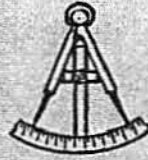
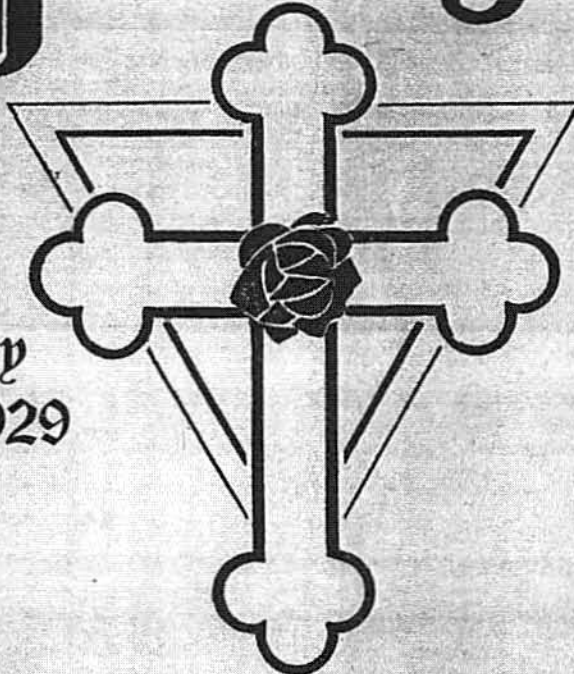


The
Mystic
Triangle



February
1929

25 cts.



Rosicrucian
Mysteries.



Suggestions

WE have listed below many interesting and helpful suggestions for our members; in fact the majority of the articles mentioned are those that have been requested from time to time by members, and therefore we have arranged to supply the demands with the following as economically as possible.

AN INTERESTING AND VALUABLE NEW BOOK

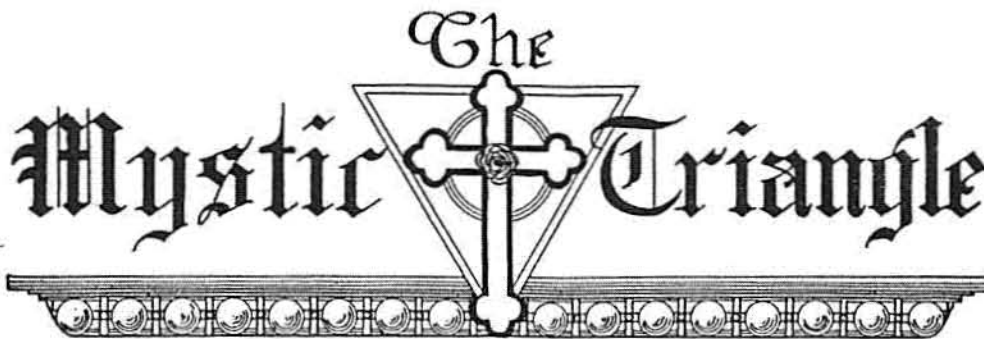
We have been able to secure a book of a limited edition, not generally sold on the open market. It is called "The Bible of Bibles," and is the life work of Dr. Frank L. Riley, who is an authority on sacred literature. The book represents the fondest dreams of students of occult literature. It is a composite Bible, containing parallel excerpts from the greatest scriptures of the world. It is not a commentary on the Bible of the world, but the actual Bibles of all the teachers and masters of wisdom, tracing backwards for more than eleven thousand years. It is non-sectarian, and of unusual help to students of our work, and of metaphysics in general. A person would have to buy over sixty volumes of rare and sacred writings to equal the matter contained in this one book. The "Bible of Bibles" was intended for private limited circulation, and therefore, is unusually well printed on large-size, high grade, deckle-edged paper, strongly bound, and contains four hundred and thirty-two pages. The present price of each volume is \$8.00; this price includes the pre-payment of expressage or postage by us. The book comes in a box, which helps to preserve it, and special packing care is taken to assure good condition of the book upon its arrival. The price may, perhaps, be increased in the future, as the edition becomes exhausted, and it is very unlikely that another edition will ever be printed because of the tremendous expense involved. This is really a wonderful opportunity.

ROSICRUCIAN STATIONERY

As previously mentioned, we have arranged with a large stationery house to supply us with boxes of fine stationery, consisting of twenty-four sheets and twenty-four 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 boxes will be sent to our members, postage prepaid, for \$1.25 a piece. This stationery is ideal for personal use, and is similar to the latest club or fraternity stationery.

(CONTINUED ON INSIDE OF BACK COVER)

The Mystic Triangle



Published Monthly by THE SUPREME COUNCIL of AMORC

Rosierucian Park, San Jose, California

FEBRUARY, 1929



VOLUME VII. No. 1.

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HOW TO ADDRESS LETTERS

This is Very Important

Always address your envelopes to: AMORC, Rosierucian 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



MY message to you this month is in the form of a little story that is taken from life, one which has made an indelible impression upon my mind, and which I feel sure will register itself permanently upon your mind.

I left my hotel room early one weekday morning to go out and take a walk in the bracing air before breakfast. It was in a large eastern city, and I was passing beneath the rumbling, noisy elevated structure on Columbus Avenue on my way toward Central Park. At the corner there was the usual news stand to which men and women, young and old, were approaching in a hurried manner to buy their morning papers, and then rush up the stairway into the elevated trains to get to their downtown positions, despite the fact that it was only seven o'clock.

Close by the news stand, there was also one of the usual chewing gum slot machines, with its ornate form and its decorative mirror in front. Many a young person had stopped at that machine and purchased some chewing gum, and many of them, especially the young ladies, had paused for a moment to look into the mirror to put another little touch to their hair or to their hat or perhaps flap a little more powder on their nose. Faces that were young, youthful, pretty, vibrant with life, hope, and joy, had looked into that mirror many a time in the days, weeks, and months that had passed. Faces that were worn and perhaps dissipated looking had also gazed into that silvery surface with just a touch of shame or a sense of regret. Faces that were old and wrinkled with honorable effort and respectful labor, faces that were sad, and faces that were happy; faces that were despondent and forlorn, faces that were indifferent, and hardly expressive of anything at all. A very wonderful story could be told by that mirror at that corner. But I do not believe that that old mirror, located in a

neighborhood where the wealthy and those of the middle class alike passed by it by the scores every minute, ever expected to reflect such a picture as it reflected this morning.

I had stopped near to the mirror for just a moment to determine which way I should cross the street, and my attention was attracted at once by a figure that was approaching the mirror so listlessly, so indifferently, that it stood out in contrast to those who were hurrying so rapidly. I stepped back from the moving crowd to watch this figure, and I saw that it was that of a woman, but what a woman! I did not see her face at first, and I could only judge her by a view from the back and side of her body. She had on old black clothing, threadbare, shiny, torn, soiled, and muddy. Despite the fact that the air was brisk and the temperature low, she wore a very short, and thin, black jacket, of the ages so long ago that even a costumer would find it difficult to place the year of its style. The lower part of her body was covered with a long, thin, black skirt that touched the dirty, slushy street, and was so ragged and uneven in its tears and fringed edges that its real length and finish at the bottom could never be known. Her feet were covered with heelless shoes, the soles of which were worn. The shoes were broken, crooked, and tied with strings that were never intended to be used on shoes. I looked upward to her head, and I saw beneath the little old-fashioned, black bonnet, that was covered with dirt and grime, the straggling ends of gray hair, unkempt, uncared for, and devoid of all that health and nourishment which human hair should have.

I saw that the woman walked not only listlessly, but with staggering step, and it was quite evident that she was somewhat intoxicated, and unable to walk, steadily or properly. It was such a terrible picture that I was held spellbound and I waited until I could see her face. Finally she turned to see if

anyone was noticing her, and she was quite satisfied to discover that the men and women, young and old, were hurrying by without giving her the least attention or consideration. Then I saw that in her very old, wrinkled, knotted hand, red with the cold, and unquestionably worn with years of toil and labor, she held a little package wrapped up in newspaper and tied with a string. Then I saw her face. I saw that her eyes were bleary from the influence of liquor, and the cutting winds made tears run down her cheeks. Her cheeks were hollowed, wrinkled, and chafed by the cold. Her mouth was firm in lines and of a formation that plainly indicated the possession of considerable character, but her lips were quivering and trembling with nervousness. Her exposed neck showed wrinkles and hollows that brought a lump into my throat, and made me realize that the woman was undernourished and probably suffering from a cold, if not from the early stages of tuberculosis. From the general appearance of her clothing, it was quite evident that she had spent the night sleeping on one of the benches in the park nearby, and as the daylight hours had come, she found it necessary to be up and about in order to avoid arrest. And here she was, on one of the busy thoroughfares of New York, unnoticed except by myself, and as greatly alone as though she were in the midst of a wilderness.

And just at this moment she too looked into the mirror, and she caught a fleeting glimpse of her face in the silver glass. The shock to her must have been as great as was the shock to me when I first saw her, for she leaned forward and peered into the glass as though she could not believe that what she saw was a real reflection. Then she stepped back a few inches and peered again, and searched in the glass for some change, for some indication that it was all a delusion, and that what she saw was not real. What she thought or what thoughts passed through her mind at that moment, I could only get from her through the attunement and psychic contact built up by my interest and my concentration, and through my entire being there passed the impression of surprise, re-

gret, and determination. I could almost hear her mental thoughts saying: "Is that I? Can it really be that I look like that?" Then she stepped a little closer to the mirror. Her whole being became nervous—her hands trembled, her lips trembled, she began to cry, and she looked around quickly to see if anyone was observing her, and over her consciousness there passed the sense of public inspection, public scrutiny, and public condemnation. Shame had taken possession of her. Fear of public opinion had returned at least to her consciousness, and for a fraction of a moment she was a woman again, a woman that cared. Quickly her right hand rose to her face, and almost unconsciously with the habit that had been hers in youth she pushed some of the stray hairs back beneath her hat. She wiped the tears from her cheeks. She straightened her bonnet on her head. She threw back her shoulders and lifted her head erect, and tried to put into the mirror a picture that was not there. One moment's pause, as though waiting for the transformation to take place on the silvered surface, and—there came disappointment. Her head bowed, her hands and body trembled again, her lips quivered, and tears came once more, her body bent forward in its same stupid, listless form that it had been, and again she was the woman of the street, uncared for and hopeless. What a conviction came over her, and what a change it made in her. And then realizing the hopelessness of her case and the fact that she could not by any effort of her own, redeem herself and bring back the appearance of what she once had been, she rambled on her way amid the crowd, unnoticed except for the jeering smiles and sarcastic remarks of younger people who passed her by.

As I watched her pass away, determined that I would do something at once for her, the thought came to my mind that here was a woman who had not only been a babe in the loving, tender arms of some mother, but who at one time had been a child at school, a young girl of youth and vivacity, a wife respected and loved, and perhaps a mother who had been worshipped by



some one. And yet evil had come upon her, her parents had forgotten her, childhood chums remembered her no more, sweetheart and husband cared no more, and whatever children she may have had were gone from her life forever. Or, was it possible that she had been born a waif in the city streets, uneducated, uncared for, untutored? Had she never known any love? Had she never known the care of a husband? Had she never had the joy of motherhood? Could it be possible that this woman had lived all her life, fifty years or more, and had never known love, care, protection, or the interest of a friend. Whatever was the cause of her present situation, whatever had been her life in the past, here was most certainly a living condemnation of the world's social conditions. In thousands of homes, within the call of my voice, there on Columbus Avenue women of younger age were being cared for by husbands, adored by children, admired by friends. In a dozen churches in the same neighborhood the doctrines of Christianity and of Judaism were being preached, and in the schools and educational institutions of that section of the city lessons were being taught to create in the minds and hearts of men and women the duties they owe toward all mankind in keeping life and soul united in peace and harmony. And yet, here was this woman, forsaken, forlorn, and rejected by men.

What a pitiful sight, what a sad commentary on human nature. How long will the human race permit one of the least of its members to go through life as this woman was going through it? Where was the human respect for womanhood? Where was the boasted love we have for our fellow being? Where was the tenderness that man says is the one great element that lifts him above all of the animal kingdom?

