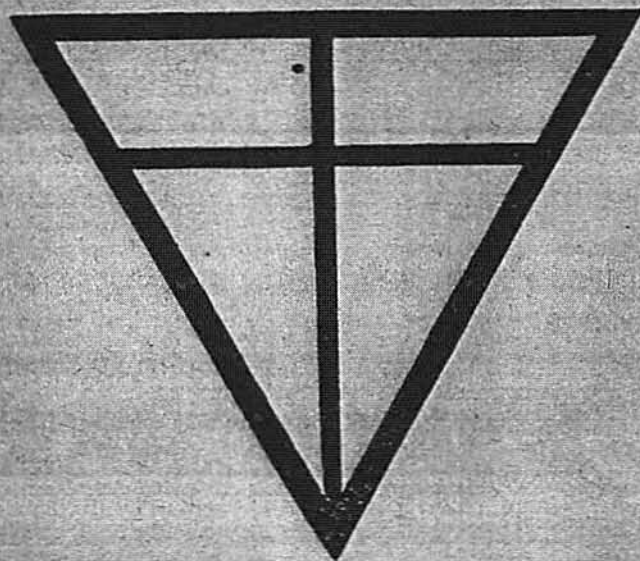


# The Grimoire



OFFICIAL MONOGRAPH  
**ANCIENT MYSTICAL ORDER ROSAE CRUCIS**

SEPTEMBER 1923

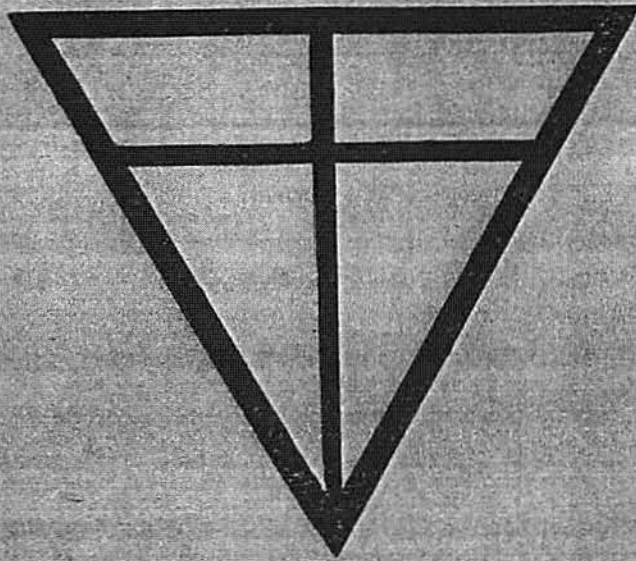


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# The Grimoire



OFFICIAL MONTHLY BULLETIN OF THE  
ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS



Vol. II. No. 2

SEPTEMBER 1923

Price 15 Cents

## THE RECENT CHANGES

Our Members Are Urged to Become Acquainted  
With Them



IN the correspondence that has come to Headquarters during the past few weeks we notice that most of our members have noted the many changes announced in our last issue, while quite a few do not seem to understand their exact nature or importance.

One of the most pleasing signs was the almost universal change from the word degree to grade in reference to the various divisions of the work of the Order; and all seem to appreciate the distinction and the value of it. It makes for uniformity in reference to our work throughout the world.

The most mysterious element, however, is that pertaining to recent affiliations. Some have written that they firmly believed that we have become affiliated (not united) with the Christian Science Church or some phase of its work, while others believe that we have affiliated in some way with the Theosophical Society. While only a few have held this thought, it indicates that we should permit no one to misunderstand in this regard. So, let us say that we are not affiliated with either one of these institutions or movements. The hundreds of Theosophists and Theosophical students in our Order often express the desire that such affiliation with their Society should result, and offer many suggestions and often open many avenues leading to such affiliation; but no definite step has ever been taken. The hundreds of Christian Science Church members in our Order, on the other hand, know that affiliation with their Church is impossible; not because of any difference of opinion or any criticism of their Church on our part, but because the work of the two movements is not alike to any extent to warrant affiliation; and this would apply equally as well to every other Church in America.

The time is coming, however, and is very close, when all the large brotherhood and uplift organizations in America will be affiliated. For several years there has been a committee, headed by a man well known to all fraternal and brotherhood bodies and a high officer in some of them, whose business has been the investigation of the various mystical, brotherhood bodies and the compilation of facts about them, looking to a general affiliation of the most important ones. The diplomatic correspondence emanating from and passing into that committee's hands has smoothed away many problems and has brought about a greater friendship between many of the bodies that were formerly considered unacquainted. Some of the correspondence has passed through our hands and we note with pleasure that arrangements are being made for a general convention of delegates from all the possible contracting parties in the near future.

One thing must be kept in mind; the Rosicrucian brotherhood is very old. Only one or two other fraternities in the world can point to a career as long, as important, and as unbroken. The AMORC of today represents the culmination of all the endeavors of all the Rosicrucian bodies in the various parts of the world to systematize and combine their activities

and affiliations; for, it must be remembered, the Rosicrucians were always so fundamental in their teachings, so tolerant in their consideration of other schools of thought and so broad in their work without political or religious bias, that they very naturally included from time to time many other movements and organizations.

Today the AMORC has numerous affiliations. This does not mean that it controls a great many other bodies, for this is true to a small degree, but it is associated with and officially related to a great number through its relation to The Great White Lodge.

Perhaps a word or two regarding The Great White Lodge may not be amiss right here. As this is being written the writer is sitting near a window with his typing machine. The window faces on Market Street of San Francisco, in the two-block area known as the Civic Centre; for our Headquarters are located in a building near the great City Hall, the wonderful Civic Auditorium where the greatest of conventions are held, the large public library, park and State Building. Right across the street from this window is another building with various lodge rooms for rent for social and public meetings. On Sundays a number of meetings are held in the halls or lodge rooms, several of them being spiritualistic meetings of the general kind. Among the signs displayed at the door or hung on cords in the vestibule of the building each Sunday is one large cardboard bearing the display line, among others, "Great White Lodge."

You may wonder at this sign, as do many. The sign announces a public religious meeting, semi-spiritualistic or metaphysical, attended regularly by from twenty to fifty persons and presided over by a venerable preacher of occult and uplift thought known in this district for over twenty-five years. And the claim is made that his little organization, his work and his teachings are sponsored by or are a part of The Great White Lodge. Despite the man's sincerity and good work, he is mistaken in regard to such association and The Great White Lodge is not located, in part or wholly, on Market Street of San Francisco; nor would its name be printed upon a sign to hang at the door across the street any more than it would be flaunted by us on a sign at our Temple door.

We read so much, hear so much, about The Great White Lodge that it would seem to be a very indefinite and open-to-all sort of organization, permitting any group, any leader, to assume its name and claim its sponsorship. Such is not the case, of course. That its name carries such weight with seekers, means so much to some self-appointed expounders of law, and covers so much territory, indicates that there is an almost universal recognition of the fact that there is a great assembly of Masters constituting a high body known as the White Lodge. But, it is not located in any one place except on occasion and under circumstances that only a few, comparatively, know anything about.

There are about twenty persons in the United States who know anything definite about The Great

White Lodge or who compose it. There are about thirty persons in the United States who form a secret, inner circle, which circle functions in America as a Committee of the Great White Lodge. This inner circle has as its members a number of those who are acquainted with The Great White Lodge and a number who are high officers in the three or four leading fraternities or brotherhoods of America.

It is through The Great White Lodge, then, and by our membership in the inner circle committee, that AMORC has so many affiliations and is establishing more as rapidly as negotiations, correspondence, visits and arrangements can be made.

It is the purpose of The Great White Lodge to maintain world-wide uplift work and to govern the various organizations coming within the scope of its very definite program. Those organizations, like the AMORC, which derive their authority and power from the G. W. L., co-operate in modernizing and progressing their work and their teachings in tune with the progress of civilization. There are two sure signs or landmarks whereby one may know whether a school or movement comes within the possibility of G. W. L. sponsorship: first, the complete absence of claims of personal invention or personal discovery or ownership of the teachings; secondly, the absence of revision, modification and addition in the teachings as time passes, science discovers, nature reveals, man progresses and the inner self comprehends. When we find a school presenting its teachings as being a revelation to one person whose sole interpretation must be accepted and credit given to the personality as the author or founder, refusing other master minds to change, modify, improve, amend or progress the teachings—then by this token we will know that the school, no matter how wonderful its work for humanity, is not a part of The Great White Lodge. Each movement may, and should have, its leader or leaders, its chief executives, its director in chief; this is necessary for the maintenance of the physical organization and to protect the dissemination of its teachings and the manner in which they are presented; but when such leader or chief executive also claims personal invention or discovery of the principles and laws being taught, the doorway to G. W. L. supervision and sponsorship is directly closed and the fact indirectly acclaimed. If the AMORC, for instance, issued today the same teachings that were written and expounded by the early Rosicrucians, and said: "this was the ancient law, these were the principles as man learned them centuries ago, and they must not be changed, must not be added to," then neither the G. W. L. nor the AMORC or any of the affiliated bodies, would be able to accomplish the work that is necessary today.

