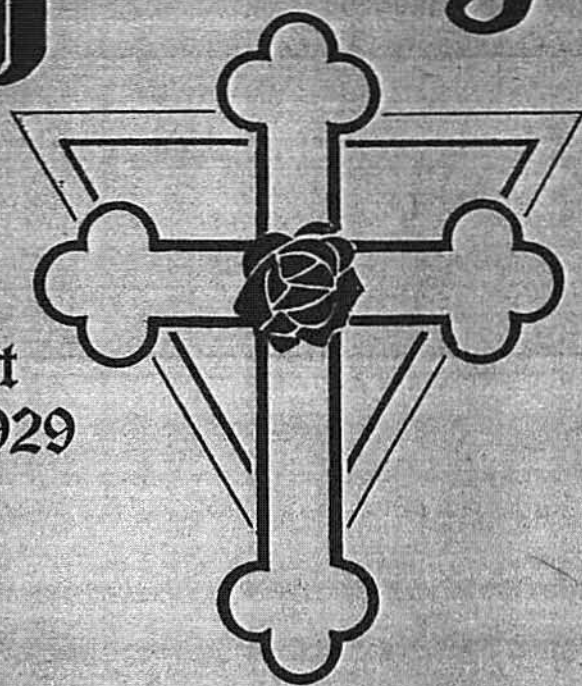


The Mystic Triangle

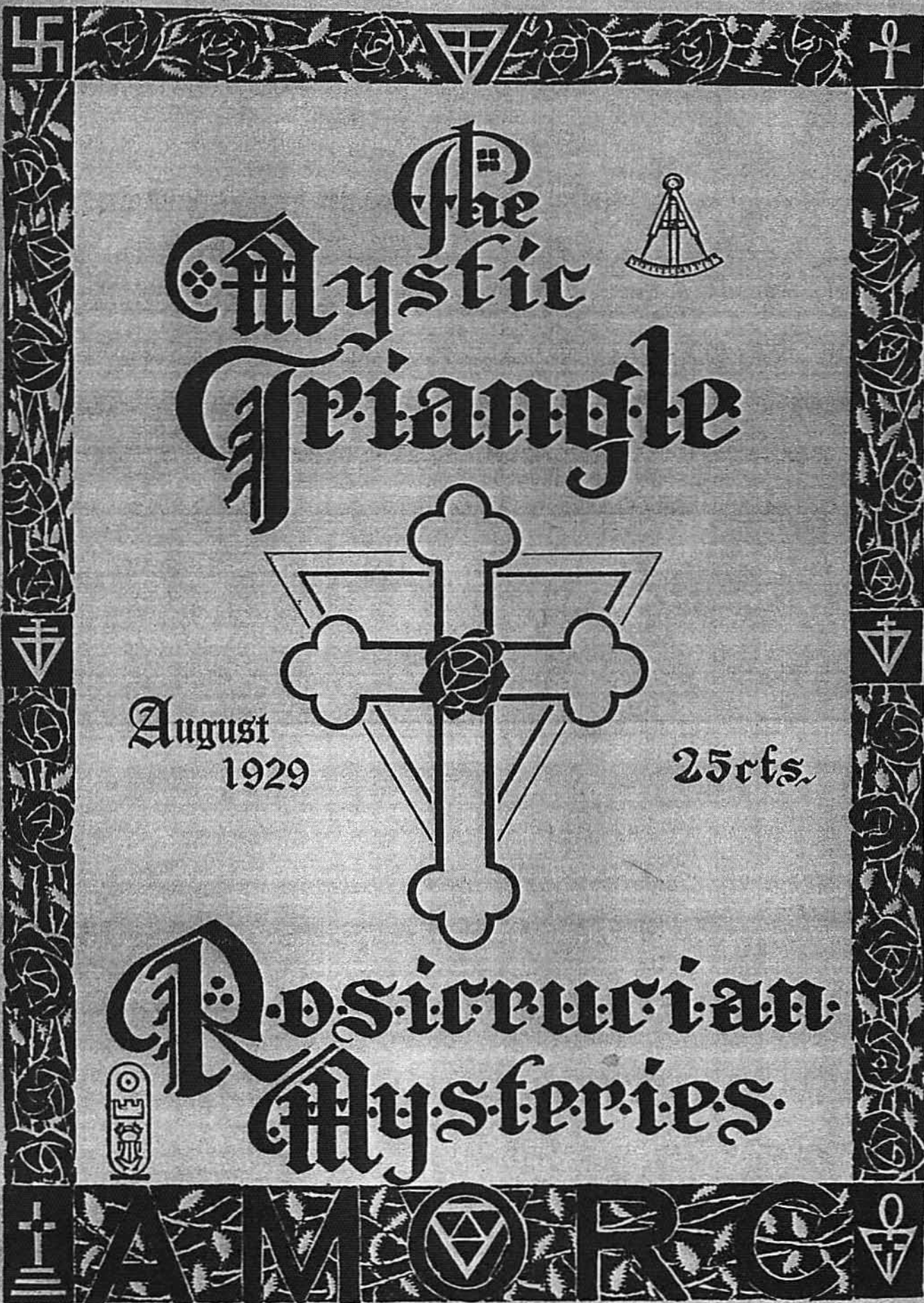


August
1929

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Suggestions

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.

"UNTO THEE I GRANT"

This is one of the rarest, occult, mystical manuscripts and books ever given to the public. It contains some of the true, secret teachings of Thibet, and was written over 2,000 years ago. The first issue of this book was translated with special permit of the Grand Lama of disciples of the secret college of the Grand Temple of Thibet, and authorized by the Emperor of China. The soul of the rare writings, the spirit of the teachings, and the sublime beauty of expression, has not been altered or modified, only the physical body, newer paper, and new cover, have been added to the wonderful elements still living and breathing in the most sacred of manuscripts of the Temple of the land of mystical, unknown beauty. Many attempts have been made, and thousands of claims have been presented purporting to secure and reveal the inner, secret, and sacred teachings of the Masters in Thibet, who are considered to be the most highly developed mystics on earth. But no authentic copy of the teachings like this manuscript has ever been given to the world. This book is printed on heavy paper and well-bound, and sold at a special price of \$1.50 per copy, postage paid by us.

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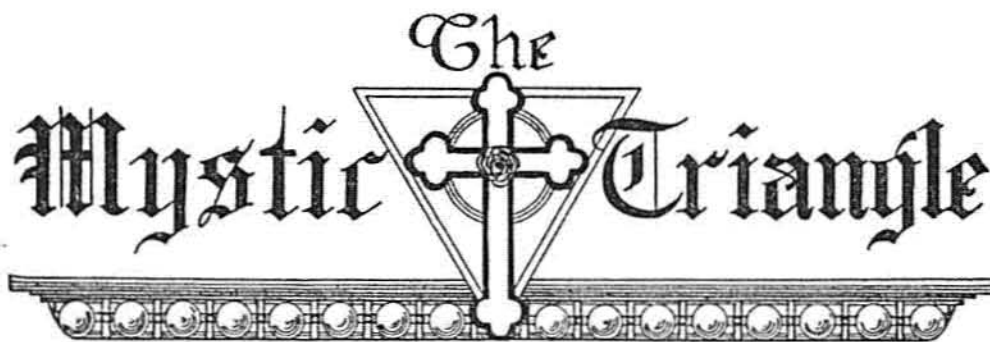
We have at last secured an emblem for your car. We have had many requests for an attractive emblem that members could attach to the radiator of their car to serve the same purpose as other fraternity emblems. These beautiful Rosicrucian emblems are in the form of a cross surmounted on an Egyptian triangle.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

ATTRACTIVE SEALS

These Rosicrucian seals are about the size of a twenty-five cent piece, beautifully printed in red, and embossed gold, and have the symbol of the cross and rose, and the words "AMORC, Rosicrucian Order, San Jose, California," on their face. These seals can be used by members on letters or communications to friends or business acquaintances. If you would like to 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. They may be had at the rate of fifty cents per hundred, or practically what they cost, postage paid by us.

(CONTINUED ON INSIDE OF BACK COVER)

The Mystic Triangle



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AUGUST, 1929



VOLUME VII, No. 7

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

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your copy, we cannot rectify errors.



The Emperor's Monthly Message



MY MESSAGE this month is one of encouragement to those who have found the path, and who have sensed the first and early beams of inspiration from the Cosmic Mind.

As I have watched the beautiful roses growing in my garden here in this valley of heart's delight, I cannot help but think of the appropriateness, as well as the reverential significance, of the rose on the cross as one of the emblems of our organization.

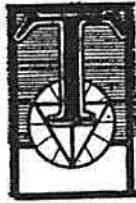
There is within each one of us that which is like unto a budding rose. We come into life on this earth and in this material environment as physical part of all that the earth affords, but containing within our beings the rose of God's Consciousness, the flower of Cosmic power and life. And just as the body at birth is young, and weak and small, and helpless, so the soul, great in its wisdom and power, is nevertheless young and helpless in its ability to express. The soul within us is hampered in childhood by the limitations of the physical body and the restrictions and incapacities of the physical mind and intellect. But this flower of Cosmic Consciousness grows and opens and unfolds like the bud of the rose, until in its fulness, its beauty, and its effulgence of life it must express itself, it must attract attention, and must become the emblem of its law. It is the unfolding of this flower that brings to us Cosmic at-

tunement, Cosmic Consciousness, and Cosmic development. We become unto others and unto the world like the unfolding rose to the passerby. We become a symbol of that which is Divine, that which is good, perfect, and beautiful. The vibrations of our brilliant aura and the fragrance of our emanations radiating the Divine essence of which this flower within us is composed, carries to all a message of beauty, symmetry, rhythm, perfect form, and Divine creation.

Oh, if we would but let the flower blossom early in life, and let the fullness of the bloom of the rose make itself manifest while our bodies are young enough to have a long future of usefulness! Why do some wait and hesitate and doubt? These things hold the flower within and keep it from unfolding and giving forth that which makes it the most beautiful thing in the world. Why not let the Divine power of the whole universe center its beams upon this budding blossom, and let the blossom, in return, carry to the minds of men and women the fragrance and beauty of its life and being? Every moment of meditation in reverence and sacredness, every kindly act, every thought that is in accordance with Cosmic law, and in fulfillment of Divine principle, adds to the beauty of the rose and increases its size and goodness. Let us become so filled with the rose that we are radiating souls in the garden of light, blossoms in the garden of life, and roses in the garden of love.

How Can we Best Express Love and Service to Others?

By BROTHER JOSEPH



THE heart as the symbol of all life, is rightfully typical of love, friendship, good will, peace, and happiness. When perverted, it may take on the opposites, which are hate, ill-will, strife, discord, unhappiness, and misery. It is well to keep these facts in mind, for they explain a great many things that are more or less an enigma to the man and woman not acquainted with Rosicrucian ideals and principles.

Early in your studies you were told that AMORC was an order of "love and service." Perhaps you tried to express this love—perhaps you tried to render service through suggestions and advice to others, with results opposite to what you expected.

Let's analyze this condition and find out where the fault was. If you have read Rosicrucian literature, you have no doubt noticed that the outstanding character always typifies love and service, while at the same time seemingly cold and adverse to impressing his high ideals upon the minds of his friends and acquaintances.