I shall never forget her story. I shall never forget the joy that eventually came to her, and this one thing I hope you, my brothers and sisters, will never forget: Remember that in every woman, high or lowly, young or old, rich or poor, there is the potential power of the Virgin Mary. In every woman there is the love and tenderness, the sweetness and magnificence of motherhood, and of godliness. And may you never permit yourselves to be one of those who, hurriedly and disinterestedly, passes by a woman of any age or any station in life who is in need, who requires only the hand of friendship or the soft words of helpfulness. If the light within you that constitutes your mission in life has found no other channel at any time for its divine expression on earth, let it shine in the eyes of a rejected one, of one who is hopeless and in despair, that it may bring some joy into the hearts of such a person and perhaps establish for all time some comprehension of Peace Profound.



An Expression of Appreciation

I take this opportunity, in behalf of the Emperor and Supreme officers here at Headquarters, to thank each and all of you for your kind Christmas and holiday remembrances. We have received thousands of Christmas cards, not only beautiful in design but beautiful in their words and thought, from every part of the world, showing that our members during that most important time—Christmas—had Headquarters and its officers in mind. And we extend to you at this time our hope that you will have a most prosperous, happy and successful New Year, and that the Rosicrucian principles will play a paramount part in bringing this about in your lives.

*The
Mystic
Triangle
February
1929*

The Technique of the Master

By Raymund Andrea

GRAND MASTER, AMORC, GREAT BRITAIN



MEMBERS of our Order who are acquainted with the Theosophical text books will not be unaware that the founders of the Theosophical movement were considerably indebted to a Rosicrucian Brother of the Eastern Brotherhood, for instruction and personal guidance in connection with the problems associated with the carrying out of their mission. I refer to the Brother Serapis; and I have felt prompted to base the matter of this article on a quotation from one of his letters. It leads us to the heart of the subject of the Master's technique, a subject of unflinching interest and value to all of us, and one, moreover, upon which some members have asked me to write further because so many of the deepest problems contingent upon their progress along the path are bound up with it. Inevitably so, for the word of the Master is truth, and as we strenuously qualify through self understanding to work skillfully upon and with the souls of our fellow men, we become more and more possessed with the desire to see as he sees, speak as he speaks, do as he does, that our influence may become at last a living light to kindle the ready soul to self-recognition and larger purpose.

There is one important and palpable fact about the personal communications of the Masters, and that is, their complete and unassailable expression of the phase of truth under consideration. This may appear a truism, yet it is one for reflection. For instance, if we take the majority of text books on occultism we find that the exposition is fragmentary, subsequent text books along the same lines, at a later date, even from the pen of the same writer will—I do not say, annul the former ones—but necessitate considerable mental readjustments on the part of read-

ers. I need not specify cases, but any student of Theosophy can verify this statement. Further, such text books dealing with the same subject matter but from the hands of different writers are often very contradictory, and these divergencies in the exposition of occult truth are anything but satisfactory or helpful to the student. The positive assertions of these expositions, each so dogmatic and convincing in its way, appear equally to demand complete acceptance. If these different presentations were harmonious fragments, if they dovetailed into and corroborated each other, and formed one composite body of Cosmic truth, a very disturbing factor would be eliminated. Upon that one basis of sound and tested doctrine, the offspring of many advanced investigators in direct contact with one unimpeachable source of illumination, the student might well feel that he could ground his soul life with a deep sense of inner security. However the case is otherwise.

But when the Master speaks for the guidance of the soul we feel and know at once, and for all time, the indubitable certainty of his word. There is no need to compare it with any other utterances; no textbook is required to corroborate it. It is a phrase from Cosmic experience, and true to the experience of the evolving soul. We may not be ready to accept it now, but the time will come when we must accept it if we wish to advance. This indubitableness of the Master's word in its immediate or remote relationship to our human experience is a fact which always appeals to me as unique in literature. It is not difficult to see why it is never open to question or subject to qualification. There is no hidden depth of the soul which the Master has not sounded; no problem which he cannot instantly detach from every hampering consideration and observe it in the



clear, cool light of illuminated intellect. I use the term intellect intentionally, I see no reason for assuming, as many seem to assume, that the Master, because of his lofty spirituality, condescends not to use so poor a tool as intellect. Observe the vexations and perplexities that hedge round our problems because of the ever fluctuating and darkening shadows of the emotional and mental life, obstructing the clear light of the thinking principle, and raising a host of discordant vibrations which involve us in sore distress. The Master is entirely free from that. When he surveys the problem of the soul he stands above, not within it; it is reflected comprehensively and alone upon the clear and illuminated mirror of the intellect. He knows just what it means to us; he sees the defect of knowledge or foresight which gives it birth, the keen struggle of the soul to find a solution, or the resultant reactions upon our future growth. How often an aspirant questions the wisdom, justice, and compassion of the Master because the particular burden of life is not at once removed for the asking! But if the Master is a living example of adjusted Karmic forces every conceivable soul problem must be known to him, and he also knows the beneficent reactions of every Karmic problem which besets us. Why, we cannot behold the Master's countenance, or those of any of his high initiates, without discerning deeply characterized there the blessed memorials of manhood perfected through ancient suffering. It is this immense world experience, this agedness of the soul in the Master which vibrates in his word of guidance with such sombre emphasis, and holds us true to him even in the darkest hour. I have known a trembling soul to hang upon the Master's word when nothing in life or circumstance seemed to justify it; but the soul knew even though it could not understand, and that link of imperishable force and sympathy was all sufficient.

The necessity for specialized culture of the will in occult work is a matter upon which all of us are in full agreement. In all world progress it is the great driving force; but the will to

tread the path is of a higher nature. It is in reality the inner spiritual self acting steadily and unceasingly through the personality. And when, through study and meditation, and one pointed determination to achieve masterhood, this inner self or spiritual will is gradually released and begins to act powerfully in the vehicles of the student, only then do the real problems of the path emerge and call for the greatest strength to deal with them. Then it is that many grow profoundly doubtful of their progress, and are ready to turn to the former relative security which was theirs. So long as we do not think too deeply or demand too much, the normal rhythm of life remains undisturbed; but to have thoroughly visualized the higher possibilities and sent forth a petition into the Master's realm to share in the responsibilities and blessings of a larger service, is a direct request of the soul to be subjected to that keener discipline which alone will make the greater service possible. And the student who is not yet sure of himself, who has not realized fully the depth and reality of his pledge of allegiance to the Higher Powers, is often greatly perplexed at the definite changes occurring in his mental life, and the altered aspect of circumstances. Yet this is but one of the tests which sooner or later confronts every student, and if the general trend of his life has not evolved a measure of strength and ripeness in his faculties he will be compelled to actively school himself in further world experience in order to successfully meet the test.

That life itself is the great initiator is a profound occult truth. It can be observed in the world of men every day. There are individuals around us who have no leaning toward the occult, yet so intense and varied are their labors, so strenuous and devoted are they in manifold works of ideal service for the race, that they have all the mental and inner equipment for rapidly passing the tests of the occult path. We have known many remarkable examples of this in the case of such individuals contacting the Order; and it brings to mind a statement in

one of the early issues of our magazine: that the potentialities of a new member cannot be fully foreseen, and every care should be taken and encouragement given him in the early stages of the work in view of his possible great value and influence in the Order. In these men the will has reached its strength through long and versatile response in world experience; they stand at the point of mature mentality where they can receive the deeper knowledge of the soul; the sharp contacts and pain of life have rounded off a whole cycle of minor attachments and given them clear judgment, and a high degree of detachment from purely personal issues whereby they are able to bear the accelerated vibration which will eventuate when they take up the discipline of the path.

This is a factor for reflection. If the common experience of life has not been such as to initiate the student into the true value and force of the will in some of its higher aspects, his allegiance to and active work in the Order will surely demand this at no distant time. He will be thrown back upon his own inner strength in the very act of demanding that strength from the Master. I will give a concrete example: A member in this jurisdiction had reached a certain stage of the Temple lectures. He had received much encouragement from others in his studies, but ultimately resigned, alleging as his reason that the work lacked what he called the human element. This is the first instance I have known of a member giving this reason for his inability to progress. The facts of the case were these: The student was satisfied with what he termed "Rosicrucian principles," and admitted that he did not want any teaching beyond these—whatever the "principles" might be. He simply was not ready to accept the inner consequences of taking practical knowledge. His will was not equal to an advance; he was content to remain stationary, resting in a limited theoretical acceptance of certain fundamentals. This is not a case for criticism, but for clear understanding. It is an occasion for regret that a student

who has expressed a strong wish for higher unfoldment should yet deliberately put aside the surest means for attainment. But just at the crucial point the law of elimination became operative and he was unable to proceed because of his unreadiness. If a student fears to take the consequence of enlightenment, prefers to remain upon the little platform of knowledge he has carefully measured and erected for himself, and stifles the voice of the soul which is actually urging him to larger issues, the door of opportunity is automatically closed and he must wait until a further cycle of experience has reinforced the mental faculties with greater strength and purpose. The law demands that a student must help himself.

Now the Brother Serapis, of the Egyptian Brotherhood, refers very specifically to this matter of energetic direction of the will: "For he who hopes to solve in time the great problems of the Macrocosmal World and conquer face to face the Dweller, taking thus by violence the threshold on which lie buried nature's most mysterious secrets, must Try, first, the energy of his Will Power, the indomitable resolution to succeed, and bringing out to light all the hidden mental faculties of his Atma and highest intelligence, get at the problem of Man's Nature and solve first the mysteries of the heart."

It is useless for us to attempt to shirk the issue by saying that the human element is lacking in phraseology of this kind. If we are still children and require our disciplinary instruction well sugared, nay, lived for us, the divine admonition of the Master will certainly prove too much for our human nature, and repel us. It is to be hoped that the majority of our members are beyond that stage; that the exigencies of life have compelled the assertion of their manhood; that they are aware of their deepest need and the need of their fellow men, and are not likely to turn back from the path they have studied and the truth they know because of what may appear to be a strain of severity in the word of the Master, which foreshadows a higher discipline and consequent renunciation perhaps of certain common interests



which have had their day and dissipate energy. There may be many a secret struggle between these interests and the graver aspect of truth which silently beckons us on. It cannot be otherwise in view of the strong momentum of unspiritual mentation established during the long past in the subjective consciousness. Those of us who have persistently fought our way along certain hard phases of the path know well enough the painful misgivings, the harassing doubts, the solitary questionings of the heart, which have beset us; yet I believe there is not one of us but would testify, on emerging from the shadow, that it is well. What matters the difficulty if we have comprehended the way, the truth and the life that the Master offers us? Indeed, there is no other way by which the will can reach its strength, or the Master would certainly have told us. No matter to what Master we look for guidance, one admonition characterizes them all in regard to passing from our world into this: the necessity for the dominant force of the spiritual will is ever insisted upon.

The technique of the Master is pre-eminently active, not passive. Observe the leading thoughts of the above quotation: "Conquer: take by violence: try: indomitable resolution: bring out: get out." The whole process is one of intense inner action. I venture to affirm there is not a great character in universal history in which this supreme motive power is not seen to be a compelling factor. At first sight it may not always appear to be so; according to the manifold types and careers this central force of the awakened will may be strongly objective or more or less underlying, but it is there, organized, concentrated and potent. Only, on occult levels, a different order of experience ensues. The great character on the stage of world history does not necessarily enter consciously and with specific intent into the secret domain of the Spirit, his direction in life is technically unspiritual. Great as are his works in the manifold fields of human endeavor, strong as his ray of individual genius may be, he is not an occultist in the accepted sense of the term, nor

is he subject to the laws of the occult. The sovereign faculties of intuition and reason, developed to a rare degree, make him what he is. He is not engaged in a culture, the discipline of which would carry him beyond a certain exalted stage of human consciousness. The purely occult tests are withheld; from such he may as surely shrink as would the average human being.

