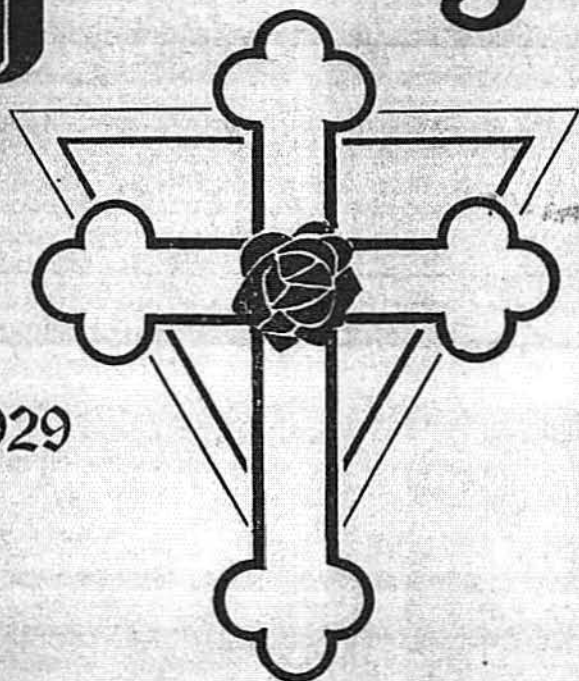


The Mystic Triangle



March
1929

25cts.



Rosicrucian
Mysteries.



Suggestions

VE 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.

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

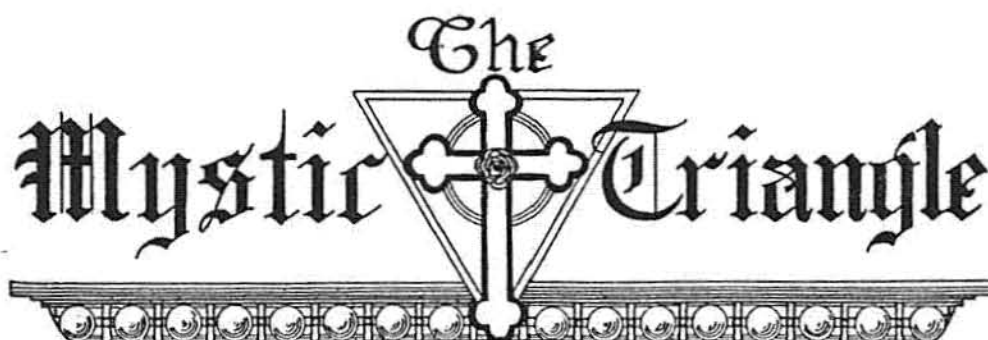
These Rosicrucian seals are about the size of a twenty-five cent piece, beautifully printed in red, and embossed in gold, having the symbol of the cross and rose on their face, and the words "AMORC, Rosicrucian Order, San Jose, California". These seals can be used by members on letters or communications 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.

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

MARCH, 1929



VOLUME VII. No. 2

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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



NCE again, this month, the Order adds another year to its traditional history, and once more the members of the North American jurisdiction, in attunement with members throughout the world in other branches and other lands, celebrate the Rosicrucian New Year. It is essentially a month of rejoicing and celebration, aside from the official ceremonies that are held in the lodges in the North American jurisdiction.

Looking back over the past, I find that it is just ten years ago this spring-time that the national headquarters of the organization moved from New York City to the Pacific Coast, and I believe that all of our members in every part of the country will agree with us that such a move was a significant and beneficial one. Of course it is true that had we remained in New York City where we had been for many, many years, we might have had more visitors and more guests at the national temple from the thickly populated metropolitan area of New York and the nearby eastern cities, but certainly we would never have had the many hundreds of visitors from all parts of the United States which we have had while located on the Pacific Coast. This may seem strange at first reading, but when you realize that millions tour the United States every year, and most of them eventually reach some part of the Pacific Coast before returning home, and when you also realize that some of the principal arteries connecting Canada with Mexico pass through California, you will know that being situated as we have been, on the main lines of the railroads that enter the West, we have been in a position to receive tourists from practically every state in the United States, every province in Canada, and every section of Mexico. And in addition to this, the fact that the principal steamship lines from the Orient come

to a port close to us has enabled us to have visitors from foreign lands which would never have reached us in New York.

So our ten years here on the Pacific Coast, broken, of course, by two years of temporary residence in the southeastern part of the country, has been of benefit to the entire organization; and if each one of you will stop and think for a moment, you will recall with what promptness, efficiency, and unusual regularity your lectures have reached you, week after week, during these ten years. Our mail and telegraph facilities are unusual. We practically operate a branch of the post office right in our own building, because of our mailing and cancellation machines, our mailing and sorting departments, and our methods of packing our mail into large mail bags, which are carried by truck to the post office. These bags of mail are ready to be placed on the mail train without additional sorting, handling, cancelling, or examining, at the post office. Telegrams reach us with unusual promptness, and are received by our telegraphic clerk two or three minutes after they reach the Pacific Coast lines. It is not unusual or uncommon for us to have a telegram on our desks, written out by our telegraphic clerk within eight or ten minutes after the telegram left an eastern city. The air mail service that passes right through San Jose and picks up our letters gives us an additional facility that is not enjoyed in every city and town of the United States.

Looking back an additional ten years, I find that it was in 1909 that I was busily engaged in making my pleas to the Order in Europe to permit the activities to become what they have now become on this North American continent. So it is really not only a month of celebration of a new year that makes the month of March, 1929, significant, but really the twentieth anniversary of the beginning of the Rosi-

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crucian activities under my direction. What a glorious celebration it is going to be! Not only will we be in Egypt at about the time this message is reaching you in the monthly magazine, but we will be participating in extraordinary privileges which will later prove of unusual benefit and help to every one of our North American members. For this reason also, the year 1929 will be extremely significant.

As each month goes by, and the membership of the organization increases so abundantly, the great family of brothers and sisters enlarges and becomes not only a power in numbers but a power in the resulting co-operation and concentration of mental, physical, and spiritual forces. Week by week, the increasing membership has forced an increase in the number of employees, the amount of equipment necessary to take care of the work, and an increase in the number of groups, chapters, and branches being automatically established in every part of this continent. The letters received each day are filled with thoughts of love and the true spirit of brotherhood. Letters of appreciation, thankfulness, good will, and voluntary pledges of lifelong devotion to our principles, constitute the great reward we find in our long hours of activities and difficult problems. Next year it is my hope to once again journey through the various parts of this continent and visit the principal branches, chapters, and groups, as I have done for many years, personally, and meet many of you and speak to you. I hope that when this next tour around the country is taken,

I will be able to take with me the moving picture machine and not only the many rolls of film showing the pictures that will be taken of this tour to Egypt, with all of the beautiful sights and unusual scenes which we shall witness, but moving pictures of the principal branches and lodges of our organization, the officers of them, and the sights to be seen in the cities where the branches are located, so that all of you will have a better comprehension of the unity of this Rosicrucian Order and its strength and power in the hearts and minds of so many thousands of devoted students and loyal workers.

And so my message to you this month is a message of inspiration, because of the greatness of the work and the promise it holds for the future. Every one of you are dear to me as a brother and sister, and it is my one great delight to know that through the medium of the magazine, or through the medium of the lectures, I can speak to so many of you, answer your questions, and give you that hope and consolation, that practical help and advice, and that instruction and guidance for which you have been seeking for so many years. Truly, all of us are greatly blessed by the privilege we have of being a part of the Rosicrucian Order in this country, and I find that the same spirit of appreciation of the same privilege is expressed in hundreds of letters which we receive from branches in other lands, which are happy in their work and happy to see the work progressing so extraordinarily well in the Western world.



SUGGESTIONS

The AMORC Supply Department has just prepared a little booklet to go forth to every member. It is entitled "A Book of Suggestions." It has been arranged for the purpose of acquainting each member with the little supplies that they may secure directly from headquarters. Many new surprises are included in this booklet, which each member will receive shortly.

Thirty-Five



Your Place in The Great Scheme

By The Supreme Secretary

FOR DISCUSSION IN THE VARIOUS BRANCHES AND
LODGES OF AMORC

▽ ▽ ▽ ▽ ▽



S in all ages and at all times, the minority of the mass of any given population will continue to be the executive and administrative compelling force. Any recognized state of civilization, known to and recorded in history, or accepted as an advanced state of civilization today, reached its degree of quasi-perfection due to the impetus of the minority. A moment's reflection will convince us of this statement, even though it may seem to be defamatory of our individual contribution to the condition of things as they are.

Consider the common conveniences, so-called, in the daily routine of activity—the telephone, radio, electric light, sewing machine, electric iron, heaters, automobile, washing machine, and so on. The geniuses of mechanical, electrical, political, artistic, and literary wisdom, who have contributed to our accepted needs for the last three centuries, are insignificant in number in proportion to the teeming millions existing during their period of enterprise. Why is this so? Have you ever given it any consideration? To reply that they are especially trained, educated, and prepared, and, therefore, have had the seed planted from which these creations should naturally spring, is not a sufficient answer. Some of the greatest intellectual donators to philosophy, science, art, and literature were not first given the advantage of specialized training; and we know that some given the advantage have failed to produce the expectant results. This condition has been a subject of debate by educators, sociologists, and last, but not least, psychologists. There is a phrase that is characteristic of their debates, it is: "Has the common standard of individual contribution to civilization been increased?" The consensus of opinion by the majority of

authorities is that the intelligence of the mass of the populace of any of our recognized leading nations today is only on a par with the mass of former populaces of heterogeneous civilizations. This, indeed, is not highly complimentary to those of us who have had the self-satisfaction of considering ourselves a facsimile of the progression of the times.

What is the object of this discussion and its final analysis? Just this: Many are constantly inquiring of themselves and others, "What is my mission in life?" We will endeavor to point the way to the solution of this ever-present problem. From the preceding discussion, you have been led to assume that we are in a status of intelligence equal to that of the average Roman plebeian of several thousand years ago. We will now proceed to learn why this is claimed to be so. We will classify our sources of implied evidence: first, the sociologist's explanation; second, the educator's explanation; third, the psychologist's explanation, and fourth, the Rosicrucian disposition of our problem. *Sociologist's Version:—*

Man in his most primitive state was known as the Neanderthal man of the early paleolithic age, that term applied to the time approximately fifty thousand years ago, during the first stage of the cultivation of the earth's surface. A slight tax upon our imagination pictures him as a roamer of vast jungles and thicket. Existence in the face of natural difficulties was extremely difficult. Man was solely a hunter; his food had to be gained by actual physical combat with other forms of life. Man was not alone the only hunter, however, as he was equally preyed upon by various species of animal life much better equipped for the physical encounter. He was not an integral part of any group gathering or society, and dwelt completely alone

Thirty-Six

with the exception of a mate. Contrary to romantic conception or portrayal, he was instinctively a coward; but irrespective of the material dangers that surrounded him, the stimuli of fear was from within. His religious conception, if we may take the liberty of calling it that, was animism.

