smile of the Almighty as the renovator of evolving mankind and The Smile brings Blessed Mirth, which is, as Beecher said—God, or God's Mighty Medicine.

Fraternally,

J. P. C.

Eliminating Distribution of Undesirable Advertising Literature

(Contributed by a Chicago Member)

In practically every community in the United States there are self-styled occult and mental science teachers who try to recruit students by distributing advertising dodgers to AMORC members as they leave their lodge hall.

These teachers have a habit of making all sorts of wild and impossible promises in an effort to secure enrollments for whatever study they may have to offer.

The old experienced members of AMORC know that there is no royal road to instantaneous enlightenment, but there are always young members who have become imbued with occult possibilities and in their desire to avoid the necessary years of study and development, they are sometimes inveigled into paying large or small sums of money with the idea that these so-called teachers are everything they claim to be.

This is an undesirable condition—yet like every other problem—it has within itself its own very effective answer.

Let the Lodge Members discuss this problem in open meeting, then by a popular vote agree not to accept a single piece of advertising literature that may at any time be offered to members when leaving their lodge headquarters.

To still further make this resolution effective, each member can assess himself or herself a fine of 25 cents each time the resolution is violated. The idea of accepting these dodgers or circulars can be so ridiculed that within a short time no self-respecting member would think of accepting any of these offered dodgers.

If this plan is strictly adhered to for several months, the news will soon spread to these so-called teachers and they will be brought to the realization that to offer these circulars and dodgers to Rosicrucians is simply a waste of time and effort, as none of the members will accept a single piece of this literature.

If this idea is effectively carried out by every lodge and every student body of AMORC, these teachers travelling from one city to another, will soon realize that no matter where they go—the action of Rosicrucians is always the same—and it will be only a comparatively short time before this present undesirable condition will entirely disappear so far as the Rosicrucian Order is concerned.

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Special Notice To All Members

A very valuable aid to our members who are anxious to assist the Order in its growth and help spread the light has been established through the birth of another department of our work. It is called the *Bureau of Public Inquiry*, and is in charge of one of our most experienced workers. This Bureau will issue periodically small booklets or leaflets each complete in itself, and each covering a description of some phase of our work or of the Order's history. *Number One* of this series will be ready and on the way to most of our representatives by the time this magazine reaches you. It explains what the Rosicrucian Order is and especially what it is *not*: for it denies in detail many of the false or erroneous misconceptions of the Order common to the minds of persons who have heard only casually about the Order. It is one of the best pieces of explanatory literature we have ever issued, and a half million persons can be reached with these leaflets if properly distributed. They will be furnished to any member or representative in packages of twenty or thirty upon request, or in packages of fifty or several hundred to lodges and branches. Lodges can place their own Lodge address inside in a space especially provided, by using a small rubber stamp. Several thousand of these leaflets in a special form will also be mailed to every newspaper, magazine and news bureau in the United States, Canada and Mexico, as well as other lands during the next month.

If you want to help in changing the misconception that so many have about the Rosicrucians and the Order, here is your opportunity. Just mail one of these leaflets to the several persons whom you know to have the wrong idea about the Order. You need not identify yourself if you do not care to. See that the editor of every newspaper in *your city or town* receives one, even if we are going to send them to all editors. It won't hurt them to receive two copies, because one mailed from someone in *their own city* will make a distinct impression. See that some are placed in public libraries, in book stores, in railroad stations and other public places. Every member should feel that it is his or her duty to distribute these leaflets, always saving a few so that eventually each will have several copies of the whole series, ready to use whenever talking to a prospective member.

The leaflets will be sent without cost, postage prepaid, to those writing to us asking for them. Address your letter to: Bureau of Public Inquiry, AMORC, Rosicrucian Park, San Jose, California.



NOTICE TO NATIONAL MEMBERS

All members of the National Lodge receiving their instructions by correspondence from Headquarters, should read the article in this issue regarding the New Year Ceremony and instructions for special ceremony to be performed in connection with this occasion. The article appears on another page of this issue, and is of interest to every member of the Organization.



Would You Like to go to Egypt With The Imperator?

By THE EDITOR

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Here is An Opportunity Many of You Have Sought.

