



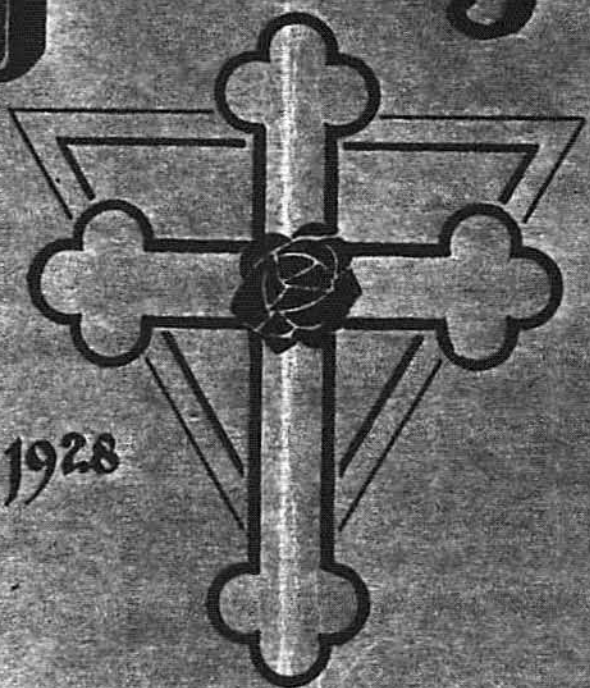
# The Mystic Triangle



July

1928

25cts.

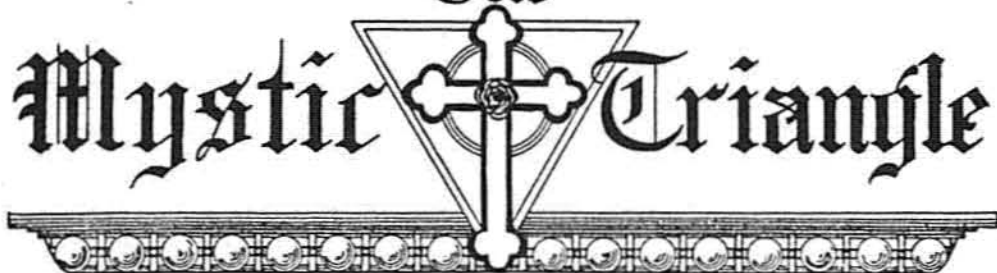


Rosicrucian  
Mysteries



ROSI-CRUCIAN RESEARCH LIBRARY  
SAN JOSE, CALIFORNIA.

# The Mystic Triangle



Published Monthly by THE SUPREME COUNCIL of AMORC

Rosicrucian Park, San Jose, California

(Copyright, 1928, by AMORC.)

JULY, 1928

VOLUME VI, No. 6

## *The Emperor's Monthly Message*

▽▽▽▽▽

The month of July is always distinguished in the United States by its patriotic holiday, July Fourth. It is the one day in the year when a nation of peoples unite to honor the birth of a republic and give some thought to the principles for which it was founded.

Patriotism is an admirable quality. It is more than a political emotion; it is closely associated with the primary instincts, among them the love of home and self-preservation.

The man or woman who cannot find in their being an emotion reacting to the patriotic call, is surely devoid of human perfection in even the smallest degree. To feel no thrill at the thought of national association, to sense no emotional excitement at the playing of the national anthem, to realize no rise of the self at the sight of the republic's flag, and to experience no excitement upon the return to this country from a visit abroad, is surely living a life that is unnatural and abnormal.

The mystic of every land is a nationalist, a patriot. It is because he is a lover of home, a lover of unity, of co-operation and Peace. It is the bounden duty of every Rosicrucian to honor and

respect the Flag—the laws, the regulations, the customs and the obligations—of the country in which he lives and under whose protection he finds so much enjoyment and support.

Next to man's love for God and for his fellowbeing, should be the love for his country—the country of his birth, and the country in which he lives and which offers him the mediums of civilization. Not all who read this magazine are Americans living in the United States or its Dependencies, but we are sure that those who are of other nations and live in other lands will unite with us in paying respect this month to the American Flag, with at least one kindly thought, as all American Rosicrucians hold in kindly thought the Flags of all other lands. For our Flag is a symbol of progress, of human love and earthly brotherhood, and of Peace; and these things are dear to the hearts of all Rosicrucians in all lands.

We hope for the day when every Flag will be not only a symbol of Peace, but a triumphant banner in the Great Parade of the mere physical segments of the international brotherhood of Man.





# Cosmic Dialogues

Interesting Bits of Rare Philosophy expressed by Cosmic Characters  
and Translated into Earthly Discourses

By H. SPENCER LEWIS, F. R. C.,  
Imperator of AMORC for North America

▽▽▽▽▽

(EDITOR'S NOTE:—The first installments of these remarkable dialogues were introduced by the Imperator in one of the special classes of the Supreme Lodge many years ago, to a group of members being prepared for Rosicrucian lectureship. By special permission we will publish the original and later installments from time to time so that those who now constitute the large army of AMORC lecturers, Lodge Masters and Group Teachers may have the advantage of this unique presentation of rare knowledge and thereby add to their store of Arcane Wisdom. All members will discover information in these dialogues which may be applied to answering those thousands of questions which arise during the course of study in all the Grades.

It is important that one point of explanation be made. It is comprehensible how the personality of each of the ancient and modern earth characters may communicate with each other

while in the Cosmic, and how one may become attuned with such personalities and hear the conversations. But, it may seem impossible to understand what the author means when he attributes the titles of *God* and *Satan* to two of the voices in these dialogues. May we say that whenever *God speaks* in these dialogues, it is the voice of *Divine Inspiration* suddenly speaking through one of the characters; and when *Satan speaks* it is the voice of *The Tempter* urging his thoughts through the voice of one of the characters. With this explanation in mind the dialogues become instructive and understandable.

Because of the attempts heretofore on the part of some to appropriate these rare dialogues for personal and commercial use with other than the right author's name, we remind all who read them that they are copyrighted under the general copyright of the Mystic Triangle).

(Continued from last month)

## THE SECOND CONCLAVE

(Held in a quiet section of the Cosmic, on the occasion of a call issued by the personality of Louis Claude de Saint Martin).

Saint Martin: Once I called together four men to assist me in forming a new group of the Brethren of the Rosy Cross, and the prompt response was like that of today. I am pleased, Brothers, that you feel as I do about the benefits to be derived from these discussions.

Wilson: I have found much to think about since our conversation, and I have an opportunity to verify some of the surprising statements made by you, Brother Martin. Should I call you *Saint Martin*?

Martin: Just the salutation of *Brother* is sufficient, for I am not Martin, or *Saint Martin* now, but a converging personality as I explained the last time we met.

Wilson: Well, that is good, for I have been a little puzzled by the idea that among us here is a *Saint*, and I

have wanted to know just how to greet you.

Manetho: That is well said, Brother; a *Saint* among sinners! A *Saint* he may be, but I know none here who are not sinners.

Martin: Were you speaking in jest, Brother Wilson, or did you consider me as one who had been *Sainted* by the church of the earth?

Wilson: Most surely I believed you to be a *Saint* of the Church, and since I could not recall your name in connection with any of the Gospels, I supposed you were one of the many who had been *Sainted* by the Roman Church. How came you by the title of *Saint*, then?

Martin: It is not a title, but a part of my earthly name, as is *Wilson* with you—though true enough you, too, are no longer *Wilson*. My family name was *Saint Martin* and even though I saw fit to hide my identity and permit many on earth to know me only as the "unknown" philosopher, however

Five Hundred two

man  
fami  
M  
you  
roya  
of n  
M  
are  
alty.  
Karr  
cond  
In  
glam  
turn  
ing  
not  
W  
the  
on e  
the  
M  
activ  
old  
com  
whil  
Don  
othe  
qual  
entai  
W  
form  
I be  
earth  
N  
with  
he c  
ism.  
Rosi  
reall  
masc  
adep  
Wh  
tion  
Rosi  
man  
othe  
succ  
earth  
coun  
possi  
cien  
early  
Abb  
Cou  
each  
of ti  
M  
wert

many in the world knew me by my family name.

Mizraim: And Manetho said that you were a worldly prince of some royal family on earth and a philosopher of mysticism notwithstanding.

Martin: On the earth such things are possible: I mean *princes* and *royalty*. Simply a working of the law of Karma whereby some are born into conditions and places of test and trial. In my case I shunned the artificial glamor of the temporal dignity and turned it into good account for the saving of the men and women who knew not the law.

Wilson: What was the purpose of the group of men you called together on earth? You said it had to do with the Cross.

Martin: Yes, it had to do with the activities of the Rosy Cross, the very old brotherhood of mystics. I had become a secret initiate into the society while in Bordeaux. My instructor was Don Martinez de Pasqually de la Tour, otherwise known as Martinez de Pasqually, organizer of branches of an oriental mystic masonry.

Wilson: Then the group you termed was a branch of that masonry. I heard much of Masonry while on earth, though I never united with it.

Martin: No, I was not connected with the masonry of Pasqually, which he called the "Rite of Masonic Illumination." He was a member of the oriental Rosicrucian bodies however, and was really selecting from the applicants for masonry those who would become true adepts in the Rosy Cross brotherhood. Why I was selected by him for initiation into the sublime principles of Rosicrucianism I never understood until many years later. But, to answer your other question, I became my teacher's successor upon his transition in the earth year 1774, and at Lyons, in the country of France, I called together four possible co-workers—among them Lucien de Lusignan, a descendant of the early Rosicrucians of Toulouse, and the Abbe Daubez. We established a new Council and later initiated a number; each became a worker in various parts of the country.

Manetho: I am mindful that thou wert among the magi of my day,

Brother Martin, for I knew thee by reputation.

Martin: So I learned after years of study and mastership in the Order of the Rosy Cross, though I am happy to have you confirm my findings.

Wilson: What is this? Martin has been on earth a number of times?

Mizraim: As have you, Brother Wilson, and many who are here.

Wilson: I? I thought that I was now preparing to converge into my *second* life on earth. Have I been to earth more than once?

Martin: I am sure that you have been there in many lives, else you would not have the development you now have. See, over there, in that group of Lights gathered before the violet centre, one whose radiations are faint and who seems to flutter and fade from sight. That segment of Divine expression has had but one or two periods of existence on earth and is young in the process of development. And, over here to our right, you see that great Light moving swiftly toward another group; it is one who has had many periods on earth and has made the most of them.

Mizraim: I would like to know the history of that Light. Shall we call?

Manetho: I approve! What say you, Brother Martin?

Martin: I am ready!

Mazraim: We shall proceed!

Manetho: We attune!

(Immediately the four Lights blend, in accordance with the key numbers of their vibrations, and from this blended Light there went forth a beam toward the distant Light. That light, being sensitive of the beam, paused in its rapid motion and gradually moved to the presence of the four who were concentrating).

Mizraim: Greetings! We welcome you into our little group of students of life. May we inquire of your personality?

Mysta: I salute you! I am he who was known on the earth by many names and have but recently come here again to converge once more. In my last form on earth I was known as *Mysta*, an assumed name, the better to hide my identity.





Martin: Were you in the role of a philosopher? The name *Mysta* would suggest this.

Mysta: Yes, my life was spent in the work of guiding men to the paths of mysticism—mystical philosophy—as has been my mission for many cycles.

Martin: Truly am I glad that you have united with our little group. Perhaps I knew you in one of your shades of expression on earth. I was Louis Claude de Saint Martin, of France.

Mysta: I knew well your reputation Brother, and because of your work in the Rosicrucian society, I shall explain that I was at one time Francis Bacon, the organizer of the Rosicrucian brotherhood throughout the continent of Europe.

Wilson: It seems that we shall hear much of the Rosicrucians now. On earth I heard nothing of them. I suppose that in America they were not known.

Martin: You are mistaken, Brother. At the time of your transition the Rosicrucian brotherhood was well established in America, and when your convergence is completed and the law is ready to have you go forth to earth again, you will find in your adulthood the Rosicrucians very active in preparing for the cyclic change in that land, *should you become a citizen of America.*

Wilson: Is there any question about my convergence? I understood from what was said the last time we met that all of us would become converged and I supposed that I would return to America again?

Manetho: Methinks it well to make plain some facts to our Brother Wilson and I suggest that thou, Saint Martin, should speak the words.

Martin: I am honored, but I must ask for your corrections if I fail to make plain the laws. Brother Wilson, I shall explain to you what I comprehend of the laws of life as I have found them in my earthly existence and since my last coming to this expression. On earth you were Mr. Wilson. I take it that you were engaged in a business not having the endorsement of all earthly ethical standards, and undoubtedly you will learn here that while your business was not in accordance with the ideals to which all men should strive,

your activities on earth are not condemned here by the Cosmic laws because they served a purpose in the great scheme of evolution. Am I not right, beloved Manetho?