Now, the Master exercises all the prerogative of genius, all the faculties of human consciousness in him are raised to their highest potency, and, in addition, the spiritual counterparts, so to speak, of these faculties, are operative and under perfect control, hence his vast authority, supreme value, and august ascendancy over the higher manifestations of human genius. It is to the development of these deeper faculties, the spiritual counterparts of the finest faculties of human consciousness, that our attention as occult students is given, hence the note of severity which characterizes the discipline inculcated by the Master. And in attempting to pass beyond the frontiers of common worldly experience, no matter to what height of experience in any of its varied forms natural genius may have carried us within this experience, in the deliberate, conscious attempt to take the word of the Master and occultly speculate into the silent and mysterious domain of the Super Experience, the will is subjected to the finer and super-physical tests which are the unalterable laws of that domain. No man can offer himself sincerely as a candidate for his quest of the Spirit without setting up within certain powerful reactions of a peculiar and intimate character, which will surely try out what sort of man he is. It is the initial stage of a process of readjustment of all his values. There is nothing to be feared in the experience; it is a great privilege that he feels the call in his nature to meet it. Conscientious study and meditation should give him the necessary strength to meet it. It is not that he has to prepare to lose that which is dear and valuable to him, or renounce any talent or prestige he possesses in the world of men, or throw off any business or domestic obligations to

which he is committed—not a word of this is written in the vocabulary of true occultism. He has simply to cultivate strength of will to realize himself as he is—which implies far more than we usually think, for when the force of concentrated will is focused steadily and over a long period upon the psychic and spiritual self, every motive and tendency buried in the heart of man is awakened to palpitating life and activity; all that Karma has written in his members arises and confronts him.

That is one phase of the great problem to which the admonition of the Master applies; and *there* it is, before that intimate personal disclosure of the man he is, that the student has to stand firm and undismayed in the face of much that he would hesitate to utter. Is there then any wisdom in averting the eyes from that which the Spirit demands that he should fearlessly confront and steadily overcome? We have called upon the name of the Master and the answer comes in the form of the vital refining fire that descends within to purge and purify every one of us who aspires after the hidden mysteries. Shall we weakly decline what we have deliberately invoked and postpone the blessed work of personal re-

demption, because of the imminent possibility of the mortal self, which we love so well, being stretched sacrificially upon the cross which rises mystically on the path before us? Is there any tragedy in life like unto that in which a man, having taken knowledge of the way, retreats from the call of the Cosmic when the dark hour comes in which he must find his own light and press steadfastly on?

In my work in the Order it has been my privilege to have this problem again and again raised by students who have stood face to face with the shadow of the dark night of the soul, to which their strong and sincere effort on the path had brought them; and one of the greatest inspirations to me has been to note their firm grip on themselves, their philosophical stand in their trial, and the deep spiritual assurance they have had that all must be well and the goal would be reached. They are right. The Master's word has not gone forth for naught; and we can prove this by taking the austere ritual of the conquering will uttered by the Brother, and working it out in the silence, until all that is hidden in the inmost recesses of the heart is brought to light, and understood, and the baser metals transmitted into the pure gold of inner illumination.



Notice to All Members

Within recent months, so many newspapers and magazines in North America have been publishing pictures, stories, and notations regarding Rosicrucian activities in America, and especially regarding the AMORC, that it has been almost impossible for our Editorial Department at Headquarters to keep up with the clipping and classification of these news items, because of our inability to discover quickly where and when such news items appear. We

therefore ask our members to kindly send to us the clippings from any newspaper or magazine which they may read, which pertains to Rosicrucianism in general, or especially to the AMORC. When cutting such an item from a newspaper, please attach to it a little notation giving the name of the publication, and the date in which the article appeared. We will thank you for this splendid help in connection with our nationwide propaganda.



The Power of Fear

By THE IMPERATOR



MORE and more am I impressed by the fact that fear has a gripping hold on the minds and lives of many millions of persons in the world today.

Fear has a power, but its power is little suspected and certainly little understood. Once it entwines its body around the heart of a human being, it holds that heart in its grip, and gradually crushes out all courage, all joy, all peace, and all life. The strangest thing about it is that while many of us or most of us are more or less aware of the fact that fear or fearfulness can enslave us, we are not aware of the fact that it is being created in our hearts and minds by the very institutions, movements, schools, and persons who are pledged to do their utmost to free man from the shackles of fear, superstitious beliefs, and enslaving ideas.

In the correspondence that comes to us daily, we find hundreds of letters from persons who plead with us and implore for help in freeing themselves of some dreadful fear. If you have never had the experience of being hourly depressed and held in a prison of gloom by an overwhelming fear, or annoyed in every moment of attempted peace and relaxation by an insidious belief that keeps coming to the center of your consciousness, until you become a nervous wreck and hysterically cry aloud for relief, then you are fortunate, and may not be able to understand what I am talking about. But, the time may come when such a belief, when such a fearful idea, may be implanted in your consciousness by an unsuspected germ or seed transplanted by the seemingly kind words or preachments of some school or system.

At any rate, sixty or seventy per cent of human beings seem to be dominated by some fear, and often it is one which is difficult to describe or inter-

pret, but is easily traced in its origin to the psychological processes used by writers or teachers to frighten students or others into accepting their particular form of philosophy.

I know that this will be taken as a diatribe against some other schools or some other teachers, and I am sure that some will misinterpret my motive and look upon this article of mine as a veiled criticism of some particular pieces of metaphysical and occult literature. However that may be, I cannot refrain from saying what I am saying, because I have found that the comments I am now making have helped thousands of others when I have said the same things, more briefly, in paragraphs of personal letters.

In the first place, it seems to be quite a common practice among those persons who are presenting personal philosophies or personal forms of original teachings, to impress the student or the reader with certain negative laws and principles, or a categorical list of "don'ts." Most of these teachings seem to be presented with the idea that before anything of a constructive nature can be presented, a period of destructive work must be carried on; and in order to force the reader or student to accept the negative principles, they are overemphasized and made to appear as frightful things, filled with fearful results if not obeyed or adopted.

We know how easy it is to frighten children, and to establish a fearful attitude of mind in their beings through planting the seed of fear in connection with things that we wish to remove from their lives. We have learned, as civilization has advanced, that such a process is not only wrong, but fraught with dire consequences in the later life of each child. But as adults we forget that the mind of the adult is no less susceptible to the implanting of the seeds of fear than is the mind of the

child, and we either continue to express the fearful ideas and plant the seeds of fear in the minds of others, or we accept the undesirable ideas and permit them to become dominating factors in our thinking and acting.

I could not help noticing, for instance, an article in a recent occult or mystical magazine dealing with the use of incense. The publisher of this particular magazine warned the reader that the only *safe* incense was that which is manufactured by a mystic who knows the mystic laws of making incense, and the mystic laws of handling it, packing it, and putting it into the mail for distribution. A good advertising man knows well the advantage of presenting the good qualities of his merchandise and of giving great emphasis to the constructive points associated with the making, selling, and use of his product; and he may even go so far as to carefully call attention to the difference between his product and products of a similar nature, but of lesser value or lesser merit. But it is doubtful indeed if any experienced advertiser would attempt to recommend incense of any good merit in the manner in which the incense was recommended in this particular mystical magazine.

Now I think the real Rosicrucians, with all of their knowledge of the chemical and alchemical laws of Nature, and their knowledge of vibrations and their effects, have had as much experience in the past centuries in making incense as any of the present day operators of mystic supply houses and supply bureaus. And I think that every Rosicrucian knows the real benefit that is to be derived from the use of good incense at proper times and in connection with proper ideas. We recommend incense to our members, and in the past we have made, in our own laboratory, as good a grade of rose incense as can be made. But we ceased making it because we found that we could not make it much better than many of the large incense and perfume manufacturers, and that therefore there was no particular advantage in turning part of our laboratories into manufacturing propositions and demanding that our members buy our brand of incense in preference to any other.

Eleven

We also found, during the process of making incense, that it was necessary to have wholesome and pure supplies for the basis of the incense, and that the essential oils used to give the proper perfume or odor had to be pure and not of a synthetic nature, in order that the heat would not change the rate of vibrations but merely release those of the correct nature that were contained in the ingredients used. We found, also, that the laboratory workers in making the incense had to know the principles of chemistry, and the proper manner of propounding the formulas they were using, and that they had to have clean hands, clean utensils, and a clean workroom. We did *not* discover that these laboratory workers had to have any particular *occult development* or any particular *spiritual attitude of mind*, nor any unusual psychic attunement during the moments or hours that they were engaged in mixing the ingredients or operating the mechanical devices for pressing and molding the cubes of incense. We doubt whether any living chemist or alchemist today would think of claiming that a certain spiritual attunement was one of the principal qualifications of a good worker in a laboratory devoted to the making of incense.

However, in the talk about incense in the mystical magazine we have referred to, the publisher of the magazine was determined to impress the readers with the idea that no other incense should be burned in their homes except that which was made by a mystic. And instead of attempting to bring about this exclusive use of a particular product by properly recommending its good qualities and featuring its merits, as a good advertising man would do, proceeded to warn the readers about the dire consequences and fearful results that come through the use of general incense.

As we read the horrifying details of what would happen, what has happened, and must always happen to those who use incense not made by a mystic, we realized what a frightful field of seeds of fear was being sown all over the United States, and what a terrible crop of consequences would be



reaped. It was stated that incense not made by a mystic and not handled by a mystic in its preparation and sale was exceedingly dangerous; it was emphasized that the burning of such incense would bring such detrimental results to the mind and body of the user as to cause various mental diseases and nervous troubles, as would practically wreck the life of the user. The article further explained that the burning of incense, not made by a mystic, in a room would produce such results as releasing various classes of spirits or invisible entities as would affect the person, even to the extent of causing St. Vitus' dance, epilepsy, frothing at the mouth, and similar conditions. We never heard of such bunkum, in connection with incense, before in our lives; and unless a person was burning some sort of unusual poison gas or opiate, which are never sold as incense and could not be used as such, no such results as this article described could possibly come about. The claim in the article was made that only a reputable occultist who had evolved spiritual sight, and was able to see the various entities in the invisible world as he makes his incense, should be permitted to make it for anyone to use; and that ordinary incense compounded by someone ignorant of occultism would simply be a vehicle for spirits, who clothe themselves in the smoke and odor and enter the bodies of those who are present where the incense is being burned, and incite these innocent victims to acts of debauchery and sensualism.

I ask all of our readers if that is not the worst kind of fear seed to sow in the minds of thousands upon thousands of persons who are today using hundreds of different kinds of commercial incense for various purposes. The average incense made and sold in the commercial marts of America today is free from opiates or from any elements that could possibly have a detrimental effect upon the user, even if used to great extreme; and on the other hand, the average incense that we have examined had certain beneficial results of a germicidal nature connected with its use, and it is well known that most forms of incense help to purify the air of

other odors or vibrations which, while not detrimental in any way, are more or less objectionable and unclean.

The point I wish to make is that if the hope of the publisher of that article on incense was fulfilled, and the thousands of readers became convinced of the danger of the use of incense, think what a terrible *fear* would be established in their consciousness, and what a dominating factor it would be in the lives of these persons.

My attention was called to such articles by a simple incident that is typical of the results that fear can produce. A good, sweet woman, who had used incense in a mild form for a number of years to keep her home sweet and clean, and not for any particular mystical purposes, was suddenly affected, one day, by a mild form of epilepsy, lasting for a few hours. The examining physicians and the histology of the case revealed the real cause of the epilepsy, and it had nothing in the world to do with incense, but with a condition of a definite nature dating far beyond the time when she had begun to use a little incense on special occasions. But this woman happened to read an article about incense, and it came into her hands just at the time that she was completely recovering from the mild epileptic attack. She was a believer in the honesty and integrity of the magazine that contained the article, and in the writings of the publisher of it, and, as she read about the dangers of incense and came to the paragraph that said that even epilepsy could be produced through the use of incense not made by a specially evolved and selected occultist, she believed that she discovered the real cause, the true cause, and the hidden cause of her epilepsy. The shock at once upset her nervous system, and for two days the thought preyed upon her mind while she kept the idea to herself as a secret discovery; and then, with her mind worked up to a high pitch, and her entire being quivering with the effects of the *fear thought* which controlled her, her reason and her good judgment became weakened and the physicians were again called into consultation. They found that they had a form of

obsession to deal with, of a more serious nature than epilepsy, and one which called for months of careful study and treatment in order to prevent a very complex psychological condition from becoming permanently established.