The Imperator surprised us the other day by calling the department heads into his office and, without any preparation for the shock, said: "I think I will go to Egypt and perhaps have a hundred or more of our members go with me!"

Can you imagine our surprise? Of course we knew that he was planning a trip to the ancient Temples in Egypt, but we did not expect it to be soon. We knew also that when he spoke about this matter a few months ago the newspapers quoted him wrongly, and we felt that he would abandon his plan of conducting a party of our members to Egypt for a visit—not to form a colony!

But—well, you will see the surprise he has really had in store. The newspapers did not get half the real story, and we are glad they did not. It gives me an opportunity to tell it first to our own Brothers and Sisters.

The Imperator, you know, has done considerable travelling not only around this North American Continent, but through many parts of Europe. For years he has had in mind going to Egypt and to the ancient temple sites as well as to ruined Temples in other Oriental cities—but only when a certain time came. With his experience in travelling he has compiled a great deal of information regarding the best methods of reaching certain points and now this is to be used in connection with this trip to the Orient.

Two surprises were in store for us, therefore, that we did not even dream about, and you will not blame me for telling the Imperator that I wanted to be counted as *one* of the party, for when I learned what *was to be*, I made up my mind at once to go. But, I was promptly informed that I could not go because of the work that would have to be done on the magazine and other pieces of printing matter during his absence. So, that settled my going. However, let me whisper the surprises to you and give you the opportunity to make up your mind as I made up mine.

In the first place we have always known that there were several hundred, possibly five hundred, members of the Order in North America, who have wanted to go to the Orient, and most of these have written at times asking for information from us in helping to plan a trip. And, we know that the majority abandoned the trip only because they could not find anyone going with them who knew the mystic places of the Orient, or any tourist party that included the real ancient and secret places that a Rosicrucian would want to see. Most of the

regular Oriental tourists, parties conducted by steamships and tourist agencies, take the tourists to only the big cities with short jaunts to a few of the ancient temples and shrines. Such tours are almost a waste of money.

Now, you good Brothers and Sisters who have wanted to go to the Orient and especially to Egypt and the Holy Land and see what the average tourist never dreams of seeing, here is your big opportunity, one that may never come again in this life-time. The Imperator is going with his wife, his two youngest children and the Supreme Secretary's wife. And, they are going to see the things, the places, the persons, and the conditions, that enthusiastic Rosicrucians are determined to see before they pass out of this incarnation. You may imagine what I mean by this—but I will tell you in a few minutes.

Secondly, the Imperator and his family will be glad to act as escorts to those Brothers and Sisters who want to make the trip at the same time—and see everything the Imperator is going to see except possibly one event, a secret High Council meeting somewhere in Egypt.

Thirdly, the Imperator finds that because of the number of persons going on the trip he can secure a special discount on the travel rates, and he is going to turn this discount over to all who wish to go, thereby making the big trip very economical for all.

Fourthly, —and here is the best surprise of all—he is going to conduct special lectures during the evenings of the trip all the way to Egypt, preparing those in the party who wish it, to be ready for a special mystical ceremony that will be conducted in one of the ancient Egyptian Temples with the authority of the High Officers of the Order. This ceremony will make each one a special INITIATE of the *Egyptian Rosicrucian Guild*, and when the members return to America each will receive in due time a beautiful certificate showing that they were duly Initiated and made a member of the Guild While in Egypt.

Can you wonder, now, that I wanted to go? And, can you wonder at others here in San Jose who heard of the plans immediately putting in a request for reservation for the trip?

Naturally you want to know when this is going to be, and where the party will visit. All of the details of the trip are not completed, but I can give you this outline.

The party will leave New York City early in January of next year. Special exclusive reservations will be made on a fine boat that will go direct to the Mediterranean, visiting many of the sea-port towns of Spain and France, and finally to Naples and some other Italian cities. Then to Africa and finally into Alex-

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andria and Cairo. In Egypt a special private launch, chartered for the purpose, will give the party eight or nine days ON THE NILE. This will permit the members to visit the partly submerged Temples and places which the average tourist cannot see. Some of these Nile Temples contain the strange writings on the walls which have preserved the ancient teachings for many ages. Then a number of days will be spent among the old mystic Temples inland, and off the beaten highways, where the party will have to live in special tents and homes arranged for them, with visits to tombs, temples, shrines and caves held sacred by the mystics of all times.

