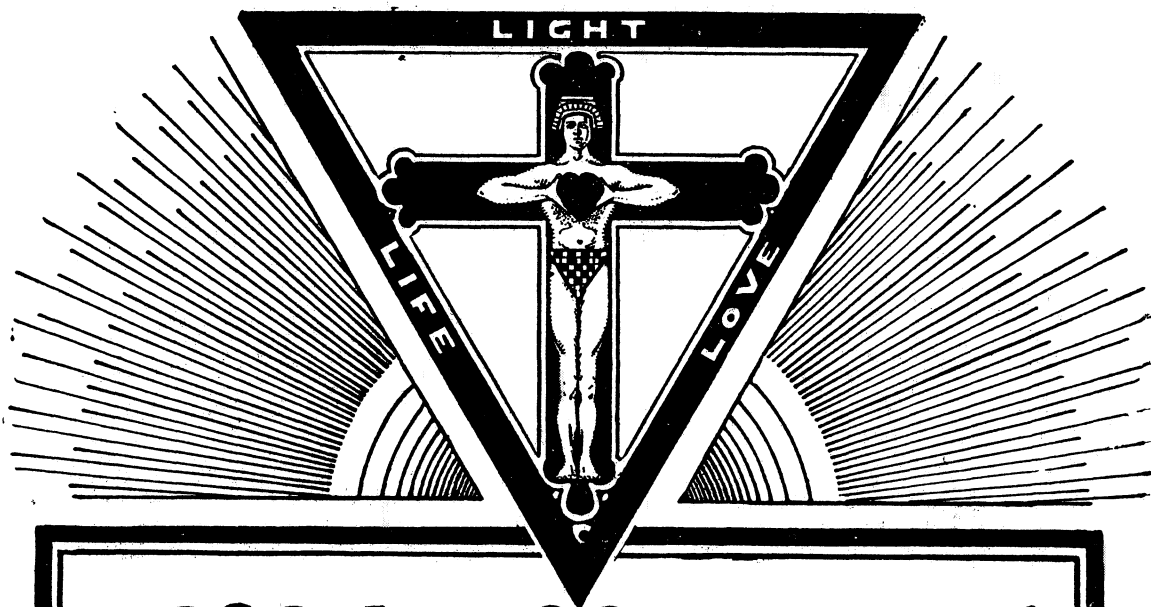


The **MYSTIC TRIANGLE**



A Modern Magazine of **ROSICRUCIAN PHILOSOPHY**

**A New System of Numerology.
Rosicrucians and Freemasonry.
Development of Psychic Seeing.
How Affirmations Produce Results.
An Alchemical Miracle of Healing.
Zodiacal Keywords.
A Rosicrucian Hymn, with Music.**

Many Other Important Helps.

THE TRIANGLE

Vol. 3

NOVEMBER, 1925

No. 11

A New System of Numerology

Extracted From "The Complete System of Natural Harmonics"

By PROFUNDIS XII
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INTRODUCTORY EXPLANATION

THE MYSTERY OF NUMBERS

The limited space at my disposal prevents any extended introduction to the general science of numbers—numerology, so-called—even if such an introduction would serve a practical purpose.

For many years there have appeared in the American book mart various "text-books" or "systems" explaining the mysteries, meanings and interpretations of numbers. Nearly all of these have referred to the Kabbalah or have based their fundamental arguments on some of the principles contained in that strange, unorthodox Jewish philosophy of doubtful origin.

But whatever purpose the compiler of the Kabbalah may have had in mind is completely frustrated by the modern attempts to use those principles in connection with letters of the English language—or any language other than that in which the Kabbalah was written and to apply the numerical values and meanings therein to universal or diversified tongues and peoples.

Furthermore, we must go back to Pythagoras and the Magi of Egypt, if we would understand the early conception of numbers in their more mystical sense, and not to an unknown, narrow, illogical and abstract thinker of the Christian era. Then we find good reason for believing that in the beginning "God geometrized."

What are numbers? Symbols! Symbols of all that is. If, in the beginning, *God thought in numbers*, as scientific men now admit, the universe itself and all that is in it, conceived in numbers and created according to numbers, must be *manifest in numbers*.

