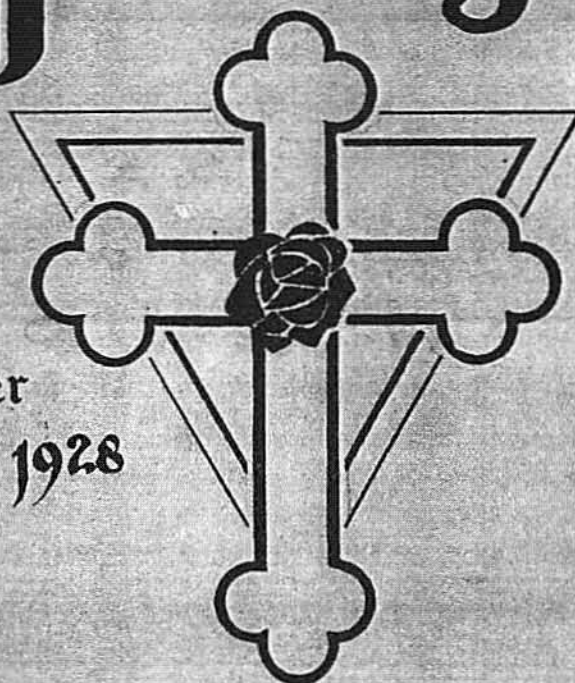


The Mystic Triangle



October
1928

25cts.



Rosicrucian
Mysteries



The Mystic Triangle

Published Monthly by THE SUPREME COUNCIL of AMORC
Rosicrucian Park, San Jose, California

OCTOBER, 1928



VOLUME VI, No. 9

Contents

| | |
|--|----------------------|
| The Emperor's Monthly Message..... | |
| Important Notice to our Foreign Members..... | |
| "Light, Life and Love"..... | By THE EDITOR |
| The Leaves..... | By KATHERINE X. LILL |
| Three Years in Tibet..... | By RAYMUND ANDREA |
| The Chatter Box..... | By THE LISTENER-IN |
| Solving Personal Problems..... | By ARTHUR B. BELL |
| A Talk About Books..... | By THE EMPEROR |

HOW TO ADDRESS LETTERS

This is Very Important

Always address your envelopes to: AMORC, Rosicrucian Park, San Jose, California.
In the lower corner of your envelope, write the name of one of the following departments;
which is to give immediate attention to your letter.

For general information: "Supreme Secretary."

Payment of dues or fees: "Financial Secretary."

Purchase of supplies: "Supply Bureau."

Regarding lost lectures, missing mail, errors, etc., "Complaint Dept." Regarding the formation
of groups, distribution of propaganda literature, and furtherance of the work: "Extension
Dept." Regarding this magazine and its departments: "Triangle Dept." Regarding help
in illness or strictly personal problems: "Welfare Dept."

Personal letters to the Emperor should be marked in the corner: "Emperor's Secretary."

Make checks and money orders payable only to "AMORC FUNDS."

Unless you notify us within thirty days after issuance of a magazine that you have not
received your copy, we cannot rectify errors.



The Emperor's Monthly Message



HERE is unquestionably a very wide and intense interest in things metaphysical in America today. I need not refer to other lands, for long ago most of the older countries of the world awakened to the importance of these matters. America was the last of all nations to discover the relative place of the psychic in our lives, and now the populace is keenly interested.

There is no other country in the world that issues and prints so much literature relating to psychology, metaphysics and occultism. Much of it may not be profound—certainly not as profound as the learned writings which appear in limited form abroad. The difference is, however, made up by the very intensity and generosity of the educational program.

It is easy to recall the days when the word psychic or even psychology was associated with the investigation of the spiritualistic presentations; and, but few indeed were willing to give more than a passing thought to the subject in its technical phases.

Today men, women and children are not only familiar with the fact that practical or applied psychology has a very fascinating and important place in our everyday affairs, but that the psychic side of our lives, the metaphysical, is also important and worthy of serious study.

Viewed broadly, a great change has come into American customs with the coming of the interest in these matters. However we may agree with the fundamental arguments and essential claims of the Christian Science doctrines, we must admit that its widespread propaganda and the sincere attempt on the part of millions of persons to live according to some of these claims has greatly aided the other movements, such as the New Thought, Unity, and similar bodies, to free men

and women from the pernicious patent medicine habit which was becoming a very serious matter in the lives of many millions.

Within twenty-five years the patent medicine business has been changed. Fully seventy-five percent of the old time dangerous and fraudulent concoctions have disappeared from the drug-store shelf; and the other twenty-five percent have been purged of all "dope" or habit-forming ingredients, and are almost as harmless as they are useless. Even the sale of especially prepared, *prescribed* mixtures has been greatly reduced and the corner drug store today, in large cities and in small wayside communities, must depend upon the sale of all kinds of merchandise to meet operating expenses. At first the druggists decried the injury to their business, but they now realize that they can make more money with legitimate merchandise, and attract a better class of patrons.

Along with the change in medicines came also the change in *quack* practices; the advertising *specialist*, the *trick* diagnostician and the bragging expert with his mysterious discoveries, have passed on their way.

Men and women of education and thinking proclivities have come to realize that nature will continually strive to maintain health and cure disease if not interfered with and if given the proper mental cooperation. Disease is no longer looked upon as something which results from unconscious acts, but from conscious *thinking* and *doing*. This knowledge suggests the rational preventative and cure — right thinking and right living. Modern psychology points out the elementary laws; metaphysics reveals the complete system.

The study of the mystical side of life, as presented by the AMORC for instance, gives men and women an abiding protection, a continual support

in the hours of perplexity, and a dependable means for mastering the obstacles to health, happiness and the enjoyment of life's necessities and luxuries.

On every hand, in every gathering, among all groups of persons one will easily find those who are seeking for such knowledge as the AMORC offers. Thousands of workers in the field

are bringing to the ranks new recruits, new friends and ever grateful members.

American *freedom* is sure to become more and more significant; political freedom will be the least of our glories and privileges in the years to come, and every promotor of the Great Work is a potential evolutionist.



Important Notice to Our Foreign Members

We have a great many foreign members, and this message is particularly for them. Many of these members are persons who united with our organization in America before they went to foreign lands, and others are those who live in foreign lands but read English, and who have taken up the correspondence work with us upon the recommendation of officers in their own country or friends in this country. Our foreign mail has become extremely heavy in the past year, and it is for this reason that the following points should be carefully considered by these foreign members.

First of all, most of the foreign letters reaching us do not have sufficient postage on them, and this not only causes an additional cost on our American postage, but it usually delays the foreign letters considerable time in reaching us. Foreign members should always inquire as to what the postage is from their point to America.

Secondly, foreign members do not seem to have a proper understanding of the value of American money in terms of money in their own land. The average foreign remittance to us is far below what it should be, in American money. For instance, many of the members living in British territory intend to send \$2.00 for their monthly dues, and send a number of shillings which, when exchanged into

American money by the American banks, amount not to \$2.00 but to \$1.40 or \$1.60. Very often these members will order some books through us, or some back numbers of the magazines, or pay several months dues at one time, and think that they are sending to us \$5.00, when as a matter of fact the British money exchanged into American money amounts to only \$4.10 more or less. Hereafter, when money is received from British possessions which is insufficient in amount, it will be held and not credited until the proper amount is sent.

As a guide for those who wish to remit properly, we wish to state that \$2.00 in American money is Eight Shillings, four pence. We believe that very often the postal clerks in foreign lands are responsible for the errors that are made, because they do not tell the remitter the correct number of shillings and pence which he should send us to equal \$2.00. In order to send \$4.00 to America, the remitter in British countries should send Sixteen Shillings, eight pence. We hope that our foreign members will keep this in mind. In France, Germany and other lands not belonging to Great Britain, there seems to be less misunderstanding on this matter of money exchange, and the remittances are usually very correct.



"Light, Life and Love"

By The Editor



MUCH has been said recently in some mystical literature issued by a publisher of occult books, about the phrase, "Light, Life and Love" as used by the Rosicrucians throughout the world, and which appears on many official documents of the AMORC in various countries. The statement made by the publisher is to the effect that the phrase was "invented" and used by an author of a semi-occult book in 1876. The claim is that in this year the phrase was used for the first time and being originally written by the author, and appearing in his copyrighted book of that year, the phrase was thoroughly protected, and the use of it by the Rosicrucians or any other group of persons, or by any individual in any way, was a violation of the publisher's copyright.

At the present moment we are not interested in the claim, because it is ridiculous to say that a phrase composed of ordinary words can be copyrighted apart from the entire text of a book. But the claim did awaken in the minds of hundreds of our members an interest in the origin of the phrase, and its particular use by Rosicrucians in various parts of the world. Many of them seem to recall that they had read the phrase in many places in connection with Rosicrucian writings of the past, and had seen it in German and Latin manuscripts or books. We know, of course, that it was a phrase that belonged more rightfully to the Rosicrucians than anyone else, not through any copyright or patent, but by its adaptation to the three points of the Rosicrucian Triangle in some rituals and liturgy.

To answer the questions asked by so many of our members as to the origin of the phrase, and its particular application and adoption in our work, we turned the matter over to our

official historian, Brother Fidelis, and we give herewith his official reply. It will be seen by all of our readers that the phrase was *not* originated in 1876, and *did not* appear for the first time in a copyrighted book of that year, and in fact, did not have its *first appearance in an American publication*.

We also wish to thank our many members who have sent to us extracts from rare, old books containing the phrase, and especially for the photographs of the phrase carved or engraved in stone or metal in connection with the Rosicrucian heraldry on old buildings in foreign lands. Just as we were getting ready to go to press with this magazine, we received, from India, a copy of a very old magazine on the cover of which appears this phrase, "A Monthly Journal of Light, Life and Love." The use of the phrase, therefore, seems to be very universal with mystical societies and bodies in the Orient, and especially in connection with the Rosicrucians or allied movements. We are sure that the following matter prepared by Brother Fidelis, which has been corrected and verified by researches suggested by him, will be of interest to those of our students who are more than casually interested in the origin and purpose of many ritualistic phrases used by this organization.

The following extract is taken from page 234 of Frederic H. Hedge's "Prose Writers of Germany", third edition, published in 1855, by C. S. Francis and Company, 252 Broadway, New York, and by Sampson Low, Son & Co., 47 Ludgate Hill, London, England:

"He (that is, Johann Gottfried Von Herden, an eminent Rosicrucian) died December 18th 1803, in the sixtieth year of his age. His remains were deposited

The
Mystic
Triangle
October
1928

in the vault of the city-church, and, in 1819, a monument of cast-iron was erected over them, which expressed the characteristic aspirations of his soul with the brief inscription, *Licht, Liebe, Leben*, (Light, Life, Love)."

