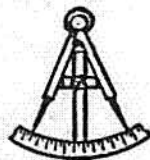
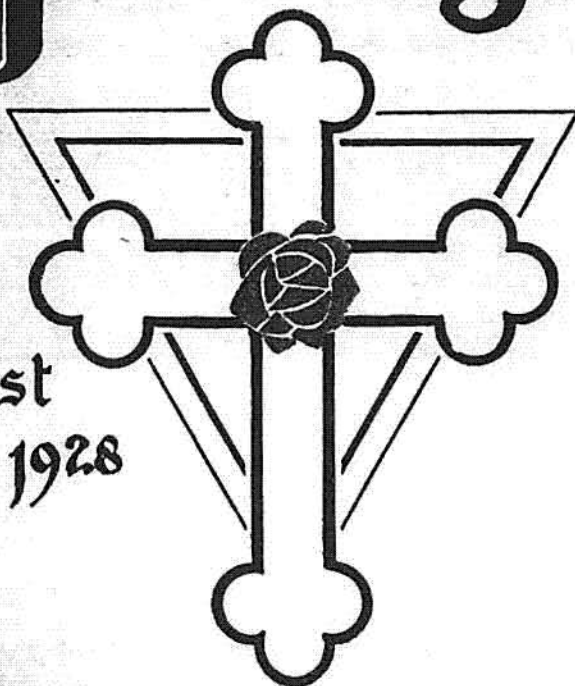


The Mystic Triangle



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Mysteries.



The Mystic Triangle

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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

▽▽▽▽▽

(Continued from last month)

THE THIRD CONCLAVE

(Held the day following the Second Conclave, with the same characters assembled in the same place).

Wilson: May I be permitted to ask a few questions? You have been kind enough to accept me into your brotherhood of initiates, as you called the body, and have given me many points of information which have held me in their thrilling grip since our last conclave.

Martin: I am sure that I express the minds of all of us when I say that we shall be glad to have you ask any questions which will lead to further knowledge.

Wilson: You said, I believe, that my present *Light* was the sum total of all the *Light*, or experiences, in my past incarnations. Therefore, when I am born again on earth, I shall have more *Light* than when I was born on earth at any previous time. Do I understand you to mean that a man's *Light* is an accumulating something, and that one person has more or less of it than another?

Martin: Since I was the one who made the original statement to you, I will answer your question. You cannot think of Cosmic *Light* in the terms of earthly, material *Light*, although there may be some analogy. It is also a mistake to compare Cosmic *Light*, or the *Light* within man, to *knowledge*: for knowledge, too, is largely a thing of material measurement. Even Cosmic Knowledge would not constitute Cosmic *Light*. Your experiences, the lessons learned and unlearned on earth, the tests, trials, joys, sorrows and ultimate conclusions reached through them, plus those facts which you have acquired through study, observation and intellection, constitute *knowledge*; but

such knowledge, while helpful to the soul, as is Cosmic Knowledge, is not *Light*.

Light is the Wisdom of the Soul. It is God Power, creative power. It is a force, an energy, and an *illumination* that enlightens not only the soul of the possessor, but the soul of others. It is really difficult to explain *Light* in earthly terms, as I have said, but it may be compared with—

Mizraim: With the *Consciousness of God in man*!

Martin: Precisely. That is more nearly perfect in its definition. You have your own interpretation or understanding of God and God's consciousness, have you not?

Wilson: Well, I have always pictured God and His Consciousness and wisdom in my own way, for I never could understand by any picture or description that was given to me in the church or by religious persons. To me God is a being, and yet not a being like any on earth, or anywhere else for that matter. I have pictured God as being greater, stronger, more mighty, powerful and *enduring* than any being I have ever seen; and with a piercing countenance, majestic personality, with such a raised viewpoint of all people and persons that He could see all, know all, and command all. Of course His *consciousness* to me was sublime, rich in wisdom, complete in all knowledge, and the cause of all manifestations. Where he was situated and *how*, gave me little thought. That is all I can say.

Manetho: A pretty Heathen you are, Wilson!

Mysta: A builder of idols, forsooth!

Wilson: I am unhappy. I did not believe that you would scoff at my beliefs and understandings. Do you

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mean to say that there is no God like that which I have described?

Martin: Come, Come, Brother, you do not understand the remarks of my Brothers. In satire have they analyzed your explanation in order to impress you with the *heathen* ideas still prevailing in the universe.

Wilson: I a *heathen*! I cannot agree to that. Heathens worshipped idols and I have never worshipped them, nor do I believe in them.

Martin: So you say; so have said thousands of earthly priests and clerics of the church, and are still saying so, right in your former country of America; and while they preach and describe the God of *their* understanding, they create idols. Your land of America was filled with the God idols at the time of your transition.

Wilson: I do not understand you. I never saw one of those idols.

Martin: Let me ask you a few questions now. Suppose that you were requested, just before your transition, to explain your God to some children: and suppose that after having given them the same explanation that you have just given to us, you were asked by a group of children, in all sincerity, to *show God to them*, what would you have said?

Wilson: I would have said that God is invisible, that He cannot be seen, that the substance of which *He is*, cannot be seen by the eyes.

Martin: Excellent! But suppose they said to you, in all sincerity, and with crying, aching hearts, pleading for help in their predicament: "Until we can know God as you do, how shall we pray to Him; how shall we think of Him, visualize Him, see Him?" What would have been your answer?

Wilson: I would have tried to convince them that it was not necessary to visualize God in order to pray to Him.

Martin: And, suppose you failed to convince them of that? Suppose they said to you: "You have some mental picture of him, for your description shows us that you have. We, too, wish to see the God to whom we pray, since He has form, expression, character, and other qualities and conditions." What would you have said then?

Wilson: I would have been perplexed. I would have attempted to explain that I did not mean to describe

God as having form, character, countenance and qualities that could be visibly pictured. But, if I had failed to convince them that I had made a mistake in thus explaining God, I would have said that the next best thing I could do would be to give them some *symbol* of God's existence, of God's—

Mysta: Of God's picture in the minds of men!

Wilson: Why yes, a symbol of God as the mind of man could picture Him.

Martin: And, if they asked you to make that picture in such form as agreed with your description, tallied with all the qualities you attributed to God, and conformed with the impression you had, what would you have done.

Wilson: I would have found myself in a serious predicament indeed. But, again, if I were forced to do as they requested, I would have to make some image of my God in a crude painting—

Manetho: A painting that would be easily damaged, destroyed, and lack the quality of *endurance* you attributed to your God? That would be inconsistent!

Wilson: I would probably make it of clay—

Mizraim: And have it crumble away as the moisture left it. A God that would turn into dust and cease to exist! It would destroy their faith! A God that would lose its form while you attempted to mould it!

Wilson: True! I would probably resort, at last, in *trying* to carve my God in stone, though, I am no artist and have had no experience in handling tools on stone.

Martin: Ah, then you would make for them *an idol*! Heathen! A creator of false Gods!

Wilson: I protest, Brothers. I am no heathen. I would not make for them a God, but merely a symbol of my human understanding of God.

Martin: We ask your indulgence, Brother, and your pardon, for we are merely helping you to realize a great lesson. Can you not see, now, that all heathens who had idols were like unto the children who asked for a visible sign of God, a symbol? And can you not see that all carvers of idols were simply trying, in their human, humble



way to express their idea of God, without experience in carving, without familiarity with tools.

Wilson: I do see! I never realized that fact before.

Martin: See what your description of God included: Your God was not like any being on earth—different in form. Can you not see why the heathen idols were so strange in form, absolutely *unlike* any being they ever saw? Your God was *greater*, larger, more powerful. Can you not see in those words the suggestion of hugeness of figure, greatness of mass, enormous height or width, muscular, weighty, and impressive? Your God was more enduring than any other being you have ever contacted. Is there anything more enduring known to man than stone or metal? Your God was one with piercing countenance, elevated position, and in commanding view of all that exists. Can you not see in those words or ideas the reason for making your idol on a high pedestal, or base, overlooking the surrounding territory, with large eyes or even many eyes, an awe-inspiring expression on the features and a terrible countenance? And since your God was the cause of all manifestations in nature, would not the children to whom you presented this idol have knelt before it and begged it to end the storms, still the rough seas, bring down the rains, increase the sunshine, fertilize the ground, make profuse the crops, and do all the thousand other things over which he had command?

Wilson: Undoubtedly, although I would have explained that the stone idol had no power in itself.

Manetho: So explained the Priests before my time and even during my time on earth. Those who sought for *Truth* were told that the idol before them was but a symbol; those who cared naught for the *Truth* never knew whether there was a power within the idol or symbol which they worshipped or not.

Martin: So, you see, Brother, even in those days there were those who knew and those who did not. The *Truth* was always available for those who desired it, but the majority were quite content to worship in ignorance.

Wilson: Why did not the Priests tell everyone that there was no power, no life, in the idol? That would have saved all from worshipping in ignorance.

Mizraim: Ha! How I argued that way! I pleaded for universal revelations of the *Truth*, but the mass paid no attention and the Priesthood punished me for my daring. I was called a *modernist*.

Wilson: Do you mean that many preferred to worship wrongly, rather than be told the truth about the religious principles they were using?

Martin: Did not the multitude refuse to hear the *Truth* in your last incarnation on earth, Brother Wilson? Did not the priesthood and the majority prefer to adhere to the ancient or original fundamentals, as they called their system? That was shutting the consciousness to *Light*. Now you will know what we mean by one expression of *Light*. There were those *illuminated ones* on earth in your last period, just as there were hundreds or thousands of cycles ago, ready and willing to spread the *Light*.

Wilson: I understand, now. If my present understanding is a part of my *Light*, and this *Light* will remain with me during my next incarnation on earth, I will lose no opportunity to reveal to the ignorant the *Truth*.

Mysta: And, thereby become an active worker in the Brotherhood of the Initiated!

Wilson: And I shall never forget that the heathen of any land or any religion is as correct in his understanding of God, as I am in mine.

Martin: And thereby prove yourself to be attuned with the universal consciousness of God.

(To be Continued)



Mysticism

By SRO. ELSA X. JONES



MYSTICISM is spoken of as a "sixth sense," or an inner perceptive faculty which distinguishes man from the highest below him, and allies him to the highest above him. It, like the other five senses, has a function. This function is to *perceive*, and to *afford food for thought*. It is, therefore, a mystic sense, because it is mysterious, intuitive, recollective, emotional, speculative, imaginative, prophetic, and penetrative.

By, and through, the use of this mystic sense, we are able to enter into relationship with the psychic side of reality. It brings us in touch with the Cosmic, of which, we are a part. It gives us knowledge that is not of this world—knowledge that cannot be assimilated through the use of the other senses. It takes us behind the human affairs of life, into the Divine Heights and Altitudes of God's Great Cosmic World. It makes it possible to solve problems, which lie beyond the reach of the other senses, and without its development there is no progress or growth of the soul.

