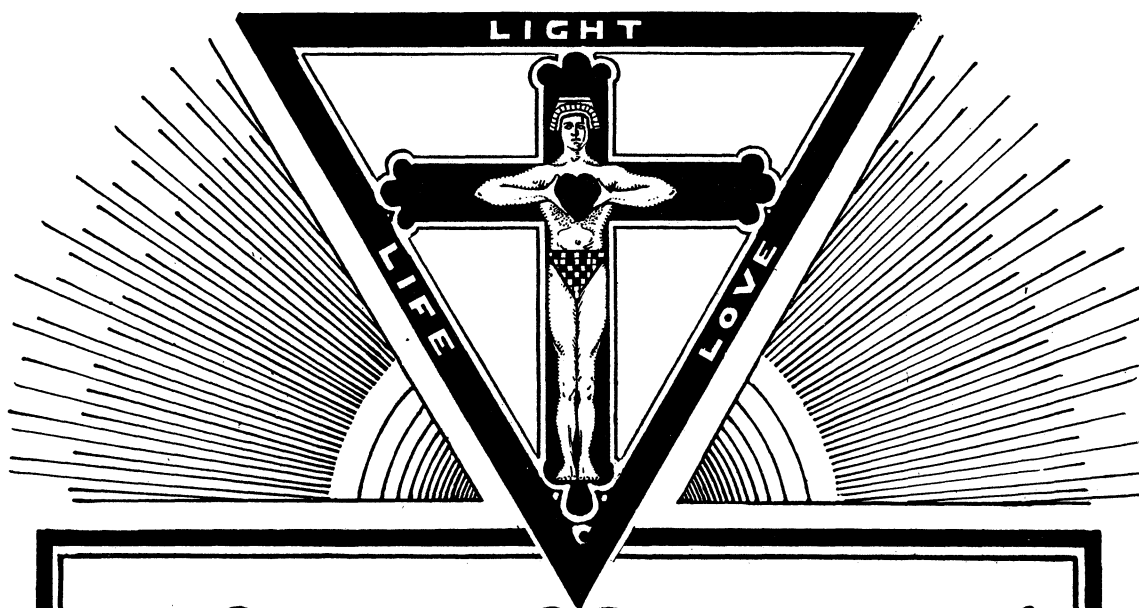


The **MYSTIC TRIANGLE**



A Modern Magazine of
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The Mystic Decalogue.

Psychic Radio.

Confessions of a Spiritual Medium.

Ancient Manuscript from India.

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Wisdom of the Sages

AND THE MYSTIC DECALOGUE

By H. SPENCER LEWIS, Imperator of AMORC.



HALL we say that unto some men by selection has come all the Light, all the Wisdom, of the ages and that a *few men* are possessors of knowledge not common to all nor even comprehensible by all?

Not without modification can such a statement be made.

By whom selected? would be the logical question,—and why?

Comprehensible knowledge! Comprehension presupposes a basis of understanding and then a complete conscious realization. But, the *basis of understanding* is dependent upon *relativity*, and this upon the presentment of facts.

And, here is the key-note, the solution, possibly, of the problem,—the presentment of facts.

Our education from the first conscious moment of existence to the last comprehension of existing things, is based upon varied and varying methods of presenting facts, plus beliefs, theories, hopes, and aspirations.

We are told, academically, that knowledge is "the state of being or having become aware of fact or truth; intellectual recognition of or acquaintance with fact or truth; the condition of knowing."

The emphasis and reiteration is upon *fact* and *truth*. It is the possession of these—essentially one—that constitutes knowledge.

Education, we are told, is: "the imparting or acquisition of knowledge."

Summarizing, we find that our education should consist of the presentment of knowledge, that we may acquire knowledge consisting of fact and truth.

As the first ray of Light from his torch let the Mystic state what he holds in this regard.

"Knowledge," says the Mystic, "is the sum of facts and truths, and nothing but these, gleaned from experience, education or comprehension, without prejudice as to the channel through which the influx of knowledge may come, the source of the education, its nature, or the objectivity of the comprehension."

Bacon, the eminent Rosicrucian, said: "For knowledges are as pyramids, whereof history is the basis: so of Natural Philosophy the basis is Natural History; the stage next the basis is Physic; the stage next the vertical point is Metaphysic."

Sir W. Hamilton expressed the same idea in these words: "The knowledge of a cause of a phenomenon is different from the knowledge of that phenomenon simply as a fact; and these two cognitions or knowledges have, accordingly, received different names. The latter is called historical or empirical knowledge; the former is called philosophical, or scientific, or rational knowledge."

To the Mystic all phenomena deserve unbiased and careful observation, while the cause of each

phenomenon commands and demands the most rigid investigation and study that it may be properly classified and related to other causes or the great primary and fundamental cause.

The days are gone when the Mystic is considered to be "one who holds to the possibility of direct conscious and unmistakable intercourse with God by a *species of ecstasy*," unless such ecstasy includes every sane, conservative and rational method or process of analysis, investigation, study and reasoning.

That the Mystic does have what he, in all sacredness and reverence, calls direct and unmistakable intercourse with God, is true. It is only when such intercourse is interpreted in the light of material or objective possibilities that the Mystic's claims *seem* to be unscientific or irrational.

If the existence of God is assumed,—and the Mystic substitutes his positive knowledge for the common assumption—then the Mystic sees and feels no strangeness in his communion with God through the medium of all phenomena. To him intercourse with God is not only possible but a constant reality through the observation and study of the most minute form of cell life.

But, to the Mystic *comprehension* is fundamental; he comprehends where others *do not*. He understands where others *cannot*. If the basis of understanding is relativity, the Mystic is most perfect in his understanding, for he is a Mystic only because, in the nature of things, he has discovered or become conscious of the true relation of all things, all laws, all principles and all phenomena.

Much is said by the Mystics of *Light*,—using the word as a term peculiar to their beliefs and understanding. To the casual mind the word seems synonymous with knowledge, or indicates a distinct form of education. But to the Mystic, true LIGHT means a conscious comprehension dawning upon the objective realization because of its firm establishment and conviction within the mind and soul. The dawning of this *Light*, the slow realization of any comprehension acceptable to the Mystic, is much like the dawn of day when the Great Light rises in the East and reveals to the eyes in darkness the wonders of nature and the beauties of the world surrounding us. For this reason, perhaps—and only perhaps—does the Mystic associate the Sun of the Heavens in his symbolism with the Divine Wisdom, the *Greater Light* of understanding, and the Mind of God.

Essentially, then, the Mystic is one whose comprehension is based upon a divine understanding of things fundamentally; and all that he perceives, observes, analyzes and studies must reveal facts, and these facts being absolute and true, conform with his understanding and comprehension, and associate

themselves with the fundamentals well established in his consciousness.

Theories and mere abstractions can find no place in the knowledge of the Mystic. From the day the Great Light first dawns for him until the last hour of conscious comprehension, each offered principle or law must be *demonstrable*, and each must fit nicely in to the perfect scheme of things, as revealed to him through his unique comprehension and knowledge.

Can we not say, then, that unto a few men comes that wisdom which is not common to all? and is not the law of selection as consistent, as logical and as just as all other laws of nature?

The very first command in the decalogue of the Law of Selection is:

THOU SHALT DESIRE WISDOM WITH A HEART FREE FROM DOUBT!

Doubt is, and always has been, the poisoned spear of the Evil One, with which he prods us on in our inquiries and searches, but tortures us so greatly that naught is finally desired but relief from the poison of the *specific anxiety*. Doubt leads us through a long, dark passageway toward that door where we anticipate finding light, and rejoices in the fact that it keeps us in darkness and prevents us from perceiving the many, many doorways which we pass unnoticed and unknown.

The second command of this decalogue is:

THOU SHALT NOT BE CREDULOUS!

Credulity is defined as "a weak or ignorant disregard of the nature or strength of the evidence upon which a belief is founded: in general, a disposition, arising from weakness or ignorance, to believe too readily, especially impossible or absurd things."

Wherein do *doubt* and *credulity* essentially differ? In doubting, do we not disregard offered evidence? do we not show a disposition to believe? do we not substitute one belief—often our own precious credulity—for that which someone else possesses?

The Mystic neither doubts, nor is he credulous. He demands proof *and seeks it*. He believes nothing, but either knows or does not know.

The third command of the decalogue is:

THOU SHALT SEEK WITH AN OPEN MIND!

How simple—because logical and therefore easy—this seems. But we venture to say that the average business man does not open his morning paper with the desire to learn certain facts, nor open his morning mail with the purpose of learning other facts, without a certain determination to find therein that which he must find to verify his predetermined ideas, or strengthen his doubts and credulity.

An open mind? The shifting of membership in the average denominational church is accounted for, *by those who know*, as a direct result of the determination of the seeker for Biblical truth or Holy Light to have only such revelations made to him as coincide with his predetermined ideas or meet the changing beliefs of his vacillating mind.

An open mind? The average patient visiting his physician expects and secretly demands that the learned doctor, to maintain his reputation as wise and experienced, *must* finally conclude his examination and consideration of the symptoms with a diagnosis which completely verifies and substantiates the patient's own beliefs as to the nature of the trouble and its cause and remedy.

An open mind? The average seeker for Light—unusual knowledge—demands of the one who offers the key to the chamber of learning an outline of

what may be expected therein. Truth must first establish her ability to resemble the character of things within the seeker's mind, or, forsooth, the inquirer will not enter the chamber and learn!

The fourth command of the decalogue is:

THOU SHALT ASK WITH HUMILITY AND SINCERITY!

To the humble all things are possible. This is not an abstraction nor a truism with the Mystic; for he *knows* it to be so. The history of man's progress and the history of nations are fraught with the events that have brought chaos and disaster because man has believed that *might makes right*, greatness gives dominion, and aggrandizement conquers. The field of evolution is covered with the skeletons of vain-glorious attempts to master nature and revolutionize staid simpleness by egotistical world-power.

Humbleness is not meekness in the sense that meekness precludes the existence of character, moral strength and personal magnetism; it rather directs these into the most efficient channels and tends to give more free expression to the personality within while the outer cloak is silently dropped.

One must learn that the soul is but a part of the infinite, temporarily resident within a mortal body; and that comprehension and attunement with perfect, harmonious understanding is dependent upon the realization of the soul's humility and divine association, free from worldly titles and honors or material powers of any kind.

Sincerity seems an obvious qualification; yet, like an open mind, it seldom exists to that degree which is necessary to fulfill the dictum of this command. Lord Lytton, another eminent Rosicrucian, said: "Enthusiasm is the genius of sincerity," and unless one's sincerity manifests itself in the nature of enthusiasm, with an attending degree of willingness to make sacrifices in behalf of the quest—the search for anything like the Light which revealeth itself only to the humble and sincere, is without fruition.

The fifth command of the decalogue is:

APPROACH WITH REVERENCE THAT WHICH IS HOLY!

In the sense that that which is sanctified is Holy, we can agree with the Mystic's statement: "I sanctify that which is purified and purged and made free from moral, physical and spiritual error and sin; and that which is elevated in character, pure, inviolable and proves to be an efficient means for soul-happiness and spiritual blessing, *is truly sanctified*."

In this regard Dr. Andrew Pattison, Professor of Logic and Metaphysics in the University of Edinburgh, says that the philosophy of the Mystics "appears in connection with the endeavor of the human mind to grasp the *divine essence* or ultimate reality of things. . . . The thought that is most intensely present with the Mystic is that of a supreme, all-pervading, and indwelling power, in whom all things are one."

The truth is that the Mystic, newly initiated or profoundly learned, is ever conscious of the *fact* (not theory) that in God and through God are all things. In the working of every law and the evolution of every principle throughout all natural (not supernatural) phenomena, the Mystic sees the mind of God and recognizes *divinity*. To the Mystic all is *sacred* and *holy* by its very nature and because it exists at all.

To approach the *threshold* of mystic knowledge with reverence is like unto approaching the presence of God with holiness of heart and mind.

The sixth command of the decalogue is:

NOT BY RIGHT BUT BY PRIVILEGE SHALT THOU ENJOY KNOWLEDGE!

It is so easy to believe that knowledge should be the common property of all men by *right*. It is true that God hath given us eyes with which to see, ears with which to hear and a brain with which to understand and remember. But these gifts are privileges, and all that is retained in the brain or consciousness as a result of the functioning of the eyes and ears and other faculties is a privilege and cannot be claimed as a right. So, says the Mystic.

The acceptance of a gift carries with it no greater obligation of appreciation and reciprocity than the use of a privilege obligates us to realize the unselfishness of our benefactor. Therefore, with logic and rational reasoning, the Mystic finds agreement with the next command of the decalogue:

WITH AN UNSELFISH HEART SHALT THOU DRINK OF THE WINE AND PARTAKE OF THE BREAD AT THE FEAST OF THE MYSTIC SAGES!