Then there will be trips for several days to the Pyramids, the Sphinx and the great temples of Karnac and Luxor and the hidden entrances to the sacred, secret temples of Initiation.

Following the long period of visit to Egypt the party will go to the Holy Land and visit Jerusalem, Damascus and adjoining places. Special arrangements will permit the party to go to the mystic places and Temples in the Holy Land where Moses first introduced the mystic teachings of Egypt, and to the places of the little known miracles of Jesus. Even such unique and unusual things as entering one of the oldest mystic monasteries of that land and riding on a boat on the Sea of Galilee, will be included. I showed the Emperor the article that appears in this issue by Fra. Fidelis on "The Rosicrucians of Jesus' Time" and asked him if the members of the party would go to the cities mentioned in the first part of that article, and he checked up his list and said that everyone of those sacred places—as well as the Christian Shrines—would be visited carefully and with plenty of time.

Then the party will visit the desert and camp on them under the direction of one of the Shieks, and go on to such wonderful places as Cyprus, Constantinople, cities of Jugo-Slavia, Venice, Sicily, Pompeii, Algeria, Malta, Athens in Greece, and even to Monte Carlo and the Italian Alps.

The party will return to New York on one

of the big ocean liners about the first week of March, after a journey lasting about three months and covering more of the interesting parts of the ancient world than has ever been covered in any similar trip of three months.

In all cities the hotel reservations will be the finest possible and the travel on land will be by autos, carriages, or rail-road trains except in the few cases where donkeys and camels will be used to reach places where trains and autos cannot be used.

The cost for each person will be arranged so that a lump sum will cover practically every item of the entire trip except personal purchases and personal wants. As to the actual cost of each ticket, this matter has not been settled at this time. Perhaps we can give you some idea before this magazine is finally mailed. But, if you think you would like to take this trip, I would appreciate your writing direct to the Emperor *at once* and telling him that you would like to be considered in the plans. By that time he will be able to let you know the exact price of each ticket from New York city and return. While the trip is not to be started until next January, the Emperor must be able to make reservations early this spring. The money for the tickets need not be paid until later in the year, but the Emperor must know within the month of March who would like to go. So, send in your request for further information as soon as possible. Address your letters to; Dr. H. Spencer Lewis, care of AMORC, Rosicrucian Park, San Jose, California.



(NOTE:—As this issue goes to press we find that the approximate cost of the entire trip, including all fares and hotel expenses with meals, may be about \$1000.00 per adult. Extra stops at London and Paris will probably be added without extra expense. And, the Emperor has decided that members of a family who are not members of the Order, may also join the party and take the trip, but will not take part in any initiation ceremonies.)

Rosicrucian New Year Instructions



Important Notice to all Officers and National Members in the North American Section.



IT HAS been our custom for many years to celebrate the Rosicrucian New Year some time in March.

Because of the variation in time we have found in America that the various States would meet when it was most convenient and celebrate the New Year as near to the hour decreed as possible.

Therefore it is officially decreed that since the New Year is born on or about March 22nd of each year, we will celebrate it hereafter on the evening of the first Thursday following

March 21st of each year. This means that on Thursday evening, March 22nd, of the year 1928, all Lodges and members within the North American Jurisdiction or affiliated therewith, will celebrate the Rosicrucian New Year in accordance with the suggestions given below. Rosicrucian members living in foreign lands will celebrate in accordance with the time of the Spring Equinox in their lands.

So on March 22nd next we will celebrate the birth of the Rosicrucian year 3281. The time is figured from the year when the order or its first plans and method of operation were established by a proclamation issued in the secret temple of Egypt.

It is a most logical time for the birth of the year and all through the Orient we find races and tribes, sects and groups of people celebrat-

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ing the birth of a new year on the day of the Spring Equinox. Actually it is the beginning of the Sun's new journey through the twelve signs of the Zodiac. It is the beginning of spring, the rebirth of life after the winter and the coming into life again of all that has been asleep through the months of late fall and winter.