Now for a definition of animism. It is derived from the Latin word "anima" which means "soul." To primitive man, everything was animated with a spirit, a soul, was alive, and possessed a consciousness. Trees, rocks, mountains, rivers, and animals, to him were all possessed of a spirit; they were an entity, similar to himself. Not peculiar to understand, man conceived that most everything around him was hostile to himself, and therefore desirous of annihilating him. A falling tree in his path, a boulder tumbling from a mountain side, an undercurrent in a stream, a flash of lightning—all of these to primitive man were sufficient evidence of the intent of some omnipotent spirit, infused in the thing to destroy him. Thus man's first paramount obstacle up the scale of progress was fear. He elaborated many weird incantations and ceremonies in the attempt to appease the believed existing hostile spirits surrounding him.

However, fear plays an important part in establishing the first rudiments of our civilization. Gradually, this fear brought into unity several members of the human race for the specific purpose of attempting to overawe, by force of numbers, some mythical evil spirit. The common bond established was fear. Fear added many other stones in the social structure, however; fear of death, the state unknown, brought about religious significance and creeds. A tribute had to be paid to those whose spirits had gone hence. Weird vocal sounds resulted in chanting or hymns. Those able to understand or appreciate the elements of the rhythm of sound were appointed chanters; and one who might be unfortunate enough to be mentally unbalanced, and therefore erratic in his actions, was considered fortunate enough at that time to be appointed a shaman or medicine man, and his irrationalism was considered a spe-

cial possession of a magical and supernatural power.

The desire to preserve life in the face of all obstacles, and the fear of the loss of it, was another step in the progress of civilization. Individuals were selected, because of their physical prowess, to encounter especially difficult hazards and to engage in battles with warring neighbors, this giving rise to a military force. We now have classes or groups of persons developing, namely: the priesthood, and their various societies, and secondly, a military or militant class consisting of warriors.

Eventually, necessity and the accumulative effect of natural results produced an outstanding personality, one who, for various reasons, was obviously supreme in some sense. His distinction might have made itself manifest in the priesthood or in the body of warriors. This supremacy or distinction was considered a result of an order of Divine Providence. This chieftain, leader, ruler, as you wish, was accepted; his words and deeds became the recognized order of things. Thus another social class arose—the political or the ruling body. This supreme individual established courts, advisory bodies, and executive and administrative councils. It soon became evident that the inherent sense of justice in each individual was not alike. If justice was to be administered alike in all instances, a system of principles representing justice had to be established; and no judge, no matter how personally wise he may be, should decide cases, except according to a set standard of principles. This fact resulted in a system of jurisprudence.

Warriors and rulers demanded certain special implements and articles, different and of better quality than those used by the mass. Craftsmanship developed, there were workers in stone and metal, and gradually men became engaged either in some trade or industry or agriculture. Each worker became a member of a distinct class of society, but each class, in turn, was a unit in the whole fabric of civilization. But was each new primitive citizen of this ever-growing society adding something new individually? No, say sociol-



ogists. They were mere parasites, being compelled by necessity to perform certain duties taught them. A few, a certain few, anticipated, created, developed, and added to the known knowledge. The rest, the mass, accepted everything as a custom, a formality, a routine; they were drafted into the various classes by the governing ones of each class, and compensated for their time with the necessities of their existence.

Was the mass, then, subnormal, that is, below the intelligence of the organizers? No, again. But, *their intelligence was applied* only in gaining more of the necessities of life, and when these were satisfied, means were developed for securing luxuries. The mass never made a sacrifice, unless it would show a personal advantage or gain only to the individuals themselves. The leaders were those who made the sacrifices in accomplishing some end, not for themselves, but for an ideal. They contributed to the mass, society, civilization, and knowledge; the others, as today, were being pulled along by their boot straps, taking, but giving nothing. Sociology says that the mass is the same today, in 1929. Do you think so? Do you comprehend the law in this last paragraph? Ask yourself these questions: Why do the minority only contribute to civilization? Why is the minority the important factor in our reaching a higher level? If the answer has not formed in your consciousness as yet, let us advance to the second source of our evidence, expounded by the educators.

The Educator's Version:—

First, the educator brings out a point of importance for discussion. It is this: Extensive education does not mean intelligence. Is one who has spent several years in acquiring a specific training in a profession educated, or intelligent, or both? Superficially, we would perhaps say both. Education, briefly defined, is the final result of training and instruction; it is also defined as the harmonious development of the faculties. The constant recording of impressions, through training and instruction, upon the brain is bound to develop the memory and

perfect the ability to reason. It will result in the co-ordination of the faculties. It will establish intelligence—but not intellect. We ordinarily understand intelligence to be the ability to perceive, cognize, or understand. Education, therefore, will undoubtedly tend to develop intelligence, prepare one to grasp concrete problems, to classify impressions, and to fit them into the category of experiences of the past.

But there is a distinction between intellect and intelligence. *Intellect* is not the ability to recall impressions and to classify same into proper categories, nor to deal with concrete problems; it is vastly greater and much more vital. When a new condition or circumstance arises, something of which you never acquired previous information, or cannot recall an experience associated with it, but to which you must adjust your thinking—that requires not education, not specialization, but intellect. The ability to consciously apply our mental processes in fathoming that which is new to the objective side of ourselves, calls for something that has not been acquired but is inherent, infused in us. To create and originate, to develop new conceptions, to pioneer in fields full of strange experiences, to cope with these conditions as they arise, calls for intellect.

Now the educators point out that the educational system of modern civilization is training the mind along specific lines. Thousands are being prepared to practice established rules, to apply known principles, and thereby be compensated for their services in return. And they are using their advanced education for the securing of the necessities of life, and, when these have been received, eventually luxuries.

But, the educators continue, with the mass of trained minds being released from our universities and colleges, and introduced into the market of industry and commercialism, comparatively few possess the intellect to contribute to the advancement of civilization. The majority follow established custom and formality. A few, a very few, make the sacrifice of time and effort in producing new achievements for an ideal of benefit to the majority. Have you grasped

the law here, that specific education alone does not make the majority raise the pinnacle of civilization—that more than development of man's material mind is needed?

We now proceed to briefly consider the psychologist's outline.

Psychological Version:—

The constant exercise of our will produces habit, the conscious decision to repeatedly do a certain thing, results in habit. The repetition of an act eventually results in habit. The subconscious mind accepts the continual suggestion from the brain as a law, and eventually we unconsciously perform that which at first necessitated decision and the will to do. Climatic conditions, environment, and heredity cause us to form certain well defined habits. There are others who respond to the same stimuli as ourselves, that is, there is a plural response, involuntarily, from mankind, toward those attracted by the same interests and those who have formed similar habits. This is the basis, from a psychological standpoint, for individuals uniting into a form of society. It also results in classes and distinctions.

Individuals soon become cognizant of their similar mental and moral constitutions. The fact that others believe as they believe, know as they know, is a compliment to their own ideas and mannerisms, and causes them to select and prefer the association of those who respond to a common interest with them. Generation after generation of intermarriage among classes of certain temperaments and ideals produces a distinct type. This is a result of heredity. This distinct type will inevitably revert to the inherent nature of their class. Whole regions and sections have produced distinct classes which bore the physical as well as the mental characteristics of their domain. This is considered the foundation of the various races of mankind.

Psychology explains that the mass of these different races contributes slightly to the advancement of the human race, because of one fundamental principle, that principle being self-preservation. The various emotions, passions, and desires of man, added to

the instability of his objective reasoning, would have caused the human race to automatically exterminate itself in its early history, if not for the subtle and almighty desire to preserve the physical body, to carry on in the face of apparently insurmountable obstacles. Every act, every deed, can be traced to the preparation, seemingly, for self-preservation. The building of large granaries, the cultivation of fields, the economical tendency in affairs by the individual, and every form of activity pursued was consciously done because of this impelling urge of self-preservation to preserve. But it is to an extent a hindrance, one of the blocking points.

Psychology states that the minority contributes to civilization only because they are the individuals who use their faculties for the building up of something *apart* from their *own* needs, something that is not directly needed by them. Let us analyze this. It implies that the majority of us use all our God-given faculties for the purpose of gaining our own individual needs; and that our intelligence, our experience, is all used in the preservation of ourselves and our immediate families, and we, as a class, contribute nothing new to society as a whole. It also implies that our interests are confined to the satisfaction of our own desires; and that the few who realize that "a perfect state of civilization is one where the least demand upon physical and mental energy for self-preservation is made" are the ones who carry us along to the higher things. Another law is involved in the above statement. Do you surmise it?

We now come to our conclusion and a resume. Why are there only a few in every age who advance the human race? The sociologist gave us this law: Only a few are willing to make the sacrifice of giving of time and effort for a purpose that will not be of material gain to themselves.

Summing it up, our first law is: Be unselfish. The educator, in his argument, evolved this law: Higher education and specific training alone are not sufficient to produce genius, intellect of the inner nature is required.



Summing up this statement, we have as our second law: Apply the inner consciousness. The psychological side aroused an interesting train of thoughts also, and a subsequent law, which is: That to plan our entire activity just so that we may be able to exist, because of the urge of self-preservation, is truly just to exist, and not to know of life at all. Briefly, then, the third law is: Live to learn as well as to exist.

As Rosicrucians, we will determine the application of these laws to our own problems. It is necessary that we devote a great deal of our time to various occupations, vocations, and professions, so that we may secure enough revenue to meet the ever current obligations. It is necessary that we shall maintain this body of ours in the best physical state possible, because it is Divine in the sense that the body is the result of natural laws, not man-made regulations. It is also advisable, whenever possible, that we secure all the instruction and material information we can, to prepare us to be better fitted in our vocation. However, none of these material necessities give complete satisfaction to the soul, a peace and a feeling of having accomplished something for our fellow man. That is why so many who are recognized as successes in the sense of accumulating wealth, still feel that they are out of step with life, that their lives have been for naught.

In attempting to prepare and comprehend your mission in life, remember the first law: Unselfishness. If your

ideal is one that is to be gratifying to you alone, and it will be of no benefit to anyone but yourself and your immediate dependents, it is not a divinely inspired ideal or mission on this earth. If your contemplated mission will reward you, and at the same time do something for mankind or leave it that much better because of your deed, it is proper, it is your place in the scheme of things.