The wine which fills the body with the spirit of life, and the bread which strengthens the tissues of mortal being: of these the Mystic partakes with an unselfish heart.

Unselfish? to seek knowledge that one might become greatly learned and boast of the power thus attained or acquired, or to use such unusual knowledge as a means solely for self-advancement in any channel, or to withhold from others whatever service or assistance might be properly rendered through the advantages such knowledge gives one,—all this in its entirety or in part constitutes that *selfishness* which must be purged from the heart and mind before the illumination from the divine may manifest itself in comprehension of the greater truths and laws.

The eighth command of the decalogue is:

THOU SHALT LOVE THY FELLOW BEING FOR THE LOVE THAT GOD HATH GIVEN!

It may seem purely philosophical to say that all Love is of God. If we qualify the term Love and interpret it as being the principle of sympathetic or pleasurable attraction in sentient and thinking beings which is good, pure, free from sin and lust, and inspiring to nobleness and kindness,—then we may safely agree with the Mystic that Love is of God and is God in manifestation to us on earth.

With this Love from God—the Love that God hath given to and inspired in us—should we love our fellow beings.

The Mystic realizes, along with many other realizations of a similar nature, how impossible it is practically and in the circumstances of human weakness and frailties, to love his neighbor as himself. But it is possible, as the life and every act and thought of the true Mystic proves, to love his fellow man with that inspiration to be kind and tolerant, fair and considerate, tender and helpful, which each man expects God to manifest toward him, because of the Love that abides in God.

This is the essence, the seed, of the bond which makes for the great universal brotherhood existing between all true Mystics. To them there is no other need or necessity for the establishment of an universal brotherhood than the Love of God which is, potentially, in the heart of all humans. As the dawning of mystic consciousness comes to the neophyte mystic, there comes a realization, never to be altered or removed, that all mankind constitutes a human brotherhood divinely united by an infinite bond.

The ninth command of the decalogue is:

THOU SHALT PREPARE THYSELF FOR THE MISSION OF THY EXISTENCE!

Born to fulfill a mission in life! This is what is often said of those who accomplish some great purpose or inaugurate some unique and praiseworthy undertaking of an altruistic, religious or humanitarian nature. But why should the use of the word or term be limited to such accomplishments? It is not necessary to believe that each soul born into a physical body on earth is so placed because of a predetermined mission it must fulfill, to believe that each of us *must perform* that mission in life which fate, destiny, coincidence, chance, luck, goodness, planetary influence or any other motive or accident affords an opportunity or impulse for performing.

As indicated by the preceding explanations we come into this life ignorant and without power or abilities, except those which God hath given us. With these gifts we acquire, through privileges, other abilities and knowledge; and the privileges and gifts obligate us to use them for the purpose that God has in mind when they are given to us,—and this becomes our mission in life: to do that which will help and benefit others and bring the Light of knowledge and the peace of understanding to those who have them not.

And, we are to prepare ourselves for this mission. We are to learn to see well; for the more perfect we make our sight and the more correct we interpret what we see, the better will be our comprehension of our perceptions. We are to improve our hearing, train it and educate it, so that we may more perfectly and understandingly interpret the multiplex sound vibrations registered upon that organ. We are to increase our store-house of memory so that we may avail ourselves of the faculty and function of recalling that which will serve us or others when most desired. We are to make ourselves acquainted with the laws of nature that we may avail ourselves of the potent possibilities which are ever about us and always await our application. We are to prepare ourselves so that when the opportunity or command comes for the fulfillment of the *mission*, we will be ready and efficient in knowledge and experience to do that thing which our preparation inspires us to do as *our mission*, individually.

The tenth and last command of the decalogue is:

THOU SHALT ABIDE BY THE TRINITY CONSECRATION, CO-OPERATION AND ORGANIZATION!

And, this last command reveals the purpose of this article. It is to offer *you* an opportunity to enter into ways and means of abiding by the commands of the decalogue and, with that preparation which can come only to the few, fulfill your mission in life; and with consecration to principle and ideals, co-operation with others similarly inspired, assist in an organized way to spread the great Light in the darkened valleys of our country.

Consider this, then, an invitation to inquire further and to obey the third and fourth commandments herein. And, having digested well this message, you shall, in accordance with the seventh commandment, pass it on and on to those who should feast with you and share with you the opportunity which has so freely come to you. In this wise this message will come to many and not remain in the heart of but one. You shall consider yourself chosen to select from your acquaintances those who might be interested, and in turn they shall pass it on to others. In silence and without name or personality it will reach some who are hoping and seeking; thereby the mission of a simple printed paper is fulfilled.

Psychic Radio

*Is the Advancement of Civilization Developing New
or Dormant Psychic Faculties in Man?*

By ROYLE THURSTON



THE Radio Chief in the Department of Commerce at Washington reports a new phase of inquiry with which he is contending to the best of his ability but which astounds him and perplexes his scientific knowledge. Frankly, he looks upon most of the strange letters that come to him as being unworthy of his time and attention, but quite a few have warranted some investigation and have led to a call for opinions and assistance in solving the seeming mystery.

The letters report the development in certain persons of a faculty or functioning of the mind or consciousness, aptly termed *psychic radio receptivity*. While all this correspondence may be new to government officials, and although it has no place in any of the bureaus in Washington, the phenomena are not new.

Such experiences as have been related to the government and to the editors of many radio magazines came under the writer's attention fifteen or more years ago when he was experimenting with many of the advanced principles of "wireless" which have recently become popular. Associating with many wireless enthusiasts in those days and attending the early sessions of the Radio League of America long before the broadcasting of music and speech was considered possible as a popular attraction, the strange functionings of the psychic consciousness of man were discussed in terms less psychological than they are discussed today.

It was not uncommon for those who had been "pounding the brass" for hours, sending long messages by the still familiar Morse code, and listening for several hours in the stillness of a small room late into the hours of the morning for weak and distant answers, to finally throw themselves upon a couch for rest or retire for the night only to find the room, the atmosphere, filled with code messages although the wireless equipment was in a remote part of the home and completely shut down in its operation.

Nor, was it uncommon for many to report that they could hear such code messages at different hours of the day or night while walking, or talking, on the street, in the parks, in theatres or other places far from any sort of wireless or electrical equipment of any kind.

Many special cases were reported, investigated, and tabulated as being impossible of solution at the time, of messages received very definitely, and seemingly by the sense of hearing, while persons were at rest or in a relaxed condition and away from any radio equipment. I may also refer to the many experiences recorded by operators of wireless equipment at sea who have made affidavits that they have been called from their sleep by hearing the famous SOS call independent of the wireless devices.

Some very notable experiences are still referred to whenever the "old timers" get together and compare notes. Not one of them would challenge the statements made by "Hal" Smith of Brooklyn, N. Y., who had one of the finest private wireless transmitting stations in that part of the country. He had

worked long and well to improve the quality of his old spark transmitter until with a revolving spark-gap and efficient condensers he had raised the pitch or tone of his spark to a beautiful musical note high in the scale. We always knew when "Hal's" station was on the air by that note. It was like the highest note of a flute. It could be picked out of a hundred other high and low pitch sounds constantly in the air. It was common practice to speak of "Hal" or rather refer to him by whistling a high note—which by the way could never approach in pureness and pitch the note of his spark. I am explaining this note at length because, from a scientific point of view, it would be material indeed in considering his case.

"Hal" lived with his old mother, who was his companion in many ways and was considered by the "wireless gang" of boys and young men as the sweetest little old lady that ever lived. Her home was always open to them, and that means really open, day and night!

But one day "Hal" was over in New York. He was visiting Battery Park at the lower end of Manhattan, for it was Sunday afternoon and he liked to look over some of the vessels as they passed, with their improved wireless equipment. While sitting on a bench in the park, apparently watching hundreds go by and hundreds sitting or standing around, "Hal" suddenly heard the high note of his wireless station at home. Like many of the boys, he had locked that little wireless room and was sure of it, and no one but his mother could unlock it when he was not there. He listened again. It was surely his "note." He had gone to a fan's home and listened to that *pitch* during the months he was perfecting it, and on such occasions he had asked his mother to press the key at a certain minute of the hour with four short dots and one dash, followed by a pause and then the four dots again and a dash, over and over for two or three minutes. That was all of the code he had ever taught her. It was enough for him to judge his pitch.

And then, on this Sunday afternoon, he distinctly heard that same, unmistakable pitch, and the same four dots and dash, pause, four dots and dash.

He looked at the old clock on the tower. It was 4:46. His mother must be showing the "set" to someone. A strange thing for her to do in his absence, thought "Hal." And then came the sudden realization that he was not even near a wireless set and was not listening in to any radio waves in the ordinary sense. His first impression was one of awe, then that of doubt. He tried to smile off the incident, but nevertheless listened,—listened with that inner consciousness that we know so well. Again and again came the same four dots and dash, but a little less even or regular, and with longer pauses. Suddenly there were three dots—and nothing more. At the same instant a terrifying fear or impression swept over "Hal" and he rushed from his seat madly for a car and made his way over the Brooklyn Bridge and up Fulton Street to his home. He claims that it took him just forty-eight minutes to get home. At any rate, when he rushed into that little wireless room just off the kitchen in the rear

of the apartment he was stunned with the sight of his mother's limp form lying across his operating table with her one hand near the telegraph key. She was lifeless and had sent out the call for help,—the only call she knew, and her boy had "heard" and responded when it was too late.

For verification of his story, there is the testimony of four others who, listening in at their sets that afternoon also heard, *in a truly physical sense*, that high pitch note of "Hal's," as though tuning his spark again. One of them called "Hal's" "call letters" a number of times but received no answer. And, all of them say it was about a quarter to five when they heard the pure notes of that station.

How did "Hal" *hear* that call sent by his mother? One school of occultists will say that her mind was on her boy and that she mentally transmitted her message to him and he in his receptive state received the impression of what his mother was doing and thinking, and his consciousness *transmuted* the impression into *sounds*. It is the familiar telepathic interpretation and explanation of similar phenomena.

Another school will explain it as Divine impulses translated and transmitted by the Angels of Space. The materialists will explain it, as I have heard them explain it often, upon the basis of *coincidence*.

I have another explanation to offer. I base my contention upon many other cases than this one, and upon personal experiences as well.

It is this: As we use and perfect any function or sense of the body and consciousness we make it more sensitive, broader in its scope and less limited. That is to say, man physically and psychically is evolving to such a degree and in such a way that those organs, parts of the body, functionings and senses which he no longer needs are becoming smaller, dormant, atrophied and disappearing from his organization. In the physical sense we have much proof of this throughout the whole body. In the psychic sense we are just beginning to realize that evolution is doing for the psychic body of man exactly what it is doing for the physical man.

And, through the systematic or prolonged practice of concentration on hearing (as is necessary with listening-in to distant or faint radio signals) one

more and more loses all consciousness of the outer self and the outer environment and becomes attuned to the consciousness of mental messages. Such experience make the consciousness keen and alive to every incoming impression.

Radio waves that pass through the ether are not different from other sound waves of any kind, except in their rate of vibration. Radio waves are like unto the waves of light, so far as their rate is concerned. Our eyes are constructed by nature to take or receive those high vibrations and translate them into lower vibrations that we may sense. Some animals can sense rates of vibrations of light that we cannot. Some animals have no eyes at all because they live where there is no light, as at the bottom of the sea in very deep water. Those animals which live where is little light have more sensitive eyes. The same is true of the organ of hearing. It varies in animals according to where their state of evolution has placed them. *Modifying environment has modified their sense of hearing.*

In order that we may hear the sounds being carried on the radio waves we require electrical devices in a receiving set to translate the high rate of vibrations into a lower rate to accommodate our organ of hearing. But, such a process is only a makeshift. In all the past of civilization we find that nature has gradually changed, improved or modified the organs and senses of man to meet the conditions of his environments and needs; and therefore I contend that if we continue to concentrate and experiment with the higher waves and rates of vibrations, both in sight and sound, nature will gradually adjust the receptive organs to receive those rates of vibrations without the intervention of electrical or mechanical devices.

Those who, today, are hearing radio dots and dashes, as they report to the Government, without the use of any electrical or radio equipment, are, in my opinion, the early proteges of nature's great change that is coming to mankind. And, the day is not far distant, relatively near so far as many cycles of evolution are concerned, when mental messages, traveling at an even higher rate than radio, will be received also by the mind of man as easily as the lower rates are received today.

An Exile's Cry

By RAMATHERIO, R. C.