The city-church referred to is that of Weimar, where, in 1789, he had been elected vice-president, and, in 1801, president of the Upper Consistory; also, at the same time, receiving, from the Elector of Bavaria, the "diploma of nobility".

Reference to Jean Paul's "Vorschule der Aesthetik" will supply further data, inasmuch as the highest panegyric on Herder is that pronounced by his true friend and fervent admirer, Paul.

Reference, also, to Wolff's "Encyclopaedia of German Literature", will substantiate the statement of Hedge's to the effect that the inscription of "Light, Life and Love" was inscribed on the Herder monument.

F. H. Hedge's "Prose Writers of Germany" was entered, according to Act of Congress, in the year 1847, by Carey & Hart, in the clerk's office of the District County for the Eastern District of Pennsylvania. This is proof sufficient to convince any person that anyone claiming to have "invented" the phrase "Light, Life and Love" in more recent years is simply making a wilful mistatement, inasmuch as the very phrase, which he claims to have invented and OWNS, was already invented and owned by others— and used by thousands and tens of thousands of mystics, of all climes and ages. Also, it shall be used throughout eternity. Surely you will credit the words of Miss Evelyn Underhill, who is one of the greatest English authorities on mysticism:

"Perhaps an easier, better, more beautiful example of these abstract symbols of the Trinity than Law's FIRE, LIGHT and SPIRIT is that of LIGHT, LIFE and LOVE: a threefold picture of the REAL, which is constantly dwelt upon and elaborated by the

Christian mystics. Transcendent LIGHT, intangible but unescapable, ever emanating its splendour through the Universe; indwelling, unresting, and energizing LIFE; desirous LOVE—these are cardinal aspects of REALITY to which they return again and again in their efforts to find words which will express the inexpressible truth."

Law's "Fire, Light and Spirit", to which Miss Underhill refers, is the symbolic expression used by the mystic, William Law. See "The Liberal and Mystical Writings of William Law", edited by W. Scott Palmer; London, 1908. Law's teacher was Jacob Boehme, the Rosicrucian. Consult Boehme's "De Signatura Rerum", chapter 14; the English title is "The Signature of Things".

To cite another example of the use of LIGHT, LIFE and LOVE, let me refer briefly to a work by one of the greatest of Rosicrucian mystics, the Admirable and Blessed John Ruysbroeck (born 1293, passed away 1381.) It is unfortunate for the American pretender to ownership of the phrase, if he does not know Dutch, Flemish or French, since Ruysbroeck is scarcely available to readers of English only—to their very great loss, incidently, since the Blessed John is recognized as a sublime representative amongst our world's mystics. In one of Ruysbroeck's works, "De Ornatu Spiritualium Nuptiarum" (liber 111, cap. V), which has been translated by Maurice Maeterlinck (Brussels, 1910) under the title of "L'Ornement des Noces Spirituelles de Ruysbroeck l'Admirable", we read this citation:

"It is the Will of God that we should proceed forth from ourselves in this Eternal Light; that we should pursue in an unordinary manner the image of our true Life, that we might enjoy it actively and wholly, with Him, and in eternal well-being."

And Ruysbroeck continues:



"This proceeding forth of the Contemplative is also in *Love*. By whole love the contemplative surpassing his created essence, discovers and enjoys the riches and delights of God, which He causes to flow ceaselessly throughout the innermost recesses of the soul, at that place where the soul most resembles God."

This is the "simple, deep abyss" of Suso, in referring to the Trinity. For here in the Sacred Triangle is the "point", the peak, of our journey, and the secret place of the Most High, our sanctuary. Nor must we forget the experience of the great philosopher, Pascal, and his vision of *Light, Life and Love*. Pascal's "Memorial" will be found in some editions of his works. See "Pensees, Fragments et Lettres de Blaise Pascal", by Fraugere, Paris, 1897, vol. 1.

Read Dante carefully and anyone will be satisfied, especially if the reader be a mystic—a practical mystic—in finding many instances wherein the author tells and proves that he has truly seen the Inviolable Rose. Thus, from Paradiso, XXXIII:

"O luce eterna, che sola in te sidi,
sola t'entendi, e, da te intelletta
ed intendente te, ami ed arridi."

(Oh, Light Eternal, Who in Thyself only sits, only Thyself dost understand, and, Thyself comprehended and comprehending, thou lovest and *smilest*." Fairly literal translation.)

See Boehme's "Dialogues of the Supra-Sensual Life", where the disciple asks the Master if he is to look for the Centre, the Point, of the fountain or stream of Life. And the Master tells him to fix the eye of his soul upon one point.

See, also, the Hindu mystics, the Buddhist mystics, the Sufi mystics—it is always and ever the same thing: *Light, Life and Love!* When we hear said "The Kingdom of God" is WITHIN YOU, how many Christians know, for instance, that all this was said years and centuries before

and recorded in "India's Favorite Scripture," or "Song of the Blessed One", or "Bhagavad Gita"? How many Christians know what Zarathustra or Zoroaster had to teach concerning *Light, Life and Love*? How many Christians, or others, know what Chinese philosophers had, and still have, to say about *Light, Life and Love*, and exactly why *modern* religions will never be acceptable to the light-loving, active Chinese, who are too spiritual for their occidental confreres to understand?

"I am not in them (all beings); they are in ME", declares the non-panthestic Gita (7.12). It is not the Christian Bible that gives one the only practical insight into the nature of God, or First Principle and Last Principles, but the Gita also. It is a mistake to think that solely the Vishnuites-Bhagatas sect considers the Gita as the book of books, the teacher of teachers, for most of India so considers it, though some of India may not subscribe to all its doctrines. But all of India does subscribe (Anglo-India excepted) to the real meaning of the symbolic triangle; just as all of Egypt knew the meaning of the pyramid, which, through the centuries has been telling to all with eyes to see and ears to hear, the essential meaning of the One *Light*, the One *Life*, the One *Love*—so infinite in its triune aspect, omnipresent, omnipotent, omniscient!

Another interesting point in connection with the phrase "Light, Life and Love" is the fact that it is the ancient and probably the original explanation of the triangle, or the principle of the trinity. We have had a number of articles in the "Mystic Triangle", in the past months, on the sacred triangle; and it may interest our members to know that in a magazine about to be issued in the month of September by an occult organization, the statement is made that the "inverted triangle" is the symbol of evil forces. The writer goes on to say: "we have had investigations made and we have thus far been unable to find that either the inverted star or the triangle ever was used as an em-

blem or symbol by either the Egyptians or by any beneficent occult fraternity." Of course a statement like that, made by a writer on occult subjects, is pitiful in that it immediately shows that the writer has made very little investigation at all. In the first place, the term "inverted triangle" is a manufactured term, and is without sense. An equilateral triangle cannot have any standard position, especially as regards its "apex". Therefore, I do not know of anyone who can determine when a triangle is "inverted." In the second place, to say that the triangle with one of its points downward is a symbol of evil forces and has never been used by any beneficent occult fraternity simply reveals ignorance or wilful prejudice. We find, for instance, that the Essene Brotherhood so highly regarded by Jesus and His disciples, and certainly one of the most spiritual and beneficent organizations of its time, had its altar in the temple in the form of a triangle with the point toward the candidate. And above the altar, the triangle hung in flames with its point downward and in the center of it was the most holy of holy words. In the ritual of the Essenes, the triangle was used with its point downward as their highest spiritual emblem, and at the three points they had the words which represented the Father, the Son, and the Holy Ghost. The two words "Father and Son" were at the two upper points, indicating that "Father" and "Son" resided together in the heavenly realm. The word "Holy Ghost" was at the lower point of the triangle, and it was explained that from the "Father" and "Son" radiated toward the earth, at the lower point of the triangle, that which was called the "Holy Ghost". At one point of the ceremony, the candidate stood under the sacred triangle that he might receive the benediction of the Holy Ghost emanating from the downward point of the triangle. Elsewhere in the Essene and early gnostic writings, we find that whenever fire was used as a symbol of the Holy Spirit, the attention of the candidate was called to the fact that when God or the Holy Ghost caused the fire, either

in the wilderness, at the mountain-side, or in the sanctuary court adjoining the temple, the fire rose upward and spread outwardly as it arose until the fire and the smoke formed an enormous triangle, or really a large pyramid with its point downward, and its broad base toward the sky. This was considered the Holy Fire and the most spiritual manifestation that God could give to man.

There are many books and references to the holy triangle and its relation to the trinity. In the Oriental secret rituals we often find the triangle with its point downward used as the sacred symbol, and in the three corners are the three letters: A. U. M. This mystic word was never uttered except in prayer, and the sacred triangle with the point downward used in connection with the word was the object of their most profound adoration. In a book entitled "Proches Sacred Spiritual Symbolism", we read that "the triangle or emblem of trinity was always presented in its dual positions, the one above the other. With its point upward toward the heavens, it represented man's adoration toward Heaven in his material endeavours and efforts. With the point downward it represented the spiritual blessings being directed as though through a funnel to the one in prayer or meditation. In many ceremonies, it was the ambition of the devout worshipper to continue to pray or meditate until he sensed that the sacred triangle was above him and its outpouring of benediction was upon him." In Wertmer's essays on gnostic ritualism, reference is made a number of times to the sacred triangle with the unpronounceable name within it, and with its downward point held over the candidate or the celebrant. In other secret organizations of the Orient, and especially in Palestine, during the early Christian period, the triangle with its point downward was a symbol of the sacred incarnation and was very often used with the word Logos represented in its center. In the Hebrew lexicon, by Dr. Parkhurst, which is quoted in Taylor's "Diegesis", there are many references



to the sacred triangle with its point downward as one of the most lofty of spiritual symbols. In fact, nowhere can we find the triangle with its point upward used as a sacred or spiritual symbol among the truly occult, secret, spiritual organizations, until very late in the Christian period. Generally, throughout occult symbology, the triangle with its point upward represents the material manifestations of life, in contradistinction to the spiritual things coming from the heaven toward the earth through the Triangle with its point downward. The book entitled "Ancient Art and Mythology" by Knight also illustrates this idea. We have read in a rare copy of the book entitled "Histoire du Rouergue" by Dom Vic and Viasetti, two very spiritual monks of the Christian church, that the sacred triangle with its point downward was the adored symbol of the mystics of Southern France who became the Crusaders and who went to Jerusalem to save that city from the pagans.

Thus we see that the statement that there is no evidence to support the use of the "inverted triangle" is without foundation. The writer of the criticism of the triangle makes this very purile comment: "Why were not the

pyramids, symbols of initiation and immortalization and the evolution (not devolution) of man, built upside down if it is true that the inverted triangle represents things spiritual?" To answer this childlike statement, we would remind the writer of the fact that the pyramids were not symbols of initiation or of immortality; but were structures for the worldly initiation ceremonies, and were truly material things, and not spiritual things, regardless of the fact that spiritual ceremonies were held within them. At any rate, only a child mind could conceive of a pyramid being built upside down. The fact that the pyramid was a material structure plainly indicates the contention of the early mystics that the triangle with its point upward was a symbol of material creation, and that is why the greatest of the ceremonial temples were built with sides that represented triangles. In our organization today, and in a number of other occult organizations, when anything of a material nature is constructed in triangular form its point is always upward in accordance with the law of material manifestation, but when anything of a spiritual nature is created, the triangle with its point downward is always the symbol.