The entire explanation is in the fact that love is both positive and negative. The positive is love in every sense of the word. In its negative attitude, it brings about discord, hate, and strife, disrupting family life, bringing on divorce, antagonism, and ill-will. What is the reason?

A love that is pure—a love that is built on AMORC ideals, is a love of helpfulness—a love that recognizes each individual as a distinct personality, different in mind and thought from any other individual, a universe unto itself, even though at one with all.

With this fact as a basis, it follows that what may be poverty to one man will be riches to another. A truth that

may point out the way to life, liberty, and eternal happiness to one person, may plunge another into misery and despair. It is therefore well to ask how you can express love and service to others in such a manner that it will bring about peace and harmony instead of ill-will and hate.

The answer is a simple one—so simple that quite often it requires considerable thinking to fully realize the far-reaching truth of it. First of all, you have no right to forcefully try to make others conform to what in your estimation is best. You are obligated to give love and service only to those willing to accept it. You cannot force it. You cannot compel others to do what you think is best for them.

Therefore, love must be sought. You are to express your love only to those willing to accept it. You are to render service only to those willing to receive it. When anyone asks your advice, it is your duty and obligation to give advice and suggestions to the best of your ability. If a person indicates by word or action that your advice is objectionable, you have no right to force your ideas onto others.

Just consider the "in-law" problem. Its source ninety-nine times out of a hundred is love. One in-law desires to help another—desires it so strongly that when the suggestions and ideas are not accepted, it causes ill-will and family quarrels. One member of the family is so interested in the success of the other, that he or she tries to remake the personality to conform with the ideas of himself. The other has ideas of his own—and you have a family quarrel lasting perhaps throughout life—and all because of love and good-will.

These few paragraphs mean much. They tell you the reason for family quarrels. They should impress upon your mind the fact that you have no



right to force others to accept your love or service. In such instances your actions, your ideas, your suggestions and good will are sown on barren ground and will bear no fruit, except perhaps such growths as thorns and thistles.

Suppose, however, that one of the family, or even a stranger, asks you for advice or help, then you are in duty bound to give all you possibly can. Your suggestions and ideas will be sown on fertile soil. Your good works will bear fruit. You will be doing a good deed—your action will be appreciated and remembered.

If after reading these truths, your mind reverts to the varied Rosicrucian literature you have read, you can readily recall that in each instance the principle character lived strictly according to this Rosicrucian code of ethics.

The characters are always ready to give friendly council and advice. They are ever willing to extend a helping hand to the needy. But also, they refrain from forcing their love, thoughts, services, and help on others. They seek out persons whom they can help, people who appreciate their actions, religiously leaving alone those who do not appreciate help and advice.

Whether you are in the home, office, or factory—whether you have a business of your own or serve another, the truth is always the same. In every instance you will advance most rapidly, make most friends, gain most material and spiritual knowledge, by strictly observing this Rosicrucian code of ethics. Each of us has lessons to learn. If you see misery and failure ahead for one of your friends, you have a right to offer your help and suggestions, but you do not have a right to force another to do your bidding against his will.

But AMORC is an order of love and service. Be ever ready to extend a helping hand to others. Be ever ready for the call of duty. Express your love through thought, word, and action. You must love if you expect to be loved. You must be a friend if you want to have friends. You must refrain from expressing your love and friendship when it is plainly not wanted. The

world is filled with people who are lonely and friendless, looking for sympathy and encouragement. You will have no trouble finding them. In big cities like New York and Chicago there are thousands of people who are more lonely than hermits in the mountains. If you want to make an experiment in appreciation, give a ragged newspaper boy a quarter for a two-cent newspaper and watch his eyes glow in thankfulness. If among your nephews or nieces there is one who does not seem to be getting the best out of life, invite the youngster to your home once in a while. Extend a helping hand, prove your friendship by doing something to please the child, even though it be but an occasional invitation to go to the "movies" with you, a little help in school work, instruction in the making of one thing or another.

If you have a garden laden with abundant flowers, go to the nearest hospital and get the names of two or three most neglected patients, send each a few flowers, simply saying "from a friend." You'll find real satisfaction in the doing of this kindly deed.

In your daily life let your thoughts and actions be based on unselfish love and service. Instead of your first thought being: "What will I get out of it?" think of how well you can serve others. For after all, we on earth are but a single unit, all of us deriving life from the same source. To hate another is to hate yourself. To help another is to help yourself. "As you do unto others, so shall it be done unto you."

Cultivate the habit of a friendly smile. Express kindness, even though the mountain tops seem to be tumbling down upon your head. Live your life so that you need fear nothing—not even transition to the glorious beyond, which Elbert Hubbard expressed as the greatest of all life's adventures.

If the Infinite has blessed you with more than your share of earthly goods, share some of your good fortune with others. If the making of a living seems something like a problem, remember that this may be just the lesson you most need. Take life as it comes, looking upon fortune and misfortune indiffer-

ently, for they are both from the same source. Realize that within you there is supreme power to make life what you want it to be. You have only to reach out into the Infinite and bring into your life any material or spiritual quality you desire. You are supreme master in your own universe. The condition of today is but the reflection of your thinking and belief of past years. As you give, so shall you receive. As you think, so shall you be. The power within is stronger, mightier, more far reaching than any power you can receive from friends and acquaintances.

Yet in all your giving, in the doing of good deeds, be ever respectful of the rights of others. Never force your gifts on anyone who resents them. Help those who welcome and appreciate your help. Leave alone those who desire to be let alone. In this way your life will be a glorious experience. You will make friends by the score. If others seem to be envious of your accomplishments and knowledge of life, just ignore the fact. Treat an enemy as a friend—and he cannot long remain an enemy. Transmute your selfish traits into unselfish acts of kindness; transmute hate into love; transmute misery into happiness.

Look upon life as a series of lessons, enjoying each experience to the utmost. Cultivate joy and laughter. The man with a disgruntled face is not in step with the times, he is often shunned and avoided. The Master Jesus attended numerous feasts and weddings. Make your universe radiate happiness and good will. Spread cheer and laughter, for in so doing you will help to make this world a better and more pleasant home for the multitudes. Avoid disagreements. Avoid the unpleasant vibrations so noticeable in various neighborhoods.

Make yours a life of radiant happiness, vibrating the spirit of love, friendliness, joy, and life, combined with the power and self assurance possible through your knowledge of oneness with the Infinite.

Cultivate an easy manner of self-control, placing yourself on an equal basis with every man and woman on earth.

One Hundred Ninety-Seven

Talk to rich and poor alike—as man to man. Be afraid of no one. Cast fear out of your life. Be submissive, but never servile. Remember that you are serving only one master—the master within. Each day try to spend half an hour alone—listening to the still small voice that will guide you through life and lead you to achievement you perhaps never even dreamed possible. But when listening to the voice within, be sure that it is THE voice and not some random thought wave. Know that the voice within will never suggest anything to the detriment of others. It is always helpful, always expressing love and good will.

Be a Rosicrucian in every sense of the word. Read some of the mystical literature recommended through your lessons or the Triangle from time to time. Study the actions of the leading character, so that little by little, you can build yourself into a similar character. Have nothing to do with pride and vanity. Be yourself in thought, word, and deed. Look upon all work as a God-given opportunity for study and advancement. Try to accomplish successfully everything you undertake, keeping in mind that a big accomplishment is after all nothing more than a number of small tasks well done. Do not expect credit or praise for favors, for when looking for such recognition, this in itself constitutes your reward, while if you avoid the thanks of others, even doing things without letting them know about it, the Heavenly Father will reward you—and this reward is a thousand times more real than the thanks you receive from your friends.

Never praise yourself. Never tell others how good your work is. Let them find it out through some other source—and the chances are you will receive more respect, more consideration, your efforts will be more appreciated and you will be happier.

"The good you do in darkness I will bring out into the light." So you may be certain that every good deed will be properly rewarded—and by doing good deeds simply for the joy of doing them, you attract rewards that would otherwise be far beyond your reach.



If each and every one of us put into our daily life a Rosicrucian code of ethics, such as outlined here, we will all be richer in the joy of living, while at the same time attracting to ourselves material and spiritual rewards far beyond the conception of the average person. But we must be patient. We must

be willing to grow into the new life. We must not demand immediate rewards. We should take life as it comes, doing each task before us to the best of our God-given ability. Let's forget about rewards, forget about everything except the good we can do—and all else will take care of itself.



Our Teachings Still Lead

A Discussion of the Various Truths Presented in Our Lectures

By THE EMPEROR



ONCE or twice a year we find it helpful at Headquarters to call together the various masters, teachers, instructors, department heads, and others, and review the "discoveries" and new presentations put forward by the various schools of science throughout the world. As our members probably know, there are numerous organizations in the world composed of the scientists and learned men of the various scientific schools, and at their monthly or semi-annual sessions, these men put forward what they believe to be their discoveries or new findings in the several scientific fields, reports of these sessions and discussions are published in scientific magazines. And from time to time the new theories or findings made by these scientists reach various magazines and publications before the sessions or congresses of their scientific bodies. According to the published information, we read every now and then that the scientific world is about to be upset, or startled, or thrown into a revolutionary state, by some of these discoveries, scientific findings, and it is a fact that the text books of most of the sciences have to be changed, modified, and edited every year in order to keep abreast of the new postulations

and findings of the most eminent men in the scientific fields.

We are always interested in our semi-annual review of these scientific discoveries to see just how they affect our teachings. As we have said over and over, nothing that has been revealed as a discovery or a new finding by science in the past several hundred years has changed one iota of our teachings, and nothing presented as absolutely new is absent from our teachings. In other words, the Rosicrucian teachings as issued by AMORC have not only contained scientific information far in advance of the findings of the scientists outside of the organization, but our teachings have been so free from guesswork, personal theories, and hypothetical postulations that nothing actually discovered as true in the scientific world has caused us to make any changes in our teachings.

You know, it is often said by learned men and persons of the materialistic, scientific schools that the teachings of the mystics are theoretical, and that such organizations as the Rosicrucians could not possibly have information that science does not have, and that most of our teachings are purely mystical, theoretical, and based on guesswork. It is very common for the critical scientist to say, regarding the Rosicrucian work, "You have nothing

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scientific, and nothing that the scientific mind can accept as truth."

To offset this sort of argument and to give our members some facts upon which they can argue for the Rosicrucians, and to show how far in advance our teachings are, and how correct we have been in our statements for the past years, I am going to take your time right now, to look over a number of the recent scientific discoveries and comment briefly on each one of them.

We read that an eminent German scientist "has stirred medical circles in Germany with an important discovery regarding oxygen and its place in the blood." He has found that oxygen is what we term in our teachings a negative element, and therefore can be added synthetically to the system for the cure of anemia. It is not so many years ago that oxygen was considered as the great vitality element of life taken into the system through breathing, and our teachings denied that this was so and classified oxygen as a negative element belonging to the material world, and to be added to the system like other negative elements. For twenty years or more scientific men and physicians have laughed at our statements that oxygen was a negative element. What will they say *now*?