Circle and Cross and Star!
Land of Osiris and Ptha!
Crushed with longing am I,
Sekhet! hear my cry,—
Give me Egypt e're I die!

Sands of the desert gold,
Stars of the night unfold,
Land of the Wisdom old,
All of me thou dost hold!

Karnak! through thy great halls
As of old the Spirit calls!
Temple of Life's Desire,
Temple of Living Fire!

Battle and plunging steed!
Nile and papyrus reed!
Memnon! and the Sunrise Call
For me thou art all in all!

Rose and Loopéd Cross!
Fire and Love's sweet loss!
Thoth! and the Sacred Flame!
Word! and the Sacred Name!

Circle and Cross and Star,
Land of Osiris and Ptha!
An exiled soul am I,
Sekhet! hear my cry,
Give me Egypt e're I die!

How Modern Astrology is Solving Life's Material Problems

By HOWARD A. BREEDING
(Official Astrological Advisor to Amorc)



ALL mystics, or those interested in occultism or kindred subjects, know those who swear by Astrology and who follow it faithfully and religiously; those who can give instances which, to them, prove beyond the shadow of a doubt that Astrology is a science and that it actually works and is applied and used profitably in their daily lives.

But these same mystics and occultists are likely to bemoan the fact that materialists, those who are absolutely objective and material in their thinking and acting, will not accept this testimony or evidence.

If you are in the class of those who believe that materialists, cold-blooded, hard-headed business men, men of keen judgment and business instinct, do not believe in Astrology, then prepare for a surprise.

The Industrial Digest, Journal of big business men, Captains of Industry, industrial giants, now devotes five to six pages in each issue to an Astrological forecast of planetary influences and conditions. Of course they do not call it Astrology. They call it "Astro-Physics," and they call the Astrological maps "Geocentric Astronomical Charts." Throughout the article are graphs showing the possible trend of various stocks, commodities, and conditions. Also each issue shows comparative charts of the predicted trends of the previous month with actual reactions of the market. And, it is remarkable to note how accurately they work out.

There are also political, and physical predictions made in these articles. In the March issue, which was printed and on sale the latter part of February, they predicted the tornado which has caused so much havoc in the Middle West, and also the earthquake in China and the fire in Tokyo. The article also predicted the political-religious disturbance in France and many other things too numerous to mention.

Here's another setback for those who think materialists are not alive to what Astrology has to offer. The House Appropriations Committee recently recommended an appropriation of \$31,180 for the support of an Astrological observatory which the Smithsonian Institute has established at Montezuma, Chili, for the purpose of making long range forecasts of weather conditions in the United States from that point.

After finding these two startling facts the mystic or occult student should turn to the New International Encyclopaedia to the article on Astrology, and he will find this quotation:

"The natural tendency to seek for insight into the future has allowed a multitude of quacks to trade upon the name of astrology and to give the impression that it is beneath contempt. It is well to point out, however, that the predictions of the better class of astrologers are not mere haphazard guesses, as is frequently supposed, but are based upon rigidly scientific phenomena, according to definite rules of interpretation; and also that Astrology lays no claim to absolute prediction of future events,

undertaking merely to point out the direction which affairs are likely to take, other things being equal."

(Incidentally, our Emperor, H. Spencer Lewis, is mentioned in the International Encyclopaedia, under the article on Rosicrucians, as the one man in America to refer to on this subject.)

Aren't the above facts sufficient evidence that Astrology is being recognized by material thinkers and is solving the everyday problems of life, the MATERIAL PROBLEMS, and that it is coming into an era of more universal acceptance and use? Surely, if big business men use it to advantage in regulating their lives and businesses, every person can use it to advantage.

And, there are two ways in which Astrology can be used. First, by learning how to erect a chart and read it, so that you can watch your own indications and tendencies day by day, and secondly, by having a horoscope prepared by a good and conscientious Astrologer, one who follows exact rules and principles. The first is the best if the time and energy can be given to master the Science, and the second for those who cannot or will not give it the time.

DIRECTORY OF DIVISIONAL SECRETARIES

For the benefit of those who may wish to get into touch with the Divisional Secretary of the Order for their sections of the country, we publish below the names and addresses of such Secretaries. In general, all correspondence from inquirers or strangers should be addressed to the national headquarters of the Amorc, at 843 Octavia Street, San Francisco, California. All correspondence from members pertaining to their lecture work or local interests should be directed to the Secretary of their lodge. But, if it is found desirable to write to any of the Divisional Secretaries, the following addresses will be helpful:

- For the South-eastern District: Divisional Secretary of Amorc, P. O. Box 676, Tampa, Florida.
 - For the Southern District: Miss Olivia Robinson, 1011 Hammond Avenue, San Antonio, Texas.
 - For the Eastern Division: Mr. Louis Lawrence, 361 West 23rd Street, New York City.
 - For the Central Division: Dr. Charles Green, May Building, Pittsburgh, Pa.
 - For the North-eastern Division: Mrs. Marie Clemens, 25 Peterboro Street, Boston, Mass.
 - For the New England Division: Mr. A. S. Edwards, P. O. Box 1083, Waterbury, Conn.
 - For the Midwest Division: Mr. Fred D. Walker, P. O. Box 319, Arkansas City, Kansas.
 - For the Western Division: Headquarters at 843 Octavia Street, San Francisco, Calif.
 - For the Canadian Division: Mr. J. B. Clark, c/o Amorc Headquarters, 415 Granville Street, Vancouver, B. C., Canada.
 - For the British Division: Mr. Raymund Andrea, c/o 63 Egerton Road, Bishopston, Bristol, England.
- Other foreign divisions may be reached through headquarters.

The Mystic Triangle

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OFFICE OF AMERICAN SECRETARY GENERAL
843 OCTAVIA STREET
SAN FRANCISCO, CALIFORNIA, U. S.A.

JUNE, 1925

We have increased this number by the addition of four more pages.

We thank our readers most heartily for their wonderful co-operation in making public the sale of the last issue of this magazine. We believed it could be done, we hoped it would be, and it was done.

Before the middle of April every copy of the May issue was practically disposed of at headquarters. Of course every Lodge and every branch of our organization still has some unsold copies on hand, but calls are coming in for more copies.

The sales through the newstands and at stores are very encouraging. One of our members went forth in San Francisco and found ten places where the magazines were desired, and five of those places have sold all that was delivered to them and have asked for more. We hope each city has done as well.

One of the most general comments made about the last issue concerns our new style and standard. This typifies the thought: "it is fine and will give the general public a different angle on mysticism and occultism for which thousands have been looking."

That is exactly what we wish to do. Take the present issue for instance. The article on Spiritualism and the frauds that are perpetrated in its name, is the sort of matter that the average occult or metaphysical magazine will not publish for various reasons. Yet it is not a destructive article but will lead to constructive thinking. The same can be said about Mr. Blythe's article, "Where Are They Today?" He reveals the frauds that are committed in the name of advanced psychology, oriental philosophy and mysticism. His words will cause many to think and such thinking will lead them more carefully along any path of higher education. But, such an article would not appear in any of the other popular occult magazines.

In line with our teachings there is the splendid article by the Emperor regarding the *Wisdom of the Sages*. The profundity of his knowledge, the broadness of his viewpoint and the soundness of his philosophy and also that of the fundamentals of the Amore organization are revealed in that article, which is, perhaps, the best that has ever come from his versatile pen.

We are happy that we are able to present the article that contains the *Ritual of the Dawn* and the extracts from the old manuscript that appears in this issue. That is matter that *could not* appear in any other magazine in this country.

So, this issue is full of surprises, and our next issue will contain many more. So many were surprised at the contents of our last issue that we won-

der what they will say about this one. We will be very glad to know.

Most of our Lodges and branches were very prompt in remitting for their copies of the magazine and some are remitting just now. We expect promptness in every case.

Don't fail to read the Emperor's review of new books. We know it is valuable information from the letters we have received.

We mailed copies of the magazine to all the principle libraries of the United States. If the largest library in your city does not have a copy for their files, give them one. If you cannot do that, let us know and we will send one. Make inquiry as to how we should send it each month.

So many readers bought extra copies to give to friends. We urged that; but we also warn you now to keep a copy for yourself. Remember what has happened in the case of our old magazine, *The American Rosae Crucis*. The issues for many of the months are completely exhausted and many of the issues are being sold by members at one dollar a copy when someone will part with a copy. We are offering two dollars a copy now for the November, 1916, issue in good condition. One second-hand book store here in San Francisco has a complete set of the eighteen or twenty copies for which the price of twenty-five dollars was refused. We know of some sets sold for thirty dollars. The same thing will occur with THE MYSTIC TRIANGLE.

At present we have a few copies of the back numbers of the TRIANGLE on hand which can be secured for twenty-five cents each.

One man in Chicago called together at noon his whole factory force of six hundred men and had one read slowly to them the whole article on "Winning \$20,000,000 by Mystic Laws," as published in our last issue. He said it had a very noticeable and acknowledged effect upon the spirit of the men. That is what we hope for: what we are striving for.

A GREAT SOUL RETURNS TO THE INFINITE

Brother Rudolph Steiner has been raised to the Great Heights. What joy is his, what sublime realism! We who remain may still look up to him and, now, higher and beyond. From Switzerland, his earthly home, to the Cosmic Mansion, but a short journey of incomprehensible time and unreal distance; for he still *is* and *here* in his refined consciousness while we try to relate the change to mundane proportions.

Born in Upper Austria in 1861, his youth was spent in mountainous and secluded regions, affording him the joys of meditation and attunement with nature and Cosmic inspiration. He became one of the world's leaders in modern metaphysical thought and proved himself to be a Master, a gentle leader, a true friend of those on the Path and an intimate companion of thousands who lived in the sunshine and life of his fellowship of thought and precept.

The author of a number of books, his most valuable contribution to the literature of mystical thought is "The Way of Initiation." It is fitting to quote one paragraph from the book at just this time:

"Every branch of knowledge which you seek only to enrich your own learning, only to accumulate treasure for yourself, leads you away from the Path; but all knowledge which you seek for working in the service of humanity and for the uplifting of the world brings you a step forward."

His very life was devoted to humanity and humanity pauses to pay him homage and reverence. All Rosicrucians will remember their "Brother" as one of the great initiates.

Confessions of a Spiritual Medium

Important Revelations Regarding the Work of a Well Known Seance Medium

By F. A. W.

NOTE—We vouch for the goodness of the motive back of these confessions. We believe their purpose to be constructive and not destructive. With that purpose in our minds, we publish this important matter not as an *expose* but as a revelation that may bring as much *light* to our readers as any matter we may ever print in these pages.



It is not my intention to attack the very fundamental principles upon which the structure of the spiritualistic belief is founded. That the soul of man is immortal I am convinced; that millions believe this, *know* this, is also certain. Fifty per cent or more of those who attend spiritualistic seances are also convinced of the truth of the doctrine of immortality of the soul; therefore, why do they attend seances and seek demonstrations? They, the average devotee of such seances, tell you that it is their religion and that they attend spiritualistic meetings, just as they would attend other religious meetings,—for the purpose of learning the divine laws and doctrines of God. But that is a false statement in most cases. A few may really believe that to be their purpose, but I KNOW BETTER in the case of hundreds of thousands.

There is nothing taught in the spiritualistic seance rooms and which is *true* that is not taught in a more learned, dependable and truly divine way in every true Church of God in this country and in most oriental countries. Then, why do these seemingly sane and matured people put up with the poorly ventilated, uncomfortable and often dirty environments of seance rooms? There must be some unusual attraction, some allurements, some secret purpose or motive that is hidden behind the guise of desiring divine wisdom.

I propose to explain why these people (the special class representing more than fifty per cent who attend such meetings *regularly*) really become voluntary victims of a great scheme to defraud and mislead, and thereby encourage and support a traffic in this country that involves millions of dollars in equipment, hundreds of millions in investments, and many more millions of dollars in sordid acts and corruption; and added to this is the toll of broken homes, disappointed careers, suicides and much crime.

It is not all fraud, not all crime, not all deceit and willful hypocrisy; but there is enough of all this in the general practice of public seances to warrant official investigation on the part of local, State and Federal authorities. Such investigations are being conducted continuously and it has kept the professional mediums within certain limits at times. But, what has done more to hold them from becoming malicious and thoroughly crooked in their practices has been the careful investigations of the keen sighted, keen witted individual,—the “spotter” that may be present in any gathering and who always represents the “unknown quantity” in every spiritualistic gathering. He is the “marker” in the life of every shady medium and his presence represents the Waterloo in the evenings work of every smoothly running “dark show.”