Manetho: It is true! Both good and evil as considered from the earthly point of view are opposite forces in the evolutionary process and man must pass through both phases of life's principles in order to learn and know.

Martin: But the important matter is that you tasted of such experiences in life as were necessary from the understanding of the Cosmic Law, and when the last important lesson was learned and comprehended, the Law called you back to this stage of life for further evolutionary changes which could not take place on the earth. Do you recall what great lessons you learned just before your transition?

Wilson: I most certainly do, for I had ample time to realize exactly what grave errors I had made and which continuously enmeshed me and entangled me with the laws and the good will of many persons.

Mizraim: Pardon me, Brother Wilson, but of what laws do you speak when you say that your acts entangled you with the laws?

Wilson: Why, the State and City laws, and the United States Constitution.

Mizraim: I do not know what those laws may be, for I have never been in that country and surely you must know that such laws, if made by man, or a group of men, are simply vague interpretations of the principles of the Cosmic laws in most cases, and in other cases inconsistent with Cosmic laws.

Martin: At least, Brother Wilson, you have learned that it is unwise to attempt to live a life that does not conform to the highest ethical standards of the mass mind, for the mass mind on earth, constituting what may be called *universal opinion*, is generally a reflection of the Cosmic Mind. Having learned that lesson, your life *in the conditions in which you lived*, was completed and the period was at hand for a change.

Wilson: Yes, I realized while in the serious entanglements to which I just

referred, that I was ready to give it all up and quit the life I was living, but I could not see why I had to be injured in my physical body and at the very prime of my health and vigor pass out of the life altogether. As I lingered on what I believed was my *death bed*, I not only regretted the life I had lived, but I also regretted that I would have to pass on, for the doctors told me they could not prevent it. What I would like to know now is this: if I had finished the work—the life I was living—and a change of living was necessary, why couldn't I have been permitted to recover from my wounds and injuries, become well and strong again, and start my life over again in a new line, under proper conditions? Why did I have to *die*, as they called it, and start out again as a child in a new body? Of course I did not know then that I would ever come back to that earth, but now that I find it is so, and that the *death* was not a *punishment* for my evil life, as the newspapers were stating as I rested on my bed the last two days, more or less unconscious at times, *why* did I have to pass through such a change?

Manetho: The eternal question from the unknowing—*why*?

Martin: As I understand it, Brother Wilson, the time had come for a change in your life, from evil or destructive methods of living to constructive and more useful living. Your own realization of your errors, your admission that a different life would have been better, helped to bring your period of that experience to an end. But, the Cosmic decreed that the change could be brought about more completely *and more surely*, by your transition.

Wilson: Why *more surely*? Was I not sufficiently determined?

Martin: As you rested on your bed of transition, believing that the so-called *death* was the wages you would have to pay for your way of living, you were convinced that your life was wrong, and that a better life would be the only way to longer life. If, however, you had been permitted to recover your health, and your life on earth would have been continued through some remarkable or miraculous cure or change in your condition, you would

have arisen from that bed unconvinced that the *wages of sin is death*, to the sinful life, and you would have looked upon your recovery—by any means—as a victory for earthly skill and science over the laws of the Cosmic, and you would have returned to your evil ways of living as a challenge to the preachments of the philosophers. No, there was only one way to end your evil career, and that was to cut it short *while you were conscious of the error of your ways!* The proof of this fact lies in the statement you made that *now* you know you lived a life that was evil. Is that not so? And will you not always remember that you must live differently?

Wilson: Yes, that is true. If I am to go to earth again, I shall never indulge in the form of life, or even thinking, that was mine in Chicago. I have learned that lesson, permanently, I believe.

Martin: It will remain with you as a lesson, through all eternity, Brother Wilson. It will be one of the so-called *intuitive impressions* or deeply rooted *instincts* of your nature, forming a part of your soul's ethical laws, and will guide and influence your thinking and living, no matter in what part of the world you may go, in what country, among what peoples, or in what humble or prominent circumstances.

Mysta: Ah, of that I am sure, for I, too, learned such lessons and have found them the *key* for my various incarnations on earth. Many cycles ago I lived through experiences that taught me the folly of wrong living, and those experiences formed the *key* for my different places of rebirth on the earth.

Mizraim: Of a truth that is so in my own life, for in each of my own incarnations have I been the instrument of the Masters in accordance with the *Light of my Life*.

Wilson: I do not understand what you mean by *keys* and the *Light of your Life*.

Martin: I was about to explain those principles and am glad that my Brothers have used such good terms. Assuming, now, that after a time spent here in becoming more familiar with the Cosmic Laws and principles the Masters decree that your preparation



and convergence is completed and you are ready to go forth into a new body to become a new personality, then you will be directed to that little body about to be born among such peoples, in such a family, in such circumstances and with such opportunities as will permit you to carry out the work of the Masters the most efficiently. In other words, you will be directed to that place on earth, and amid such circumstances as will let your *Light* shine most effectively. *Your Light* is the sum total of the experiences you have had, the lessons you have truly learned, and the knowledge gained thereby. Thus you go forth from this place as a Messenger of Light; you become one of the many *Children of Light*.

Wilson: And, my recent experience on earth is a part of my *Light*?

Martin: Most assuredly. You have a *Light* of a particular color now that you did not have. That *Light* is needed in some, perhaps many, places on earth. You will probably be reborn on earth in some family where other qualities of your *Light* are desired, or needed, by the parents or members of the family, and as you grow into adulthood and go along in whatever profession or occupation is best, you will be directed among men who need guidance, instruction or persuasion based upon the lesson you recently learned through your life in Chicago. You probably learned other lessons in other incarnations which are also a part of your life, and—

Wilson: I know that I have a strong and uncontrollable dislike to see children suffer physical pain through mistreatment by cruel parents, and I used to give much money to institutions which looked after children who were homeless or had unkind homes.

Martin: That is undoubtedly part of your *Light* attained in some other earthly experience, and you have been spreading that *Light* as a worker for the Masters in their earthly vineyard.

Mizraim: How beautifully do the Masters look after the children. See, how some of his ill-gotten earthly possessions were being used to carry out the Masters' work.

Wilson: Do you mean that all of us are doing *Masters' work*?

Martin: Each one of us—even those who may be living a life of partial evil, as were you in Chicago. And, because you were permitted to do evil on earth in some form until you learned the truth of its error and became convinced of its sin, you are ready to go forth as an Avatar for the Masters and spread that additional *Light* in the world and thereby prevent others from living a similar life. We are all *philosophers*, *Avatars*, *workers* in the world, and by continuous reincarnations, carry out the Cosmic Laws.

Wilson: I am astounded,—

Mysta: And, *illuminated*.

Mizraim: And, an *initiate* of the Great White Lodge.

(To be Continued)



## ARE YOU GOING ON ANY VACATION?

If you are going away for a week, several weeks, or a month or more this summer, do not think that you must stop your lessons or your experiments. Hundreds of members last summer felt this way, and after we pointed out to them how we could forward their lectures to them, and what wonderful opportunities there were on vacation trips to experiment and relax in connection with some lessons, they found greater advancement and development than during previous weeks or months.

There is no excuse for stopping the work and losing the contact with the Order just because you are travelling or in a different city. Even if you cannot arrange your lodge room you can study your lectures and work out the experiments in many ways. DO NOT GIVE UP YOUR LECTURES. Just tell us where you are going. We can keep the lectures following you.

The  
Mystic  
Triangle  
July  
1928

Five Hundred six



creasing further from n tion res Masters vouchsa be stro: pure an thereby legitima ing of p the resp of worl quieting doubt ir in the sa the Ma events f West alc ment; he disciples authority ing fearl sciousnes the life deavor.

The n familiar member actively Western is active t Egyptian in the w in the eig the well St. Germa in 1881, article on tures," sa: portant d

Five Hun



# The Comte de St. Germain

Mystical Facts About a Famous Rosicrucian.

By RAYMUND ANDREA, F. R. C.,

Grand Master AMORC, of Great Britain



PERHAPS NO subject is of such perennial interest to students of the occult as that dealing with the Great Masters and their lives and works. And I think it may be safely affirmed that this rapidly increasing interest will soon be met by a further response to sincere inquiry, and from many unexpected sources information regarding the secret history of the Masters, their work and methods will be vouchsafed to us. Let the demand only be strong enough and made with the pure and sincere intent to know, that thereby our knowledge may be used legitimately for the one purpose of being of profound service to the race, and the response will come. Amid the clash of world affairs and innumerable disquieting controversies, there is little doubt in an awakened mind that within the sacred portals of the Brotherhood the Masters are initiating important events for the enlightenment of the West along the lines of higher unfoldment: hence it is that the voices of their disciples are heard with force and authority in many directions proclaiming fearlessly the truths of a new consciousness and stimulating aspirants to the life of the path and selfless endeavor.

The name of the Master Rakoczi is familiar to many of us. He is that member of the Brotherhood who was actively engaged in the affairs of the Western world for some time past, and is active today. A pupil of Indian and Egyptian hierophants, he has worked in the world under various names and in the eighteenth century passed under the well known name of the Comte de St. Germain. H. P. Blavatsky, writing in 1881, and referring to a defamatory article on the Comte and his "adventures," said that there were highly important documents existing in Russia

about the Comte and she hoped the long needed but missing links in the chain of his history would speedily be made public. Her hope was soon fulfilled, for in 1897 a series of articles appeared from the pen of Mrs. Cooper-Oakley who had travelled widely in Europe and visited many famous libraries for purposes of research, and for the first time fragments of the eventful life of the great occultist were published. These articles, with further subsequent material, were issued as a monograph in 1912, and in view of its rarity and prohibitive price this monograph has just been reissued. If the few outstanding characteristics of the famous adept and a brief allusion to one or two of the more extraordinary episodes of his appearance as the Comte which I propose to sketch in this article, lead readers to peruse the book for themselves, they will gain a striking conception of a supreme master mind in world action, of the master mystic who stands behind the thrones of kings and foretells and influences the destiny of nations. The personality of Zanon we know very well; but he is a character of fiction. We cannot quite conceive a Zanon in real life. But the Comte de St. Germain lived; he was seen of many at courts and in royal houses, fragments of his prophetic and magisterial conversation have been preserved, even some of his musical compositions are extant; and everywhere the Master went his personality was stamped so signally and indelibly that he exists for us as truly and realistically as any figure in political history. It is only at rare intervals and at decisive stages in history that an accredited adept such as was the Comte appears openly and seeks to influence objectively the trend of human affairs.

Within the past 20 years there have certainly existed such momentous world conditions as would seem to have justi-



fied, if ever conditions justified, the public appearance and interference or guidance of adepts of the Brotherhood, yet we have no record of such appearances or guidance. The absence of any record is of course no proof that necessary guidance was not given; only those on the inner side know. But the dramatic appearance of the Comte in the 18th century as fully testified by the records of men and women of high social, political and mystical rank, seems to be the only instance in modern times of the Brotherhood permitting a qualified adept of occultism to play an astonishing role on the stage of the world, surpassing in fact all the fiction of a Lytton.

But we must give credit to the Masters for knowing human nature better than ourselves. With all our knowledge of occultism we complain of their aloofness and silence and are unconvinced of the good reasons for it. Let us reflect: if the Masters were among us and accessible even to those only who have sincere interest in them, what would their lives be worth? How many of us are so dispassionate, so purged of worldly vanity and curiosity, so intent upon forms of real service and expression of the soul, as to renounce a personality intrusion upon them and remain confident in their wisdom to approach us when they will? That is another hard saying of occultism: it is also one of its laws and cannot be annulled. It is demonstrated clearly enough in the life of the Comte. Often during his arduous mission he was compelled to hide from the hand of the assassin; just as often to refuse the society of those who would have prostituted the very gifts by which he confounded them. Will the great artist speak of his marvellous technique to a fool? "A century will pass," said the Comte to Madame d'Adhemar, "before I shall reappear there." She burst out laughing,—and he did the same.

The Comte when he appeared gained precisely the same kind of reputation he would be assured of were he to appear today. He was a romantic, a charlatan, an adventurer, a liar and a swindler. When a man receives a galaxy of titles of that description *he is usually a char-*

*acter worth investigating.* Those who investigated the character of the Comte testified that he lived according to a strict regime; that he had a charming grace and courtliness of manner; that he was an excellent musician and demonstrated powers which were incomprehensible and amazing; that he painted beautifully, and spoke the languages of half a dozen countries so perfectly that he might have been a native of either. He adopted various names the better to execute his mission; a custom which we thoroughly understand, but which to his contemporaries was a most damning reflection on his character. He conversed with people when they were young and met them again when they were old, but appeared not a day older himself. They could assign a sinister reason for his numerous names; but when he appeared at the court of Louis XV and encountered those who had met him in Venice 50 years before, reason failed them. The Countess v. Georgy called him "a most extra-ordinary man, a devil!"