Hence changes come into the AMORC—into its general scheme of things, into its teachings, into its minor details of operating. With the changes comes an increasing affirmation that what is being presented as its course of study and practice in life is not the work of one person, one mind or one individual, but the combined efforts of many, all remaining nameless so far as credit for effort is concerned. By this token will you recognize the value of the changes announced in our last issue and referred to in this.

The new lectures now being issued to the higher members through the channel of the Ninth Grade convocations, mark a distinct advance in our teachings and reveal the ultimate aim of all the lessons and lectures of the lower grades. They truly open a great vista, cast a scintillating beam of pure light on the Narrow Gate that gives entrance to the Straightened Path. This series of higher lectures is also a token of what has occurred in the official circles of the G. W. L. and AMORC.

Members who are anxious to know when the University courses will be touched upon and when the lessons of other courses from allied movements are to be offered, are urged to be patient and continue at present with the lessons of their grade as they come along in proper sequence. Everything else will follow in time.

Other changes are to be made from month to month until we reach a complete re-arrangement of our organization and working system about the first of January, 1924. Few of these changes will affect the individual Lodges and fewer will affect the work or plans of officers and members; but greater efficiency will result and greater advancement for all will be manifest.

A change has been made in the manner of sending lectures to lodges or rather in the form of presenting them and preserving them. A quicker method of answering the very large correspondence has been instituted and some other office details have been established during the past month.

We place great dependence upon one thing; that every member will read The Triangle each month, preserve it for future reference, and then buy another copy to loan to those who are seeking or enquiring. There is no better way of dispelling misinformation about the AMORC than by giving the misinformed one a copy of The Triangle; there is no better way to disseminate the truth about the growth and progress of our Order than by freely loaning this reading matter to those who can benefit from it; and there is no quicker way to end insidious misrepresentation than by showing the facts that dare to be placed on paper in black ink.

ROYLE THURSTON.

### CREATING IN THE COSMIC A Short Message From The Imperator



SHORT time ago this possibility was impossible! This epitomizes the various expressions one heard in the West at the conclusion of the air-mail tests between coast and coast. And in that sentence I find the text for my little talk. A short time ago the possible was impossible! It might be in reference to everything in general—in the abstract, so to speak; it might have reference to a thousand and one of the present day accomplishments.

First of all we find in the chosen text the element of time. Only a short time ago! Time and its duration is relative; short and long periods of time are likewise relative. When we speak of national affairs as they pertain to the development of civilization or the needs of civilization, a hundred years is a short time. When we speak of the immediate needs of the individuals composing a nation, even ten years is a long time.

So far as the element of time is concerned, each minute of our lives is fraught with potency in the possibility of change, for all things change, ever; and change is the only permanent condition of all things. We have lost a true appreciation of existence by giving it a periodicity that it does not have. We think of life, of the whole of existence, in the terms of past, present and future. Relative though these periods be, they maintain in our objective consciousness a divinity of assumed power to segregate, relegate, and consign all action, all thinking, all being, into domains that are either past our control, within our immediate but changing supervision, or not yet within the extension of our influence. And, by this process of thinking with its attendant premise for all action, we create or at least maintain various domains where-in obstacles may foster and thrive or others evolve from false conception and grow to giant size and even become monstrosities.

How often do we find the domain of the past literally inhabited by multitudes of nationals in the cloak of obstacles to our present progress, growth or achievement? Are these creatures any less presumptive in their influence, any less cruel in their assassinations of our hopes and desires, than the Brobdingnagians of the kingdom of the future, who rise in all their amplitudinous, Cyclopean bodies and shout that success-killing refrain: "It can't be done, for the time has not yet come?"

Surrounding us all the time is that still greater army of malcontents and pilferers of successes—present obstacles. What convincing arguments they offer us! What mountains of barriers they build in our paths! Formidable, unassailable, immovable! We are cornered in the checker-board of our plans! We are chained to a post and can move but in a circle, ever returning to the same point again! We are limited in our needs, deprived of our freedom, denied the open path, refused the assistance we require! It is fate! It is Karma! It is the unfair decree of an unjust god! It is proof that we are mere pawns moved about and placed by a designing, cruel law of nature!

With such an attitude, with such beliefs, and with the cry and anguish of disappointment, we resign ourselves to the situation that confronts us, indifferently hoping that it may change, trusting weakly that something may happen, but ready to accept the worst conclusions as a fiat of his satanic majesty. Should we discover (not really create) a way out of any dilemma, we take full credit for our personal prowess in overcoming the obstacles; and if we find no such opening through which we can escape like a fugitive from his own machinations, we blame everyone and everything but ourselves for our predicament.

'Tis human nature!

Should we spend half an hour in proper thought we would find that the obstacles of the present are the vanguards of the army of future obstacles, moving up in place to take the trenches vacated by the obstacles that have moved on into the army of the past.

Day by day, hour by hour, the obstacles of the future move stealthily forward into our immediate environment, attack our ambitions, thwart our plans, frustrate our actions, fall victims of periodicity, and, crippled and weakened, devitalized and impotent because of the changing of time, unite with the obstacles of the past and make way for those of the present and future.

It is a dizzy pageant!

As we analyze this parade of pusillanimity, sneaking from a real nowhere into the now under cover of time, and pitching its big tent, setting up its side shows and blazing the air with its conquering roar while it arranges for its early departure in the morning, we think of our childhood days when we looked forward with great anticipation to the coming of the circus—that great and wondrous thing that was somewhere off in the future and slowly moving toward us. And then came the great parade with blasting whistles, beating drums, stirring music and flying banners, victors from other places here, now, to conquer us! The lions roared, the tigers snarled, the snakes spit at us, the wild cats dared us to move closer! We were enthralled and we trembled with the excitement of at last realizing our anticipations of a great day under the big tent. And the hour came and we found ourselves spellbound, enslaved, mastered! Oh, it was all as we had visualized, hoped, feared! Then morning came after a night of terrific struggles with the beasts we had seen and combats with the awesome sights we had witnessed; and we saw the wild animals quiet in their cages, the musicians unrobed and with quiet instruments, the performers divested of their superb and impressive garments, the whole mass of conquerors denuded of their formidable impressiveness, slipping quietly and unostentatiously out of our presence to become allocations of the past.

We have wondered, in later life, just why we anticipated so much, was so greatly impressed at the great crisis, and could not realize sooner that we were

thrilled and awed more by our creative imaginations than by our realizations.

For thus it often is, especially with the obstacles that seem to surround us or are distant, or perhaps occupy the centre of the path we are treading.

"The future is the present in the making, the past is the present realized," says an ancient proverb. But it is false, it is untrue, it is enslaving!

Both the seeming past and future are of the now! All that ever will be and ever was, is now—is Cosmic terms—in fact. In objective realization all things assume a relationship in the terms of space and time, but such objective realization is not a Cosmically creative factor; it does not make things have such relationship in Cosmic reality.

Let us look at this matter from another point. We know that the objective consciousness cannot be cognizant of two manifestations at the same time. Coincident phenomena are not coincident in our realization. We cannot see with comprehension and understanding while listening with comprehension and understanding. We may look at a picture with concentration and realization and at the same time believe we are listening to the phrases or passages of music being played. We find, however, by carefully analyzing our attentiveness and comprehension, that we are changing the focal point of our attention alternately between the picture and the music, and at no time conscious of both. The alternation is rapid, so rapid that we believe we have missed little in the comprehension of either the picture or the music. If we proceed to enlarge the periods of alternate concentration and thereby magnify also the breaks between these periods when we are shifting our focus of attention that may be illustrated by a long line divided into alternate white, black and red segments—the red representing the periods of realization of the music, the white representing periods of picture realization and the black representing the periods of no realization, when the focus of attention was shifted.

As we look at such a line we see an excellent representation of our false conception of the relation of things. By this line we would believe that the periods of music and of the picture preceded each other or followed each other in time and duration and were not coincident. And in like manner we give false relationship to all the things of life, in terms of time especially.

We pause to think of that which seems to be in the future, and at once it is of the present; and before we can fairly realize and appreciate this magic transportation, we discover that it is now in the past.

We prove to ourselves that the past is not a period of time distinct from the present, when, in retrospection, we "live over again" with all the thrill, all the joy, all the keen mental and psychic realization, some incidents of a yesterday. That it is simple so to live over again the things of the so-called past makes possible many of the happy hours of our present days. Should we, however, believe that such transportation of events from one relative and assumed position to another, is only true in the case of retrospection? Is there any reason to assume that introspection is not just as pregnant with life and realism?