He is not the learned scientist preparing data for a forthcoming book on “Life After Death,” however; for these “science men” are the most easily deceived usually, especially by the “new” medium of “private life” who has been secretly in preparation

for a number of years under careful instruction and suddenly *discovers* her mediumistic ability, confides about it to a few friends and *permits* herself to be investigated by the scientists. Just what I mean by all this will be explained later.

First let it be known that I have been a professional medium for twelve years after serving an apprenticeship with two of the most notorious mediums for six years; and for the past seven years I have been out of public light, working quietly in a little side street of New York manufacturing and installing “spiritualistic apparatus.” Yes, that is the *trade name* for my wares. I did not have a catalog, exactly, but I did have printed descriptions of my wares and these have been passed about among the trusted members of the shadowy fraternity for several years until business became very brisk. I have retired and am not in any business and do not expect to be. I will never enter the same line of work again. Hence these statements of mine.

Perhaps you will ask as have some to whom I have confided my secrets: “Do you feel any remorse for having assisted in the deception of innocent people?” That is a hard question to answer. Perhaps I am hardened, or my conscience is numb, or something else is wrong with me. I have, upon occasion, refunded from my own pocket amounts as high as two hundred dollars to some poor old woman or man who has been cheated of their few hard-earned and long saved dollars. I simply had to do it, on the quiet, and advise them to stay away from seances. I don’t credit myself with having cleaned the slate by these acts and I speak of it only to indicate that I am not entirely devoid of emotions, even though my conscience may be asleep. But, let me say this also; I have a friend or two whose business it is making large and costly apparatus for professional magicians who travel in vaudeville or “whole night” shows. That is considered a perfectly legitimate business. I know of hundreds of small shops in the United States and Europe where magical or “trick” articles are made and sold, publicly and with general approval. A few places make crooked gambling devices, but I do not refer to these at all. One of my friends in this line made a thirteen thousand dollar piece of stage apparatus used by one of the most eminent magicians now touring the world. There is nothing wrong or unethical about that. Persons who go to see the Great Professor Hermanson, World Renowned Magician, perform for an hour or two, go voluntarily to be deceived. In fact they pay from one dollar to three dollars per seat to be deceived, and when they come away from the performance they are sore and disappointed if they have not been wonderfully deceived. That professional magician is the least appreciated who fails to completely deceive. Funny, isn’t it? Yes, humans are funny; and I have seen hundreds leave various seance rooms disappointed because they had not been completely deceived. The medium’s work was mediocre, it was “seen through” or failed to be what was claimed.

The medium who stages the best show or “demon-

stration" as they are called, and who bewilders the audience and allows no opportunity for investigation, is the one who makes the most money, is considered the most "inspired" demonstrator and the nearest to the heavenly spirits.

Of course, that leads to keen competition and competition leads to my work shop, or rather *it did*. The constant demand from all of the most advertised and notorious mediums is for new tricks. Something simple but impressive, something absolutely *novel*, for the public has often wondered why the spirits stick to the same old stunts in the dark or light. "Why *don't* they do something *new*?"

In the face of the jealous protection that each medium exerts over her little flock of "paying visitors" I have known of whole groups of seance attenders to leave one medium and flock to a new or known medium in another section of a city because word has leaked out that "Mme. Esperance over at the 'Spiritual Truth Light Message Church, Incorporated,' has a tea kettle through the spout of which the spirits whisper their divine messages!" Laughable, indeed! but I happen to know from real intimate association with the fact that the said tea kettle cost Mme. Esperance just one thousand dollars of real money, even though it was made of aluminum and had been evolving as a "message instrument" for only three months in a certain little shop on a side street of New York. Said, same tea kettle is doing excellent work today, but has been duplicated and is now *common*. I understand that the very latest message-device, attracting great throngs in certain cities, is an old man's long-stemmed pipe. Had I not retired from the shop work when I did I fully expected to see the world of spirits greatly assisted in their *exceedingly difficult work* by a washboard or one of the very latest Alemite guns. But, I regret that such progress may be stayed by my retirement.

As I intimated a moment ago, there are two, real, basic classifications of mediums,—the privately trained and expertly graduated; and the common, every-day variety that just naturally grows up, opens a small seance parlor and changes abode only when carried out in caskets. For there is profit in remaining in one locality, one precise spot, where one can always be located by those in sudden sorrow or need. To continue in one place, however, means exerting care and precaution so as not to be trapped by the police on any definite criminal charge. Such care and precaution means a smaller income, for it prevents the lavish, spectacular demonstrations that always bring big sums. Hence, the really big medium, big in the sense of being a "chief," flits from city to city every few months. As soon as the policeman on the corner, the district police captain, the neighbors on either side, and the postman for the street become acquainted with the fact that house number two-two-nine is a "spirit demonstration place" it is time to move and leave no forwarding address.

Usually sudden moves, forced by the foreboding shadows of an imminent police investigation, necessitates a change of name also; and "Professor and Mrs. Moore" become "Dr. and Mme. La Blanche, recently from Paris." This makes it very difficult to trace the origin or whereabouts of the most notorious of the spiritualistic demonstrators, but it does not mean that they are lost to the fraternity.

I have spoken, now, for the second time of the *fraternity*. Let me assure you that there is a clan, a fraternity, an inner secret organization. It might be dignified by the title of *The Supreme Council of the American Spiritualistic Demonstrators*, were it a body deserving any dignity, but it is not; therefore its name is always whispered and varies ac-

cording to whether one is caught in its blackmailing meshes or using it to further one's ends. In justice to another organization in this country let me say, however, that the fraternity I am referring to is not connected with or even known to the national executive board of spiritualistic churches in this country, whose activities have been vainly directed toward purifying the Spiritualistic movement and purging it of the class of mediums or "ordained clergymen" who come within the scope of my criticisms.

The purpose of the fraternity is to help and protect the demonstrating, professional medium. There are certain fees or rather obligations of an indefinite nature and there are other requirements upon which depend the degree of assistance that may be given to any medium; but in general it is a clearing house of tabulated, indexed and carefully checked information. Perhaps a typical illustration will suffice to show its principle form of activity.

A Mrs. Jones suddenly suffers bereavement. Her husband has passed on and left her some valuable stocks, some money, furniture and possibly a little real-estate. She is not wealthy enough to feel that she needs competent legal advice nor do her shares of stock attract attention at the bank. She has, possibly, in negotiable form, five thousand dollars in addition to her home. She is in a sad state of mind, indeed. One moment she thinks about her future income and how she will be able to live on what her husband has left; and the next moment she is in tears and feels that it would be a sacrilege to take her dear husband's personal papers and possessions out of the trunk, or box, or desk, and put them into the hands of another person. Perhaps you understand the complexity of emotions that dominates a widow during the first few weeks. Somehow, some way, the thought enters her mind that if *he could only advise her*, all would be well. All that she has ever heard in any church, in any religion, in the newspapers and in books, about immortality and life after death comes to her mind now. She is slowly preparing herself to be tricked. She does not know it. If her next move was to visit a clergyman or priest of some orthodox church or consult some legal friend, all would be well. But, she believes in keeping her affairs to herself. (!) So, we soon find her at some spiritualistic meeting. Usually the first one she attends is a safe and fairly sane "message" church of the spiritualistic classification, where no demonstrations except "spirit messages" in the *light* occur. She is strengthened in her belief that the soul or personality of her husband still lives and that the said personality with all its interests in mundane, earthly affairs *can communicate* with those who remain here. After attending one or two such sessions and coming very close to receiving a message and being disappointed, she *tells someone* of her hopes,—and she is lost! Most of these persons deny afterwards that they really said anything to anyone; but I have gotten a bookful of knowledge from the lips of a person at such meetings when only a few words were spoken. If professional mediums are nothing else, they are marvelous students of human nature, and can read emotions and controlled expressions, and can sense a whole story of one's life or immediate problems from a single question or a simple answer. They say that a good newspaper reporter is not one who can write up a good story, but one who has the essential "nose for news." He should spend a year or two in training with professional mediums!

In a few weeks the medium of the place attended by the widow learns that a husband by the name of John has recently passed over, possibly the cause of death also becomes known to the medium, and

that he left some "unsettled" papers and interests. These few facts are quickly placed on paper by the medium and Mrs. Jones is investigated on the quiet. Her home life, her husband's former business, names of his friends or parents and other facts are gathered by a worker for the medium, or the fraternity. Usually a grocer on the corner or someone in the neighborhood will tell many facts.

Now, if the medium who has learned these facts is not capable of making the big "scoop" she turns the facts over to the *fraternity*. Then, at some meeting in the medium's home, the poor widow who comes again and again in expectation, is advised by the medium or one of her "spirit controls" to visit another famous seance medium who will try to "materialize" the spirit of her dear husband for her. She is given a name and address, or perhaps invited to come to this same medium's place again but on a night when "just a few who are really devout and attuned with proper vibrations will be present, and the spirit guides will find the harmony and strength from those present to materialize forms for us."

And, the widow is tempted and goes! I am not going to take space just now to picture the whole story. The result is this: a spirit form (made of material manufactured in shops like the one I con-

ducted) appears in the *dark*, gives its name as John Jones, gives a very private message through the medium to Mrs. Jones, or causes it to be written upon slates (especially made in shops) which message assures the widow that John is looking after the financial matters even though he is busy most of the day and night playing a harp or polishing golden gates or something of the kind. At any rate he has been scanning the market quotations, knows all about the crops and industrial activities and has inspired the medium, or her especially selected delegate, to reinvest the stocks he left on the earth plane where they will bring a greater income, etc., etc. You can finish the story; no matter how you may finish it, I will match the finish with an actual case, or hundreds of them. The fraternity, plus the medium, gets the widow's bonds and money. That is the *main idea*. The widow loses,—and eventually loses everything if she does not go to the police quickly. That is the *terrible idea*.

In another installment I will explain just how the various demonstrations are performed, even the most bewildering of them. In the meantime, do not go to a seance room to find out if I am right. They may *get* you!

An Ancient Manuscript from India with Ritual for the Dawn

EDITOR'S NOTE: The following is a fragment from an old manuscript from a Temple of Mysticism in India. Its beauty and inspiration compares with many ancient writings. It was originally intended to be used by the seekers for Inspiration and Cosmic Help in the morning, at sunrise. Facing the rising sun in the open, or at an open window, the adept first took a number of deep breaths of pure air and then read the following matter and meditated upon it for a few minutes before starting the day's activities. It will be found useful, indeed, in this way. The references to part of the Christian Bible prove that it was written and used in the years following the early editions of the Bible when the Books therein were read in a mystical sense.

Introduction

"There shall come a day when singing, the words shall utter themselves, and they shall be strong words as of a trumpet and clear calls of a clarion.

"In those days will I be with thee to bless thee and in thy hand shall be found righteousness. Of the Word I speak and none shall stay me.

"Here abide Three. The man who slayeth his Master. The Master who saveth the man. The Spirit whose Word buildeth. And they abide as One."

Ritual for the Dawn

Facing the East bow to the first rays preceding the Lord of Day and raising the hands, palms outward in supplication, say:

"Behold! The Darkness flees before Thee; even now the shadows depart and fade away, and here stand I and those with me, servants still of the Great Ones, having endured through the night.

"In the day about to dawn, grant us purpose and will to conceive and accomplish Thy Plan, for this, Thy Day. Live in us as understanding and on the High Altar of our Hearts descend as Peace.

"Before Thy Majesty let lesser purposes die and things of self flee from before Thy Rays.

"Behold the Flame which we have lit upon Thy Altar and accept the sacrifice of the lesser self to Thee in all humility.

"Grant us courage and knowledge and strength to bear Thy Light before all men: to light the lower lands of matter wherein men tread the ways to the Christ Spirit. Through It we approach Thee, Oh Divine."

Stand with hands above the head and draw down and spread abroad as though receiving and distributing from a Higher Source. Draw up from earth and hold cupped hands above to symbolize bringing matter up to be vivified and blessed.

Cross hands and arms over the chest and say: "Oh! Lord of Life and Bearer of Day, purify me, heart and mind, and dwell in the Holy Place I now prepare for Thee."

Daily Lesson

In the beginning a Nameless Wonder—all perfect, all sufficient.

Of a poise so balanced, none but its Own Self could comprehend All that It was—Unknown, Unknowable!

Of a Great Splendor, Magnificence, Majesty and Power:

More than the Mind of Man can ever understand!

In the beginning was God! Then God spoke the Word

And the Word was with God, and the Word was God—

All Splendor, Magnificence, Majesty and Power, More than the Mind of Man could understand!

And then the Word took flesh, and became Man, the Christ-being,

All Splendor, Magnificence and Power— More than the Mind of Man now understands!