So far as our Order is concerned, it is a double occasion of importance. It is not only a holiday set aside for celebration as is January first with other persons, but it is the Annual Feast Day and Installation Day in all Lodges and Groups. For this reason the following points should be carefully noted.

On the Rosicrucian New Year Day all Lodges and Groups start another year of activity. New officers are elected or selected or the former ones are re-elected, and at the ceremony held in each Lodge or sanctum the officers for the year are installed and take office. This refers of course to those officers whose terms are yearly.

The Feast referred to is the Sacred Feast, and every member in every part of our Jurisdiction, whether connected with a local city Lodge or affiliated by correspondence with the Supreme Lodge, is expected to participate in this Sacred Feast.

In the Lodges the same procedure as on previous years will be followed and all members will come together in their respective Lodges on Thursday evening, March 22nd, to take part in the Ceremony, Celebration and Feast, or on some evening as soon as possible after March 22nd.

Members who are connected with the National Lodge, The Postulants Grades, or the Disciples Class at the Supreme Lodge through Correspondence are advised to follow the program outlined below:

On Thursday evening, March 22nd (or any evening thereafter as soon as possible) at any hour between sunset and midnight, each Brother and Sister should retire to his or her Sanctum in the home for Worship and Meditation. But, before the hour approaches, each should secure the following articles: A pair of new candles which have not been lighted before, some new incense if possible, a piece of corn bread or a corn muffin, some salted nuts (peanuts, walnuts or others, well salted) and a glass of symbolic "wine." This should be grape juice, for the Constitution of our Order, written before national prohibition was adopted, distinctly states that on only one occasion is symbolic "wine" used, and that is at the New Year Feast, and then it should be "unfermented grape juice." One glass is all that is necessary.

With these articles secured and placed in the Sanctum the member should prepare by cleansing the body inwardly as well as outwardly. The inner cleansing is accomplished by a few minutes of self-examination before entering the Sanctum, discovering if one possesses any ill-feeling, hatred or enmity of a remote kind toward any living creature or thing, and casting it aside as unclean and sinful, then by concentrating for a few minutes on the Divinity within which now finds more room to expand since all things not Divine have been cast from the body. Then with a sense of a Divine Being residing in a clean body, approach the Sanctum and enter.

Light the two new candles and place them upon the altar in their usual place, while saying as each candle is lighted: "With the pure light I illumine the Holy Place and start again another year of radiance."

Then sit before the Altar and gaze into the reflection you see and wait for its mystic picture or change. This may require five minutes or ten or fifteen minutes. When any change significant to you occurs, then arise, and with the hands and arms folded over the chest, face the reflection of yourself and say: "At this hour I consecrate myself again to the Holy Principles and Doctrines of the Rosy Cross that I may be a better servant for God in His Vineyard."

Then eat a few bites of the corn bread, following this with a few of the salted nuts. Then pause and say: "Into my body have I taken the corn that symbolizes the vegetable and air elements of life and the salt of the earth symbolizing the mineral elements. Of these is the greater part of my body composed."

Then take several drinks from the glass of grape juice and say: "In this fluid I find the life force of nature symbolized and I add it to my body that I may add the third symbolical essence to my existence. It is the spirit of God expressed in these elements which give me my Triune Expression. I shall approach the coming year with renewed vigor, faith, hope and devotion. So mote it be!"

Then be seated again, light the incense if you have any, and concentrate on the coming year, its possibilities, its opportunities and the work you should accomplish. Ten minutes should be spent in such meditation. Then rise and face the candles again, with hands extended toward them and say, "Hail, oh year of Life, Light and Love, thou shalt serve me as I shall serve God and my kindred on this earth."

Then extinguish the candles and withdraw from the Sanctum after making the Sign of the Cross.

NOTICE TO MEMBERS

As this issue goes to press (Saturday, February 18th) we are moving into our new building after having been in temporary offices for some months. Our Long Distance Telephone numbers are "San Jose, Ballard, 8295 or 8296." Our Cable and telegraphic address remains the same, "AMORCO, San Jose, California." Use the Postal Telegraph Company's service whenever possible for immediate delivery of message to us. Our members should copy this information in their note books for future reference. Our issue is late again this month, but we will soon resume our proper schedule.