I return again to my text. A short time ago the possible was impossible! Reverse the order and say, the impossible today will be possible tomorrow or a short time from now! The obstacles that surround us today, like those that surrounded us a year ago, will pass away and that which is now seemingly impossible will become possible.

The point I wish to call to your attention is the false premise in such reasoning, or rather the false interpretation of the facts. The obstacles of the future are the obstacles of today as they are of the past, and likewise the possibilities of the future are possibilities of today in Cosmic verity.

When the newspapers were filled with reports of the success of the air-mail service I was reading incidents from the life of Abraham Lincoln. I noted there that on one occasion he had sent a messenger with an important communication to a place seventy-



five miles distant. Time was an element of importance in the matter, and many hills and rivers had to be crossed and land covered against many obstacles. The best horse and the best rider were chosen as aids in the overcoming of the obstacles. We read, now, that Lincoln thought highly of the achievement, for the messenger succeeded in going the distance of seventy-five miles, against the greatest obstacles, in about twenty-six hours. Lincoln remarked that it was a notable achievement and looked forward to the day when the obstacles to speedy communication across such mountainous lands would be somewhat lessened or possibly overcome.

If it had been suggested that a rider be sent over such greater obstacles and formidable mountains as the Sierra Nevadas and Rocky Mountains for a distance of seventy-five miles in twenty-six hours, the suggestion would have been decried as impossible. Such greater obstacles could not be overcome by man!

And I looked again at the newspapers and read that communication has been sent this day from coast to coast, across all the mountains, over all the land, against all obstacles and for a distance of several thousand miles in about twenty-six hours—the same time consumed by the rider of the horse in going a distance of seventy-five miles.

The obstacles had been overcome!

Thinking, planning, determination, has enabled man to rise above the obstacles, literally and figuratively. Science comes to the rescue, determination gives wings to rise far above all things, and the impossible of yesterday is possible today.

We overcome the obstacles not by waiting until, in the sense of time-duration, the obstacles of tomorrow assert themselves in the present, but by eliminating all sense of time, and decree in the now, that what is desired shall be made manifest, without a consciousness of predicting or commanding it for either present or future.

When Lincoln concentrated his mind upon the obstacle that prevented rapid communication in the hour of need and conceived that quicker means must be found, he there and then set into operation the powers of mind which at once overcame the obstacles to such results. When the Wright Brothers first conceived the possibility of flying and for one fleeting moment visualized man flying in the air in a large machine heavier than air, they then and there destroyed the army of obstacles, the array of interferences, the hindrances to the solution of the many problems, and it was done, finished, completed, achieved at that moment.

Truly, both Lincoln and one of the Wright brothers passed on after living a number of years without seeing the result of their mental action. Cosmically, where all things are attained, achieved, accomplished and decreed first, the solution of the problem of rapid communication was solved at the moment of conception; in the physical world with its limitation of space and time, the results of the conception had to wait their time to become manifest.

By crediting the physical world with such relative and unreal qualities as space, time, duration, we force all action, all objective comprehension and all objective manifestation to take sequence. Our objective con-

sciousness can comprehend but one thing at a time, hence all things must come to our objective realization in objective sequence and each must have duration in the terms of time.

In the flash of a second I may conceive, and thereby cosmically create, a scientific achievement, the eventual objective realization of which will require the overcoming of many conditions, the meeting of many problems and the passing through many stages of development. In objective comprehension these stages of development must take sequence, have duration of time and become manifest one by one in the future. My objective comprehension of the growth and final manifestation of the conception requires time; my mental, cosmic, true realization of the conception and its accomplishment is instantaneous, and of the now, not the future.

All through life those things which array themselves before our objective consciousness as obstacles in the path of our desires, are things which are placed in sequence and in terms of relative distance from the present in time; we think of the first obstacle to be overcome today, then there are two others which will be met tomorrow, and next week will arise another, and shortly still another obstacle will arise and perhaps a few others before we will be able to reach the goal, gain the end or accomplish the result. With this belief as a premise for action or procedure, we plan and concentrate upon contesting with the first obstacle and when that is overcome we will prepare to meet the next one or two. We have invented a proverb to ease our conscience in such unjustifiable procedure and say "we will cross no bridge until we come to it!"

Let us cease thinking in terms of the past, present and future, for there is only the now. The problems of the future are problems of now. They will be overcome in the future by being overcome now. Refusing to admit that any obstacle can stand in the way of progress of Cosmic creation we at once, now, destroy every giant contestor of success about to be born for future activity. By visualizing the thing desired, creating it mentally now, completing the picture, giving it creative life, realizing it as an accomplishment now existing in the Cosmic, we may dismiss the gloomy prospect of obstacles to arise in the future, and then abide by the law of the objective world and give this world the time it demands to manifest that which the Cosmic has completed.

It requires more than faith, however, to thus create and await manifestation with confidence. It requires the utmost sureness of vision, the most complete devotion to idealization, and the readiness to co-operate with the Cosmic in the labors of now to serve in the whole scheme of things. For in this way all men, made in the image of God, having the divine consciousness of God with the attending attributes, are creators with God; and in the consciousness of God there is no time but the ever present, no duration but the eternal now, no space but the here, no distance but what is in touch with the near at hand, no comprehension but what is created by conception of it, no past but that which is present, no present except that which was thought by the past to be in the future, and no future but that which is conceived in the now.

(Continued from Page Seventeen)

Lodge is about to open in any locality, the National Lodge members in that locality have rallied to the work and greatly assisted. In the mailing of literature to friends, in listening and watching for seekers and giving them an introduction to our work, and in speaking of the Order at public meetings, these National members have rendered valuable service. In other ways too, as making large contributions to the Egyptian explorations, donations toward temple funds, helping prisoners who wanted to start life anew, looking after other members or strangers who were in trouble, and in hundreds of humanitarian acts, the National members have become a great body of real

Rosicrucian workers throughout the country ready to meet problems of many kinds.

One of the most striking illustrations of what the co-operation of these National members means is indicated by the many letters constantly received showing that in business affairs, in life's requirements generally, the co-operation has brought success and power beyond anything ever expected.

Really, we have a very large and happy family in the National Lodge and we rejoice in our work and in the fact that we are growing each day and each week in numbers and strength.

The National Lodge Secretary.

**THE NATIONAL ROSICRUCIAN LODGE**  
Some Interesting Facts About This Special  
Branch of Our Work

**M**ANY of our members and hundreds of others who are seekers are not as familiar with The National Rosicrucian Lodge and its work as we should like them to be. It offers unusual opportunities to those who wish to study and advance in the fundamentals of the Rosicrucian philosophy, and for those who desire the special benefits of practice and study with experiment in the silence of one's own sanctum, there is nothing just like the work of the National Lodge.

First of all let us make it very plain that the National R. C. Lodge is a separate institution. It is not a part of the Supreme Lodge any more than is any other of the Chartered and Incorporated branches of our Order. At the first national convention of our Order in Pittsburgh, Pa., the scheme of the National Lodge was discussed after a few months' trial and it was approved by the delegates of the convention, empowered to continue and has grown since then into an organization of over 1,500 initiates. So successful has been its work that the AMORC of Great Britain conducts a British National R. C. Lodge with rapidly increasing membership.

The National R. C. Lodge of North America has its own officers and its own system of conducting its work. Its initiation rituals, lessons and reading matter are different from those used in our regular Lodges. The main point of difference is this: the initiation rituals are designed so that the member conducts his or her own ceremony in the privacy of some part of the home (on a Thursday evening when possible) and the weekly lessons and prescribed experiments are read and followed in the same part of the home set aside as a sort of a sanctum.

The work is so arranged that it does not inconvenience the members. Usually a part of a room is arranged each Thursday evening, or some other evening especially selected, and for the time being this becomes the member's sanctum. In hundreds of homes in America there are small rooms permanently arranged as a sanctum and used only for that purpose, for members will find much that can be done in such places many times a week.

The weekly lessons are graded into the three grades or degrees, each grade having its initiation ceremony. The first grade has twelve weekly lessons, and experiments followed by a special examination. The second grade has its initiation ritual, twelve lessons and experiments, with work to do at other times for improvement and development, and is followed by another special examination. The third grade has fourteen weekly lessons, many experiments and tests of laws and principles and outlines a great deal of work that the members can do as service rendered to others whenever the opportunity arises. These three grades constitute the preparatory work of the National Lodge and then after another examination the member may petition to become a Postulant for the fourth grade of the National, which leads to much higher work; or the member may remain a member-at-large of the National Lodge, or may unite with one of the regular Lodges of the Order and pursue the work, or join one of the many special study groups organized throughout the country.