The Word was God, God in great Humility, Veiled in the fleshy body of a little child—

Power hidden in the feeble clutchings of a baby hand,

Might, Majesty, and Splendor helpless in a Mother's arms;
So great a Mystery the Mind of Man *tries not to understand!*

A Cross! A Love made Manifest, by yielding up itself
That man might live; A God—exalted on a Cross of Pain—
A King! crowned with a Crown of Thorns—
A-living and a-dying again: once again
A Mystery the Mind of Man *should understand!*

Become as little children, make your mind as simple
And as free from guile! Lay down your cares,
Your joys, your world activities, and draw apart,
And rest awhile!

All that is lovely, pure and holy, think on!
And ask in humbleness, in great simplicity, that
God will speak the Word *as to that little child;*
And, that which Mind of Man could *never understand*
To you may be revealed.

And in the silence of your meditation, a Peace
Which none save God can give, will dwell in
The Temple of your Heart;
And God the Father, God the Son, and
God the Holy Ghost, eternally revealed!

Instruction

Read the Book of Revelations without these references to World Periods or Cosmic Unfoldings, with which things, in the concrete, Man, as such, has nothing to do. It is a great record of the slow evolution and purification of the seven principles which are the Seven Churches.

Men have been so attracted by the outer, they have failed to take due account of the inner; so absorbed by the Not-Self, they have ignored the Self. So blinded with ignorance, they have passed the Great and Simple only to become entangled with the Gross and Complex. "Man, know Thyself" has been the cry of the Great Teachers in all ages and only here and there has man drawn inward, seeking in truth to know himself.

It is a great truth, simply stated, that until man knows himself, he cannot know the Not-Self. He cannot understand the manifestations of God until he knows God.

It is true that Revelations, in one of its phases refers to Cosmic Periods, both lesser and greater—both cycles and eons, but no man has yet approached a correct interpretation who had not first studied and found the interpretation within himself. Man, being the Microcosm of the Macrocosm, he must seek the interpretation of his soul alone, but of himself into his entire seven principles, the gift of Great, Living Intelligence, each Principle Divine in itself and given to man to harmonize and make subservient to him. It is not to be supposed that man can accomplish that which is destined to make him more than man, without a struggle. Here, then, lies your proper study. And we would say the same to those surrounding you. Prophecy is dangerous. It presupposes a knowledge of the working laws of the Karmic Adjusters, a Knowledge not shared by man. As an event approaches, or comes within its aura, man may be cognizant of it and a flash of inspiration or intuition may show him the truth or an about-to-be-accomplished fact, but even here he may misinterpret. In the lower principles he cannot perfectly differentiate. Seek not for prophetic revela-

tion, therefore. Deal with what IS as presented to your daily consciousness. Herein is your Path. Study yourself and study those about you. Their divinity will become apparent as your own dawns upon you.

Observe the Spirit of the Race at its work. Listen to the voice of the Mother and put your hand unflinching in the hand of the Father. Hold your feet steadily upon the ground. For this purpose is your Pilgrim's Staff given to you, to plan firmly and aid your feet and knees.

Holding your feet on the soil does not mean for you to become identified with passion and desire, ambition, pride, the earthly manifestations of high attributes. These have not to do with that understanding typified by the feet and lower limbs. They rise from a false identification of the Self with the Principle of Desire,—*"The Sea."* Study the manifestations of nature in yourself and in others. You may occasionally go to the old writings for inspiration or leading, but to you it is given to apprehend new truths to be recorded in such words as are at your command and these must be found within, not in any faulty translation of long penned works. And to you it is given to clothe old truths in new form for the helping of other oncoming souls. Read the old books for rest and refreshment. The inner one knows them all but works not from them except they aid the outer one to contact the Divine Ideation. And you are in training; all this is not the work of a moment of one lifetime. All you can give of study to train the lower mind, all you can compass of selflessness to refine the inner vehicles through which thought must pass to its concrete expression in words, all of daily duty strictly attended to, all of respect and compassion for those near to you, bound with you in evolution, all will aid in the Great Work. Never confuse your own part in the work with the part given to another. Each is necessary. Through each, work the Masters of human evolution.

Study then, the manifestations of life as you find them in yourself and others, dispassionately. Refrain from carelessly attributing to one principle a manifestation having its proper seat in another. From the highest to the lowest all is ONE. Begin therefore with that which is at hand.

The Book of Revelations by the present generation should be studied from the point of view of the different manifestations of the Divine Creative Principle in its aspect especially as manifestation of sex. With this key observe the mistakes (not sins—sin is conscious. Man is learning and his mistakes arise from ignorance and inability to *direct* the force given him to use). Observe the mistakes into which man falls and has fallen and the outworking of the Karma therewith connected. Never condemn yourself or others; merely observe, deduce, record and learn.

Through knowledge shall the earth be saved and the Great Ones walk the earth as of old. Watch the trail of the Scorpion as he falls through the air (where he first becomes visible for what he is) into the sea which become blood. When the Scorpion is in the earth he is there the Father Principle within the Mother. See thou tell it not. Therefore the tree brings forth, the sap rises, the leaves start, the blossom comes and the fruit follows. So the plant its bloom. So the animal, being yet of the earth, brings forth its young.

But the Scorpion shall rise out of the earth, out of the Sea, through the air, carrying with it its starry crown, the redemption of humanity.

Where Are They Today?

*Have You Ever Been Tempted by Any of These
Great Saviors of Mankind? Then Read
Your Answer to the Question*

By HAROLD WINDSOR BLYTHE
(Chief Investigator, American Social and Criminal
Welfare Society)

America, the Land of the Free, and the home of the Dollar! That's the slogan that tempts so many world reformers to come to this land of ours, or to rise up in our midst and proclaim themselves inspired teachers and guides.

How many of them do you know, and how many have you known? A moment's reflection causes you to regret, perhaps, that you have known some of them only too intimately, in a financial or social sense, and with that realization comes the natural question,—*where are they today?*

Each was to bring thousands to great goals at the end of the true rainbow. Each was to give thousands, the true Key of Life, the secret to success, the mystic talisman that would unlock every door, renew old and nearly worn-out bodies, restore perfect health, prevent old age, give life eternal *on this plane*, unlock the psychic centers of your consciousness, and do other marvelous things. But, again, where are *they*, today?

In no other country of the world have so many guides, teachers and reformers arisen or established themselves as in America during the past twenty-five years; and in the last decade it has become a habit, a national *acquired characteristic*, to adopt or accept in our lives the claims, protestations, offerings and *financial obligations* of various Masters, Gurus, Teachers, Mystics, Heirophants, Swamis, Adepts, etc., etc. It is all a part of our *life abundant* and guaranteed *constitutional liberty*. They are assured a large part of the world for their stage, and we are assured of tremendous growth and development. Their number has been legion and an index of the most popular and profound of these reformers and saviors would read like a small telephone directory. But, again, where *are they* today?

Let me recount the claims of a few of them. It has been a part of my business in various official and unofficial capacities of the past ten years to interview many of these men, and women, to examine their literature, lectures and personal operations. Some of them I have contacted quite intimately and often in a professional and social way; others have been wary and had to be investigated in secret; some have also confessed and confided *after* their period of operations had expired. For, *keep this in mind*, a tabulated list and record of facts about each of over one hundred and seventy-two in ten years, shows that each one disappears or passes away or changes name and profession after a period of two years and three months, on the average; some do so in eight months, a few have lasted as long as five years, and one as long as seven!

Now, then, see how many of them *you* recognize.

SWAMI M. Came from somewhere in India, stopped at Washington, D. C., for a few months and finally secured an audience with President Roosevelt regarding Indian conditions, then wrote to the President from San Francisco and received a reply which could be read in two different ways. The let-

ter was used to indicate that the Swami was an acknowledged authority on Indian *mysticism*, whereas the President meant by his letter that he looked upon M— as well versed in the conditions of *poor sanitation* in India! M— claimed to be a high potentate in the most secret mystic academy of India, sent here by special dispensation, to save America from its ignorance and bring longer life and health and mystic power to those who would buy his few books at several dollars each, and attend his weekly breathing and yogi exercises. Succeeded in getting a fine home for himself in the outskirts of Chicago, had a number of white women as housekeepers, piled up money for two years and eleven days, then got into trouble with some men over money matters through their wives, was investigated openly as he had been in secret, was found to be a charlatan with packs of letters of endorsement and,—where is *he* today?

PRINCE C—. A tall, very tall, dark man with long hair and magnetic personality, who appeared in New York suddenly in oriental clothes and claimed to be the head of a tribe of mystics who lived in a hidden city practically in the depths of an old volcano in the ancient part of the Yucatan. Opened up rooms in a finely furnished apartment house in the finest residential section of New York, but lived often at the largest and most costly hotels to show his wealth,—money which he seemed to spend with a freedom that first attracted the attention of certain officials. Had letters and documents that would make the references used by the average Great Master seem like a neophyte in adeptship. Told newspaper men and magazine interviewers that he was sent here by his ancient tribe to find the *superwoman* and *superman* of America. Offered to marry and make extremely wealthy the real superwoman of America when he found her, or *made* her. (Ah, there was the catch!) He had certain methods of restoring youth, invigorating the body, delaying age and all that, and if no superwoman could be found in America, he would pick out a few hundred of possible candidates, give them his secret processes (and pills and powders!) and then when the first one of the lot reach the right standard, he would take her off in his midnight chariot to the strange city of Light, and make her Princess, which was equivalent to Queen. No, he did not tell all about making them that way in his first talks for the first few months. He was too clever for that! Crowds of women and men attended his weekly lectures. The neighborhood of his apartment house was crowded with autos each night, his mail from would-be superwomen all over America was tremendous. The Sunday "misfeature" sections of the papers gave him double-page write-ups. They even had *photos* of his ethereal city! He took students from every other school of higher thought, he set them all arguing in his behalf. Everyone who said, "beware!" was

considered jealous or prejudiced. Finally, he came forth with wonderful books supposed to contain the ancient rituals and practices of his cult or tribe. They sold at high prices and thousands of men and women were on the way to become world masters. None seemed to think of gently removing a little label that was pasted over the bottom of the title page of one of the books which showed underneath that the books had been originally issued and printed by the Prince under another name in Los Angeles ten years previously. A telegram to that city costing one dollar and thirty cents revealed the whole sham of his pretensions and saved one man thousands of dollars. He got into financial difficulties and two years and seven days after he entered New York he fled to Canada and left thousands of dupes wondering where *they* were. But, where is *he* today?

MAHARAJAH W.— Introduced in New York City by himself as an oriental of Indian nobility. Made demonstrations of producing long periods of sleep, using some beautiful white American girls as subjects. Claimed to have Royal as well as mystical training and endorsement. Married a prominent white woman of Boston who introduced him into the social circle there and he was the lion of the season. He knew everything and told everything,—nearly. His hands were kissed by thousands for the magnetism they gave the kissers and the ten dollar fee it gave the Maharaja. After taking in thousands of dollars weekly for a winter season and returning to New York, he started a school of mystical training and had thousands of adherents, all of whom were to be made mighty workers in the field of occult power, strength of personal magnetism and control over nature's laws. He got into trouble with men's bank accounts, stocks and bonds, through his women adherents, changed his name and oriental clothing and wore a disguise while operating a fortune-telling booth at Coney Island for the summer. Was discovered, found to be an American negro of no education or training, and had to flee the country. He left many women broken hearted and the many young women he used as paid subjects for his experiments in trouble,—but, where is *he* today?

SRI. P.— World Master, "selected at a high council of advanced and mighty mystics in India," after many years of strict preparation, to come to America as their royal, sacred dignitary and representative for the sole purpose of giving to wicked, ignorant America the freedom from all pain, suffering, poverty and disease that is possible for those who became initiates under his high guidance. He was most exclusive. He could be seen only by appointment with proper fee paid, not to him, but to one of his three private secretaries, two of whom were Indian slaves (or dressed as such) and the other a former vice-consul to India but of English (or American?) birth and blood. Never has America paid such homage to a foreign teacher, but never has *such* a teacher condescended to help *us* and pull *us* through our terrible ignorance and weaknesses! This one was to be a world Master with America as his possible *Holy Land*; but first he must prepare the people and bring them up to the standard that exists in India. (!) It seemed for months as though the Congress of the United States might finally adjourn and go to his private sanctum for instruction, or else invite him to become President of the new *Holy United States*. Theosophists, New Thoughters, Occultists, Fireworshippers, students of all schools and philosophies adored him, praised him, spoke of his undoubted high authority, pureness of heart, unselfish motives and miraculous power. The world was saved at last! For three years and a

little over two weeks this man, this savior, this marvel, held sway in the United States, piling up a fortune that even his closest workers could not see because of his clever way of pretending to spend much on charity. Then came the exposé, the statements from India that he was known there only as a graduate of a sectarian school of philosophy whose real leader was in America and whose teachings were being culled from American writings, etc. He stated that he had been suddenly recalled to some distant city to continue his work, and disappeared over night. He did not actually leave America for nine years, but, where is he *today*?