From hints in his conversations it is clear that he had travelled extensively and was familiar with India, China and other Eastern countries, where no doubt he gained his vast occult lore. He was deeply versed in physics and chemistry, and possessed a rare knowledge of secrets of nature, which astonished those who happened to witness some of his demonstrations. He applied a particular mysterious colour to his paintings in oil which produced a wonderful brilliancy; in historical pieces he introduced into the dress of the women sapphires, rubies and emeralds of so remarkable a hue as to incline the spectator to believe their beauty was borrowed from the original gems.

From 1737 to 1742 the Comte was at the Court of the Shah of Persia, and it was here that he learned many of the secrets of nature. During the Jacobite Revolution of 1745 we find him in England, suspected as a spy, and arrested. In one of Walpole's letters we have the account: "The other day they seized an odd man who goes by the name of Count St. Germain. He has been here these two years, and will not tell who he is or whence, but pro-

fesses the name. He is wonderfully sensible." in Vienna: well received friend of have it in a friend to India my know second j 1755, w under Vi first jour idea of t we are s I made i are worth work wa have men proving p the many reported t

In the by the M who assign at his r where a the exper group of laborator clearly on

Further abilities a Graf Karl ter in R Comte w ever saw wealth ye plicity, k vealing ar soul wort a number made, un periments were the metal as l as good f dyeing an to a perfe moroccos perfect ta carried to known, l dyeing o liant colo through, .

fesses that he does not go by his right name. He sings and plays on the violin wonderfully, is mad, and not very sensible." Not long after he appeared in Vienna and lived as a prince; he was well received, and became an intimate friend of the Emperor, Francis I. We have it in his own words in a letter to a friend that he made a second journey to India in 1755! "I am indebted for my knowledge of melting jewels to my second journey to India, in the year 1755, with General Clive, who was under Vice Admiral Watson. On my first journey I had only a very faint idea of the wonderful secret of which we are speaking; all the attempts that I made in Vienna, Paris and London are worthless as experiments; the great work was interrupted at the time I have mentioned."—The power of improving precious stones was but one of the many arts the Comte is commonly reported to have possessed.

In the year 1757 he was introduced by the Minister of War to Louis XV, who assigned to him a suite of rooms at his royal Chateau of Chambord, where a laboratory was fitted up for the experiments of the Comte and a group of students. This glimpse of laboratory work with others reveals clearly one aspect of his mission.

Further details of his character and abilities are preserved in a letter from Graf Karl Cobenzl to the Prime Minister in Russia. The Graf said the Comte was the most singular man he ever saw in his life; possessing great wealth yet living in the greatest simplicity, knowing everything, and revealing an uprightness and goodness of soul worthy of admiration: "Among a number of his accomplishments, he made, under my own eyes, some experiments, of which the most important were the transmutation of iron into a metal as beautiful as gold, and at least as good for all goldsmith's work; the dyeing and preparation of skins, carried to a perfection which surpassed all the morocos in the world, and the most perfect tanning; the dyeing of silks, carried to a perfection hitherto unknown, like dyeing of woollens; the dyeing of wood in the most brilliant colours penetrating through and through, and the whole without either

indigo or cochineal, with the commonest ingredients, and consequently at a very moderate price—" Another writer says: "Sometimes he fell into a trance, and when he again recovered, he said he had passed the time while he lay unconscious in far-off lands; sometimes he disappeared for a considerable time, then suddenly reappeared, and let it be understood that he had been in another world in communication with the dead\*. Moreover, he prided himself on being able to tame bees, and to make snakes listen to music."

It was during the few years that preceded the revolution in France in 1793 that the Comte gave the most daring and emphatic warnings to the queen, Marie-Antoinette, of the machinations of certain ministers against the king. Letters reached her from the "mysterious visitor" filled with tragical prophecies of the coming storm, but although she had already had ample proof of his foresight and wisdom she was loth to believe the vision of blood and slaughter outlined in these communications and personally confirmed in an interview the Comte subsequently had with her. Carlyle in his famous History wrote: "To whom, indeed, can this poor queen speak! In need of wise counsel, if ever mortal was; yet beset here only by the hubbub of chaos! Her dwelling-place is so bright to the eye, and confusion and black care darkens it all. Sorrows of the Sovereign, sorrows of the woman, thickcoming sorrows environ her more and more."

If to the vivid pages of the historian the secrets, efforts and negotiations of the Comte were truly intercalated in all their masterly progress, what an amazing record we should have! Wise counsel the queen did have—but even nations have their Karma. "We are walking on dangerous ground," she confessed: "I begin to believe that your Comte de St. Germain was right. We were wrong not to listen to him." To Mad. d'Adhemar she said: "Here is another missive from the unknown. This time the oracle has used the lan-

\* Bear in mind these words are those of one who did not understand. The Master never claimed to talk with the "spirits" of the dead.





guage which becomes him, the epistle is in verse." This prophetic verse contains a lurid picture of the Terror that shortly after carried away king, throne and altar and spread chaos throughout France. Subsequent warnings reached the queen, but she was too weak to act.

There are hints of numerous diplomatic missions in which the Comte was engaged but the details of them are, no doubt advisedly, missing; but from what is known it is clear that he was the trusted friend of kings, princes and statesmen, moved freely among all dispensing light, knowledge and rare instruction, then vanished from the scene as mysteriously as he appeared. He came to give peace to France, but the personal ambitions of the French ministers thwarted his mission.

Of the Comte's Masonic and mystical connections a good deal is known as the result of research in certain archives. Although modern Freemasonic literature attempts to eliminate his name and the assertion is made by some that he was regarded as a charlatan by leading Masons, it is known that the Comte was one of the selected representatives of the French Masons at their convention at Paris in 1785. To many assemblies in Paris the Comte taught his philosophy. Meetings were held in a Lodge of the "Philalethes" which, according to records, had a strong Rosicrucian foundation from the true Rosicrucian tradition. Practical occultism and mysticism were their aim. They were however involved in the violent Karma of France and their studies terminated.

From a Masonic source comes the information that amongst the Freemasons invited to the great conference at Wilhelmsbad in 1785 the Comte and Louis Claude de St. Martin with many others were included. Further, the librarian of the Great Ambrosiana Library at Milan says: "And when, in order to bring about a conciliation between the various sects of the Rosicrucians, the Cabalists, the Illuminati, the Humanitarians, there was held a great Congress at Wilhelmsbad, then in the Lodge of the "Amici riuniti" there also was Cagliostro, with St. Martin, Mesmer and Sainte-Germain."

It is well known that the Comte and

Mesmer were connected in the mystical work of the last century, and search among the records of the Lodge meetings mentioned above verifies this. Vienna was the great centre for the Rosicrucians and allied societies, and among these there was a group of the Comte's disciples. "One day the report was spread that the Comte de St. Germain, the most enigmatical of all incomprehensibles, was in Vienna. An electric shock passed through all who knew the name. Our Adept circle was thrilled through and through. St. Germain was in Vienna!" So writes Franz Graffer, a Rosicrucian and friend of the Comte. There is a touch of the melodramatic in this writer's narrative of the memorable meeting with the Comte which followed. During the conversation the Comte became gradually abstracted, rigid as a statue, after which he launched forth into one of his remarkable sententious prophecies, concluding: "Towards the end of this century I shall disappear out of Europe, and betake myself to the region of the Himalayas. I will rest; I must rest. Exactly in eighty-five years will people again set eyes on me. Farewell, I love you."

Undoubtedly the Comte is one of our Great Brothers of the Great White Lodge. Last century literature affords evidence of his intimacy with the prominent Rosicrucians of Hungary and Austria. H. P. Blavatsky refers to a "Cypher Rosicrucian Manuscript" which was in his possession and which proved his high authority in the Lodge. He was connected with the "Knights of St. John the Evangelist from the East in Europe, with the "Knights of Light", and with the "Martinists" in Paris. It is a fact," writes one, "that the Count knows details which only contemporaries could tell in the same way. It is fashion now in Cassel to listen respectfully to his stories and to be astonished about nothing. The Count does not praise himself, neither is he an importune talk-teller, he is a man of good society, whom every one is glad to have. He can speak in different voices and from different distances, can copy any hand he sees once, perfectly—he is said to be in connection with spirits who obey him, he is physician

Five Hundred ten

and g  
means  
cludin  
an art  
was t  
brothe  
shippe  
every  
pearar  
pearar  
of 'Ol  
iousne  
Rosicr  
Magn  
plars,  
willin  
Wh  
gather  
glimp  
St. G  
master  
and c  
the id  
which  
Great

I fi  
more  
public  
space  
tails i  
over se  
bers h  
includi  
cannot  
come  
TION  
need fo  
issue.  
make  
pages  
events,  
vote as  
heretof  
import  
those  
will be  
each or

Five

mystical  
l search  
e meet-  
s this.  
for the  
es, and  
of the  
e report  
St. Ger-  
all in-  
a. An  
all who  
rle was  
St. Ger-  
writes  
d friend  
n of the  
narrative  
ith the  
ing the  
gradu-  
ae, after  
one of  
ophecies,  
of this  
Europe,  
of the  
ust rest.  
l people  
l, I love

and geognost and is reported to have means to lengthen life." And as a concluding quotation we have this from an article of an Austrian writer: "He was the 'Obermohr' of many mystic brotherhoods, where he was worshipped as a superior being and where every one believed in his 'sudden' appearances and equally 'sudden' disappearances. He belongs to the picture of 'Old Vienna' with its social mysteriousness: where it was swarming with Rosicrucians, Illuminates, Alchemists, Magnetopaths, Thaumaturgs, Templars, who all of them had many and willing adherents."—

What is the central truth to be gathered from these few scattered glimpses of the life of the Comte de St. Germain? That he was living the master life in all its fullness and power and demonstrating on a grand scale the identical philosophy and practice to which we are devoted, of the same Great Lodge to which we aspire today.

To the many, the Comte will appear but a fiction like Zanon: to us, he is a lofty and present spirit appearing there for a brief moment of time in a perfected and deathless life. His hand is in our work. A little more culture, a little more persistent endeavour, a little more of that tense, absorbing, spiritual passion to *become, and that hand will grip our own.* The Master's skill in action is a wonderful theme and transcends all the dreams of fiction; but the mere reading of it will accomplish nothing. It is for us to translate life to life until the virtue in us merits his approach and compels his guidance. When that attitude is as firmly established in us as breathing, we need have no anxiety about our progress or the future.

(EDITOR'S NOTE: We are unable to tell our members at the present time where they may secure a copy of this new book on the life of St. Germain, but we will do so as soon as we learn the facts.)

▽▽▽▽▽

## The Trip to Egypt

Final Notices and Explanations  
By ARTHUR BELL, Trip Secretary

I find it necessary to make a few more explanations before ending our public statements about this trip. Much space has been devoted to the trip details in this magazine, solely because over seventy-five per cent of our members have been interested in the matter, including the many thousands who cannot take the trip. But, the time has come TO CLOSE THE RESERVATION LIST, and therefore there is no need for further explanations after this issue. We may, from time to time, make a short announcement in these pages as to the progress of the trip events, but we will not be able to devote as much space to the subject as heretofore. All the future long and important explanations of interest to those who are going to take the trip will be issued in special matter direct to each one on the reserved list.

Five Hundred eleven

### IMPORTANT TO ALL

The various Department secretaries at Headquarters inform me that in their mail each day are such questions as these: "Who can go on this trip? Who started the trip? Where will it go? Can others than members go along? What will be the cost? etc. We wonder if all our members read each issue of the Mystic Triangle as thoroughly as they should. Very many of the questions asked have been completely answered in the issues of this magazine for the months of February, March, April, May and June. Those who have not read those issues should do so.

### RESERVATIONS MUST CLOSE AUGUST FIRST

Originally the Emperor's offer was to help arrange matters so that a few of our members could go with him



and his family on a trip to Egypt which affairs of the Order make necessary for him to take. So many wrote asking for the privilege that at once he enlarged the trip to include a great many sacred and mystic places known to him not only in Egypt and the Holy Land, but in various parts of Europe. This broader tour appealed to so many more that now we find ourselves in the predicament of being FORCED TO CLOSE THE RESERVATIONS. Why? Because we find that only a certain number can get into our two or three chartered Nile boats and into the good hotels of many of the small towns near the mystic places we wish to visit.