Mysticism is *intuitive*, because we, through special training in study, and in meditation, can become conscious, almost instantly, of the distinction, or discrimination, between the true and the false, between the *real* and the *seeming*, and *Know* that we know. Knowledge gained through meditation, as proof of this, is *always made applicable* to the condition *proving itself*.

Mysticism is *imaginative*, because long before men saw, they dreamed. The aeroplane was a vision before it was a fact, manifested in existence. The automobile too was a vision, a picture in mind, every detail of it, before it was a fact, manifested in existence. "Out of the imagination of the heart, cometh the issues of life." Imagination, in its *mystical* way, taketh right hold of the invisible mind substance, and through its mystical power of

forming pictures, it molds this substance into forms which correspond to the patterns used. Probably a great deal that each of us possess was a vision before it was a fact. Yes, by this mystic sense we often perceive what will happen tomorrow, as though it were today. As this form of the mystic sense develops, we first see dimly, then with increasing clearness.

As a *prophetic* sense, giving knowledge of the future, there are plenty of instances of uncontestable perception of the future, and they are instances that are not results of suggestion.

Before I found the Ancient Mystical Order Rosae Crucis, I had wanted this Great Light in Knowledge and understanding, it seemed there was something within that *must know how* to express itself; so much did I yearn and long for it, that in times of agonizing longing, I would send a call out into the Universe, out into the Cosmic realms, addressed to "Brothers and Sisters" to help me find the "Brotherhood" for this purpose. (I knew not then, why I said "Brothers and Sisters").

In two weeks time, I picked up a New York newspaper, and in looking over the Sunday services, my eyes glanced at once to the lectures advertised by Dr. H. Spencer Lewis, (our beloved Imperator), here in New York in November, 1925. All this through no influence apparently visible. However, now I can understand, how this mysterious incident was undoubtedly brought about. (I could relate numerous incidents of the same kind, as most of us in this work can do).

Invisible Forces had heard the call from me, for "Light Behind the Portals." As far back as the year 1919, I had a vision of tall big iron gates, opening slowly, and beyond them all was beautiful golden Light. I now see the resemblance, in a material way as well as the mystical way, to the opening entrance to one of our Rosicrucian Temples, where I crossed the Thres-



hold, becoming a member of this beloved Ancient and Mystical Order, Rosae Crucis.

As a *penetrative* sense, it has been possible to experience, after some minutes of meditation, following weeks of preparation in exercises and study, a penetrative attribute of the Mystical Cosmic vibrations. I have felt the Cosmic vibrations so strongly that it is now easy to find myself, my *real* self, out of the material body; I seemed to be surrounded by a soft light of orchid color. And the Peace that followed, made me *confident to know*, as only a *Rosicrucian* can know.

As an *emotional* attribute, many things are accomplished under emotion, which is a "forerunner of an inspiration, bubbling into manifestation." I had a Cosmic urge I wanted to write something about this big subject of Mysticism, but felt on the other hand, too humble to do so. But the urge kept pushing me to it, until I have gotten together what have been my experiences on the way through the Four Grades.

As a *recollective* attribute of the mystic sense, there have been times, when many of us, have had revisions; or recollections brought to the surface from our sub-conscious minds, of our previous incarnations. As a child, my mother bought me a book to read, (I don't know whether she ever realized why she bought it; she was very mys-

tical). She read it over and over, herself. The Egyptian name of this book somehow filled me with a strange, awesome, feeling, and to such an extent, that when I would pick the book up I would always lay it back down, and the word "Egyptian" at that time seemed to be the apparent reason why it was laid down every time. However, I clung to this book for years, until recently it has been mislaid from my childhood home; but, strange to say, the name of the book came to my view among some other story books in a bookstore recently. I know now, that should I read that book, (and I probably shall, for most likely it came before me for a purpose, now) there will be a veil lifted, and something of the past, will be revealed to me. Perhaps something that I need now, that I would not have understood nor appreciated then.

And so, the true sincere seeker of Mysticism finds that when the Inner Self, the interior state—the windows of the Soul—are thrown open, when the veil which hangs over the inner senses is removed; then are we able to glance backward, and also down the mystical lanes of the future, and *know*.

"When the mind is surrendered up,
as a clear glass,
Messages of the magical world roll
past."

—Molitrix.

The Other Part of You

By SRO. RAWLEY GISH

What man in all his glory, yes

The glory he has gained—
Has missed! Oh! he can never guess
Because he has disdained
To listen to the voice within
That would have led aright,
And saved him from the power of sin
That turned his day to night.

Before this mighty giant's power
Your troubles all will quail.
Why hesitate another hour?
Just tear away the veil.

Your other self you then will see:
He'll start your life anew.
From bondage he will set you free—
This other part of you.

His wisdom is the super-mind

That is a part of all.
Then get acquainted, for you'll find
How very, very small
You really are as now you stand.
Oh! to yourself be true
And place your life within his hand—
This other part of you.

Then Listen—yes please listen
To the voice that speaks to you.
Listen—oh, just listen,
He will tell you what to do;
Tho in a silent whisper, yet
His messages are true.
He is the other—don't forget—
The other part of you.

Five Hundred Thirty-eight

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Reflections on the Third Temple Grade

PART THREE

By RAYMUND ANDREA, F. R. C.,

Grand Master, AMORC, Great Britain



THE KEYNOTE of the present articles is realization. Our work on the path consists of a series of realizations, an entering into, with complete understanding, of one phase after another of life experience, through external contact, or inward cogitation, or the steady ascension of mental forces. Through external contact we realize the beauty of the world; we sense the ever-changing panorama of form, colour and sound expressed with infinite prodigality in the face of nature and of humanity. Poor indeed are we if we have not passed a long novitiate within the suffusing embrace of this living dream! Resting here, with clear senses and full appreciation, we clothe ourselves in the mystic garment of the ideal; we sense the immensity of God and feel within us the divine afflatus of the spirit of creation. Every man should be a creator after his kind, and in the temple of nature the aspirant must discover his first strength and learn his technique as an artist of the beautiful.

Through inward cogitation he interprets the dream of love as service. His reflection on the bountifulness and resourcefulness of nature teaches him the law of wise and timely expressiveness in the service of his fellowmen. He is to give himself royally in his chosen sphere of life and prove to the Powers that are ready to assist him that he is a reliable worker and not a mere theorist. No matter where his humble lot is cast, he is called to act a part that will shed a divine halo around it and be instrumental for good. Civilization, brilliant and culminating, yet proud and materialistic and ignorant of its goal, cries aloud for the sacrificial service of the humble aspirant. He must not fail it. He should know that occultism is not a soft religion for the attainment of a personal elysium, but the relentless light of the devastating

truth that makes men ashamed in the presence of the soul. He must pass out of the conventional life and explore the lonely promontory of thought until he has that knowledge and conviction. He must not unwillingly suffer the peace derived from finite adjustment to be disturbed as he pushes forward to the higher peace of Cosmic attunement, intent upon radiating its assurance upon the turmoil of the world. He must realize that the soul is impregnated with creative power, and that power he must resurrect with dedicated purpose and total recklessness of the common and unenlightened opinion of those who fear for his sanity. He is on the road to Damascus, and when the full light comes all service will be sublime and he will give all and suffer all in the Master's name.

In all these realizations the conscious directing power of the soul is implied as the ever present and persistent motive. In the first realization the soul inspires the senses to a higher and more cultured observation of the manifested beauty of the Author of nature. In the second realization, by virtue of an enlargement and enrichment of the soul's qualities, we minister understandingly to the common life of our fellowmen in the way of everyday service. We have now to consider the intellectual life as the realization of the dream of poetry. The term is significant and admits of a wide application. The expression of life is rhythmical. From the vast and illimitable ocean of cosmic vibration issues with fervent appeal every inspired creation of the mind of man. And if we go at once to the fountainhead of the sublime and poetic, to the divinely inspired prophets, whose intellectual superiority and oracular utterances will never be eclipsed inasmuch as they were the august revelators of the truth of the things of time and eternity, who saw the things that were and foresaw those to come and whose rhythmic and pro-



phetic speech has inspired and given an universal theme to many a prophet of the modern world, we shall do well. It is related of Bossuet, the famous orator, that on first reading the book of Isaiah, he was so struck with the beauty and sublimity of it that he became a man of one book. A remarkable tribute to his intellectual appreciation and an example not unworthy of imitation! For Isaiah is the revealer of facts and his outstanding characteristic is his many sidedness. He is the great anticipator of the Christ entering into human evolution. He has the triple sight of poetic genius: observation, imagination and intuition; from which arises that heavy burden of reproach and prophecy which descends with such majestic elocution upon the civilization of his time.

I am not proposing a sermon for the aspirant on the book of Isaiah; the churches have given him so many that he has probably overlooked the sterling value and culture of the prophet and he lives in his memory but as a name. My aim is to suggest that he should put aside the ecclesiastical influence and permit these world poems to speak for themselves to his own reverent and searching mind in all their naked majesty until he gains something of the strength and nobility of their cosmic thinking. It is intimated by some that we Rosicrucians make little of the Bible; I suppose, because we are not always quoting it. If the inference were true, the fact would be recorded to our shame. Nothing could be further from the truth. The fact is, the truth of the Bible is so deeply engraved in our hearts that we endeavour to live it, instead of filling our lectures with quotations from it. That is the point I seek to impress on the aspirant. If he cannot realize the dream of poetry in the mighty strophe of Isaiah, he will either not realize it anywhere else, or his realization will be incomplete. I remember a good soul who, every time we met, would ask me with much concern whether I believed in the atonement? My belief or unbelief apparently settled the whole question for her whether or not I was entitled to the heaven she expected. Had she known how often I had repeated in my solitude, not without the deepest emotion, the poignant fifty-third chapter of our prophet, her

interrogation would surely have been deemed unnecessary. We must not be disturbed by such interrogation, or by the cutting assertions that we depart from the standard of faith. Our faith is made of sterner stuff; it has an esoteric foundation which only the initiated know; it is rooted in the life blood of the primitive thought; and if we culture its passionate fervour in the rhythms of the heart we can forego the name in the conscious possession of the substance. That living substance is in the book of Isaiah. To imbibe its gorgeous rhetoric with full artistic appreciation is to ascend to one of the summits of the dream, far above the rude clamour and hideous babel of the world; but to endeavour to fashion his intellectual life after the lofty example of inward law and morality enjoined in it will raise the aspirant beyond this, to the plane of the epic mind where sublimity of thought and manly duty blend in lawful consent and reveal the granite laws of the ideal shining through the dream.