In the laboratory of chemistry, in that of physics, in the electrician's "shop," the musician's studio, the surveyor's office, the architect's study, the mechanic's "plant"—in all of these, numbers and combinations of numbers constitute the symbols with which the master workers of nature's forces express, measure, judge, weigh, test, try, prove and utilize the elements with which they create and construct the material things around us.

The belief that numbers of themselves and in themselves possess a power or potentiality, is ridiculous; yet most of the present-day "number systems" are based upon this belief.

For centuries the number 7 has been considered

mystical. It seemed to many, to have a power or force distinctly its own, which *is not possessed* by any other number; yet, five and two make seven, six and one make seven, three and four make seven. Therefore, any power which 7 possesses must have had its origin, or elements, in the numbers 1, 2, 3, 4, 5 and 6; and since all numbers beyond one are multiples of one, any power possessed by multiples of one must be found, in embryo at least, in number one.

It is only a step further in such reasoning to say, that if the power of all numbers begins in *one*, each number higher than one possesses a power equal to its multiple of one; two would double the power of *one*, three thrice the power, and "mystic" seven would have seven times the power of *one*!

The essential point to have in mind, however, is that, whereas the power of one might give us (in our objective world) a definite and distinct manifestation, clearly defined from other material manifestations, seven would not give us a similar manifestation stronger by seven-fold, *but a different manifestation*, unlike that of *one*, exoterically and like it esoterically.

This shows us, then, that one and seven, and a *billion or more other numbers* may be used as symbols to express or represent a manifestation of nature because 1 represents the first element of all such manifestations.

THE VIBRATORY VALUES AND SIGNIFICANCE OF NAMES

"What's in a name?" Naught, unless that name is spoken! 'Tis the spoken word, oft repeated, that has power; for it *attracts* and *attunes*, and such attraction and attunement brings health or disease, power or weakness, light or darkness, joy or sadness, success or failure,—each in a varying degree of intensity according to the degree—number of *attraction* or *attunement*.

Attunement to what? The Cosmic Forces! Strike one note on the keyboard of your piano, and you will find it is attracted to one other note and at the same time attunes with still another; and your *one note* is vibrating to a manifestation of three. Musicians know this: it makes for harmony, balance, perfection of tone,—soul qualities.

What are the two sympathetic, harmonious notes which so mysteriously respond, as affinities, to the one note? The question requires a system to give the correct answer. This is true of music, and it is likewise true of notes *spoken*, not played.

In the introduction to this work reference was made to the principle that, in creating the Universe, God first conceived all things in numbers, then spoke the word (the "Logos") which set into vibration the things conceived.

Oh Mighty Word! Would that we knew the Word, —*The Word!* As Rosaecrucians, we know *one* word, strangely (!) potent in its possibilities, mighty in its manifestations in the *material world*; it is the *lost word* of the ancients; but it is incomparable with the Great Word which was Law, Perfect, Divine, Omnipotent Law.

Logical analysis and a study of the Cosmic Keyboard tells us, that "what is in a name" is *sound*. It is *sound vibrations* which produce manifestations. When a simple, mystic word is spoken and glass is shattered, lights become dim, musical strings respond, nerves tingle and the blood warms, it is not the letters constituting the word which are significant, but the *vowel sounds in the word!*

Herein is the difference between this system of Natural Harmonics and all so-called number systems. How can the letters of a word have any bearing upon the vibratory value of the name, if some of the letters are *not* pronounced? In *sound value*, what is the difference between *laugh* and *laff* or *laf*; yet the numerical valuation of *laugh* would be decidedly different according to "number systems."

And, how can you give a "number" value of 1 to the *a* in *father*, and also give 1 as the "number" value of *a* in *hat* and *hay*? Is it not apparent that these three *a*'s are of different sound values? And how can you give the "number" value of 6 to *o* (as all, or nearly all "number" systems do), when you have that same letter pronounced differently in *George* and *Joseph*, *Loomis* and *Mooney*, *Rosamond* and *Montgomery*, etc.?

The deep student of sounds and their mystical values will realize at once how utterly absurd such "number" systems are, from the above argument. But add to all this the fact that these systems even give "number" value to the consonants—many of which are never pronounced, and *all of which* take on the sound of the vowels they are united with. How would you pronounce the consonant *M*? See if you can discover how the value of 4 could be given to that letter, *invariably*, when it is pronounced differently in each of the following words: *mine*, *me*, *may*, *more*, *met*, *mule*, *moot*, *mart*, *mat*. Is not the difference in the sound value of each of these words due to the sound values of the *i*, *e*, *a*, *o*, and *u*?