Three Hundred Seventy-six

Healing Department



IN ESTABLISHING and maintaining this Department of our work for the members of AMORC we are fully aware of the fact that there are many healing movements in the Occidental world and many systems claiming superior points of efficiency.

The Rosicrucians were ever famed for their therapeutic knowledge, and ability to heal. The Rosicrucian system of healing is not narrow, fanatical or illogical. We ask our members to keep the following points in mind when asking for absent treatments, or when using our system with others:

1. Rosicrucians do not condemn the use of medicines. There is a wide difference between medicines and drugs, however. Some of the foremost of ancient Rosicrucians were pioneers in the art of medicine and contributed greatly to the science of medical therapeutics. The use of simple herbs or their extracts and similar medicines by licensed physicians is in keeping with natural laws at times, and undoubtedly nature provided many remedies for just such purposes.

2. Rosicrucians are also advocates of surgery of a corrective nature. They know that a broken bone must be set, in order to assist nature in healing the fracture. They know that if there is a piece of foreign matter within the flesh, it should be plucked out.

3. Rosicrucians know that there are many diseases and hundreds of causes of disease which may be cured or removed by the metaphysical systems of Rosicrucianism.

4. In many cases nature—during the years of continued reconstructive work in the human body—will replace or re-grow certain tissues or parts that have been injured or destroyed; but complete organs that have been removed, destroyed or allowed to become atrophied through time, cannot be replaced by nature or by any metaphysical system known to us, regardless of the claims made by some over-zealous systems.

There is a very wide field in which we can demonstrate the Rosicrucian principles of healing, and, unless you have some condition which clearly calls for medical or surgical aid, we will do our utmost to help you. But if medicine or surgery are required consult your physician or surgeon at once and follow his advice. We can assist in the healing work, in the restoration of strength and ultimate health, in a marvelous manner and to an un-

usual degree, without interfering with the work of the physician or surgeon in such cases.

Therefore, those who are sick and suffering, and who believe that they require the help we can give, are invited to participate in

OUR HEALING PERIODS

which for the present time will be in accordance with the following schedule:

For the Pacific Coast (using standard Pacific time) from 8:30 to 8:40 A. M. and from 6:30 to 6:40 P. M. daily except Sunday.

For those living where Mountain time is standard, from 9:30 to 9:40 A. M. and 7:30 to 7:40 P. M. daily except Sunday.

For those living where Central standard time is used, from 10:30 to 10:40 A. M. and 8:30 to 8:40 P. M. daily except Sunday.

For those living where Eastern standard time is used, from 11:30 to 11:40 A. M. and 9:30 to 9:40 P. M. daily except Sunday.

For those in Europe, Africa or elsewhere who are members of the Order and who wish to share in this American schedule, the proper time must be computed by them.

This gives our members two periods each day of ten minutes during which the Emperor, personally, will direct healing thoughts and vibrations of a nature intended to strengthen the vitality (with positive vibrations), increase the healing and reconstructive processes of the blood, and ease pain.

Those needing such help as is offered by the Emperor, in this extraordinary good-will service of his valuable time, are instructed to sit in absolute relaxation, in a quiet, peaceful place during the ten minutes, concentrating their thoughts upon the Emperor as a centre of radiating strength and vitality reaching them by means of the Cosmic. By drinking a glass of cold water just before starting the period the reception of the vibrations will be more noticeable. At the end of the ten minute period a restful attitude for five minutes will be helpful also. The real effect of each treatment may not always be noticeable at once, depending upon what part or condition of the body was to be affected. Do not concentrate upon your condition during the ten minute period.

The Emperor will be pleased to hear from those who have had noticeable or immediate changes in their conditions, but he cannot answer letters in regard to physical ailments and take up personal, individual treatments for the members generally. The Order maintains its welfare committee for this work.



A SPECIAL BOOK FOR OUR MEMBERS

The Rosicrucian Manual

AUTHORIZED BY THE IMPERATOR

*The
Mystic
Triangle
February
1928*

All members in all Grades of our Order, including these 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 practises 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 Imperator 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 the Lovett Printing Company, in West Virginia, 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.