And in the other prophets he will find an unique field for the application of this special process of culture. They are the great primitive poets, men of profound vision, the God-intoxicated clairvoyants, denouncers and transformers of civilizations, from whose inspired lips issues an amazing and apocalyptic poetry which carries the mind out into the infinitudes of Cosmic thought and expands and enlightens it in the measure of its inborn nobleness. If it is asked: What has this to do with occult advancement? the answer must be: it has so much to do with it that nothing can take the place of it. Occult science demands in its disciples a large understanding: a small mind will do nothing with it. It is a science pre-eminently of grand and lofty conceptions, and unless the mind is gradually habituated to conceptions of this nature, how can it assimilate and expound the greatness and majesty of God as revealed in the living universe which this science teaches? By steeping himself in the works of these world writers he will contact their vibration and reflect the contagious fire and express the heavenly harmony of their lives, and insensibly will his entire nature be ennobled in vision and purpose for the

fructifying of the soul life of his generation.

Here it cannot be too strongly insisted upon that the aspirant is not to be a man of a single idea, so to speak, even though it be an occult one. He must be able to touch life at many points. He must aim to become a *full* man; and only the assiduous culture of the intellectual life can make him that. I remember reading a very illuminating remark by an occultist to the effect, that if many students were subjected to clairvoyant investigation they would be found to be not "big enough" to handle the work of the Masters. That is a great truth and pertinent to my theme. That "bigness" can only come through entering with heart and soul into the all-inclusive realizations referred to in the Third. The Master requires the fourfold genius of man to be evolved and highly balanced before he may entrust him with any special phase of world service. The expectations of some aspirants, it must be said, transcend all the bounds of common sense in this matter. If the mere reading of occult literature and the passing technically through the grades were sufficient, how soon should we all be qualified initiates!

It is not my intention to outline a course of reading or propose a guide for the intellectual life. I only seek to impress upon the young aspirant the absolute necessity of gaining a broad mental outlook and of applying himself to this end in his own way. He will observe that in the Third there is not a word regarding specializing in literature, not a single direction as to author or book. The Rosicrucian is a thinker, and a hint is sufficient for him to expand a thought or suggestion into all

its manifold possibilities. He is not asked to become a specialist in prose or prosody: a categorical statement is given of the content of the fourfold realization which constitutes perfection and it is for him to work out that realization in all its fulness and variety as perceived in the master mind. To propose for himself as an ideal the encyclopaedic knowledge of the epic mind of a Bacon or Shakespeare, for instance, may end in his throwing up his hands in despair; nevertheless, in the serious contemplation of epic minds lies a fertile source of inspiration and culture. In the realm of the dream he may approach the fountainhead of creation, whence issues that supreme psychic phenomenon, the inspiration or God-obsession which pervades the whole literature of great art. These epic minds are the benefactors of the race; they emerge radiant with light from the core of the world; they rise from the earth and contact the fulness of God in the ether; in them human thought attains its greatest intensity; they compress the infinite into a word which reverberates through all the ages of man; and withal, so vibrant is it with vision and power that it contests the very ground of religion itself. The poet, the artist and the philosopher traverse equally the immensities of the dream and return weighted with archetypal thoughts from the deep profound and cast their priceless treasures at the feet of poor man. And the Rosicrucian is a dreamer of the first magnitude, possessing the triple sight of the artist, the poet and the philosopher, but, with the added power of divinity, he so interprets the laws of destiny that all the bibles of humanity are revealed as one vast intonation of the Word of God, the same yesterday, today, and forever.

TO OUR NEW MEMBERS

The references in recent issues of this magazine to "A Trip to Egypt" pertain to a trip being taken by the Imperator and a large number of members of AMORC to Egypt, The Holy Land, and various cities of Europe to see the old mystical shrines, temples, and mystery places. Special rates for this trip have been secured, making it possible to spend seventy days abroad, beginning next January 10th, at a total cost far less than ever offered to tourists before. A few reservations are still open and those desiring to go should write for a copy of the Itinerary and further information. Address "Trip Secretary" care of AMORC, Rosicrucian Park, San Jose, California.

Five Hundred Forty-one



"By Their Fruits"

By THE IMPERATOR

▽▽▽▽▽



ANY CENTURIES have passed since the days when heretics were persecuted as inimical to the good of church and state, and yet the same crusades against non-believers and non-conformists are being carried on in America today in the last classification of humans where such a condition would be expected—in the ranks of mystical and occult students.

And, the old ultimatum of the leaders is still heard: "Slay them all; God will know His own!"

No foreign despot, no political tyrant, no temporal ruler over the destinies of nations, fosters the crusades and urges the continued strife among the sects. Not from without the pale of *Brotherhood* associations comes the direction of the destructive operations, but from *within*. There is the pity of it all; the miracle of its genius is to be found in the body of its own being, like a cancer eating its way to the very heart.

Just as the year 1909 proved to be a noted year for the establishment and reestablishment of more mystical, occult, and metaphysical bodies than any other year in many centuries, so the year 1928 will become memorable for the results achieved by the hundreds of brotherhood movements which strive for success in America today.

The year is half spent; six months of contest and conflict have passed. The unnecessary and unbecoming struggle is at its height of fury. Cannot someone rise from the ranks of the opposing armies and prove to be the "Christ of the Argonne" and proclaim *Peace*?

Brotherhoods, indeed! Children of Light, Sons and Daughters of God, children under the Fatherhood of a universal love, kith and kin of one great human family! And, at war; warring for supremacy in dictatorship of man's thinking; warring for exclusive recognition as the only *Path* to Divine Power; warring for acclaimed concession of the only real *Way* to Mystical

Peace; warring for the right to chastise those who dare to find God in their own *Light*. War—bloodless, yes, and soulless!

I do not refer to the contests between *religious denominations* for the establishment of their doctrines, but solely to the contest between the many sects and movements claiming to be free from the so-called "bigotry" and "sectarianism" of the churches. I refer to those bodies of men and women proclaiming to be *mystical* in their religion, *metaphysical* in their doctrines, and *brotherly* in their physical regulations. Not all of them, *praise be to God*, but in sufficient numbers to make the very atmosphere charged with bursting bombs of exploded hopes and faiths.

"Via Crucis!" In the name of the Cross, was the war slogan in the centuries gone by—the slogan which the modern brotherhoods of man say was blasphemous. "In the name of the Masters," and "by decree of the Great White Lodge," is the war cry of today—a cry which the future generations will proclaim as equally blasphemous.

We can understand that any organization will *defend* itself against any untoward action which will still its voice, lessen its power of immediate progress, or defer its righteous services to humanity. We can appreciate the necessity for *protective measures* against any destructive agency of real, not imaginary, motive. We can approve of every *constructive effort* directed toward *maintaining the good name and good work* of any humanitarian movement.

What we cannot understand, however, are the campaigns and crusades on the part of one branch of mystical effort against others in the same or different *Paths*, solely on the basis of *seeming competition* and protested *exclusiveness*.

No one person, no one organization, no one *earthly hierarchy*, has the whole of *Truth* for exclusive dissemination. No one illuminated earthly mind, nor

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group of such minds, controls the only true *channel* for the revelation of God's wisdom. No one school or *collegium* possesses the *only key* to the *only Portal*. The very thought of such a pretension is preposterous. Still, battles have been fought in the past solely to maintain such a claim; and the war rages today among a dozen American organizations to attempt to secure such false recognition.

As the human consciousness varies in individuals and in groups of individuals, as the comprehensive capabilities of humans and groups of humans differ in many degrees, so there must be varying and divers methods of presenting the great truths and revealing the *Greater Light*.

From the dawn of civilization to the present hour mankind has consciously and unconsciously divided itself into segments, units, groups, and *congregations*, of individuals of similar development and evolution. For each group, for each unit, there has always been found the adequate, proper, agreeable, and efficient means for further progress. That is a law of human nature created by the principles of the Cosmic working out its beautiful scheme. Man cannot change that by either decree or war. If it were otherwise, all progress, all evolution, all growth and development, would cease.

That the many *Paths* may run parallel and then converge into others, or that some may run contrawise and finally reach the ultimate goal of all *Paths*, is true. The very fact, however, proves the consistency of Divine Geometry, and in no sense argues for a wilful consolidation of all the *Paths* into one *man-made* highway.

We find several groups of Theosophists dissenting and bitterly attacking their former *parent organization* because of differences of opinion regarding personalities and secondary principles. Constructive criticism, with true brotherly tolerance, is cast aside and, instead of cooperative action to improve conditions—the human conditions within their organization—they constitute themselves independent bodies with virtuous powers. This is followed, in the absence of any constructive consideration, by attacks and destructive diatribes against the parent

body. The result is continued dissension and division in the ranks of the contesting sections, while the parent body quietly and harmoniously adjusts its human frailties and continues to grow and prosper.

Warfare always produces more bombastic conflagrations and beclouded atmospheres than *peace*, and the seeker for Theosophical guidance finds himself confronting unpleasant conditions and wrongly believes that the whole of the Theosophical Society is in turmoil and confusion. Both factions suffer the loss of a possible worker, and the seeker suffers the loss of a worthy companionship. Such is the price of one unjust war.

A new organization, claiming unique authority from the "Great White Lodge," establishes its representatives in various American cities and broadcasts its pretensions in literature which at once announces its *attacks* on all other occult or mystical bodies of long establishment here, and simultaneously warns its members that it is being attacked in return. It politely and forcefully announces that "if an organization either openly or secretly tries to hinder this our Work, *we will destroy it!*" It offers its *truths*, reveals its *Light*, opens its *Portals*, only to those who will *desert* their present *Paths*, *deny* their present teachers, *abandon* their present societies, and *revoke* their present obligations or duties, and follow the *new* standard. An ultimatum of war! A decree of secession! And all because the "Great White Lodge" and an unnamed, unknown, *Master*, representing *Peace* and *Happiness*, have suddenly created new revelations! The happy, contented, faithful in other organizations are astounded. The "*Great Masters*" have suddenly appeared with *swords* instead of *Lamps*. Is there no *Peace* among the *Peaceful*? Hope and faith are shattered. Where is the mystical mount of *Illumination*?

An "Avatar" appears in America and condemns all existing metaphysical and mystical bodies as unreal, untrue, and unworthy, and makes appeal for followers on the basis that *he alone* has been commissioned by the secret circles of India to save the seekers for *Light* against their determined mad rush into *blinding effulgence*. No word of constructive guidance, only condemnation



and destructive argument, appealing to those whom he conquers through fear and superstition. Organizations from whose ranks this *appointed leader* has drawn followers, forget the dignity of their staid position and engage in counter attacks, thereby destroying the faith of their loyal ones. Bitter disappointment, blasted hopes, discouragement in the quest! All this the price of contest. And, among *brotherly organizations*!