D.— V.— A high caste or highly potent something or other who arrived at Ellis Island some years ago and stated that he was one of the two escaped students from the most inner, inside, centre, middle chamber of the secret, veiled, hidden, covered, private secluded Temple of the little-seen, well-known, hard-to-enter and harder-to-get-out-of monastery of mysterious Thibet. All that! He told the newspaper boys, in my presence, how he had been a scientist for some English college and fell into a trap years ago while on an expedition in Thibet and was forced to enter the monastery for life as a punishment. How years of study and living there had changed his nature and skin to appear like an oriental, and how the marvelous teachings had made him a master of time, space, all natural laws, and, so on. How a group of scientists had been working for his release for many years and at last he was in America where he was free! He chose America because it offered him protection from the grip of Thibet that no other country afforded, and though he knew he would have to return in two years he was here now to give to the American people, unselfishly and as a tribute to their noble liberality, all the wonderful wisdom of the Masters in Thibet. America had just gotten over the previous salvation at the hands of Sri. P.— referred to above, and was ready to be re-saved. The former one may have been a charlatan, but this man from Thibet,—ah, nothing false could come out of Thibet! For a little over a year he wrote some magazine articles, established himself in a secluded private residence just outside of one of our large cities and had most of America's students of adeptship traveling to him. Even pilgrimages from certain cities were planned! What he told of the doings of the Masters in Thibet knocked all the fundamentals out of the Christian religion to a greater degree than anything that modernists of this day can hope to do. He caused discussions in churches, in all philosophical societies, in newspapers and even in colleges. His books, profuse in words and examples of what *could* be done with the laws taught in Thibet and known to him, and cheaply printed with paper covers sold for five and ten dollars per copy. His private lessons were given freely for a small donation of fifty dollars for each half hour session per person, per advance payment, per no receipt, per a lot of things. Just when the official exposé was imminent, he had a sinking spell and needed rest and said he would retire to his secret cave somewhere outside of Chicago for only three days, after which he would return in a new body and perfect health. He left with many satchels of money, drawing every cent from three banks, taking much jewelry left him to be magnetized, including many rare stones. He may be perfecting his new body all these past six years, but where is he today? Has he really reincarnated under another name somewhere in the West and is now operating under the new disguise, issuing some new books regarding the Masters in Thibet? I fear the evidence is very insinuating.

DR. V.— D.— or "V.D." as he was generally known

several years ago. He claimed to be from Austria or thereabouts and that he was in America solely for the benefit he could give to its people from the wonderful manuscripts he had unearthed in an old structure in Europe. His career was short but wild. Only three persons of German or Austrian birth or extraction were caught in his net, according to the books and records he abandoned, like most of them do, when the time came to flee; but he had thousands of good Americans in his grasp. All were going through some wild (and some perverted) forms of physical exercise to attain a certain degree of Mastership that was sure to come to those who had lessons from the old manuscripts,—and paid the small fees of fifty dollars per course of three lessons. He was well educated, probably of good or high birth, a physician and very likely trained to be a clergyman. His “Translations” were supposed to be marvels and he held audiences spell-bound for several months; and one of his pet exercises tended to make people really fanatical along a certain line to such an extent that they were called the “off ones” by his own assistants and so indicated on his records. They were, also the ones who had paid the very highest fees! He slipped away over night, was claimed as a husband by five of his women workers, was traced to Mexico and exposed as a fugitive from Austria who had invented his “translations” on the boat on the way over here after talking to a newspaper man who knew him. Where is *he* today?

PROF. W.— He toured America for several years claiming that he had the secret to *continuous life* in this body. He had the same claim that eleven had before him and which nine more up to this day have had following him, namely, that by certain dieting, drinking, sleeping, breathing and mystical practices discovered by him, one could live to be many hundreds of years old. Prof. W. claimed to be 87 years old though he looked like thirty-five. He dropped dead from a chronic condition of the heart, known to three reputable physicians, while lecturing in New York one night. He had been under secret medical care for several years and was known to be a heavy smoker and was but forty-two years of age. We know where *he* is, but where are all the others who knew how to live forever? Of the twenty I have known, five are alive somewhere and fifteen have tombstones to tell where they are. Not one of them lived to be over fifty-one years of age.

DE L.— This man came from France,—“somewhere over there.” He claimed to be the head of a very strange and secret school of most ancient philosophy which had its only headquarters in Paris. He exhibited many documents and much correspondence to prove that he did have a mail address in Paris. He had richly printed and beautifully illustrated literature containing magnificent pictures of exceedingly beautiful women in typically French allurements. These were shown to be taking his system of occult and metaphysical instruction to attain youth, vitality and personal magnetism, accompanied by certain awakenings of certain *psychic centres* which would bring unusual mystical development and other personal attributes. His appeal was to men as well as women,—hence the beautiful pictures. He rented a very expensive private house on Riverside Drive in New York City and had a roof garden installed on its roof and an enclosed and canopied garden in the rear. He had oriental slave attendants, wonderful draperies, incense and attractive oil paintings, palms, flowers and an orchestra of oriental musicians, recruited from the colored section of New York, which was a grievous error of judgment and discretion. Men and women of supposedly high social standing and outer respectabil-

ity joined his movement by the hundreds, despite several raids made by the police because of the gay laughs and screams that neighbors heard issuing from the canopied garden late or early in the morning. All members wore little but one necessary article, a red mask; for none were to know each other's name or personality. This saved the day for many men and women during and after the raids, but it attracted others and he moved from place to place as trouble came. All his members were to find in the *secret practices* that which brings *or calls for* vitality and youth! He piled up a large fortune, claimed he would never quit the noble work he was doing for America; but when it was whispered that the Federal Government was gathering some important facts about him in Spain, France and England *and now in America*, he fled to Alaska, leaving behind proof that he had made ninety-seven thousand dollars in two years and eight weeks. Again,—well, what is the use of asking *that* question about him.

DR., PROF., et al. This includes a more modern form of the same system. It includes many of the two hundred and sixty-one men and women who were traveling these United States and Canada during the years 1920-21-22 and 23, as “world renowned master psychologist,” “nationally famous teacher of advanced practical psychology,” or “America's proclaimed Master of Health, Success and Happiness,” and who stated that they were presidents, chancellors, professors and directors of famous metaphysical colleges, institutes, schools, alliances, clinics, etc., in various cities. They gave wonderful courses of free lectures for six days and private courses for fifty dollars for six days more, and each who thus accepted the unique opportunity would be given the *key to the abundant supply* which the Cosmic held for all (who had the key in the form of a receipt paid for private tuition) and health and long life would be continuous blessings. Records, carefully compiled from abandoned sheets, books, printers unpaid bills, correspondence from dissatisfied patrons and other reliable sources, indicate that over one million persons in those four years paid money to some extent to become famous masters of the laws of nature and be of the inner circle where no suffering, no want, no trials or troubles could approach. Where *are* these million masters and successful controllers of nature's laws today? and, where are the two-hundred-and-sixty-one great teachers?

All of the foregoing examples of misrepresentation and fraud have done much to injure the good work being done by legitimate organizations along psychological lines, and were it not for such able defenders of the true principles as the *Nautilus* magazine and *Psychology* published in New York and a few others, including the TRIANGLE, issued by Amorc, the public would be defrauded constantly by these charlatans. Legitimate organizations, such as Unity in Kansas City, The Amorc all over the United States and in foreign countries, and a few other local organizations suffer because of the false claims made mostly by foreign masters who come here to redeem and educate and clean America.

In India, where most of these great teachers claim to come from, there is more poverty, more disease, more suffering, more ignorance and more need for saviors, for leaders to the Light, than in any other country. Why do men who have lived and studied nature and nature's possible powers in India abandon their own country and people and come to America to teach? It is because this is the place to make the money.

America, the Land of the Free, and the home of the Dollar!

Reports of Lodges

By THE SUPREME SECRETARY

It is with pleasure that we announce the various activities of the groups and lodges throughout the American Jurisdiction. Though each member is well aware of the activities within his particular lodge, and, without a doubt, is a contributing factor towards the advancement of his group or lodge, he is naturally interested in the various other Rosae-crucian temples and lodges of the A.M.O.R.C., of which he is also a member.

The following are the reports from the individual lodges and groups as they are forwarded to Headquarters, with the exception that we are condensing them.

NEW YORK GRAND LODGE: Secretary Costello reports that on Saturday evening, March 21st, the New Year festival was held, with a good attendance. All present were aware of the harmony existing at this ceremonial time. At the election of officers, Brother Lawrence was re-elected to fill the capacity of Master, which he has justly served in the past. Various addresses were made and refreshments were served, the evening as a whole being a success.

NEW JERSEY GRAND LODGE: Secretary Spittler reports progress and a continued enthusiasm, and also future plans to develop the growth of their lodge.

MICHIGAN GRAND LODGE: At the recent New Year election, Brother Casey, Secretary, reports that Brother Williams has been re-elected as Master. We appreciate the system maintained at the Michigan Lodge. It is a pleasure to check various reports from this lodge and we are assured of their success.

WORCESTER GROUP, WORCESTER, MASSACHUSETTS: Though working under a handicap at the present, this active group believes in progress; and aside from meeting and studying the lectures, Secretary De Shazo reports that they analyze and make research so as to gain the utmost from the lecture matter.

MASSACHUSETTS GRAND LODGE: Sister Clemens, Master, reports a reorganization of the classes, and preparation for expansion in membership in conjunction with new propaganda activities. We wish to thank them for their kind distribution of the May issue of THE TRIANGLE. The Massachusetts Grand Lodge at Boston has always been a center for advancement of our principles.

WICHITA GROUP, WICHITA, KANSAS: Truly, Wichita Group is a spoke in the wheel, and this wheel is grinding out success for them. The members of Wichita Group, according to the secretary, are leaving no stone unturned where they can shed a little Light of the Order of which they are sincere members. Thank you for your endeavors.

ARKANSAS CITY GROUP, KANSAS: If Headquarters possesses any medium by which a greater understanding and appreciation of the work may be had by the members, one of the first to utilize it is the Arkansas Group. "Watchfulness and Alertness" seems to be their motto,—and we admire their interest in welfare work, not alone existing within the immediate circle of membership, but within the community, wherever they can be of assistance.

FLORIDA GRAND LODGE: It seems as if new classes and large initiations are to be perpetual in the Tampa Lodge. We are in constant receipt from Secretary Heinrich of reports of large membership and grade initiations. We wonder if Tampa Lodge has selected for themselves a quota,—the one we arbitrarily set has been broken, and we are at loss

to calculate the membership of Tampa within the next year. At many of their recent meetings and ceremonies, Tampa Lodge has extended the invitation to National members to visit and attend, with the result that they are permanent members. Their recent New Year celebration was extensive. Interesting readings were given on various subjects; and the members were treated to a select musical program, furnished by the visiting National members, and Sister Baker from the New York Grand Lodge.

EDMONTON GROUP, EDMONTON, ALTA., CANADA: Master Collins, in true Western style, has made a successful round-up. Many of the isolated National members throughout his territory have been brought together in an active little group, and the future seems bright. Edmonton Group is bound to get results. If there is any point on which we have not been explicit, its representatives acquire supplementary matter on the subject. This shows true interest and effort, which is appreciated.

MASSILLON GROUP, MASSILLON, OHIO: We wish to congratulate Sister Hess, Master, for the results obtained within her district. Starting lone-handed as a National member, she has created a group, and we are now forwarding her a Dispensation Charter.

CANADIAN GRAND LODGE, VANCOUVER, CANADA: Secretary Clark reports many interesting features, including readings and addresses by various members, at their recent New Year celebration. Aside from their recent incorporation under the Canadian laws, the officers of the Vancouver Lodge have re-organized the by-laws to meet their local circumstances and conditions. All their activities tend toward preparedness and progress.

LASHBURN GROUP, LASHBURN, SASK., CANADA: Recently Brother Potten requested from us some printed matter which he could utilize for publication in the local press. That point signifies what is going on in Lashburn, and we thank them for this propaganda work.

ATASCADERO GROUP, ATASCADERO, CALIFORNIA: Brother Tuggy states in his recent report that through the kindness of one of their members they have acquired additional room for their meeting place, and, if we are to judge by results, it will be used to its maximum in the future. Their propaganda work is very extensive, and we notice that they are in constant need of literature and supplies. The members are all eager to introduce the work in their vicinity.