A Kansas chemist of considerable repute, and head of the department of chemistry in a university, announces that he believes he has found a way to make synthetic diamonds. His "startling" announcement includes the statement that the only difference between a diamond and some grains of sugar is a difference that can be brought about through heat. The heat affects the molecular and atomic structure of the element, and sugar can be changed into carbon and carbon into diamonds by the changing of the rate of vibrations of the electrons and atoms which express themselves either as sugar, carbon, or diamonds, or anything else. His ideas sound like the elementary lessons issued by the Rosicrucians on the subject of transmutation, and instead of his experiments being the first on rec-

ord, we call attention to the fact that the Rosicrucians have made diamonds in the past, and Cagliostro was famous during his lifetime for having made diamonds that stood the test of every known method, and brought fabulous sums of money. The Kansas scientist is just a few hundred years behind Cagliostro and others in making *his* experiments.

One of the "world's foremost mathematicians" now steps upon the stage and states that the electrons may not have any actual material existence at all, as an element of matter, but may be only a charge of some form of energy. He also states that the formation of electrons into atoms to compose matter is as system regulated by purely geometrical considerations. He has even discovered a very "remarkable" principle, and that is, that there are only one hundred and thirty six possible arrangements for this geometrical system, and that when two electrons come near each other, they repel, and that more than two form themselves around a positive nucleus. He ventures the opinion that "we probably shall have to revise our old notions of the structure of matter, and possibly abandon the idea of any physical existence of the electron. All matter, in fact, will become again merely a mode of thought." Now, that is very interesting, though not at all startling or surprising to Rosicrucians. The Rosicrucians *never did* understand that an electron was a physical form of matter, or that the electron had any physical existence like matter has. And all Rosicrucians have known that two negative electrons would repel each other, and that the only way a group of electrons could form an atom would be through their mutual relationship to one or more electrons of an opposite polarity. And the Rosicrucians and mystics have *always* taught that matter is composed according to geometrical laws and principals, and that "in the beginning" and throughout all of creation, "God geometrizes" as the ancient mystic once put it. All but the Rosicrucians will have to revise the old notions of the structure of matter, and all but the Rosicrucians will have to



come to learn that the energy or Divine essence constituting the nature of electronic energy is identical with thought energy. This is what gives the mystic the creative power taught in the higher lectures.

An eminent authority on aeronautics announces that he has found the method used by Lindbergh to be the latest discovery in regard to the earth's magnetism, because by this method it is possible to keep an airplane to its course, or within certain definite lines of flight. The startling discovery connected with this announcement is that the earth has a definite amount of magnetism which may be utilized, and which is of a distinct nature from other magnetic forces. This will not startle the Rosicrucians, who have studied the teachings of our higher grades, or those who have been studying the Arcane Cosmology. The earth's magnetism, its nature, its source, and its usefulness, in hundreds of ways, has been well known to the Rosicrucians for several centuries.

Another professor in Kansas, connected with the department of astronomy at one of the universities, surprises the astronomical world of science with a system whereby he can predict the weather for many years in advance. He has made the surprising discovery that most things in life, including the weather, are affected by the law of rhythm, and that in astronomical configurations, the law of periodicity is also manifest. The Rosicrucians have known about rhythm and periodicity for many centuries, and the weather is only one of the many manifestations of the laws as they affect our lives. We are busy right now preparing a new book, the title of which will be "The Mastery of Fate" or "The Law of Probabilities." This book will be a business and vocational guide because it will reveal the law of rhythm and periodicity in business, social life, health, and other affairs of all human beings, and prove that our so-called ups and downs in finances, business, pleasure, health, emotions, and other conditions of life are in accordance with certain established rhythmic laws, or laws which manifest

in accordance with rhythm and mathematical periodicity. Through such principles, everyone in business or out of it will be able to know in advance just what periods of the day, week, month, year, and lifetime certain events will occur, and certain conditions recur, either for good or otherwise. This book will be the first complete presentation of the fundamental principles contained in our teachings, and in other unpublished manuscripts of a Rosicrucian nature. The Kansas professor is attempting to do what Dr. John Dalton, the eminent Rosicrucian physicist, did years ago.

A German scientific publication announces that one of their scientists has discovered some new rays of light called border lights, which are in between some of the known octaves of vibrations and which rays affect the health. This scientist is simply dealing with vibrations in one of the upper octaves of the Cosmic keyboard presented in the Rosicrucian teachings many years ago, and referred to in many of our lectures on the laws of vibrations. Such ultra light rays are within the octaves of nous, and the higher rates which have to do with the vital life force. Therapeutic light has been used by the Rosicrucians for several centuries, and this announcement from Germany will not surprise or startle the Rosicrucians at all.

An announcement from Canada states that some scientists have discovered that in parts of Canada, they have found indications that in the Yukon and Northwest territories are relics of a prehistoric civilization. The Rosicrucian teachings, and especially our American magazine, "The Mystic Triangle" have referred to the fact that the western half of the United States, from Alaska to Lower California is part of the ancient lost continent of Lemuria, and we have published many interesting storeis of what can be found beneath the soil of this ancient land. The Rosicrucian records contain more in this regard than science will discover through its excavations in hundreds of years.

Announcement also come of a scientist, formerly connected with the Smith-

sonian Institute, who has discovered evidence of the existence of sun worshippers or ancient tribes in the mountain parts of northern New Mexico. A large cave has been found indicating that it was used up to within a few centuries ago, for ancient ceremonials, and that in the same mountains are other ruins of great antiquity. We know that these are parts of the ruins of ancient Lemuria, and we have many references in our records here and in Europe regarding the ancient peoples who populated America long before the American Indians came.

From Rome comes the announcement that a scientist and artist who has recently returned from Thibet has made some remarkable discoveries. We are glad that this scientist has brought these facts to light, for probably they will be accepted by the masses, whereas the same statements contained in our teachings for many centuries have been disregarded as being biased and untrue. The scientists announce that the real Thibetans, or the great educated Masters that are connected with the Aryan monasteries in Thibet are unquestionably European rather than Asiatic. He calls attention to the fact that even their tombstones are like those found in Greece, France, England, and parts of Egypt. He says that these Thibetans admit that the American Indians were once part of their people, and became separated from them, which fact has been stated in our Rosicrucian teachings and supplemented with many other interesting facts for many years. We know that the real Masters in Thibet who are the true Thibetans are descendants of the original Aryan race, and that they have nothing to do with the Mongolians or with Mongolian Buddhist temples and monasteries of that country.

Dr. E. E. Free, the eminent American writer on scientific subjects, announces in one of his scientific contributions to American publications that at a recent international congress of military medicine and pharmacy held in London, a British expert called attention to the fact that there was a relationship between the eyes and the teeth, and that the con-

dition of the teeth could be diagnosed through an examination of the eyes. We wonder when other scientists will go a little further and discover that every condition of the body, chemical, physical, anatomical, and organic, can be diagnosed through an examination of the human eye, and that there is a relationship between the iris of the human eyes and every part of the body. The Rosicrucians have taught this for many years, and in the higher work, the principles are well understood and used. There is nothing new to Rosicrucians in this discovery.

From New York comes the announcement that an eminent chemist has discovered that X-rays will produce changes in species and types of insects or other living creatures. This will not surprise any Rosicrucian, for the Rosicrucian teachings have contained reference to the fact that the determination of species and the transmission of species by heredity remains within the chromosomes, their number and relationship. In our own laboratories years ago we experimented in the artificial feeding and development of living cells resulting from spontaneous generation, and proved that light rays and colored lights of various kinds affect the species, growth, development, size, and the nature of living things. Every Rosicrucian who has gone high in the teachings knows why this is, and uses some of these principles in connection with many interesting experiments. What the scientists have *not* discovered is that emanations from the mind, through concentration, can also affect these chromosomes, and this proves again the creative power of man's mind.

Perhaps the most interesting announcement of all is that which comes from Philadelphia, where the American Philosophical Society has been holding some of its national sessions. Here Dr. George W. Crile startled the audience composed mostly of scientists with the statement that life is electricity. He says he has positively found that the vital life force is "an electric strain or potential." He probably will surprise all but Rosicrucians with the following statement: "I propose now to offer new



experimental evidence which identifies a form of energy that is lost in death in animals, plants, and fruits it has a potential existence during life, and disappears at death." Now if we substitute the word "polarity" for "potential" and they are identical words or terms. Dr. Crile's statement reads precisely like many which appear in our Rosicrucian teachings, and have appeared therein for several centuries. The positive polarity of nous is that vital life force (V. L. F.) which comes at birth into the animal body, or into the plant when the seed is first polarized. Dr. Crile's statements also refer to the fact that all living things have a variation polarity or potentiality, and that mating and the proper assembly of cells which will react one upon another is dependent upon the proper relationship of various potentials or polarities. All Rosicrucians above the preliminary grades have studied these facts for many years, and in America today there are thousands of Rosicrucians who are using the laws just discovered by Dr. Crile in the treatment and prevention of disease and in the preformance of many so-called modern miracles.

And so we have picked out some of the most important of the scientific

revelations of the day, and have avoided none because they presented facts which our teachings did not contain, but have simply eliminated those which referred to ordinary things well understood by every one of our members. Such announcements as a physician in Baltimore recently made, that as a professor at John Hopkins university, and as a practicing physician for many years, he had discovered that mental troubles are real, and must be treated by one expert in mental conditions and who understands the mental laws, is a statement that is hardly worth giving space to in these pages, for his new viewpoint is being rapidly adopted by physicians all over the world, even though they are a few centuries late in doing so.

Our members should feel happy in the knowledge that the Rosicrucian teachings are giving them an understanding of life and a knowledge of themselves far in advance of any of the other schools of thought or instruction, and that, as in the ancient times, they are associated with an organization that is leading the world of thought, and pioneering in all things that make for health, happiness, prosperity, and success in life.



LAST CALL FOR THE CONVENTION

All members and officers are advised that the details of the National Convention of AMORC are being rapidly arranged so this is the last call to those who wish to attend. The Convention will be held in San Jose, California, during the week beginning August 19th. Those who are planning to come, or who hope to come should write to the Convention Chairman, care of AMORC Headquarters as quickly as possible. Those who have written or who will write will receive letters of advice. The whole week of the Convention will be filled with interest, but Thursday and Friday, the 22nd and 23rd, will be of especial interest. Unless you write and make definite reservations before August 15th, you may not find hotel rooms. This is the last call.

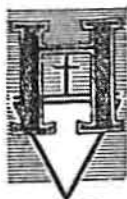
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Two Hundred Two

Latent Power

Written By A Student of AMORC



OW often have we, at some time or other, after either reading or hearing of an unusual experience of some other person, paused, lost in thought trying to picture to ourselves just what we would have done in the event the same experience should have happened to have been our own. How we have thought of the ways we would have solved the problem in another way, how differently we should have acted under the same circumstances. Then again, we have so often heard someone say, "If I were in your place, I would have done so and so."

Who has not, at some time or other in his or her lifetime, actually laid out plans as to how he would spend the money were he to suddenly awaken some fine morning and find himself a millionaire—what things he would do, who he would help, what he would buy, and how he would invest the money, or spend the income?

Who has not imagined, what he would do, were he to awake suddenly in the stillness of the night, and find a burglar in his room; or how he would act in the event of an accident at sea, a railroad wreck, or in a thousand other emergencies of a highly exciting nature.