Among the Rosicrucians, too, there is contest. The seeker finds a number of organizations, each pointing out a different *Path* that leads to the goal sought by its followers. All of them claim to be the standard bearers of an old and honorable banner—the Rosy Cross, the cross of Peace, Power and prosperity in all things of the spiritual and material realms. All of them seeming to be a part of the organization whose ancient motto is "*Light, Life and Love*." In the midst of their contented activities, one organization flying its banner of distinct "*Rosicrucian*" differentiation, suddenly challenges all the others, irrespective of their different appeals and different presentations, and claims them to be illegal, copyists of its "*exclusive*" rights to all Rosicrucian thought, and labels the members of these other bodies as *blacks*—black magicians, black intellectuals, and black spirits. Unprovable assertions are made, injurious charges are hurled, serious defamations are broadcast in pamphlets through the mails, and doubt, hesitancy, fear, and sad disappointment are instilled in the minds of thousands of happy students and progressing followers. The other organizations must take from their time and labor of constructive efforts and come to the defense of their honorable activities, that the future progress of the Rosicrucian work may not be jeopardized. Wasted expenditure! The ultimate result, while victorious for the peaceful bodies who suffered the attack, leaves them no further advanced in their activities for the effort and time expended.

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Another Rosicrucian society, unmindful of the laws of tolerance and good will toward all as the real law of the Rosy Cross, insists that not one of its members may unite with any other school or system of similar thought.

"Our light alone is sufficient, for it is *all in all*." The bigotry of exclusiveness; the reservoir of all truth! Many find that there is *more Light*, other *Paths*, several channels. The discovery reveals the unsoundness of the claims to exclusiveness, and the limiting organization suffers heavy losses of membership.

Where will it all end—unless it ends at once? Why cannot these organizations—all of them—operate on a basis of mutual cooperation in their principles of Peace?

As no organization controls *all the truth*, so no organization can ever hope to control all the thinking and living of the millions of seekers in America. Each day brings to physical or spiritual maturity hundreds of new seekers, *budding* neophytes. In this new quota of each day is sufficient material for each organization to find its new followers without seeking to circumvent the progress of those already on *Paths* that satisfy and meet the needs of the individualized individual.

Every word of criticism, every thought of disconcerting correction about the principles of the other movements, fosters doubt in the minds of those already on the *Paths*, and discourages the new seekers in their quest.

If the leaders of these brotherhoods cannot remain at Peace, how can they bring Peace into the lives of others? This is the logical query of the timid investigator.

For years AMORC has issued an annual appeal to all the principal occult and mystical organizations in America for cooperative affiliation. Except in the cases of a few small bodies the plea has been wafted away on the breezes. But the year 1928 will record the fact that a great opportunity for such cooperative action was exceedingly imminent. As we have said, six months of the year have passed. Six wonderful, glorious, opportune months remain. Miracles can happen in that period.

AMORC extends the plea because it is sufficiently large enough in membership and progressive enough in its increasing growth, to be unsuspected of seeking strength at the sacrifice of the power of other organizations. Its international alliances and its age-old principles assure it of continued prosperity. But it is a firm believer in

unity, in united constructive efforts, and in brotherly association.

AMORC has never forbidden its members to unite with any other school or organization or system that is good—not even those which have for years prohibited its members from uniting with us. And we have never insisted that an *applicant* for help in our work must *abandon* any other school or movement which has been and is still aiding him. We have recommended the books and the courses of study of many organizations in our magazine and lesson papers. We have helped to promote the activities of other occult and mystical organizations in this country, as many have willingly testified. We have said in these very pages, many complimentary and praiseworthy things about the leaders of other movements, even though *some* have not found space in their particular papers to say *one word of praise* about any other organization.

We have had the books of these other organizations, and their propaganda papers, and their leaflets and lessons, on the shelves and tables of our reading rooms in many cities. We have even permitted many of them to use, without fee or donation, our Lodge and Temple rooms for public and private lectures when they needed larger or different places. We have sent all of them complimentary copies of our magazine and booklets, month after month, even though most of them request us to *buy their magazines* in the open market. We have carried free, complimentary, advertisements of their books and courses in our magazine, even though most of them will not even sell us, at regular rates, any space in their publications. We have written to them offering to broadcast any of their lectures or propaganda talks, free of any cost or donation, through our radio station;

and on many occasions we have done so of our own volition when they have not even replied to our letter. We have forwarded letters of inquiry about them from seekers, requests for books and literature from our own members and strangers, and other helps in their work, even though most of them have never acknowledged these letters.

We say all this not to boast of our attitude, which we feel is not only a proper thing to do, incumbent upon us as a part of the *Great Work*, but because we wish to illustrate what we mean by *cooperation and brotherly help*.

We say again to our members, as we have said in hundreds of our lectures, in our personal letters, and in this magazine: AMORC in America, or throughout the world, with all its branches, affiliations, ancient associations, and eminent Masters, is not in possession of *all the truth that is known*, and is not the only school or movement of great help to the various seekers in quest of various goals. Nor are we the only body of "Rosicrucian" workers and students who have methods of helping the seekers in their individual problems. That AMORC stands preeminently in its particular field, is more widely established, and more elaborately equipped, to carry on the Great Work does not mean that some truths, some facts, some *Light*, cannot be found for some individuals in other places.

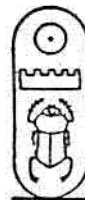
Our very completeness in system of operation and courses of instruction places us in the position of being mindful, every hour of our existence, of the debt we owe to the Cosmic, to all mankind, to every seeker, and to every good organization doing its best to help in the Great Work. And, in this we find *Peace* and send forth only thoughts of *Peace and Power*.



DO NOT FORGET THIS BEAUTIFUL EMBLEM

Members desiring Rosicrucian emblems may now obtain them from headquarters. They are made of gold, beautifully inlaid with enamels, neat in size and consist of the Triangle surmounted by the Egyptian Cross. Men's style, with screw back, \$2. Women's style, with patent safety catch pin, \$2.25. Remittances must accompany all orders. Address: AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

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The Passing of a Master

Announcing The Transition of One of the Masters of The
Great White Lodge

By PROFUNDIS XIII.

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Recently we received official notice of the passing of one of the Masters of the Great White Lodge. The exact date of the transition has not been stated. We understand this, for seldom are the actual dates of these transitions given in terms of calendar months, but in terms of Cosmic cycles; and such figures are kept in the G. T. Archives because of their value to the archivist of the Great White Lodge and their little value to others.

We have received at AMORC headquarters a copy of the official record of this great Master who was little known in America but well known in foreign lands, and much beloved because of his devotion to the preparation of many excellent philosophical discourses which found their way to many Rosicrucian Masters for use in amending and improving the official lectures and teachings.

This Master was known in this incarnation as *Helios* and while he officiated secretly and silently at many American assemblies in the past seventy-five years, he was known by his real name to only a few hundred in the Occidental world, and preferred to move about or communicate with others without revealing his true identity.

Master *Helios* has had a very interesting series of incarnations, so far as the known ones are recorded. Just why a few of his incarnations are not recorded has not been explained, but we may believe that some of them have not been verified sufficiently to warrant definite place in the G. T. Archives. Those which are known, and which have been proved beyond any question, are sufficient to give this truly great man a most magnificent record of evolving attainment.

We have received, as part of the notice of his recent transition, an attested copy of the Record of *Helios*

from the G. T. Archives, located in Tibet, the extract being from *Liber F*, page 7, reading as follows:

"Record No. 365,660, a true copy prepared by Masnus.

"First known incarnation: The earliest record thus far found relating to this subject bears the date B. C. 250 under the name of Pollyanthus Tristus, a Roman student of science and theological ethics. He was recorded by Aristarchus, a Grecian Brother.

"The second or next recorded incarnation: This record is dated A. D. 33, when he was known as John the Baptist (of Palestine and Jerusalem). He was a mystic and prophet. This record was filed by Joseph of Aramathea.

"The third or next recorded incarnation: The next record is dated A. D. 349 when he bore the name Aristarchus. He was a Grecian teacher of philosophy and leader of a school in Athens. He held unique views regarding a future state of existence. Record made by Helonias.

The fourth or next recorded incarnation: This record bears the date of A. D. 1300. His name in this incarnation was Abdul Ben Husan, an Arabian Astrologer, at the time of record in Constantinople, where he was prime adviser to Othman, the Turkish ruler. This record was filed by Martile.

"The fifth or last recorded incarnation is the one just ended. He bore the name *Helios* and was born February 7th, 1829. He became Grand Warden of the G. T. Temple after being ordained by Yenlo, and his record submitted by Tarsus. His emblems (signature marks) of recognition are..."

In a letter from this Master to the Imperator of AMORC in America dated June 9th, 1920, the Master said:

"As you will see by the enclosed papers, I have lived over four score and ten in this incarnation, but I have no

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feeling of being old, and never expect to have. I am in good health, have no 'ailments' of any kind." It is stated that up to the last moment of his incarnation he was robust, though ninety-nine years of age, and his transition occurred while he was asleep.

In a more recent letter to the Emperor he sent the following Message as his official message to all mystics. The original was in Latin and the English copy given herewith was prepared by an associate of the Master who undoubtedly found it difficult to put into his translation the beauty of the original wording.

A MESSAGE FROM HELIOS.

On awaking each morning, let your first thoughts be that of Praise and Thanksgiving to God, and then meditate upon *Purity*, endeavoring to realize what it means: Hold the thought that no impure thoughts must enter your mind, that no impure action must ever stain your body or soul, that you must be pure in the three-fold thread of action, word and thought. Think of "Purity" as an attribute that is desirable for the development and must be accomplished, and when you go out into the world for the duties of the Day, carry the memory of your meditation with you. Watch your actions in meditative thought, allowing no impure action to stain your mind or body all the day long, steadily watching your every action that no impurity may soil it. Watch your words, speak no word that is impure, make no reference in your talk to an unclean subject, never permit your tongue to be soiled by unclean suggestions. Let every word you utter be so pure that you would dare to speak it in the presence of your Master, realizing that He is cognizant of the slightest action or thought that would stain your mind or body, that He hears every word or phrase or sentence that falls from your lips. With this realization uppermost in your mind, your thoughts will be pure: no impure thought or suggestion can enter your mind; but perchance, should it come for a moment you can cast it out and be free from the stain that would otherwise make a blot on your soul. And having your mind thus grounded in pure thought, no unclean thoughts of any one else can gain an entrance there-to, and so Purity will ever be the im-

pulse of your soul and guide you along the path that ends in Divine Purity.

And again, each morning as you meditate upon Purity, embrace the thought of *Truth*; think of the value of truth to the world, its value in Society, its value in your own character; so that when you go out into the World of Business or Pleasure, you will not commit an action or speak a word that will give a false impression or convey a false idea. With Truth and Purity dominant in your mind you will not lie, nor steal, nor deceive, nor backbite, nor show contempt; you will not even be inaccurate, for to be inaccurate is speaking a falsehood. To be inaccurate in recounting what you have seen or heard is speaking an untruth. All exaggeration and painting of a story, everything that is not consistent with fact, so far as you know, everything which has a shade of untruthfulness in it, should be carefully avoided by you. So again, I would say that your every thought must be true, be as true as you can make it, with no shadow of falsehood to pollute your mind.

And so with *Compassion*. Meditate on compassion in the morning, with your thoughts on Purity and Truth and during the day you will seek to practice it. You will show all kindness to people around you; you will do all the service you possibly can to your family, servants, friends and neighbors. Wherever you see want you will try to relieve it, wherever you see sorrow you will try to lighten the burden of those carrying it. You will live Compassion as well as think it, and thus make it a part of your character.