The Leaves

By Katherine X. Lill

Out from a secret hiding place
The tiny leaves come peeking,
Telling the world 'tis Spring again,
Tempting the birds to sing again,
Out of their cradles creeping.

Beautiful leaves unfolding
Upon the boughs above,
Wonderful secrets holding—
Secrets of life and love.
Soon they will hide the mighty trees
And shade the traveler on his way,
Frolic and frisk with the birds and
bees
From early morn until close of day.

Close to the weeping boughs above
The autumn leaves are clinging.
They are robed in their very best
Their work is done, it is time for rest—
For Winter's bells are ringing.

Wonderful leaves come falling
Down from the boughs above.
Mother Earth has been calling
For them in tones of love.
Soon they will lie beneath the snow
Their color faded, laurels won—
Contented and happy at last, I know,
Their mission ended, duty done.

*The
Mystic
Triangle
October
1928*

Six Hundred Four

Three Years in Tibet

By Raymund Andrea, F. R. C.
Grand Master, AMORC, Great Britain



AFCADIO HEARNE, the author and journalist, who went to Japan, adopted the Buddhist religion, became naturalized under the name of Yakumo Koizumi, and for several years held the post of English lecturer at the University of Tokio, records that he once submitted to the graduating classes, for a composition theme, the question: "What is eternal in literature?" The discussions proved very interesting and lofty in character, and revolved around ideas such as these: "The great thoughts and ideas of our ancestors"; "Books which rightly explain the phenomena of the Universe"; "The holy books of China, and of the Buddhists". And becoming thoroughly immersed, as I read on, in the atmosphere of wonderful Japan and the reverence shown in its schools for the teachings of Buddhism, I fell to thinking of the first Japanese priest to explore Tibet for the purpose of making a reliable translation of a collection of Buddhist books, into Japanese in an easier style than the difficult and unintelligible Chinese. Thereupon I took down to read once again "Three Years in Tibet" by Ekai Kawaguchi, the Rector of Gohyakurakan Monastery in Tokyo, who was the first Japanese priest to explore Tibet. Some of our members may have met with his book, so what I say about it they can corroborate; while the many who have not read it may be interested in this reference to it.

Kawaguchi says that he was reading the Aphorisms of the White Lotus of the Wonderful or True Law in a Sanskrit manuscript under a Bodhi-tree in Benares, and whilst doing so was reminded of the time, some years previously, when he had read the same text in Chinese at a great Monastery in Kyoto, Japan, a reading which de-

termined him to undertake a visit to Tibet. In 1891 he gave up the Rectorship of the Monastery of Gohyakurakan in Tokyo and left for Kyoto, where he remained living as a hermit for about three years, totally absorbed in the study of a large collection of Buddhist books in the Chinese language; his object being to fulfil a long-felt desire to translate the texts into his native language. Subsequently, however, he came to the conclusion that it was not wise to rely upon the Chinese texts alone, without comparing them with Tibetan translations as well as with the original Sanskrit texts which were to be found in Tibet and Nepal. Many of them had been discovered by European orientalists in Nepal, and a few in other parts of India and Japan; but those texts which included the most important manuscripts of which Buddhist scholars were in want had not yet been found. Moreover, the Tibetan texts were reputed to be more accurate translations than the Chinese; not that the Tibetan translations are considered superior to the Chinese, merely superior as literal translations; but for their general meaning, the Chinese are far better than the Tibetan translations. However, Kawaguchi's intention was to study the Tibetan language and Tibetan Buddhism, and then endeavor to discover manuscripts in Tibet.

He accordingly left Japan in June, 1897, and returned in May 1903. In October 1904 he again left Japan for India and Nepal, with the object of studying Sanskrit and the hope of penetrating into Tibet in search of more manuscripts.

So great was the enthusiasm in Japan at this first exploration of Tibet by a Japanese that leading papers published Kawaguchi's articles every day during 156 issues. Later, the articles were collected and translated into English, and published under the



above title. The book therefore contains a highly interesting narrative, giving the point of view of an Asiatic having first hand knowledge of the customs, manners and intimate life of the Tibetans; it is also thrilling in character because of the remarkable incidents and adventures, and the many dangers and difficulties the writer had to pass through during his journey.

What immediately strikes one on reading this narrative is the simplicity and the singleness of mind of the narrator, and the strong sense of personal detachment in everything he recounts. This is almost surprising at first sight, until we recollect that we are reading into a character of an exceptional cast, and a mind that had risen above the personal idea long before his arduous mission, and had experienced the strength, beauty and peace of inner illumination. Not that there is any very direct reference to this in the book, we are left largely to conjecture this from the manner and action of the man. For there are some things done by men, whether at home or abroad, which can never be accounted for in the ordinary way, and which point unerringly to certain developments not enjoyed by the majority. And it is conclusive enough that no ordinary person would have had the *soul* to face and surmount the cruel hardships, for the sake of even the highest scholastic triumph, which fell to the lot of this single-handed priest in his desire to bring the light of Asia to his fellowmen. They thought he was mad to venture upon such a mission. A certain judge came expressly to tell him that he would become a laughing-stock of the world by meeting death out of foolhardiness, and would do far better by staying at home and engaging in his ecclesiastical work. "Suppose you lose your life in the attempt? You will not be able to accomplish anything." To which the priest replied: "But it is just as uncertain whether I die, or I survive the venture. If I die, well and good; it will be like a soldier's death on the battlefield, and I shall be gratified to think that I fell in the cause of my religion."

Judges are not priests—their laws differ.

The next day Kawaguchi left Japan, and we have a sketch of his solitary figure standing on deck clad in his robes, with hand uplifted above his bare and unshaven head bidding his friends farewell. The monotony of the voyage was relieved by religious controversies in which he engaged with an Englishman who was an enthusiastic Christian, to the edification of themselves and all on board; also in preaching much before the officers and men of the ship, the most willing and interested audience he had ever met. The judge he had left behind was not the only authority he put to silence and reflection. Encountering the Japanese Consul at Singapore, who had heard about him from the captain, he was asked about his programme, as there were only two possible ways of accomplishing his purpose: either to force his way by sheer force of arms at the head of an expedition, or to go as a beggar. Kawaguchi replied that as he was a Buddhist priest the first course was out of the question, the latter the only possible way, and that he had no definite programme. Exit the Consul in deep meditation.

He remained a week at an hotel in Singapore and did much preaching whenever and wherever an opportunity presented itself, which greatly pleased the proprietor. Accordingly he was treated with special regard, but just before leaving Kawaguchi narrowly escaped a mortal accident. Every day, when the bath was ready, he was the first to be asked to have the warm water ablution. On this particular day the usual invitation was extended, but just then he was engaged in reading the sacred Text and did not comply. The invitation was repeated, but somehow or other he was not ready and remained in his room. Then he heard a great noise and a thud that shook the building. There had been a collapse and fall of the bathroom from the second floor to the ground, with bath, basin and all other contents, among which was

a Japanese lady who had accepted the invitation to take her bath first. This lady was buried under the debris and later taken to hospital with little hope of recovery.

Arriving in Calcutta he placed himself under the care of the Mahabodhi Society, and was advised by the Secretary to become a pupil of Chandra Das in Darjeeling who was at the time compiling a Tibetan-English dictionary at his retreat, Lhasa Villa. This scholar proved very hospitable to his visitor and took him to a temple called Ghoompahl, where Kawaguchi was introduced to an aged Mongolian priest, renowned for his scholarly attainments and as a teacher of the Tibetan language. Under the guidance of this old priest he studied the language, daily walking three miles from and back to the retreat. A month had barely passed when the Mongolian proved to be the third authority to persuade the priest from his mission. "I would advise you to give up your intention of going to Tibet. It is a risky undertaking and chances are against you. You can acquire all the knowledge of the Tibetan language you want, here, and you can go back to Japan, where you will be respected as a Tibetan scholar." But it was of no use. Kawaguchi told his tutor that he was more anxious to teach him Tibetan Buddhism than the Tibetan language. With the aid of his kindly host he changed schools and was provided with a private teacher in addition to receiving a regular schooling. He became one of the household of a Lama in which he learned the vernacular, and at the same time matriculated into the Government School of Darjeeling where he received systematic lessons.

At the close of the year 1898, after 12 months hard study, Kawaguchi was satisfied with his proficiency in the use of the Tibetan language in its literary and vernacular forms, and had to decide upon a route for entering Tibet. The most advantageous one appeared to him to be by way of Nepal, which abounded in the footsteps of the Buddha and in which were complete sets of the Buddhist

Texts in Sanskrit. These were strong inducements even in the event of failure to actually enter Tibet. Moreover, no Japanese had hitherto ever been in Nepal. To prevent betrayal it was given out that he was obliged to go home at once, and thereupon he left for Calcutta. In Calcutta he obtained letters introducing him to an influential gentleman in Nepal. On the 20th of January, 1899, the famous Buddhagaya, sacred to Buddha, was reached, and the night was spent in meditation on the Diamond Seat under the Bodhi-tree. Kawaguchi was a poet at heart and his language is often touched with beauty and vision. Many a poem is interspersed among his pages. The feeling he experienced during this night of meditation was indescribable:

*"Whilst seated on the Diamond
Seat, absorbed
In thoughtful meditation full and
deep
The lunar orb, suspended o'er the
tree—
The Sacred bodhi tree—shines in
the sky.
I wait with longing for the morn-
ing star
To rise, the witness of that mom-
ent high
When His Illumination gained the
Lord
The Perfect Buddha, Perfect Tea-
cher Great."*

After a critical encounter with certain travellers who put to him the most searching interrogatories he discovered the gentleman to whom he bore letters of introduction, and was granted a pass to the Nepalese frontier as for a Chinaman living in Tibet. At this point of the narrative we find Kawaguchi well on his way. His book, however, is a formidable one, consisting of over 700 pages, so that I can only hope in this article to convey some impression of the great interest of the narrative, the extreme difficulty of the quest and the character and temper of the man who made it. There is one point I would emphasize here: The reader is not to expect that he will find in this book accounts of interviews with *Masters* or any wonderful



experiences of an occult character. Kawaguchi wrote his narrative for the public and has not told all he might. I have no doubt that the conversations he had with the many remarkable characters he met would make a very different kind of book. These holy men were most likely well aware of his approach and his mission, and did much to assist him. A Buddhist knows his brother all the world over.