The truth is, that while we might think we would do certain things under certain conditions, as we sit and calmly think the matter over, we will find that under an emotional strain, or the attending excitement and reality, we would have done the selfsame thing, which thousands of others before us have done—act upon the impulse of the moment, just as it would be perfectly natural for us to act. What might affect one person in one way, might not have the same reaction upon another; because people differ, some often going almost insane under certain conditions, while others seem to be perfectly calm

and collected. We might each think that we would do certain things, but we would find that when unexpectedly confronted with the experience, we might do far differently than what we thought we would do. Perhaps our action would be a brave one, or, instead a very foolish act; we cannot really say or know what we might do, even though we imagine we know what we would do. Only the actual experience will prove just how an event will affect us, and this would be the result caused by the experience.

The effects of sudden anger, hatred, and jealousy, as well as many other human failings, so often terminate in serious harm; not only to ourselves, but to the one to whom the evil was directed, and often even brings in others who though innocent of any evil intention are made to suffer through acts committed rashly under the stress of strong emotions. Behind the expression of these acts, seems to be an irresistible driving power, a latent force that lies hidden within ourselves. People under stress of these stronger emotions seem to possess the strength of ten ordinary men; something seems to come to their aid. An ordinary person who, in a state of calmness, can hardly shoulder a hundred pound weight, will, under certain conditions, actually lift three times that weight and not realize he is doing it; he seems to call upon some reserve power, which he makes wonderful use of, momentarily. People who have been noticeably slow in their movements have under great stress shown extraordinary spryness and alertness, escaping seemingly impossible accidents, making mighty efforts as their call upon this latent power has been answered; we might even refer to many cases where the lower animals have done the selfsame thing.

It would then appear that no man really knows the extent of his real



strength; in time of trial he does not hesitate to at least try to do something, or to call upon all the power within his being either in defense or to overcome some obstacle or object. How particular we are to apply all that we have in material matters, to call upon all the reserve power within our bodies, and fight or resist to the bitter end, either in the preservation of life, the defense of our worldly possessions, or the accomplishment of our desire, more especially when they smack of self interest. What a row most of us put up!

So much for the latent power in the physical material sense. If we would but apply as much endeavor, as much effort toward the attainment of another latent force which lies dormant within us all, we would not only be able then to direct this latent power to meet our desires, but, if we would apply it according to the fixed laws, which govern and control the use of this latent power, we would be quite able to apply it to material and physical use as well. Not with the strength of just ten men, but with an unlimited force to which there is no end.

If men but knew what power lies within themselves, if they but took the trouble to learn and study its nature, the laws which control it, we all would need little else in this world. When you, or I, try to imagine a limit to the possibilities of this power we can only go so far, and that is to the extent of our imaginations; still there is no such a thing as a condition or a situation which, if it is according to the law, is impossible of realization. Man, himself, places the bounds of the limit of this force. God goes farther than man can go, and we see Him manifested all about us in creation; and still the world, and all that is in it, is but a small item, a mere nothing for God to bring into reality, in comparison with some of the hidden things that God has done and is still doing, materially, psychically, and spiritually; for man cannot bring forth one thing, which God cannot do if He so wills, and which is in accordance with the laws. God will not change a fixed law, nor will He add one straw to those which He has already ordained. If we do not know the law the fault is our

own; there is no law which commands us to learn the law against our own free will, or that promises us anything that is not of the law, either for good or evil. Man makes his own choice; he has this power within himself, and the use or disuse of that force remains with the individual, not with God.

The strangest thing seems to be that so many of us will not bow our necks to the yoke; we will not study the law. We seem to want to have everything brought to us on a golden plate, and garnished with flowers. Even then we want to paw it all over, sample a few morsels, and if we like it, and it is not too much trouble or effort, we will reap its reward.

We once heard of a fellow who owned a small island covered with a cocoanut grove; he lay all day in the shade of the grove, sipping his fine wine, reading all the latest books, and having a native fan him. While he was sprawled upon his soft hammock, he would listen to the ripe nuts fall off the trees. "Ah," he would say, "there is another ten-cent piece for me." Then he would order the natives to gather the nuts and ship them; he never touched them. So it is with a lot of others; they expect these latent powers to spring into life for them automatically. If it is not going to disturb them in any way, and they do not have to exert themselves, they are quite willing to enjoy the benefits.

Can any sane, thinking person, knowing from whence our teachings come, believe that they came without any effort upon the part of our teachers? Who really can tell the price that many of these teachers have paid, are now paying, and will continue to pay just as long as payment is due? What is their reason for the great effort, the self denial, the sacrifice of personal interests, self rewards, and the assumption of the debt, which they are obliged to pay, if it is not for the rest of mankind? Sometimes, one is filled with righteous wrath (if there is such a thing) to think of all that these teachers are doing for us, and that they are so little rewarded or appreciated. Right today, in this very life, we have teachers who are making these sacrifices, that you, and I, might

approach closer to that life and happiness which the Creator intended should be ours—the life of the perfect man and perfect woman.

Perhaps we are unconsciously a bit selfish when we do not appreciate these efforts. It is not our praise they need or seek, words of ours means so little to them, they are far above vanity and prudishness, and the flatterings of empty, easily-applied words, pretty phrases, or grandiloquent bombastic speeches which mean nothing to them; but they do want our earnest, sincere co-operation to help spread the light, to reclaim the world, and to bring it again under the banner of universal brotherhood; such as it once was in the days of Atlantis. However this time they desire this difference: we shall remain where we once were and know that we shall live again one day, each with a full knowledge of the law, and each a master of the latent power within himself.

There is certainly work for all of us, and there is no one but can contribute something, giving of his aid and service towards the end. What matter the material costs to us if we can but free the world, Who are those who desire to share the work; who are those who will still uphold the torch of knowledge that humanity might again find itself and be as God intends us to be? Who are those who knowingly would place a stumbling block across the path of

man's progress in the great struggle to again find himself? Who willingly would impede this work, if he could? Truly we have only to ask to be privileged to lend a hand. Our officers are ever ready to assist and to point out the best way, if we but ask them to do so.

Let us all lend a hand towards the awakening of these latent powers within everyone. Let all men partake of the waters of knowledge and drink deep at the fountain of wisdom, knowing more of the God who made them, and His divine truths. Then the latent powers shall, indeed, awaken and life become as it once was, highly developed, civilized, and above all tolerant and fit to live just as our God intends us to live. Just so long as we do nothing towards attaining this end, just that much longer shall the eventual day be postponed; for the lack of action, even though the desire might be present, cannot hasten the time, but rather delays it.

The opportunity is offered through our Order, and in no other way can the door be opened, regardless of what might be claimed otherwise. We students have had experience with other methods, with little or no results, and we do know that AMORC is the only way. It is our unbounded duty to see that others find the selfsame opportunity which we are enjoying, and we will if we are trying to really live as Rosicrucians are supposed to live.



SPECIAL SANCTUM SUPPLIES

Rosicrucian Incense: Made under our direction, after being tried at Headquarters. It has a rose scent and is very pleasing. The box contains twelve large cubes sufficient to last a considerable length of time. The best incense securable. Per box, \$1.00.

Sanctum Cross: A beautiful Egyptian Crux Ansata (the looped cross) mounted on double triangle, which has a special significance to AMORC students. On the face of the cross is a symbolical rose. It is finished in red mahogany and is seven inches in height. Specially priced, postage paid, \$2.50.

Rosicrucian Candlesticks: Beautifully designed as replicas of the Egyptian columns in the Supreme Temple. They are finished in dark red mahogany, mounted on a double triangle base matching the Cross. Economically priced at \$2.50 per pair, postage paid.

Complete Sanctum Set: Includes Rosicrucian candlesticks, as described above; Egyptian Crux Ansata to match candlesticks; Sanctum Incense; and Neophyte's Ritual Apron. Prepaid by us, price \$6.50.

AMORC SUPPLY BUREAU

ROSICRUCIAN PARK - - SAN JOSE, CALIFORNIA

Two Hundred Five



"God Spoke"

By H. SPENCER LEWIS, F. R. C.

(Reprinted by request)



N our mad ambition to conquer the formidable and attain the very pinnacle of material heights, we lose sight of the little, sweet essentials of life; and it is often in the twilight of life only that we realize we have wandered far away from that narrow road which, after all, leads to the only goal of contentment and peace.

More especially do we wander from the natural elements of religion. We enter those modern, recently constructed, and as yet untrammelled paths of "interpreted" religion where the true and real God is little or not at all considered or understood. We lose sight of the simple laws and words of God, and our worship of Him becomes so involved, so complex, so profound, that God actually becomes a stranger to our hearts and consciousness.

Yet God is so close, so near to us, so intimate and so easily understood that we may hear the Divine Voice, feel the Divine Presence, and realize the Divine Mind every hour in the day.

I make plea for a return to the simple worship of God. I urge that we unite in an endeavor to realize God, consciously, as a living presence, and to hearken unto the Voice and observe His handiwork.

"God spokel"

You have thought that exclamation to be a doctrinal reply from the over-zealous Bible student. You have, perhaps, thought it to be the blind belief of the religious fanatic; or you may have thought it to be the metaphorical reply of the religious idealist.

But, my beloved friends, I have heard God speak; and I say it, declare it, in the coolness of careful thought, without undue fervor or zeal. To me it is beautifully true, wonderful, inspiring; but it is not phenomenal, supernatural, or mystical in any sense.

"God spokel"

I have wandered idly through a field of daisies, lying in a peaceful valley, with the great blue heaven above me, the sun shining brightly, birds light-heartedly passing from bough to bough, all nature gay, sweet, and glorious; strife, turmoil and evil far away; nothing near but goodness and Godliness. And I have felt the oneness of all nature, all God's manifestations; I have forgotten personality of self and individuality of ego; I have lost myself in the simplicity and grandeur—not the complexity and marvels—of all about me. And, I have sat down in the midst of the daisies to try and attune my consciousness with their simplicity. And I have reached out and drawn close to my cheek one of these daisies that I might feel its soft, innocent face against mine, and I have looked into its eyes, its soul. Then—the occasion will ever be remembered—I saw the harmony of its form; the grace of its design, the symmetry of its yellow head, the regularity of its petals, the method of its unfolding, the simplicity of its anatomy and—God spokel! Through the daisy, God revealed to me in unmistakable language, the infinite wisdom of His mind, the superiority of His ways and His laws.

God spokel! Truly, and I heard, and understood; God spoke as only God can speak. Could man but speak as God speaks—ah! the vanity of the thought. Yet man demands that in order to be heard and understood, God must speak in his limited, self-made, finite language, and man, therefore, hears not the voice of God.

The organist, rambling over the keys while his soul expands and vibrates to greater area, hears sweet chords, beautiful notes, harmonious, euphonious, arias peal forth, while he is still unconscious of the mechanical features of his playing. And when he has completed one passage of diivne music he knows

that God spoke—and in a manner as only God can speak.

The artist, the writer, the sculptor, each has heard the Voice of God and has understood while others seek the Voice in place and manner demanded by doubt, skepticism and "higher criticism."

Watch the little imprisoned gold fish in the crystal aquariums. Let a beam of sunlight strike the silvery surface of the water and refract its rays through the world in which they live and you will soon see the revived activity. Drop some crumbs upon the water and note the instinct of preservation; tap the aquarium suddenly and see the instinctive action of fright, basic law of self-protection manifested. Study the periodicity of breathing of water, then air; analyze the perfect mechanics of motion in swimming, diving, rising and immobility. And, as you do these things God will speak to you and you will learn such a lesson as only God can teach.