WATERBURY, CONNECTICUT, HELIOS LODGE: Secretary Warner reports a successful New Year ceremony on the evening of March 20th. Appointment of officers, musical selections, and addresses took place. Also, an interesting address on Rosae-crucianism was given by the Master, and this was enjoyed by all present.

HARTFORD LODGE, HARTFORD, CONNECTICUT: Many unique features were part of the New Year ceremony at the Isis Lodge. The banquet table was symbolically arranged in the form of a cross; and various gifts were given to the lodge by its members, including a deed to the property upon which their temple is situated. A period of silence and prayer closed the notable event.

STOCKTON GROUP, STOCKTON, CALIFORNIA: Briefly speaking, the Stockton Group may be quoted as "holding their own."

WEST INDIES GRAND LODGE, SAN JUAN, PUERTO RICO: Growth is evident in this lodge in analyz-

ing their recent correspondence. These members are after a complete understanding of the laws, and they are applying them. They have formed a committee for welfare work, which they have named after Dumas' famous characters, "The Four Musketeers," and, true to name, they are working in harmony in their activities.

EAST INDIES GRAND LODGE, SOURABAYA, JAVA: Aside from applying their efforts to the gaining of members for their local lodge, Sourabaya, Java, branch is to take up the National correspondence work for their district, allowing all those within their vicinity, not able to attend lodge, the privilege of lectures by mail, and eliminating the delay by communicating with Headquarters direct.

ENGLISH NATIONAL CORRESPONDENCE LODGE, ENGLAND: Under the capable direction and auspices of Brother Andrea, the National work in the English Jurisdiction is going ahead.

DENMARK GRAND LODGE: Quite extensive publication work of recent months has been accomplished by this lodge. The tedious task of interpreting much of the Rosaecrucian literature, including "A Thousand Years of Yesterday," etc., has been completed, and released in the Danish language for the benefit of members in this Jurisdiction.

BUFFALO GROUP, BUFFALO, NEW YORK: According to reports from this group, Sister Flynn has been working very industriously towards obtaining additional members for the purpose of originating new classes; and this group in the future will be ready for a lodge charter.

JAMESTOWN GROUP, JAMESTOWN, NEW YORK: This group is also on the front line of activity; and is constantly alert for opportunities of introduction of the purposes and principles of the Order under the capable direction of its Master, Sister Risley.

PORTLAND GROUP, PORTLAND, OREGON: We wish to thank Brother Knowles for his capable business direction and system. Whenever a request for information is given him, or business matters are taken up with his group, we are assured always of their hearty co-operation and their promptitude in

their compliance with our varied requests.

PITTSBURGH LODGE, PITTSBURGH, PA.: We thank Brother Green for his interest in inquiries. To some who have not been able to attend the local lodge, he has kindly suggested the facilities extended by correspondence from the Supreme Lodge at Headquarters.

PHILADELPHIA LODGE, PHILADELPHIA, PA.: A pleasant feature was introduced in the New Year feast at this lodge, where the members expressed their gratitude for the assistance their Worthy Master has given them, by presenting him with a gold cross, with the symbolical red rose in the centre.

WILMERDING GROUP, WILMERDING, PA.: Secretary reports a continuous interest among the members, and that all are doing very nicely, meeting twice monthly. Their intention is to expand the membership in the near future.

NEW CASTLE CITY GROUP, NEW CASTLE CITY, PA.: The report is that all are taking an active part, and anxious for the Light that is to be theirs by close application to the lecture matter. They are sincere in their desire for higher development and truth.

SAN ANTONIO GRAND LODGE, QUETZAL LODGE, TEXAS: At their recent election at the New Year celebration, the members unanimously re-elected their Master, Sister Robinson. Their choice was of good judgment. She has been capable in this position, and the lodge has progressed under her jurisdiction. We feel confident of growth in this lodge in the future.

WASHOUGAL GROUP, WASHOUGAL, WASHINGTON: Though some of its members through circumstances unavoidable, became members of the National Lodge, thereby decreasing slightly their group membership, they are now on an upward trend, and reporting that their plans are manifesting for the future.

SUPERIOR GROUP, SUPERIOR, WISCONSIN: According to a compiled record of the examinations of the members of this group as extended to us by Brother Le Flohic, Secretary, their conception of the work and studies is excellent. Not one has failed.

The Emperor Speaks About Books

Personally I consider this monthly talk about books one of the very important features of our work. I recall when, in 1916, I first wrote about some books in our monthly magazine it seemed to me to be just one of the many necessary features of the magazine; I did not associate it with the important work of the Order. In a year thereafter we realized what a vital issue it is with our members. The correspondence at headquarters has always contained inquiries about books, and as the Order has grown and the market has been flooded with more books along the lines interesting to our members, the requests for definite recommendations and approval of books have increased to where it is worthy of special attention, attention such as we have given it during the past five years.

I believe that our members are diligent readers of books. I do not know of another organization, not devoted solely to the promotion of good books, that represents the purchasing power of books like the Amore movement.

When in 1917 we recommended that our members everywhere read *The Atomic Laws of Proportion* by Dalton, we received mail from hundreds of public libraries within six months stating that readers were coming to them asking for a book of this

nature or some special article on that subject, which the libraries did not have and could not find. They desired our assistance. We found, then, that Dalton's *original* work was unobtainable except in some very large library like that in New York City. This led us to publish the original charts and a condensation of the original text by Dalton in our own magazine.

We know positively from our records that if the small book containing Dalton's Laws had been published by some enterprising publisher to sell at one dollar, thousands of copies would have been sold.

We base this estimate upon another incident also. One time we recommended Dr. Buck's *Cosmic Consciousness*. We found there were some copies left on the market and warned our readers that they would not last very long. Before six months had passed we were forced to write to every large jobber or warehouse of books in the United States to send us packages of the books if they had any, for the publishers had no more copies. For five years that book has been in demand in our correspondence and at every one of our branch lodges. We have seen members bidding as high as ten dollars for a copy of the book once sold to our members at four dollars and fifty cents. Even the Emperor's per-

sonal copy was sold to some member and he had to write to all branches asking the member who secured it to sell it back to him.

Then there was the *Light of Men*. Once recommended in our magazine, a number of years ago when it was new, it is still being sought by our members and we cannot locate copies. Three times the Emperor's copy has disappeared and even now he has none.

I could mention book after book that has the same story. So you see why I say that recommending books to our members has become a very important part of our work. There are two reasons for this: first, we are not in the book business. That makes it necessary for the members to buy their books in the open market from lists and recommendations; secondly, our members are being educated to value good books and to search for those books which are authorities on various subjects and likewise find in such books the special help and advice they need in connection with their studies and problems. Our Order is essentially a school, a college, with a course of study that requires from five to eight years to complete, and many have been with us for nine years and many more will continue that long and longer in the work. Our members are, therefore, students in our college. While graded and specially prepared lectures and lessons are given to them by the Order, such lectures are like unto the personal talks given by the professors in every college. The text books usually required by every college student must be selected by the student himself or herself in our Order, according to personal needs. Hence the great demand for books that have the approval and recommendation of our Order or its chief executive.

We are going to feature this recommendation of books. Personally it will be a pleasure to examine those books that seem to be worth-while to our student-members and then recommend those that prove so to be.

Each month hereafter we will have this one department of the magazine as large as possible and I will be frank in my criticisms and recommendations of various books.

Do not write to us for copies of the books recommended in this magazine, unless you find it impossible to order them through some book store or mail-order house. Remember that if there is no book store in your town or locality, you can always send your book order to any one of the large publishing houses in New York, Philadelphia, Boston, Chicago, Kansas City, or elsewhere, enclosing the cost of the book and ten cents extra for postage, and they will send you the book regardless of who publishes it. Of course this applies to those living in small places or isolated localities. Those of our members living in the larger cities and affiliated with any of our many branch lodges, can secure copies by asking their Lodge Librarian to order for them or by going to any book store. We also speak again of the fact that you can send orders for such books to the Metaphysical Library, 466 Geary Street, San Francisco, California. Enclose cost of book and ten cents extra for postage. This library makes a specialty of selling metaphysical, occult, scientific and religious or philosophical books and your orders will help them to maintain the excellent service for which they have been known for some years. We buy most of our books through them.

Every one of our members should buy books. Not for the bindings, their rareness or uniqueness; but for their contents. Each should establish a personal library and add to it one or two good books each month. It will become an asset later in life that is worth its weight in gold to you and others, and it will pay an excellent interest on the investment each

time you read or re-read one of the books. Rosicrucians in all ages were known by their books,—the books they wrote, the books they read and the books they owned to share with others. Books containing information along the lines of our great studies will always prove to be intimate friends, consoling companions in lonely or sad moments, and inspiring impulses when the hour of action is close at hand.

Now, permit me to speak of a few new books that I have read carefully for your sake.

"Life Symbols"

First of all there is a new book which has a strange title, a title that is unnecessary. The book is by Elizabeth E. Goldsmith, who has given us "*Sacred Symbols in Art*," and another book. This new one is a much better book, but is hampered by the title "*Life Symbols as Related to Sex Symbolism*." I say that the book is hampered by this title, and you will agree with me after you have read the book that the title should have been *Life Symbols* and nothing more. Why in the world the author had to take the great mass of symbolism and interesting facts which she has gathered from so many sources and interpreted them in the light of sex relation is more than I can tell. Perhaps the present popular appeal attached to anything connected with sex was a temptation, but it limits the book to those readers who are seeking such literature,—and they do not represent the mass of thinking men and women of today.

To return to the book: it is an excellent one for those of our members who are deeply interested in symbolism. It is a large book, beautifully bound, well printed and profusely illustrated with over one hundred designs, diagrams, symbols and photographic reproductions of ancient art. It is a fairly thorough study in the origin and significance of symbols which has been found in all civilizations, such as the cross, the circle, the serpent, the triangle, the tree of life, the swastica and other solar emblems, showing the unity and simplicity of thought underlying their use. The book is dedicated "to the fire worshipper," which is somewhat significant. Our members will enjoy the very first pages where the elements of symbolism from the Egyptian viewpoint are introduced and their relation to The Creation is explained. The book is published by G. P. Putnam's Sons, N. Y. Price, \$7.50.

"Conquest of Happiness"

I turned from the very serious book of *Life Symbols* to the more pleasant reading of another very new book, "*The Conquest of Happiness*" by Jules Payot, Litt. D., Ph. D. Do you know Dr. Payot? He is Rector of the Aix-marseilles University and author of two other books which all students of modern psychology should read, "*The Education of Will*," published by Funk & Wagnalls and of which more than thirty editions have been sold, and "*Will Power and Work*," published by the same company. These two later books are excellent ones and we naturally expect unusual advice in the new book on the conquest of happiness. And, it is there, plenty of it. The translation is by Richard Duffy and he has preserved the little tricks of expression which make Dr. Payot's explanations so excellent. He points out that there are nine conditions of happiness and proceeds to explain each one in detail and with many interesting analogies and examples. For those who are seeking to conquer happiness instead of becoming receptive to its natural influx, the chapters on Health, Work, Conquest of Moral Liberty, Society, Money, Power, The Family, Love of Nature, Intellectual Culture and other subdivisions will be of real help. His explanation of *habits* is a gem among many related bits of philosophy and psychology. Published by Funk & Wagnalls Company of New York City. Price, \$1.75.

The World's Manuals

Now let me turn to more serious matters again. Two new volumes of the World's Manuals are very interesting. Our members who became deeply interested in our philosophic studies of the Fifth Grade and who bought so many copies of Mayor's "Ancient Philosophers" will find the "Introduction to Modern Philosophy" an excellent sequel.

It is by C. E. M. Joad, and has the following chapters: Modern Realism, The Philosophy of Mr. Bertrand Russell, Neo-Idealism, Pragmatism, The Philosophy of Bergson. This book will enable our members to have a very concrete understanding of the trend of modern philosophy and it should be a companion book with the others now owned by members. It is small in size, well printed and bound and illustrated.

The other book in this series is titled: "A History of Ethics" by Stephen Ward. It is printed and bound like the "Introduction to Modern Philosophy," and reviews the subject of ethics in a very thorough, though concise, form.

Both of these books are published by The Oxford University Press. Price \$1.00 each.

An Unusual Book

Lastly I refer to a book which has aroused many emotions and much deep thought in my mind and will prove intensely interesting to those who have the broad vision to see the future from a viewpoint in the past. The book is "The Letters of H. P. Blavatsky to A. P. Sinnett," compiled and edited by A. T. Barker. Mme. Blavatsky was the founder of the Theosophical movement throughout the world and undoubtedly the greatest mystic of modern times; she was more than a mystic, she was a genius, a brilliant woman, a woman of dreams and visions, of profound learning and many unusual talents,—in all, a woman who moved and had her being in a time many years ahead of the masses. Mr. Sinnett was one of the very confidential co-operators in Mme. Blavatsky's great work and the letters from "H.P.B." to Sinnett and from him to the great founder are arranged in chronological order. There are also miscellaneous letters and other interesting matter in several appendixes.