You are a dual being, possessed of a Divine consciousness, or a Soul consciousness. How often do you take the advantage of this most wonderful power? Reliance upon reason and experience has not always solved your problems, you know that. Call into action the inner consciousness; it is the second law given in this essay.

You should recall the third law. Realize that you are here, not merely to exist, not merely to have been born, but you are to contribute something, you are to leave an indelible impression in the mold of time.

The law of self-preservation is for the material body. Do not make your mental and psychic self a slave to keep the body merely existing. Set time aside, even a few minutes each day, to give thought to the ideals you keep locked in the chamber of your soul. Bring them out, develop them, study your inner ideals, see their glorious, unselfish beauty. Your ideals are your mission in life. Ideals are the stuff of which sacrifices are made.

Use these laws and come to the realization of your place in the sun.



NEW AMORC PUBLICATION IN SOUTH AMERICA

To those of you who are interested in reading Spanish, and who wish to receive an interestingly prepared Spanish magazine, aside from the one that is issued by the Lodge in Porto Rico, we recommend that you secure a copy of the publication entitled "Lux," published by the Lodge in Chile. The magazine is well prepared, and is really a credit to the work being conducted in that district by Brother Riesle. Address your communication as follows: Publisher of "Lux," Casilla 2498, Santiago, Chile, South America.

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Waiting for The Master

By Raymund Andrea

Grand Master, AMORC, Great Britain



IN the Ninth Grade we stand at the threshold of a greater life. We await the Master who is to initiate us into divine cognition and a knowledge of our true mission on the path. In this highly mystical grade there is significant pause and vast scope for contemplation. Looking back over the grades, it seems as if we had gradually ascended a great and narrowing stairway, step by step, and now stand on the last stair, far away from the voices of earth, before the portals of the unseen temple. Many have fallen away as the ascent grew steeper: the reward was too remote and the goal intangible. They fell away because they had not faith, and their portion will be a still continuing and unappeased hunger for that life which lies beyond the threshold which is approached in the Ninth Grade.

The pause and silence in the Ninth Grade constitute one of the greatest tests we have to meet on the path. We may have done all in our power, and the Master has not appeared. I know not why; I only know that in many lives the fact is so. Yet I feel convinced that there are certain conditions to be met, certain work to be accomplished, which we may dimly apprehend but which the Master knows, absolutely and in detail, are necessary for us to meet and to accomplish before we may share in his life. At this point we retain a firm footing through the exercise of an indomitable faith. I doubt whether one of us has come so far without realizing within, in one form or another, the strongest reason for this faith in those things which remain hidden to us just beyond the threshold. Those of us who have given the best part of our lives to the study and contemplation of higher things are seldom troubled with anxious question-

ings as to the path we have chosen, the reward of our effort, or the ultimate goal. We live onward from day to day in confidence that such aspects of truth and revelations of the divine as we are ready to accept and fitted to receive will be lawfully unfolded to an aspiring consciousness, and that veil after veil will pass away as we live and serve in the world of men. And it is inconceivable that those who entered upon the study of the path for the first time when they contacted the Order, passed through the grades understandingly, and now stand with us in the mystical pause of the Ninth Grade, have not the inner assurance of a reward for their labor and a realization of expanding consciousness. Their ability to demonstrate objectively may still be negligible; they may feel that they have little to show as a result of their study and meditation; yet experience warrants us in saying that such objective demonstration is by no means the only criterion of progress. It is just at this point in his studies that so much depends, in my opinion, on a student having a fairly clear idea of his inner status on the path. If he were studying in a certain course at the university with the hope of graduating for a specific profession, a time would ultimately arrive when he would need to take thorough stock of himself before presentation for examination to that end. He would need to gauge his weakness and his strength; he would submit to a careful self-examination and exercise himself in every way for qualification. Is not his position in the Ninth Grade somewhat analogous to this? But here he is largely his own instructor: he need entertain no fear of being "sent down" in the absence of certain qualifications. The period of waiting may be prolonged, but there is no failure.



This leads us to the important question of what is the outstanding qualification for passing beyond the threshold in the Ninth Grade. We are clearly confronted with no ordinary test. Upon entering each grade we have passed a threshold, at least symbolically. But at some stage of our progress through the Ninth Grade there is to be a definite translation of consciousness; during the interval of this grade we are engaged in a refining preparation which is to culminate in a complete change of polarity. Personally, I do not think this is to be achieved by any specific occult experiment, although some members in the Ninth Grade appear to hold this idea. I have often studied, with a good deal of interest, photographs depicting the remarkable throws of the proficient in ju jitsu; but woe to the man who attempts these if he has not a sufficiently athletic body and the requisite flexibility and strength of muscle and mental resources. There may not be the element of danger in the occult experiment that resides in the simple looking throw, but a vast amount of conscientious preparation is necessary in both cases.

There was a time when I could not altogether understand the urgent admonition of advanced occultists to *serve*. On more than one occasion when I had almost implored these greater souls of one school or another of occult teaching to give me some exceptional soul knowledge or instruction to satisfy the fierce hunger for advancement, I was uniformly pointed to the path of service. It was put to me most strongly that it was practically useless to engage in meditation and speculation about the soul unless the knowledge and force already possessed as the reward of past effort were communicated in some form for the assistance of others. Indeed, it was not until I contacted our Order that the significance of this admonition was fully realized and given effect.

It appears to be a condition of the threshold that the aspirant must retreat from the very point to which he has attained if he would go further. It seems that he is called upon to show in a very unique manner what sort of

man he is; and this is not, as we are apt to think, by some remarkable demonstration of divine or occult power, but rather in what measure he can work upon the souls of lesser aspirants and raise them, too, to this level of renunciation. And unless I am greatly mistaken, that is the keynote of the pause in the Ninth Grade. There must be some dominant characteristic in the nature of the aspirant which stamps him as a different man from his fellows—or surely the reality of his position in this grade is lost to him! That characteristic must be as the vital breath of the soul and radiate powerfully in the world of men. For, in a sense, no one has a right in the Ninth Grade unless he is willing to assume the responsibility of taking knowledge. That responsibility is, that he shall project the light he has into the darkness for the guidance of others. Failure lies in considering too critically and nicely the quality of the light possessed. Such as we have we must use—now, and be grateful that our earnest search for knowledge has kindled so much in the soul. The aspirant, in order to gain confidence in using the light he has need only reflect upon the multitudes around him, a good percentage of which would give nearly all they possess to have the knowledge and conviction about the deeper realities of life that he has. We are far too prone to think, because we have not some extraordinary insight into supersensible truth, or lack the facility of some admired exponent of it, or cannot immediately unravel every problem that confronts us and read the soul of man as an opened volume, that we must *wait* and do nothing. This will never satisfy the soul, nor prepare us for that which we must handle with strength and mastery when we pass beyond the threshold.

Here, then, we come face to face with the one qualification which overshadows all others and which must be brought out in the Ninth Grade. We have almost to forget the goal in inspiring others on the way to it. We have to cool ourselves of this fever for advancement which constantly tempts us to leap away on to the heights and

stand there, conscious of our celestial radiance and elevation beyond the masses, only to *look down*. What use has a Master for a surveyor of human lives? This is one of the most prolific of the poisonous plants in the garden of modern occultism; it propagates serene and debonair souls, clothed in majestic repose and conscious meritoriousness, having a rosary of theories too sacred for utterance except among the elect, and far beyond the comprehension of this evil world, or any advanced soul in it who thinks not likewise. If that is *height*, they have the right to it since they sought and attained it; but if in some incarnation they happen to contact a Master I think the first admonition they will receive will be, to *come down*. And this is a hint for us if so be any of us have misinterpreted the way. We must do something with might and main for those who want what we have. We have to come down now to the problem of any soul that confronts us and wrestle with it, even though it be formidable and apparently far beyond us. We have no idea of the strength and range of our knowledge and power until we, with something akin to heroic passion, endeavor to use them. Surely, the past years of silent thought and meditation, and upward aspiring must be allowed to have fostered something in the soul worthy of use, or we have wasted precious time. We might have mastered a language or studied a literature as a desirable acquisition and a proof of culture, and taken infinite delight in a skillful expression of it in the associations of every day life. Yet this is insignificant in comparison with the secret forces of light and leading of which every true aspirant should be conscious and desire to manifest. If this seems a severe judgment, I can only say that I see no reason for speaking less unreservedly, since it touches the heart of our own particular problem of the threshold. Before we take serious knowledge of the way, our life may be as easy-going and indifferent as we choose to make it; others may have their problems and suffer under them, and there may be no inner compulsion on our part to

trouble much about them. It is the note of the world; and since we have to build for ourselves there appears nothing illogical in making our own path sure. *On the occult path this is a crime*. It will shut fast every avenue of approach to the life of the Masters. True, we must think for ourselves; a true knowledge of self and an endeavor to achieve a right adjustment to life must necessarily be a constant aim—but only that we might work the more skillfully and effectively upon the souls of our fellowmen for their advancement. A soul in pain—I use the words deliberately—will vibrate every living chord in the heart of a true Rosicrucian. He will forget conventions, rise beyond himself under the strong impulsion of the will to enlighten and ameliorate, and pass into another soul without let or hindrance by the divine right of an understanding compassion, and that mystic and vital contact will have wrought in secret and never be forgotten.

This capital qualification, then, or self-exploitation for the assistance of others, has either to appear spontaneously in the soul of the aspirant before the threshold or must be cultured for with a no less conscientious laboriousness than that of an artist seeking to reflect the light and truth of ethereal nature across his canvas, or that of a writer laboring to embody immortal truth in language that wrings tears from human hearts. The personal self has to be laid upon the altar of service to living souls. Nothing less than this will suffice. Do we not plainly discern this stern, unrelenting, self-denying service in the Masters of men? That unearthly beauty and profound peace which they reflect are derived fundamentally from this one thing. If not, what else can give this majesty to mortal man? Nothing in the world, either in literature, art or science, or the path of life would be marshalled with angelic beings; whereas the flower of humanity is so rare that our life is one long yearning to encounter it. Some of us, at least, are only too well aware of this; we know what it is to greatly serve and we know that it calls for the right kind of soul. We



have seen many a path of lesser glory in the eyes of the Masters, but of great account in the eyes of the world, which we could have trodden and thereby seized just and coveted rewards, yet have renounced them until they now grow dim in the distance. It is well, and as it should be—for us. As surely as we await the Master, the Master waits for us, until the one decisive attitude is so firmly established as to preclude even the thought of sacrifice. Supreme dedication is the secret key in any great life. It is an extreme polarity which refuses to be biased by lesser things than the flaming ideal upon which the eyes are fixed. But on the occult path there is no violence, no forced development to this end. The service demanded by the Master is the full bloom of the soul, not the strained exertion of a disproportional development of any particular faculty. This is obvious; for when confronted with the problem of a soul we shall be little more than helpless before it if our life and knowledge have moved simply to one point and the problem be viewed merely from thence. The problem must become our problem and be viewed from the precise angle and altitude of the soul whose problem it is. We translate ourselves by inner and sympathetic contact.