When bidding farewell to his friends in Japan on the 26th of June 1897, Kawaguchi had said that he would be able to enter Tibet in 3 years; on the 4th of July, 1900, he was on the frontier of Tibet. Three days previously, when nearing the frontier, he dismissed his guide and journeyed steadily on, a solitary traveller in one of the untrodden depths of the Himalayas, loaded with a weight of 65 pounds. The sketches in the book depicting him crossing these vast solitudes enhance the impression of profound loneliness and desolation which the narrative forces so vividly upon the imagination. After tramping some 5 miles, often through snow 15 inches deep, he observed several tents pitched ahead. Here he was doubtful what route to take; whether to risk encountering the occupants of the tents which lay in his path, to follow a declivity in another direction, or to negotiate a succession of high mountains. It is interesting to note his common practice of arriving at a decision when faced with imminent danger. He entered upon a meditative process which in Japanese-Buddhist terminology is called *Danjikwan Sanmai*, in which the self is abnegated and then a judgment formed, a method which borders upon divination or an assertion of instinctive powers. He decided to go by way of the tents; he met a kind dame and her son from whom he received much hospitality, after which the son accompanied him to the abode, a day's journey onward, of a Lama, Gelong Rinpoche, the very holiest of all the priests in the western steppes. This holy man was held in great reverence by his followers, which included natives living within a 100 mile radius of his cave. Approaching

the white cave with the crowd of expectant devotees, who came every morning to receive instructive precepts and personal blessing, Kawaguchi made himself known to the venerable priest and in the course of a conversation said to him: "You are saving the souls of the multitude, and I wish to learn the grand secret which serves so well for your purpose." To which the holy man replied: "Friend, you know that well enough yourself. All Buddhism is within you, and you have nothing to learn from me." Kawaguchi was loaned a sacred volume of Buddhist instruction to peruse before resuming his journey.

After leaving the Lama many hardships were undergone, but these were softened a little at one juncture by a real romance; a young damsel, belonging to the party of pilgrims Kawaguchi had joined, conceived a passion for him. Kawaguchi treats this phase of his experience with rare modesty and inimitable delicacy. So perfectly did he conceive the workings of this child's heart, and so consecrated was his own heart to the spirit of Buddha, that in a little while "instead of an object of love, I had now become an awe-inspiring Lama to my little Dawa. As such, I counselled her with a good deal of earnestness, and finally succeeded in subduing her passion, and conquering the temptation."

Many sacred temples and holy places were visited in the region of Lake Manasarovara, most of which are described in detail; whilst the scenery here was so magnificent that Kawaguchi's pen again and again forgot to prose and, touched with poetic fervour, surrendered itself to the rhythm of nature.

*"Like to the Milky Way in heaven
at night,
With stars begemmed in countless
numbers decked,
The Brahmaputra flashes on the sight,
His banks, fit haunt for Gods, appear
In gorgeous splendors from the snowy
height."*

In the month of November, accompanied by other travellers, he was far

Six Hundred Eight

within the interior of the forbidden country. They were on the outskirts of Lharche, the city which is third in importance in Tibet, only five days' journey from Shigatze, the second Tibetan city, and soon reached the imposing monastery of Sakya. Later, the Nartang Temple was visited where valuable information was acquired on Buddhism. Arriving in Shigatze, Kawaguchi stayed for a while at the famous Tashi Lhunpo Temple where over three thousand priests were in residence. To some of these he preached on the Buddhist virtues and aroused in them a real zeal for Buddhism—a fact which he considered a sad commentary on the ignorance of the average Tibetan priests.

Then on to Lhasa where preparations were made to visit the palace of the Grand Lama. In the meanwhile he entered the Sera monastery. One day a young priest dislocated a bone in the upper arm and Kawaguchi, who possessed a good deal of medical knowledge, thereupon set it. Other healing ministrations which he performed soon made him famous in the locality, and shortly after he received an invitation to attend the Royal Palace—not that the Dalai Lama was in reality ill, but wanted to see what the new doctor looked like. An interesting description follows of the interior of the palace as seen by Kawaguchi, of his audiences with the Dalai Lama, and of frequent subsequent interviews with him. He was invited to the chief physician to talk of medicine, with the result that the latter wanted to recommend Kawaguchi as a Court physician. This was declined on the ground that his object was not medicine, but to study Buddhism; against which the physician plausibly argued that as it was the ultimate object of Buddhism to save men, Kawaguchi might as well stay in the city as a doctor and practise medicine. "I might heal them of their diseases," was the reply, "but I could not give peace to their souls, while a priest could free them from the most painful and durable of all diseases. It was more urgent to study how to

heal this. Buddha was the greatest doctor, who had given eighty-four thousand religious medicines to eighty-four thousand mental diseases, and we, as His disciples, must study His ways of healing."

Here he met with many remarkable personages, one of whom was the highest priest in Tibet, who taught him Buddhism in its true form. While his close observation and study of Tibetan life in all its phases are demonstrated in the wealth of detail in some of his chapters, such as those on wedding ceremonies, punishments, Lamaism and the Tibetan Hierarchy, government, education and castes, trade and industry, printing, festivals, and Tibetan women and amusements.

Although some of the distinguished scholars Kawaguchi was in with knew him to be a Japanese priest, it appears that during the whole time he stayed at the Sera monastery studying Buddhism, and ministering to the sick, his secret was well preserved. There is every indication that had his identity been revealed and his purpose in entering Tibet known, he would have met with an untimely end. On several occasions, just prior to his departure for home, matters nearly reached a climax as a result of the sharp interrogations he had to face from persons who shrewdly suspected him. An extended account of these incidents is given. At last the secret was out and return inevitable now or perhaps never. "Must I now leave," thought I, "this quiet land of Buddha to which I have become attached; must I steal out of this beautiful country without telling who I am, just as a spy would do? Are there no means to say that I am a Japanese, without causing harm to others? Death comes to all sooner or later. Why should I not run the risk of death, presenting the letter to the Pope? When I have made such a good composition, how sorry I am not to show it to him."

The letter to the Dalai Lama referred to came to be written in this way. When Kawaguchi found that it was known he was a Japanese



priest and was doubtful what the outcome would be, he resolved to write a letter and make a clear statement of his mission. This epistle took three nights to complete, when his fellow priests were fast asleep within the monastery. Its contents he summarises thusly: "My original intention in coming to this country was to glorify Buddhism and thus to find the way of saving the people of the world from spiritual pain. Among the several countries where Buddhism prevails, the only places where the true features of the Great vehicle are preserved as the essence of Buddhism are Japan and Tibet. The time has already come when the seed of pure Buddhism must be sown in every country of the world, for the people of the world are tired of bodily pleasures which can never satisfy, and are earnestly seeking for spiritual satisfaction. This demand can only be supplied from the fountain of genuine Buddhism. It is our duty as well as our honor to do this. Impelled by this motive, I have come to this country to investigate whether Tibetan Buddhism agrees with that of Japan. Thanks be to the Buddha the new Buddhism in Tibet quite agrees with the real Shingon sect of Japan, both having their founder in the person of the Bodhisattva Nagarjuna. Therefore these two countries must work together towards the propagation of the true Buddhism. This was the cause that has brought me to this country so far away and over mountains and rivers. My faithful spirit has certainly wrought on the heart of Buddha, and I was admitted to the country which is closed from the world, to drink from the fountain of Truth; the Gods must therefore have accepted my ardent desire. If that be true, why should your Holiness not protect me who has already been protected by the Buddha and other Gods; and why not cooperate with me in glorifying the world with the light of true Buddhism?"

He yet hesitated whether to have this letter delivered or not. His friends who understood the posture of affairs better than he, were against the idea. He would surely be imprisoned and secretly poisoned. So in the Great Hall of the monastery before the image of Buddha he read his prayer of farewell and passed out into the Dharma garden, his favorite resort, where the peace and loveliness of nature inclined him to postpone his departure. Suddenly a voice "Go back quickly" came to him from somewhere in the garden. He paused, investigated, but detected no one. It must be imagination! A few steps further and the same voice, louder and clearer, reached him. He interrogated the voice and searched again, with the same result. Again and again the same strange voice admonished him until, fully resolved to obey, it ceased.

With the kind and skillful assistance of friends Kawaguchi's return journey was rendered safe but not without many memorable events. The most important were the three audiences he had with the King of Nepal who presented him with a collection of rare books containing 41 parts of Sanskrit text, which he had specially desired of the King.

One's closing reflection is that Kawaguchi's mission was a wonderful achievement and his narrative a most fascinating record of it. It was possible and was a complete success because the man was so selfless, so perfectly attuned with the Divine life, that he was as one of nature's forces and encountered her on equal terms. The very hardships and dangers, before which the strongest physical prowess would have succumbed, established him the more firmly in that spiritual consciousness which led him to renounce the peaceful precincts of temple life in Japan that he might bring greater peace to his fellowmen. I confess to a peculiar affection for this intrepid priest.

The Chatter Box

By The Listener-In



I heard the Secretary dictating a letter the other day to some member who complained that a number of his questions had been answered by several *form letters*. He said he wanted his letters personally dictated and personally written, and not in the form of mimeographed answers. I wish our members could realize what delay there would be in getting the proper answers to them if all of them insisted upon having personally answered and personally written replies. For instance, if something is said in our magazine about a new book, and the Editor forgets to mention the price and publisher's name, there is sure to be a flock of several hundred letters sent to the Editor within two weeks, asking for the price and publisher's name of the book referred to. As soon as such letters start coming in, and the correspondence department sees that there is a likelihood of a number of similar ones, some one immediately prepares a form letter answering the question carefully and in detail, and has them all ready to send to the persons who make the inquiry. Can anyone say that the information conveyed in this manner is not as satisfactory as if it were personally dictated and typewritten for each inquiry? The same holds true in regard to letters received asking hundreds of other questions. For ten years we have received an average of five or six letters a week in regard to the personal habit of smoking. A long and detailed explanation and answer to the question has been prepared and made into a form letter. I know that each one who receives that letter gets a longer and more carefully worded answer to his question than he could possibly receive if each inquiry had to be personally dictated and typewritten. Form letters carefully prepared, and dealing in detail with definite subjects, are used by

every correspondence department of every large institution. On the other hand, most of you know that you are receiving from us more personal letters dictated by the various officers or department heads than you expected to receive in the course of your instruction. And I have never noticed a form letter being used in regard to any personal matter that required personal attention. Some members, however, will criticize any attempt on our part to systematize our work and thereby add efficiency and promptness.