When members who have finished the second or third grades of the national Lodge wish to unite with a regular Lodge in their own or nearby locality, they do not have to pass through any special examination or preparation for qualification as do other candidates for the regular Lodges, but they must take the first grade initiation in the regular Lodges as do all candidates. In other words National Lodge members are

not exempt from the first grade initiation of the regular Lodges or any of the other initiations, no matter how far they have gone in the National Lodge. The initiation ceremonies of the National Lodge are not the same as those in regular Lodges, although the same fundamental lessons of the initiations are taught. Those in the National Lodge who completed the Postulant's Grade (or fourth grade) will be entitled to the work of the higher Lodges, but if affiliation with, or membership in, a regular Lodge is desired, all National members must pass through the regular initiation ceremonies like other candidates. This has been one of the points that has puzzled our members and some of our Lodge officers.

The lessons of the National Lodge are different from those of the regular Lodges, as has been said. They are designed for personal experiment and test of the simple fundamental laws. Even the very fine methods for practising the laws of healing are different from those taught in the work of the regular Lodges. The reason for this is obvious. Since so much must be covered in three grades of only twelve to fourteen lessons, the work cannot be so extended, so illustrated and complete as it is in the regular Lodges and it cannot cover so many hundreds of points. On the other hand there is this that must be said about the lessons of the National Lodge. They are very personal; they give more personal work to be done, and they permit of more devoted attention to some points.

Above all this is the one great outstanding benefit to be derived from the National Lodge work. The members assembled in their homes or sanctums on a Thursday, or even a Wednesday night, at certain hours all over the country are told how they may be attuned with one another in the practise of certain principles and the hour or more thus spent each week has become a mighty potent factor in the personal, psychic development of each member. The hundreds and hundreds of letters received by the Master of the National Lodge in the form of reports show that the most unusual manifestations have occurred at these periods.

The work of the National Lodge has especially appealed to those who live in small communities or far away from cities or centres where we have regular Lodges. And yet it is safe to say that most of our officers and advanced members in the regular Lodges have at one time pursued the work of the National Lodge and thereby laid a foundation that could not have been established otherwise. We are constantly reminded of this by letters from our high grade members who refer to the benefits of their early National training.

The initiation or application fee for the National Lodge is five dollars. This covers the induction into the first grade of the National Lodge. The initiation fees of the second, third and Postulant grade are two dollars each. The monthly dues for the National Lodge are one dollar. These fees and dues cover all the benefits of the Lodge.

Members of regular Lodges who desire may also join the National Lodge and take up that special work. Such members should write to The National Lodge Secretary, 1255 Market Street, San Francisco, Calif., being sure to state that they are members of a regular Lodge and stating their grade. A booklet explaining the work of the National Lodge will then be mailed to them.

The National Lodge membership, as a separate body has often rendered great service to the Order. Its members have been consistent boosters and enthusiastic propaganda workers. Whenever a regular

*(Continued on opposite page)*

## The Triangle

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### Ancient and Mystical Order Rosae Crucis

The A.M.O.R.C. is affiliated with the ANTIQUUM ARCANUM  
ORDINEM ROSAE ET AUREAE CRUCIS in various  
parts of the world and with its branch bodies with  
similar names in other lands, all operating under  
a supreme world council.

OFFICE OF AMERICAN SECRETARY GENERAL

1255 MARKET STREET

SAN FRANCISCO, CALIFORNIA, U. S. A.

SEPTEMBER 1923

#### EDITORIALS

Our first issue of *The Triangle* in the new form, dated August, 1923, brought to us many letters of praise and appreciation and other letters and telegrams asking for more copies to meet the demand. The entire issue was gone before we had a chance to realize that it was in circulation and we regret that so many were disappointed, especially the National Lodge members who, in their totality, were deprived of any copies.

Of course this issue, the September, will be increased in the number of copies printed, but that will not compensate for the loss to those who did not get a copy of the August number. The Dictionary of Rosae Crucian Terms is especially desired by so many members and will be wanted by the many new members initiated this Fall and Winter; so the best we can do is to reprint the first installment of the Dictionary from A to F in a future issue. If those who receive this September number and all succeeding ones, will preserve them they will have the complete Dictionary as well as all the other helpful articles.

We think it well to remind our members of what happened in regard to the old American Rosae Crucis magazine. Many of the old numbers of that magazine are bringing one and two dollars per copy and even more has been offered by some who are anxious to make complete sets. As time passes those magazines become more valuable and the demand on the part of new members is increasing each month. The same situation will come in regard to the new *Triangle*. Preserve your copy! Have an extra one to loan to others.

We thank all those who have written such glowing and sincere letters about our little monthly monograph. We have some new features planned but time is required to have them prepared. Our next issue will contain a pleasant surprise.

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When a man's business and political enemies join with his friends in paying tribute, when the hearts of children are united with the hearts of older persons in paying respect to his memory, then we may be sure that a man good and true, fair and square, kind and gentle, loving and considerate, is the object of the tribute and respect. And such a man was the late President Harding.

His passing here in San Francisco, where the city was decorated in honor of his presence, where everything was still in festive arrangement in anticipation of his complete recovery, was a shock to the city and state that bid him welcome and had planned to make his visit one of the most enjoyable events in his life. Yet it was no less a shock to the whole nation, to the whole world, and all the world mourned for the loss of Harding the man, Harding the friend, Harding the President, Harding the genial example of human kinship.

A great many letters have been received at Headquarters calling our attention to the fact that at the

time of the late President's election our Emperor was visiting certain cities in the East and in speaking publicly to all the members in different gatherings he touched upon national events and made the prophecy, from what appeared to be a copy of a rare manuscript found in the archives of the old mystic books of the Rosicrucians preserved in Washington, that the newly elected President would fill but little more than half of his term of office. The prophecy in all its details is recalled in these letters and many questions are asked about the new President.

We feel that it is within our province to state a few facts about Calvin Coolidge not generally known, especially since these facts are of interest to those of the mind which constitute our class of readers.

Calvin Coolidge is a mystic of a definite school of philosophy. He is very positive about this when he is questioned by someone whom he considers sufficiently informed to understand. Those who can read between the lines of his remarks will discover a connection, an association.

First of all Mr. Coolidge is not a member of any church. This is not because he is not in sympathy with the churches and their work, for he is enthusiastic about the work that all of them are doing, and is a regular attendant while in Washington or in his home town. But, he explains, he has no sectarian or denominational religious beliefs, despite the fact that he was raised a Calvinist in the strict New England form. His religious views are too broad, too spiritual, too mystical, to be limited by sectarian creeds or dogmas. And the manner in which he explains his attitude in this regard tells quite a story.

When further questioned about his philosophy of life, he makes this very illuminating, though veiled answer. "Years ago a great many men and women were influenced in their thinking by the philosophy of a humble cobbler who meditated while he cobbled and then discoursed on the laws of God and nature to those who gathered around his little room at night. That was in another land. The cobbler's teachings have remained as a guide in life to this day. Well, I, too, have a cobbler for my teacher and his philosophy is my philosophy. From him I have learned what I know of the problems of life and it is my intention to apply these teachings at every opportunity and in every way throughout my administration as I have in all things of my life."

What are the essentials of his philosophy? Let us state a few of them in the following terms, which are taken from an authentic account:

Life is but the path of duties and honors that befall men.

Duties and honors are, essentially, incidents on the way, and man is not to be unduly elated over honor, disheartened by failures, but always exercising earnest endeavor to fulfill the duties to the best of his ability.

Always maintain calm dignity and show peaceful serenity in the face of a great crisis.

Maintain an abiding faith that a mind befogged by selfish, personal interests or hiding beneath an artificial veneer, cannot properly commune with the minds of noble men.

If Providence places a duty, a power or some authority in your hands, meet it with all your wisdom and fulfill the obligation to the best of your ability.

Man cannot assume authority which he does not have, nor should he ever fail to use the authority which is his birthright.

Radicalism in any form is unwholesome.

Love of order, system and law is a mountain of strength.

Labor, even of the most humble kind, is a dignity. The time will come when it will be disgraceful to be rich and idle.

Class favoritism in all things is catering to the recognition of classes, and there are no classes in the eyes of the supreme laws of God and nature.

The true valuation of all things in life is the spiritual valuation which the inner man can discern and the outer man must learn to comprehend.



A few minutes spent several times each day in silent meditation will give man greater power and insight and place him in more intimate contact with his fellow men.