Look into the eyes of the heart-hungry, poverty-stricken child as it gazes into the windows of the stores at the holiday time. Note its pathetic, quiet, philosophical acceptance of conditions which in truth are making the young heart and mind bleed and ache. And as you look, smile! Take the child into the store and buy for it, give it those simple—not complex or luxurious—things which it longs for and which our children in this advanced education would spurn; and when those deep set, longing, sweet eyes look up into yours with tears and silently say "thank you," you will know that God spoke—spoke as only God can speak.

And turn your way to the desolate home where the father has not heard the Voice of God but has sought the voice of evil; where the young-old mother is striving to make the widely separated ends meet; where sickness has stricken one child and medicine is unobtainable, and food—of the simple kind, not luxurious—is required for the baby that

brought God's voice once to the mother; where all is sad at the time of greatest rejoicing elsewhere. Go there, not to Temple, Church or Cathedral, to hear God speak, and give that which you would give with less appreciation to yourself. And, as you sleep in your bed of comfort that night and the poor mother's prayers of thankfulness come to you in the silence of the night; your soul, your consciousness, will know, if you do not, that God spoke!

And, pass the corner of the busy thoroughfare where time and tide move swiftly by; where each in eager pursuit of self satisfying interests see not the lips of God about to speak; where stands upon the corner, 'neath shelter from the cold and storm, the ragged urchin boy urging all to buy his wares; his hands are cold, his face is wan, his eyes are filled with tears; at home there are a few who wait his belated coming in; he is hungry, too, yet he must not spend one single penny of the fund his mother needs for food; his thoughts are of the family and "sister," his chum and friend; he would gladly sacrifice most anything to take her just a gem. Stop there and speak to him, as you pass by, and then go on and return again; this time give him just a big red rose and say: "for 'sister,' lad, as friend to friend"; then watch the eyes enlarge with pride; and see the sorrows flee; you'll find the boy is a man at once, with God-light in his soul. And then, as in your throat you feel that lump, and in your veins a tingle comes, you'll know that somewhere in the aura of your life, God spoke, as only God can speak.

Yes, God speaks, and He has spoken to me. God waits and waits to speak to you and if in this life you give no chance for interview, a time will come, when life is done, when through the sorrows, pains and lessons of the past, your soul will feel, your heart will know, your mind will hear and you shall find that God did speak at last as Father to His child.

A SURPRISE NEXT MONTH

Our September issue, out next month, will be a "Souvenir Edition" containing many photographs of our Temple, our offices, and our various Departments, including the Emperor's office and Sanctum. If you will want extra copies, we must know before August 10th.

Two Hundred Seven



How Nature Provides for Our Needs

By ROYLE THURSTON



WOULD like to call the attention of our readers, from time to time, to some of the natural methods which the ancients of all lands discovered, as valuable contributions to our physical needs. I do not refer to our needs for sustenance, but to our needs for health, vitality, strength, and the prevention and cure of diseases.

We hear so much about the marvelous cures that the Indian medicine men made through the use of nature's own remedies, as well as through psychological or mystical processes, and we read of similar cures made through natural methods by the Chinese, the ancient inhabitants of Thibet, the mystics of India, the wise men of Egypt, and the miracle workers of other lands, that often we feel that more information in regard to these things might make us better acquainted with many of nature's wonderful lessons.

As an illustration of one of these very unusual or rather uncommon benedictions from nature. I wish to refer briefly to a spring of peculiar water that is not popularly known in America, but which has an interesting history. This spring is located in the Berkshire hills at Lebanon Springs in New York state. The Indians knew of it, and it was famous with them for many centuries according to their ancient traditions. Among their peculiar rites and records, it is claimed that the weak, the sick, the diseased, and those especially suffering from unknown diseases or evil possessions, came to this spring, remained awhile, and went away again in perfect health.

It was in 1756 that a Captain James Hitchcock, an English officer who was stationed at Hartford, Connecticut, learned of the spring by some

Indians whom he had befriended. They conducted him across the mountains to this spring, because his health had begun to fail, and he seemed to have some disease which herbs and medicine did not affect, and which the Indians believed was connected with the spirit of some evil being, which could be washed away by the waters of the spring.

May I be permitted to say in passing that these ideas held by the Indians in regard to an evil spirit holding a person in disease, and that water would wash away the evil influence, seemed crude expressions of what the Indians really thought. It has been my privilege to be the personal acquaintance of a number of Indian medicine men in the past, and to have been the student of many of the Indian medicine men's processes and beliefs as part of my long researches and study of matters relating to early mystical teachings. I must say that the common expressions of the American Indian's beliefs are simply the statements that the Indians gave to the white men, and not the true beliefs that the Indians held in their own hearts. Of course, I am speaking only of the educated Indians who were mystics of the first water, and real students of human psychology.

It is possible that the average uneducated Indian was told the same story that the average white man was told. When the educated Indian or the Indian medicine man or miracle worker spoke of evil influences, and possessions or obsessions, he was not speaking of spiritual beings, or creatures that took hold of another person, as was believed by those who followed the witchcraft doctrines. He was speaking of impersonal influences of an etheric nature, and the nearest I can come to interpreting his explanation is to say that he believed in spirit-

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ual vibrations which entered the human body at certain times, and set up certain causes of disease, these vibrations had to be removed by other methods than the use of medicines. We see in this a primitive form of a scientific understanding of the real psychic nature of many diseases. The idea that fire or water could change his vibrations or remove the evil influence is likewise a primitive form of an old scientific belief in regard to fire and water being universal solvents. This takes us into the realm of alchemy as associated with the early phases of the study of medicine, and therapeutic methods, and it is not my intention to go into this matter at the present time.

However, to go on with my story, the friendly Indians certainly performed a very friendly act when they led Captain Hitchcock to this old spring. Hitchcock's health began to improve, and in a manner that convinced him that the waters of the spring were responsible, and he began an investigation to determine who owned the spring and how its waters might be used to help many others who were unaware of this wonderful natural blessing. He found that the spring was owned by a Charles Goodrich, and that it could be leased. Hitchcock's plan was to protect it from becoming contaminated in any way, and to preserve it for the future, if such a thing was possible. It is a notable incident in the records that were preserved that on December 19th, 1778, the spring was leased to Hitchcock and the wording of the lease clearly shows the humanitarian purpose which Hitchcock had in mind, and which Goodrich recognized, for the lease reads that the spring was turned over to Hitchcock for the period of his natural life, and the consideration was "the love of God, the public good, as well as benevolence toward said Hitchcock."

In a few years, the fame of the spring spread throughout the communities of the white men, and an increasing number of visitors came to it to drink and to bathe. Most of these were cured of various physical con-

ditions in such an unusual manner and so completely that the spring was called a miracle worker, and eventually it was known as "the blessed water—the wine of God." This is the name given to it in an ancient chronicle.

During the days of the first Rosicrucian organization with its headquarters in Philadelphia, the efficacy of this spring was known and its benefits told to many of the prominent men of governmental affairs who came in contact with the Rosicrucian organization. Persons went from Philadelphia, and even from Baltimore and other eastern cities to New York state to be benefited by this wonderful spring, and a treasured register of the visitors to the spring contains the autographs of the Marquis de Lafayette, John Quincy Adams, Martin Van Buren, Daniel Webster, Joseph Bonaparte, the ex-king of Spain, De Witt Clinton, Charles Francis Adam, Henry Wadsworth Longfellow, George Peabody, Albert and Roscoe Conklin, and many others of historic fame.

The spring bubbles up from the bottom of a rock basin about twelve feet in diameter and nine feet deep, and at the present time yields an endless stream of about five hundred gallons a minute or approximately seven hundred and twenty thousand gallons a day. Scientific investigation has shown that the depth from which the water flows through numberless purifying strata to the surface of the earth is indicated by the fact that its volume is unaffected by surface conditions. In other words, it is not decreased by drought, or increased by rainfall. Many eminent scientists, chemists, and experts connected with experimental laboratories have investigated the spring from time to time, even recently. They find that the water has an unvarying temperature of seventy-eight degrees, the year round. Professor von Oefle, who is probably the leading authority in America on mineral waters says that the origin of the Lebanon spring was volcanic, which accounts for its even tempera-



ture of seventy-eight degrees. The many scientific analysis made of the water reveal that it has a very distinctive nature, resembling very closely the springs of Gastein and Wildbad in Europe. It is believed that the water has some radio activity because of its contact with certain elements deep in the earth.

According to those who have gone there and been benefited by the waters of the spring, it would appear that those who receive the utmost benefit are those who suffer from any abnormal condition of the kidneys and bladder. The water seemed to have an unusual effect upon broken-down tissues in these organs, and upon gouty and rheumatic affections, or upon most skin conditions.

The Rosicrucians have always held that the waters of this spring and similar springs contain mineral elements necessary to establish a harmonic chemical composition in the human body when such elements become deficient through improper eating, the destructive processes of germs, or the

subnormal functioning of certain organs in the body. The most important of such minerals produces a solution of rare ingredients in which nitrogen and helium often predominate, thereby giving the radio activity in the water that greatly aids in curing certain diseases.

If any of our members are touring through New York state, I would suggest that they make a visit to the Berkshires at Lebanon springs, and enjoy this water for a few days, and likewise enjoy the many stories and interesting incidents told about its past and present accomplishments. I hope, however, that our members will not write to me or the organization asking for more details about the spring, or about how to get there or who owns it now, or how they may get samples or anything of this kind, for we are not attempting to advertise or promote any commercial activities in connection with this spring, and merely speak of it as an interesting illustration of nature's ways of contributing to our needs in disease as well as in health.



What is The Mystery of Sleep?

By WM. H. McKEGG



LEEP—that break in the chain of earthly existence—what is it?

To most people it means a relaxation from busy life, a rest for their tired bodies and minds; as long as they get drowsy and have nothing to disturb them, that is all they worry about. Yet is there not something in sleep that we could make a dominant factor for our further advancement, for our enlightenment? We make too much of our waking hours, but nothing of our sleep. It is the accepted rule to say that we "wake" when we come out of

sleep in the morning; that we "sleep" when we close our eyes at night.

During the day a man exercises his body, works his mind, and builds up his interests for the future. As Rosicrucians we know that that is merely one necessary part of our existence—the material part. Incidentally, our material self is then uppermost. Only in rare cases, only when a man has perfected his spiritual qualities, does his spiritual self rule him both day and night.

In what way may we make sleep aid our inner spiritual self, as our waking assists our material being? What happens to us during sleep anyway? Few

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give it even a thought; still fewer seem to bother at all.

Schiller said, "The immortal soul does not participate in the weaknesses of matter; during the sleep of the body it spreads its radiant wings and travels, God knows where! What it then does, no one can say, but inspiration sometimes betrays the secret of its nocturnal wanderings."

What truth lies in that statement, given out long ago by one of Germany's greatest poets! How does inspiration come, at any time? Only when a great desire, a tremendous will power, urges our inner-self to speak. In our sleep the material body is, to a certain extent, powerless. Inspiration therefore comes to us easier, because our spiritual being holds sway. Writers, artists, and musicians have proved this to be so. Before going to sleep they have invariably been thinking very deeply on one thing—the subject nearest their hearts, whether a poem, a painting, or a melody. Overnight the soul is freed for a while, absorbing the messages, the music, and the inspiration of higher worlds as they spin amid heavenly harmonies. If we accept this method of sleeping, as an ordinary occurrence, would we not perfect ourselves more to our satisfaction.