Speaking of system makes me think of our little noon-time chat among the officers here one day when we were discussing the various methods that the members are using to distribute the public inquiry leaflets, and other pieces of circular matter being issued by us from time to time. The most unique methods ever conceived have been worked out by hundreds of our members to put these leaflets where persons who may be interested cannot fail to notice them. The result is a nation-wide cooperative plan of distribution. If you want to help in this plan just add a note to one of your letters asking for some of the new leaflets as they are issued, and you will receive them, accompanied by a letter telling you of the methods you can use in distributing these pieces of printed matter.

I heard the Imperator reading a letter the other day to the Supreme Secretary, which had come from the Master of the Lodge known as Hermes No. 41 in Los Angeles. We all have our eyes on that Lodge because it is the largest in America and probably the largest in the world, of a Rosicrucian nature. It is well on its way to have a thousand active members, and is carrying on activities which few Lodges would believe possible. That lodge recently had a special edition of the "Light of Egypt" made for



itself and has now ordered a second edition of ten thousand copies, and intends to use two thousand copies a month in its plan of distributing them personally throughout Los Angeles, Hollywood and adjoining districts, to persons who may be interested. Committees have been appointed to call on certain classes of persons, and every newspaper in Southern California has carried advertisements regarding the book. And in addition to this form of propaganda, fifteen thousand leaflets will be distributed to special classes of persons. They say that Dr. Thomas, the Master of the Lodge, practically lives and sleeps in his sanctum in the lodge building, and is unable to give but passing attention to his business affairs. Reports we receive from Los Angeles indicate that the AMORC work there is the largest mystical movement in Southern California, and is more popular there than anything of a like nature in many years.

Moving pictures were being made recently around Headquarters, and I was afraid that I might get into one of them and somebody discover who the "listener-in" really was, and then I would not be able to pick up the little side remarks that I want to get for this department in the magazine. In the first place, the Emperor is planning to buy a very fine moving picture equipment to take along with him to Egypt; he has had a number of cameras for testing purposes and has been taking many pictures of the building, inside and out, and around his home; projecting machines have been in operation, showing us the result of his experimenting. And on top of this, moving pictures have been taken of the various departments at Headquarters for a story that is to appear on the screen in connection with the activities of our work in San Jose. Now all the young ladies on the staff at Headquarters have had the opportunity to break into the movies and become stars without going to Hollywood.

It is getting harder and harder for me to listen at key-holes and pick up bits of conversation and news at

Headquarters, because there is so much hammering and noise every hour of the day. Another story is being added to the building in which will be located the beautiful Supreme Lodge of the Order, and our grounds now look like a lumber yard. The hallway and lobby of the main building are very much disordered because of the changes that are taking place. I sometimes wish that this Lodge room or Temple could have been built without the sound of tools.

A number of visitors have been to see us throughout the months of August and September, and we are happy to know that some of them are arranging to make their permanent homes in this beautiful valley. Some come here solely to be in close contact with Headquarters, and others come in order to improve their health and to avoid climatic conditions elsewhere.

One of our good members was in to see us the other day, and I overheard him telling some of the officers that the up-to-date osteopaths work along lines that are so similar to our higher principles that we really ought to send more of our ailing members to osteopaths than to any other class of physicians. And just a few days before that, one of our Brothers who is a medical doctor confidentially advised us that we should recommend all of our ailing members to secure the services of one of his school. I noticed our officers agreed with both of the members very diplomatically; but I guess it is true that the physicians of today are becoming more interested in many of the principles we teach and use systems that are more in sympathy with our understanding.

I was permitted to take part in an interesting discussion in regard to peace and prophecy that occurred in the offices a few days ago. You will recall that on August 27th the most wonderful peace pact ever conceived by nations of men was signed in Paris. Representatives from the principal nations of the world came together, and with a non-military but ancient ceremonial ritual, signed their names to this great document, agree-

ing for their countries to do their utmost to prevent any further wars of any kind. Immediately there came to the minds of all of us the propaganda that has been going on in America for the past year or eighteen months, trying to arouse a fear of war and a belief in a near war. The Emperor took out of his private files a mass of circular matter being issued and widely distributed by various organizations, astrological societies, religious groups, and others relating to the terrible conditions which would manifest during the year 1928. It seems that hundreds of these pieces of printed matter have been sent to the Emperor by members who were fearful about the prophecies made. In one of them the statement was definitely made by a very large and popular religious movement that the period beginning May 29, 1928, fits in with the Biblical "time of trouble such as never was since there was a nation". This statement was followed by the prediction that war would start in May and cause endless trouble in America. Other predictions stated that war would break out in Europe early in 1928, and that Great Britain would not become involved until the 29th of May, or, at the latest, the month of October of the present year. Other statements said that the United States would not only join Great Britain in the conflict beginning in the Spring of 1928, but that America would become seriously involved in a number of wars before the first of September. Other pieces of literature emanating from world teachers of new movements, or from the secret sanctums of new occult organizations, indicated that by this time of this year America would be frightfully involved in terrible warfare. Yet the months have passed, and the war has not started, and there seems to be no war on the horizon and men are gathering together signing peace pacts; not because of any disagreements, but because of continued peaceful conditions which they wish to maintain. It would seem that there is nothing easier in the world to do than predict or prophesy, and the hardest thing to

do is to be right in your predictions.

A member wrote to Headquarters the other day and said that she wanted to discontinue the lectures, because she did not need any of the instruction in them, and had decided that she would lead the life of Christ and would need, therefore, the only power in the world—the power of God. I heard one of the officers talking about this matter, and he was probably preparing a letter to write to this good Sister. I think some of his arguments were very good. He said that God had given to us many powers and privileges. God gave man one of the greatest gifts known to the entire animal kingdom, the gift of speech; but, nevertheless, man has to learn how to use that gift, or it would avail him nothing. God has also given man the power to walk, uprightly and safely; but we must be taught how to use that power. God has given us the gift to heal, to create, to understand Him, and to do many other marvellous things; but we must learn how to use or apply, direct and control those powers. Jesus found it necessary to instruct his disciples; and God found it necessary to send Jesus and other great leaders to earth to teach His wisdom and the use of his powers. Jesus advised the disciples to preach and teach, and every real Christian today knows that he must be guided and instructed in the proper way to live the life of Christ and use the powers of God. The Rosicrucians are only teaching men and women how to use the powers which God and Nature have given them; they do not claim to have invented a secret power of their own that they will confer upon their members. And therefore it is foolish to think of ceasing to study, ceasing to learn, and depend solely upon the dormant powers that may reside within us.

The other afternoon, several of our members from San Francisco came to Headquarters to see the Emperor and tell him about a new business proposition that they were about to enter into. I listened very carefully because I thought it might interest our members. One of these Brothers has evol-



ved and completely worked out the formula for the making of a liquid preparation composed of a vegetable matter, principally from the cotton plant. This liquid can be spread upon old, cracked, torn or soiled window shades, and the preparation immediately fills in all the holes and cracks and becomes a part of the shade. Being formed principally of cotton, it really becomes a part of the material of the shade itself. It can be spread in various colors, or with different colors on the two sides of the shade, at a very small cost. It not only results in a clean, new-looking shade for the window, but it gives a finish that is waterproof, and I was interested in seeing splashes of ink thrown onto one of the renovated shades at Headquarters and allowed to dry and then quickly washed off with just a damp cloth, with no trace of the ink remaining. Certainly this is going to revolutionize the shade business, and is going to save millions of families a great deal of money, for by this process a large and costly shade can be renovated in an hour for less than a dollar. And the saving with big shades in hotels and office buildings will mean a big item to owners and occupants of buildings; and in addition to having the old shade renewed, one will have a shade that can be kept constantly clean and in good condition. Constructive work of this kind, and business plans which include such benefits to the many, are things which Rosicrucians delight in doing, and I know that this organization is going to have a tremendous success with their proposition, and, incidentally they voluntarily pledged a percentage of their income for the building fund of the San Francisco lodge.

We are sorry to hear that the New York Grand Lodge had to finally abandon its building on West 23rd Street in New York City. After occupying that building for almost ten years to the month, the property was sold, and the original building, built in the form of a French villa, is to be torn down and a modern structure put in its place. So many historical events connected with the American branch of AMORC are connected

with that lodge building that all of us regret its passing. However, the building will always live in our memories and the site will always be a hallowed place with those who contacted the Order for the first time in New York. The new home of the Grand Lodge will have the benediction of every member.

I understand that the Imperator is planning to organize a special body of members in the Order to carry on special activities. He is carefully watching the reports and actions of all the members who have been with the Order for a year or more, and when he has selected a sufficient number he will notify them of his plans. He especially wants those Brothers and Sisters who are not only deeply interested in the studies, but who are so thoroughly enthusiastic about the work and so loyal to its principles that they are willing to pledge their entire lives to living the principles of AMORC. He wants those who have no question, no doubt, no hesitancy in regard to their own sincerity, loyalty, and integrity. I would advise members who feel that they come within this classification to write a personal letter to the Imperator at Headquarters and tell him that they feel themselves eligible for this special work, and are so absolutely wedded to the principles of AMORC that they are willing to give their entire future devotion to it.

A Brother came in to see us the other day and said he was from the midwest, and wanted to know if we were sincere in our endorsement of Herbert Hoover for president of the United States. He said he had some farm sand in his shoes, and that he was ready to argue with anyone about Mr. Hoover's attitude toward farms and farmers. It looked as though we were going to have a fight on our hands for awhile, until the Imperator reminded the Brother that we had also recommended to our members that they get in touch with the new political party that was being formed in the midwest, and which had a very fine farm program in its platform. The Imperator also said that most of us felt that of the two possible candidates for

nomination, and of the two possible candidates for election, Herbert Hoover was undoubtedly acceptable to more of our members because of his attitude on the prohibition question. The question of religion did not enter into the matter when the recommendation of Herbert Hoover was made by us, nor did it enter into consideration when the new party was recommended to our members, for at that time no candidate had been selected for the new party. The Imperator reminded our visitor that the Rosicrucian Order takes no part in politics, but has its own ways of working out such problems, as must otherwise be worked out through political elections. A number of letters have been received from members in regard to our opinion of the two outstanding candidates for election, and we must remind everyone that the AMORC is not active in politics in any sense, nor will the AMORC ever attempt to influence its members in regard to things that are of a political or religious nature.