Of course, the publisher of the magazine never intended that such a result should come from the warning, or from the article published; and could not foresee such consequences, and undoubtedly would have rather refrained from publishing the article than allow it to affect anyone in such a manner. But the fact remains that the article was intended to create *fear*—fear of the use of any incense except that which was made as recommended by this publisher. In the first place, the claims made against the use of ordinary incense are absolutely unsound, if not ridiculous, and there is no more danger from entities, invisible spirits, epilepsy, frothing mouth, or St. Vitus' dance in connection with the use of ordinary incense than there is from the use of any perfume, perfumed soap, or perfumed talcum powder. To make men or women feel that in any smoke or in any odor there may lurk dangers of an unusual nature is certainly planting the fear thought deeply into the hearts and minds of thousands of persons who may take the words of the writer as absolute *gospel* and become ever after victims of a false idea.

We also find in our correspondence that thousands of persons have been led into the belief that "animal magnetism, suggestion, hypnotism, and necromancy" are the working tools of most physicians, and certainly of every mystical, occult, or psychological teacher and practitioner. We hear it said on the part of many, many, sane and sensible persons that through certain preachments, issued by a certain organization, they have been taught to believe that any healing done by any system other than the one issuing the warning is not dependable but spurious, and that instead of doing good there would be an invisible disastrous result because the black magic tools, described, were used in connection with making the cures and doing the healing. Yet the organization issuing such dire

warnings is primarily devoted to freeing man's mortal mind from the false ideas and standards which have enslaved him. But while they have been attempting to free man from certain superstitions, they have been insistently instilling others, and among them this one great fear idea of "*animal magnetism and necromancy.*"

We find in our correspondence that persons have been allowed to pass through transition without any medical or therapeutic attention; that men, women, and children have been permitted to suffer agonizing pains until their bodies weakened, their minds gave way, and transition occurred, without any advice, help, or even sympathy; and that many thousands are permitted to suffer all kinds of discomforts as well as diseases, without any relief or any attention, solely because they believed that since they cannot secure attention and treatment from the specific organization that has issued this warning, they must not accept any help from even the most eminent metaphysician, the most sympathetic mystic, the most learned occultist, or the most proficient healer, because all of them use animal magnetism, necromancy, and other dire black, unnamed things, as their means for bringing about health and peace in the body. I read, in letters, heart-rending stories of how persons who were mildly ill and who received beneficial treatment from some healer or mystic were thrown again into a worse state of mental and physical illness, even to the extent of a condition bordering on insanity, because they had been told that the treatments previously given, which seemed to have been beneficial and restored them to health, were given by those who used animal magnetism, necromancy or magic, and had thereby poisoned the system of the sufferer, and had instilled a spirit of evil and destructiveness that could never be removed from their beings.

What a sad situation it is, in these days of enlightenment and modern scientific knowledge, to think that those who shake our hands or who greet us with their printed literature, and come into our homes physically, or through their words as friends and helpers, are



insidiously and wilfully doing their utmost to plant seeds of fear in our hearts, that we may become enslaved to their particular doctrines, and dominated by their forms of reasoning and living!

As I have said above, thousands upon thousands of persons are living today in fear and dread of disaster, disease, mental breakdown, and continuous discontent, because of some idea that has been planted in their consciousness, and which is a dominating thought with them throughout the day and night. These persons are truly the slave victims to such ideas, just as are the drug addicts slaves to their practice and to their enticing morsels. But few addicts to drugs are ever as unconsciously led into the trap of slavery as easily and as completely as are the persons who are slowly entrapped and enslaved by the fear ideas promulgated by some teachers, lecturers, and writers, who should know better, and whose

exaggerated and misleading statements should be carefully checked and expurgated before they go out into nationwide channels for millions to read and believe.

Remember just this one thing, that God did not make man in His own image and then withdraw from him all that power, all of that creative essence, and all of that Will which enables man to maintain health and freedom, and protect himself against the enslaving idea of others, and especially the enslaving powers of little invisible spirits that can float around on the clouds of burning incense, and slip into your bodies and make you less than a beast of the fields. Only your belief that such things are possible will make you a slave to them, and then you become a slave to your own belief, to imaginary spirits and entities, and to imaginary powers and principles, instead of to realities and actualities of this glorious, Divine universe.



Report of the Egyptian Tour

INSTALLMENT NUMBER ONE

Reported by The Trip Secretary

WELL, the tourist party for Egypt, the Holy Land, and different cities of Europe is on its way. At the present moment we are on our way across the country, and we expect to complete this report after we reach New York City, and are ready to get on the "Adriatic" for our ocean voyage.

It was very strange indeed, how many members of our organization united with the tour party during the last ten days of our preparations. A few who had made deposits on tickets early in the year, but who felt later that they could not go because of business conditions, found, at the last moment almost, that they could go, and

there was a hurry and a lot of excitement over getting passports, visae and tickets. On the other hand, a few members who had previously no idea of going at all discovered that they could go, and they had to be cared for very hurriedly, and at considerable cost for telegrams and messenger service in getting tickets and passports.

However, the important day of January 4th arrived, and from various parts of California, Oregon, and the Northwest members arrived in San Jose to unite with the official party leaving San Jose. When evening came, we were ready to board the train and get into our special cars. In the official party leaving San Jose were several from Vancouver, and brothers and sisters

*The
Mystic
Triangle
February
1929*

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representing the groups and lodges in many parts of the western states. The Emperor's party consisted of his wife, two minor children, and his daughter-in-law, the wife of the Supreme Secretary, Ralph Lewis, who by the way, had to remain at Headquarters to look after the official activities in the absence of the Emperor. I soon found myself, as Trip Secretary, very busy with the checking of tickets, and the arrangement of berth assignments on the train and on the boats, but I was certainly happy to meet so many of our members and to find them all so enthusiastic over the possibilities of the trip. The special cars in which we started from San Jose, for Los Angeles, consisted of Pullman sleepers and an observation car. One very unique feature of this trip across the continent is something that all of us appreciate, and surely thank the Emperor for arranging, at considerable cost and trouble, solely as an additional benefit to our comfort. The cars in which we have all of our baggage packed, have our berths and facilities for short talks and lectures, music and entertainment, are the same cars that will arrive in the Pennsylvania station in New York City. In other words, at no point will we have to change cars, transfer our baggage, or disturb our comfortable arrangements. These special cars are passing through many parts of the country in order to pick up members of the tour at different points. These cars started from San Francisco, passed through San Jose, through Los Angeles, down to El Paso, Texas, then northward up through Kansas City and the midwest to Chicago, around Chicago, across Michigan into Canada, through Canada to Niagara Falls, across the suspension bridge into New York state, down through New York state and Pennsylvania, across into New Jersey, and under the Hudson River into the heart of New York. At most of the principal cities we are picking up members and all our supplies, and delighted to find that at Chicago, and the other points, we do not have to make the usual changes from one train to another, or even one car to another. This is probably the first time that through

cars have gone from coast to coast in such a zigzag route without changes or any inconvenience, and without any additional cost for tickets so far as the railroad fare was concerned.

We arrived in Los Angeles on Saturday morning, January 5th, and there we were met by a large delegation of the members of the lodges, and correspondence' groups in that part of the state, and after an hour's stop in the station, a group of members joined the party and started with us on our way to El Paso.

While we were in the southern parts of the United States, the weather was warm and delightful, but as we approached the northern sections on our way to Chicago we noticed the change of temperature, and we realized that before we get aboard the boat, in New York City, we are going to have a thorough realization of the fact that it is wintertime. Back in San Jose the weather was so delightful on Christmas Day that it was hard to realize that it was not a day in May or June, and right up until the time of our departure from San Jose the green trees, green grass, flowers, and balmy air seemed absolutely inconsistent with the many outdoor Christmas trees, in yards and public parks that were illumined with electric lights. But we are beginning to feel the holiday season and the winter period, and no doubt by the time we reach the middle of the Atlantic we shall see plenty of ice and icicles, and much snow on our boat; and for this reason we are all prepared with heavy clothing to enjoy the snow and ice, not only on the Atlantic but during our trips through the Swiss and Italian Alps.

The moving picture camera has already been at work filming the scenes of departure from San Jose, and the arrival of new tourists at the station in Los Angeles and other points, and interesting scenes on the way to New York. Many thousands of feet of moving pictures will be taken of this entire trip; and it is the Emperor's plan to take these films with him on his future trips to various lodges and groups whenever he makes his annual visits around the country, as he has done in the past, and with a special projection



machine which he will take with him, he will exhibit the entire trip to the members and describe the many things that occurred. I say this to all of those who really regret their inability to go, and I hope that it will make them feel a little better. Of course, practically everyone in the tour party has a camera, and many thousands of pictures will probably be taken and exchanged among members later on.

At Chicago we were met by another very large delegation, and many beautiful gifts were given to the tourists on behalf of the members of that district. The stop in Chicago was too brief to allow for a formal reception and meeting of the members as they had hoped; but it is planned that when the tourist party returns from Europe, the Emperor and his official staff will visit Chicago for twenty-four hours; and already plans are being made for a meeting of all our members in the Chicago district on the evening of March 29th. Official notice in this regard will be sent to all members some time in March.

The journey through Canada was intensely interesting, and despite the cold weather and the fact that part of the journey was during the night time, we were impressed with the lovely scenery which was heightened by the beautiful snow effects. The trip across the suspension bridge at Niagara was made early in the morning, right after a lone member joined the party at Hamilton at 2:45 in the morning. We were certainly happy to find this sister on time, and we were glad that our train passed through her city so as to make it possible for her to get aboard our special car and journey with us. On the return of the tour party from Europe, eight or ten hours will be spent at Niagara Falls in the daytime, so that we may all enjoy the beauties of this greatest of all American sights.

You may imagine the scramble and excitement, when we arrived at New York, for there were enough of us in the party arriving on the special train to occupy fifty taxicabs, and enough baggage to fill another

fifty, or several trucks. Part of the baggage had to be sent directly to the pier, and part of it to the Prince George Hotel. The parade of taxicabs through the City of New York, and into the quiet district of the hotel was thrilling; and when we reached the hotel, we found a large number of members from Canada, the southern states, and many parts of the East awaiting us, and there was another reception and period of joyous greetings. The hotel had arranged a number of rooms for official offices and reception headquarters, and many members from different parts of the East coast came during the evening of January 9th to say goodbye to the tourists, or to transact important business matters.

Looking backward over the five day journey from coast to coast, we recall a number of interesting and amusing incidents which most of us will remember for some time.

At Phoenix, Arizona, we were delighted by the visit to our train of Cora Belle Morse, a high member of the Order and a prominent New York actress, whose production, "Pandora in Lilac Time" has had a very successful run in America for several years. Sister Morse and her manager remained with us on the train until we reached El Paso and helped us to enjoy the morning there.

At Chicago, Harold McCormack, of the Harvester fame, visited the party of tourists at the Dearborn Street Station and wished the Emperor, his family, and others a very happy trip, expressing his regrets at his inability to accompany us. The large number of members who met us at the station in Chicago remained to the departure of the train; they presented the Emperor with twenty reels of additional moving picture film so that more pictures might be made at every point.

The blizzard and snow in the state of Kansas provided much fun, and snow at Buffalo afforded opportunities for sports for a few minutes.

Brother Merritt Gordon of Vancouver inadvertently admitted that he was a part owner of the Grand Trunk

Railway of Canada over which we traveled from Tuesday noon to Wednesday morning. The party of tourists agreed that it was the "worst" railway in North America, and lost no opportunity during the last day of the trip to call Brother Gordon's attention to the faults of his road—much to his amusement and our pleasure.

Up to the present moment no one appears to be missing or absent, and everyone is looking forward to a wonderful time. All are very congenial and pleased at the harmonious attunement—that means a great deal.

Our next installment will be mailed or sent by special cable dispatch from Gibraltar, and will appear in the next issue if possible.