I said, that the established attitude of service precludes even the thought of sacrifice. There may be something of the nature of a crucifixion of the personal self, but we cannot regard it as loss or deprivation. The increasing momentum of the outgoing force of the soul seems to overwhelm and obliterate, or shall we say, depolarize the personal factor. I should be more inclined to term it the way of loneliness than of crucifixion. One of the occult scriptures says: When the disciple has conquered the hunger of the heart, and refuses to live on the love of others, he finds himself more capable of in-

spiring love; when the heart no longer wishes to take, it is called upon to give abundantly. That is high doctrine, and perhaps we have not touched its level yet; but the approach thereto is not crucifixion—it is spiritual loneliness. And this particular stage of the path will be difficult to tread and its vibration hard to bear according to the native or acquired vigor of the soul for the quest. Certainly there is immense possibility in it, and here in the Ninth Grade I believe we are dealing with it. There are many references to this fact of loneliness in occult literature, yet, for all our theoretical knowledge of it, we are more or less disquieted in experiencing the solitudes of the path. What we have aspired to has in part been attained, and then we question the rightness of the attainment. But there is a never failing and tranquillizing thought upon which the aspirant can rest in such an exigency: whatever altered condition of mental aspect or conscious awareness of finding himself well out on a comparatively solitary path of investigation and remote from the common interests of men, whatever inner questionings may arise as to further pursuit of an uncommon enterprise which lesser souls are only too ready to pronounce unprofitable and discourage him from, he will know that a higher and subtler strength is of greater value in evolution than a lower one, and when he becomes fully adjusted to it he will be capable of the greater works of that higher strength. Remember, it will be impossible to contact and hold the intense vibration of life beyond the threshold without this specific culture of the vibration within ourselves. To this end we labor. We seek to touch the super-levels of consciousness, and as the growing pains we have to experience and the intervals of loneliness that test us in the ascent are necessary and unavoidable, let us hold steadfastly on until the Master appears.

Our Imaginary Bodies

By The Imperator



THE recent passing from the earth plane of Mrs. Augusta Stetson, former associate of Mary Baker G. Eddy, founder of Christian Science, and organizer of a movement to attempt to redirect and control a part of the Christian Science activities in America, came as a shock to a large number of persons who had been convinced of some of Mrs. Stetson's arguments and contentions. From reports received here at Headquarters, it would appear that despite the many efforts of metaphysics to make plain the fundamentals of the Christian Science doctrines, there are many who still misunderstand those fundamentals to such an extent that the physical passing of their leader throws them into consternation and leaves them helplessly stranded in the mire of personal speculative philosophy.

It appears that quite a large number of those who were attempting to follow Mrs. Stetson in her independent movement along Christian Science lines as she interpreted them, believed that Mrs. Stetson would never die; and some even believed that no true Christian would ever die or pass through transition, and felt that the transition of Mrs. Eddy, the founder of Christian Science, was an indication of some weakness in her faith or in her own ability to live up to the principles she had established. It is needless to say that such an understanding of the Christian Science teachings and claims is not only absurd but typical of the misconceptions that can evolve in the minds of students of metaphysics who are prone to take any general principle and extend it to a wide generality that is unsound and untrue.

The Christian Science statement that "there is no death" refers to death of the immaterial, divine, spiritual being. And certainly every student of meta-

physics can accept this statement as being absolutely sound and demonstrable. But to interpret this statement as meaning that a perfect Christian Scientist, or a person living the perfect spiritual life on earth, will never die in a physical sense, is so fanatical and extreme that we cannot help but feel that only the illogical mind could conceive of such a thought. Naturally, those who believed this way and looked upon Mrs. Stetson as one who was going to demonstrate that principle, and held her before their eyes as an ideal that would not fail them in their faith, are now bitterly disappointed or skeptically inclined in regard to all metaphysical principles. Such persons flounder in their beliefs, and are like a ship that has suddenly lost its rudder in the sea of life. It is but another example of the many, many cases brought to our attention where men and women of rational minds pin their faith and hope to some personality or to some personal philosophy represented by some idealistic leader, and when that leader falls from the high pedestal upon which he has been arbitrarily placed by his followers, many go down into the sea of despondency, despair, and sorrow. Those who put their faith in a sound principle and in the ideals that are true in the spiritual and moral world, are never affected by the fall of a leader or by the failure on the part of any human to completely demonstrate the principles taught or the ideals held before them. After all is said and done, all leaders and great teachers are human, and have human weaknesses; and while most of them may be stronger in character than the average human, or more highly evolved or otherwise qualified to be the temporary leader of multitudes, that fact does not preclude the possibility of failure, or the ultimate submission to some human weakness. Mrs. Stetson



has gone to rest physically, and her spiritual self has risen to greater heights, but her transition, like that of the beloved Mary Baker Eddy, in no wise weakens the contentions of the fundamentals of Christian Science, nor disproves or disqualifies the ideals such leaders have taught and the lives they have led.

After all is said and done, and we have argued the matter pro and con, the real student of metaphysics is sure to ask himself this question: "Is this physical body of mine anything, and has it any actual existence, or is it imaginary?" Certainly our physical bodies seem very real at times, and we are often tempted, even in our most advanced stages of metaphysical understanding, to question the soundness of the principle that all that is real of man is mind, or the spiritual body within the physical. Yet before we can argue ourselves into accepting even a partial recognition of the actuality of the physical body, we are confronted with the many laws and principles which make it very evident that the spiritual or mental part of ourselves is far more real than any part of the physical. Then, once again we question the actual existence of this possibly imaginary body which we call the physical self.

In some of our lectures we call attention to the fact that psychic experiences during our sleeping state and even the ordinary experiences of dreaming while asleep, often arouse in our minds a suspicion that our real existence is during that period in which we are physically asleep, and that the dream period of our lives is that which we now call our daytime hours. In our dreams we are just as conscious of ourselves as we are while we are awake, and we are just as conscious of impressions upon the emotional and sensory faculties, for we laugh and smile, cry and suffer, work and labor, and pass through all of the physical and mental experiences which we know during our waking hours. During those experiences of our sleep period, we believe ourselves to be awake, and have no idea or any belief, generally, that we are otherwise than as we appear to

be, and never suspect for one moment that the experiences we are passing through or the life we are living is anything other than real and actual. It is only after we awaken, as it is called, and enter into this daytime phase of our existence, that we look back upon the experience of the dream state as being unreal and visionary. How can we tell then, that this awakened state of consciousness which we have in the daytime is the real and the actual, and the experiences of the nighttime only imaginary, visionary, or unreal. Daytime and nighttime are passing conditions of the mundane world. During our daytime hours it is nighttime somewhere else, and during our nighttime hours it is daytime in other parts of the world. Therefore, so far as our actual existence is concerned, there is neither daytime nor nighttime for the consciousness, and we have no right to presume that our consciousness can be only real and our existence only actual during the daylight periods in the country where we are situated. Such thoughts as these open a wonderful field for meditation, and the longer we dwell upon the subject and analyse it, the more we become acquainted with our dual existence, and the one outstanding fact that part of our existence is real and actual and the other imaginary or visionary.

Can it not be, also, that our physical bodies, as we recognize them generally, are false concepts of our mortal mind? Knowing that we have a dual mentality, and a dual being, why should any of us arbitrarily conclude that that conception or realization which we have during our waking hours pertaining to a gross physical body and a gross physical existence is the real, the actual, the dominant, and the important part of our existence, and that any other part of our existence is speculative or probably ethereal and imaginary?

If we can assume, as metaphysicians or as mystics, for just one moment in our reasoning, that the physical part of ourselves is only a transitory, passing, temporary concept, or realization of the mortal consciousness or the mortal mind, and has no place in the spiritual and divine scheming of our existence,

then we shall appreciate at once the possibility of the physical body being almost an imaginary thing in so far as our highly important consideration of it is concerned. Realizing that the mortal mind can only conceive of that which is mortal, and realizing that this same mortal mind is a part of the physical, mortal self, we might say that it is an imaginary mind or an imaginary consciousness, with its concepts of other imaginary things, and that the whole physical part of our existence is a very vague and imaginary creation of the transitory mortal consciousness of this earth plane. That would leave nothing real, nothing true, nothing actual, but the spiritual Divine part of our existence, and we would become not physical beings with some indefinite spiritual part of ourselves resident within the real and actual bodies, but spiritual beings having a false or misconception body which we have erroneously looked upon as actual. Therefore, it would be perfectly true, as it really is, to say that there is no death to our existence, for surely our spiritual existence cannot die, and any change occurring to the mortal misconception of a physical body could not be called death, but merely another one of the many mortal changes that are constantly taking place in this imaginary body or mortally conceived body.

Among the many and constant changes taking place in this mortal body, are not only those changes which make even its so-called tissues, cells, blood, and bones, transitory through changes in mortal composition, from week to week, and month to month, which makes it impossible to say that we have the same physical bodies today as we had a year ago, but there are the other mortally conceived and mortally recognized changes called disease, health, pain, suffering, pleasure, and happiness, as related to the flesh or the mortal conception of the flesh. In fact, as we analyze the matter carefully we see that this mortally conceived and recognized body of ours is a thing that is much like the child's conception of a fairy body. As the child's imagination enlarges or operates

upon the least impulse or urge, its conception of the fairy body in one of its fairyland stories changes and becomes a new or different body. The little boy's mental conception of Jack, in the story of Jack and the bean stalk, becomes more evolved or qualified, limited or unlimited, as his imagination develops and evolves, and his little imaginary Jack becomes a different Jack, from day to day or month to month. The changes in such a concept are so rapid and so adaptable to such impressions and ideas that one could hardly call it a stabilized being or conception of a being, and if suddenly that Jack of his imagination or mortal conception should cease to exist—as many Jacks have ceased to exist for us when we reached adulthood—we could hardly call the secession of existence by the term of death, and look upon such death as an actual thing. It would merely be an ultimate and final change in the mortal conception of the existence of Jack; just another one of the many changes but of a different nature. There would be nothing about such an ultimate or different change to warrant one in believing that that change was more real, more true, than any of the other changes that had been made in the conception and understanding or realization of Jack.