And this reminds me of another interesting point that was brought out a few nights ago when five hundred of the most recent applications for membership were taken out of the file where they are awaiting approval, and carefully examined to discover the religious standing of those who seem to be interested in joining AMORC. One result seemed to astonish the officers at Headquarters, because it is quite different from the results obtained from other similar statistics compiled a year or more ago. This was that Christian Science constitutes the religion or form of religious belief of a very large percent of the applicants at the present time. I noticed that sometimes five or six application blanks in succession stated that the applicant was a Christian Scientist and attending a Christian Science church. This caused the officers to make a little further investigation, and it was found that nearly all of those applicants had become acquainted with AMORC through personal recommendation or through little leaflets issued by us. Only an occasional one had learned

of the AMORC through reading any of our advertisements in general magazines. This clearly indicated that the Christian Scientists as a rule do not become interested in us through anything they have read in the form of advertisements in general magazines, but when approached by another Christian Scientist, or by some one who would bring the matter to their attention, they were more than grateful and become truly interested. It is a common belief among a great many that a student of Christian Science cannot be attracted to any other philosophy or religion, and it is commonly believed that a person who attends the Christian Science church seldom seeks for any further enlightenment along additional lines. The investigation was carried still further, and it was found that the AMORC today is attracting a very large number of persons who have been interested in Christian Science for from five to ten years. This should be a very important clue to those of our members who are anxious to assist in the general propaganda. If you are a Christian Scientist or one who has been and still is attending Christian Science meetings, or you have many acquaintances among those who are interested in Christian Science, undoubtedly a great number of them would be thankful if you presented them with one or more of our little leaflets which expound some of our principles, and which offers them an opportunity to read the "Light of Egypt" without any obligation. One must keep in mind that every progressive mind is still seeking and is ever seeking, and that only the bigoted and narrow-minded will feel that what they have is the ultimate and the end of all search. Rosicrucianism of today, as presented by AMORC, is an evolving philosophy keeping abreast of the times, and continually growing in its application to the problems of life, and for this reason it will make a very strong appeal to those persons who are not satisfied with that which did satisfy them some time ago.

If you want leaflets for this special purpose, write to the Secretary at



Headquarters and make your desire known. It was also found during the investigation that a great many persons born in the Roman Catholic religion, and even quite a few who still worship at Roman Catholic churches, are becoming members of the AMORC and sincerely studying its teachings through the recommendation of other Roman Catholics. There is nothing in our work that is antagonistic to those who are devout in their worship, and who wish to live the most efficient, happy, and successful lives. And we are glad to see that our work does not appeal to any narrow band of religious sectarians.

I notice that Brother Thurston has been very busy lately cooperating with many centers where new groups are being established. I noticed particularly that a number of charters were being granted, and perhaps in a near issue these new groups will be added to the list and announced in the magazine. The extremely rapid growth of the Order results in continued petitions from various cities for the privilege of forming new groups. It does not take a very long time for members to discover that there are twenty, thirty, or fifty other students in their locality, and naturally they wish to come together and discuss the work and experiment along certain lines. The natural result is a petition for the privilege of forming a group. I heard Mr. Thurston explaining to the other officers that his records show that in the past ten years only one lodge or group has been dissolved, and that was due to the fact that the principal officers of a small group in Arkansas moved to another State and the remaining members could not decide who among them was sufficiently advanced to lead them, and so the group dissolved for a time. A few groups have become smaller by the division of the members into several groups in cities where the members lived far apart, and sectional groups were more desirable; this is true only in very large cities. The increased activities at Headquarters in every department substantiate the records which show that during the past several years, more new members

have been accepted into the Order each month than we used to accept into the Order in one year. The records also show that these new members come through the personal recommendation of other members in equal numbers with those who read our leaflets or hundreds of advertisements in magazines and newspapers. In fact, personal recommendation is becoming the strongest feature of propaganda, which is as it should be. The thousands of members who have been in the organization for ten, twelve or fifteen years constitute a body of enthusiastic workers whose power is unlimited for good propaganda.

Once again I wish to tell something that may be blue-pencilled by the Editor if I am over-stepping my privileges, but it may be that I am announcing something that one of the other departments or the Editor may overlook. The demand on the part of seekers who are of the French tongue for the study of our lessons and teachings, by correspondence, has become so great that the various lodges of AMORC in America and in Canada, who have classes composed of those who study our work in French, have suggested that a French division of the AMORC planned some time ago be established now, because of the large number who are ready to constitute its general body. The result is that a Grand Orient of the French section of AMORC will be established in America, with its see at the Headquarters in San Jose. The honorary officers of this American-French division will be the high officers of the Rose Croix of France, with the addition of a few of their advanced members who have recently taken up residence in North America. This Grand Orient will issue the complete lectures of AMORC for both lodge and correspondence work in the French language for those who cannot read English. This means an enormous amount of additional work at Headquarters in connection with translations, the re-writing of lectures, the printing of new matter, and the establishment of a French correspondence department to take care of the many letters that will be written in French and answered

by special workers and stenographers devoted to that particular department. Any of our members who are anxious now to give their services in connection with this work are advised to write a personal letter to our Imperator and tell him just how they would like to help, and he will be glad to get in touch with them. In Los Angeles where there are so many members of AMORC, the work is also being conducted in Spanish with a large Spanish Lodge, and in many parts of North America students are taking up the work in Spanish by correspondence from the Latin-American section of AMORC at Porto Rico. In the very near future, all of our propaganda literature will be issued in German, French, and Spanish as well as in English.

A great many letters have contained comments regarding the last issue of our magazine which was printed in the Rosicrucian print shop here in San Jose. This print shop is one of the largest and most modern in this section of California. It is not only equipped with two of the most modern inter-type setting machines, but has six presses, including large cylinder models with automatic feeders, and a very large folding machine, more elaborate and complete than any similar machine that is in use in any print shop on the Pacific Coast at the present time. The plant occupies a large building and is equipped to do every kind of printing in colors or black and white, and if any of our members wish to have a very fine piece of work for their business purposes, I am sure that they would find it of advantage to get in touch with this Rosicrucian plant by communicating through the Supreme Secretary.

The propaganda work in Canada is going along very rapidly, and I notice that the Rosicrucian printing department is furnishing the Grand Lodge at Vancouver with a thousand copies of the "Light of Egypt" for their own use. And I notice, also, that the Grand

Lodge in Boston and other lodges are ordering special editions of the "Light of Egypt" for their local use.

The contest that was announced in a recent issue of the "Mystic Triangle" is bringing in hundreds of replies, and I understand that no decision has been made yet and probably will not be made until the end of September.

Every now and then some member writes in and states that he or she has just read about the Trip to Egypt for the first time, and wants to know if reservations are possible. I understand that the reservations have not been so definitely closed that new ones will not be accepted. The fact of the matter is that the Imperator has secured about fifty additional berths and rooms on the boats and in hotels, thereby making it possible for about fifty more to go, and therefore reservations are possible for another thirty days or more. And remember, it is very likely that when the final closing date comes a few who are now quite sure of going may have to withdraw because of business problems or matters that would prevent them from going, and that will release a few more reservations. However, the reservations now on hand and the deposits paid indicate that the Trip is going to be an unusual and outstanding success, and no member who can possibly unite with this party should fail to write to the Trip Secretary at Headquarters and make reservations. All who have already made the first deposit should keep in mind that during the first two weeks in September the second deposit of \$175.00 is due. The Trip Secretary advises me to say that all who have sent their first deposits should send their second deposits to the American Express Company in San Francisco, just as they sent their first deposit, but it is advisable to wait until you receive a letter to this effect from the Trip Secretary. You should receive such letters during the first week in September, and if you do not receive yours by the tenth of September, please notify the Trip Secretary at once.



Solving Personal Problems

By Arthur B. Bell



In reviewing some of the vast amount of correspondence directed to headquarters from every section of the North American Jurisdiction, some rather surprising facts are disclosed. The letters I refer to are those from our members relating to their trials, problems and difficulties. In a general way they are quite similar in nature, and appear as being attributable largely to a very few specific causes which the members have failed to discern, due no doubt, to the fact that the problems themselves were too close and too real for the individual member to get just the right focus, and, thereby, set about the business of solving the difficulties alone.

Now of course we all know that one of the great functions of the organization is to render every service possible to the brothers and sisters of the Order, and that is exactly what it is doing through the medium of its series of weekly lectures, and the articles contained in the Mystic Triangle. In the Lectures which we receive, progressively, there is given every Law and Principle which is necessary or essential to the solution of life's problems. As you advance in the work you will discover that all of the fundamentals of these Laws and Principles are contained in the first three grades. Therefore I cannot impress upon you too strongly the necessity for serious study and concentration upon these three grades. Examine these Laws carefully, and through repeated application to your problems you will find that they will not only yield up the solution, but prepare you for the very advancement and proficiency you so earnestly desire.

We can all agree upon one point and that is that we joined AMORC for the purpose of attaining understanding, illumination, Mastership. Let us examine the matter carefully and

see what it means. What is it we are going to Master? How are we going to do it? What are we going to do with Mastership when attained? If you will refer to the Rosicrucian Dictionary, on page 168 of the Rosicrucian Manual, you will there find a most comprehensive explanation of "Master". In this article I shall endeavor to give you a further understanding of this matter which may, and should be, considered as rather preliminary to the definition as given in the Manual, because the use of the word is being applied in a somewhat different way as it is related to this article.

First, let me draw your attention to a condition which arises time and again in the experience of a fairly large percentage of our members as they advance into the higher grades. It is this: In their anxiety to advance from one grade to another in the hope that at some particular point, some marvelous, astounding and mysterious revelation will be made which will instantly fit them for the coveted degree of Mastership, they have passed too lightly and too carelessly the simple, easily understood statements and Principles given in the lower grades, having failed to make serious test and application, presumably because they are so apparently simple. Thus it is that when the more important experiments are reached, such members, because of this, are obliged to return again to the more careful study and application of the first, second and third grade Laws, which are the foundation of all of the work.

Many of our members can testify to the correctness of this statement. Therefore, it is highly important to you, if you do not wish to be delayed in your later progress, that you sincerely apply the Laws and Principles now to whatever problems

you may have, that you may strengthen your belief in, and understanding of, the Truths given. Bear in mind that the Laws and Principles given to you will seldom work the first time applied merely because you are not familiar with them, and have previously had no active or certain understanding of them, but repeated experiments must bring results and final ATTAINMENT. Each Lecture unfolds to you greater knowledge, but the power to use this knowledge comes to the seeker only when he strives sincerely to make application of this knowledge.

This brings us back to the first question, "What is it we are going to Master? The answer is clear. We are going to Master each Lecture, each grade and all that each contains, through APPLICATION of the Laws and Principles to our own lives, our thinking, our problems, our health and make our TEMPLE (body) a fit dwelling place for the Master within.

Is this not the ideal we seek and the goal we would attain? Do you not find as you proceed with sincerity of purpose and gratitude for the illumination which you as a student are privileged to receive, that you are becoming more humble, kindly and considerate of all mankind? If your state of mind is otherwise, truly you are missing much of the progress toward Mastership which is available to the seeker in every grade.

Do you remember the passage in the Bible which reads: "Faith without Works is dead." Does this not mean that if we have Faith only without actual, tangible APPLICATION of it, that no activity, result or advantage will result? Therefore, apply what you have learned again and again to your problems. The results will astonish you if done in sincerity and freed from selfishness.