Five hundred or more have written that they wish to go, and the reservations are coming in now (May 1st) at the rate of three and four a day. Only several hundred—perhaps not more than two hundred—will be permitted to join the trip, and we may have to cut the number down to one hundred and seventy-five. How are we going to do this? I have consulted with the Emperor and the Supreme Secretary and we have not come to any definite rule for exclusion as yet. Certain it is, those who first send their first deposit of twenty-five dollars to the tourist company and make a deposit on their tickets, will be placed at the head of the list. Secondly, we will be guided by the dates on the original letters of tentative reservations received during the past four months. Thirdly, we may have to exclude some of those who are *not* members unless they are necessary as a companion to some member or belong to a member's family. In the latter case, children, wives or husbands of members will have equal standing with a member on our reservation list.

Please bear in mind that this is the FIRST mystical organization tour of this kind that ever went into the land of Egypt and other places and we have simply upset all the usual tourist demands and conditions and have asked for special things never asked for before. The result is that cablegrams as well as letters have been passing fast and furiously between this Pacific coast and various parts of the East during the

past months making wholesale reservations never made before.

### THE COST

And this reminds me of another point referred to in many letters asking for reservations. Who is bearing all the expense of these negotiations? Not one penny has been asked from any member, nor is one penny to be paid to AMORC. The extraordinarily low price of the tour—the seemingly impossible costly things which are included—certainly makes any commercialism in connection with this tour out of the question. Even the American Express Company, who will issue all the tickets and provide every feature of the journey except the mystical ones, is admittedly cutting the usual profits out of its figuring and is offering its services exclusively as a compliment to the Rosicrucians. And, they are going to send two of their best men along with us, at their own expense, from the Pacific Coast.

I may as well tell you, however, that it is the Emperor who has so generously borne the heavy initial costs of making this tour possible. Not only in long hours of research work at nights for many weeks, but in the hiring of special secretaries, the buying of maps and reports from other lands, the sending of telegrams and cables, the printing of much matter and the general investigation of every detail, but in many other things has he provided liberally.

For instance: He has arranged at considerable expense to have special arrangements made for him and the members of AMORC to hold a special ceremony in several places; and he has arranged for a stop of one night in one of the old convents of the Holy Land so that a "Rosicrucian Lodge" night session can be held with contact with all the Rosicrucians of the North American and foreign jurisdictions. This one event alone will mean a considerable cost to the Emperor to complete all arrangements throughout the entire world Order. Then in addition to some special receptions, special dinners in oriental settings in some lands and other features for all on the trip, he has now provided that every tourist shall be provided with his compliments and without additional cost with the

Five Hundred twelve



use of a deck chair and steamer rug while crossing the Atlantic, because of the cold weather during the first few days. He has also arranged that all tips or gratuities to every Dragoman, waiter or waitress, servant or assistant on every sightseeing trip, in every hotel and at every station, shall be provided with nothing to be paid by any of the tourists.

And, I am permitted to say furthermore that in addition to the beautiful certificates to be given to each member on the occasion of their initiation in Egypt, the Emperor and his wife will personally present each member of AMORC who passes through the Egyptian Initiation, with a valuable Egyptian souvenir of the ceremony. This gift means a real gift of intrinsic value as well as being unusual in its association.

Of course, the cooperation of foreign branches of our Order will make possible many interesting features of which we will know nothing until we come within their immediate jurisdictions.

#### QUESTIONS ANSWERED

1. The cost of the trip, is from New York back to New York and does not include the railroad fare from the various cities to New York and back again. Railroad fares could not be included since they vary so greatly for distant points. From the Pacific Coast the fare is about two hundred and six dollars round trip, with about sixty or fifty dollars round trip for sleeping berths. Those living in the east or midwest will have much less to pay. We have not been able to secure any reduction on railroad fares because the Government regulations do not allow for this, but the Emperor has secured many special privileges in so many other things on the trip that will save each tourist so much money that the reduction on railroad fares which could not be made is more than offset. The cost of the trip does not include the cost of the Passports or visaes, which will total about sixty dollars for each family or individual if an individual goes along. (One passport and set of visaes will include man and wife and children, or either parent and children, or man and wife, if they are all American citizens.) The cost does not in-

clude small "tips" to the steamship stewards, for these are always of such a personal nature and depend upon how much extra personal service you may demand of the stewards. Nor does the cost include personal laundry or special meals—which none will ever have need for. Otherwise, the hundreds of extras including sightseeing tickets, tourist taxes in all cities, and similar endless items, are included. All this will be set forth plainly on the printed Itinerary and Tour Description which each tourist will receive in June. And, information about Passports and visaes will be mailed to all on the reserved list in June.

2. Baggage will be handled without cost by agents of the American Express Company in every city, on every part of the journey. You will not have to carry anything more than a small over-night bag if you do not wish, in addition to a camera—and be sure to take one, and of a size that folds if you can.

3. Not only will experts from the American Express Company of America go along as guides for the entire trip, but at our first stop—at one of the islands of the Lost Atlantis, just off the coast of Morocco, another of their representatives will join us and remain throughout the tour, and in each city and country one of their local representatives will be in charge of local sightseeing. All in all, the party will be guided and guarded with every modern convenience.

4. The entire party will be divided into groups of ten or twelve persons, with a "lieutenant" in charge of each group, in typical military fashion, and these lieutenants will represent the Emperor and carry out his suggestions and plans as well as the general tour plans. This will enable every member to get in touch with someone who knows just what is to be done hour by hour on the whole trip.

5. Those on the Pacific Coast will probably leave Los Angeles about January 4, three days after New Years and reach New York on the 8th or 9th of January in the special cars. Reservations will be made for all tourists who wish it, at a Hotel close to the railroad station so that those who come on other trains can go right to the hotel where



a reception room and committee will be found and a place for the checking of all baggage *en masse*. Special nominal rates will be secured for the one-day stop in New York, for the steamer will leave N. Y. on Thursday the 10th.

6. As stated previously, the entire trip will cost those who live in the far West of the United States or Canada, about \$1,500 including all railroad fare, Passports, visas, steamship "tips" spending money and other personal incidentals. For man and wife together, the cost will not be quite as much as that, and for a family including children under twelve, the cost will be considerably less. Children under twelve travel for half fare on the American railroads, and can sleep with a parent in a berth and thereby cost less for travel; and they will have no "tips", passport or visas to pay for, nor need little if any spending money. Children over *ten*, however pay full fare for the tour *ticket*. It is possible for one to be economical enough to make the trip from anywhere in the midwest and return, including all the incidentals for about \$1,250 to \$1,300.

7. We regret to say that those who have hoped to be able to make the trip by going as a "guest companion" for someone else who is going, and thereby earn the cost of the tour, will be disappointed, for no one has asked for a

companion and we are sure that none will need one.

8. During the early part of June personal advice and instruction will be sent to each on the reserved list. In the meantime an acknowledgement has been sent to everyone who wrote making reservation. If you have not received such an acknowledgement, please let me know at once.

9. DO NOT SEND ANY DEPOSITS TO ME OR ANY ONE ELSE UNTIL YOU RECEIVE THE FORM OR BLANK FROM ME telling you where to send them and *how*. Do not let anyone solicit for money in connection with this trip. All proper notices will be sent from AMORC headquarters signed by me as Trip Secretary.

10. We will close all reservations in August. After that a few alterations may be possible by some withdrawing, but not more than two hundred or possibly a hundred and seventy-five will be included. Therefore make up your mind now. Such a trip as this will not be planned again for some time and it is doubtful if the same very low rate with all the extras introduced by the Emperor will ever again be included.

Arthur Bell, Trip Secretary,  
Care of AMORC, San Jose, Calif.



## ABOUT VISITS TO HEADQUARTERS

Hundreds of members visit Headquarters each month. We are very glad to have them drop in to see us, and we have a *hostess* whose business it is to escort them through the buildings and grounds, and finally bring them into the sanctum of the Emperor and the Supreme Secretary for a few minutes chat. The highest officers never refuse to see any member, nor any sincere inquirer. But, we must advise all that the Administration Building and Emperor's sanctum are closed, as well as the Supreme Secretary's consultation offices, on Saturday afternoons and Sundays. The officers simply must have some opportunity to have a little rest and recreation.

Furthermore, the Supreme Temple Lodge is not completed. There are, therefore, no Temple or Lodge sessions held at Headquarters at the present time. The Temple will be completed soon—one of the most beautiful examples of our AMORC Egyptian Lodges. The Egypt Lodge of AMORC, a local body in San Jose, holds sessions on Thursday nights, however, in its own temporary Lodge rooms. All visitors to San Jose are invited to those sessions.

Five Hundred fourteen

The  
Mystic  
Triangle  
July  
1928



tic. 7  
whether:  
dreams,  
of the t  
the dre.

It is  
that all  
cant or  
Before  
of drea:  
are mac  
tention  
ages, m.  
zled by  
mystical  
tive mas  
of any  
little ab  
the brai  
sure tha  
he pass  
satanic  
with el  
sleep sta  
acter th  
probably  
body an  
Drean

part in  
they ga  
dreams  
prophecy  
ing, or  
were giv  
stretch  
could be  
some fo  
highly  
then by  
some reg  
up a gre  
of certai  
take all  
those wh

Five

# Dreams

A Complete Analysis of this Strange Phenomenon

By THE IMPERATOR



SO MANY of our members write to us about unusual dreams they have at times, or about some remarkable dream they have had in the past and which turned out to be more or less prophetic. These members want to know whether we can cast some light on their dreams, and tell them the significance of the things they saw or sensed during the dream state.

It is a common but mistaken idea that all dreams are mystically significant or really of a prophetic nature. Before touching on the probable cause of dreams, and the stuff of which they are made, I would like to call your attention to the fact that through all the ages, man has been mystified and puzzled by his dreams. The very oldest mystical writings indicate that primitive man was often horrified by dreams of any kind, and because he knew so little about mind and its actions, and the brain and its peculiarities, he felt sure that the experiences through which he passed in his dreams were either satanic or divine, and was impressed with the possibility that during his sleep state he was some different character than in his waking state, and probably slipped out of his physical body and roamed the world at large.

Dreams played a very important part in the lives of the Teutons, but they gave greater emphasis to those dreams which could be interpreted as a prophecy. Dreams that were horrifying, or merely ridiculous or amusing, were given little thought; but if by any stretch of the imagination a dream could be looked upon as a prophecy of some forthcoming incident, it was highly magnified and recorded, and then by seeking in the worldly affairs some replica of the dream, they built up a great faith in the prophetic nature of certain dreams. Of course, if we take all dreams and select from them those which, by their very nature, could

be prophetic of some event in our lives or the lives of others, or in the affairs of the nation, and then watch closely the affairs of ourselves and of the nation, we are sure to find many incidents which might be called replicas of the dreams we selected. In this way, we are building a false structure upon an artificial premise.

Many of the ancients believed that revelations from the various gods came to them through the agency of dreams, and during the middle ages their belief in dreams as divine revelations of some kind became part of the Christian doctrines.

The art of interpreting dreams in the middle ages was not always connected with magical powers or with any unusual mental or spiritual attitude on the part of the interpreter. Certainly some persons seemed to be more apt at interpreting dreams, and these were always looked upon as mystical oracles. However, usually the interpreter was a person with a known philosophical attitude toward life, and with a wide knowledge of human nature and human events. We can see in reviewing the interpretations of famous dreams, as recorded in many old books, that the interpreters were simply shrewd students of human events, and with that type of mind which permitted of logically forecasting the result of certain present day tendencies. To these persons, preeminently oracles by reputation, and catering to the position they held with the probable income and honors that were accorded them, it was imperative for them to keep a close watch on the law of averages, and the general tendencies of human effort, and the law of coincidences in every direction. Even the affairs of the lives of those who patronized them the most were carefully studied and tabulated, and therefore when one of these persons inquired regarding the interpretation of a dream the oracle would call upon his understanding of the tendencies of affairs, and safely though shrewdly pro-





phesy certain inevitable future events. By the law of averages, also, most of such predictions were fulfilled, and thus his reputation increased, and the belief in the prophetic nature of dreams became established.

We read in "Laxdale Saga" that Gudrun went to no witch or "possessed" person, but to the great *Gest the Wise*, for an interpretation of her dream, because this oracle was universally recognized as an expert in these matters. And we read also in "Heimskringla" that King Halfdan the Black consulted his wise oracle and councillor regarding his dreams; and we find that there were common beliefs in regard to the meaning of certain things in dreams. For instance, in the "Lay of Atli" we find that Gudrun refers to the dreaming of iron as portending fire, and one of the characters in that poem declared that his wife's dream of a polar bear foretold a storm from the east. The general belief in such prophetic symbols in dreams later led to the preparation of dream books, and dictionaries of dreams, many of which are being republished these days and sold chiefly among the trashy occult literature offered to those who feel that the time is ripe to take a plunge into the subject of mysticism, and come out of the plunge with their ardor and interest greatly cooled off. It is regrettable that so much that is worthless is so easily accessible to the seeker for simple reading matter about mysticism. Many a prospective student of the higher things of life has been turned from the path of his original quest by the sad awakening from what he believed was an illusion.