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Once again a catastrophe has visited a nation, a people, and the Law of Nature has made manifest its mighty power and its cyclic processes. As humans, as kin of those who suffer and who will suffer as a result of this disaster, we sorrow and are in mental pain, while our hearts extend to them the sympathy and help that is within our beings and at our material disposal. As students of laws, as metaphysicians, as adepts ever so little illuminated in our comprehension, we extend even more than sympathy and material assistance,—we transmit to them collectively and individually the more subtle and most expressive assurances of our unity with them in the time of their anguish that they may sense, as we do, the non-existence of racial distinction and class prejudice.

The Little Flower Dancing Girl of Asia lies crushed and bleeding. Not by any act of her own has suffering been inflicted upon her body. She has not wilfully torn down her gilded shrines and set afire her bamboo homes; nor has she knowingly cast the bodies of infants into the fire-pit of torture and disease. The Law of Laws has visited her as it has visited others and will continue its visitations throughout eternity.

The little garden spots we loved to visit, the quaint atmosphere we cherished as part of our human eccentricities, the ports of our Asiatic journeys, the ateliers of oriental art, the quaint and efficient factories of the toys that have amused millions of little hearts—all these things that have been a part of the life of so many Americans, have been taken away, laid to waste, and await the dawn of another day.

And in the meantime there rises from above the lands far across the Pacific, the crys and pleadings, the sobs and moans of thousands who suffer and know not why, but ask God, our God, their God, the only God, for mercy, help, strength, relief. Our heads are bowed down with the heads of millions everywhere in the presence of this event which brings us all closer to the realization of the exactions of nature and the omnipotence of God's Laws.

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We are reminded at just this time, and in connection with the foregoing, of another event, incomparable

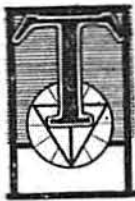
in its far-reaching effect, but equally as impressive in the lesson to be learned.

On the Sunday following the transition of President Harding our Supreme Grand Master delivered a special sermon through Radio Church of America, broadcasting it as usual from the Church station in California to the hundreds of thousands who listen in. The subject of this special discourse was "There is no Death."

We learned later that one woman who had been a regular listener-in at the Church services prevailed upon her father to listen in on this particular Sunday for the first time. Not only the topic of the discourse and its special message impressed him, but the broadness, the logic, the mystical presentation of the facts involved in life and its transition, deeply impressed him to such an extent that he made a number of favorable comments to his daughter. During the afternoon and evening, and even up to the hour of retiring he spoke about the sermon as though he had received some inner Light, as though some spark of realization, of Divine Attunement, had been his experience. All in the family were impressed with the incident. The next morning as the father departed from the home to go to work he spoke again of the impressions that lingered in his mind and he seemed to be infused with a new faith, a great hope. Only a few minutes after he left the home news was brought to the family that he had been instantly killed in an accident. With mother and daughter still impressed with the man's changed religious views, the daughter telephoned to Headquarters asking that a copy of the Sermon be sent them to re-read in their hours of sorrow and to preserve as a memento of the Great Awakening that had come to their loved one at so crucial a time.

How many of us really stand at this very hour on the brink of a great adventure, at the very threshold of transition, and give little thought to the suddenness with which changes are made? Each eventide may be the setting-sun hour of this life's period; each night may be the last opportunity to attune the mind with the Cosmic Mind and prepare it for the journey into Divine Consciousness. As we close our eyes and close the day of activity, let us close our lives with a prayer of thankfulness to God and all, with naught but love and tolerance and kindness in our minds, and then when the sun of another day begins a day of a new life, here or on another plane, we shall be ready with a clean spirit and a wholesome mind.

#### NOTES FOR MEMBERS



HERE is a book which most of our members will enjoy reading if they can buy it or borrow a copy. It is probably difficult to obtain in some localities, but can be secured through placing an order with almost any bookstore. The complete title is: *Tertium Organum, (The Third Organ of Thought), a Key to the Enigmas of the World*, by P. D. Ouspensky, published by the Manas Press,

Rochester, N. Y.

It is a large book printed with large clear type, well indexed and containing a large folded chart of "The Four Forms of the Manifestation of Consciousness."

Written by a mystic and translated from the Russian by those who have taken care to preserve the brilliancy and character of the original, we find the book deals completely with such subjects as The Mystery of Space and Time, Shadows and Reality, Occultism, Animated Nature, Voices of the Stones, Mathematics of the Infinite, Logic of Ecstasy, Mystical Theosophy, Cosmic Consciousness, the New Morality and the Birth of the Superman.

In one copy of this book owned by our Supreme Grand Master, Rev. George R. Chambers, Ph.D., we find the following written on the page facing the table

of contents, as one of his many penciled notations: "Ouspensky's philosophy is complete in its understandableness. But this is not complete enough. It is theory. It is not complete enough to bring to practical experience. It presents the concept to the fourth dimension, but it doesn't bring to the actualization of the reality. Only a real and practical Mystic can do that! And in all the world of time and space, Rosicrucianism is the only philosophy that can say: "Our philosophy is complete—ideally and factually—really and actually—theoretically and practically. An R. C. of the highest degrees knows about the fourth dimension and is able to function in the power and marvel of its consciousness in experience. He, or she, not only knows about it, but knows it and uses it."

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Another interesting book has come into the Emperor's library. It is: *The Obelisk and Freemasonry*, According to the Discoveries of Belzoni and Commander Goringe, by John A. Weisse, M. D.

This book is interesting because of the light that it sheds on the history and message of the great obelisk that was brought from Heliopolis, Egypt, to New York City and erected there in Central Park. The book contains many illustrations in colors, detailed translations of the hieroglyphic writing on the four sides of the obelisk, and reveals the meaning of the various

foundation stones and their strange markings as discovered by these scientists and Freemasons.

The book is an authentic one and abounds with Masonic references of special interest to Freemasons. But it will prove interesting to the Rosicrucians as well and for that reason it should be placed in the Rosicrucian category.

In giving the history of the early Egyptian secret societies we find many references to the existence of the Rosicrucian brotherhood, and a few of these references are given herewith:

After speaking of the Rosicrucians and their existence in the year A. D. 306 and how they espoused certain ancient teachings and added them to their own in evolving a higher work, reference is made to the guilds and secret societies being formed in the year A. D. 614, and "soon the intellect of the Alchemists and Rosicrucians was felt among the guilds." Then, later on, we read this: "Here we must not omit the Rosicrucians who had their main strength in Germany, but had their ramifications all over the globe. Their great learning and erudition gave them much influence during the Dark Ages and medieval times. The Rosicrucians have been traced to Ormus, who, about A. D. 46, founded an Order that wore a red cross and were thence styled Rosicrucians. Ormus has been considered as a convert of St. Mark, the Evangelist. We are told that they were joined by the learned order of the Essenes. The Knights Templar seem to have borrowed the red cross from the Eastern and Western Rosicrucians, so that this badge dates from A. D. 46 to our day. We give a short list of the celebrities claimed by this order:"

Then follows a list of important characters in history, many of whom are well known as Rosicrucians by their writings and their manuscripts preserved to this day. In the list we find this comment: "Thus has Rosicrucianism great intellects, extending from Britain to Persia."

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Many books have appeared on the market within the past ten years dealing with the subject of Mysticism. Few of those written by Americans equalled that exquisite brochure, "Essentials of Mysticism," by Cobb, published a few years ago and recommended by us to our members. But, now there has appeared another, with the title: "What is Mysticism?" by the Rev. Charles Morris Addison, D.D., published by Macmillan Co., New York City. We cannot do better than present here a review of the book as prepared by the Rev. J. Wilmer Gresham, Dean of Grace Cathedral, San Francisco:

"At the outset we are reminded that mysticism, being but a "spirit and a method," cannot be defined, any more than love can be defined or God proved by a syllogism. This is not an encouraging beginning in view of the fact that the book sets out to tell us what mysticism is. But, after all, it is more honest and a better policy to confess on the first page, rather than at the end, that the subject eludes definition and that no categorical answer may be expected.

"On the other hand, it is reassuring to be told that the mystic is quite a practical sort of person, living in a very real world and differing from other folk only in that he wants God more and takes more pains to find Him. If this be true, then it must follow that the difference between the mystic and the rest of us is but a matter of degree.

"If there seems to be a difference in kind it is only because when we view a Meister Eckart or a Phillips Brooks, a William Law or a St. John the Divine, the degrees are so multiplied that we behold a heightened intensity in our common adventure for God. In this sense if the true mystic be different it is only in a relative sense, as the Lord Christ was different.

"In the course of his study of mysticism Dr. Addison traces the well worn paths which traditional religion has followed through the ages. First, the way of organized fellowship, with its more or less elaborate ritual, seeking to draw God down to man or lift man up to God. Then the intellectual way by which rea-

son, as a seasoned guide, directs the seeker after God at the various crossroads of the mental field.