That is how the book comes to be offered to our members today. The Order could not, ethically, print it, but a private concern could print it with authority. Not for profit, not for personal gain, but for the glory of the Great Work, the book has been beautifully produced.

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 with 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 Imperator. 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. The publisher's price of the book is Two Dollars per copy. This is the price when books are ordered in lots of six or more sent to Lodges or Groups by express, **Charges collect.** Single copies of the book **by mail** anywhere in the U. S. A., \$2.25. In Canada or foreign countries, **by mail,** \$2.40. All books shipped direct from the publishers.

HOW TO ORDER: Please observe carefully these instructions. Make your checks or Money Orders for this book payable only to "Lovett Printing Co." Do not make them payable to AMORC. Do not include your dues or other payments to us with your order for the book, for we send your orders and money direct to the publishers. Address your letter as below, but make the money payable as above. 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

Three Hundred Seventy-eight



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. Imperator 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.

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 next page.

PUBLIC LECTURES AND READING ROOMS

Members and friends will find a cordial welcome and an opportunity to hear public lectures, or spend an interesting evening, at our Temple and Halls located at: 843 Octavia Street, San Francisco; 739 Boylston Street, Boston; 560 Granville Street, Vancouver, Canada; 361 West 23rd Street, New York; South Winsor (Hartford), Conn.; Rosicrucian Hall, 232 South Hill Street, Los Angeles, California.

(Continued on next page)

General Instructions to Members

In order to have your correspondence receive prompt attention be sure to use the address below. Do not send Special Delivery letters or telegrams unless in emergencies. Special Delivery letters are not delivered to any of our departments sooner than regular letters. You may direct your letter to any special department by placing in the lower left corner of the envelope the name of any of the following departments:

Secretary to the Imperator; Supreme Secretary; Financial Secretary; Dept. of Extension (regarding new Lodges); Dept. of Groups (regarding Groups or their formation); Dept. of Propaganda (regarding increasing membership or interest in the work); Dept. of Publicity (regarding newspaper or magazine articles about the Order or general publicity in the form of public lectures); Dept. of Publication (regarding this magazine or any of our official leaflets or circulars); Dept. of Research (regarding additions, changes or extensions of our lectures, courses of study or experimental work); Dept. of Public Activities (regarding our work in Egyptian Excavations, child welfare, prison welfare, etc.); Complaint Department (regarding lost lessons, errors in mailing, change of address, etc.). Legal Department. Each of these departments is in charge of a special employee and envelopes marked in this manner, but addressed as below, will receive prompt attention. International Cable Address "AMORCO."

Make all checks or money orders payable only to "Amorc Funds."

A M O R C

Rosicrucian Park, San Jose, California, U. S. A.

The
Mystic
Triangle
February
1928

Directory

District Headquarters:

New York Grand Lodge: Mr. Louis Lawrence K. R. C., Grand Master. AMORC Temple Building 361 West 23rd Street, New York City.

Massachusetts Grand Lodge: Mrs. Marie Clements, S. R. C., Grand Master. AMORC Temple, 739 Boylston Street, Boston, Massachusetts.

Connecticut Grand Lodge: Secretary, P. O. Box 1083, Waterbury, Connecticut.

Pennsylvania Grand Lodge: Dr. Charles Green, K. R. C., Grand Master. May Building, Pittsburg, Pennsylvania.

Florida Grand Lodge: AMORC Temple Building, Rosicrucian Square, Memorial Boulevard, Tampa, Florida.

Texas Grand Lodge: Mrs. C. Wanbloom, S. R. C., Grand Master, 1133 South Laredo Street, San Antonio, Texas.

Arkansas City Lodge: Mrs. W. D. MacAllister, 502 North Second Street, Arkansas City, Kansas.

California Grand Lodge: Mr. William Riesener, K. R. C., Grand Master. AMORC Temple, 843 Octavia Street (near Golden Gate Avenue), San Francisco, California.

Canadian Grand Lodge: Dr. J. B. Clark, K. R. C., Grand Master. AMORC Grand Lodge Temple, 560 Granville Street, Vancouver, B. C., Canada.

Florida Grand Lodge: Mr. Harry Griffin, K. R. C., Grand Secretary, 1501 Franklin Street, Tampa, Florida.