Another thing many of our members do, and that is they very often complicate their efforts to demonstrate over problems by bringing into them additional factors and ideas which should never be permitted to exist at all. I have in mind now one particular case. The party told of being

greatly disturbed over a financial problem, and regardless of the fact that various ways and means had been applied, nothing had come of the work, but rather the problem seemed daily becoming more acute and intensified.

A little difficulty brought out the real difficulty. This member had been spending many hours weekly in prayer and meditation, hoping and expecting that the problem would be cared for, and all the while allowing to exist active thoughts of fear and dread of calamitous consequences in event that the conditions were not properly adjusted. This state of mind brought about a lethargy and inactivity which seriously interfered with the duties and service this member should have performed daily. It may be readily seen that this is by no means applying the Law of Supply. It was recommended that the following method be applied: First, every time fear or dread manifested or came into the mind, replace it with thoughts of courage and peace. This is not easy I know, but if persisted in, it can be done. The first few times you try it you find difficulty in holding this constructive thought for more than a fraction of a moment. You must make a deliberate, persistent effort again and again and this will bring its proper reward. Second, each morning when arising, make a firm positive statement or declaration to yourself that you will strive with every ounce of energy you possess to accomplish a certain given thing that day, and then go forth and make a conscientious effort to carry it through. That is all there is to do and if you too will follow this process you must win, providing the thing you wish is right, fair and just. You have become Master over your problem.

How are we going to do it? There is but one royal road to Mastership and that is through attainment. The way is not easy, yet had you not aspired to the higher and better things of life and desired above all to reach the very pinnacle of demonstration, you would not have entered upon this



work. That which you desire is contained within our Lectures, and those whose purpose is sincere, unselfish, and whose application is diligent must of necessity achieve accordingly. Apply the Laws and Principles to not just one, but all of your affairs, for there is no other open road to Attainment.

What will we do with it when attained? Would you not like to be prepared to help others? In doing this we place the Cosmic in our debt and thereby materially help ourselves. This means much, and when you have attained to this point the ways and means will be fully and completely known to you, for there is no knowledge or illumination which our Beloved Emperor has attained which is not given at some stage in our progress.

It is well to remember that just as in the time of the Master Jesus, the world is full of struggling souls, groping about in utter darkness, but those who may illumine them are few indeed.

AMORC is rendering to humanity an incomparable service and deserves, in fact is entitled to, your earnest, loyal support for its teachings are exact and fully demonstrable, being purged of all inaccuracies and unsound teachings such as are being offered by some whose purpose is neither pure nor noble.

Let us now return to the subject referred to in the first paragraph of this article. Most of the letters group themselves into two classes. One is financial, or rather the lack of finances, while the other is sickness. Both are

essential to happiness and, therefore, we should have them for it is just and right that we come into the enjoyment of them. If we do not, this is usually sufficient evidence that we are either violating the Laws which govern these conditions, or we are failing to apply them.

To those who have health problems, I would say, search your consciousness, analyze it and see what kind of thoughts you are thinking now or were thinking last week, last month or last year. You'll be surprised without question to find somewhere, sometime, you have permitted one or very many negative thoughts to gain entrance into your mind, and have allowed them to become well established. Perhaps it was hatred, bitterness, anger, resentment, fear or others of like negative nature. They took root and grew, becoming an unconscious habit of thought and action. They are now bearing fruit and you are reaping the harvest, yet you may have even forgotten that you placed them in the fertile productive seed-bed of the mind.

When we realize that each difficulty we experience is for the purpose of evolving and enlarging our comprehension and understanding, we at once see that when we have solved the riddle it contains, that it is no longer a difficulty but has disappeared. Always replace negative, destructive thoughts with positive, constructive ones and then watch the result. The mastery of each of life's problems brings the seeker nearer and nearer the coveted treasure which the Cosmic is anxious to bestow upon the worthy.



MEET THE EMPEROR IN LOS ANGELES

All of our members who live in Southern California, or elsewhere, who can be in Los Angeles for Sunday, September 30th, are invited to meet the Emperor at the great public lecture which will be held in the largest auditorium in that city on Sunday, September 30th. This will be the largest mystical assembly ever held in that city, and is at the request of thousands of students and members who have demanded that the Emperor return to Los Angeles and give a few additional lectures. His last visit to that city a few months ago drew such crowds that the largest halls then available were filled to overflowing, with several thousand unable to attend. The Emperor will meet the members at the Lodge also, and at some of the nearby branches. For information regarding the time of the public lecture and other meetings, you may communicate with Dr. E. E. Thomas, Master of Hermes Lodge No. 41, 233 South Broadway, Los Angeles, or telephone Van Dyke 9033.

*The
Mystic
Triangle
October
1928*

Six Hundred Twenty

A Talk About Books

By The Emperor



OUR LAST talk about books, which appeared in the May issue, has caused considerable comment. A number of our new members do not seem to understand that every few months we have a little talk about books, and at the request of many hundreds of members we comment on new books recently issued. Some of our members seem to forget that we are in a unique position in regard to the analysis of occult or mystical books. Since we are not issuing or selling any of our own, and since we do not conduct a book department like many other organizations and do not sell any of the books we comment upon, we can be absolutely unbiased in our recommendations or in our criticisms. A great many organizations have a very large and profitable book department, and it behooves them to speak favorably of nearly all books that they believe their students or friends will buy through their book department. The purchase of books at wholesale, and resale at retail, constitutes a legitimate and profitable feature of the business of many organizations, and we are not criticizing this part of the program of other organizations. But on the other hand, as we have said, the fact that we do not have a book department or issue book catalogues permits us to state frankly in these pages what we believe about many of the books which are issued from month to month.

The important point about the matter is simply this. Our members are enthusiastic students, and most of them have been large buyers of books before they came into the AMORC. Most of them have found in the past that the books they bought were either worthless or did not give them the

knowledge they anticipated when they read the title and description of the books in the advertisement. After joining AMORC, they not only find that the purchase and reading of many books is unnecessary, but they find it advisable to follow some form of recommendation before purchasing any of the books that are so widely advertised in various occult, metaphysical and general book catalogues. We know, from hundreds of letters received every month from our members, asking about books that they would like to buy, and asking us to suggest the names of books that would make interesting reading in connection with their studies, that our members want to know about books that will help them in connection with the special studies issued by AMORC. They do not ask us to criticize or comment upon books dealing with art or literature, steam engines or agriculture, and when they ask us whether a certain book will be helpful to them, they do not want to know whether its leather-cover or silk-cloth binding, its large type or beautiful frontispiece portrait of the author is going to assist them in understanding or further amplifying the lessons and instructions contained in our graded courses. Therefore, when we say that a certain book is not of help or value to our members in their studies, we do not intend to intimate that the book, as a book on its particular subject, is worthless. For instance, if some one of our members was to write to me, and ask if the book entitled "The Mystery of Words", by R. H. Bell was of any value to him in his studies, and wanted to know whether it really was a book of mystery in connection with words, I would certainly say that the book would be of no use whatever to our students, and that the purchase of it for such a purpose



would be a waste of money, and therefore not recommended. And if some member were to show me or send to me a circular wherein this very book was offered and announced as a book for mystics, because of its mysterious title, I would not hesitate to condemn the advertising and to say that the announcement of the book was misleading, and that anyone who bought the book upon such a recommendation would be defrauded. On the other hand, I possess a copy of this very book, and value it highly. In fact, the book was given to me by the Master of one of our Lodges, who found it of great value to him; and as a help in the understanding of language and the origin and association of words, the book has been, and will be, of great value to him and to others who are interested in that subject. Therefore, I could recommend this book to students of philology with enthusiasm, but I would have to condemn it as a book of helpfulness to students of our general teachings.

Referring again to our book comments in the May magazine, the members will find that a number of books were described in that issue, and some were praised and recommended, while others were severely criticized and not recommended. Those which were recommended and those which were not were reviewed in the light of their helpfulness to our members, and with consideration of what benefit they would be to our members who want to know about books that deal with subjects illuminating the lessons they were receiving from us. We are careful to read the books we speak about, and examine them very thoroughly from the one point of view, namely, helpfulness in the study of our lectures, and from no other angle. It has been said by a few that our condemnation of one or two books by well-known writers, in the May issue, which deal with mystical or Rosicrucian subjects, indicated bias and prejudice on our part. We distinctly stated that while those books might be of value to persons in other organizations, and evidently revealed much labor and time in their preparation, they were not of value to our mem-

bers. We still say this, and in light of the fact that we have no books of our own of a similar nature to sell, and have no personal interest in either the great sale of some books or the lack of sale in any others, we certainly should not be accused of prejudice. If we ever say anything that is absolutely unfair or unjust in regard to any book, and our members can show this to us in the proper way, we shall be very glad to make further explanation in our issues.

Up to the present time, we have found that in the fifteen years that we have been talking about books, two very definite things have been brought to our attention. In the first place, our recommendation of some books such as "Cosmic Consciousness" by Bucke, and "The Light of Men" by Bass, has resulted in such enormous sale of the books that the publisher has had to get out a second or third edition. Today, both of these books and many others which we recommended years ago are out of print, and a high premium has been placed upon any copy that our members can locate. This has occurred with at least a hundred different books, and since we have no monetary interest in the sale of them, it cannot be said that our strong recommendation of them was for any other purpose than to assist our members. The second point is, that in the case of books we have condemned or criticized in regard to their helpfulness to our members, we have received hundreds of letters from members who have said that they had bought the book just prior to our criticism of it, or had an opportunity to borrow and read it, and they had found our criticism fair and considered the purchase price absolutely lost or wasted so far as the book was of help to the students of our work. We have never received a letter from any of our members stating that a book which we said was not of help to them had been found of actual help, and worthy of our recommendation rather than our criticism.

SOME GOOD BOOKS

A few of our members have recently stated that nearly all of our book

Six Hundred Twenty-two

reviews or comments for the past three or four years have referred to new books recently issued, and they would like us to comment upon some of the old books which may be found in the public libraries. Of course, new books are of more interest to purchasers than old books, because most of the enthusiastic book buyers have purchased the old ones. Our records show that the average member in our organization had been buying occult and mystical books for from ten to fifteen years before he came into our Order, and therefore has a fair library of the old books.

One interesting point brought out by a great many members in their correspondence with us regarding books is the fact that what the AMORC has saved for them in the purchase of books more than offsets the cost of the monthly dues connected with our membership. The monthly dues, amounting to \$24.00 a year, is a small amount indeed compared to the \$50.00 or \$100.00 spent by the average seeker and student for books that have not given him the knowledge he has been seeking. We are not boastful when we say this, nor can we be accused of exaggeration when we say that our lessons and magazine give our students more real knowledge in one year than they secured out of the many books they have studied, because the fact that after having bought so many books for so many years, they are still seeking proves that they have not found the knowledge they wanted. And the further fact that after coming into AMORC they ceased buying so many books, and will buy only those that are especially recommended, proves that the AMORC teachings are giving them what they have been hunting for.