Therefore, Mrs. Eddy—the real and true Mrs. Eddy—did not die or cease to exist, or pass through any change of any kind, when the mortal conception of her body passed from our consciousness, and we no longer had a mortal motive in believing in the existence of that mortal conception. And the same is true regarding Mrs. Stetson and every person who has passed from our mortal conception or mortal perception. Just as Jesus the Christ still lives and exists as He ever did, and will continue to live in all the reality in which He ever lived, so does the real part of us live today as it ever lived and will continue to live, forever and ever. There is just this one point in regard to the existence of the real self. That existence will become more sublime, more beautiful, and more effulgent in its expression as soon as we reach that point



of reasoning and comprehension where we understand that our mortal conceptions of our mortal selves are supplying us with imaginary or unreal bodies,

and unreal conditions with which we force ourselves to deal, or to which we submit and thereby limit, hamper, and impoverish our spiritual existence.



Report of the Egyptian Tour

INSTALLMENT NUMBER TWO

Reported by The Trip Secretary.

We are at Gibraltar! The ship is just outside the port, and we are rolling lazily in the smooth waters, warm air, and brilliant moonlight. It is midnight, Saturday, January 19th, and tomorrow morning we will go ashore for our second land excursion.

It is just nine days since we left the port of New York, and there has not been an hour, a minute, that has not been filled with joy, happiness, and profit to mind and soul.

When, on the morning of Thursday, January 10th, we awakened from sleep in our rooms at the Prince George Hotel in New York, we found that instead of cold, stormy, snowy weather, there was warmth, and only a slight drizzle of rain; we knew that the first prediction of the Imperator had come true, and pleasant weather was assured. We had heard so many unpleasant predictions about the certain freezing and snowy weather we would have to contend with in New York, and how our first week at sea was sure to be rough, stormy, cold, discouraging, and even dangerous, that we were relieved to find the more optimistic predictions and assurances of the Imperator being fulfilled.

There was great excitement at the hotel up to the time of departure for the ship, for hundreds of friends arrived from many points to say adieu to our members, and bring flowers, candy, books, and gifts of all kinds. Among the visitors was Princess

Chinquilla, in her Indian garb, representing her people in wishing our party *bon-voyage*; and since her presence in New York, for several days, had been featured in the New York newspapers, she aroused much interest at the hotel when she greeted the Imperator in the lobby and mingled with the hundreds assembled there. The parents and relatives of the Imperator, Brothers and Sisters from Lodges and groups in Boston, Waterbury, Philadelphia, Easton, Pittsburgh and other cities, came to see the party off; and at the last moment telegrams came from many lodges and groups of members, the first one being from the Grand Secretary and Grand Council of AMORC in Florida, transmitting the good wishes and happy thoughts of the entire Florida membership. The Grand Master of New York was also among those present to bid us good-bye, presenting the good wishes of the New York membership.

Getting into a flock of taxi-cabs, and making a hurried drive, in parade-form, to the pier was exciting indeed; and the care of a truck-load of hand satchels in addition to trunks, gave the Trip Secretary and other officers plenty to do.

On the decks of the Adriatic we were met by more members and visitors; and many of us were surprised when the Captain at the pier approached us, in his ornate uniform, and assured us that the AMORC party

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would find every courtesy extended to it, because he was also a member of the Order and would see to it that proper arrangement for every convenience would be made.

After the ship left the pier, promptly at noon, we hurried to our staterooms and found that most certainly AMORC had arranged far more convenient locations, more comfortable and expensive accommodations than had been expected. We were not crowded, but most liberally and thoughtfully placed in the desirable section of the ship, and had our own private lecture hall, our library, lounge rooms, dining rooms, and many open decks close at hand.

From the hour of our departure from the pier in New York, we realized that the weather was remarkable. Here it was January, the month of predicted coldness and storm, and yet many were parading the decks without overcoats! Day after day the weather became warmer, the sea smoother, the sun brighter, the ship less rolling—it was almost unbelievable. Ship officers and crew admitted that not in sixteen years had they seen such remarkable weather, and such a smooth sea in January. For days the ocean seemed like a lake, and then it seemed to become just a pond of still water. Many of the members who had journeyed on the ocean before, in summer and winter, declared that the remarkable conditions were due to Rosicrucian principles. Gradually it dawned upon all that this trip was going to be a demonstration of what the Rosicrucians could create, or attract.

Certainly some members of the party were seasick. The lazy rolling of the big ship and the natural dipping of the bow and stern affects something in the physical state of even the most healthy. Those that were sure they would not be sick at all were affected to some degree, while many who looked forward to severe illness, were surprised at the mild degree they suffered. However, there is not one aboard at this moment who would admit that there was any real seasickness at all in our party. Surely there was no one who felt sorry at starting on the trip, and

not a single person was unhappy for a moment.

The Emperor held several sessions in the lecture hall and gave interesting talks, highly appreciated by the members; and one is planned for each evening throughout the trip on this ship. A "Sports and Entertainment Committee" was formed, and many contests, games, dances, and parties are held daily. The food is excellent, the service absolutely perfect, and our members have the "run of the ship." Crew and officers alike admit that they have seldom had such a congenial, happy, considerate, and appreciative crowd aboard. Even the officials of the American Express Company from San Francisco, New York, and London, who are traveling with us, have filed their application for membership with the Trip Secretary and will be initiated on the ship tomorrow. They are enthusiastic about the demonstrations of love, power, peace, and success which our members have made.

Moving pictures have been taken most liberally by two cameras in our party, and all the amusing, personal, and happy events of each hour on deck and land are being recorded to be shown later this year and next year in many branches of our Order. Newspaper feature writers, magazine writers, and newspaper radio operators are also in the party, preparing news items to send each week to all parts of the world.

So unusually favorable were the weather and sea conditions that we reached the Island of Madeira, off the coast of Morocco, a full day ahead of the scheduled time. This permitted the members of our party to go ashore on private sight seeing trips the day before the official visits. Words cannot describe the beauty, impressiveness, and fascinating novelties of this island, known as the "Beauty Garden of the World." The Emperor's foresight in arranging so many *de luxe* conveniences, treats, and rich pleasures on the island brought countless words of surprise and appreciation. In the words of Judge Brown of Los Angeles, "If the Emperor's plans and liberality provide us with no other treat during



the entire journey, we must feel that we have received in full measure, what we expected in this unusual trip."

The ladies did not fail to buy hundreds of pieces of Madeira embroidery—handkerchiefs, table sets, bedspreads, and dresses, at prices so surprisingly low that often a dozen selected pieces were bought for the usual price of one.

The novelty of riding to the top of Pico, 6,000 feet above the sea, and eating a lunch in a magnificent restaurant, actually above the clouds, was thrilling; but when the special orchestra played Oriental music to illustrate the Emperor's talk on the psychic and cosmic vibrations of this old part of the lost continent of Atlantis, none of us could hold back the emotions that rose within us. We learned more in one hour about the possibilities of psychic work in certain heights than we ever expected to learn in a life time. Our return to the village of Funchal, at sea level, was made in toboggans which coasted down the mountain sides, with one, two, or three passengers in each.

Before our departure from the magic island, at 5 p. m., on Friday, January 18th, various officials paid their respects

to our party and transmitted greetings sent by foreign branches of AMORC. After dinner on board the ship, we departed in the moonlight and started our next course toward Gibraltar.

And, here we are, tonight, in the moonlit waters at the entrance of the Mediterranean. Off in the distance the lights of the little city tell us of many surprising scenes for tomorrow, while back of us, across the water, lie the mountains of the shore of Africa. Somewhere on the deck above the library, in which I am now writing, a group of our members are seated in comfortable deck chairs, enjoying the spring temperature and singing old songs. Near me a group of other members are discussing the lectures of several grades; while in other parts of the boat smaller groups of our members are successfully contacting members in foreign or distant places, and having more of the nightly demonstrations which have been so fascinating since we started.

Thus we enjoy ourselves, and think of those who could not be with us. We all hope that those who were left at home will sense our thoughts and try to reach us with their own.



Manifestation of Our Desires

Written By a Student of AMORC

*The
Mystic
Triangle
March
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F one cared to do so, he might write a synopsis of a little one-act sketch in somewhat the following manner, and get quite a bit of dramaturgy into it. Title: "The Breakfast Hour."

Scene: The breakfast nook in the Browns' suburban bungalow. Time: 7:00 a. m., any morning. Synopsis:

The Browns are discovered seated at breakfast prepared for two. Mr Brown is busy trying to read the headlines in his morning paper, which he is holding in one hand, while with the other he toys with a teaspoon, making a more or less conscious attempt to stir his coffee. Mrs. Brown, seated directly opposite her husband, is also stirring her coffee while she has her eye glued

Fifty

to the rear page of the newspaper, which Brown holds between them as he reads on. On this rear page, in bold type, appears an advertisement of a large cloak bargain sale which is to take place that day. Many wonderful bargains are announced. Mrs. Brown is a natural born bargain hunter and decides that she must have one of these cloaks. She tries to tell her husband all about the big sale, and finally asks him for the money with which to buy a cloak. Mr. Brown gets quite provoked at the interruption to his reading, and angry at her demands—he always gets this way when money matters are concerned, especially with Mrs. Brown—he listens long enough to just about allow her to catch her breath, and then howls out a loud and most emphatic, "No!" Mrs. Brown, nothing daunted, again attempts to put up what she imagines is a just and reasonable argument, all in her own favor of course. Her husband, this time, emits a much louder and a more emphatic yell of, "No!" It is just too much. Mrs. Brown bursts into tears, calls him a brute, a mean old thing, and a few more equally as interesting names. Mr. Brown is more than hard-hearted, he is "hard boiled," that is he likes to think that he is, as he gnashes his teeth, growls like a bear, and roars like a lion, and still sticks more determined than ever, to his desperate grip on the emphatic, No!

The whistle of the city-bound local is heard in the distance, Brown jumps to his feet as if suddenly shot, and gulps down his cup of coffee, it's all he has time to hurriedly swallow. He puts on his hat and coat as he rushes around the house, and then, as always, somewhat sorry for the way that he has acted, he goes over to kiss his wife goodbye, but she allows him to kiss the top of her head—only. Hastily he dives into his pocket and draws forth a well-filled wallet, from which he quickly extracts two one hundred dollar bills, which he places upon the table before Mrs. Brown; he rushes out the front door, which he loudly slams after himself, and breaks into a run for the railroad station. The bell rings, the whistle blows, and Mrs. Brown clutches

the money to her bosom as she breaks into a peal of loud, hearty laughter. Curtain.

This little dramatic episode might, perhaps, illustrate one method of getting the things that one wants; but we notice that there are a few important things which seem to stand out as particular features in the sketch. The first is the fact that Mr. Brown had the two hundred dollars, and Mrs. Brown well knew this. The other is the point that Mr. Brown having said, "No," so emphatically, could by the use of a few tears be induced to "loosen up," and was not near as "hard" as he imagined himself to be.