"Finally the way of the will by whose successive triumphs the mysteries of life are shot through with spiritual meanings, and the violent take the kingdom by force. Against this background Dr. Addison places the mystical way, called by Schure "the art of finding God in one's self," and by Rufus Jones "the awareness of God," or direct consciousness of His presence.

"This last way, the way of mysticism, underlies all the rest. Not all men are influenced by an elaborate ritual nor inspired by a sense of fellowship. And not all men can repose in reason as a guide, for God is felt out more truly than He is thought out. Nor is the mercurial will sufficient to the unequal task. The mystic holds that while these methods are good for some men always, and for all men sometimes, mysticism is universal and universally necessary.

"All men want God. The mystic tells us that this satisfaction comes most completely, not by belonging to a society however great, nor by going through a form of worship however beautiful, nor by believing a dogma however true, but by feeling an inward and personal touch of God upon the soul. In the Sufi it is the God of Mohammed, to the Buddhist it may be Nirvana or Dharmakaya, with Plotinus it is a vague abyss, with St. Francis it is God personalized in Jesus Christ. The mystic impulse is the same whatever the theological form of its object. Moreover, the action of this impulse rests upon certain facts and laws as definite as those of music or architecture.

"It becomes apparent, then, that mysticism rises to the dignity of the finest of the fine arts. If it be asked how we are to relate it to the well defined stages of religious experience as expressed in terms of repentance and faith, atonement and sacrifice, the answer is not difficult to find.

"The mystic is seeking the companionship of God, the high and lofty One that inhabiteth eternity. But God dwells with him who is of an humble and contrite spirit. Only by repentance and faith—the way that all men know—can the veil be drawn aside and the barriers to that companionship burned away.

#### Seeks to Trace Relation

"Dr. Addison, whose well trained mind is steeped in the literature of mystical experience, enriches his succeeding pages with a wealth of biographical allusion in which the thread of his own clear thinking is never lost. His purpose throughout is to trace the relation of mysticism to life. In time past we should have described his mystical philosophy as empirical in its accent, but today we regard it as touched with pragmatism."

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Here is a matter in which all our members can help. We want to be sure that we are giving our readers just what they want or need most. We are cognizant of some of their needs and from month to month will publish in The Triangle those articles or features which we are sure come under the classification of necessities. But it has been suggested by a number of readers that we publish, serially, a few more installments of The Cosmic Pilgrim, the story which was not completed in the American Rosae Crucis, while others suggest that we publish an article each month dealing with a review of the work of each grade. We want more suggestions. Please let us hear from you.

Some have written to us saying that they were doubtful if we were doing right in using The Triangle in its new form for dissemination among those who are seeking but are not initiated in our Order. If there is that in The Triangle which seems to be too plain and covering too much of our teachings, then there is one good reason why a copy of The Triangle should pass into the hands of anyone who is really sincere in the search; for then The Triangle will give them a fair idea of the work covered by AMORC and help to remove any false impressions or misunderstandings. The Triangle is not a secret publication and should be used to spread the Light.



From all Lodges there comes one general complaint. Members are absent from lectures occasionally and then they plead to be allowed to read the lecture they have missed. The rule always has been that when a lecture is missed the member must come early to the following convocation and read the missed lecture before proceeding with the next. But from time to time the Masters of Lodges, or the Secretaries, have loaned the lecture to some member to read at home and these lectures have disappeared. Now the Masters and Secretaries are sorry. Their files show from ten to twenty lectures missing and the call on headquarters for duplicate copies has increased to a point where it means extra expense and time. To help the Masters maintain a complete file of lectures we have devised a plan of binding them and the rule will be enforced: no lectures loaned or to be taken away from the office of the Secretary or Master. Too often has a Master of a Lodge or class been ready to open a convocation when he has found that the lecture for the evening was gone—finding sweet repose in the home of some member who forgot to return it or who believed that any day next week or next month would do.

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We have a number of visitors at headquarters again from various cities. Two from Philadelphia, one from New York, one from London, England, one from Waterbury, Connecticut, one from Chicago and one from Los Angeles. Members are always welcome to visit headquarters and consult with the chief officers and also to attend the grade convocations of the California Grand Lodge. We can help to make your visit to San Francisco entertaining and beneficial.

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The California Grand Lodge now has eight Colombes on its membership list, but one of them, the Supreme Colombe, who has served so long, has just been retired as an active Colombe, having reached the age when the term of office is completed. And soon, on next Thanksgiving Day, she is to be married with the Temple Ceremony, in the California Grand Lodge. Best wishes are in order.

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There has just come to our office a copy of a book sent to our Imperator by the Grand Master of the Order in Austria, Johannus Kelpius. It is a translation of Schure's book, *The High Priestess of Isis*, published in German. The author, commenting on the shortage of modern occult and metaphysical literature in his country, asks written authority to translate and publish in German the *Thousand Years of Yesterdays* by our Imperator and *Man Triumphant*, as well as articles from the *American Rosae Crucis* magazine. Of course we are happy to give all the assistance possible, for we hear constantly about the shortage of modern mystical books in many lands.

The *Thousand Years of Yesterdays* has been translated in various lands into the Dutch, the Malay, the Spanish, Danish and now the German languages.

Elsewhere in this copy there is the *Dictionary of Terms* and you will find one of them, *The Fourth Dimension*, intensely interesting. Right here another thought in connection with that dimension can be given simply to provoke thinking and also to help our Seventh Grade members understand something that often confronts them.

As is said in the *Dictionary* in this month's issue, the *Fourth Dimension* should really be the *First*. It precedes the other three, or rather the other three, of length, breadth and thickness, cannot be applied

until after the so-called *Fourth Dimension* is operative. Hence it is really the *First Dimension*. The interesting point is that only on the objective or worldly plane are the other three dimensions necessary. A psychic experience is usually of or in the first (or so-called fourth) dimension and therefore has no objective actualization on the objective plane. When we try to project a psychic manifestation into space to become visible we immediately bring the manifestation out of the exclusive domain of the fourth dimension into the first and second, whereby we add breadth or length, then into the third by adding another limiting dimension; and sometimes we even add the fourth dimension (or in other words the third) and give the manifestation depth or thickness.

Therefore if we look upon the so-called fourth as really the first dimension and think of all psychic manifestations as being of that dimension alone, we will understand why such psychic manifestations have color, temperature, definite nature and personality, and other attributes, even affecting devices which can measure weight or specific gravity, and yet not have length, breadth or thickness. And, for the same reason, such manifestations are not limited or affected by material things or conditions, such as enclosures or material limitations, and have naught to do with time and space.

Thoughts are purely of the first (or fourth) dimension, but not until they are projected into the other dimensions are they sensed by the objective comprehension.

This subject is one which some of our advanced members would do well to dwell upon and perhaps some of them will take up the points found here and in the *Dictionary of Terms* and prepare an interesting thesis or book on the matter. We would welcome such helpful work.

Members in the *Second Grade*, or others, will find this an interesting experiment. Take the *Second Grade Alphabet* and then interpret from it what is indicated by such words as *MAN, LOVE, FEAR, JOY, PAIN*, and so on. Even such terms as *DEATH* are made plain when translated, letter by letter, by the *Second Grade Alphabet*.

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The *Nodin Manuscript* in the *Fourth Grade* continues to be greatly admired for its language and beautiful philosophy, and the continued researches and discoveries of science show that *Nodin's* contentions and explanations were correct and prophetic.

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Does the Moon affect the mind of man and the mental-nervous organization of his body? Long ago it was noted that those mentally unsound had "bad spells" at certain phases of the Moon and for this reason they were called lunatics. The observations were correct, even though the reasoning therefrom was faulty in some points. In our next issue we will publish an article by the Imperator showing what effect the Moon really has upon many of our mental, physical and psychic experiences. This will be one answer to the above question.

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Members have written expressing their pleasure at the receipt of the new *Membership Certificates*. If you have not received one be sure to communicate with the Master of your Lodge. It is not necessary for the Master who initiated you to sign the certificate, so long as there is a record of your initiation. The present Master of your Lodge can sign it.

#### DICTIONARY OF ROSAECRUCIAN TERMS

Note:—The first installment of this *Dictionary* appeared in the August, 1923, issue of *The Triangle*. Reference should be made to the introductory remarks made therein.

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**Faith**—We find the term faith often defined as "active" belief, or a belief which amounts to a basis for action upon the accepted premises. From the mystical

viewpoint, however, this is not exact. A distinction must be made between faith, belief and knowledge. The mystic should have no beliefs, but knowledge; his knowledge may create faith or give him faith in certain laws and principles, but it would supplant belief. Therefore we may say that faith is an expression of confidence, and confidence is born only from experience—knowledge. (See *Knowledge*).