Sleep is regarded in a false sense by all humanity. The majority have no thought, no idea of trying to place themselves in harmony with higher planes, with the Cosmos, before sleeping. Consequently, the mind still rotates its myriad thoughts and images; it fails to be elevated to higher realms. As our last thoughts are, so are our dreams. Whereas dreams should be divine realities they are for the most part distorted, frightening fantasies.

Lord Byron, that most highly spiritual and most material genius, said:

"Sleep is a boundary between the things misnamed Death and existence

....."

If that be so, then real Life must lie beyond this world, the existence of

which we may get only a glimmer of in our dreams, if our mind directs us, before sleep approaches. All the same, the world goes on in its usual indifferent way. It still regards sleep as nothing more than a means of resting the All-important Body.

Many great minds have left teachings and lessons behind them for us to study and use if we wish. In "Sartor Resartus" Carlyle states: "Life is a Dream in which we clutch at shadows as though they were substances, and sleep deepest when fancying ourselves most awake."

Do we "sleep deepest" when we come out of sleep? Do material surroundings dull our senses so that to all appearances we are asleep to all spiritual values? What wonderful things might we not achieve by trying to endeavor to regard sleep in a different light—as a means of "waking" our inner spiritual powers, making us able to grasp glories unseen and unheard of in our daily lives!

Inspiration which the soul many times fetches back to the body places us near to enlightenment, to psychic powers. Is it possible for the human being to attain such a state by looking at sleep as a God-given boon to the children of this world, in which we may attain a glimpse of higher worlds and their teachings? In practising this, in so far as our spiritual progress goes, we might be able to say that what we call waking is really sleeping, and what we think is sleeping is truly waking.

Paracelsus discovered all there was to discover about sleep. Connecting it with psychic powers and foretelling the future, he wrote: "Sleeping is waking in regard to such arts, because it is the inner light of Nature that acts during sleep on the invisible man, who, notwithstanding his invisibility, is existing as truly as the visible one. The inner man is the natural man, and knows more than the one formed of flesh."



Report of the Egyptian Tour

INSTALLMENT NUMBER SIX

Reported by THE TRIP SECRETARY



WE BEGAN our preparations, on the morning of February 13th, for the greatest event of our entire journey—the concluding initiation ceremony in Luxor.

We had a number of interviews with the various Rosicrucian brothers in Luxor, and learned that all kinds of plans had been made and arrangements provided for the initiations, but there was just one detail that had not been definitely arranged or finally concluded. This was the contemplated use of Amenhotep's old temple in the ruins of the ancient Luxor temple. We were informed by the local representatives of the government that the Rosicrucians in Egypt, like all other persons, were forbidden to hold any ceremonies of any kind within the ruins of a temple, except by special permit, and strange as it may seem, such a request for permit had never been made in Luxor or at least not for the last one hundred years or more. Therefore, the local authorities were in a quandary as to what to do, but were inclined to grant us the necessary privilege, unique though it was.

The Rosicrucians in Egypt had planned with us to have the ceremony begin at sunset as had all our previous ceremonies in Egypt, and continue into the early evening, so that we might sit and meditate in the darkness of the ancient temple. At the last minute, however, these plans were changed by the discovery that there was a very strict rule and regulation in Egypt forbidding the use of lights, fire, or incense in any of the ruins after dark. This necessitated a change in our plans, and further consultations with authorities in Cairo, who could not be reached until the following day, and therefore we had

to postpone our activities until February 14th. However, the unique permit was granted and the afternoon of February 14th was spent in the final preparations for this unusual ceremony.

A score or more of the Egyptian and Arabian Rosicrucians living in Luxor passed the word around that the permission had been secured, and that all visitors and tourists in Luxor who were not a part of the Rosicrucian party should be denied admission to the Luxor temple after four o'clock in the afternoon. Incense was ordered from the Rosicrucian temple in Cairo, the perfume of the Lotus flower was secured from one of the local perfume factories, flowers were ordered for the shekinah, and other details arranged. Early in the afternoon our entire party assembled on the lawn of the hotel and received final instructions from the Imperator so that everything would move with order and system during the ceremony. Then just at sunset our members strolled casually, in two's and three's out of the grounds of the several hotels and wended their ways slowly and without attracting attention, toward the ancient ruins on the banks of the Nile. The old Arab who was stationed in the little guard house outside of the walls of the ruins had been informed and properly compensated for his special guardianship, and on every important height of the walls and ruins around the temple there were stationed members of the ancient Amenhotep Lodge of Rosicrucians of Luxor and Cairo as outer guards and tilers.

Many of the natives realized that some special ceremony was to take place and did their best to approach the walls and watch, even though from such a distance they could not hear a sound.

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Finally all of the members of our party were within the great court of Amenhotep's old temple, on the walls and columns of which were his cartouche and the cartouche of our Order. The temple contained thirty-two enormous columns arranged in four rows of eight, and each column was topped with the symbolical lotus in enormous size. The arrangement of the columns formed various aisles, the larger of which ran east and west, north and south. In the center where they crossed stood the symbolical shekinah of black satin, with the Rosicrucian emblem embroidered in its center and standing upon it a large bouquet of roses provided by the Ohio Grand Lodge of our Order. In various parts of the aisles, incense was burning, and the low setting sun just showing above the hills of Thebes, and shining across the sparkling Nile, illuminated the upper parts of the columns of the temple with a golden hue, which reflected downward upon the members standing there in silence and reverence, bathing them in the illumination which all Rosicrucians adore, in proper understanding.

In the ante chambers adjoining the temple were the officers of the Rosicrucian Lodge of Egypt, and standing in the eastern end of the west aisle stood the Emperor with his purple robes, white stole, golden rosy cross, and embroidered emblems. At the south of the shekinah stood the ancient stone lectern from which many Masters have read the ceremonial ritual for many holy assemblies. Each member of the party had been brought before the East, facing the shekinah, and the holy sanctum at the east end of the temple, so that all could sense the vibrations of this marvelous place containing as it did the holy thoughts of thousands of persons through many ages. As all the members stood in silence with their auras rapidly increasing in size, and as they were becoming attuned with the vibrations of the place, the Emperor invoked the presence of the great Masters seen and unseen, and in the darkening recesses of the shadowy parts of the sanctum, we could plainly see the great lights

gathering which indicated the presence of the several great Masters from Thibet and Egypt, who we knew would be present on this occasion.

I wish that I could go into detail regarding the entire ceremony, and tell you precisely what occurred during the hour or more that all of us stood there with our hearts welling up, our emotions overcoming us, and our vibrations so thrilling us with their electric power that we were almost unable to speak and to answer the questions that were put to us, or repeat the vowel sounds which made the place seem to tremble. One by one we pledged our allegiance, our loyalty, and our devotion to the Order, to its great principles, and to the jurisdiction of Egypt through whose power and under whose authority we were receiving this wonderful lesson.

During the ceremony each initiate was taken to the shekinah and brought face to face with a solemn understanding of the ancient principles as performed so many times in the same manner. We were not surprised to see the appearance, personality, and even physical aspect of the Emperor gradually change and assume the likeness and mannerism of one of the ancient Masters; and then it was that we of the higher grades knew instantly why the Emperor was so familiar with ancient Egyptian history, the rituals, the customs, and the work of this great organization. His voice resounded throughout the temple, and echoed and reechoed from column to column with a power over us and an effect upon us that we could not possibly describe, which will remain with us the rest of our lives. Each one of us had received in part of the ceremony one of the lodge aprons used in the Egyptian lodges, and this each tied around his body, and wore in the same manner as the ancients did. And this apron with its ancient symbolical Egyptian and Rosicrucian design we were permitted to retain and take back with us to America as a souvenir of the wonderful ceremony.

At the conclusion of the ritualistic part of the initiation, we were directed



to seat ourselves upon the old stones surrounding the columns and in the soft light of pale evening, with incense filling the temple, with chanting carried on by the Rosicrucian brothers in the archives adjoining, and with oriental music playing softly in the courtyard, we sat in meditation, eyes closed, awaiting the personal, intimate touch and whisper of the great Masters who walked about through the temple and came to each one of us as we were ready or prepared and gave unto us as we were qualified to receive. What messages were whispered in those few minutes! What consolation, advice, hope, cheer, and inspiration most of us received from just a handclasp, or a word, or a smile! Some there were who felt but little and heard even less, but most received in accordance with their development, and we who knew and understood in completeness will never forget what was given to us and what we were assigned to do for the future.

During this time, the Emperor stood with bowed head in the center of the sanctum in the East, while his aura developed and shot forth beams and flames of light and his stature increased and his personality changed a number of times, so that we had a fine opportunity to see him in the various incarnations through which he has passed. Can you wonder that I would like to tell you all that happened, and can you wonder that we shall never forget, and certainly never reveal what most of us actually saw and learned? Certainly if there had ever been doubt in the minds of any of us as to the high position that the Emperor occupied in the Order, or the high regard that he had in the other lands and in the minds and hearts of the great Masters, or if we had any doubt as to the relationship of our Order to this ancient temple of Amenhotep's in Egypt, or doubt of any kind pertaining to any phase of the work, these things were so quickly thrown aside and so completely dispelled and cast out of our consciousness forever that we cannot think of them as ever having existed.

When all of the ceremony was ended, and moving pictures had been taken of us standing there in that ancient place, we slowly wended our way again, humbled, thrilled, reverent, and inspired, toward the banks of the Nile. As we passed out of the walls of the enclosure, there were none of us that could venture to make a comment. The afternoon and early evening of February 14th, 1929, will be a memorable occasion, not only in this incarnation of most of us who were there, but in many incarnations to come.

Later on, when we were on our way home to America, the Emperor distributed to each one of us as an additional souvenir of our trip through Egypt, a large and beautiful sheepskin certificate showing that, as was stated in the ceremony, each one of us had been duly initiated into and made a part of the famous Akhnaton Amenhotep Lodge of Egypt under the authority and direction of the Supreme Council of the Order, and the Secretary-General of the lodges in Egypt. These certificates bore the seals of the foreign officer, of the Emperor, and of the Order throughout the world. And on the back of each certificate we had each member place his or her signature so that each one of us has the record of who was initiated and who besides ourselves became the first and only members of an Egyptain lodge of the Rosicrucian Order actually existing in Egypt, having had initiation in one of the ancient temples.

We were also given petals from the roses that were on the shekinah to add to the sand and the water from Lake Moeris, and these things constitute relics which we will carry through our lives while we inwardly carry the responsibility of being the only living members in the Western World of the oldest Rosicrucian Lodge in the Orient. Surely no other Rosicrucian movement in America or elsewhere can claim to have the power, authority and right to the Rosicrucian work now possessed by our American

organization, and we who were initiated on this occasion are pledged to support the rest of our lives the spirit of the Amenhotep Lodge of Egypt. This pledge binds us uniquely and distinctly into one great body of seventy-two members, and throughout this incarnation and others, this bond will hold us together, for it was promised in the ceremony that one hundred and eight years from now we shall all come together again and have a similar ceremony in the same place. Only once in one hundred and eight years can such a ceremony as this be performed, and we are sorry that thousands were not able to go to Egypt with us and be qualified and prepared for the rare privilege and honor that came to us.