And so with *Fortitude*. You should think of a strong and noble soul, the soul that no outer circumstances can depress or elate; the soul that is not joyful over success or miserable over failure; the soul that is not at the mercy of circumstances, sad today because things are troublesome and joyful tomorrow because things are easy; and, being thus founded upon the rock of fortitude, you will be balanced and strong; and, in the world about you, you will practice it; and, perchance, if trouble should come to you, you will think of the *Eternal World* of happiness, where there is no trouble; and if loss of money comes to you, you will think only of the wealth of wisdom



that is yours and cannot be taken away from you; and if a dear friend or a loved one of your own should be taken from you, you will consider that no soul can die, and that the bodies in which your loved ones have lived were only garments which they have thrown aside, because of their imperfection, and have clothed themselves anew in garments of never-ending endurance.

And so, in connection with all the

other attributes that tend to purify the soul, not polluting the body with "fleshpots of Egypt," you can "Travel the Path" that leads to Divine Purity, Divine Truth, Divine Compassion, Divine Fortitude, Divine Wisdom, Divine Love—At-one-ment with the Father—Nirvana.

I AM THAT I AM.

I am your friend and brother,

(Signed) HELIOS.

Making Dreams Come True

By FRA. ARTHUR B. BELL

▽ ▽ ▽ ▽ ▽

Many of our members, particularly at this time, are keenly interested in gathering together a sufficient amount of money with which to make the trip to Egypt next January. This is rather clearly indicated in the vast amount of correspondence arriving at headquarters each week, thus proving beyond question that the prospect of a journey to mystical lands has intrigued the imagination, and created an almost overwhelming desire on the part of each to be amongst those who will take advantage of this opportunity of a life time.

It is just such an ambition as this, born of intense yearning, which frequently changes the entire course of one's life, for the reason, that thought being creative, the unseen forces of nature immediately set about to bring into manifestation the things needed to fulfill the Law, THAT THOUGHT MUST CORRELATE WITH ITS OBJECT.

Even as I write I have before me letters from certain of our members who wrote in some weeks ago stating that they earnestly desired to be included with those making the trip, but unfortunately did not have at the time sufficient means and no special prospects of getting it, but that they would bend every effort to do so. Of the many who wrote us in this vein, several have recently requested us to make their reservations POSITIVE, stating that the way had now opened and finances had become available. Herein lies a profound secret, but only a secret be-

cause most of us so easily and casually pass over the very Laws and Principles in our Lectures which specifically deal with this very subject.

Let us see what happened to bring about the change in the financial affairs of the few who have apparently been so fortunate. FIRST, an intense desire came into existence. SECOND, a FIRM MENTAL CONVICTION took possession of the thinker and, as it were, he or she said, "Yes, I will go." As they said it, they believed it and felt it, yes, they actually KNEW it, thus preventing even the slightest element of doubt from entering their consciousness. THIRD, activity took possession of them and they began to seek ways and means of bringing into manifestation the thing they had desired and mentally created, for in the intensity of their thought the desire went forth into the Cosmic. The seed was planted; it began to grow; it was kept well nurtured, until presently the fruit of this thought matured and was ready for harvest and the so-called impossible had happened.

Even those of us who learn first hand of such demonstrations, very often permit ourselves to think that the result was merely a piece of luck, good fortune, or whatever you may please to call it, and thereby admit to ourselves that the LAW of SUPPLY, if such a one really does exist, may work for one but at least it does not work for all. How far from the truth! But, of one thing you may be certain and that is

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that the Law of Supply will never apply itself. You are the one who must apply it—not just part of it, but all of it—complete—in its entirety.

I am going to give you an example of the working of this Law, and it is a concrete one which came under my actual observation. The man concerned had contracted some very heavy obligations on several pieces of property, and after a time he found it difficult to meet the interest payments on the loans. I know that the gentleman paved the way for his apparent misfortune at the time the money was borrowed when he wondered whether he would be able to meet the large interest demands. As time wore on he became more and more doubtful and finally was seized with a gripping fear of loss and ruination. One day the point was reached when one of the loans came due. All the while he had maintained a consciousness of impending doom, being consumed with fear and dread that the loan could not be refinanced. Sure enough, it worked out this way. Everyone approached rejected the loan. What could be done!

This man for a number of years had been a devoted student of metaphysics. He had studied and conjured with this Law of Supply, for he believed in its existence and had seen it work for others, yet what a mess he had made of it himself. A miracle happened! I wonder if you will call it that? Let's see what it was and then you may answer the question for yourselves.

Our most unhappy friend suddenly came to the realization that he had been perverting this Law of Supply and as he sat down with himself to analyze minutely the things which were so unpleasantly binding him hand and foot, he began to see that the conditions he was then experiencing, were absolutely perfect fruits which had matured in exact accordance with the kind of seeds he had planted in his mind. Here was one labelled LACK. This told him that his income had failed, just as he expected. He saw another which had plainly inscribed upon it, FEAR. He had indulged in this to the limit. He looked again and saw an exact replica of DREAD. How he had dreaded the time when those interest payments would come due and the hour when the

refinancing of that big loan would come.

His seeds had been planted, matured and now the crop was ready for harvest. It was bounteous—the garden was filled yet nothing in it was what he actually wanted. Alas, his own chickens had come home to roost!

When the survey of his labors was completed and he understood that he had planted unwisely, he came to a firm, positive conclusion, and that was that he would plough under all of this undesirable and unwanted rubbish and replant his garden. This, was the miracle. At last he had come to a point of real understanding and now knew that the wonderful Law of Supply had not been applied at all. It was a most difficult undertaking and required some ninety days to completely uproot all of the negative and useless thoughts, but it was accomplished. During the period of adjustment he sought only PEACE and HARMONY, and again, and again, yes, hundreds of times he had to bring these two beautiful, comforting thoughts back into his mind to replace the negative ideas which had gained such prominence and power.

The troublesome loan was refinanced yet it was said to be impossible. Another property was sold, and this also was regarded as impossible but the Law was now working, and could not be impeded or stopped, because constructive thoughts are power themselves and may neither be denied or thwarted. The fact that conditions were reversed and fortune smiled again was not the miracle but rather the perfectly natural working of the Law. The miracle was in the correct reasoning, and the understanding that came to our friend in his hour of darkest need.

Let us now go back to the beginning of our story that we may study for a moment another factor in the case. You see even at the outset that two separate and distinct sets of thoughts were given consideration. First, was the thought that all would be well. Second, fear, dread, and doubt then entered and were given the greatest consideration while poor little hope was permitted to wither and die, being completely crowded out by the rank, fast growing weeds which were thoughtlessly given the right of way.

Thus, it will be seen that if we wish



our desires, the real ones, to come into expression, we must cherish, cultivate and protect them. In other words, keep the garden well weeded and thereby give your hopes and aspirations the needed opportunity to work for us. If you do not receive that which you have earnestly desired you may be sure that your work has somewhere been neglected. How easy it is to blame another for our troubles, yet in the last analysis we must admit, if even only to ourselves that our thinking is responsible for these trials and tribulations for we must reap as we sow. It is inescapable.

If you wish comfortable surroundings and favorable conditions, think upon these things and make your thoughts so pleasant and charming in your mental picture that you can see yourself thus surrounded and an integral part of your plan. Then strive, strive to open the way so that you may

be prepared to receive your creation when it is finished.

Do not attempt at first to deal with the larger matters as you will most likely have difficulty in dealing with them, because of the question which will arise in your mind of the probability of their accomplishment. Start with the smaller matters and as each demonstration is made you begin to establish CONFIDENCE and each added effort is made the easier. The question of probability is an important one for as most of you have learned in the Lectures, the objective mind must first reach a positive conclusion, a firm mental conviction as to what is to be done before the suggestion or command may be passed on to the subjective mind, for this mind reasons deductively. Therefore, be sure of what you want and then stand firm!

Musical Meditation

By SRO. MYRTLE CRANE

FOUNTAIN OF WISDOM

(To be accompanied by Victor Record No. 115-B, Andantino by Lemare-Saenger.
Read silently with the violin, Fritz Kreisler playing).

Fountain of Wisdom
Play Thou upon my heart
That I may fathom
Life's goal and do my part.
Bathe me with knowledge
So I can clearly see
What it's my privilege
In this life to be.

When in the quiet of dawn
Or in the still of night
I hear so faintly some
Words drop from Thy height,
Then I am conscious
Of Thy great depth
And of the vastness
Of power there kept.

I pray Thee—

Fountain of Wisdom
Wash all of my error away
That I less seldom
May bask in Thy precious spray;
May my companions
See evidence 'round me of Truth
And with devotion
Seek Thee in their youth.

Fountain of Wisdom,
Fountain Divine,
We yearn for freedom,
For learning we pine.

Fountain of Wisdom,
God's Spring of Life,
Flowing so that we may know
The Way to go.

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■ *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.

MANY SAY THIS

Editor, Mystic Triangle:

Attunement to poetry, like attunement to psychic forces, is a matter of growth. Unlike prose, poetry makes its appeal to the emotions. If the finer feelings are atrophied they cannot be expected to respond to poetry.

There are those who cannot distinguish between "God Save the King" and "Home Sweet Home," and yet music is quite generally considered worth while. There are those to whom the colour scheme of a fried egg makes a much stronger appeal than that of a sunset, and yet our Father in Heaven continues to send the sunsets.

While there are no doubt those to whom bad prose brings more than good poetry, there must still be some few who can rise to the heights required by poetry. Should the editor disregard their tastes altogether?

E.H.C.. Vancouver.

▽▽▽ APPRECIATION FOR OUR RECOMMENDATIONS

Editor, Mystic Triangle:

I do not know just how to express my appreciation and that of the Natural Eyesight Institute for your letter of the 16th ult. to me. That is why I have delayed in answering it. If everyone would take the same attitude toward things worth while in life as the Rosicrucian Brotherhood takes, the Age of Spectacles would indeed soon pass away along with many other things that have no more reason for being and continuing.

We have received and continue to receive from all parts of the country inquiries about Natural Eyesight, as well

as a number of orders—all due to your good words in our behalf. We believe that we have a work that will eventually be taught in the schools, and the day will not be far distant if everyone who learns about the wonderful work of the Natural Eyesight System will only boost a little.

Urban L. Barret, President,
Natural Eyesight Institute,
Los Angeles, Calif.

▽▽▽ SOMETHING WRONG SOME- WHERE

Editor, Mystic Triangle:

We have noticed in both lectures and the *Triangle* where you have urged all Rosicrucians to get right into the work of the church of which they are members and endeavor to accomplish all the good they can, because of the great good being rendered by all churches.