**Fourth Dimension**—From the Rosaeucrucian teachings there is nothing mysterious about the fourth dimension. Two points should be remembered, it is a dimension and it is the fourth. The other three dimensions are length, breadth and thickness. Each of these is expressible by numbers, whole, fractions or decimals. Each of these three dimensions when expressed in numbers helps us to have an objective realization of some attribute of the things referred to. We may write on paper these figures, 2"x4'x3". At once we know that whatever the thing may be it is four feet long and three inches wide and two inches thick. Regardless of how irregular in form the thing may be we can mentally picture it or express its form with numerals, and from these actually draw upon paper a diagram of its form. (Note the complicated yet exact designs and diagrams of parts of machinery, architectural elements, etc., expressible with numbers). Intelligently as do these three dimensions express a thing to our consciousness there are still essential elements missing in the expression—one or more attributes or qualities lacking. What is the nature of the above thing that was 2"x4'x3"? Is it wood, or iron, or stone? What is its weight, its color? Is it hard or soft? We say that all these questions can be answered by expressing the fourth dimension, and expressing it in numerals as the other three are expressed. In this case, as an example, the figures 2"x4'x3"/12.0147 would mean that the thing referred to was a piece of South American (not any other kind) mahogany, with a color equivalent to a certain line in the sun's spectrum, and having a specific gravity, a certain degree of hardness, tensile strength, etc. With the first three dimensions and knowing the specific gravity one could figure the exact weight of the piece of wood to within a dram, if the first three dimensions were exact. On the other hand these figures 6'x7'x2'/12006.042 would mean that the thing referred to was a misty, light blue-gray cloud of a certain density of opaqueness but unknown thickness, covering an area of six by seven feet and formed of cosmic energy in a very high rate of vibration, so balanced in space as to be easily controlled (moved) by mental power. (Members in the 8th and 9th Grades will appreciate this.) By means of the fourth dimension (and a dictionary of all the figures) one could easily express the nature and attributes of all things made manifest on the objective plane. Likewise one would be able to determine what fourth dimension would neutralize or combine with another. The fourth dimension is nothing more or less than the rate of electronic vibration. All qualities and attributes manifested by all material things result from this rate. From another point of view the fourth dimension should really be the first. It is the projection from cosmic space into the worldly, material plane of manifestation, of all material things. Such projection is the first phase of manifestation. The coming together of electrons into atoms and from this into molecular formation, constitute the first phase of creation into the material world of objectivity. The next step or phase is that of limitation, or form, caused by natural laws or by man's desires and handiwork. Hence the three dimensions of length, breadth and thickness should follow the dimensions of objective projection, which is a more correct term for the fourth dimension. Mystics will see, now, why the fourth dimension, in its true nature, has always interested the philosophers and was one of the laws carefully studied and utilized by the alchemists of old, and the advanced mystics of today use the law in many strange manifestations.

**Funeral Service**—The Rosaeucrucian funeral service is a ceremony of celebration in its spirit, at which time those assembled around the body of the Brother or Sister take part in a ritual significant of the passing through a Higher Initiation of the one who is no longer limited by the work of the Order in its material form on this plane. Purple,

rather than black, is used to express the sacredness of the occasion (that is, wherever decorations or drapings are used in the Temple or home). Flowers are used to express the beauties of life. Sorrow is expressed only because of the absence of the member from further personal contact as had been enjoyed in the past. The time for the Temple Ceremony is late in evening so that the service may end about midnight and the body remain in the Temple (before the Altar in the East) until after sunrise the next morning, when it may be taken to a vault but preferably to a place for cremation (see Cremation.) Those not members of the Order may be invited to the services and such friends and members of the family should be seated on special seats at the North-east of the Temple. The rule is that the R. C. ceremony must be the last ceremony performed; if there is any other religious or fraternal organization ceremony, it must precede the R. C. service. One of the most beautiful parts in the ceremony is when, after the opening of the service, a special prayer, and some other points, the Master of the Temple permits the Guardian of the Temple wherein the Brother or Sister has attended, to stand beside the body and remove from the Lodge apron (which is on the body) the Rose, while speaking these words: "From our midst has departed one expression of Soul we have loved. Across the Cosmic Threshold has passed another Initiate into the Temple of God. In that Temple there are degrees of understanding, grades of advancement, cycles of progression and then the Sublime Degree of Perfection wherein thou, oh, departed one, shall be one of the Divine Illuminati and enter again the School of Experience where we shall once more enjoy thy noble, loving companionship. In thy earthly initiation the Rose and the Cross were given unto thee in the form of this apron to wear as a symbol of your readiness to serve humanity. Thy body and personality were encoined by the Rose and Cross. In thy Divine initiation thou shalt have no need of the Cross, for thou hast born thy Cross well and God has laid it aside; but the Rose in all its sweetness and perfect development shall remain with thee as a symbol of the unfolding of thy soul experience. To symbolize this, I, Guardian of the earthly Temple of thy work, do now remove from thy apron the Rose and in the hand of thy earthly body I place another Rose, fresh with Life, Fragrance and Purity, that it, too, may return unto the dust of the earth to rise again and through resurrection become manifest in all its glory."

G

**Ganglion**—A mass of cells organized into one body, which body serves or functions as a centre for various nerve impulses, the exchange, translation or transmutation of such impulses, and a co-ordination of the influences passing into or through such body. A ganglion is, therefore, like a central station of a telephone system or a switchboard for certain electric trunk lines. The ganglia of the Sympathetic Nervous System are intensely interesting in their functioning and intended purposes. The nervous system and the physiological and psychic functioning of ganglia are explicitly and interestingly presented in the work of the Sixth Grade of the Order.

**God**—To Rosaeucrucians there is but one God, ever living, ever present, without form and without limiting attributes or definite form or manifestation—it is the God of our hearts, a phrase found throughout our ritual and meditation practices. The God which we conceive, which we can be conscious of, which sooner or later manifests in that strange intimacy within us, becomes the God of our heart. Rosaeucrucians are of many creeds and religious faiths in all parts of the world, but there is absolute unity in this one idea of God, the Supreme Intelligence, The Divine Mind. In ancient rituals we find this as part of the Rosaeucrucian pledge: "Man is God and Son of God, and there is no other God but Man." But this has a mystical meaning and is not to be taken literally. We repeat the famous statement of



Max Muller: "There never was a false God, nor was there ever really a false religion, unless you call a child a false man." When the so-called heathen prays to or worships an idol he is not worshipping a false God, but rather a false interpretation of the one true living God, the God that he is trying to idealize, attempting to interpret, the God of his heart.

**Gravitation**—In the earliest lectures of the lower grades of our work as given in America many years ago the statement was made many times that the force of gravitation is not a pull but a push. The postulations of science in the last few years tend to prove that the Rosaeacruian contention in this regard is correct. While in the ultimate manifestation the results are the same, in the fundamental laws involved there is considerable importance in the difference between a push and pull action, especially as regards gravitation. It is impossible to overcome the force of gravitation; at best it can be lessened in its action; its best application is in being utilized. If it could be overcome it would not solve any of the great problems now confronting scientists, but would bring about greater problems than man could cope with.

H

**Habit**—In the early grades of the Order habit is carefully analyzed and studied. There is a short, too short, definition given to the effect that habit is an unconscious law of the subjective mind. This brief explanation following the long explanations and presentment of laws is quite understandable to the student, but, of and by itself, it may give a wrong impression. A better form for the brief definition would be that habit is a law of the subjective mind which law has become unconscious to the objective mind. Habits are usually, if not always, formed consciously by the objective self; such acts are not habits at the time, regardless of how systematically they may be performed; nor are such acts intended to become habits unless one is striving to make the acts or series of acts a subjective or unconscious practise, such as maintaining rhythm in music, the formation of letters in writing, etc. It is only when the act becomes subjectively performed that it is a habit, a law of the subjective self, unconscious to the objective self.

**Health**—See Disease.

**Hallucination**—Imaging of the mind. Such imaging may become fixed in intensity and interest and limited in regard to subject or unlimited, and is then a hallucination. On the other hand imaging may be rational, intense, not fixed but under control, in which case it is creative thinking. A definite hallucination, such as that which characterises the unsound mind, is a fixed idea born of illogical or purely deductive reasoning and which becomes the obsessing thought of the subjective mind while the objective thinking is held in abeyance. This latter condition of the objective thinking may be caused by injury to the mind or any other cause of unsoundness. Such hallucinations are of the subjective entirely, they can be removed or modified only by dealing with and through the subjective, for the objective, being incapable of sound reasoning,

cannot be utilized to assist, and once the objective is sound enough to be called upon to assist, the hallucinations would automatically end. If the unsoundness of the objective is due to physiological causes, these should be remedied first, but thereafter the subjective should be reached and enlisted in the work of curing the mind. This calls for psychic processes applied by those well experienced and knowing all the laws.