How we spent the rest of that evening, I can never tell you. Some of us wandered afar along the banks of the Nile into old ruins and into alcoves and caves of the temples in silent meditation. Some went out in the old Nile boats and drifted in the pale moonlight to the tum-tum of oriental music played by the natives, for others who were lying under palm trees amid flowers, or on the banks of the river floating off into space with their thoughts, and seeing the ancient scenes of Egypt reenacted for them as only

the Master mystics could paint them and perform them. Sometime before midnight we reached our rooms and in silence went to sleep, to dream and to sense again through the psychic world and the Cosmic realm, the other contacts with those who were attuned with us. And in the morning before sunrise we were at the railroad station to start our way northward for Cairo where began our homeward journey to America.

What griefs and sorrows there were at the station in parting from the brothers of the Order in Luxor who came to the station to bid us farewell, and what sadness there was in our hearts at leaving this wonderful town, this beautiful valley of the Nile, and this marvelous environment of temples and of incidents that have become a part of our very being.

Even now as I write, while we are miles and miles away from Luxor, we are agreed that if we live and God is willing, and the Masters decree, once again in this incarnation, somehow, we will go back to Luxor to spend a week or two and dream over again the days just passed, and live the life that is truly the life supernal.

(Future installments of this record will contain a description of our wonderful visits to other cities and sacred shrines.)



WHY DO YOU DO THIS?

For years we have asked this question. Why do our members move from one house to another or from one city to another and *absolutely fail to give a notice of change of address to their local postoffice?* When you send us a change of address notice, it takes from three to five days to reach us. In the meantime a lecture is on its way to the old address. Then it takes us another five days to arrange the change in all departments. Another lecture may go to the old address in the meantime. Those two lectures are held at the post office for five days and then *returned to us*, instead of being forwarded to your new address. We receive from ten to twenty lectures a day, marked, "Moved, address unknown." What is the psychology of this failure to protect your own mail? It is a mystery to us—as well as a serious problem.

Two Hundred Fifteen



The God of Our Hearts

By ARTHUR B. BELL, F. R. C.



IFE is an endless chain of experiences, some bringing to us great happiness, while others seem to burden us with distress and inharmony. There is a saying to the effect that we must learn to take the bitter with the sweet, but such an ideal offers little or no promise to those who are in the toils of adversity, sickness, or discord. Have you ever noticed that during periods of stress and unhappy conditions, our minds become more active in the consideration of the things of Spirit than when times are favorable? Few there are indeed who do not have a consciousness of the Divinity within, and in our hour of need we earnestly seek to commune with the Father, tell him of our trials and ask that He pour forth into our weary Souls the power to sustain, strengthen, and release us from bondage which seems to bind us to an unkind fate.

In our lessons we are taught that the only God we may know is the God of our Hearts, a God of love, happiness, health, and abundance, who eternally offers to His children more of His mercy, kindness, justice, and beneficence than they are able to accept. All words and names in themselves are too poor and impoverished to convey even in the smallest degree, an understanding or conception of the Graciousness and Sacredness of this, the only God we may know, the God of our Hearts. As we go to Him in prayer, we are not sure that He has heard our petition and are not altogether certain that we know where He may be found. Then, too, we feel that perhaps it should be repeated a number of times and begin to wonder if it is possible that our thoughts which have formed themselves into unspoken words may be heard. We decide that it might be better if our thoughts were spoken aloud and so this method is also tried. If no answer comes quickly

in the way of a favorable change in the manifestation effecting our affairs, we become a bit confused and often lose our way entirely.

The strange fact in connection with this matter is that even though we can remember but few times that our prayers have been promptly answered, we never fully or completely lose our faith in God or the conviction that He does exist, and so we try again and again, endlessly throughout our lives.

Is it not true that when you are ill, unhappy, or in financial difficulties which you have been unable to solve yourself that you turn to God in prayer, tell Him about them and ask that He give you health, happiness, or abundance? And do you not forget that there may have been a cause for the manifestations? Yes, this is the uniform manner in which we seek to unravel and adjust our problems. Such a process is inefficient, ineffective, unproductive, and practically useless as a means of attaining the desired end, for it does not take into consideration the Laws and Principles governing the matter. Let us see if we cannot through careful examination and analysis find the proper method of approaching the solution of this mystery, for mystery it is and has been throughout the ages to pagan and christian alike.

The first mistake universally made is in not actually knowing or being sure of the place where we may find the God of our Hearts. It does not seem possible for us to realize that He is within ourselves and so instead of attuning with Him there, we find our objective consciousness endeavoring to reach out into space somewhere, anywhere, that we may gain the desired contact. In some respects, this is not such a grievous blunder as it would first appear for the fact is that there is no place where God is not. However, it does show that we are, doubtful, not sure and that we are ignorant of the real Truth about God and this in itself is fatal to demonstration.

The Master Jesus tells us plainly that "The Kingdom of God is within you." This is a very significant statement and certainly the Master knew what he was saying and understood the matter perfectly. It was not his intention to mislead or hide from our perception the wisdom he tried so earnestly to impress upon us. Please refer to Luke 17; 20, 21, for here we are told in a slightly different way the same Truth we are given in our own AMORC teachings, which is as stated heretofore in this article, that "The only God we may know is the God of our Hearts."

Let us begin today to meditate upon this matter and to make the understanding our own, that the God we wish to reach is WITHIN ourselves, and cease from searching the skies and distant places. Many of us have thought we understood perfectly but if you will observe your objective mind when you pray you will find that it is endeavoring to locate Divinity outside instead of inside. This is due very largely to the wrong training given to us in our childhood. Let us just turn our thoughts within, to our Hearts, not to our physical hearts but to the Essence of God which penetrates, permeates, and enfolds this great organ, animating our existence with love, happiness, and abundance and manifesting these wondrous qualities as we permit, through compliance with the simple but profound Laws which constantly strive to declare the Harmonies of Perfection.

The next step in the comprehension of the matter must be to attain a clear conception of the underlying facts and so we will consider the four great principles, *Air, Earth, Water, and Fire*. Let us consider them as being something very tangible and concrete and for a moment we will think of them as being God, for all four connect with or touch each other and seem to make up one great body or cell. As we mentally combine these four principles and think of them as a great single unit surrounding and enveloping us to such an extent that we are unable to conceive of our being separated at any time from one or more of them, we begin to arrive at an understanding of

how it is that God surrounds and envelops us. Now let us not make the mistake of thinking that these manifestations are God, but rather think of Him as being contained within these elements and unseen by the physical eye only because the objective senses are not designed to receive and translate the high rate of vibration which characterizes Divinity. We know from our studies that we must turn to the Master Within if we would attain to even a momentary glimpse of the Infinite and then only through right living, right thinking, and right acting. Now please turn to the dictionary section of your Manual and read the definition of God.

If your interpretation of God has become clearer, we may proceed with the next step. If we will consider the action going on about us constantly, we must perforce see that all Nature is forever busily engaged in a ceaseless endeavor to maintain HARMONY in every created thing. If not interfered with by man objectively, there will be, can be, no expression of Inharmony, for Inharmony can mean but one thing, and that is, violation of Law. God is perfect and, therefore, could not be guilty of disobeying His own Laws. When Inharmony appears in our lives it can be understood in no other way than that it is a signal to us that we have ignored or broken the Law responsible for the presence of the discord projected to our senses.

It is stated above that everything in nature is forever engaged in a persistent effort to preserve and maintain HARMONY. Think of the activity going on day and night throughout your entire life within the circulatory system in your body. Its only purpose is to maintain this physical self or instrument at a high and perfect standard of excellence that it may ever be a tool or vehicle for the full and proper expression of the Soul on earth as it passes through its evolution brought about by many incarnations in its quest for union; this may come only through experience, knowledge, and finally, UNDERSTANDING. Thus as we examine closely we find that the activity going on here has but a single



purpose, the creation and maintenance of HARMONY in the body.

If the foregoing is true and our conclusions that HARMONY is the ultimate, are correct, do we not begin to suspect that if inharmony appears in the form of illness, unhappiness, or lack that we have brought these conditions upon ourselves through the violation of one or more of nature's beneficent Laws? The Laws are all good and must inevitably bring to us favorable conditions if we comply with their tenets. How could we know that any Law had been violated if no signal were given? How could we know there were any Laws at all if we had no means of interpreting them through examination of results obtained in practice? If we were permitted to go our own careless, chaotic way without regard of the rights of others or even of our own well being, what think you would be the outcome? Because we do not know the Laws it does not follow that none exist. In the material world. "Ignorance of the Law excuses no man." This is equally true in the Spiritual world so that we may not escape the penalty for disobedience here any more than we can in our earthly affairs.

We shall now see how we attempt to handle and adjust the purely material infractions of Law and compare our attitude and acts with the manner in which we care for our immaterial acts. In most city streets the speed limit for automobiles is twenty miles per hour and we are fully conscious of this. We are frequently notified by plainly marked signs at intervals along the way. We ignore this requirement and speed our machine up to forty miles per hour and are unexpectedly overtaken by a traffic officer who gives us a ticket which commands our presence before a judge at a given time. We know that we are guilty and that this bit of inharmony has come to us through the wilful disregard of the traffic Laws. We could have avoided the penalty inflicted but having made a choice we must abide by the result of that choice. The effect of this experience is not soon forgotten for it has touched the pocketbook and that usually makes a grave impression

upon us, so we mentally decide to be more careful in the future and avoid such happenings. We begin to have more respect for the Laws for we see plainly that they extend to and include ourselves as well as all others.

Let us see what happens in the case of Spiritual violation. We are conscious that Love rules the universe and is the very Essence of God, is present within us, and is a very vital and important part of our lives. However, like traffic regulations this precept is easily forgotten if not thrown into the discard altogether and so we proceed to do and think as we please. Within each of us there is also a traffic officer whose duty it is to supervise the mental traffic going on within the man; instead of automobiles, he has thoughts to deal with. He is very, very busy for his traffic is exceedingly heavy and he must make no mistakes. Like the material officer he sometimes merely stops and warns an offending thought and often this accomplishes the desired purpose but if the offender persists, a record of the case is made and the culprit is called to account. The name of this officer is well known to every man and woman in the world yet some apparently have but little respect for him for they have not become fully conversant with his unlimited power. He is generous, kind, considerate, and filled with compassion and great wisdom. Those who have made friends with him have also become powerful and much like him. His name is CONSCIENCE. Do you know him? Have you ever listened to his voice? Have you followed his advice? Have you realized that his words are sincere and that he never makes a mistake in directing you into the proper highways leading to the superb mansions wherein dwell health, happiness, and abundance?

If you have not made of him your friend and advisor, do so at once and you will be surprised to find how responsive he is, how glad he is to advise and serve you in the myriad ways of his understanding. He is part of your Divine self and KNOWS. He cannot be defrauded, cheated nor beguiled and you are only fooling yourself when you attempt it. It will be interesting to

you to examine the way he works. Here is a thought coming before him—it is of hatred and is being directed toward one who was a former friend. He stops this thought an instant and advises that it is violating the rules of traffic and suggests a change, thus giving a warning. Regardless of this kindly warning, the thought persists in its violation of the Law of Love and the officer in sadness observes that it has failed in its purpose and so having no other alternative, a record of the case is made and presently the penalty for this offense is inflicted. It may be sickness, distress, unhappiness, or deprivation. Conscience is sorrowful but is forced to perform his duty for those he serves must be taught the way, the lesson must be learned.