We have been given to understand by our church—one of the small ones of this city—that Rosicrucians are not welcome there, and one of our Rosicrucian sisters who was doing excellent work as a Sunday School teacher was removed from that position. She accidentally dropped her Rosicrucian membership card in church and the Superintendent saw it and expressed his displeasure. We know that we will not be welcome to aid the church in any way. What would you advise us to do to help in church work?

Mr. and Mrs. E.W.P.

(We suggest that you associate yourselves with one of the other churches in your city for not all churches take this attitude. Do not lose faith in the churches of this land.—Editor.



ANOTHER

Editor, Mystic Triangle:

The Triangle is filled with most interesting and helpful things. I like everyone of them. I glance through the magazine and if there is any poetry I read that first, for I love it. Perhaps to many the language of the soul has freest expression in verse.

Walter I.L., Redlands.

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PRAISES MYSTIC CIRCLES

Editor, Mystic Triangle:

I am a physician who met the Emperor years ago during his New York Lecture tour. I am now in the 9th Grade, experimenting with the 5 and 7 diameter circles. One lacks words to express the volumes one feels with each new lesson. If I had to name the biggest and best things the Order has ever given us, I would surely include these two circles. They are of marvelous help in performing the most difficult of all metaphysical demonstrations. Thrice Peace be until all of you.

E. C. B., II, Easton, Penn.

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WHAT DO MEMBERS THINK OF THIS?

Editor, Mystic Triangle:

In your July number the article on Dreams was particularly interesting to me. May I add my humble opinion on the significance of some dreams? It is this: some of the impressions received are undoubtedly of past incarnations; else why do we frequently see ourselves in an entirely different form and a seemingly different personality, and go through experiences that we know we have never gone through in this present life, and not at all likely to go through? I have just recently had such a dream and it will be of great help to me in my affairs.

J.G.K., Montreal, Canada.

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SEND US MORE REPORTS LIKE THIS

Editor, Mystic Triangle:

Answering the request in the last issue I wish to say that I can vouch for the working of the laws in the first Degree Initiation where the candidate gazes into the mirror. I saw myself on that occasion, three years ago, as an Italian peasant. Naturally it surprised

me, an American born citizen. I also doubted that it was a reflection of my inner or past self. But, although for several years I could not cause that appearance to come back, I finally found in the higher teachings the methods for bringing the past into the present consciousness, and lo! there was I, the Italian peasant just as I had seen myself three years ago. Recent demonstrations and experiences have given me many facts, and substantiated the truthfulness of the first Degree Initiation. Others in our Group are also similarly convinced.

J.D.H., Brooklyn

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THIS STARTS AN ARGUMENT

Editor, Mystic Triangle:

I think you should add a visit to Vienna to your next Winter's trip. It is a wonderful city. I have seen nearly all the capitols of Europe and know none more worthy of a visit. Such a trip as you plan is the treat of a life time, therefore make it really worth while and do not miss a chance of seeing Vienna. It would mean only a little delay in the trip and cost only about twenty-five dollars more. And, why do you lower your circular matter by using the Union Labels on them. Don't you know that the Unions have lowered the standard of workmanship?

Mrs. B.F.G., Vienna, Austria

(To go to Vienna would mean adding several days to the trip, and a cost that is not desired by the majority. There are hundreds of places to be seen. To make a trip economical, only places along a general route could be added, and all do not agree about the extreme importance of Vienna; and twenty-five dollars here and there for extras are very important. We do not agree—nor can we understand the statement—about the workmen in the trades, and believe they ship. We are proud of American workmen in the trades, and believe they can give excellent service in proportion to their remuneration.—Editor).

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WANTS MORE PROOF

Editor, Mystic Triangle:

Regarding the letter of R. D. Fansworth in the Triangle who suggests we make some comments in regard to our experiences before the mirror in the

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First Degree Initiation. What is the law back of these experiences? Concentrating upon a photograph or any other object will make it appear to change. Concentrating upon our own mirrored reflection will make it change, I believe, without any mystical principle being involved. Certainly more than a mere statement as to what these changes are, is needed to convince me.

Adam E., Brooklyn. N. Y.

(What do our members have to say to this? Is he not overlooking something? What about the very distinctiveness of personality thus seen? Could it be but a hazy modification of the original? What about its later confirmation in various ways? Why does it occur only once with eighty-nine out of every hundred members, and then only on the night of Initiation? Why does it appear the same when, in the rare cases, it is repeated by about three out of every hundred, and why do eight out of every hundred never see any change no matter how long they concentrate? Let us have more letters on this subject.—Editor).

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HOW TO PRONOUNCE

Editor, Mystic Triangle:

Methinks we, the correspondence

members, need some help in regard to the pronounciation of the following list of words. Will you give this in the Triangle, please?

J.S.B., Kumasi

(The words submitted are pronounced by us as follows: Imperator, as Im-pe-rah-tor, or Im-pair-a-tor; Cromaat, as Crow-maht; Amatu, as Ahm-ah-tu; Shekinah, as She-ky-na; Colombe, as Co-lomb. These have been adopted because of facility.—Editor).

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WE APPRECIATE THIS

Editor, Mystic Triangle:

Will you express the thoughts of a large number of members of the Lodge, Hermes No. 41, in Los Angeles? We wish to thank the Imperator in this way for the wonderful opportunity he has given to over fifty of us to take the trip with him to Egypt and other lands. We have met Sister Lewis and we know that we are going to have a wonderful time, but little can ever be done to thank our Imperator for the time he has spent, the tiresome effort, the unselfish expenditures and the privileges. Only the future will ever prove what we really feel.

J.A.H., Los Angeles.

Monthly Bulletin of Instructions

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Members who have made tentative reservations for the Trip to Egypt have been mailed the printed Itinerary and pages of instructions for sending their first deposits. This matter must be attended to at once. If you have not received the printed matter write to the Trip Secretary about it. We can accept a few more reservations during the summer to take the place of any who cannot go.

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We wish to say that members will not be delayed in their studies very seriously by taking the trip next winter. The Imperator announced some months

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ago that it is his plan to use many of the evenings on the boat, and some evenings in other places, to give lectures and instructions to those comprising the party. Those of you who have heard the Imperator lecture and have seen the method he uses to make plain the various laws and principles, know what a treat, a rare treat indeed, is in store for those who go on this trip.

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We have received hundreds of letters thanking us for the copies of "White Book C" giving the historic details of the early Rosicrucians. None have said otherwise than that the issuance of



this book was a most valuable and timely addition to our literature. Keep your copy for handy reference.

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We have been informed by Postal Inspectors that the man who had been robbing the AMORC mail for some months has been finally taken in custody, and will be given many years of confinement. No pleading on our part, despite our heavy loss, can affect the situation, for it is a Federal case and our Government is the prosecuting party, not AMORC. But, the man's predicament, causing his own suffering for many years and the suffering of his wife and two small children, came about through persons disobeying our continued injunction: *do not send currency in letters without registering them*. Hundreds of letters were opened and the money extracted, because hundreds of persons tempted the man with their money in unregistered letters. Cosmically speaking, is the Karma of his crime on him alone? Think of that for a moment. It was his first crime, and he has been employed in the Post Office a long time. He stole only AMORC letters or remittances, and was tempted by the number of them daily, that contained currency. You lost money, we lost money, he lost freedom and reputation and created serious Karma for himself. Are you altogether guiltless? Will you continue to send money to any person or firm without registration? Checks and Money Orders are also safe—none of them were taken. We cannot make good any losses, nor will the Post Office unless the letters are registered. Please save others from temptation even if you are thoughtless about your own losses of remittances.

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So many have requested that we publish the contents of each issue of this magazine on the first page (as we used to do on the cover) so that it will be easy to locate certain articles in past issues. This changes our first page, and we hope you will like it. Do not fail to read what is said on the bottom of the first page about addressing your letters.

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We are thankful for the manuscripts prepared by some members and sent to us from time to time. We can always

use good articles on the various phases of our work. Address them to the "Editor" of this magazine.

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Will our members please take part in this interesting contest. It has been suggested, by one or more members, that a short explanation of what *the AMORC* is seems difficult to put into words. Therefore we are going to give two very fine prizes to the two members who send us the very best short answer to: What is the AMORC? Please keep this point in mind. Members say that when someone sees the emblem of the Order on their clothing, and says "What organization does that represent?" or "What is that you belong to?" they are at a loss for a short explanation that will cover the whole matter in a few words, plain enough for a *stranger* to grasp. To evade an explanation is not fair to the inquirer, nor to AMORC. An answer should be given that does justice to the aims and purposes of AMORC. The answer should be short, but *tempting* to the person who may be looking for just such an organization. Send in your answers. Make them as short as you possibly can. We will pick two of the best for the awards, and publish a number of them to help you form an answer to give to others when the question is asked. Send your answers to: Contest Department, AMORC, Rosicrucian Park, San Jose, California.

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We announced in the July issue that this issue would contain the report of the passing, or transition, of two of the Great Masters. We find that the full details of the transition of one of them has not been issued up to this time, and therefore we have the record of only one. We hope to have the details of the other later on. What sadness there is in such events, but it is mingled with the joy that comes from knowing that these great Masters have taken another step forward.

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A new group of correspondence students is being formed in Montreal, Canada, with the permission of the Master of that Jurisdiction. All living in or near Montreal should get in touch with Brother Albert E. Poad, Murray Apartments, 1431 Mackay St., Montreal.

Five Hundred Fifty-four

Why Try to Get Rich?

By FRA. LEONARD J. EDICK

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CHAPTER I.

Ques: "What is the chance of ever getting rich?"

Answer: "A good chance, if you are lucky; little or none if you are not."

How do I know whether I am lucky or not?

Look back over your past—ponder well over the happenings since childhood. Would you consider that luck followed in your path? Consider your struggles, your aspirations,—has luck followed you in consecutive order, or does it look as if many of your endeavors have been for naught?

What has luck to do with riches? Is not effort, determination and hard work more important than this theory about luck?

No. How many folk do you know who have put forth effort, determination and hard work all their lives, and accomplished little. Something on the order of luck has not been with them. They have still a long way to go to enter the realm of their heart's desire—the possession of a fortune. Have they not failed to succeed? Is not the only element lacking—pure, plain, every-day luck?

Well, if some get rich by means of persistent endeavor, why is it that others who put forth the same effort—fail to achieve the same goal?

Because there are three elements that must work in your favor if you get rich, or are born rich, whichever way you look at it, namely:

1. Right Environment.
2. Right Knowledge, Capacity and Action.
3. Right Time.

If these three are in your favor, and have been in your favor since childhood, your outlook is very encouraging.

If not, what then?

Why then the best thing to do is to resign yourself to your present condition. Call yourself by name, and say, "I am not Henry Ford, Charles Chaplin or Lindbergh, but merely myself." We forget one important thing, and that is that we are individuals. We

try to live someone else's life, or at least try to achieve his goal. Foolish creatures—trying to do something some one else has already achieved for himself.

Well then, what shall we do?