Dreams, on the other hand, are interesting from various angles, and man is not the only creature that dreams, but certainly he is one creature of all who should use common sense in connection with his interpretation of them. He should realize, first of all, that the mere fact that dreams are possible in the consciousness or mentality of man is a great proof of man's ability to extract from the storehouse of memory certain associated and dissociated facts. That is precisely what takes place during the dream state. We say that there is a *dream state*, because we would have

you realize that the sleeping state is not always the dream state, and as a matter of fact, one is in a lighter state of sleep when dreaming than at any other time, perhaps. On the other hand, all light stages of sleeping are not dream states. Just what constitutes the dream state we do not know, and we may just as well be perfectly frank about it rather than speculate and offer our speculations as scientific facts, as has been the case with many books on the subject. However, it is a borderline condition, very much like the borderline condition during which many forms of psychic functioning are made manifest. It is unquestionably a state during which the recorded things and registered impressions of the subjective memory or storehouse pass easily into the objective consciousness, across the borderline that is usually a veil between the two chambers of consciousness.

We know, of course, that all registered impressions remain a permanent record in the subjective memory, and we also know that all impressions made upon the eyes and ears and other sentient faculties of the body do not really register themselves upon us. Only those things which hold our attention sufficiently long for us to have a concentrated consciousness of them are registered, and this registration automatically passes through the indelible records of memory. Even those which are thus impressed and recorded are not easily withdrawn. A process of association of ideas or a selection of the proper key to unlock the classification of desired impressions must be used, and all of the present day memory systems attempt to show us how we may use various keys or a combination of keys in the process of memorizing and withdrawing of memorized facts.

During the dream state, however, it would appear that the withdrawing of these registered impressions is simple, and so easy that very often the impressions seem to rise up out of their entombed and forgotten place, and parade before our psychic consciousness without control or direction.

As stated above, the registered impressions that are stored away in the permanent memory of the subjective or psychic self are so classified and in-

dexed  
that  
impre  
place,  
to rec  
going  
ing th  
learn  
book  
matio  
title c  
to loc  
it to  
true, c  
subjec  
ticular  
easily  
tion b  
instan  
are be  
title o  
Thoug  
books  
netism  
just w  
on an  
not ha  
tem, b  
under

If, c  
learn a  
sades i  
what  
regard  
one w  
system  
jects ar  
the titl  
of Frer  
tury, o  
for the  
to learn  
of scho  
tion in  
ticular  
determi  
words,  
title of  
is then  
part of  
particul  
this ser  
princip  
sociatio  
and reg  
the mer

For  
what w

dexed by subject and related subject that in order to extract any of these impressions from their well-protected place, one must have the proper key to recall them. It is very much like going to the public library and consulting the card index system, in order to learn the precise title or number of a book which contains the specific information we desire. Having gotten this title or number, it is a simple matter to locate the particular book and open it to the wanted information. It is true, of course, that in regard to many subjects one need not have the particular key number or title for we can easily locate the book and the information by its general classification. For instance, in every large library, there are books classified under the general title of psychology, metaphysics, New Thought, and so forth, just as there are books on astronomy, electricity, magnetism, and similar subjects. If one just wishes some general information on any one of these subjects, one does not have to consult the card index system, but merely select one of the books under the general classification.

If, on the other hand, one wishes to learn about some incident of the Crusades in the Twelfth Century, or learn what part of Africa is the oldest, in regard to the establishment of schools, one would have to consult the index system to find out whether these subjects are treated more completely under the title of Crusades, or under the title of French History of the Twelfth Century, or under ecclesiastical history; and for the other subjects one would have to learn whether a book on the subject of schools, or the progress of civilization in Africa, would contain the particular information we desire. Having determined what key to use, or in other words, having found the key to the title of the proper book to consult, it is then an easy matter to go to the right part of the library and withdraw the particular book. The use of a key in this sense is much like the use of the principle of associated ideas, or the association of ideas, in recalling recorded and registered facts from the library of the memory.

For instance, if some one asks us what we did on the first Monday of

July, last year, we may be unable to answer for some little time, until by analysis and the looking at a calendar we discover that the first Monday in July was the Fourth of July. Instantly that date becomes a key to the recorded impressions in our memory, and with that key we can open the proper book and perhaps instantly bring back from the recesses of the memory the registered impressions of things that occurred on that very day. The whole process of recollection, or recalling from the memory facts that are stored there, is based upon this principle of association of ideas, and you will note that whenever you are trying to recall the address of someone, a telephone number, or some other incident in connection with a person or place, you generally concentrate for a few moments and exclude all other impressions while you proceed to correlate and associate certain things in order to bring forth the key to the fact that you desire to recall.

Now, the same thing occurs very often in dreams. Here it is not necessary for us to objectively concentrate and blot out all other objective impressions for the time being, since our borderline state of sleep has already blotted out objective impressions, and leaves us absolutely free to manipulate the subjective actions relating to recollection. Two things can occur in such a state that are responsible for dreams. There may be other things which occur, but of these we are not quite sure, and should not speculate. First, conditions of our own body and our own physical consciousness may suddenly present us with a key to some locked-up impressions in the memory, or some external psychic or mental impression coming to us may furnish the key.

Let me take the first method and explain it. As we have said, dreams usually occur while in a peculiar borderline state, midway between complete subjectivity and partial objectivity. In other words, in that state where we are not completely asleep, or where our objective consciousness is not thoroughly dormant. In this state, the sudden blowing on our face or hands of a cold breeze from an open window may give us an objective impression of ex-



*The  
Mystic  
Triangle  
July  
1928*

treme coldness, which being carried across the borderline to the subjective, is interpreted as a chilly, icy impression, and this may be taken up by the subjective as a key to subjects pertaining to the North Pole, Winter with its ice and snow, a sudden plunge into an ice-covered lake, or many other things connected with extreme cold and ice. Then, with such a key, the memory storehouse of impressions connected with such subjects is unlocked, and out into the subjective consciousness come parading all the impressions which have ever been registered in our memory from reading books, from moving pictures, and from actual experiences pertaining to the North, to frozen areas, to Winter, and to coldness and ice generally. In the morning, we recall having a dream about skating and falling into a frozen lake, or of being high up in the air in an airplane where it is very cold, or being on an expedition to the North Pole or some other peculiar incident. Perhaps, while we were in the borderline state something or some one may have touched us on the hand or on the face, or even a fly may have suddenly alighted on the temple of our forehead, giving us an impression of a sudden jolt or shock, and this may be interpreted by the subjective as a key related to a pistol wound or a blow with evil intent. Immediately there is unlocked from the memory impressions relating to such things, and we have another peculiar dream. And so we might go on and cite thousands of things which are responsible, such as sounds, flashes of colored lights, the changes of temperature in a room, little pains from an improperly digested meal, the unusual touch of the blankets on some part of the face, and many other things of this kind which could cause the unlocking of impressions from the memory.

In the other instance of impressions received from external sources, we have that peculiar classification of thoughts received by our subjective mind from the minds of other persons. Perhaps during the early morning hours, or during the early evening hours after retiring, some one somewhere is thinking of us so concentratedly that there is a transmission of the thought, and this

thought being received by us while in the borderline state, acts as a key and unlocks impressions regarding the person whose thought reached us. Or, if the impressions do not relate to the person who sent the thought, the impressions may relate to things connected with the life and activities of that person.

There is a possible and interesting third process whereby we may receive an impression from the Cosmic or from the Universal Mind in regard to some event that is transpiring at some distant place, or is about to occur, for all things are registered in the Cosmic long before they have manifestation on the material plane. Receiving an impression this way from the Cosmic may also cause us to have a dream, by supplying a key to the memory storehouse.

So we see that dreams may be caused in many ways, and perhaps there are dreams caused by such a thing as a book falling from the open shelves of the memory library, opening itself to some page of past impressions, which impressions rise up from the book and pass in review before our subjective consciousness.

It seems to be a fact that nothing we dream ever pertains to something we have not registered in its fundamental idea. Of course we may take the impressions from the memory of a giraffe and hippopotamus, and combine them into a unique animal, and see it in all its grotesqueness as part of our dream. Later, we may see that this could not have come from the memory, because we could not have ever seen and registered such an animal. And we may take several impressions from the memory pertaining to occurrences in our own lives, and unite them so as to make a new impression or a new picture, much to our surprise and inability to explain the following day when the dream is recalled.

Not all dreams are recalled. Many of them occur in the subjective consciousness and remain there, and do not pass over into the objective consciousness at all. The peculiar borderline state in which dreams occur is a rapidly fluctuating state with most sleepers. The turning in bed from one side to the other partially awakens every sleep-

er, and the borderline state for a few seconds. However, the sleeper is not conscious of the subjective impressions reaching his hand, in which state lasts for more than a few dreams or passes over and remains in the material plane of the day.

All in all, it is interesting, great outpouring of dual consciousness, and either state both. We experience physical but the same experience of dreams just as efficient substitution of or material.

One thing in mind is impossible to pretend your foregoing oracles or interpreted today who

Our mer- free booklet beginning with taining names refutes the st- false statement AMORC and mail before J-

Five Hunder-



er, and for a moment brings him to a borderline state which may last but a few seconds, but during that short space of time a dream may be started. However, before it is underway, the sleeper is again more than ninety per cent subjective, and the dream stays in the subjective consciousness, never reaching the objective. On the other hand, in those periods when deep sleep seems to be impossible, and a borderline state lasts for many minutes or an hour or more at a time, there may be many dreams or one long dream which will pass over to objective consciousness and remain there, and be vivid in the mind in the morning, or at some other hour of the day.

All in all, dreams are intensely interesting, and they certainly prove one great outstanding fact, that man has a dual consciousness and a dual state of mind, and that he can live at times in either state or on the borderline of both. We know that the activities and excitements of a dream can affect our physical body and tire and excite us to the same extent that a material, physical experience can. Therefore the *realities of dreams* are just as important and just as effective upon our physical constitution as are the *realities of actualities* or material, physical experiences.

One thing our members should keep in mind is this: that it is evidently quite impossible for another person to interpret your dreams. We may see by the foregoing statements that the greatest oracles or wise men of the past, who interpreted dreams, like unto those of today who would *pretend* to interpret

them for you, can do nothing more than guess at the significance of any dream that you may have. If there is in the dream a real communication or impression of prophecy or advice, transmitted to you from some other person's mind through a key message being sent, no one but you and the person who sent the first unconscious or conscious thought as a key could fathom the mystery of the dream, or tell its real significance. Therefore, dream books and dream dictionaries are useless, and simply an innocent pastime. And as for writing to the officers of the Order or to the Masters of any of the Lodges, or to other members and asking them to interpret your picture symbols and peculiar ideas presented in dreams, this is absolutely useless, for none can help you in this regard. If your dream means anything at all, it must be interpreted by *you*, and we constantly tell our members that if they have a dream that seems unusually significant, the thing to do is to analyze it as best you can, and make a note of it in some notebook accompanied by the date and day and your brief analysis of it, and then watch to see if some future dream or experience in life will check up with it in some way. By this process, you can discover after a year or so whether your dreams have any significance to you or not.

We hope this explanation and these suggestions will help our members to have a better understanding of dreams, and of the merit of them in connection with the affairs of our lives.



## AN INTERESTING NEW FREE BOOKLET

Our members will be glad to know that the Emperor has compiled a very interesting new free booklet containing an outline of the activities of the old Rosicrucian Order in Europe beginning with a period long before the "Rosenkreuz" cycle of the seventeenth century, and containing names of famous Rosicrucians and the books or manuscripts they wrote. This booklet refutes the story that our Order started in Germany in 1615, and also refutes many of the false statements made recently by one who is attempting to promote erroneous ideas about AMORC and all European Rosicrucian bodies. If you do not get a copy of this booklet by mail before July first, write for a copy of "Book C."

Five Hundred nineteen



# We Object to this Sort of Thing

By THE IMPERATOR



LETTER is being sent to every occult organization and every leader in mystical and occult work in this country, by the "Occult Research Bureau" of 1200 Sixteenth Street, Washington, D. C., to which we take exception, and since a reply is solicited, we wish to have our reply go on record in a public manner, rather than be cast aside as the opinion of only one organization.