The Impulsive Response of Feeling, to Our Emotions

Written by a Student of AMORC

MOST of the impressions, emotions, and sensations of which we are conscious, or of which we have any realization or manifestation, when originating from a source as apart, separated from, and outside of ourselves, become a part of our being, only when they affect or touch one of the triunities of the emotional centers, or of the cardinal sense plexes. The elements of love, fear, and hate in a large degree comprise the primary contacts through which these outside sensations influence us; and then, only to the extent of the amount of personal interest attached to the event, episode, or experience influencing our own self.

We will, by way of an illustration, take for instance the case of our becoming aware of the misfortune, or fortunate turn of the affairs, in the lives of our fellowmen. It goes without argument, that our response to anything of this nature, is variable according to whether it happens to a relative of ours, a friend, an acquaintance, or a person who is a total stranger to us. One hardly feels the

sensations from such an experience as strongly in the case of the stranger as he does when it occurs to one nearer and dearer to himself; and this brings to us the point of self interest.

It is a fact, that naturally the things that affect us personally are the ones that raise the emotional interest to its highest point, within ourselves. The triune elements, of which we are all composed, are quite flexible and elastic, as is shown in the above case of supposition. Primarily, the elements of the triune emotions—love, fear, and hate—would seem to be the passages through which all experience, whether good or evil, would have to pass: It is by this system of weighing or measuring, that the amount of personal interest to be affected is aroused—the stronger the appeal, the stronger the emotion, and the greater the degree to which we are affected; these are necessarily the results. As there must be a cause, behind each result of conscious manifestation or realization, then logically we are led to believe and to realize that, in the case where the motivation comes from without ourselves, something subconsciously takes place within our being; all this happens



before the fountains of emotion or realization will pour out their waters. We have termed this process for the present purpose, and want of a more clear and understandable name, as the action of the weighing or measuring process within us.

Through Rosicrucian teachings we learn the exact process or action which takes place, we are taught to classify and to recognize these valuations for what they are actually worth, and not to be victimized by any trick or whim of our imaginations. We take nothing for granted, we either know or we do not know. It is quite apparent, that through such a system of knowledge there cannot be or exist any half way points. A thing either actually is, or it is not; in other words our emotions are the results of actual experiences or experiences that have never taken place, but came as mind pictures, created by our own voluntary thought, and not from without our own intelligence. We are not bound by the realization of any effect to assume that effect as a something that becomes attached to us, or a part of what we are, for we are also taught to control the primary action in such a manner as to prevent or to cause an effect to reach our realization before that experience has left the encephalic state, which, plainly speaking, is a sort of a birth control. It is not necessary to go into the details that comprise the Rosicrucian teachings along these lines, for that is a part of their studies and work, and has no place within the confines of an article of this nature, but is mentioned here merely as a method or means by which these hidden secrets and knowledge are available to those who care to seek further into the truths herein contained.

Perhaps the ordinary individual fails to recognize the value of his or her emotional control. If we stop long enough to seriously give the matter any thought whatever, we must admit that it is one thing which has much to do with the advancement or retardation of civilization. It is in this way, and due to this one fact alone, that we have reached the present day stage of our so valued and so highly esteemed civi-

lization—through the mediums of self control of our emotions, the suppression of our inborn tendency to follow the lines of least resistance, which have brought, in their wake, respect, toleration, humiliation of self, with obedience of the law, and the desire for order, Who will deny that all this was brought about through any other means than our self control of the natural impulses, either through the elementary channels of love for our fellowman, fear of the law, or of what others might think of us, or hate of things evil, distasteful, or disturbing to our peace. Thus through the medium of these triunities of fountain heads we either advance or slip back into the gamut or scale of human progression and advancement.

Modern science has attempted to explain many things in the past, having a theory today which tomorrow it will repudiate and explode as being untrue, unreliable, and unreasonable, despite all that has been claimed for the theory. If science keeps up this practice, how long will it be until there will be nothing left to explode or repudiate—then what? If they do place a something in place of the old theory, it is only to destroy it at some future date. That which was taken as the final word in many things, a few years ago, has not only been cast out but almost forgotten, while some other theory has taken its place, equally as erroneous, often more so than the one discarded; this is because of the one fact that the methods by which they arrive at their deductions, are at the best faulty to begin with, unsound, and in most instances purely imaginative, or suppositions, from the start.

This accounts, in a great measure, for the reason why science is so uncertain, unbalanced, and unreliable. These things are going to continue to exist until the proper methods are used and adopted to arrive at anything that can resemble a positive analysis. The expulsion of all their make shifts, flimsy dogmatic conglomerations, subterfuges, and dodges, must take place before they can even so much as hope to discover the real facts, much less be able to use them when discovered. But it

will be some time, for there are books, lectures, and essays just crammed full of these theories, which are about as useful as so much junk, when it comes to getting into the reality of things. Scientists are all topsy turvey, wrong from the start to the finish, in fact their theories are all jumbled, mixed, and stirred up so much, that they even have "hot" arguments amongst themselves over their trash piles, being unable to really know what they are trying to explain, even to one another. It is quite amusing to watch the antics and capers of jugglery, that they resort to in order to substantiate their claims, trying to lead one another into a labyrinth of words, in an endeavor to hide the skeletons and bones of their mistakes and blunderings of the past, the children of misleading teachings and ignorance; our cemetery is chuck full of the fruits of so-called science.

Let us hope that the day is not far distant when scientists shall learn the real truths; let us hope that we might live to see it. In the name of humanity let us ask that all this death dealing ignorance cease, that more light be sought and real benefits to all mankind spring forth to light. "Cromaat." It would not be surprising to some day take up our daily paper and find there, in bold type, that some bright, scientific mind had accidentally stumbled upon the real truth, and then watch the wreaths of victory that would be placed upon his brow, as the discover of it, by reason of his great contribution to science. We shall find that these so-called new discoveries will be along the lines that Rosicrucianism has taught for ages past—truths that our humblest, new Neophytes have learned in the First Grade, which will have to do with certain laws which we are taught and understand, and also along the pathway that has been so clearly laid out and blazed by our much beloved Brother and true Rosicrucian, the respected and honored Dr. John Dalton, whose work so astonished the scientific world in his day, a true Mystic and a puzzle to them all.

And just so shall it be when the true realization of the laws that apply to our emotional selves, our impressions,

and sensations become also recognized. That there is more, much more to this theme than any article of this nature would be permitted to divulge—deeper reasons, more extensive and thorough philosophy behind it all—can well be appreciated. We have but scratched the surface; but what has been faintly hinted, in the above lines, can be understood as to be but an attempt to touch upon the facts, and not to display or expose to public gaze and confusing wonderment matters that should in no wise, or could by any means than through a graded system of study, be determined or learned by anyone other than those of the AMORC. "Those who have ears, let them hear, and those who have eyes let them see." The ordinary layman, with all due regard to his education, his logical reasoning, his deepest thoughts, and his personal experience, is as much at sea as are all the rest outside the pale of the teachings; he cannot be in full possession of the facts, with all his study, research, and human endeavor. We appreciate the one fact that a slight smattering of the truth has dawned upon a few of the brightest minds and deepest thinkers amongst them; but it is so slight, and of so little value and realization to them that they cannot use it, not having the knowledge or the means at their disposal. It is by no manner, or means, fully known or even appreciated, or has it, we might say in all justice to them, so much as become even recognizable by them, as the key to the whole system of truth, or as a possible solution to the problems that confront them on every side and at every turn of the road in their investigations.

What are our sensations, our emotions, or our feelings, other than a system of experiences through which we find that we must live every day, in fact almost every hour, if we pause long enough to give the matter any attention whatever. It is true that there must be something in life; it cannot go on without some outward expression, or some inward thought being manifested, unless we are demented or entirely without a sense of feeling, case hardened or lost to the world.



Interesting Facts for Every Member

By The Supreme Secretary



WE know that every one of our members will enjoy reading the following inspiring information, because we have evidence in hundreds of letters that our members are always anxious to know what is being accomplished by the Order, and what is going on in the various parts of the country through the activities of their Brothers and Sisters.

During the month of December, just passed, the various lodges, chapters, groups, and branches of the AMORC of North America made their official and complete reports, or sent in such information as constituted a resume of their present activities, and I do not know when we have had such voluminous reports, and so many of them, and filled with such enthusiasm and appreciation. Let me comment quickly and briefly on the high lights of these reports, and give you the points that I think will be of general interest to every member.

Foremost among the interesting things reported was that of the installation and dedication of the new, big lodge in Washington, D. C. This lodge, as most of you know, has been in the process of formation for several years, and because the District of Columbia is very small to be made an independent jurisdiction, it was decided by the Supreme Council to extend the jurisdiction of the District of Columbia to include a part of Virginia, and into Maryland. This presented some difficulties, but finally allowed for the foundation of a lodge at the nation's capitol which will be the pride and joy of every member of the Order, for it provides a place where the millions of visitors to the capitol can contact our organization, and also contact some of the best trained, most advanced, and enthusiastic members. The foundation

work there was undertaken several years ago by a Brother high in many other fraternal activities, and well grounded in the Rosicrucian work through his long contact with our organization in this country and elsewhere. And he very fortunately and properly determined to gather to his side as co-workers, the most select and elect of the best trained minds in his city, including those who were associated with governmental or other important positions, and who were well developed in our work, and of high esteem and regard in many important affairs of national interest. Too much praise cannot be given to Brother Kimmel for his foresight and high ideals in connection with the establishment of this lodge, which is now known as Columbia Lodge of AMORC.

After having established a Council, and having trained a great many of the members so that they would be prepared to carry on the activities, an election was held, and a master elected who is well known in the nation's capitol. After the duly elected master had appointed his staff of officers, the entire Council and officers journeyed, by invitation, in a special car to Philadelphia where, on November 25th, in the lodge rooms of Delta Lodge No. 1 of AMORC, the officers and councillors of Columbia Lodge were given honorary initiation as part of the program of the installation and dedication of the new lodge. The details of their reception in Philadelphia, and of the entertainment afforded them after the initiation and ceremony was extremely beautiful and thoughtful, and the new lodge pays its high respects and profound appreciation to Delta Lodge for its valuable assistance in this event. Then on Saturday, December 1st, the master of Delta Lodge, with his officers, journeyed to Washington and after a gen-

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eral reception, the evening was devoted to an initiation ceremony of the first grade, conducted by the officers of Delta Lodge in the new Columbia lodge room, and a large group of members of Washington, D. C. were initiated. This first degree initiation was followed the same evening by a ninth grade ceremony. Then, on Sunday morning at ten a. m., the new officers of Columbia Lodge were duly installed, and the oath of obligation administered by the master and officers of Delta Lodge; the report indicates that it was one of the most solemn and impressive ceremonies held in any mystical temple in the east of this country. After the morning ceremonies were over, a late dinner was served in the afternoon, in one of the prominent hotels, after which the entire body of members and visiting members were escorted on an official tour of inspection of the navy yard, and by special invitation were taken aboard the President's yacht "Mayflower." This was later followed by an automobile trip to the Lincoln Memorial, and in the evening a farewell reception was given to the visiting officers and members as they departed for Philadelphia. We understand that many beautiful gifts were given to the various officers, and that the entire installation proceedings of this new lodge have left an indelible impression upon the minds of every one who contacted the event.

Brother Kimmel, as Grand Master of Columbia Lodge, remains our representative in the City of Washington, and the address of the lodge where members may call and visit will be found in the directory on the last pages of this magazine. Columbia Lodge extends a hearty welcome to any member, of any grade or of any lodge, who visits Washington to come to the Columbia Lodge rooms at the address given in our directory, and meet our members. The membership in Washington, Virginia, and Maryland has increased greatly in the past year, adding to the hundreds of members in the east who have been in the high grades for many years, and we believe that this jurisdiction of the Columbia Lodge is one of the largest and contains more members than any other in the country.