VOWEL VALUATIONS

Therefore, we must determine the sound values of these vowels, singly and in combination with other letters. This will constitute the basis of our system for determining the sound value or vibratory values of *names*.

Regardless of the language spoken, there are but twelve distinct vowels used in the pronunciation of names. These may be slightly modified in some languages, but essentially they are the same as those outlined here.

We find, therefore, that all names are composed of sounds which may be analyzed into the twelve sounds of one octave. In other words, the twelve vowel sounds composing all names constitute one octave of 12 notes of the Cosmic Keyboard.

In the large diagram of the Cosmic Keyboard, there are nine or more octaves constituting the first two periods of the Cosmic Keyboard. These octaves include the Bass and Treble octaves of the piano keyboard. In the center of this—or in the octave just above middle C of the piano, are the twelve notes representing the 12 vowel sounds forming all names.

Thees vowel sounds are as follows:

LIST OF VOWEL SOUNDS

Key Note	Vibration Number	VOWELS
A AND O		
A	452	ah, ar, rah, ahn, con, ohn, ow, (as in father, Martha, Robert, Constance, John, Howard, etc.)
F	361	a, ay, am, ha, ja, (as in hay, James, air, May, etc.)
F#	382	at, ad, ha, al, an, ak, (as in hat, Albert, Anna, Jack, Frank, etc.)
C	273	o, oh, ro, no, nor, do, jo. (as in Theodora, Roman, Nora, Dora, George (Jorge), Joe, etc.)
E AND EE		
B	514	e, ie, y, ree, ien, een, leen, thee, bee, be, (as in Peter, Jamie, Willie, Queen, Mary (May-ree), Ruby, Kathelene, Theodora, etc.)
E	341	eth, ed, eh, en, el, egh, ef, yem, red, get, (as in Elizabeth, Eddie, Helen, Geor(ge), Effie, Ralp(ph), William (yem), Frederick, etc.)
I		
G	403	i, in, ri, y, (as in Rice, Angeline, Hyland, etc.)
D#	326	ic, is, it, ick, il, i, iv, in, (as in Alice (Alis), Beatrice, Doris, Louis, Lewis, Edith, Frederick, William, Bill, Vivien, Benjamin, etc.)
U		
G#	426	ur, ude, urt, u, uz, us. (as in Earl (Url), Gertrude (Gurtrude), Jud, Robert (Roburt), Albert (Alburt), Justice, etc.)
D	306	u, ru, oo, (as in Judith, Ruby, Lucy, Room, Lewis, Louis).
A#	483	au, (awe), (as in Esau, Maud, Paul, etc.)
C#	293	off, ov, or, (as in Getzoff, Nova, Orville, etc.)

According to this schedule, all names will find their composition in this list of vowel sounds. At first it may appear difficult to determine the exact vowel sounds in a name, but a little practise will show that every one must come within the above classification. Let us take the name of Harry. There are two syllables in that name and they are *toned* according to the vowel sounds which are: *Ha-ree*. The *Ha* in this name is a vowel sound like the *ha* in the word *hat*, and in no way like the *ha* in the word *hard*, where there is only one vowel sound, composed of the letters *ar*. Therefore, *Ha* of Harry would have the vibratory number of 382, while *har* of *hard* would have the vibratory number of 452.

Then there is the name Constance, where we have only two vowel sounds. Some may claim there are three, by saying the name CON-STAN-SE. But the final sound of the name depends upon the preceding sound. The final *ce* of the name has no sound distinctly its own in this case, for in every word where the *ce* or *nce* is used the sound of the *ce* depends upon the vowel preceding it, such as *ance*, *ince*,

once, unce, ence. Therefore, Constance has two vowel sounds,—*on* and *an*. The *on* in this name is different from the *on* in bone, tone, lone, etc. It is like the *on* in fond, bond, pond, etc. It has the vibratory number of 452. The *an* in Constance is like the *an* in Anna, anvil, Andover, etc., and the value of the *a* in such sounds is vibratory number 382, the key note being F#.