The letter comes from the office of the Director of the Bureau, and is signed by Dr. Bernard S. McMahan. We have never heard of this Bureau in connection with any important occult matters and we do not know Dr. McMahan; therefore our statements cannot be criticised as being based on bias or prejudice.

The letter contains these statements:

"Information of an occult and astrological nature is now being assembled relative to another possible world war, within the next few years, which might involve the United States.

"Will you be one to cooperate in this phase of National Defense by submitting to us such information as you may have, or may obtain, that might be of value in the establishment of a Bureau for assembling and handling this occult information which may be invaluable to our country.

"Also, may we depend on your cooperation in giving us your advice and putting us in touch with others who can help in establishing this Bureau? We want PROPHECIES, SIGNS, OPINIONS, etc., with sources of the origin and reasons for their existence."

In other parts of the letter reference is made to the claim that occult principles enabled the Japanese nation to become the victors over the Russians in their great conflict, and there are intimations that secret, semi-official bulletins will be issued by this bureau pertaining to the information it gathers, and there is also a call for the names

of those who will cooperate in forming a grand army of workers in behalf of this bureau.

Since we are asked to give our advice, along with *prophecies, signs and opinions*, we venture to give them now as follows:

It is our *opinion* that this sort of propoganda will do more to bring this country into war than any act on the part of an enemy. To continually predict war, allude to a coming war that will involve the United States, and seek means for immediate preparation for war, is as far from the real purposes of occult idealism as anything can be.

It is our *prophecy* that such bureaus as this, such letters as this, such claims, forebodings, insinuations and intimations will be found responsible for an unwarranted clamor for war on the part of those who are easily misled, who take no part in the horrible contests, and have no real patriotic sense.

As for a *sign*, I give but one, the sign of Peace—which includes not only a contented frame of mind, but keeping the mouth shut in such diabolical campaigns as this. Let all who are real occultists or mystics *hold their Peace!*

Another near world war? War is never any nearer than man believes or concedes it to be. Could there be any world war if all men ceased thinking about war? Then why promote the thought? It is slated to come? On whose slate is it written, and who did the writing? The Cosmic? God? The Universal Mind? No, only the mind of man can conceive of wars and battles for the purpose of worldly conquest and personal victory. If it is in the universal mind of man, it grew there as a result of man's thinking, and his thinking was directed by the dissemination of ideas such as this Occult Bureau now sends forth. What the universal mind of man believes may be changed—is changed from day to day. Is it not better, more noble, and TRULY

Five Hundred twenty

The  
Mystic  
Triangle  
July  
1928

MORE C  
the thou  
to thou  
And,  
occultis  
its rega  
misunde  
the low  
partner  
and su

I am th  
A So  
My La

And

I teach  
The  
I cast th  
On n

I help t  
The  
I aid th  
To g

I shall  
That  
I cannot  
The

The  
this par  
duty rat

Dunir  
sentatives  
Greater In

One  
incarnation  
transition

The  
relating to  
may glorif  
and will r

Five Hu

MORE OCCULT to proceed to transmute the thoughts of war in the mind of man to thoughts of Peace?

And, would you bring the laws of occultism, of pristine mysticism, from its regained high place after years of misunderstanding, to a lower level—to the lowest level—of being made the co-partner of the lords of war, destruction and suffering?

I am the Lord of Occult Law,  
A Son of God and Peace;  
My Laws were made, e'er man was made,  
And my realm before the Fall.

I teach the beauties of the sky,  
The mysteries of the Cosmic Rays;  
I cast the Light of Arcane sight  
On nature's moods and ways.

I help the child to see beyond  
The ken of all its mortal sight;  
I aid the man, as best I can,  
To guide his life aright.

I shall not plot the thoughts of men  
That lead to cannon's roar!  
I cannot guide, from either side,  
The victor to his palm of war!

The letter referred to also contains this paragraph: "However, patriotic duty rather than personal exploitation

will be recognized by those interested and who see the real value of this activity."

Very well, then, patriotic duty compels me to save my country from the attacks of her enemies, and the destructive powers from within which threaten her integrity, health, happiness, power and Peace. As a patriot I disapprove of the subtle machinations of those who would promote war in this fair land—or in any land—or those who would spread discontent, unrest, business reaction and financial disaster through continued intimations of an impending war. I feel it to be my patriotic duty to prevent the disease of war from growing within our body as well as take up arms to dissuade the disease from entering from without.

As a citizen who loves his country and representing an organization of thousands who are pledged to good citizenship, I shall unhesitatingly take up arms to protect the best interests, ideals and Constitution of my country.

But, as a student of mysticism, as a Rosicrucian, as a devotee of the occult I cannot, I will not, profane its beauties, lower its sublime applications nor darken its mantle of creative purity by permitting, without challenge, its use in connection with the sowing of the seeds of warfare, or the use of its principles to secure the advantage of the war lords over the Angels of Peace.



## THE TRANSITION OF TWO MASTERS

During the past few months two very eminent Masters of the Order—in fact two representatives of the highest Council of the Order, have left the earth plane and passed through the Greater Initiation again.

One of these represented the G. W. L. of Thibet, and the other was one whose many incarnations were well established. An outline of their lives and a very important result of the transition of one of them, will be given as a special article in the next issue of this magazine.

The passing of a great Master always affords an opportunity to speak of him in terms relating to his connections with the Order, which are not fitting at any other time. Thus we may glorify his passing, instead of mourning for him, because of what he has accomplished and will now be prepared to accomplish at another time.

Five Hundred twenty-one



arming  
alf of

advice,  
opin-  
ow as

ort of  
ig this  
on the  
nually  
g war  
es, and  
ration  
l pur-  
ything

bureaus  
claims,  
intima-  
for an  
on the  
nlead,  
le con-  
sense.  
ne, the  
ot only  
t keep-  
abolical  
who are  
d their

War is  
ieves or  
be any  
hinking  
note the  
e? On  
who did  
d? The  
he mind  
d battles  
conquest  
s in the  
ew there  
and his  
dissemi-  
cult Bu-  
the uni-  
may be  
y to day.  
d TRULY  
i twenty



## ■ Membership Forum ■

Letters for this Department should be addressed to the FORUM, care of the Editor of the Triangle. Those which discuss or argue important points of our work or of life's problems are preferred. All must be as short as possible. Initials or your full name will be used, according as you indicate; but your full name and address must be signed to each communication to receive attention. All letters must reach us by the tenth of each month for publication in the following month's issue. The Order, its Officers or the Editor are not responsible for any opinion expressed herein unless a comment is signed by one of the Officers.

### MUCH THANKS

Editor, Mystic Triangle:

Am not certain whom to thank for the new make-up of the magazine, but being a printer I certainly appreciate the difference. I wonder if you can realize how much the monthly magazine means to those of us who are isolated from headquarters. And I want to say that no amount of money could induce me to part with the experience and knowledge that the Order has brought to this family during the past two years.

S. B. Henry, Florida

(We have received many hundreds of letters praising the new style of the magazine, and we are very grateful.)

▽ ▽ ▽ ▽ ▽

### SYSTEM IS RESPONSIBLE

Editor, Mystic Triangle:

I wish to thank all of the Departments at Headquarters for the unusually prompt answers to my letters and my requests for special information. For over three years I have taxed your various Departments to the utmost and it is only by comparison of experiences with other institutions that I am impressed with the unusual promptness and efficiency of your correspondence features. How do you do it without complaint or restraint? If all the members wrote as often as I have written you would need dozens of stenographers merely to acknowledge the letters—and yet most of them call for research, investigation, consultation and long consideration.

Howard Lee, Indiana

*The  
Mystic  
Triangle  
July  
1928*

### WHO IS TO BLAME

Editor, Mystic Triangle:

Three weeks ago I wrote a letter to the Welfare Department asking about the proper way to speak to those who ask for health help. I have had no answer. Are we not supposed to ask questions?

Mrs. R. Grant, Pennsylvania

(Your letter helped us to solve one problem that has bothered us for two weeks. We received your first letter, but your signature was written so hurriedly we could not read it well: you left off your Key letters and your street address also. How could we answer your letter?)

▽ ▽ ▽ ▽ ▽

### WE ARE SORRY

Editor, Mystic Triangle:

I have not generally approved of your critical comments about taking private lessons from Hindu teachers from India. I know of . . . , who is a perfect gentleman and truly living and preaching the highest ideals. Your general comments hurt him as well as the unworthy.

B. H. Bancroft, Ohio

(We do not mean to hurt anyone—even those who are unworthy of endorsement. In this instance we regret to say that since you wrote your letter the man to whom you refer has also been exposed by the police and several women intimately connected with his work: and he has pleaded guilty of being intoxicated and violated several Federal laws in connection with the young women travelling around with him.)

▽ ▽ ▽ ▽ ▽

### WE BELIEVE THIS IS TRUE

Editor, Mystic Triangle:

As one who has travelled abroad a number of times, alone and in small

*Five Hundred twenty-two*

parties  
the T  
for ne  
in im;  
seen, a  
only p  
derstan  
secured  
clusive  
full th  
be abo  
even th  
cies" at  
could  
selected  
if all o  
one of  
offered  
typical  
going t  
Imperat  
pended  
Dr

Editor,  
After  
AMORC  
with th  
develop  
that AM  
ness of  
modern  
spent ve  
months—  
systems a  
not as m  
three mo  
Stick to  
If any o  
other sid  
the Foru

PRA  
Editor, M  
First I  
is becomi  
mystical c  
country.  
meat. Bu  
have poetry  
I am sure  
for it, no

*Five Hun*

parties, I want to say that I know that the Tour planned by the Emperor for next January is the most complete in important sights and cities to be seen, and in fascinating interest. The only point that I cannot possibly understand is how in the world he ever secured the low rates for such an inclusive and extended trip. Even at a full thousand dollars the price would be about one-third of that charged by even the so-called "cheap tourist agencies" and such a trip would not, and could not, include the special places selected by the Emperor. I wonder if all our members realize that this is one of the most unusual things ever offered by an organization. But, it is typical of the AMORC spirit. Who is going to reward, or even thank, the Emperor for the time and cost expended by him in making this possible?

Dr. G. Thompkins, Massachusetts

▽ ▽ ▽ ▽ ▽

#### MANY SAY THIS

Editor, Mystic Triangle:

After two years' study with the AMORC and about ten years of study with three other systems of mystical development, I agree with the position that AMORC takes about the uselessness of the ancient Yogi systems for modern Americans. My wife and I spent very large amounts and many months—years—using the various Yogi systems and they did nothing for us, not as much as the exercises of the first three months of the AMORC system. Stick to your decisions in this regard. If any other members can argue the other side, let them come forward in the *Forum*.

Geo. Wheeler, Texas

▽ ▽ ▽ ▽ ▽

#### PRAISE AND CRITICISM

Editor, Mystic Triangle:

First I must say that the magazine is becoming the most helpful of all mystical or occult publications in this country. It is just filled with real meat. But, why, oh why, must we have poetry handed to us in these pages? I am sure that our readers do not care for it, no matter what it is about.

Theo. Willson, Arkansas

Five Hundred twenty-three

#### YOU TELL THEM

Editor, Mystic Triangle:

In our Group discussions the other night one member raised an objection to the slow process of mastering the lessons because they came only once a week and were readable in less than an hour. One or two others suggested that two lectures a week would be better. Then the Master of our group pointed out that one principle in each lesson might take only three seconds to read but three years to test and master. I said little, but my own experience of twelve years is that other systems (usually consisting of fifty or more lessons all in one book which could be read in two evenings) do not grade the work so that time is allowed for proper, inner, development to accompany each new principle. I have found the AMORC method ideal and in one year have advanced more in real psychic and mental development than in twelve years with a dozen other occult, Yogi, Hindu, Vedanti, and personal systems. Let us impress this point on the new members who are apt to become over-anxious.

T. W. Keeley, Oregon

▽ ▽ ▽ ▽ ▽

#### A GOOD SUGGESTION

Editor, Mystic Triangle:

I have found that it is an excellent idea, in talking to prospective members, to quote the facts from pages 49 and believe these facts should be incorporated in some leaflets. Let all members read those pages of the Manual and remember to use the facts.

Vincenzo Cattano, New York

▽ ▽ ▽ ▽ ▽

#### ANOTHER FINE IDEA

Editor, Mystic Triangle:

I have found from talking with a great many members in our city, that they have had very similar experiences with the visions in the mirror in the First Initiation ceremony performed at home. In fact the uniformity of results clearly proves that by some real law each who follows the ceremony carefully, sees another character or personality totally different from their own. Now, I think it would be a wonder-



fully inspiring thing to invite our members to make some comments for the *Forum* Department of the Magazine in regard to their experiences before the mirror on the occasion of their First Initiation. We would all like to know what others found and sensed.