At times we all desire to have things, it is natural, and perhaps we, too, might have a system like Mrs. Brown had, or a method equally as good, or subterfuge in order to gain our desires; and again, perhaps we have nothing of the sort or kind, but are obliged to rely upon ourselves, or entirely upon Divine benevolence and our prayers for anything that we particularly want.

A widow, having her own home, which she shared with two young daughters, desired to procure a new automobile. The one that she had was old and about worn out; it would cost much to repair it, and then still it would be an old-style car. The widow felt that she could not afford a new car, however, as she thought it would not be right to take the money from her little income when she and her daughters needed the money for the necessities of life.

Now this lady was quite a church-goer, and she believed in the power of prayer, so she set out to systematically pray for a new car, without any particular thought as to make, design, or cost; all that she prayed for was the money to get the new car with. One morning, after the little girls had been dressed and sent off to school as usual, the widow wishing to make a few minor purchases up town, locked her doors very carefully, and left the house. A few hours later, when she returned home, she was dumfounded to see that while she had been gone the house had caught fire and burnt to the ground.



Everything was well covered by insurance, so the loss was in reality her gain for the house was an old one, as well as its furnishings. The insurance money paid the widow more than built them a new house, and left enough to buy the desired car. This was in a way very fortunate for the widow for, as the little girls had their lives insured also, one cannot help but imagine what could possibly have happened were the house not insured, and the money came through life insurance instead. It is not a pleasant thought—but of course this is only a story.

So it might be well for all of us to remember, that when we are asking for things it might behoove us to just be careful what we ask for, and how we ask for it. One can never know what the cost might be, or how things will come about, even though we do get the thing we desire. Besides, there is the law of compensation and equalization to deal with, perhaps we would do well to consider this also, for somehow, unless we are very careful to understand what we are doing, we will find that although the desire becomes manifest, that there might just happen to be a string attached to it, a string that we did not realize goes along with our desire perhaps. Often after getting our desire, we find that after all it was not what we wanted, that having realized our wish fulfilled we are in a worse fix than before.

So many of us are eager to receive things, but not near as eager to pay for what we get; and when pay is mentioned—well, that is another matter. we do not stop usually to remember that all must be paid for some way, that only too often the payment is ten-fold—not so pleasant a thought is it? If we thought of this we might pause long and think much before pressing our demands too emphatically, as it puts a far different phase on matters when we know before hand that we are going to have to pay for all we get, and with a high rate of interest.

And all this brings us to the realization that after all the longest way around is perhaps the shortest way home. The great obstacles that we

find in our path are the things which we should attempt to overcome, and not seek to follow the lines of least resistance. It certainly does pay to look about us before we leap and jump at conclusions in too great a hurry, only to perhaps regret and be sorry for our error, when it is too late to turn back.

And so in our AMORC studies, some of us are looking for a short cut, a sort of boiled down or condensed system or method. We desire to reach conclusions before we are at all prepared to meet them, and we grope about seeking to find the lines of least opposition, when there are none, never were any, and never will, or can be any. The real, absolute truth is that no quick, easy way is available by which we may grasp the studies, for there are no trick trap doors, greased skids, or smooth slides, or means whereby anyone might sneak in, rush ahead, or "fall in clover," as it were. Throughout this transition, or passage through life, we are constantly coming in contact with those who are wasting valuable time, fruitlessly expending their energy, as they frantically, desperately, and so often stubbornly persist in their endeavors to find, compel, or create short cuts, high speed methods, and lightning-like systems, in order to attain their selfish desires; wasting their lives looking for an easy way out, or convenient loop holes—where there are none.

The sooner that we realize that we must expect to labor, study, practice, and exercise, in order that we may exemplify, in a concrete, rational, and sane manner, the true Rosicrucian teachings, just that much sooner are we going to accomplish something well worth the while. It is only then that we shall be getting some place upon the pathway. No—this is not an easy thing to do, for it so happens that we Neophytes must learn, we must understand, and we must know, and not until we do can we so much as even dare to hope, for we must appreciate the one great fact before us, that we are doing wonderful things, and working in harmonious, synchronous attunement with tremendous forces and unlimited powers.

He who pulls the switch and releases a vast amount of powerful electricity to supply one of our cities with millions of lights and thousands of horse power of energy, he who generates high pressures of steam, or he who handles other elements of mighty force and harnessed power, must need be a well-trained man, otherwise the lives and property of the public are in danger every moment. The captains of the great, immense ocean liners, which are leaving our sea ports every day, must be trained men, as human lives depend upon their knowledge and their understanding of thousands of little details all about them. The locomotive engineer, the man whose hand is the one that controls the train that rushes at maddening speed across the land, over high mountains, down steep grades, around sharp curves, into blind cuts, and through dark tunnels, must also be a well-trained man. The aviator, who carries the mails through storm clouds high above the earth, or through fog banks, blindly, and unassisted by nothing more than compass or other instruments, must surely be a trained man. Still, all these things are as a mere nothing in comparison with the tremendousness of the psychic powers, within just one single individual.

It would then appear, certainly, that if such simple, material demonstrations, under the control of the hand of man, would be such as to require such careful, caretaking preparation and apprenticeship, then how much more study, apprenticeship and care it should require to fit anyone to enable he or she to handle a power, a force, that is millions of times more potential, more compelling, and of far greater magnitude than anything in the physical world about us, in this day and age, that has been created by the hand of man.

It is the trained mind, the wise mind, the educated mind, the student mind, for we never cease to learn, that eventually is the master mind. We can see and understand how we must study, learn, know, and comprehend if we are to accomplish things we desire at all, and how we must practice the AMORC teachings, living them every day and applying them in our daily life and conduct; thereby reflecting not only credit upon ourselves, but a reverence and respect for the organization, of which we should be proud to be a member, as along the path we go, ever striving for the goal, in Peace Pro-found.

△ △ △ △ △

OKLAHOMA

The impeachment proceedings of the Governor of Oklahoma have given Rosicrucianism some unusual publicity in Oklahoma, and in fact, in the presses of the entire country. According to our records at headquarters, none of the officials of the State of Oklahoma have been members of the Rosicrucian Order, (Ancient Mystical Order Rosae Crucis), although apparently one or two of the officials, of said state, have been reading various books, of all sorts, purporting to be Rosicrucian works; but from the very subject matter of these books one can see they have nothing to do with Rosicrucianism at all. If one claims to be a Rosicrucian and can show no connection with the AMORC, you will know that he is in no way connected with the international Order.


Fifty-Three



Idiosyncrasies

By The Supreme Secretary



HE following is a typical question dealing with concentration: "I read and hear much of concentration in the occult and metaphysical studies; but very little is given to explain it in full. To gain through concentration, does it mean that we must constantly apply ourselves each day for long periods? And when we do attempt to concentrate, just how long should we do so, for fifteen or twenty minutes, or an hour? It seems that concentration is confused, also, with meditation. May I have further enlightenment on this subject?"

It is very true that concentration is generally confused with meditation. We speak of concentrating to put into operation certain principles or laws, or direct certain powers for the purpose of bringing about certain definite results; and in the same breath, we generally speak of receiving the same results through meditation. So there seems to be no definite line drawn between concentration and meditation.

First, let us analyze concentration. Concentration may be divided into *passive* and *positive*. When we think of *positive* concentration, in the popular sense, we think of focusing our attention, our thoughts, and our will on one certain objective. We think of comfortably relaxing in our favorite chair, and attempting to use some principle, which we have read about in our studies, by directing it toward a certain condition or certain conditions. This is *positive* concentration; we are attempting to produce, to do something, to concentrate our energy, whether mental or psychic, upon a certain thing. This concentration calls for action on the part of ourselves. We do not ask for aid or assistance from the outside; we do not even ask for help from the Cosmic; we attempt to use our own powers in producing, in doing something, and that is *positive* concentration.

Next we have *passive* concentration, which is that form of concentration which is most commonly confused with meditation, and it is best to say that it is meditation. For an example, again relaxing in our favorite chair, when conditions around us are favorable, we attempt to exclude or eliminate the impressions of the senses. We are then getting into a state of meditation. Let me make it more clear! To get into a perfect state of meditation, it is desirable to first eliminate the objective, material side of ourselves so we can get into what is called a subjective state.

We start with one of the senses at a time, and attempt to eliminate its impressions. We close our eyes to exclude things we might see that would cause us to think and reason. We try to have the room and surroundings as quiet as possible, so that no sounds will enter our consciousness through the medium of the ears and disturb our meditation. We arrange ourselves as comfortably as possible so that no discomfort will irritate us through the sense of feeling. That is, we try to have the room as warm, the chair as comfortable, and our clothes adjusted as comfortably as possible, so we have no exterior irritation that would cause us to have a reaction of any sort. We try to keep the room free from any scents, whether pleasurable or displeasurable, so that we receive no impressions from the outside, material world through the sense of smell. We gradually eliminate each one of these faculties through our will, exclude the material world, and in that way arrive at a subjective state. Our brain is not receiving any exterior impressions, and we are attuned, to use that expression. We are then in what is called a state of meditation. We are in a state of reception, ready to receive impressions from within. We have put a wall around ourselves, holding out any outside, material, objective impressions, and we are waiting to receive the im-

pressions from the Cosmic that will flow through us from within.

Now that is meditation, but at the same time it is *passive* concentration. We will ourselves to get into that state. We focus our attention and thought on the object of producing a condition of that kind, to become absolutely passive and be free from outside influences.

And now to answer the next point of the question—the length of time required to produce satisfactory results in *positive* concentration, when you are trying to produce a condition through the aid of the Cosmic. Long, tiresome periods of strained or forced concentration produce nothing. Staring with fixed eyes produces nothing but headache, eyestrain, and optical illusion. Rigidity of the muscles produces nervousness, and no psychic experiences of any sort, because you are holding yourself not in a subjective state, but purely in a material state. When you try to force yourself into a condition, you are remaining in a physical condition rather than getting into a psychic or mental condition. Cosmic contact requires only a second, only a moment, just a flash, and the result is produced. It does not take long lengths of time. After getting into the state of meditation, where you have excluded the outside world from yourself, as explained above, start your *positive* concentration. Then call upon the Cosmic to help you produce a certain result, and hold this one thought uppermost in your mind—let it dominate your consciousness. And in five or ten minutes of this intense concentration, holding this thought paramount in your consciousness, with no other chain of thoughts, ideas, or impressions going through your mind, you should make an easy and perfect contact with the Cosmic. If, after five or ten minutes, you have not succeeded in making this contact, stop your concentration and forget it, and go about your duties and affairs; because you have evidently failed to get into a perfect state of meditation and concentration at that time, and it is not advisable for you to continue further. Try concentrating again sometime, perhaps the next day, but I would not try again a few min-

utes or an hour later, but wait until the following day.