So the very first thing to do in reading the vibrations and vibration values of a name is to set the name into its true vowel sounds. This should be done by careful analysis of the *true* sounds composing the

name AS IT IS SPOKEN BY THE PERSON AND HIS OR HER FRIENDS; for the power of a name is in the sounds produced by its constant use, *as it is used*, and not as some languages or tongues would speak it. If a man's name is Smith and he insists upon pronouncing his name smYth, with the sound of *y* or *i* as in high, then in considering his name this method of pronouncing should be noted regardless of the spelling.

To help make the system of determining vowel sounds plain, I will give a few names with their analysis:

THE ANALYSIS OF NAMES INTO VOWELS

MARTHA	Mar-tha,	ar-ah,	452 and 452
CLARA	Cla-ra,	a-ah,	382 and 452
ALICE	Al-is,	a-is,	382 and 326
VIVIEN	Viv-ee-en,	iv-ee-en,	323, 514 and 341
MAY	May,	ay,	361
MARY	May-ree,	ay-ree,	361 and 514
GERTRUDE	Ger-trude,	ur-ude,	426 and 306
MADELEINE	Mad-e-liene,	ad-e-leen,	382, 341 and 514
BEATRICE	Bea-trice,	bee-tris,	514 and 326
ELIZABETH	E-liz-e-beth,	eh-liz-eh, eh,	341, 326, 341 and 341
DORIS	Dor-is,	or-is,	273 and 326
DORA	Do-ra,	oh-ra,	273 and 452
BELLE	Bell,	el,	341
KATHERINE	Kath-e-rine,	ath-eh-eeen,	382, 341 and 514
HELEN	Hel-en,	eh-en,	341 and 341
ELEANOR	El-ea-nor,	el-eh-nor,	341, 341 and 273
DOROTHY	Dor-o-thy,	or-ah-ee,	273, 452 and 514
RUBY	Ru-by,	ru-bee,	306 and 514
ANN	Ann,	an,	382
ANGELINE	An-gel-ine,	an-el-in,	382, 341 and 403
EDITH	E-dith,	ee-ith,	514 and 326
MAUD	Maud,	awe,	483
HENRY	Hen-ry,	en-ree,	341 and 514
GEORGE	Ge-or-ge,	je-or,	341 and 273
HARRY	Ha-rry,	ha-ree,	382 and 514
HARVEY	Har-vey,	ar-vee,	452 and 514
WILLIAM	Will-iam,	il-yem,	326 and 341
FREDERICK	Fred-rick,	ed-ick,	341 and 326
ALBERT	Al-bert,	al-ur,	382 and 426
RALPH	Ral-ph,	al-eph,	382 and 341
EARLE	Ea-rle,	ur-el,	426 and 341
ROBERT	Ro-bert,	ah-ur,	452 and 426
THEODORE	The-o-dore,	e-o-or,	514, 273 and 273
JAMES	Jam-es,	am-ez,	361 and 341
FRANK	Frank,	an,	382
JACK	Jack,	ak,	382
JOHN	John,	ahn,	452
BENJAMIN	Ben-ja-min,	en-a-in,	341, 382 and 403
DANIEL	Dan-iel,	an-el,	382 and 341
PETER	Pe-ter,	ee-ur,	505 and 426
RICE	Rice,	ri,	403
LOUIS	Lou-is,	u-is,	306 and 326
LEWIS	Lew-is,	u-is,	306 and 326
HOWARD	How-ard,	ah-ar,	452 and 452
ORVILLE	Or-ville,	or-il,	273 and 326

READING NAMES

By reference to the foregoing lists one will find it easy to determine the proper vibratory numbers of a name according to their vowels. Let us take the name Mary Wilson as an example. We find that Mary has two vowel sounds and Wilson has two. We write the name, therefore, as follows, putting down on one line the name, under it the vowel sounds, and under them the vibratory numbers or key numbers:

Mary Wilson
May-ree Wil-son
ay-ree il-un
361, 514, 326, 426
F B D# G#

By this method we discover that the vowel sounds of the two names equal the vibratory numbers of 361, 514, 326 and 426; and the key notes are F, B, D# and G#. This gives us what is required to read the mystical interpretation of the name.