Robert D. Fansworth, New York

(Let those who wish to make statements in this regard address their letters to *Forum* Department, care of AMORC, and make the letters as brief as possible.)

▽ ▽ ▽ ▽ ▽

### MEETS OLD FRIENDS

Editor, Mystic Triangle:

Just a few words to say that I find the new form of the magazine much like meeting an old friend, and in this regard I wish to say also that recently I returned to New York for a visit and was happy to find dozens of my old time Brothers and Sisters of the Order still carrying on the same propaganda methods and enthusiastic boosting for the Order which we adopted in 1915 in that city. But, how the organization has grown in New York! I am truly thankful for my connections every hour of my life.

W. S. B., Milwaukee, Wisc.

▽ ▽ ▽ ▽ ▽

### THOUSANDS FEEL THAT WAY

Editor, Mystic Triangle:

I wish to thank you for the article on the "First American Rosicrucians." The facts contained therein were not new to me for I have read them before in Masonic and other publications, but I am sure that many of our members have not read those facts before and may have believed the misstatements being made by an organization in this country which has continuously attacked AMORC for the past ten years or more with circulars, letters, books and criticisms to Newspapers. Why has AMORC done nothing to refute this man's preposterous and vacillating claims? It is all fair enough to ignore

ignorant criticism, and it is well enough to maintain the attitude of not instituting counter attacks. But to keep up that attitude year after year as AMORC has done in the face of the fact that hundreds upon hundreds of persons are being mentally poisoned by this man, is unreasonable. It certainly is not Rosicrucian. He can do the AMORC no harm—that we realize; but can you realize what has happened to those persons who want to know what Rosicrucianism is like, getting one of his pieces of literature, reading one of his inane books, and then forever leaving the terrible subject alone. Can you blame them? And to allow him to do this, claiming that the AMORC is "illegal" and "clandestine" and his little book-selling business the only real Rosicrucian order in America, is indeed unfair to all of us who are working so diligently to aid AMORC and who love its fair name and sacred symbols. Please let us have some dignified answer to his charges which we can use.

R. Harlan, Indianapolis, Ind.

(So many have written in this vein and so many have offered to support some conservative campaign of cleaning up the very upset conditions of Rosicrucian activities in America today—not much different from the days of the misunderstanding in Europe in the seventeenth century—that the Emperor has decided to issue a very complete pamphlet on the historical foundation of the Order. All members will receive a copy by mail within the next sixty days.—Editor).

▽ ▽ ▽ ▽ ▽

### SO WE UNDERSTAND

Editor, Mystic Triangle:

In looking up the subject of Rosicrucianism in one of the new encyclopaedias the other day I was pleased to find at the end of the article our Emperor's name given as the only American authority on the history of the Order. That will lead thousands to get on the right track instead of the wrong one.

B. J. K., Syracuse, New York

▽ ▽ ▽ ▽ ▽

### TO OUR MEMBERS

Do you like to read letters from our members in the *Forum*? Why not write one for the next issue? Discuss some point of the work; argue some point and start more discussion. Make your letters snappy, witty, critical or otherwise, and brief. Help make this an interesting department. Send such letters to the *Forum* Editor, care of AMORC.

*The  
Mystic  
Triangle  
July  
1928*

Five Hundred twenty-four



underwor  
Eastern h  
his never  
skies, to  
display ti  
love to al

The m  
hood of  
ing one  
their hon  
ward the  
which loc  
of the sir  
the squar  
Egyptian  
plain and  
was also  
garment  
wore as a  
rectitude

About  
the reflect  
place of w  
in regular  
gardens o  
the cell-li  
They we  
safety in  
brigands  
dered thro  
dria in  
enough ap  
repose of  
who know  
Meditation

Not fa  
tered in th  
of the M  
connection  
ble this oa  
Earth for

\* This pa  
of the sacred  
who will acc

Five Hun



## An Extraordinary Message

From Master Amenhotep IV the Egyptian

By HIS SERVANT AGRIPPA X8—32°



IN THE chronology used in the world today, it was in the year A. D. 20, that Ra in his glory prepared to rise over the dunes of the Western hills of the desert on the journey through the underworld to return again over the Eastern hills where he had to continue his never-ending journey through the skies, to cheer the heart of men and display the glories of life, of light, of love to all.

The male members of the Brotherhood of the *Therapeutae* were returning one by one, carrying with them their honored implements of labor, toward the long, flat-roofed building which looked not unlike a temple made of the simplest bricks of clay, having the square doorway, so well known in Egyptian buildings, but with walls plain and austere in their simplicity, as was also the single pure white linen garment of the Brethren which each wore as a sign of truth, of purity and rectitude of life and conduct.

About the main building which was the refectory and common hall and place of worship combined, were dotted in regular formation with well-worked gardens of simple herbs and vegetables, the cell-like homes of each brother. They were close enough together for safety in protection from the half-wild brigands and escaped slaves who wandered through the desert near Alexandria in search of plunder, and far enough apart to give each brother that repose of soul which is so dear to those who know the meaning of Silence and Meditation.

Not far distant to the North glittered in the fading sunlight the waters of the Mareotic Lake, which, by its connection with the Nile, made possible this oasis, a paradise\* and home on Earth for those men and women who

\* This paradise in a great desert will be one of the sacred places to be visited by the tourists who will accompany the Imperator next winter.

Five Hundred twenty-five

today would be known by the ancient and modern name of *Rosicrucians*.

These were the Brethren of the *Therapeutae* in Egypt known also in Palestine as the *Essenes*—one and the same Order, but each branch adapting itself to those exigencies of life which were needful to carry on their Holy and Sacred work among the peoples they chose to serve.

Two men were approaching the confines of a cottage which had about it a great profusion of healing herbs known so well to the ancient physicians and men of secret science. The younger man was walking more rapidly than the elder and came first to the door and, pausing, turned and watched the elder man as he approached.

"What now, Brother Kensu? Art thou come to chide a younger brother for his desire to advance into the Second Order? Two long years have I been a neophyte. I have received the spade, the apron and the white robe. Two long years have I wrought in learning the Landmarks of our Holy Brotherhood. I know the Book of Regulations and the Manual. I seek to commune with the Higher Intelligences and ever when I approach our *President* he will say to me 'Abide in patience yet a little while, my Brother.' Well I know that 'Light, Life, Love' are the bulwarks of the Brotherhood, but I aspire, Brother Kensu, to a knowledge of the Secrets of Nature and of Her whom men call *Isis*. I am seeking my own advance, my own powers, my place of honor among men. Tried I am and true, worshipping the *Nameless One* whom some call *TEI TRAGRAMMATON*. If I could speak the *WORD*, men and demons would tremble before me."

The young man's face was filled with the power of the Divine; the red blood sprang to a brighter color as it showed through the bronze of his complexion. The deep dark eyes shone with the Holy Light of purpose, the



all enough  
not insti-  
o keep up  
AMORC  
fact that  
ersons are  
this man,  
ly is not  
AMORC  
t can you  
those per-  
Rosicru-  
his pieces  
his inane  
iving the  
ou blame  
do this,  
"illegal"  
tle book-  
Rosicru-  
ed unfair  
g so dili-  
who love  
ols. Please  
ver to his

olis, Ind.  
vein and so  
conservative  
upset condi-  
terica today  
of the mis-  
seventeenth  
decided to  
ne historical  
embers will  
next sixty

ND

of Rosi-  
encyclo-  
pleased to  
our Im-  
ly Ameri-  
y of the  
nds to get  
he wrong

New York

one for the  
ion. Make  
interesting

enty-four

head was thrown back, the shoulders squared, the body erect, denoting power in the manly little figure which stood thus before the Master Kensu.

"Dear Brother Amenhotep, all thou sayest is true, but as thou hast been told many times, pride is in thy heart and thou knowest neither the WORD TETRAGRAMMATON nor its power in use. Thou wouldst destroy thyself and thy Brethren now if thou didst have it, for thou art not yet prepared thru prayer and fasting, through sacrifice and test. There is yet too much of 'I' in thy words, and Adonai is not to be found through the development of that which the Greeks call the Ego. The Brethren love thee, lad, and we are glad that thou has advanced so far upon the Path to Wisdom; but abide in patience and eat thy simple meal alone; and may *Peace Profound* be thine, my Brother."

The Master Kensu turned and with slow and stately pace passed on and entered the central building where those who had passed the *Third Degree* might gather to enjoy their humble fare and harken to the philosophy of a learned brother.

Ten years had passed for the neophyte Amenhotep; ten years of fasting, of meditation and prayer; ten years in learning to know his relationship to God and Man; and now tall and spare of frame, learned in the knowledge of magic, Amenhotep the *Thaumaturgist*, the Master, was known in every cave, hamlet and city where dwelt one or more of the *Essenes*. For the Egyptian Amenhotep was now the head of the community of *Essenes* which dwelt in the grandeur and desolation of the crags and peaks of the wilderness of Engedi where in the midst of the blazing sun, in the midst of the darkness and the silence of night, in the lightning and the roar of thunder, God spoke in the heart of Amenhotep as He had spoken to Elija years before. In his cave which overlooked the Dead Sea were gathered three men and to two of them, Amenhotep spoke:

"Amos, is the Nazarite John now of the *Third Degree*?"

"Yea, Master, the Nazarite John, son of Zacharias of the course of Abia,

has been lustrated and dwells alone in the wilderness in meditation, clothed in camel's skin and eating locusts and wild honey, having been granted the permission not to wear the white robe because of his Mission. The spirit and power of Elija of old is with him, and mighty in word and deed is he. He will proclaim the good news and administer the lustration of repentance to those who seek. His is to be the voice proclaiming the first message of peace."

"And what of Jeshua whom we both knew in his sojourn among us in Egypt?"

"Jeshua dwells with his mother, Miriam, in Nazareth. He has only lately returned there from our house beyond the province of Decopolis where, as you know, he has been among us. It has been decreed by the Great Council that he shall receive the right of lustration at the hand of John, son of Zacharias, for he has come to fulfill all things."

"Brethren, a Master is at last to come to the people of Israel. It is my fondest hope that Israel shall understand the message that he brings."

"We will abide in silence, and in prayer await the configuration of the stars which shall proclaim that the time in nigh."

"Brother Gasper," said Amenhotep, turning to look at the third figure seated in silence with them and clothed in the white garment of the Order. "Tell us again—thou who art of the *Magi* and in Persia far from thy own kingdom and abode thou worshipped before the Sacred Fire with Balthazar, also our Brother. Tell us of the event of the birth of Jeshua."

"Balthazar, you remember, though a King of my own country, Egypt, had, of his own free will and accord, laid aside his royalty as had I, and we were appointed to keep burning the Sacred Fire. It chanced Balthazar, who is well learned in the Heavenly Science, was the human instrument unto whom Adonai revealed in the message of the stars that the Master should be born rightful king and priest of Israel, and so to me was given the honor, as I ministered before the altar in the silence of the night and prayed, to receive the Archangel Michael. He came thus to me; it was

the hour  
the Sacr  
of its au  
till its  
and wh  
from o  
peared  
like unt  
in fiery  
ing sw  
that so  
spheres  
go to B  
thou fir  
Peace to  
thazar a  
As we v  
tent in  
us until  
ing fall  
of Nub  
cense, th  
having  
We pray  
returned  
not seen  
to the d  
and hear  
from the  
ways of  
Gasper  
silence c  
of peace  
the Seve  
falling  
the three

There  
rich and  
the high  
Baptiser  
of the  
priest, th  
entered t  
of the N  
As th  
sage of  
Amos th  
tremend  
enter the  
the Hig  
John ad  
they hear  
"Suffe  
As th  
was a ru  
many fel  
is the vo

Five Hu

ills alone in  
t, clothed in  
sts and wild  
ed the per-  
white robe  
e spirit and  
th him, and  
is he. He  
ws and ad-  
pentance to  
be the voice  
e of peace."  
om we both  
ong us in

his mother,  
e has only  
our house  
polis where,  
among us.  
reat Council  
at of lustra-  
on, son of  
o fulfill all

last to come  
my fondest  
erstand the

ice, and in  
tion of the  
at the time

Amenhotep,  
bird figure  
and clothed  
the Order.  
art of the  
n thy own  
worshipped  
Balthazar,  
of the event

er, though  
Egypt, had.  
accord, laid  
nd we were  
the Sacred  
who is well  
nce, was the  
om Adonai  
e stars that  
ghtful king  
to me was  
tered before  
e night and  
Archangel  
me; it was

twenty-six

the hour of prayer and as I looked upon the Sacred Flame the deep spiritual blue of its aura seemed to change and expand till its glory filled all the sanctuary; and when I quaked, and yet feared not, from out the glory of the flame appeared one mighty in stature, with a face like unto the sun at midday; clothed in fiery armor, and armed with a flaming sword. 'Gasper', spake the voice that sounded like the music of the spheres to my very soul, 'Thou shalt go to Bethlehem, Judah, for there shalt thou find him who shall bring a New Peace to the sin-sick world.' So Balthazar and I started upon our journey. As we went, there appeared a new portent in heaven and a star went before us until we arrived in Bethlehem, having fallen in with Melchior, the King of Nubia. Balthazar took frankincense, the Nubian took myrrh, and I, having only gold to give, took that. We prayed and worshipped there and returned to Persia another way. I have not seen Jeshua since and look forward to the day that we may look upon him and hear his words, for I have heard from the Brethren that his ways are the ways of Adonai in all things."