Twenty-One

Reports from the lodge in Boston, Massachusetts, indicate that never in its history has it had such steady growth, not only in regard to membership, but in regard to development and progress in the work. Our good Sister there who has been in charge of the Grand Lodge ever since her special installation at the time of the national convention in Pittsburgh in 1917, has demonstrated her ability to win the cooperation and support of the brothers and sisters, and also win the admiration of thousands of persons in the city of Boston who have known her for many years, because of her connections with various humanitarian and educational movements. The lodge in Boston, typical of that section of the country, breathes the very spirit of fine arts, culture, and education, for nearly all of its members are in some way connected with educational or fine arts activities. We wish again to remind our members generally that not only is a hearty welcome awaiting them whenever they visit the city of Boston, but they will find it convenient and pleasant to call at our lodge reading rooms and offices there, which are situated in the exclusive back bay section of Boston, in a very modern building close to Copley Plaza and the public library. Our members will also find, in this lodge in Boston, one of the largest and most complete occult libraries owned and operated by our organization. Among its many hundreds of beautiful volumes and rare books, a visitor is sure to find interesting reading, and in the environment and beauty of the reading room and temple, an unusual temptation to rest, read, and meditate. The membership of the Grand Lodge and its branches in the State of Massachusetts constitutes a very large, active following, which in another few months will probably equal that of any lodge in the eastern part of the United States. We have learned to know most of the members in Boston because of their long time connection with the AMORC, and their wonderful support and aid in all of our activities, and we regret that our accustomed visits to their lodges, and their visits to our eastern headquarters, have discontinued since our removal to the West. But we understand that the



master and some delegates from that lodge will attend the next national convention, which we will have in California.

Throughout Massachusetts the various groups and chapters are carrying on increasing activities, gradually building up select memberships, and reaching higher and higher into the grades of the work with more enthusiasm and efficiency. And we appreciate the prompt reports that have come from that district at all times, and their never failing greetings at each holiday, and special occasion.

Reaching on further up the eastern coast, we find that in Montreal the new lodge there, formed with the cooperation of the Francis Bacon Lodge No. 333 of AMORC, is rapidly building up a very fine membership also. This new branch composed only of English speaking persons, under the direction of Brother Poad, is very fortunate in having as its colombe the present Colombe Emeritus for North America, who has been raised in the Order and whose mother was in the organization for many years, and attained very high degrees. The colombe, now a beautiful, highly cultured, and extremely well developed young woman, is a living example of what the Rosicrucian teachings can do for a child, a girl, and a woman; and her visits to many lodges in the East, where she has voluntarily served, during long visits, in order to instruct and guide the other colombes, and at the same time demonstrate the high mental and cultural development possible through Rosicrucian training, has given hundreds of our members an opportunity to become inspired by her presence. And the new group in Montreal is enthusiastic over her present affiliation with them. In the same city, the newly formed headquarters of the French AMORC for Canada is working in cooperation with the department of Rosicrucian activities, in French, at the national offices in San Jose, and a good membership there is being built up by persons who prefer to have the work in French. We know that this is going to become a very important phase of our work in North America, and we thank all of the brothers and sisters in that French branch for the

aid they are giving headquarters, in San Jose, where special workers in French are also engaged.

For the rest of Canada, we wish to say that in such other cities as Ottawa, Toronto, Edmonton, Medicine Hat, Lashburn, Winnipeg, New Westminster, Victoria, Verdun, and many other smaller places in outlying districts, the work is going forward very rapidly. And the reports from Edmonton, for instance, typify the spirit of sincerity, loyalty, and efficiency in the work. It is pleasing indeed to note, from the correspondence, that in many of these Canadian branches men closely connected with governmental activities or high church work, missionary work, and educational efforts have not only become boosting members for the organization, but individually enthusiastic over the teachings, and the benefits that they have derived from them. In Vancouver, at the Grand Lodge, we find that even during the last week of the year, during the busy holiday season, a very beautiful initiation of a large group of members was held in order that a new class of members might be started in the work; and each week sees some new activity started at the Grand Lodge temple, with requests constantly coming in from many parts of Canada for help in spreading the work to new districts. Despite the fact that the Grand Master and his wife, the Grand Secretary from Vancouver, the Chaplain of the same lodge, and several other members are going with the Emperor's party to Egypt, the activities there will continue in the hands of a staff of very capable officers, and very enthusiastic members. The decorum and methods of operation in Vancouver Lodge have been a standard for the rest of Canada for some time, and in fact when one of their members recently toured the United States and visited a number of our American lodges, she was called upon in each lodge to explain to the members the very systematic methods used by the Vancouver Lodge, much to their pleasure and benefit. We fully expect that the associate branch of the Grand Lodge of Victoria, under the very capable leadership of our good Sister there, will become one of the very large

branches in Canada, for during the Emperor's official visit there last September he found a big group of members, very enthusiastic about the work, and a very large percentage of the people of Victoria holding a high regard for the AMORC and its activities.

Coming back again to the eastern coast of the United States, we find that in Connecticut a change has taken place in Waterbury, where a large percentage of the members petitioned that their lodge cease to function as a lodge, and all members become affiliated with the national lodge at Headquarters and receive their instructions by correspondence, because of the difficulty that a great many of them had in attending the lodge sessions regularly, and keeping up with the regular activities during the winter season. The lodge in Waterbury is one of the oldest in Connecticut, and its many members are enthusiastic over the high grades of the work, and will continue to promote our activities as enthusiastically as in the past. In Hartford, Isis Lodge continues to be the beautiful assembly of devoted and sincere members that it has been for many years, gradually increasing its numbers with extreme care and selectivity, and meeting regularly with pleasure and joy in its unique and attractive temple building which the members built exclusively for their own use some years ago. The master and secretary of that lodge, and many other officers and members, have worked diligently and unselfishly for the promotion of Rosicrucian ideals in that territory, and every report shows that all of them are reaping the benefit of their efforts and loyalty.

In Pennsylvania, the Grand Lodge continues in its conservative manner, maintaining the ancient, dignified attitude of the first Rosicrucians who came to America and established themselves in Pennsylvania in 1693. The propaganda in the Pennsylvania jurisdiction has always been conservative outwardly, and yet enthusiastic in its spirit. The Grand Master of the Grand Lodge, and his principal officers, have been with the organization almost from the very foundation of the present cycle of activities, and have never wavered one

iota in their devotion and enthusiasm. And most of them constantly refer to the great inspiration at the time of the national convention which was held in their city in 1916. The able leadership of the Grand Master has helped the Order greatly, through his dignified and high ideals of operation. In Philadelphia, Delta Lodge likewise maintains the conservative attitude maintained throughout Pennsylvania, and elsewhere in this article we refer to the work done by this lodge in assisting the new lodge to be established in Washington. Delta Lodge has gradually increased its membership and has within its ranks some of the most influential and constructive thinkers in the city, which enables that lodge to carry on a very constructive program in its own way throughout the territory.

Passing southward along the eastern section of the United States, we find that our groups and branches in Georgia and North Carolina are increasing in membership, and rapidly advancing in the grades of the work. Many new groups in this section of the country have been started in the past year, and in many cases large groups of members have been denied the privilege of forming lodges under the present plan of withholding the issuance of any more lodge charters for some time. But the formation of groups continues, and the activities of these groups and chapters greatly augment the work of instruction being carried on by the Order.

In Tampa, Florida, the Grand Master who was selected for the leadership of the work in that state, just prior to the removal of the Headquarters from Tampa, continues to direct the activities in the various grades of the work, and the Grand Lodge is now seeking a permanent temple in order to take care of the many classes and the special activities established there in 1925 and 1926. The membership in the communities of Tampa, Miami, and Jacksonville is very large, and most of the members have advanced to the very highest grades of the work. Very enthusiastic reports continue to come to Headquarters from the individual workers, and we are very happy in the fact that the foundation established there



some years ago has continued to carry on the high ideals of the organization.

Going across the southern states, we find that in Texas a large number of groups have been established in the past two years and the Grand Lodge of Texas at San Antonio is often visited by members from other cities; and the same officers and high grade members who established the Grand Lodge in San Antonio continue to spread the good work and enthruse others with their interest and devotion. The Grand Master in Texas has been very helpful, and very efficient in maintaining the work of that state.

Down in Mexico, the members are highly enthusiastic in a number of branches, and the Grand Lodge recently sent us a photograph showing where members and officers assembled before a real Mayan temple where special ceremonies are held. They publish their own magazine, and are carrying on in a wonderful way as part of the Spanish-American section.

At Porto Rico, the Supreme Lodge of the Spanish-American section makes many enthusiastic reports, and shows that its activities have spread throughout those Latin countries in Central and South America, where foreign jurisdictions have not established active branches. This sort of propaganda, covering a wide territory, keeps the officers of the Supreme Lodge at San Juan very busy, and we are happy in the fact that the Supreme Lodge officers and councillors represent the most intellectual and cultured persons of those countries.

At Havana, the special representative of the National Lodge has been very active in keeping the contact with foreign speaking members of the National Lodge; and we are pleased that Sister Guesdon is one of the party taking the tour through Egypt and the Holy Land for the purpose of gathering special knowledge to help her in her correspondence and propaganda with members in foreign parts of Latin America.

Turning upward through the central part of the United States, we contact the branches of Galveston and Wichita Falls in Texas, and those in Kansas, Indiana, Iowa, Michigan, Ohio, Wisconsin, Colorado, and many other states where new chapters and branches

are being organized continuously. The enthusiasm shown by members of the organization who have reached the higher grades and who want to pass the good work along to others, keeps the department of extension constantly busy in granting permission for all forms of propaganda, and many new forms of promotion.

In California, the work in San Diego, Long Beach, Los Angeles, and a dozen other cities in the southern part of the state has increased to such an extent that it almost constitutes a separate department of our extension work. At the present writing, there are six active lodges in the city of Los Angeles, and branches in Hollywood, Santa Barbara, Santa Monica, Long Beach, and other neighboring cities and towns. The membership in this part of the state includes several thousand members, with a weekly increase that indicates a tremendous growth and development of the Order in this part of the country. In central California, the branches are also rapidly increasing, and members therefrom constantly visit the Headquarters in San Jose, where Egypt Lodge No. 7 conducts full ritualistic work in the Supreme Lodge Temple, and is rapidly adding to its membership. In San Francisco and Oakland, the membership is also increasing; and the Grand Lodge in San Francisco finds it necessary to prepare to move its Temple to a more suitable and centrally located position in the heart of the city, and it is expected that by the first of June it will be settled in a most advantageous place. The Grand Master and the Grand Council of the San Francisco Grand Lodge represent the highest members in the organization so far as the work of the grades is concerned, and many of these members have been with the organization for many years. Other branches in California—in Atascadero, Stockton, and elsewhere—also report increasing activities and continued enthusiasm.

In the northwest, we find the branches in Oregon and Washington increasing in number, and we are happy that in Seattle, for instance, a very strong movement has started to establish a

very active, and large center to cover the entire state. In Portland the Grand Master advises us that the members are quite enthusiastic about the work, and are using every possible means to build the membership to a very large and powerful organization.

All of the foregoing reports are in keeping with those received from such foreign places as Russia, China, France, England, Holland, Germany, and Australia. Perhaps, never before in the history of the Rosicrucian Order, throughout the world, has there been such universal enthusiasm and increasing activity, coupled with conservative and dignified application of all the principles taught in the organization. There is hardly a week that passes that we do not receive a large number of newspaper clippings or extracts from magazine articles which refer to the AMORC in some city or country, and containing correct and instructive information about the Rosicrucian work. Such publicity and proper information about the organization has not only helped to build its membership, but has so greatly helped to inform the public regarding the true history and correct status of the organization that newspaper editors and writers, as well as the public, are not so easily misled by the misunderstanding and false statements issued by persons who know little or nothing about the organization. This has greatly helped in doing away with the erroneous ideas held by many persons regarding the Rosicrucians and their real purposes and practices.