Let us take another name:

William Judson Cleveland
Will-iam Jud-son Cleve-land
il-yem ud-un ee-an
326, 341, 426, 426, 514, 382
D# E G# G# B F#

Another example:

Harry B. Danshauer
Har-ry B. Dans-hau-er
ha-ree bee an-ah-ur
382, 514, 505, 382, 452, 426
F# B B F# A G#

In this name we have an initial. Initials, when pronounced, have whatever vowel sound we give them. In English we give the following sounds when pronouncing Initials:

A. 361, B. 505, C. 505, D. 505, E. 505, F. 341, G. 505, H. 341, I. 403, J. 361, K. 361, L. 341, M. 341, N. 341, O. 273, P. 505, Q. 306, R. 452, S. 341, T. 505, U. 306, V. 505, W. (double-u) 426-426-306, X. 341, Y. 403, Z. 505.

These vibratory numbers are to be given to the consonants (B, C, D, F, G, H, J, K, L, M, N, P, Q, R, S, T, V, W, X, Z) only when used as Initials and pronounced in the use of a person's name. When these consonants occur in a name they are not used; for the vowels in the name are then figured in the vibratory values, rather than the consonants. Note that W is equivalent to three vowel sounds when pronouncing that initial,—double-u, or dou-ble-u, and therefore, has the value of 426, 426 and 306; but this applies only when the initial W is used, and not when w appears in a name or word.

After we have written the name and under the vowel sounds and then the vibratory numbers and key notes, we are ready to refer to the next step and give a very interesting reading of the influences attracted by the speaking of the name.

THE VOCAL NUMBERS

The following numbers are of the vowel sounds and express points of character as follows:

273. Expresses attunement with the first principles, the beginning of things, the finer forces, refinement and culture, elegance, cleanliness, softness, sweetness, tenderness, etc. Adds tone to quality and soul to the expression. Attracts the more noble impulses in self and others.
293. Expresses energy, ambition, fire, passion (controllable), desire, enthusiasm and whole-hearted co-operation with the active impulses of nature's forces. Brings power and energy to do and vitality to continue to do. Dispels laziness and indolence, indifference and failure.
306. Expresses kindness toward others, the desire to aid and assist, help and support the weak and sick, poor and humble. Gives charitable and tolerant views, reasonable and logical thinking and action in all cases. Makes a good judge of law or art, science or principle. Brings joy in the doing of simple things; makes for economy, prevention of waste or extravagance, and adds attunement with the finer forces.
326. Expresses a nature which is at odds with itself, for it is ever attempting too much and trying to do too many things at *one time*. Brings wasted energy and action and lack of possible success through lack of concentration. A diligent worker, but without system or method; accomplishes little with continued effort and much sacrifice.
341. Expresses a nature which finds itself best attuned with the material affairs of life. It gives a deep love for important material work, making for necessities and a general upbuilding of

the civilized implements and productive tools of the world. Not necessarily a materialist in thought, but a hard worker who finds great material things fastly molded in his hands and rapidly growing into marvels of human accomplishment.

361. Expresses the nature of a mystic who has at last found the divine attunement, after many years of test and trial in other incarnations perhaps. This nature is divine, true, sensitive, and yet practical. This is a nature which can go about its daily work and feel all the joys of earth life and yet in a moment's notice attune itself with the cosmic and enjoy the sublime.
382. Expresses the deep study nature, the seeker, the nature which is ever inquiring, not through doubt or skepticism, but because it wants to *know* and *be sure*. It has a wonderful reasoning, a well-balanced judgment, an acute discernment, much intuition and a love of mysticism and mystery, the inexplicable and the weird. It seeks to make the mysterious explainable and the mystical become scientific.
403. Expresses a religious nature, one which is ever clean and wholesome and prepared to be associated with religious work,—churches, monasteries, sectarian schools, etc. The religious nature may not show exoterically, but it is ever present and best known to the person experiencing it.
426. Expresses knowledge, acquired through ages and incarnations of the past. A mind that is well trained, analytical and having a fine memory. Apt at languages, sciences, history, and profound subjects.
452. Expresses a simple nature, sweet and lovable, seldom deeply angered, tranquil, peaceful and kind.
483. Expresses a serious nature, one which is ever quiet, in deep study when alone and even when in company. Finds little enjoyment in life except when it is paid for.
514. Expresses a love nature well developed, seeking a deep love in return. Perhaps a little too idealistic in the love desired thereby preventing a realization of what is at hand, but responsive to many of the finer emotions of life. Will give the love nature of a mother and the tenderness of a devoted lover.