Live our own life. Take things as they come. Cease striving toward the impossible goal. Do not try too hard to get rich—save all that effort. And many who have tried, can certainly look back over their past and find that a great deal of the time, indeed, has been lost. "Despise Not The Day Of Small Things." This maxim is well worth repetition. Be satisfied with less—for the present at least. The moment you free your mind of pots of gold at the foot of the rainbow, you feel years younger. Life itself takes on another hue. Gradually regain your rightful self. Express your own personality instead of that of another, and the result will be less worry, a more pleasant state of mind, and a good measure of contentment.

CHAPTER II.

"Time and Happiness."

Very few realize the value of time, our greatest asset. Time heals all the injuries of life. When you are sick, time brings about recovery. Peace follows war. Have you ever stopped to analyze your own life? Have you thought of what a short span it is? Remember Shakespeare's "Seven Ages Of Man?"

The only time that will ever mean anything to you is the present. The past is gone. To think about it is wasting energy, with no result whatsoever. Tomorrow is in the making, and conditions may then be altogether different from what you expect.

You are aware of but one fact, and that is that you can use the present, and use it either to your advantage or disadvantage.

Life means happiness—for happiness is the aim of life. Are you really happy? Are you really getting what you deserve out of life? Are your hours, spent in figuring and planning



on how you can get rich, spent for naught? If you have failed, yes—if not, proceed, if that is your desire. If luck, perchance, is against you, turn the tide by changing your thought to that of life—the present, and happiness. Perhaps, after a while, things will seem different. A change is bound to take place, and with it will come some measure of contentment—the very thing that most desire.

You certainly cannot secure happiness by spending all your time trying to figure out a way to get rich. You waste the very time that you might spend in being happy.

Ques: "Well, if that is the case, what would you advise me to do, taking for granted that I have never had any real luck, with the future fully as dark?"

Answer: "Change your mode of thinking. Cease thinking about a fortune, and the particular desires attached to it, which inhibit your mind. Forget about the necessity of old age. Remember that nothing goes to waste in the universe, and that you know nothing more now about what is going to happen to you when you are old than what will occur upon this planet a million years hence. If you are young, or middle aged, and are making an honest living, eliminate the worry about old age. Save whatever you can for it. If you believe in the right form of insurance, that is very good. Get the idea out of your head once and for all that you must make a big break now, or within the next few years—so that you won't have to work—can go and sport around to your heart's content, and provide for old age in a most satisfying and dignified manner. Get rid of this idea at once. If it is not your luck to get rich, you shall never accomplish your aim. If you have been wearing and tearing yourself apart for years trying to perform this feat, and have ended thus far in failure, or made little progress, there is little likelihood of your ever doing so—at least by following the method now in use. First of all, a rest is needed, then an adjustment of thought, and understanding of your relationship with the whole scheme of the business world. This takes you on to the third and last chapter of the article, namely:

CHAPTER III.

"Adjustment."

Here, if anywhere, courage is needed. It takes courage to stick to anything. It takes courage to read a book like this, and live up to the ideals outlined herein, day after day, week in and week out. Most of us are likely to become discouraged at times, and wonder whether there is anything in it or not. If we give in, if we permit ourselves to become weak, we are soon back on the old path once more, in the same rut, even worse off than before. Yes, it takes courage, and if ever one had an opportunity to test his or her courage to the utmost, it is to resist the lure of wealth, pinning one's hopes on satisfaction with less, with a simpler form and mode of living, perhaps than one inwardly cares to accept.

Remember that it is not what happens in the short run, that determines the results of acts in life, but what happens in the long run—over a period of years. Each act that we perform, each thought and deed has to do with our future, for it leads us toward that particular aim, desire or ambition. Our present conduct, then, paves the way for the future. The ways of life are as numerous as the branches of a tree, the desires of an individual as many.

An ideal must be conceived and upheld. Happiness must be the overruling goal. To adjust ourselves accordingly, we must accept conditions as we find them, and make ourselves happy right here now. We must keep happiness constantly in mind. We must actually force the issue seven days of the week. Unconscious readjustment is certain to follow, and with it, a different view and aspect on life itself, and our relationship to it.

There is a way to make luck come your way, if you are not already favored with its mysterious power. Turn back to Chapter I, wherein the three elements necessary to success and good fortune are indicated. Find your relationship to these three points. If you can so change your environment and other conditions necessary to this three-way union, it is possible that your solution may be effected. Remember your present status—consider your present opportunities, abilities and personal connection. Analyze the situation carefully, and determine that the conclusion

shall be either "Yes" or "No." If things point toward the possibility of success, so much the better—if not, resign yourself to things as they are, and secure some measure of happiness. The future may bring about a change in conditions whereby you are better adjusted to the three requisites of luck, and the acquirement of good fortune.

Do not forget that time brings about wars, and changes things far beyond our ordinary comprehension. It may take time to alter your personal condition. In the meantime, it behooves you to lay claim to your rightful heirs—happiness and peace.

In closing, consider your relationship to the trend of events as they happen to all. Adjust yourself the best that you can. Be satisfied, for you can do no more. It is impossible for you to accomplish more than this, for the present at least, until conditions change so that your relationship is of a more favorable nature. If you can bring about the change at this time by force of will, do so, but if the task is too great, with odds against you, it would be better to calm the raging sea of super-ambition and commence appreciating the wonders of life in the form of peace, quiet and happiness.

Meditation will do much to place your line of thinking into the proper channel. There are a great many thoughts in this little article that can open doorways to greater understanding and achievement on your part regardless of your present station in life. Many are held down in one field of endeavor. To illustrate the value of right time and opportunity, suppose that we consider a country in time of peace, perhaps during presidential election, when all are trying to "Hold Their Own." Every man throughout the business world is striving toward his goal with tightly drawn reins. Competition is at its height. Some men wonder why they do not have the same chances as others who made fortunes during wartime. They forget one thing, and that is the fact that all the reins throughout industry are tightly drawn, and that high tension prevails—therefore there is a lack of progress in the rapid manner desired. Opportunity comes only when the reins are clipped and the high tension released—such a time as during war, when

everything is in a partial turmoil, numerous loop-holes being available, where men can slip up and fill needs far above their present planes of action. This applies to every field of endeavor. Right time, therefore, is an important asset.

The condition of the country must be taken into consideration, as well as the many intricate atmospheres surrounding the pathway of the individual. It should be remembered that conditions change. It is necessary to study conditions on a broad scale and follow the trend of events. Men have made fortunes in automobiles, radio and other fields of endeavor by simply being prepared at the opportune time. Foresight of the needs and inclinations of folk throughout the entire country is necessary. Each individual must consider his relationship to the whole in terms of resources, abilities, and willingness to throw himself into a thing with whole heart and soul, and see it through. Nothing can be accomplished by sitting by, and watching someone else do a thing.

Calmness is a power much greater than over-anxiety and impetuousness. The calm man sways the audience and gradually accomplished his task in the business world by utilizing every precious moment to progressive advantage. The man who is calm is usually peaceful and happy. Life in its greatest expression can offer little more than this to a man with a perplexed mind.

There is such a thing as trying too hard—and if you find it too hard in your particular case, WHY TRY TO GET RICH? Be happy today, for you know naught of tomorrow. If, by any chance, you are fortunate, proceed, if the way is clear, but remember one thing in fairness to all,—that the ways of one are not always the ways of another. We are all unlike, in luck, fortunes and blessings.

May we understand more fully what our blessings really are, and spend our best hours of life in a manner such as to take advantage of them to the utmost.

May the value of service to those we love, work in unison with our highest aims, and may peace and good fortune attend you in a way that will make you most truly happy.



The Un-named Cathedral

By SRO. VERNA T. MAKEPEACE, D. C.

Stained glass, shafts of mellow light, and tremulous vibrant notes of pealing organ! The cathedral. That sanctum to which Man steals to soothe his disordered mind to find himself and to be alone with God. The retreat from the tearing distractions and the injustice of a world of greed and strife. Since history began to write itself he has found solace there. Down through the ages he has toiled, leaving a trail of blood and error behind him, but as milestones along the way crumble his cathedrals. The material proof of his need for spiritual comfort and of his Divinity. Stained glass, reaching spires and gilt cross against the sky! Rheims and the Notre Dame. The pride of Europe that draw visitors from all lands within their hallowed walls.

But Man did not need his cathedrals until he lost the one Nature bequeathed him. The forest. The deep, still forest where Man was first himself and at peace in Eden. Nature had provided all he needed and shaped his mind to be in time with its rhythmic song. But Man was not satisfied and he lost his forest. He became civilized. There were too many milk carts, too many venders, too much everything! He became neurotic. Busy, bustling, and bristling with artificial little tasks, his sick soul cried out against the intricacies of the ruthless world. So out of this longing he created with stone and wood and colored glass, the cathedral with its arches, spires and mellow gloom. And as he passed through its portals and into its sacred silence, he was free once more and alone with God!

Perhaps we sometimes forget that the trail up Deer Mountain leads us abruptly into a temple of which the Notre Dame is but an imitation. Why be discontent when such inimitable beauty lies just back of our own ball park? Man has never created anything to equal or surpass it. The primitive forest where the deer moss hangs. Brown intriguing path, and moist, poignant earth! Mellow gloom and speaking stillness. About, above, beneath. . . . cool and quiescent green. Velvet green.

Arching boughs impenetrable by the glaring light of day. Clinging moss and pointed ferns. Mighty cedars and shy faced flowers! Blended into One by the immutable Law of Nature.

Harmony is here. All are reaching up in the quiet toward the sunlight, each within its place. There is no destroying haste. All is calm. Order and system out of the chaos of storms. Moss creeps kindly over the scars and the fallen, and blemishes are hidden beneath the gentle green. No dewy flower face is turned askance at the decaying debris, but is lifted UPWARD toward the sunlight. . . . all the faces are toward the sunlight, and as they look upward each thing grows taller. Noiseless and gradual growth of the forest where no thing seeks the attributes of its neighbor, but is content to unfold in its own destined manner. Silence that is full of meaning and from out it, the soft twitter of birds voicing the thought of Nature: "Be at peace. . . . be at peace ALL IS LOVE." Held in the spell of the woodland, prejudices, differences of opinion, and judgments slip away. Race and nationality become as naught. Just the Heart of Man beating in time with the wilderness. Just a Human Soul aware of itself. And the impulse to lift the eyes with the prayer, "Ave Marie. . . . hear me when I cry look down on me My comfort be!"

Here then down again into the light of common day, but with the desire to grow gently. . . . unobtrusively and without noise, like the ferns and the star faced flowers. To be content with the things that are for him, and to stand his own ground without pushing others out. As a God he passes through the populace. Faces tense with trifles and frowning with troubles that have not happened or that should have been forgotten. The faces of the World. Most are too downcast by their own imaginings to notice the Man from the Forest pass. But now and then one will pause and turn to glance after him. They wonder. They have glimpsed the light of the forest in his eyes!

*The
Mystic
Triangle
August
1928*

"If I Go Away I Will Come Again"

By FRA. JOHN R. C. CARTER, M. D.