As one reads some of the letters and notes such words as "please keep this matter confidential," or "never let anyone see this letter," and then realizes

that thousands, perhaps a million, will now read these intimate letters, one feels that one is intruding upon the secret or private life of two great persons. And how we can sympathize with H.P.B. in her hours of persecution, test and trial! Personally, I saw in the many attacks she had to answer, the many insults she had to bear and the many unfair charges she had to face, the same principles at work as the officers of AMORC have had to deal with in the past ten years. These letters were written between 1880 and 1890. Forty years of growth in the higher thought has not changed the strange attitude of the masses toward leaders and workers in such fields!

The book is not an attack, not an exposé and not exactly a form of propaganda for Theosophy. It proves to be a wonderful testimonial to the great character of "H.P.B." and her work. And, each letter contains a gem of wisdom, of occult truth, law, principle or manifestation. Lessons in patience, tolerance, love, sympathy and understanding abound in every one of the four hundred pages.

It is a precious book, one that I want to preserve in my personal library and read at times for encouragement, for strength, for "light" and for attunement with a great soul no longer expressing as H.P.B. Even were I not profoundly interested in her work or in any work along similar lines that has contributed so much good to humanity, I would want to keep and read the book as one of revelations of the inner thoughts, ideals and attainments of a personage who has left an indelible imprint upon civilization, like unto many others of the past. In this case, however, there is an additional factor; for many of us knew and still know Mme. Blavatsky and love her deeply.

The book is well printed, interestingly edited without changing a word of the original text of the letters, but explained by many side notes and in many cases with side lights written by the Masters M. and K. H. The book also contains an excellent portrait and character study of Mme. Blavatsky. Published by Frederick A. Stokes Company of New York City and just released for sale. Price \$7.50.

Thusly I close my comments on books for this time. I am reading many and securing every new one that seems worth while. You should do the same. Make it a hobby!

—THE IMPERATOR.

Notice to Members

Some Rare Copies of Cromaat Are Still Available

We have gathered together some copies of the former books known as Cromaat. These monthly publications were issued several years ago and privately printed in our own printing plant to be distributed only to our *bona fide* members. The original plan was conducted by the Amore College Library and members had to possess library coupons to secure copies of these private books. The supply eventually melted down and the plan had to be discontinued. There are on hand now about fifty copies each of the three following numbers:

Cromaat A. Contains the complete dictionary, grammar and lessons in the Auxiliary international language formerly known as Esperanto and now almost universally adopted because of its general use in radio and other means of speaking and writing to foreign persons. It is easy to learn and easy to use. We were pioneers in adopting this language and our own text book. In another year or two the language will be taught very generally. Here is an opportunity to secure a good and simple elementary

book and dictionary.

Cromaat D. "The Village of the Devil." A mystical story located in that part of France where modern mysticism had its birth. It deals with many principles of deep interest to students of occultism and philosophy. Illustrated with several unique and valuable sketches. Some facts in ancient history little known outside of mystical manuscripts are contained in this story based upon real events.

Cromaat E. A complete system of Cosmic Geomancy. Here is truly a rare book, for while it not only presents a complete system of true geomancy, it also has an introduction by the Emperor on the laws and principles of Cosmic impulse or inspiration. The book contains all the necessary devices and means for using this Cosmic system of geomancy for answering questions and determining certain veiled events.

Any one of the books may be secured for the sum of fifty cents per copy by our members only, while they last.

What I Learned About Amorc

By HOWARD P. CHRISTLER
(President, Publishers' Syndicate, New York)

Like many others, I sought here and there for a systematic outline of those principles of nature's laws which are called higher mysticism or applied psychology. I believed from all the evidence contributed by the success that many men and women had in their lives that there was something very sure and definite in these principles, but I could not get them out of books or from attendance at various open lectures and meetings. I never could get hold of *just the right book* and I often wondered why some of the books were written at all. They inspired me, that is true; but I was already inspired, or so it seemed. Each one would convince me a little more that there was *something* back of all this higher psychology study, but along with this conviction came another, one that grew and grew until it was the one big fact in my comprehension of all that I read, heard or witnessed. It was this: Some of these teachers, some of their pupils, and some of the great and successful business men and women in this world knew, *actually knew*, how to use and apply all these strange laws of nature and mind,—but the majority did not!

Perhaps you know my state of mind. The more I read in books or magazines the more it seemed as though I was just reading *around* the subject. I seemed to be moving in a circle. All I read seemed like testimonials to the efficiency of these higher laws,—but nothing fundamental was revealed, nothing practical was given to the reader to do, nothing concrete pointed out that I, and many like me, could turn around and test or demonstrate *at once*.

I realize that there are many things in life which must be taken or accepted on *faith*. There are other things which must come to man's comprehension by slow growth, from the inner understanding to the outer comprehension. I knew all this; but I could not see why, after all these years of the growth of applied psychology and higher mysticism, someone had not reduced most of it to a definite, scientific, easily understandable system. Music and art are two of the highest forms of soul expression, yet even these have been put into definite courses of study and practice for the beginner and the advanced student. Imagine a person trying to learn the subtle rules, laws and principles of music by reading discourses on *what music has done*, or in what music *can do*, with references to what *others have performed*, and with not a single concrete lesson or exercise to perform! Now, perhaps you see my point.

I have read of the marvelous work of that very wonderful soul, Mme. Blavatsky; I have read the lives and work of others like St. Martin, Eliphas Levi and scores of great mystics in the past, and scores of those in the present era; all of whom undoubtedly contributed to the success of many person's lives and knew something about those principles which will bring success, health and happiness to all.

But, as I have already said, I found after eleven years of reading, attending lectures and some private courses of from five to ten lessons, that to get the utmost out of whatever may be back of all this, one must pursue a definite course under a competent teacher.

This finding presented several other problems, and I want to explain how I solved them.

First of all, how was I to locate the *definite sys-*

tem of study and the *competent teacher*? I do not mean to say that none who tried to help with their lectures or books were competent. I simply could not determine that fact from my short studies with them. I reasoned that if these teachers were truly familiar with the laws and principles being taught, they must have studied somewhere in order to become proficient,—and I wanted the same course of study they had received. I always felt when I was taking some of the two to five week special courses under them that I was attending some summer school where a brief course of instruction is given simply to introduce a subject to a certain number of persons. It was fine so far as it went, but it did not begin to go far enough.

Investigation showed that most of the teachers, lecturers and authors of books on applied psychology, higher mysticism and New Thought, who were really competent at all, were graduates of colleges or universities where they had taken the general course in psychology as a foundation for their life work. Such a procedure was out of the question with me.

But I did discover this interesting fact. A great many of the most eminent lecturers and authors made casual reference to their former or present connection with The Great White Lodge, The White Brotherhood, the Rosicrucians or the Brothers of the Rosey Cross. I remembered the references made by Lord Bulwer-Lytton in his novel "Zanoni" wherein he gives such high praise and endorsement to the organization of the Rosicrucians as the most learned body of mystics in the world.

So, I turned my attention to a hunt for the location of these seemingly united bodies of profound teachers. It was not easy, for, as I expected, a truly conservative and successful organization of learned men and women devoted to such higher work would not be carrying on any public meetings, offering their lessons to all who passed by or who delved into every study out of idle curiosity.

I could pick on my fingers a number of very successful business men and women whose careers in life indicated that they were in possession of some rare knowledge; and most of their business friends admitted that the great success was due to that something which was a part of their private lives. And, it is mighty hard to get such men to sit down and talk with you about these matters. Those I did approach plainly indicated that mere curiosity on my part was not enough to warrant any revelation on their part. I considered such rebuffs as a test of my sincerity and worthiness.

At last, however, in one of the rooms of the great Public Library on Fifth Avenue in New York I found a small pamphlet that did give the name and address of a "Secretary, R. C." The nature of the excellent advice on the problems of life and the letters "R. C." made me believe that it issued from some branch of the Rosicrucians or the Colleges of the Rose Cross.

After some correspondence and investigation I finally made contact with the most interesting and helpful work I have ever found in many years of business and social life. I found a large and select organization operating in the United States, a part of a similar organization existing all through Europe, Asia and Africa, Canada, Australia and other places. Before I learned these facts and even

knew the outer name of the organization I was greatly impressed with the gentle kindness, the sincerity and affluence and deep learning of the men and women whom I met as associates and members of the organization. The literature they gave me to read was of that distinctiveness, that quality and that spirit, which spelled power, success and genuine goodness. It was what I had hoped for but really did not expect to find. And, there was such an *impressive absence* of commercialism. Nothing was said of fees, tuition, dues or money matters as the first requirement. The first great consideration was *my desire*. Did I really want to study the lessons, laws and principles which the organization held within its own archives and which had never been published in any book or revealed in any public lectures or sold in any way? Did I truly desire to master these teachings and apply them daily in all my affairs and make myself a living example of success, health, power and magnetic personality? If I sought the lessons only to know them, only to become familiar with them, only to take what I liked and leave the rest alone,—then I need go no longer in my search of knowledge that is power.

And in this way I learned about the AMORC. It struck me as being a strange name, but I found it had a meaning and that meaning has been my great joy all these years. The Amorc was a friendly haven in a time that I was in the world of darkness seeking more Light. It has proved to be a truer guide, companion, helper and advisor in my life than any school of instruction or training I have had since I left the public schools.

I found the definite course of study that I wanted. No haphazard lectures, ungraded lessons, nor personal discourses which simply expressed the personal opinion of one teacher or one authority, but the carefully collected writings and life experiences of thousands of past masters in the work of fathoming the depths of man's mind and mind power, will power, conscious evolution, control of conditions within and around our bodies, homes, businesses and social circles. I found definite, concrete exercises to do at spare moments, each of which taught me a new law, a new principle, a new fact about myself, my abilities, my dormant or undeveloped faculties and hidden powers. I found men and women of all walks of life ready to associate with me, help me, advise me in any of my problems. I met them in many places and found them always to be successful, happy, prosperous and viewing life from a better viewpoint than I had ever viewed it. They were able to carry out their plans, their desires and their hopes. They seldom met with disappointments and they were looked upon by others as "lucky" or *strangely fortunate*.

I found myself developing in strength of mind, in fortitude to DARE and to DO things that had held me back in attaining the success and mastership that I desired so much. I found each lesson intensely interesting, easy to read, easy to remember, easy to test and apply. The lectures were *my weekly companions for several years*, and from the first day that I received my first lesson, I looked forward to each weekly lesson as the one important day in my life. No long delayed letter from home, no welcome letter from an old friend, no inspiring message from a business associate was ever awaited with more keen interest than the weekly lesson. It became my habit to put aside one night each week for the study of that lecture, and each morning of my life I arose with some phrase of the lesson in my mind as the law for that day, to be applied, tested and proved to be mighty in its effects.

That is what I found in Amorc. It has been like a complete college education, a complete university course,—only more practical and covering subjects, laws, helps, guides and exercises not to be found in any other course from any other school in the world.

Do I seem too enthusiastic? I dare say that I am not nearly as conservative as the officers of the Amorc are in all their literature and in their statements. That is because I have not reached the great heights that I hope to reach before I pass on to my next life. But, I am as sincere and as earnest in my appreciation and my loyalty to this great work as any I have met and it is my hope, my desire, to contribute substantially to the good work Amorc is doing and assist in spreading the Light. As my first step in that direction I am writing this article. I will see that it is given wide publicity and distribution among conservative and earnest people.

Therefore, if this written matter comes into the hands of any who have the same desires in life that I have had and still have, or if it comes into the hands of those who sincerely seek to learn all that there is to know about true personal development of the inner-self, the real mind in man, the real master of our fate, our careers, our lives,—then let such persons write as I wrote, for further information, and they will never regret the day that they made contact with the Amorc. It will mean a great change in their lives, without any interference with religious, social or business affairs, and without such obligations as will become burdensome or difficult to meet. The one requirement, the one absolute necessity, is a DESIRE TO STUDY and APPLY the lessons and thereby add to this world's list of highly developed and evolved humans who are making this old world a better place to live in and have our being.

An Invitation to Strangers

To those who are not acquainted with AMORC and its activities, a cordial invitation is extended to become better acquainted. If you are seeking a course of study or a system of helpful aids in life,—your sincere desires expressed in a letter will bring interesting reading matter without any obligation. Address your letter to the national headquarters thusly: Amorc, 843 Octavia Street, San Francisco, California.