READING A NAME

Now let us proceed to read a name. We will take the name Mary Wilson, used as an example on a preceding page. We found that Mary Wilson divided itself into four vowel sounds the numbers of which were 361, 514, 326 and 426.

To read this name we shall first interpret the vowel numbers according to the outline of them given on the preceding page. We find, therefore, that, after a careful study of 361, 514, 326 and 426 that Mary Wilson would attract influences which would affect her nature so as to give the following attributes: she has a mystical nature, finely attuned, happy in the thought of living, lovable with a well-developed love nature seeking response to the pureness of her love soul. Yet she is using her energy and wasting much of her good health in attempting to do too many things at one time. Lacking system and method, her diligent work counts for less than it should. This is especially to be regretted since she has a good education, an analytical mind and a good memory and could become systematic. She would do well to study languages and devote her time to the higher education.

Having found all this from the four vowels of her name, we will now proceed to find her TYPE NUM-

BER. This number is found by adding the digits of the vowel numbers of her name, thusly,

$$361\ 514\ 326\ 426 = 43 = 7$$

By adding the 3 to the 6 and the 1 and then the 5, etc., the total of 43 is attained and this in turn is reduced to its simplest number, which is 7. This 7 is, then, the TYPE NUMBER of the name Mary Wilson. By referring to the descriptions or Type Numbers as given, we find that number 7 gives the following nature: Please note that the type number description thus given indicates that the divine attunement which Mary Wilson receives through the vowel *Ma* (361) has been offset and neutralized by the other vibrations, especially by the combination of *May* and *ree* of the first name. If this person could be persuaded to change her first name to *Maybelle* her first name vowel numbers would be 361 and 341. The change of 514 to 341 would give better ability to cope with the material things and it would change the Type Number of the name to 11, which equals 2 (adding the two digits together). By referring to the description of the Type Numbers we find that Type 2 would be better for Mary Wilson's life than that described before.

THE SIGNIFICANCE OF THE NUMBERS TYPE NUMBERS

1. ONE.

This is the passive, though powerful number, since it represents the creative force lying dormant awaiting the spark of energy which will make it active. It is the first point of the triangle, and in a circle is the beginning of the line,—the point from which the line will be made.

In human nature it expresses and represents a soul awaiting illumination or a mind not yet inspired. It also represents a brain with many and strong inclinations and talents, the most powerful of which have *not been developed*. In emotions it represents passions lying dormant to such an extent that it may seem as though deep love, deep devotion, loyalty, patriotism, and other ennobling emotions may be absent; but these can be fanned into fury or even extreme by the right spark.

In the affairs of the man or woman having this number as a *type number*, business will always seem to be at a standstill for the lack of initiative. He or she will do well in planning or scheming great things, even to making useful inventions and dreaming in the abstract; but it will always appear as though a partner is needed to carry out the business plans, push the invention, or materialize the dreams. Detail work can be done so far as planning is concerned; in fact, the mind would take care of details better than any other mind; but the great force, energy and *push* needed to achieve the great goal is lacking.

In the aura of such a person we would find an outward impression that the person was completely negative. This impression upon others would lead them to think that ambition was too reserved or lacking; the lover would feel that there was no desire to work. The physician will find that such a person is more or less negative to all forms of treatment—*especially drug treatments*. The nature is cold, somewhat indifferent and not attuned to cosmic forces. This may not always appear on the surface, for the person may strive hard to make a different, though false, impression rather than have others notice what is true of the real nature.

All that such a nature requires to change these conditions is to so alter the name as to make the Type Number equal to or any number above One.

2. TWO.

This is the creative, active number for it represents the great vital force, the energizing power,

which, added to *one* (1), stirs into life those things which are dormant in number 1.

It typifies the person who has all the qualities of 1 alive and active. Such a person has the mind and brain to scheme and plan, study and devise, dream and create, as indicated by number 1, but also the ability, the energy and the *determination* to materialize these things and make a success of them.

In emotions a number 2 is fully developed, often to a degree not appreciated by those who know him or her best; for having a good mind and an active brain he or she may easily control the emotions at such times as necessity or diplomacy directs. But the number 2 has a wonderful capacity for loving; devotion, loyalty, tenderness, gratitude and unselfishness are other qualities which mark such a person. The passions are well controlled so that they function on the proper plane.