Gasper ceased speaking and profound silence came upon the group, the silence of *peace profound*, the Holy Silence of the Seventh Day had come with the falling of the evening shadows upon the three Brethren of the *Essenes*.

There was a great gathering of the rich and the poor, of the soldiers, of the high and the low, for John the Baptist was preaching upon the bank of the Jordan. The courtesan, the priest, the Saducee, the Pharisee, all had entered the water and received the sign of the Nazarite John.

As the concourse listened to the message of John, and as Amenhotep and Amos the Essene watched, a calm, a tremendous spiritual peace, seemed to enter the soul of these men attuned to the Higher Intelligence. They saw John advancing into the water and they heard a voice saying:

"Suffer it to be so, now!"

As the voice ceased speaking there was a rumble of thunder over head and many fell upon their faces saying: "It is the voice of God." But to others it

Five Hundred twenty-seven

was a voice that brought joy and faith to their hearts. The work of the Master had begun!

The message to heal the sick, cleanse the leper, raise the dead, had been given to mankind, and more than this, they had been instructed that "Greater works than these shall ye do."

The days went on and Amenhotep, the Egyptian, and Amos, the Hebrew, were to be found always among those who saw the miracles of the Master and who heard the beauty of his words.

Early one morning soon after the Egyptian and Amos the Hebrew had seen the feeding of the multitude and had heard that the Master revealed himself in his Power to his few chosen friends through a vision, sixty-eight others were called by the Great Master himself and told that with the other seventy chosen they must go into every city and town where he himself should go saying, "Into whatsoever house ye enter, first say, 'Peace be to this house,' and if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again—heal the sick that are therein, and say unto them, 'the kingdom of God is come nigh unto you.'"

And after many days they returned again with joy saying, "Even the devils are subject unto us." And Amos, the Hebrew, and Amenhotep, the Egyptian, were with them and many others of the seventy were of the Order. "Peace Profound" was in their hearts and on their lips, and from that hour, it became the *watchword* of the Brotherhood who delight in healing the sick in body and in soul and to whom indeed the devils are in subjection.

Many years ago the great Amenhotep was gathered to his God having lived a life of glory to the end. If you should enter a certain tomb near *Amarna*, you would be shown, in a secret place,\* the mortal remains of him who had the patience to persevere and to wait until he was chosen as one of the Seventy to be the link that would eternally bring the message of *Peace Profound* to you, his Brethren and his friends. (Signed) AGRIPPA, R. C., 8°.

\* The tourists on the trip with the Emperor, next winter, will also pass the scene of this place.





## Monthly Bulletin of Instructions

Do not let summer vacations interfere with your progress. The loss of contact for a few weeks or months is a serious break in your advancement.

▽▽▽▽

All who are thinking of going on the Trip to Egypt will receive the printed literature containing the Itinerary and other matter during the month of June by special mail. If you have written for a reservation on the list and do not receive such literature by July first, write a letter at once to the Trip Secretary and tell him.

▽▽▽▽

One of our sisters wishes to borrow copies of several books which she has not been able to locate in any library near her. They are Marie Corelli's "The Mighty Atom" and "The Scarlet Power." If you will loan these to one who will take good care of them and pay the postage both ways, write a letter to Mrs. O. C. Dallas, 311 Madison Avenue, Helena, Montana. Do not send the books without writing to her first. If you wish to sell your copy, please tell her.

▽▽▽▽

Every member should read carefully the article on Dreams in this issue. It will help to explain many laws and principles. If our members like this kind of special articles by the Emperor, and will tell the Editor, we shall try to have more.

▽▽▽▽

So many of our members have not yet secured a copy of the *Rosicrucian Manual* (described on another page). You may not know how many hundreds of your questions are answered in that book and how many of your problems it will solve.

▽▽▽▽

We still have a supply of the Rosicrucian seals on hand. Over a hundred thousand were used in one month, and members are delighted with them. They cost fifty cents for a hundred.

▽▽▽▽

Members who love to study character and eminent personalities and good stories of famous lives, will find the magazine "Personality" published by F. N. Doubleday, at Garden City, N. Y., very fine.

▽▽▽▽▽

### DO NOT FORGET THIS BEAUTIFUL EMBLEM

*The  
Mystic  
Triangle  
July  
1928*

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.

Five Hundred twenty-eight



The  
therap.  
Rosicr  
fanatic  
keep t  
for abs  
with c

1. I  
medic  
medic  
foremo  
in the  
to the  
of sim  
medic  
with  
nature  
purpos

2. F  
gery o  
a brok  
nature  
that if  
the fles

3. R  
diseases  
may be  
systems

4. I  
of cont  
body—  
or part  
but cor  
destroye  
through  
by any  
regardle  
zealous

Ther  
can der  
healing  
which c  
we will  
if medi  
your pl  
his adv  
in the  
health

Five

# 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

All members in all Grades of our Order, including those in the Correspondence Studies and those attending Temple Lodges in all cities, are advised that this book is official and will be found of utmost value and help in all the study work and 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 Emperor and his staff gathered together all the matter desired by the thousand or more members who expressed in detail what should be in such an unusual book. Then one of our Brothers, who conducts 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 help. 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 Emperor. The Rosicrucian Code of Life, with the thirty laws and regulations. Short biographical sketches of Rosicrucians. Instructive articles on such subjects as NUMEROLOGY and the Law of Numbers. A number of portraits of prominent Rosicrucians, including Master K-H, The illustrious (with hitherto secret facts about his activities). Questions often asked, with official Answers.

### NOT A PART OF THE LESSON WORK—

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

**PRICE:** The book is strongly bound with attractive cloth binding over the heavy covers, and stamped in gold. 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., Charleston, W. Va.," 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

Five Hundred thirty

AMERICAN  
ARCANUM  
throughout  
ing to the  
non-profit  
States Pat  
connected  
cian; and  
Constituti  
represente

(Including,  
aragus  
under  
H. SPENC  
RALPH N

(The  
outlined at  
however).

Genera  
who cannot  
a preparat  
experiments  
the monthl  
tion. Dues,

Charter  
and are n  
bership. Th  
the compar  
further par

Charter  
struction in  
Lodges are

### The

New York  
New York  
rence, K  
Building,  
Boston, Ma  
Mass. Gr  
S. R. C.,  
739 Boyls  
Waterbury,  
Conn. (O.  
Box 10  
Pittsburgh,  
Penn. Gr  
K. R. C., (C  
Philadelphia  
Delta Lc  
K. R. C., (C  
Hartford, C  
Isis Lodg  
Master, B  
Tampa, Flo  
Florida G  
Grand M  
San Antonio  
Texas Gr  
S. R. C., G  
Street.

Five H.

*The  
Mystic  
Triangle  
July  
1928*



# The AMORC of North America

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

## THE NORTH AMERICAN JURISDICTION

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

H. SPENCER LEWIS, F. R. C., Ph. D. \_\_\_\_\_ 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. There are no fees in connection with group membership.

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

## DIRECTORY

The following principal branches are District Headquarters of AMORC.

### New York City:

New York Grand Lodge, Mr. Louis Lawrence, K. R. C., Grand Master, Temple Building, 361 West 23d Street.

### Boston, Mass:

Mass. Grand Lodge, Mrs. Louise Clemens, K. R. C., Grand Master, Lodge Building, 739 Boylston Street.

### Waterbury, Conn.:

Conn. Grand Lodge, Grand Secretary, P. O. Box 1083.

### Pittsburgh, Pa.:

Penn. Grand Lodge, Dr. Charles Green, K. R. C., Grand Master, P. O. Box 558.

### Philadelphia, Pa.:

Delta Lodge, AMORC, Stanley Taylor, K. R. C., Secretary, 5215 Ridge Ave.

### Hartford, Conn.:

Iris Lodge, AMORC, Mr. W. B. Andross, Master, Box 54, South Windsor, Conn.

### Tampa, Florida:

Florida Grand Lodge, Mr. R. H. Edwards, Grand Master, Stoval Office Building.

### San Antonio, Texas:

Texas Grand Lodge, Mrs. C. Wanbloom, K. R. C., Grand Master, 1133 South Laredo Street.

### San Francisco, Calif.:

Calif. Grand Lodge, Mr. H. A. Green, K. R. C., Grand Master AMORC Temple, 843 Octavia Street, near Golden Gate Avenue.

### Los Angeles, Calif.:

Hermes Lodge No. 41, Dr. E. E. Thomas, K. R. C., Master, AMORC Temple, 233 South Broadway.

### San Jose, Calif.:

Egypt Lodge No. 7, Mr. Leon Batchelor, K. R. C. Master, Rosicrucian Park.

### Flint, Mich.:

Michigan Grand Lodge, George A. Casey, Grand Secretary, 1041 Chevrolet Ave.

### Omaha, Nebraska:

Nebraska Grand Lodge, Mr. Leo J. Crosby, K. R. C., Grand Master, P. O. Box 404.

### Paterson, N. Y.:

New Jersey Grand Lodge, Dr. Richard R. Schleusner, K. R. C., Grand Master, 33 Clark Street.

### Portland, Oregon:

Oregon Grand Lodge, R. H. Knowles, K. R. C., Grand Master, 617 N. Seneca St.

### Cleveland, Ohio:

Ohio Grand Lodge, Mrs. Anna L. Gaiser, S. R. C., Grand Master, 15804 Detroit St.

(Directory Continued on Next Page)



**Chicago, Illinois:**  
Illinois Grand Lodge, Dr. Anita B. McCall,  
Grand Master, 728 No. Pine Ave.  
**Washington, D. C.:**  
Columbia Grand Lodge, Jos. F. Kimmel,  
K.R.C., Grand Master, 215 Second St., S.E.

### CANADA

**Vancouver, B. C.:**  
Canadian Grand Lodge, Dr. J. B. Clark,  
K.R.C., Grand Master, AMORC Temple,  
560 Granville Street.  
**Montreal, Quebec:**  
Francis Bacon Lodge AMORC, Charles  
E. Coling, K.R.C., Secretary, P. O. Box  
212, Westmount, Quebec.  
**Verdun, Quebec:**  
Mr. R. A. Williamson, Master, 3809 Wel-  
lington St.  
**Winnipeg, Man.:**  
Mr. Thos. P. Ross, Master, 257 Owena St.  
**Lashburn, Sask.:**  
Mr. V. William Potten, Master, P. O.  
Box 104.  
**New Westminster, B. C.:**  
Mr. A. H. P. Mathew, Master, 1313 7th  
Avenue.

**Victoria, B. C.:**  
Mrs. C. D. Neroutsos, Master, 1076 Joan  
Crescent.  
**Edmonton, Alta.:**  
Mr. James Clements, K.R.C., Master,  
9533 Jasper Ave., E.

### SPECIAL BRANCHES

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

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

### SPANISH-AMERICAN SECTION

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

### A FEW OF THE FOREIGN JURISDICTIONS

**England:**  
The AMORC Grand Lodge of Great Bri-  
tain, Mr. Raymund Andrea, K.R.C., Grand  
Master, 41 Berkely Road, Bishopton,  
Bristol, England.

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

**Holland:**  
The AMORC Grand Lodge of Holland,  
Mr. F. A. Lans, K.R.C., Grand Secretary,  
Schyststraat 244, The Hague, Holland.

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

**Germany and Austria:**  
Grand Council of AMORC, Mr. Many  
Cihlar, Grand Secretary, Luxenburger-  
strasse, Vienna, Austria.

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

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

O. Binschedler, Grand Secretary, Box 222,  
P. O. Elizabeth Street, Melbourne.

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

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

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

**British Guiana:**  
Mr. Frederick E. Charles, Master, Vic-  
toria Village, Demerara, British Guiana.

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

The addresses of other foreign Grand  
Lodges and Secretaries cannot be given  
general publicity.

Five Hundred thirty-two