But to go back to the matter of old books, I wish to speak of a few old ones that may be secured some place, either in libraries, second-hand bookstores, or through book dealers who will take the trouble to get books for you.

Six Hundred Twenty-three

We have said many times that the title of a book is the most unreliable guide to the contents. This we said in our last talk in the May 1928 issue of this magazine, and it brought about much criticism, especially in regard to one book dealing with Rosicrucian subjects. But nevertheless the fact remains that you cannot go by the title of a book in seeking for proper reading matter. As an illustration of this, there is one book that is really very beautiful, and while not exactly a help to our students, it is inspiring and really worth-while reading, and will undoubtedly become valued by each who owns a copy, and no doubt passed from one reader to another. This book is called "From the Watch Tower". It is by Sidney T. Klein, and was published by E. P. Dutton and Company of New York several years ago. In fact, it was quite well-known in 1919. It sells for \$2.50. The book deals with many metaphysical principles, and with the way of attainment. It is one that has found its way into the libraries of a great many mystical students. And then there is "The Aquarian Gospel of Jesus the Christ", published by E. S. Dowling of Los Angeles, California, which can be ordered through Brentano's, or other book stores. "Christian Healing" by Charles F. Moore, published by the Unity School of Christianity at Kansas City is another good book, of help to our students. Then there is the book called "In the Sanctuary" by A. Van der Naillen, published in New York by Desmond, Fitzgerald, Inc. It originally sold for \$1.50, but probably costs a little more now because it is almost out of print. Some copies of it can be found or ordered through Brentano's, or other large book concerns.

One of the most popular of the old-time books which we recommended years ago, and which hundreds of our members have bought and praised very highly, is that famous masterpiece of mystical literature called "Ter-tium Organum". It is the third canon of thought, and deals with the mystery of space and time, shadows and reality, occultism, Cosmic Consciousness,



the Fourth Dimension, and similar subjects. It was written by the famous Russian mystic, Ouspensky, and was translated into English and published by Alfred A. Knopf in New York. Then there was the well-known book entitled "The Matchless Altar of the Soul" by Edgar L. Larkin, and which can be secured through some second-hand book-stores or in some libraries. There is the book called "The Essential Mysticism" by Stanwood Cobb, published in Boston in 1928, by the Four Seas Company, and which can be ordered through Brentano's we believe. This book is one that I have personally loaned to a great many, and which I prize highly in my private library because of its wonderful presentation of the real principles of mysticism. A companion book, though by a different author, and in no way related except as to the inspirational knowledge contained in it, is called "Efficiency, Its Spiritual Source", by Thomas Tapper, published in 1911 by the Platt and Peck Company in New York. This book deals with such important subjects as the source of power, the source of health, the culture of thought, and many other mystical subjects. Another old-time book of great value is entitled "This Mystical Life of Ours", by Ralph Waldo Trine, and published by Thomas Crowell and Company of New York. This book deals with the creative power of thought, the power of mind, the law of attraction and prosperity, faith and prayer, and similar subjects.

Naturally I cannot continue to refer to all of the old books, because it would make a very long list, but there is one other book that I wish to mention because a great many of our students have asked about it. It is called "The Psychology of Hand-writing" by Wm. Leslie French, published in 1922 by J. P. Putnam's Sons. This book is a complete course of instruction in the reading of character in hand-writing, and it contains the signatures and hand-writing of more eminent persons than you will find in any other book on this sub-

ject. I was personally acquainted with Mr. French twenty years ago, and had an opportunity to watch his work for many months and to hear the comments of hundreds of persons who received analysis of their characters from their hand-writing. He was one of the most efficient workers in this field in the days gone by, and his book is certainly an excellent authority as well as an interesting study.

You will note that we have referred to Brentano's or any book-store for the purchase of the books we recommend. On the other hand, some of these books may be found in the public libraries and an investigation should be made before you buy a book. In a recent issue of the "Mystic Triangle", we published an article by Brother Andrea of England, on the life of the Countess St. Germaine. In that article reference was made to a new book dealing with this man's life, and there appeared an editorial comment stating that we did not know at that time just where our members could secure the book referred to. Shortly after the magazine was issued, we began to receive letters from our members, and I believe we received fully one hundred and fifty of these, advising us where the book could be purchased. This shows what an intense interest our members take in the matter of the buying and reading of books. We thank all those who gave us the necessary information, and we pass it along by stating that the book dealing with this eminent Rosicrucian is called "Le Comte de St. Germaine" by I. Cooper Oakley. It is an excellent book in English, despite its French title, and we understand there is a limited number of these books left which may be purchased at \$3.25 each from the Theosophical Press, Wheaton, Illinois. This publishing company handles a great many books, and you would do well to ask them for their catalogue.

Thus we close this little talk on books, and again say that we will not permit the letters or comments from other organizations, or from authors of books which we have criticized, to intimidate us or in any way color our

Six Hundred Twenty-four

opinion about books. This little talk is an expression of my own personal opinion, and is given as such, and may be accepted or rejected by our members, but they will remain my own and not the opinions of others.

BOOKS FOR FOREIGN TOURISTS

So many members who are going on tours this coming Fall or Winter, and especially those going on the big Trip to Egypt and Europe next January, have written to our information department, about the right books to buy, that we have searched through many catalogs and picked out a few which we can recommend. They are as follows:

The Mediterranean Cruise, with 9 maps and 40 illustrations, by Roland Jenkins, price \$3.50.

Manual of Egyptian Archaeology and Guide to the Study of Antiquities. A book for the deep student of Egyptian things, by G. Maspero. Price \$3.50

The Spell of Egypt, by Robert Hichens. A description of the wonders and beauties of Egypt. Price \$1.75

Things Seen in Egypt, by E. L. Burcher. Price \$1.50.

The Holy Land (Palestine), by John Kellman, D. D. Price \$2.50.

The Story of Jerusalem, by Col. Sir Chas. W. Watson. Price \$2.00.

The Lure of the Riviera, by Frances M. Gostling. (This is a beautiful book describing the many unusual cities and towns which will be included in the

AMORC trip through the Riviera). Price \$2.00.

Familiar Guide to Paris, by John N. Ware. Price \$2.00.

How to enjoy Paris. (A very complete guide.) By M. V. Vernier. Price \$1.25.

Ward Lock's Guide Book to London. Price \$2.00.

For those wishing a very helpful guide to the whole of Europe, and including Egypt, the Holy Land and all the places of importance to any traveler, with brief descriptions, we recommend *Bradshaw's Continental Guide*. Price \$2.50. This one book will be sufficient for those who do not wish to buy a number of books.

HOW TO ORDER: All of the foregoing books can be purchased through Brentano's Book Store, 1 West 47th Street, New York City, or at their other stores at F and 12th Streets, Washington, D. C., or 218 S. Wabash Avenue, Chicago, Ill. Of course they can be ordered through any book store, but for ten years we have been recommending our thousands of members to buy hundreds of different books through Brentano's, and we have never heard of any complaint. Just tell them you were recommended to them by AMORC and that will assure prompt attention. But, please note that in ordering these books by mail you must add ten per cent to the cost of each book for postage. (In other words add 20 cents to the remittance for a \$2.00 book, to pay for postage.) Do not send money unregistered, use a Money order if possible. Write your name and address plainly.



ROSICRUCIAN STATIONERY

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



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, \$2.00. Women's style, with patent safety catch pin, \$2.25. Remittances must accompany all orders. Address: AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

Six Hundred Twenty-five



A SPECIAL BOOK FOR OUR MEMBERS

The Rosicrucian Manual

AUTHORIZED BY THE IMPERATOR



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

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

WHY IT IS PUBLISHED—

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

WHAT IT CONTAINS—

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

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

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

NOT A PART OF THE LESSON WORK—

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

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

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

AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

Six Hundred Twenty-six

*The
Mystic
Triangle
October
1928*

The AMORC of North America

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

THE NORTH AMERICAN JURISDICTION

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

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

Classification of Membership

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

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

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

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

DIRECTORY

The following principal branches are District Headquarters of AMORC

New York City:

New York Grand Lodge, Mr. Louis Lawrence,
K. R. C., Grand Master, Temple, 629 Hudson
Street.

Boston, Mass.:

Mass. Grand Lodge, Mrs. Marie 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.

Philadelphia, Pa.:

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

Hartford, Conn.:

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

Tampa, Florida:

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

San Antonio, Texas:

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

San Francisco, Calif.:

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

Los Angeles, Calif.:

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

San Jose, Calif.:

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

Flint, Mich.:

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

Omaha, Nebraska:

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

Paterson, N. J.:

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

Portland, Oregon:

Oregon Grand Lodge, E. L. Merritt, K.R.C.,
Grand Master, 19-E. Killingsworth Avenue.

Cleveland, Ohio:

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

(Directory Continued on Next Page)



Chicago, Illinois:
Illinois Grand Lodge, Dr. Anita B. McCall,
Grand Master, 728 No. Pine Avenue.

Washington, D. C.:
Columbia Grand Lodge, Jos. F. Kimmel,
K. R. C., Grand Master, 215 Second St., S. E.

CANADA

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

Montreal, Quebec:
Francis Bacon Lodge AMORC, Charles E.
Coling, K. R. C., Secretary, P.O. Box 212,
Westmount, Quebec.

Montreal, Quebec—French Group:
Adrien Arcand, K. R. C., Master, 674 Sher-
brooke Street, East.

Verdun, Quebec:
Mr. R. A. Williamson, Master, 3809 Wellin-
ton Street.

Winnipeg, Man.:
Mr. Thos. P. Ross, Master, 257 Owena St.
Lashburn, Sask.:
Mr. V. William Potten, Master, P.O. Box 104.

New Westminster, B. C.:
Mr. A. H. P. Mathew, Master, 1313 7th Ave.
Victoria, B. C.:

Secretary, AMORC, Box 14
Edmonton, Alta.:
Mr. James Clements, K. R. C., Master, 9533
Jasper Ave., E.

SPECIAL BRANCHES

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

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

SPANISH-AMERICAN SECTION

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

A FEW OF THE FOREIGN JURISDICTIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

All official instructions are issued only through the Supreme Council of the M. O. R. C. under the above emblem, which was registered in the United States Patent Office for the purpose of protecting all the "United, engraved, written and photographic copies of official, prescriptive and copyright lectures, dissertations, scientific publications, illustrations and courses and academic studies, diagrams, illustrations and charts," as authorized by the Emperor, A. M. O. R. C. The contents herein are to be used for the purpose intended, and for no other, and all rights and privileges are retained by the Emperor.

A. M. O. R. C. is the only recognized organization authorized to use the above registered name and symbols, and the Emperor has the sole right to grant the use of the above to other allied organizations or movements.