A number two can unite with a number one person and make a great success of any affair so long as it meets with the moral principles of number two; for a number two is religiously inclined (though perhaps unorthodox), strangely mystical and divine, having a well-balanced attunement and adjustment with the cosmic and the ability to draw upon the cosmic for the force and energy he requires. His principles are, therefore, idealistic, humanitarian and not influenced solely by man-made laws. In all things he is a proper combination of negative and positive, and can use either of these qualities at will for the work he wishes to do. This makes him or her a good healer (according to his knowledge of the occult laws) and makes him an aura which is pleasing to all—to both negative and positive person or to those, like himself, who have both qualities at the same time. Therefore, a number 2 is popular, pleasing, well liked, to be trusted, a good friend, a loyal partner and a true mystic.

3. THREE.

The number three represents the third point of the triangle, the point where manifestations occur. A person having this number may be "spiritual" or "psychic" as some say, but it is because they live a subjective life, extremely emotional, being an extreme of number 1, but having the tendency to manifest the dreamy, scheming, planning mind in ways which are *not practical* (just the opposite of number 2). Truly these persons hear "voices" and see "impressions," but they lack a well-balanced interpretation of them and attribute all that they sense to laws and principles which they cannot define.

But number three does manifest. In other words, a number three is a living testimonial of the fact of subjective attunement. They make good mediums, good seers and good psychics (using the word in its common sense). They are, therefore, living manifestations. They are easily influenced by others' auras, by the emanations of others' magnetism and by every cosmic and planetary vibration. They make good mind readers and are often excellent in diagnosing another's physical or mental condition, but lack the practical mind to know what to do to relieve the conditions.

They are also of a nervous-mental temperament and suffer from this; for their nerves are highly strung, as the term goes, and the health is not robust and balanced.

Such persons should change the name so as to reduce the type number to two (2) by removing the influences of 1. or by adding to the number 3 until it is 5 or 6 or 7.

4. FOUR.

This number gives us a purely material type of mind and brain. It is the extreme of number two, lacking the qualities of number 1. In other words, while such a mind may scheme or plan, it seldom

dreams and very seldom receives any impressions or inspiration from the cosmic. It may have what it calls sudden inspirations which it may attribute to divine or other external sources, but in truth all such so-called inspirations are born in its own materialistic brain.

Persons whose type number is four will be found to be busily engaged in worldly matters or else planning to be so engaged. They seldom find real and lasting happiness, for they are ever "squared" and meeting a point where they must turn at an angle and start a new line of direction, thought or endeavor. They may amass wealth, may have fine homes and all the material things of life, but they ever lack the divine and psychic and even have little appreciation of what these things are.

In health such persons are robust and in emotions and sentiments they are like unto animals. Refinement and education may soften and add culture to the inborn qualities of 4, but they remain in existence unless the number 4 is changed in the name by adding to or subtracting from the type number. An attempt to change a 4 into a 2, suddenly, will be too drastic and prove detrimental. And a change from 4 to 3 would be ridiculous and soon set aside. It would be better to develop or change the 4 to a five (5) for a while and then to a 2 and later to a 3, should such a final change ever be desired.

5. FIVE.

This is a strange number, since it is the number of the Cross and represents Crucifixion. Persons having this as a type number generally have an uphill road in life. At every turn the Cross is met and has to be overcome. "Obstacles in the way" seem to be the constant cry of these persons, yet they often accomplish much in the world despite all obstacles. Still, whenever a 5 has attained success and is really "making good" against all odds, you will find that they have the Cross to carry in the form of some aged or infirm one to support, heavy debts to pay, constant law-suits, or other means of using more money or more effort than others seem to have.

Persons with 5 as the type number also appear to be the fifth wheel in the wagon, as the saying goes, ever being in the middle like a pivot on which many affairs turn, but never being of great value to the one in the middle who must bear the brunt of it all. If deep and perplexing problems were rare jewels, a number 5 would be richly blessed.

In health they usually suffer from some one chronic trouble, from which or as a result of which all other mental or physical and even some business and social troubles are born. In their auras they impress others with the idea that they have some hidden past, some "skeleton in the closet" or some great secret work which they must hide, when there may be nothing of the kind. It is because the mind is constantly perturbed by the Cross that such an aura exists about them.

These persons learn to be very practical, economical and are not biased. They often become religiously inclined and are like unto 2 in being good planners and practical workers. But they are so kept with their noses to the wheel that the spiritual seldom finds them unoccupied long enough to enjoy it.