The plain folks are ever anxious about their dear ones when sick or ill, and very plainly demonstrate their utter unselfishness in the most tremendous efforts to save their lives for a few days, weeks, months and years. And then with the direst dejection place them away safely amidst the glamour of ecclesiastical ceremony and priestly pomp in the fond belief that the departed will not return but that they who stay will go to join them in the future.

A strange little story of folk lore was being told by the simple folks about one who had come into this life, had made himself loved by those with whom he associated, and with the artistic portrayal of all of his jeweled qualities as husband and father, the listener, when the moment of silence arrived, inquired in a deeply sympathetic voice, "And will he not come back again?"

It is very hard for us to believe that our dear ones will have to answer the great call to go, and still harder for us to believe that they have answered the last call when they have done so. Even lying cold and lifeless before us there seems to be that something familiar about the presence of the deserted body that makes us feel that they have not gone, that they are just unheeding of our call, and we do not readily accept their condition as a permanent one. But as the minutes, the hours, and the days roll by that dear old form fades more and more while our remorse grows with the slowly vanishing sweetness which we once knew.

How truly pitiable it is to know that the acres of diamonds, caverns of pure gold, that lie within our very reach are rarely if ever discovered by those who have lived in the midst of them all their lives and wished to possess them. How strangely our outer eyes and inner eyes are focused on far fields that we've never seen as the spot, and only spot, where we might encounter a diamond mine or a cavern of pure gold. How exhilarating to the objectively conscious mind to read of the great new

finds of diamonds or gold, to hear the fascinating stories of immense fortunes being created over night or in the glittering mid-day sun. And madly we rush to gather the dazzling rocks or wash the glittering gold. And after all it is but the reflection of the real diamond, the shadow of the real gold.

And Jesus of Nazareth said, "And if I go away I will come again" And notwithstanding that wonderful assurance of the "I Am" speaking through the Master of Galilee we have refused to see beyond the earthly grave or try to see the way of such a magnanimous Teacher and Friend. He went away and he must have returned many times without our knowing him in the wonderful role He played with the Kings and seers of His mortal day. Some mortal beings have sensed Him here upon Earth each time in a new role, but the seething masses of humanity watch the skies for His return and expect Him to come, in the same form and style as He appeared upon Earth two thousand years ago. Just a little meditation on our individual life expression and we surely realize that while His style and form of expression of two thousand years ago was recognized as the ideal for that time, yet He knows better than we that His coming here to Earth each time must of necessity be in keeping with the magnificence of the particular mission He bears on each occasion. But He said, "And if I go away I will come again," but who would foster the wish that He should come again in the same way and endure all of the same misery over again, and finally be humiliated and handed out to the buzzards again? No, I believe that the Father's great plan is contradicted in such a belief, and the aims and aspirations of such a noble soul ridiculed by such a meagre understanding of that great life expression which has raised millions of human souls to a plane where they sought God in all His immeasurable goodness.

I have a little friend seven years of age whose home life has been blasted by



discord and objective poverty. It has been my privilege through my work in the schools to get acquainted with him, examine him, send a sample of his excreta to the laboratory, and learn that his intestinal tract is infested with hook-worms and round worms. His mother said, "We cannot afford to treat him and make him well, it will cost too much." His doctor insinuated that he wasn't worth while inasmuch as his parentage demonstrated in such a low plane of human existence. But Brothers and Sisters I can tell you that someone looked out of those eyes and spoke to me. And I am reminded that it is better that a millstone be tied around the neck than to offend one of these little ones. Yes, I too believe that if I go away I will come again, and likewise my little friend David Jeter will if he goes away come again, and the sores that beset him now will be jewels in the crown of the Great Father, which the Great Father may some day place in David's heart here upon Earth to express his mighty Love.

Facts speak much louder than words either written or spoken. The message of Life is rarely if ever transcribed in the written word or the spoken tongue, but facts do come over the wires of Heaven to the Heavenly attuned minds, and raise the receiver up to higher planes of illumined understanding than the previous experiences in this sordid objective

world would ever permit. Contacts have been made by the most dejected in the hours of utter seeming failure which like sunbeams and dew have solaced the withering daffodil. And you, Brothers and Sisters, I know have given to me, in the lone hours of dejection and trial that solace which only those who have suffered objectively and have overcome, could give. You may go away but I know you will come again and I hope you and I have each absorbed the loving instruction of the Masters to the end that we each know that if we go away we will come again.

Re-incarnation to me is not a dogma, not a creed, not any kind of a humbug, it is the Truth as our Beloved Masters see and know the Truth. In no way can the Modern Medical Scientist find a solution for the myriad host of so called ailments of human beings except as those solutions are found in the Truth of Re-incarnation. And we know that if these Masters go away they will return again, but how are we to know when they do, and how are we to recognize them in their new role when and as they do return? Knowing that the Here and Away are one and the same it ought to be a simple possibility in our combined consciousness to hold to the contact without intermissions, and we find ourselves one with each and every brother, sister, and the Masters ever with us.

Our Spiritual Parents

By "PARATUS"



AS THE fatherhood of the God within becomes clearly apparent it is also disclosed that He works there, as everywhere, according to the same law; that is, from the positives through the negative to the manifestation, which in this case is "I."

However, guard yourself well from assuming, as a consequence, that "I am God," as some rashly do. Let us not deceive ourselves. What we may become is one thing and what we are, another. Why not be content with being the Son of God?

As soon as this fact is established in the soul a gradual growth of attune-

ment takes place, which is a repetition on a higher plane of the life and growth of a man on earth toward manhood and the sharing of the father's work. First there is the babyhood, during which both parents are indulgently kind, and it is therefor difficult to distinguish between them since both simply radiate parent love. But then come the problems of upbringing. Very soon the sterner qualities of the positive father stand out from the greater indulgence and readiness to condone, forgive, applaud, and encourage of the negative, helplessly loving mother. How truly it is said that man is in His image!

Keep in mind, however, that it is

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only confined to image, or correspondence. Matter, being the utmost containant, only bodies forth qualities, and unless these qualities are apprehended by the inner eye there is blindness on the higher plane.

Soon enough we learn to take our small troubles to our Mother, who is never too busy, never too much "grown up" to sympathize and to feel with us, to comfort and help us. While the Heavenly father is often stern and a hard taskmaster, even as is the case with our earthly father, who strives always to inculcate in us the strong, masculine and positive qualities, the mother is often persuaded that the pace is too hard, and when things are very difficult what a comfort it is to hear the Divine Mother say: "I will be with you!"

Do you remember when your earthly mother made some sacrifice for your sake? And when she was with you did you ever fear?

Sweet beyond all expression is the divine motherlove which follows us always and everywhere, no matter what byways we blunder into, provided we do not wholly thrust it away. This is called the one deadly sin against the Holy Ghost, and is it not clear why it is so named?

"The eternal feminine draws us on," so sings Goethe. Who can measure the ennobling influence of motherlove? Since she rules like a queen over our formative years, with undisputed sway of love, whose influence can exceed hers? Do we not say of a great man, "He had a great mother"? Can it be in any way less so, or less completely so, with our Heavenly Mother?

The Father rarely assumes form before our inner eye. Usually he "speaks where there is none to speak." Self-love in us draws forth from Him the thunderbolts we read of in mythology. If self-love is confirmed in us to His exclusion it is equivalent to death. But if you turn to Him He will insist on obedience and on forming you after His own great heart. In the few great things of life we commune with our Father, but in the innumerable small things that prepare ways and means we turn always to the Mother.

Most religions have some system of worship of the "Mother of God." When not understood it is idolatry, but

in genuine love and understanding it is a fulfillment of worship itself. Among the modern masters Swedenborg is most illuminating on that subject. His "Divine Love and Divine Wisdom" is matchless; but one must read between the lines to get his message.

How delightful to know that we have Divine Wisdom for our loving Mother, to whom we may take all our problems, and not one shall prove beyond Her. Quite often and easily our Mother takes form. Is she not the root of form? In the beginning she will most often look somewhat like our earthly mother, but as we advance in the Light of her presence, must we not eventually see Her as "Isis"? Even so!

Her ministrations: how gracious and delightful they are! We learn to look forward to Her visits manifest with great longing and to Her presence unmanifest as our greatest blessing. If we are obedient She will give us sweet things to gladden us; if we are loving greater treasures of Love will She bestow upon us. Religionists speak without understanding of "living the Life," but I will only ask one question: What is a child's life without its mother?

Aye, what is Life apart from Her who gave it? If we lost our father even before we were born we might still easily grow into manhood, but ponder the loss of the mother at the same time! The Father is indeed the cause, but the Mother is the fount of Life, and, depending upon the substance of the Father, She is also the nurse, sustainer and giver of blessings. These Two are One in eternity and never apart, even as these Three must forever be One. My troubled soul, remember that you have a loving and infinitely wise Mother to help you in your troubles, to do so is Her delight, let Her.

Far be it from me to hint that either is incomplete, seeing that where Love is there must also be Light and Life, but consider this: that Amorç speaks much of the "God of our hearts," while Theosophy speaks at length about "Isis." It is not fairly evident that they belong together? At some future, wiser time, may they not be wedded into one system, and may it not be accomplished through the Son?



A SPECIAL BOOK FOR OUR MEMBERS

The Rosicrucian Manual

AUTHORIZED BY THE EMPEROR

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

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

WHY IT IS PUBLISHED—

As all our members know, the Order publishes no books for public sale or for sale to its members. The Order is not a publishing concern, and its secret teachings cannot be commercialized in books. Still, ever since we published a small manual of reference charts and explanations in 1918, there has been a continued request for a second and larger edition. Slowly the Emperor and his staff gathered together all the matter desired by the thousand or more members who expressed in detail what should be in such an unusual book. Then one of our Brothers, who conducts 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.

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

Complete explanation of all the terms, signs and symbols used in various parts of the teachings. A complete working manual of all the rules and regulations of the Order. Extracts from the Constitution. Descriptions of Temples, Lodges

and other parts of our assembly places, with laws pertaining to convocation and symbolical ceremonies. A synopsis of the subjects covered in all the lectures of both the National Lodge correspondence work and the Temple Lectures of the higher grades. Charts, diagrams and illustrations of the various lectures requiring such helps. The laws of Crystallography, Magnetism, Formation of Atoms and Molecules, illustrated and explained. Dalton's experiments with alchemical and chemical laws illustrated and explained. A complete Rosicrucian Dictionary of the terms used in all lectures. Ancient and modern mystic symbols explained and illustrated. A special article fully explaining the origin of the Great White Lodge and its existence, and how to attain Psychic Illumination, written for this Manual by the 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.

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Five Hundred Sixty-two

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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 Closed for the Summer.

Boston, Mass:

Mass. Grand Lodge, Mrs. Louise Clemens, S. 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.

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Tampa, Florida:

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

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

(Directory Continued on Next Page)



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

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The addresses of other foreign Grand
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