Naturally, the trip to Europe that is now under way is going to do more to establish the correct understanding of the purposes of the organization than anything that has occurred in hundreds of years. Not only have the various news associations throughout the United States forwarded, over their wires, to every newspaper in North America a number of stories regarding the Egyptian trip, but photographs of the Supreme Temple, accompanying such stories, have been sent to and published by, practically every large newspaper in the whole of North America. And we understand that the various moving picture news reels will also

show pictures throughout the United States, Canada and Mexico, of the departure of the tourists and their return, possibly along with pictures of some of their meetings in Europe and other lands. It is the first time that the Rosicrucians of America have made an official pilgrimage to Egypt and the ancient temples, and participated in some ancient ceremonies. The tourists in this party represent not only every department of the official Headquarters of the organization for North America, but the selected officers in the tour party represent the principal jurisdictions and branches of the Order throughout North America, so that the information and enlightenment brought back will be rapidly disseminated throughout the entire organization here. The special writers for magazines and newspapers, who are connected with the party, will keep the general public informed for several years regarding the work and activities of the Rosicrucian Order, through the means of special magazine and newspaper articles.

One of the outstanding facts discernible in the increasing activities of the organization in North America and supported by the statements in the mass of reports filed with Headquarters during the past month, indicates the absolute solidarity and true brotherhood sentiment that exists in the AMORC in North America. The membership has reached such high figures in the thousands that the influence through just the one element of many members is a highly potent one, and when we add to this the fact that thousands of these members have been in the organization for ten, twelve, or fifteen years, and a great many of them have been members in foreign branches for twenty or more years, we may see at once that the development of the Rosicrucian work in America is becoming a very concentrated power in an intellectual and spiritual sense. All of this results in a material foundation and a material strength that can also be measured in financial and moral support to an unusual degree. This makes it possible for the AMORC in North America to carry on such humanitarian activities, and forms of promotion and



propaganda, and such methods of popular instruction and information as has never been carried on by any branch of the Rosicrucian organization before. The loyalty, devotion, enthusiasm, and sincerity of the average member

throughout North America is such as makes it impossible for such a member to be swerved from the true path of ideal Rosicrucianism, or disassociated from his loyalty to the AMORC standard and the AMORC authority.



Idiosyncrasies

By the Supreme Secretary

WE come to you at this time with a few points for discussion. A letter recently received asks this question: "Why do so few attain success in the occult or psychic studies, and why are there so few who have any real comprehension of the principles and who can speak intelligently on the subject with continuity, who do not change from one point of view to another, and do not have a confused idea of principles?"

We start in to answer this question by asking one—the customary American way of answering any question, they say. Why are there so few successes in anything? Success is not limited to a few select persons, only as they themselves desire to be select because of their knowledge, their training, or the manner in which they court success. We know from experience why there are so few successful in the psychic or occult studies, and why so few have a clear conception of the principles. It is because most people eventually come to the point of realization where they understand and know that the dual or inner self is more than just a phrase of common vernacular; but there is a potent power about them, other than the five senses, that they have not had an opportunity to analyze.

Thus, having a few conscious or unconscious experiences which are called dreams, intuition, second sight and what not, they begin to become curi-

ously interested in things of a psychic nature. Usually their interest, at first, runs along pseudo-occult lines, having no connection with the true principles at all. The first step is generally fortune telling, future reading by the means of cards, and tea leaves, and all other forms of prognostication. Then the interest of such persons is attracted to sensational things, such as the phenomenal, Oriental crystal gazing, and magical ceremonies, based upon no principles, and the reading of books, procured here and there, on disconnected occult subjects by different writers.

Chote said that desultory reading is a waste of time. His reference was to the study of law; but the same principles apply to the study of occultism, and the reading of books on occultism and psychic principles, by various authors, intermingled with the various personal opinions and ideas. Just about the time they have built up some idea of what the principles are, by finishing one book, they purchase another, and get a different author's criticism of those same principles; and eventually they come back to where they started with their own confused ideas. They imagine all sorts of things that can be done when they have occult knowledge; and they have all sorts of crude conceptions of what can be attained by mastership of psychic principles.

Finally these seekers for knowledge contact a definite system of study, practical logic, that has been in existence for years, and which has made

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many successful who have used it properly. They affiliate with the organization, still having in mind certain ideas that they picked up here and there, and immediately proceed to study the first few lectures. But their perseverance and their patience is much inferior to their imagination. After the first few lessons, when they find they have not gained any phenomenal success, and their lives have not been changed overnight, as had been promised in various books and pamphlets read elsewhere, they become discouraged. Their curiosity begins to wane, and then is the time they are tested as to whether they are a real student or not. If they lack patience, and perseverance, when their lectures come for the next week they look at them, wonder whether or not there is anything sensational in them, open them, see there are definite principles outlined that require practice and experience, and then become even more disappointed. Inwardly they feel that what they have been searching for is something in the form of a pill, so to speak. The knowledge must be very compact, very, very brief, and very simple, so that it can be gulped at one time. This pill of knowledge should be sugar-coated, so they can take it without any effort, so it will not interfere with their pleasure, and they can continue the regular routine of their business affairs without even being conscious of the fact that they are gaining any knowledge. Afterwards, when such persons realize that the organization requires time and patience in order to study, they allow their lectures to accumulate, and then write to Headquarters with the feeble excuse—"I have not the time to study." Of course, we know what the difficulty is. We know they were merely misled, looking for something sensational, and are not the real type of student that succeeds; because the small amount of time required for study, one hour a week, is insignificant in comparison to the time we all can find.

If it requires a man two or three years to become a graduate of law, or three or four years to become a graduate in medicine or engineering, certainly it will require more than a few weeks

time devoted to a hurried reading of the laws of Nature to learn them—the most fundamental of all laws which man should study. They require patience and diligence. The reason why there are so few who are ever successful in the occult studies is because so few of them affiliate with the proper conception in mind. Some fill out the application so hurriedly that they are not even conscious of what they are filling out. There are others who feel that merely by having the lectures around them in their home, unopened, the knowledge will sort of soak into them, so to speak, and they will absorb it without any conscious effort on their part. Naturally they have no success with their experiments or studies, and soon they, too, drop out.

To become a success, and to be able to use the principles of Rosicrucianism, one must set aside a definite period for study each week. Health has made it necessary for us to regulate our time, allotting so much to sleep, work, and eating, and a certain amount to recreation and pleasure. We cannot fail to set that time aside, because if we fail to take the time to sleep, Nature penalizes us for it; and if we fail to take time to eat properly, Nature also penalizes us. We must set aside a time for material duties so that we can carry on. We should also set aside a period of an hour each week, regardless of the day as long as it is convenient, for self-improvement and study. If life demands every minute of our time in merely existing or meeting the demands of existence, so that we do not have even the small amount of one hour that we can call our own for self-improvement, or the opportunity to learn about life, then something is wrong with our system of living, and we are merely wasting ourselves, throwing this incarnation away; it is our duty to set aside a period for study and stay with it.

The first little obstacle that arises should not cause us to throw up our hands in despair and quit, to say, "I cannot continue, I cannot go ahead with my studies." Life is not a broad, smooth highway for each of us. In fact, is there the man or woman who can



say that from birth his or her life has been a broad, smooth highway, without any ruts of displeasure, unhappiness, or ill fortune? If, in life, we were to throw up our hands in despair, or quit, or drop out when the first obstacle was contacted, the human race would not have advanced as far as it has, in fact, it would have been eradicated long ago. Nature and Divinity realized this and instilled in man's soul one of the fundamental laws of life, that of self-preservation. No matter what we face, and what conditions arise, there is always the desire to live, to maintain ourselves, to exist in the face of everything. We fight for our existence, we sacrifice everything to preserve ourselves. Otherwise, all the petty obstacles we face daily would have caused those weak in character to resign from the obligations of life long ago. However, nature has not instilled in us a law compelling us to realize the need for study. We should constantly train ourselves to appreciate the need for study, and when little obstacles arise, our will should be strong enough to carry us over them; we do not have to stop just because we have a few lectures on hand, due to having a bad cold, because we lose employment for a couple of weeks, because we do not have success with two or three experiments, because there are two or three words we cannot understand in one lecture, or because we cannot produce certain results, that we think we should, in three weeks. The sort of persons who stop never know just what they have lost, and are always feeling as though life has hidden something from them. Life has been deceptive to them, they feel, but in reality they are deceptive to themselves.

In the swim of life, down the daily current of events, any of them can throw up their hands in despair and drown. That is always the simplest thing to do. It is one of the *easy* ways to get out from under; but they gain nothing by it. It shows weakness, and weakness that it takes many years or perhaps incarnations to overcome. It is the men and women who struggle on, fight to get to the shore, to get a

firm grip, that really get there. How much more they appreciate it when they find themselves on a sound footing.



Now we have a letter asking something different. Some of you, perhaps, have read our comments on this before. For those who have not read of this point in some of our literature, I will take this opportunity to discuss it, and answer, at length, the following question: "Is it true, or is it untrue, that the eating of meat affects vitally one's spiritual development, hinders advancement psychically, and is an obstacle to one in this line of study. I hear this question asked by persons who have read books along this line of thought, but they are not Rosicrucians, and I would like to have a sane and sensible answer on the subject of eating meat. To me it does not seem to have any bearing upon one's spiritual development in any sense of the word."

Throughout the studies, in many ways, we express our attitude on the subject of eating meat. In the first place, Rosicrucians are not extremists in any sense, and we are not reformers to the degree that we prohibit one another from eating things that some of us have found detrimental in individual cases. Each of us must always consider our own lives, health, development, and interests from a personal point of view when it comes to reform regulations. Each human system is different and different requirements are necessary to keep it in perfect balance; what will be most satisfactory in one instance will not be in another. From a physical standpoint, it is difficult to set, in detail, a standard of diet that will be beneficial to each person alike. We know there are certain chemical arrangements of food that are disastrous to every one of us, so when it comes to the details of prescribing a general diet for each individual, it cannot be done with perfect results.

From the ethical point of view, to be absolutely consistent, those who feel they would commit a sin in eating flesh because life was sacrificed thereby, should also stop wearing shoes and anything of leather, and things made

of feathers or other materials taken from animal bodies, because many animals are being sacrificed for this purpose also.

From the physiological point of view, there is no question about it but that a great many Americans eat too much meat, and thereby injure their health. Vegetarianism is fine for those whose systems will permit them to strictly adhere to it; in their cases, it has been found absolutely necessary by science, and forms of therapeutics, that meat should not be taken into the system. If you find that the eating of vegetables is helpful in your case, and you wish to be a vegetarian, fine, be one, but do not set yourself up as a reformer and insist that a vegetarian diet is necessary for every one else because it is for you. We have seen so-called vegetarians and advocates of vegetarian diets who were just as unhealthy as the great meat eaters, so far as that point is concerned.

In regard to spiritual development, those who eat too much meat will deter their development, but also will those who undernourish their bodies with only a vegetable diet, as is the case in many instances, prevent spiritual development. One needs a good sound body or a body in comparatively good health, in order to have success in all the psychic work. Gradually, as you go along in your psychic studies

and the Rosicrucian principles, you will develop and bring your body to a good state of health so that it will be in harmony with the inner self, and result in perfection. Anything that upsets the balance of your body, causing you to be in extremely poor health, will affect your spiritual development, whether it is meat, liquor, excessive smoking, or dissipation of any kind. A moderate amount of meat, well cooked, does not put into the system any lower rate of vibrations than plant life, and will not prevent spiritual development or Cosmic attunement as some fanatical extremists attempt to imply, but cannot substantiate on a scientific basis. There are exceptional cases where meat should be refrained from at certain times, and even fasting indulged in. There are other cases where a little meat should be eaten every day. You must learn from a good physician or a good dietitian what your system needs if you are in doubt. The best rule to go by is that if you are in perfect health you will be more rapid in your psychic development than the extremely unhealthy. And this applies, whether you live on meat and vegetables, or vegetables alone. The peculiar part about it is that some of the greatest masters recognized by the various religious denominations today ate meat. A study of our sacred books, including the Holy Bible, will convince us of that point.



Notice to the Members of M . . .

During the month of January, each member will receive acknowledgment of his recent communication in the form of an official paper. Those who do not receive such paper, but expect one, will please realize that some special attention is probably being given to the matter, and that the Emperor's absence from America is probably responsible for the delay. Please have patience and await his return in April. Remember the watchword is silence.