It is hard to explain just when you know that you have contacted the Cosmic, and that the Cosmic has received your request or desire to produce a certain result, because one interprets that contact, which is generally called Cosmic Consciousness, in many ways. Sometimes it is as if a sense of warmth, a vibratory or electrical thrill, seem to ebb throughout the entire body, and we feel inspired, enlightened, enthused. Sometimes we are even conscious of the presence of some personality or power. There are many different ways by which we know when the Cosmic contact has been made.

After Cosmic contact has been made, or the minute you realize it, stop your meditation and your concentration, it is not needed further. To continue concentrating will produce no results, because the contact is only made in a flash, and then it is gone, and that is sufficient. For an example, when you throw on a switch to start a generator, or to throw current into an electric line, it is not necessary for you to constantly hold your hand on the switch. One action, one second, and you have made the contact, and immediately the generator starts to revolve, or the current starts to flow through the line.

So it is with Cosmic contact. The moment you have made it, stop, you have been successful. It is not necessary at that time that you attempt to continue concentrating, because your continuous concentration, after you have made the Cosmic contact, can do no more.

Now as to the final question asked in the letter, that is, as to the number of times concentration should be entered into. This, of course, depends mostly upon what you are concentrating for, but we can give more or less a definite rule, and say that the periods of concentration or meditation should be entered into once a day, or every other day, making the Cosmic contact spoken of above. This should be continued until definite results take place. Sometime, in this column, I will endeavor to explain just what *definite results* are. You see, so many of us



concentrate for things that really fall within our realm of activity rather than within the realm of the Cosmic, and we expect the Cosmic to do things it will not do, and therefore we are disappointed many times when waiting for results to develop. However, that is another subject.

As a summary of this month's discussion, we will say that concentration is divided into *positive* and *passive*. *Positive* concentration is the one denot-

ing action—you yourself *do* something. *Passive* concentration is akin to meditation; it is a state of *reception*. Intense concentration is only necessary until the Cosmic contact has been made, long periods of concentration after the Cosmic contact are unnecessary; and finally, the periods of concentration or meditation should not be any more frequent than once a day, and should be discontinued after the desired results have been accomplished.



Somewhere Within the Universe of Self

IS THE BEST "PAL" YOU EVER HAD

From "The New Era," a monthly magazine edited and published by the Prisoners in the U. S. Penitentiary at Leavenworth, Kansas.



YOU may not find him soon but he is here, ever faithful, loyal, loving—and he will stay with you to the end: get acquainted. When the shadows of life's sunshine get long and repeating frosts of failing harvest come, follow the tactics of the turtle—pull in your head and hands and feet, and live for a time within your own shell. Turtles thus become long lived; perhaps man may attain the same wisdom. Nature lived in all its glory long before humans arrived and it still has much to teach the limping biped who but yesterday came down from the trees.

The worst that death has to offer is but a shadow across the eternal God-given sunshine. Misunderstanding is responsible for all our failures. Individual perfection is still a very remote attainment. Even the Creator has made mistakes, for judging from the passing geological ages, He has changed the animal and plant forms of the world a hundred times. So soon as the fauna and flora become best suited to environment, the earth itself changes. There

is nothing in the fossil history to warrant the assumption that man in spirit, mind, or body, will ever be faultless. His mistakes are but self-kicks to a better adaptation. His punishment is self-inflicted that he may better regenerate his capacity for future results. In spite of our finely spun philosophy, man is and always will be self-made. Success or failure is mainly of his own making.

Our greatest asset, therefore, is that which we have within ourselves—and so why not get next to self? All this is self-evident, but few get to this angle of wisdom until the fruits of life begin to fail, then it is too late. Perhaps it is never too late to mend, but it is also never too early to prepare for better days. Too long do we linger in sowing wild oats, only to find that the hardest work, the greatest suffering, is the reward of our efforts to fill the nothingness of empty desires.

We may condemn the turtle, but it is and has for a long time been quite good to its kind. So far as we know, no hell has been established for its eternal punishment. It has lived an honest life in peace and contentment

on earth a million years longer than boastful man. It does not fight. It has no wars, no jails, and no bloodstained religious past. Perhaps the lowly turtle with its assured longevity has a lesson to teach the self-appointed lord of all Creation. So let us pull ourselves together, and pull in as the turtle does to sleep the sleep of turtledom!

There we discover part of the glory of self. It is the greatest voyage of exploration, for we find within the wonders the Creator planted in the universe of self, but first we must use up the excess baggage of selfish-self, the accumulated overload of food and trouble—a long sleep is nature's renovator. The mind awakens before the eye sees light, but double the sleep and rest some more to free the brain of gutter stuff. In time the eyes will open to a new world, but close again to hibernate. If there is a Heaven for animals, those that hibernate have it, for at the end of each period, they live again a new, a better, bigger life—the result of a well grounded experience.

Now what have we to report of the tour to the within of self-enclosed self? The report will differ with every voyager, but it must be noted before the great outdoors confuses the sacred attention to the discoveries within. First, you will find that self companionship is the greatest gift of God. You will find no one can be a friend to others until he has befriended himself in a long sacred self-communion. When self is truly next to self, every heart beat brings a wordless message that enraptures the soul with a music full of thrills. Here is a new passion that no language can express.

Self talks to self without words, in a tongue that came with Adam. Self loves self most when it loves someone best. The passions of self are but the dewdrops that escape in mist from the rivers of life. Hunger is the composite call of billions of cellular units of self, and thus it becomes the greatest driving power; compared to this, sex is but a side show. The voice, the eye, the senses of smell and taste—these are but feelers of the brain to feed the functions of the body. The great ruling power—most important to self-

enclosed self—is the sense of feeling, conscious or unconscious, feeling rules supreme; without it life departs at once. But who feels and finds the unconscious self? The answer to this is the definition of the soul.

Self, is usually loyal to self, but sometimes fails itself. Self tries to deal fairly with self, but self-cheating is a common form of wrong doing. The laws of the universe of self are more numerous than the laws of State and harder to obey. There are no courts or juries or legal tribunals. The laws of self, when violated, bring automatic, autocratic punishment, with long suffering.

Self has a very imperfect school. Experience is about its only source of culture and much of this is lost by false alignments; such as ego, jazz, and auto-intoxication. If self could see a moving picture of self in action, or at rest, many important lessons now lost would be effectually taught, for self is too often blind to self capacity. The greatest defect of self is its inability to understand that which it has not tried. Its defective perception in hearing the unheard, seeing the unseen or feeling the unfelt. It is mainly this which prevents self from becoming complete master of self.

Within self there is a plant, a workshop, running at full capacity, twenty-four hours each day. No labor union here to sidetrack the labor issues in eight-hour shifts. Countless millions of separate and distinct life units are employed, each with a very distinct and special function to fulfill. It is in numbers, in duty faithfully performed and in its regular output of useful production, the best and most efficiently organized factory ever created. Economically, judged by the use of automatic machinery and by the complete utilization of by-power and by-products, it has no equal. The man power plant is the pride of God and recorded as such in the Book of Books.

There is nothing in art or architecture that can compare in beauty of color or contour, or grace or rhythm of action, with the model of self. Never perfect, but with all its imperfections, the human body in its aesthetic glory



is so far in advance of anything ever produced by the artifice of man, that there is no hope for future improvement by man's imagination upon man's first God-given form.

Here our tour of the universe of self-encased self must end, all too soon as most voyages of exploration do. Our discoveries have been mainly rediscoveries; but it will take ten thousand times ten thousand years to fully fathom the mysteries that remain unsolved. Let's come out of our turtle-

like shell, and wake up to the glories of a new world, worthy of the best there is in us. This is our duty, for the benefit of our children and of our children's children. Our greatest trouble is the fear of trouble that never comes. Our hardest death is the death that we live in fear of death. Life is good and true to those who try with the sunshine of better days ever before them. The world and stars and all the universe has to offer is but the birth of thy own thoughts.



Peace Profound

By Fra Gordon A. Glennie

Oftimes I have wondered how many of our Brothers and Sisters have analyzed the significance of the words "Peace Profound," which are so frequently used in the literature exchanged between the masters and members of our Order. The simplicity of the words themselves undoubtedly offers occasion for our disregard of their intrinsic value, and consequently we do not determine their full meaning in more exact terms of thought, nor do we realize just what happens when we release them into the ether.

The very sound of this Rosicrucian benediction seems to envelope us in a veil of sacredness and mysticism, which renders us immune to the penetrating influences of worldly things, and creates an atmosphere which, if only lightly considered, is filled with an irrepressible magnetism of spiritual ecstasy. Words fail to express the infinite blessings, happiness, and love that lie hidden within this profound and inspiring realm of mystery.

What greater or more uplifting inspiration could one person impart to another, by either thought, word or pen, than that of "Best Wishes for Peace Profound"? It is a wish for the acme of all that is Divine, and harbours a desire for the infinite rays of light, life, and love to penetrate the uttermost depths of the soul.

I remember having read, a few years ago, of an utterance made by a minister of a church to his congregation, in which he stated that his favorite and most inspiring words were, "The Peace of God, which Passeth all Understanding." How profound and divine are the thoughts emanating from this oft-repeated biblical phrase! Peace, whose spirit breathes fragments of life's wisdom to the meditative soul, lifts from the darkness of chaos and iniquity the eternal light of Divinity, and triumphs over the mighty elements of discordant mortality.

For countless years bards and sages, with their thoughts and songs of Peace Profound, have epitomized in diversified form the ethereal gap between a discordant world and the haven of Paradise. Likewise have the world's eminent painters and sculptors symbolized, with imaginative spirit and harmonious version, their ideals of a felicitous future, and thereby created out of the infinite, in miraculous art, a symbol of universal Peace, upon which mankind may gaze with mortal eyes and ponder its manifesting radiance. Harmony and concord between God and mankind reflects to the myriad life of humanity the all-pervading symbols of universal intelligence and spiritual infinitudes, to which the august rituals of ancient mysteries have ever laid their claim.

*The
Mystic
Triangle
March
1929*

The inexplicable comforts of Peace are not restricted to the few who aspire to spiritual concordance, nor are its affinities evoked only to those whose ambition it is to stimulate the unfoldment of spiritual intellect, for the reflection of Peace, with its elements of wisdom and light, is cast upon the mirror of each man's soul. Therefore, draw aside the veil of doubt, discord,

and confusion which dispels the spirit of peaceful meditation, and allow the thoughts that breathe of Peace Profound to establish a conscious place within the heart of all mankind. Peace is the normal condition of mankind, and, by reason of its Divine wisdom and power, the "Victory that overcometh the world. For God is not the author of confusion, but of Peace!"