What is our viewpoint when we find these inharmonies cropping out in our lives? What process do we choose to end them? Are we willing to sit down with ourselves and endeavor to ascertain what Law or Laws have been misused, neglected, or disregarded? are we willing to make any change in our attitude or thinking toward our Brothers and Sisters? If it is true that the appearance of inharmony in our lives is due to violation of *nature's laws*, then it is certainly going to be necessary to do something more than merely ask that these manifestations be abolished and Harmony restored. If such a process was effective then it would be a simple matter to do the things we wished whether right or wrong. It would be unnecessary to consider whether we were injuring others or even ourselves. To relieve ourselves of responsibility, we would simply concentrate a few moments on the Cosmic and have all of the resultant inharmonies transmuted into Harmony. No, this cannot be done, for it is contrary to *nature's way*, for no lesson would be learned and all would soon be retrograding instead of progressing and evolving higher and higher.

Would it not be a better way when we have unpleasant conditions to deal with, to first discover, if possible, what it is we have been doing or thinking which has brought the experience to us? Have we been forever criticising others and attempting to injure them? Are we entertaining bitterness, resentment, hatred, revenge, or animosity toward others? Have we been altogether honorable in our dealings? Have we given in our business dealings the best and most efficient service we are capable of rendering? Have we been selfish, inconsiderate, intollerant? Are we indulging in thoughts of fear or worry? From such negative thoughts the manifestations of inharmony will spring like so many noxious weeds, since such thoughts are not only negative but very destructive and the results will be in exact accordance with their character.

Turn the searchlight full upon yourself and see what is going on inside and do not lay the blame for your misfortunes upon the shoulders of another. After making a thorough examination, go to the God of our Hearts and ask forgiveness for your mistakes, your sins, your ignorance of the Laws, or whatever it is you have determined was wrong and ask to be shown the Light and the way to understanding. There must also be included a firm determination to avoid in future those errors of thought and act which are contrary to Nature's constructive plan.

We must be just as careful to observe Nature's rules and regulations as we are to respect the Laws of our land. God's Laws are not hard to obey—neither do they deprive us of happiness, pleasure, recreation, or friends. They do not make us bigoted, intollerant, or fanatical. They may not all be learned in one life time but let us strive to Harmonize ourselves with the Principles unfolded as we pass along the way.



Jesus, The Incarnated Word

By BRO. RAYMOND WALTON



HAVE been a very intense student of Christian principles for many years, and have been a devoted student of the facts of the life of Jesus. I believe I can truthfully say that I have read a score of critical books on His life, as well as many orthodox versions, and I have surveyed every reliable presentation of His doctrines. Therefore, I was anxious, indeed, to read the new book, *The Mystical Life of Jesus*, by our Imperator.

I cannot refrain from writing at this time and bringing before our members several of the outstanding facts revealed in this new book, which carry a real message of hope and inspiration.

We are told in the Christian doctrines that "Jesus was 'the Word become flesh' or the incarnation of the Word. There has always seemed to be a considerable amount of symbolism involved in that statement, and the orthodox explanations have never clearly defined either the Word nor the manner in which it might become flesh. In Dr. Lewis' book, however, the mystery is explained and we find it most acceptable, because it is a most comprehensible presentation of the great laws and principles involved.

"In the beginning was the Word." This has often been translated to read, "In the beginning was the Logos." It may not be known to our members generally that the word *logos* is equivalent to the *memra* in the Targum, and has the same meaning as the *Shekinah* in the Jewish religion, and the *Shekinah* in all true Rosicrucian Temples of AMORC throughout the world. In these cases the *Shekinah* is, to quote from the Jewish encyclopedia, the "manifestation of God," or "the creative or directive word or speech of God manifesting His power in the

world of matter or mind." I wonder how many of our members will notice in this quoted explanation, a very fundamental principle of our Rosicrucian teachings. Do you recall such phrases in our teachings as: The creative power of the mystic vowel sounds; the directive power of mystic words! the "lost" word and its creative power; and many others?

In the higher grades of our work the "lost word" is gradually unfolded to us; it is probably the first time that any school of arcane teachings ever explained this word to students in the western world, and we have AMORC to thank for not only bringing this secret knowledge to our lands, but for preserving it from the casual knowledge of the insincere. It is truly earned by our members through their loyalty and perseverance in the work. And, how it serves us! I know of many instances in my own and the lives of other members where just the first syllable of the word has started *directive powers* which have changed the course of some event in an emergency and saved lives and property.

The manner in which the creative power of the Logos brought life into existence, and eventually became incarnated in the being of Jesus, is so beautifully presented in Dr. Lewis' book that I imagine many schools of mystical thought in the western world will change their teachings or modify them to include this revelation. I can see the religious or spiritual nature of thousands of our members changed by the understanding that will come to them through just the one chapter in his book, on the *Immaculate Conception*.

Another outstanding fact is that since the Word (or Logos) became flesh (and creative power) in the being of Jesus, He became an instrument for the manifestation or application of that

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power. In many references to the hitherto unknown works of Jesus, given in this new book, we find how Jesus used this creative, directive, power of the *Word in Him* to accomplish seeming miracles.

Even Philo and other ancient philosophers who contacted the secret teachings of the Essenes and Rosicrucians, learned what Dr. Lewis now reveals as the real meaning of the *Word*. Philo explained, in a veiled way, that the *Word* (Logos) meant the "image" or "the first-born son of God."

Furthermore, we realize now what the *Holy Ghost* really was and still is. Its descent upon the Virgin, then upon Jesus at His Baptism, and its coming again to the Disciples at the time of the Ascension of the Lord, reveal to us the working of the *Word* as a creative and directive power. Never before have I found in sacred literature such comprehensive and exhaustive treatment of a mysterious principle as is given in *The Mystical Life of Jesus*. It makes plain why Jesus, the destined and created *Son of God*, required the voluntarily sought for Baptism at the hands of John; and it shows what it was that departed from Jesus on the Cross when he *gave up the ghost*.

I know that occult or mystical students throughout the world will discover in the explanations and notations given in the book, a key to the great powers that reside to some degree in all of God's children. The gradual comprehension of Dr. Lewis' unfolding ex-

planation caused the life force in me to rise and I seemed to be reborn again. In fact, when I came to his explanation of what *rebirth* for salvation really meant in the ancient teachings, I found that he had been leading the readers of his book step by step to regeneration and new life—spiritually and physically.

Jesus *is* and *was* the *Word* become flesh. He is still the incarnation of the *Word*, and in giving up the Ghost on the Cross he did make the supreme sacrifice that mankind might be saved. If only the churches throughout the world *could* present these facts as they are presented in this book, thousands now wandering away from the Christian (Christine) principles in every community, would find redemption and salvation. Dr. Lewis explains most convincingly why this is not possible, however, and why the work must be done as it is.

The book will be greatly discussed, and, unquestionably, condemned by many for its revelation of facts held secret for so many ages. But, its power for good will pass around the world like a thunderbolt. Its message is too mighty to be stopped, now that it is on its way.

Once again the Rosicrucian Order has made a contribution to the needs of man in the most propitious period of man's awakening consciousness. The words of an Avatar are now before us with a truly Divine Message.



WITH THE UNSEEN MASTERS

Just as we go to press we receive the startling news that Katherine Tingley has passed through the Great Initiation and is now with the Unseen Masters.

Katherine Tingley was the successor to Mme. Blavatsky and William Q. Judge in the maintenance of the Esoteric or inner section of the original Theosophical Society. She labored well and loyally to uphold the Blavatsky standards as best she could, and thousands throughout the world have found Light and Inspiration through her efforts.

We pay homage to Mrs. Tingley as another of the great workers in the Masters' Vineyard. Her accomplishments for universal brotherhood will live for ages. We are sure that the Masters will select another, equally efficient, to carry on the work started by Mrs. Tingley, and that pretenders and misguided dreamers will have no opportunity to ruin the noble work of the "Universal Brotherhood and Theosophical Society." Mrs. Tingley suffered much through false accusations which always emanate from the powers of darkness; but the victory is now with her and she has found Peace Profound.

—The Emperor.



SPECIAL ANNOUNCEMENT

Just Off the Press!

The Mystical Life of Jesus

By H. SPENCER LEWIS, F. R. C.

IMPERATOR OF AMORC FOR NORTH AMERICA



This is the book that our members and friends have been waiting for. It has been in preparation for a number of years and required a visit to Palestine and Egypt to secure verification of the strange facts contained in the ancient Rosicrucian and Essene records.

It is not an attack on Christianity, nor a criticism of the life of the Great Redeemer of Men. It is a full account of the birth, youth, early manhood, and later periods of Jesus' life containing the story of His activities in the times not mentioned in the Gospel accounts.

The facts relating to the Immaculate Conception, the Birth, Crucifixion, Resurrection, and Ascension will astound and inspire you.

The book contains many mystical symbols, fully explained, original photographs, and a new portrait of Jesus. There are over three hundred pages, with seventeen large chapters, beautifully printed, bound in purple silk, and stamped in gold.

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*The
Mystic
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August
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Two Hundred Twenty-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 applies 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.

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The following principal branches are District Headquarters of AMORC

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Mass. Grand Lodge, Mrs. Marie Clemens,
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(Directory Continued on Next Page)



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This jurisdiction includes all the Spanish-speaking Countries of the New World. Its Supreme
Council and Head Office are located at San Juan, Puerto Rico, having local Representatives in all
the principal cities of these stated Countries.

Hon. Manuel Rodriguez Serra, F. R. C., Supreme Grand Master, P. O. Box 702, San Juan
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Armando Font de la Jara, F. R. C., Secretary General, P. O. Box 36, San Juan, Puerto Rico.

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licity, but may be obtained for any information or special purposes, through the Head Office at San
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ALL CORRESPONDENCE SHOULD BE ADDRESSED TO THE SECRETARY GENERAL

A FEW OF THE FOREIGN JURISDICTIONS**ENGLAND:**

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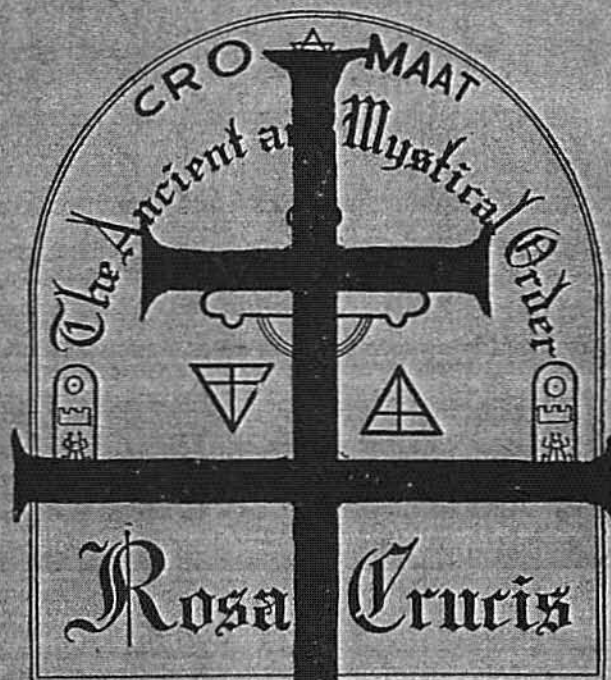
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