Twenty-Nine



A SPECIAL BOOK FOR OUR MEMBERS

The Rosicrucian Manual

AUTHORIZED BY THE IMPERATOR



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

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

WHY IT IS PUBLISHED—

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

WHAT IT CONTAINS—

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

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

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

NOT A PART

OF THE LESSON WORK—

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

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

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

AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

*The
Mystic
Triangle
February
1929*

Thirty

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

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| New York City:
New York Grand Lodge, Mr. Louis Lawrence,
K. R. C., Grand Master. | San Francisco, Calif.:
Calif. Grand Lodge, Mr. H. A. Green, K.R.C.,
Grand Master, AMORC Temple, 843 Octavia
Street, near Golden Gate Avenue. |
| Boston, Mass.:
Mass. Grand Lodge, Mrs. Marie Clemens,
S. R. C., Grand Master, Lodge Building,
739 Boylston Street. | Los Angeles, Calif.:
Hermes Lodge, No. 41, Dr. E. E. Thomas,
F. R. C., Master. |
| Waterbury, Conn.:
Conn. Grand Lodge, Grand Secretary, P. O.
Box 1083. | San Jose, Calif.:
Egypt Lodge No. 7, Mr. Leon Batchelor,
K. R. C., Master, Rosicrucian Park. |
| Pittsburgh, Pa.:
Penn. Grand Lodge, Dr. Charles D. Green,
K. R. C., Grand Master, P. O. Box 558, N. S.
Dimond Street Branch. | Flint, Mich.:
Michigan Grand Lodge, George A. Casey,
Grand Secretary, 1041 Chevrolet Avenue |
| Philadelphia, Pa.:
Delta Lodge, AMORC. | Omaha, Nebraska:
Nebraska Grand Lodge, Mr. Leo J. Crosby,
K. R. C., Grand Master. |
| Hartford, Conn.:
Isis Lodge, AMORC, Mr. W. B. Andross,
Master, Box 54, South Windsor, Conn. | Paterson, N. J.:
New Jersey Grand Lodge, Dr. Richard R.
Schleusner, K. R. C., Grand Master, 33
Clark Street. |
| Tampa, Florida:
Florida Grand Lodge, Mr. R. H. Edwards,
Grand Master, Stoval Office Building. | Portland, Oregon:
Oregon Grand Lodge, E. L. Merritt, K.R.C.,
Grand Master, 19-E. Killingsworth Avenue. |
| San Antonio, Texas:
Texas Grand Lodge, Mrs. C. Wanblom,
S. R. C., Grand Master, 1133 South Laredo
Street. | 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.
 Atlanta, Georgia:
 R. E. Strange, Master, 515 Chamber of Com-
 merce Bldg.

CANADA

Vancouver, B. C.:
 Canadian Grand Lodge, Dr. J. B. Clark,
 K. R. C., Grand Master, AMORC Temple,
 560 Granville Street.
 Montreal, Quebec:
 AMORC, English Division, Albert E. Poad,
 Master, Apt. #4, 1431 Mackay Street, West-
 mount.
 Montreal, Quebec—Société d'étude d'AMORC
 (French Section).
 Adrien Arcand, K. R. C., Master, 1270 Sher-
 brooke Street, East.
 Verdun, Quebec:
 Mr. R. A. Williamson, Master, 3809 Well-
 ington Street.
 Winnipeg, Man.:
 Mr. Thos. P. Ross, Master, 257 Owena St.
 Lashburn, Sask.:
 Mr. V. William Potten, Master, P.O. Box 104.

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

SPECIAL BRANCHES

A CHARTERED BRANCH has been selected in each of the following cities to represent the Order in its district:
 Atascadero, Calif.; Stockton, Calif.; Santa Barbara, Calif.; Laguna Beach, Calif.
 Milwaukee, Wisc.; Superior, Wisc.; Green Bay, Wisc.; Madison, Wisc.
 Denver, Colorado; Grand Junction, Colorado; Greeley, Colorado.
 Buffalo, N. Y.; Lakewood, N. Y.; Woodside, N. Y.; Long Island, N. Y.
 Toledo, Ohio; Dayton, Ohio; Massillon, Ohio; Detroit, Michigan.
 South Bend, Indiana; Sioux City, Iowa; Wichita, Kansas; Wichita Falls, Texas; Galveston, Texas; Wilmerding, Penna.; Salt Lake City, Utah; Asheville, N. C.; Shreveport, Louisiana; Minneapolis, Minn.; Panama City, Republic of Panama; York, Penna.; Seattle, Wash.

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 Torreón, Coah. The work of the Spanish American section is carried on in Spanish and English, and two magazines are published by this Jurisdiction. Address all correspondence to the Supreme Grand Master at Puerto Rico.

A FEW OF THE FOREIGN JURISDICTIONS

England:
 The AMORC Grand Lodge of Great Britain, Mr. Raymond Andrea, K.R.C., Grand Master, 41 Berkely Road, Bishopton, Bristol, England.
 Scandinavian Countries:
 The AMORC Grand Lodge of Denmark, Commander E. E. Anderson, K. R. C., Grand Master, Manogade 13th Strand, Copenhagen, Denmark.
 Netherlands:
 The AMORC Grand Lodge of Holland, Mr. F. A. Lans, K. R. C., Grand Secretary, Schuytstraat 244, The Hague, Holland.
 France:
 The AMORC du Nord, Mr. Charles Levy, Grand Secretary.
 Germany and Austria:
 Grand Council of AMORC, Mr. Many Ciblar, Grand Secretary, Luxenburgerstrasse, Vienna, Austria.
 China and Russia:
 The United Grand Lodge of China and Russia, Mr. I. A. Gridneff, K. R. C., Grand Master, 8/18 Kavkazskaya St., Harbin, Manchuria.
 Australia:
 The Grand Council of Australia, Adelaide.
 India:
 The Supreme Council, AMORC, 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:
 William T. Lindo, F. R. C., Grand Master, P. O. Box 521, Limon, Republic of Costa Rica, C. A.
 The addresses of other foreign Grand Lodges and Secretaries cannot be given general publicity.

UNIQUE EMBLEM FOR AUTOMOBILE OR SANCTUM USE



THROUGH the cooperation of one of our Brothers, we have at last secured an emblem intended for your car or for use in your sanctum. We have had many requests for an attractive emblem that members could attach to the radiators of their cars, to serve the same purpose as other emblems. These beautiful Rosicrucian emblems are in the form of a triangle, surmounted on an Egyptian cross. They are finished with duco enamel, which preserves them against heat; the cross and triangle are finished in gold, the rose in red, and the stem and leaves in green. It has a special arrangement permitting it to be fastened to the radiator of a car, and it can also be hung on the wall to decorate a sanctum. The size of the emblem is five and one-quarter by three and three-quarter inches. They are intended solely for use on automobiles or in the sanctum; and are economically priced at \$1.50, postage paid.

THE ROSICRUCIAN MANUAL

We refer you to the next to the last page of this issue for a complete description of the Manual, and its value and importance to each student, regardless of what grade of the studies he is in. This Manual is a great aid as you can understand, by reading the page mentioned above. The book is strongly bound, with attractive cloth binding, over heavy covers, and stamped in gold. Single copies of the book, by mail anywhere in the United States of America, are \$2.30, in Canada or foreign countries, \$2.40.

ROSICRUCIAN EMBLEMS

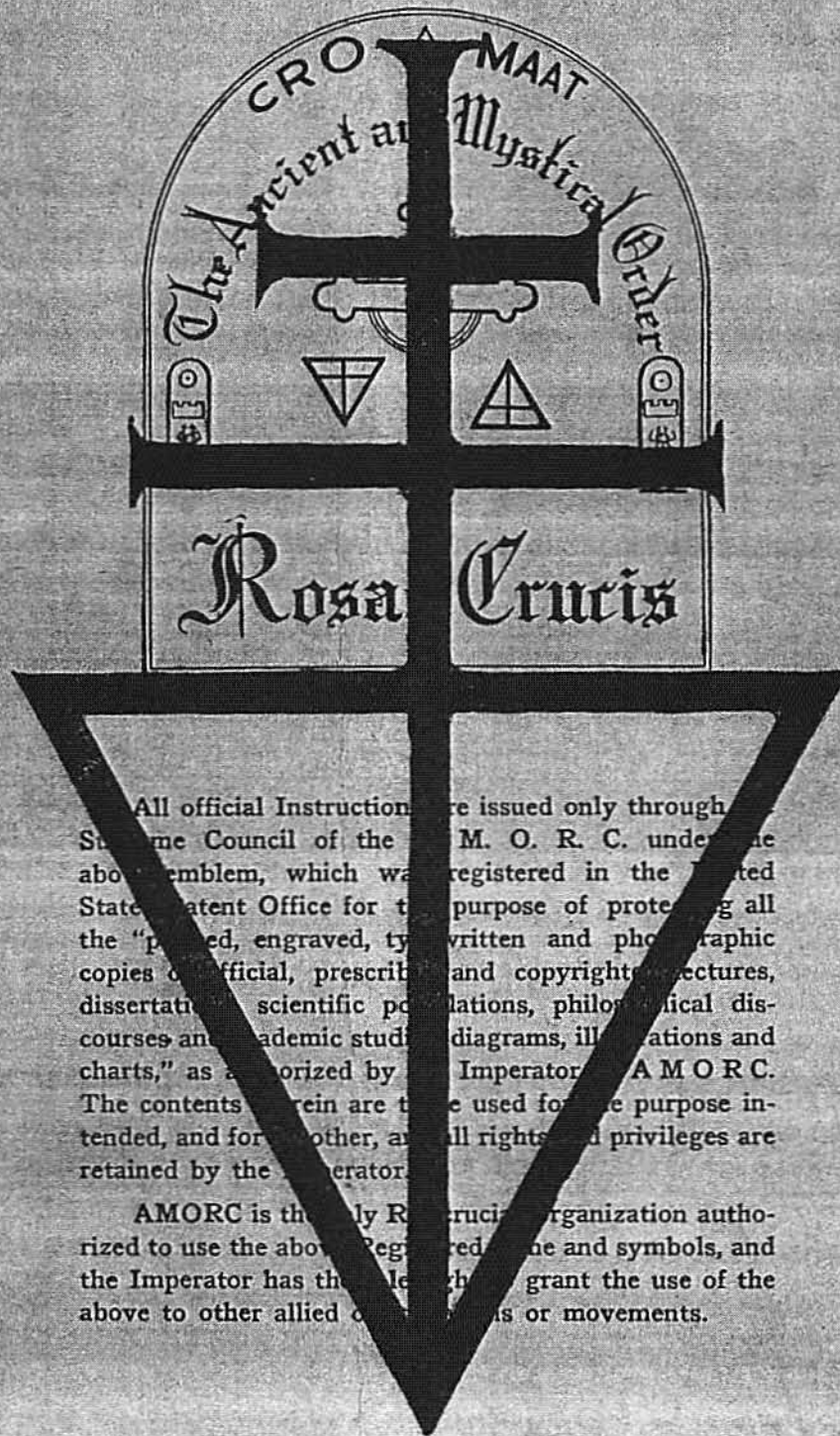
Members desiring Rosicrucian emblems may obtain them from Headquarters. They are made of gold, beautifully inlaid with enamel, neat in size, and consist of the triangle surmounted by the Egyptian cross. Men's style emblem with screw back, \$2.00. Women's style, with patent safety catch pin, \$2.25.

ATTRACTIVE SEALS

These Rosicrucian seals are about the size of a twenty-five cent piece, beautifully printed in red, and embossed in gold, having the symbol of the cross and rose on their face, and the words "AMORC, Rosicrucian Order, San Jose, California". These seals can be used by members on letters or communications to friends or business acquaintances. If you would like to help spread the name of the organization to your friends, and at the same time have an attractive little seal for your stationery, we would suggest that you secure them at this holiday time. They may be had at the rate of fifty cents per hundred, or practically what they cost, postage paid by us.

We hope to serve you in every possible way and to fill your orders promptly. Make your checks or money orders for these supplies payable only to AMORC FUNDS, and address your letters containing orders to the AMORC SUPPLY BUREAU. Every order must be accompanied by its remittance. If you send cash, be sure to register the letter as we cannot be responsible for money lost.

AMORC Supply Bureau, Rosicrucian Park, San Jose, California.



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