Francis Bacon Lodge, No. 333, Montreal: Charles E. Coling, K. R. C., Secretary. P. O. Box 212, Westmount, Quebec, Canada.

AMORC: 2714 Russell St., St. Louis, Missouri.
AMORC Information Bureau: Dr. Anita B. Mac-

Call, 728 N. Pine Ave., Chicago, Illinois.

Los Angeles Lodge: AMORC TEMPLE, 232 South Hill Street, Los Angeles. Mr. E. E. Thomas, Master.

AMORC Information Bureau: Zada C. Perso, 15008 Kercheval Ave., cor. Wayburn, Detroit, Mich.

Philadelphia Lodge: Stanley Taylor, 5215 Ridge Avenue, Philadelphia, Pennsylvania.

AMORC Information Bureau: Mr. Joseph F. Kimmel, 518 7th St., S. E., Washington, D. C.

Chartered Group Lodges:
Grand Lodges and subordinate bodies are chartered in the following cities:

Atascadero, Calif.; Stockton, Calif., Los Angeles, Calif.; Lashburn, Sask., Canada; Edmonton, Alberta, Canada; Westminster, B. C., Canada; Ciego de Avila, Camaguey, Cuba; Torranteras, Banos, Cuba; Cayo Mambi, Cuba; South Bend, Indiana; Arkansas City, Kansas; Chicago, Illinois; Worcester, Mass.; Cordoba, Vera Cruz, Mexico; Torreon, Mexico; Tampico, Mexico; Flint, Michigan; Omaha, Nebraska; Paterson, N. J.; Buffalo, N. Y.; Jamestown, N. Y.; Managua, Nicaragua; Central America; Cleveland, Ohio; Toledo, Ohio; Massillon, Ohio; Portland, Oregon; Ancon, Canal Zone; Philadelphia, Pa.; Wilmerding, Pa.; Beaumont, Texas; Lufkin, Texas; Washougal, Washington; Green Bay, Wis.; Superior, Wis.; Denver, Colorado; Grand Junction, Colorado; Des Moines, Iowa; Youngstown, Ohio; Atlanta, Ga.; Newark, N. J.; Miami, Florida; Victoria, B. C., Canada; Verdun, Quebec, Canada; Dayton, Ohio; Wilkesbarre, Pennsylvania; Winkelman, Arizona; Milwaukee, Wisconsin; Carterville, Missouri; Sioux City, Iowa; Chihuahua, Mexico; San Jose, Calif.

SPANISH-AMERICAN JURISDICTION

This includes the Mexican and Central American section of the North American Jurisdiction and all the Spanish countries of South America, as well as the West Indies. The Grand Lodge of the Spanish-American Section is located at San Juan, Puerto Rico; Mr. Manuel Rodriguez Serra, K. R. C., Supreme Master (Aparto Postal Num. 36). The Grand Lodge of Mexico is located at Mexico City, D. F., Ledo, Gilberto Loyo, Grand Secretary, Apartado Postal 2763. (The work of this section is carried on in Spanish and English).

FOREIGN JURISDICTIONS

For all British countries, the AMORC Grand Lodge of Great Britain, Mr. Raymund Andrea, K. R. C., Grand Secretary, 41 Berkely Road, Bishopton, Bristol, England.

For the Scandinavian countries, the AMORC Grand Lodge of Denmark, C. Anderson, Deputy Grand Master, Manogade 13th Strand, Copenhagen, Denmark.

For Holland, the AMORC Grand Lodge, Mr. F. A. Lans, Grand Secretary, Schytsstraat 244, The Hague.

For France, The "AMORC du Nord," Paris, France.

The East Indies Lodge of AMORC, at Batavia, Java; Master, Mr. B. U. E. Van Raay, Bandungweg

5. Weltevreden, Dutch East Indies.

The AMORC G. A., P. O. Box 36, Kumasi-Ashanti, Gold Coast, Africa.

Also the Grand Lodges or the associated bodies located in:

Melbourne, Australia; Nigeria, West Africa; Basle, Switzerland; Vienna, Austria; Tientsin, China.

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

The Supreme Lodge and Temple of AMORC of India is located at Arkonam, Madras Presidency, South India.

Three Hundred Eighty