**Hypnotism**—A subject it is well to approach carefully and in detail. There are two distinct methods of inducing a hypnotic condition—by the use of drugs or by means of mental processes. In either case a condition of sleep need not result nor is the condition of sleep an indication that the person is under control mentally or physically. Whether hypnosis is produced by drug or by any mental (or mind) process there must be certain co-operation on the part of the subject; in the case of mental induction such co-operation is not only essential but fundamental, and without it hypnosis cannot be induced. Hence the process of induction is not a contest between minds, the stronger overcoming the weaker; but a case of the stronger mind concentrating its whole attention upon the idea of passivity. Unless this is the attitude and the ability of the subject a small degree of success will be attained no matter how competent the operator. Only certain classes of minds cannot yield to some degree of hypnosis—the infant mind, the unsound mind, and the drugged or intoxicated. A weak mind can rarely exercise sufficient concentration to assist in bringing about hypnosis by any mental process. Occasional hypnosis is not dangerous to either the mental or physical organization of the body; continued experiments with one subject makes that subject enter the state more readily as long as the same operator conducts the experiments. No one was ever placed into the state against his or her will and co-operation, for it is impossible (except in some rare cases where drugs are used and then the state will more nearly approach a heavy or deep sleep as when choral, sulphonal, hypnal, ether and similar drugs are used; in this state the subject is not under the mental control of the operator or physician and the mind of the subject is not inhibited as when a mental process is used). But while all this is true and is intended to dispel the fear of and false statements about hypnotism, there is seldom any need for its use (especially that which is induced by mental processes) and the practise should be limited exclusively to physician or scientists who have made a careful study of the laws and principles and who have naught but the highest ethical and scientific reasons for inducing the state. Psychically, it is a state wherein the objective mind is at least four-fifths passive or dormant in functioning and the subjective mind is consequently and proportionately active or super-active. For psychic experiences of the average and desirable nature the Borderline state is more efficient and calls for no assistance from any operator. See Borderline State.

(To be continued).

## NEWS OF THE LODGES

**W**e regret to say that all of our Lodges and Groups have not sent official reports for The Triangle during the past month.

In general we find that a great number of Lodges held no sessions during the summer months and were so busy therefore during the first weeks of September that official reports could not be prepared until all arrangements for the Fall and Winter has been completed.

Quite a few Lodges and Groups have appointed one member to act as reporter for The Triangle and from these reporters we expect newsy items each month.

In four new places charters have been delivered and work has begun during the past month and in three other places requests have been made for the work. This is a good sign for the Fall. Before January is here there will be many others asking for Charters.

Following is a partial list of the cities where the organization has its branches with such comments as have come to us during the past month. We hope to have complete reports next month.

**NEW YORK CITY.** The Grand Lodge reports continued growth and enthusiasm. A large new class is being planned and the excellent propaganda work is

going on. The demand for The Triangle was very large in this city.

**BOSTON, MASS.** No report of details has come from this Lodge, but it has resumed its large classes and many activities again after a vacation of several weeks.

**WATERBURY, CONN.** A complete report from the Grand Secretary shows increased membership and continued enthusiasm for the work. This is the most detailed report we have received and it indicates that this Grand Lodge has an excellent system for the keeping of records of each part of the work. The Lodge is seeking another building for its Temple.

**HARTFORD, CONN.** On September 21st, the Annual Fete Day of the Order, Isis Lodge held dedication ceremonies in its own new building constructed by the Lodge on its own property. Members from the Grand Lodge in Boston and from the Grand Lodge in Waterbury were present and there were others present seen by a few. Again we congratulate Isis Lodge for its remarkable growth and work. The new Temple building faces a highway and its odd form and symbolical emblems and Rosey Cross on the front of the building attract the attention and admiration of the hundreds who pass by in automobiles, for the Temple is in the outlying districts of Hartford and beautifully situated.

**WORCESTER, MASS.** No definite report at hand, but correspondence from members indicates that all is progressing well.

**PATERSON, N. J.** A long communication from the Grand Secretary indicates that this Lodge opened in September for the Fall and Winter work with renewed enthusiasm and interest.

**TAMPA, FLA.** Several initiations have been held in the Grand Lodge recently, and a new junior Colombe was ordained in August. The three Colombes of this Lodge will be a great help in the many plans being made by this rapidly growing branch of our work.

**PHILADELPHIA, PA.** The work is continuing with enthusiasm here. A special interest is being taken by this Lodge in having one of the ancient landmarks of the early Rosicrucians kept in better condition by the city as an interesting sight for visitors.

**PITTSBURG, PA.** The Grand Lodge is again active after a summer vacation and a new class is to be initiated within a few weeks. Some fine reports from the highest grade members indicate the progress being made here.

**SAN ANTONIO, TEXAS.** On September twenty-third the Annual Fete picnic was held by this Lodge and during the course of events the members gathered around an open air sanctum and held an election for Master of the Lodge to take the place of the Acting Master. The Acting Master was re-elected by unanimous vote and the joys of the day were continued. The Lodge is progressing and members are very enthusiastic.

**OMAHA, NEB.** The Grand Lodge reports growth and continued enthusiasm. More reports in detail, please.

**FLINT, MICH.** A very fine report is made by the Grand Lodge indicating growth, interest, propaganda and many services rendered to those who require help.

**CLEVELAND, OHIO.** The Grand Lodge continues with its active work and sends very favorable reports.

**SAN FRANCISCO, CALIF.** The Grand Lodge here reports increased membership to a point where it has about reached its limit and another Lodge will have to be formed. Meetings are held five nights a week with two classes on some nights.

**LOS ANGELES, CALIF.** The members of the Order in this city are forming a new lodge and some of the officers from the Grand Lodge in San Francisco are visiting Los Angeles and will help in the formation work during the next three months by personally calling on every member and candidate on the list.

**CHICAGO, ILL.** Members here are forming a new Lodge here and it is expected that the Emperor will visit to assist in the opening of the new Lodge

this winter. The many members now in that city who constitute the Illinois Grand Lodge will also assist.

**STOCKTON, CALIF.** This city is witnessing the growth of the work and recent reports show a good degree of advancement on the part of members in the higher grade.

**PORTLAND, OREGON.** The enthusiasm for the work here is responsible for the Emperor's decision to be with them for a week at the end of October.

**SEATTLE, WASH.** Interesting letters have come from this city showing that a very active campaign of some sort is being carried on there and the determination is to jump far ahead in membership.

**SPOKANE, WASH.** Not to be outdone by Seattle, there is another form of propaganda campaign going on here that may warrant the Emperor visiting the city for the opening of a Lodge this Fall.

**GUERNEVILLE, CALIF.** The work here is progressing well and members visiting the California Grand Lodge make encouraging reports. The recent fires in California, destroying forests and towns, came very near to Guerneville, but it was saved.

**WICHITA, KANS.** Work here is progressing well and membership increasing. A member of this city has visited Headquarters during the month bringing interesting facts.

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#### THE OTHER LODGES

Reports are especially desired from the branches in Canada, Mexico, Puerto Rico, Cuba, Central America, and other parts of the Occident. Please bear in mind that such reports should be newsy and of a nature that will interest our readers.

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#### NEW CHARTERS

Through the Grand Lodge of Mexico charters were granted to the following AMORC bodies during the past month:

**CORDOBA, VERA CRUZ.** To Nostradamus Lodge No. 25.

**TORREON, COAH.** To Xiuhte No. 18.

In the Canadian territory the following charter was granted:

**EDMONTON, ALBERTA.** To Edmonton Group No. 24.

In the Australasian territory the following charter was granted:

**MELBOURNE, VICT., Australia.** To Melbourne Group No. 26.

We are especially pleased at the activity now being carried on in Australia, New Zealand and Tasmania. In many cities of Australia members are planning new Lodges or Groups and our correspondence from this country has greatly increased.

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#### FOREIGN BRANCHES

Correspondence from foreign lands indicates that the Order and its work is growing everywhere. If we were to pick two countries in which the growth shows the most activity at present, we should say that this is so in Great Britain and Africa. India, on the other hand, is growing well and there is good work being done in Greece and Spain. We would like to have newsy items from all the foreign branches. The official communications received seldom allow for extracts to be published in The Triangle.

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#### THE EMPEROR'S TOUR

Again the Emperor will make a tour, this time to the Canadian Northwest and through the states of Oregon and Washington. He will devote a week to Portland and one week to Vancouver, B. C., and make other stops enroute. He will leave San Francisco about the last week of October. Members of the regular Lodges or the National Lodge living in that territory or near the route of this visit desiring to meet the Emperor or attend his public lectures should communicate with the Supreme Secretary at Headquarters and make arrangements or learn of the dates he will be in the various cities. He may pass through Tacoma and also stop at Seattle.