SPECIAL INSTRUCTIONS TO ALL MEMBERS

The New Year Celebration This Month

By The Imperator



It has been our custom for many years to hold the annual celebration of the Order during the month of March. This celebration will be of great interest to all of our members, whether correspondence members or members in lodges and groups.

The origin of this celebration lies in the fact that the Rosicrucian Order in America follows the Oriental system of celebrating the spring equinox as the beginning of a new year, and the celebration is therefore called the New Year celebration. The spring equinox occurs every year on or about March 21st or 22nd. It is that period in the year when the sun begins anew its journey through the twelve signs of the Zodiac, and in all Oriental countries the beginning of the sun's journey through the signs constitutes the beginning of a new year. We have every reason to see in the rebirth of the grass, flowers, and other forms of natural life, the beginning of a new year, and it is only through the arbitrary action of man in the change of the calendar, the addition of months and the false division of time, that in the Occidental world we have an artificial new year on the first of January.

In all of our regular lodges that meet in temples, there is a special ceremony that occurs on or about the date of the Rosicrucian New Year. We call it

the Rosicrucian New Year because the Rosicrucian Order holds its annual festival, election of new officers, appointment of new councillors and other workers at the time of this festival. And we date the years of our Order's existence in accordance with these new years.

Therefore, in March of this year, 1929, the Rosicrucian year of 3282 begins with the spring equinox. In other words, it is three thousand two hundred and eighty-two years since the Order had its traditional foundation.

Heretofore, lodges throughout North America attempted to hold their annual new year festival on the actual day and at the actual hour that the sun entered the sign of Aries. But this hour often occurred at midnight or early in the morning, and sometimes occurred on Sundays, making it almost impossible to have a proper gathering and celebration. Therefore, we have adopted the custom, in recent years, of celebrating the first Thursday night after the birth of the new year as the official evening for the celebration. In a few lodges in various parts of the country, even this day may not be suitable, and of course every lodge has the privilege of holding its celebration on any other day after the beginning of the new year that it may select. But this year we will, as usual, proclaim one day as the official new year day, with the ex-



pectation that as many lodges and as many groups as possible will hold their celebration on that occasion. Therefore, I, as Imperator of the Order for North America, hereby proclaim that Thursday, March 21st, shall be the official Rosicrucian New Year day for our usual celebrations in the North American jurisdiction, and in all lodges, groups, chapters, and branches under the direction of the North American jurisdiction. Such celebrations should be held in the evening wherever possible, and all groups and branches, as well as the lodges, will receive from Headquarters an outline of the proper procedure or program to be followed.

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

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

The Feast referred to is the Sacred Feast, and every member in every part of our jurisdiction, whether connected with a local city lodge or affiliated by correspondence with the Supreme Lodge, is expected to participate in this Sacred Feast. In the lodges, the same procedure as in previous years will be followed, and all members will come together in their respective lodges on Thursday evening, March 21st, to take part in the ceremony, celebration, and Feast, or on some evening as soon as possible after March 21st. Members who are connected with the National Lodge, the Postulants' Grades, or the Disciples' Class at the Supreme Lodge through correspondence are advised to follow the program outlined below:

On Thursday evening, March 21st (or any evening thereafter as soon as possible), at any hour between sunset

and midnight, each Brother and Sister should retire to his or her sanctum in the home for worship and meditation. But, before the hour approaches, each should secure the following articles: A pair of new candles which have not been lighted before, some new incense, if possible, a piece of corn bread or a corn muffin, some salted nuts (pecans, walnuts, or others, well salted), and a glass of symbolic "wine." This should be grape juice, for the Constitution of our Order, written before national prohibition was adopted, distinctly states that on only one occasion is symbolic "wine" used, and that is at the New Year Feast, and then it should be "unfermented grape juice." One glass is all that is necessary. With these articles secured and placed in the sanctum, the member should prepare himself by cleansing the body inwardly as well as outwardly. The inner cleansing is accomplished by a few minutes of self-examination before entering the sanctum, discovering if one possesses any ill-feeling, hatred, or enmity of a remote kind toward any living creature or thing, and casting it aside as unclean and sinful, and then concentrating for a few minutes on the Divinity within, which now finds more room to expand, since all things not Divine have been cast from the body. Then, with a sense of a Divine Being residing in a clean body, approach the sanctum and enter.

Light the two new candles and place them upon the altar in their usual place, while saying as each candle is lighted: "With the pure light I illumine the Holy Place and start again another year of radiance." Then sit before the altar and gaze into the reflection you see and wait for its mystic picture or change. This may require five, ten, or fifteen minutes. When any change significant to you occurs, then arise, and with the hands and arms folded over the chest, face the reflection of yourself and say: "At this hour I consecrate myself again to the Holy Principles and Doctrines of the Rosy Cross that I may be a better servant for God in His Vineyard."

Next eat a few bites of the corn bread, following this with a few of the

salted nuts. Then pause and say: "Into my body have I taken the corn that symbolizes the vegetable and air elements of life, and the salt of the earth symbolizing the mineral elements. Of these is the greater part of my body composed." Then take several drinks from the glass of grape juice and say: "In this fluid I find the life force of nature symbolized and I add it to my body that I may add the third symbolic essence to my existence. It is the spirit of God expressed in these elements which gives me my Triune Expression. I shall approach the coming year with renewed vigor, faith, hope, and devotion. So mote it be!"

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

It may interest our members to know that at the time they are assembled in their lodges in official convocations, or individually in their sanctums at home as isolated members of the Supreme Lodge, on the evening of Thursday, March 21st, that those of us who constitute the Egyptian tour party will be on our way home, and will be on the high seas between England and America. We will have travelled through the Holy Land, Egypt, other parts of the Orient, and through the principal cities of Europe. And we will have visited some of the most sacred and holy shrines of religion and mysticism, and will have passed through initiations, experiences, tests, and trials that will have taught us many of the most valuable lessons that man can learn. And just as you are holding your ceremonies in your homes and lodges, we will be riding the high seas under the

protection of God and the Masters, and with our thoughts and hearts attuned to the thousands of members in all parts of the world who will be celebrating the Rosicrucian New Year, and whose thoughts will be turned to the same high ideals as ours. Those of you who are capable and well trained in the ability of reaching out of your physical bodies to distant places will undoubtedly reach us, and unite with us in the celebration that we will hold at sea under the starry Heaven and in the great open space of the invisible horizon. Those of you who have not yet reached this ability through your work will find that through your mental attunement and your concentration upon us, we in our special convocation on the sea will reach you and contact momentarily the minds that are attuned to us. We shall be sorry, indeed, that so many of you are not with us, as you hoped to be, but we shall send you the kindest thoughts of our love and of our fraternal affiliation.

After we reach New York City and visit our friends and brethren in that city for a few days, our large party of touring Rosicrucians will divide and go in different directions to carry the wonderful messages that we will bring home. It will be my desire to go with my family and a number of the other Brothers and Sisters from New York to Montreal, and visit with the large membership in that city before we proceed to Chicago. We shall probably reach New York about the twenty-fourth or twenty-sixth of March, and will probably reach Montreal on the thirty-first of March. But this date will be verified or corrected by telegraph to the Montreal organization after we reach New York City. The official party will return to the Headquarters in San Jose some time about the seventh or eighth of April, and most of the members who return with us will probably be back to their homes at that time, although quite a few will remain in Europe to continue their journeys to interesting places, and complete the special studies which made them a part of the party.



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.

*The
Mystic
Triangle
March
1929*

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Sixty-Two

The AMORC of North America

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

THE NORTH AMERICAN JURISDICTION

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

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

Classification of Membership

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

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

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

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

DIRECTORY

The following principal branches are District Headquarters of AMORC

New York City:

New York Grand Lodge, Mr. Louis Lawrence,
K. R. C., Grand Master.

Boston, Mass.:

Mass. Grand Lodge, Mrs. Marie Clemens,
S. R. C., Grand Master, Lodge Building,
739 Boylston Street.

Waterbury, Conn.:

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

Pittsburgh, Pa.:

Penn. Grand Lodge, Dr. Charles D. Green,
K. R. C., Grand Master, P. O. Box 558, N. S.
Dimond Street Branch.

Philadelphia, Pa.:

Delta Lodge, AMORC.

Hartford, Conn.:

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

Tampa, Florida:

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

San Antonio, Texas:

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

San Francisco, Calif.:

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

Los Angeles, Calif.:

Hermes Lodge, No. 41, Dr. E. E. Thomas,
F. R. C., Master.

San Jose, Calif.:

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

Flint, Mich.:

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

Omaha, Nebraska:

Nebraska Grand Lodge, Mr. Leo J. Crosby,
K. R. C., Grand Master.

Paterson, N. J.:

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

Portland, Oregon:

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

Cleveland, Ohio:

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

(Directory Continued on Next Page)



Chicago, Illinois:
Illinois Grand Lodge, Dr. Anita B. McCall,
Grand Master, 728 No. Pine Avenue.
Washington, D. C.:
Columbia Grand Lodge, Jos. F. Kimmel,
K. R. C., Grand Master, 215 Second St., S. E.
Atlanta, Georgia:
R. E. Strange, Master, 515 Chamber of Commerce 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 Torreon, Coah. The work of the Spanish American section is carried on in Spanish and English, and two magazines are published by this Jurisdiction. Address all correspondence to the Supreme Grand Master at Puerto Rico.

A FEW OF THE FOREIGN JURISDICTIONS

England:
The AMORC Grand Lodge of Great Britain,
Mr. Raymund Andrea, K.R.C., Grand Master,
41 Berkely Road, 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, Schuy-
straat 244, The Hague, Holland.

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

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

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

Australia:
The Grand Council of Australia, 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.

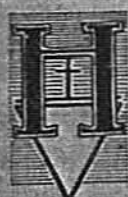
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THE BOOK DEMANDED

"Rosicrucian Principles for the Home and Business"

By The Imperator



OW many times have you desired some way or means, or explanation of how to apply the Rosicrucian principles in meeting the affairs of your business, and the little personal matters that arise in your home? How many times have you said to yourself, "Now just how shall I go about applying the principles in meeting this condition?" This book is the answer to those who are looking for a practical way of applying the Rosicrucian principles, and it is especially prepared by the Imperator for that purpose. It presents, in a very readable and understandable way, the many MYSTICAL LAWS, PSYCHOLOGICAL PRINCIPLES, and PRACTICAL METHODS whereby men and women may MASTER CONDITIONS that DEAL WITH MATERIAL PROBLEMS. Dr Lewis has been consulted on these subjects for many years by thousands of business men, and the experience of those years is brought to you in this book.

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