6. SIX.

Here is a fine number. It represents a person well balanced, mystical, psychic or materialistic, but just a little of each as occasion requires and always ready to be convinced. The mind of such a person is ever seeking the truth in both realms and is open to honest discussion and conviction.

These persons require only the proper environment or education to make of them what they can

be. They can become good workers in any business or field and generally are steadfast in that which they believe is right, fair and square.

In health they are usually very well, soon recovering from any trouble unless ignorance (lack of education) has prevented them from knowing what they should do. Yet they are resourceful and seem to have a psychic sense of what should be done and what should not be done. They seldom enthuse over anything, appearing to be too conservative and quiet.

The impression they make on any one through their auras is that of being sane and sensible, careful and dignified, honest and sincere, hard-working, and sympathetic with all who seem to understand them.

7. SEVEN.

This is the occult number and has always been the strangest number of all. It typifies a person who goes out of his way to delve into the mystical; one who lives a mystic life of his or her own choosing because they like it and find in it that happiness which they cannot find elsewhere.

In business and social affairs they may seem to be at their best or they may be failures. To them it matters not. If they can have sufficient to live upon they are satisfied. Yet what they call sufficient many would call far too little. They may, at times, strive to earn or make more of the material things of life, but they find the "getting" is not worth the loss of other things which they love more.

In health they are usually well, though they suffer at times through neglect. They do not believe in the use of drugs, have little thought of conventions, or health rules and customs. To them nature is good, constructive and well able to take care of all life's needs and nothing else will take the place of nature.

In social and other affairs these persons give the impression of being "strange," if not *eccentric*. They have pleasing personalities when in company with those they love, but when in the presence of materialists or grossly vulgar they make themselves disliked.

To be practical successes in life these persons should change the name so that the type number will be 2.

8. EIGHT.

These persons are an extreme of number 4, but with the addition that they attract the unscrupulous, the dishonest and the cruel. They should alter their names sufficiently to bring the type number to some other. They have their good qualities, but these are overshadowed by the evil influences of 8. Since these can be changed they should be changed. If the person does *not want them changed*, then there is sufficient evidence that he or she enjoys and finds profit in the evil influences. One can then draw one's own conclusions. However, one will find that the average number 8 is always seeking and ready to have *some change* in the influences they have been fighting against for years. They know their weaknesses and will welcome a change.

9. NINE.

This is the number of the sweet persons on earth whose lives are devoted to quietly and simply helping others and bringing to earth peace and happiness for all.

It is the number of resurrection, of attainment, of a karma being compensated through kindness and good-will.

These persons, whether in the home or business, social or even "down and out" world of failures, are ever happy and ever spreading good cheer. They will give gladly of their own and even do without necessities if others will benefit.

In health they are well after middle life when a

time comes for ending the excessively diligent life. These persons are always active and use up a great deal of energy in ways which are not profitable to themselves and detrimental to their health.

You will find these people associated with sincere charitable movements, with asylums and other institutions where education or relief is given in the name of humanity. They do their work without the hope of reward and often do not permit others to know of their acts.

They live in a world when alone which is quite distinct and apart from the material world. They feel, at times, as though they had *attained* some strange height and love to dwell in thought in that realm. In this regard they are like unto number 1, or number 3; but are *practical*.

They make good musicians, artists, nurses, writers and workers in such fields as offer an opportunity to express the finer inspirations and the more human notes of existence.

Turning again to Mary Wilson's name we find that under the vowel numbers of her name we had placed the following, the musical key notes, F. B. D# and G#. This indicates that these notes will prove harmonious to her nature and when ill will help to relieve her strained mental or physical condition.

All in all we can find a great deal from Mary Wilson's name, but some other things are also in-

dicated. If Mary Wilson wishes to find a companionable friend or a lover of her own nature, she must seek one whose name contains vowel number or musical key-notes in sympathy with her own. Since Mary's musical key notes are F. B. D# and G#, the sympathetic notes are found as follows:

Rule: Each note of the keyboard has its affinity in a 3rd, 5th or 7th note above or below it. The 8th note above or below it will give a nature exactly like it and therefore neutralizing and to be avoided in selecting a wife or husband, companion, partner or friend.

The first key note of Mary's name is F. The 3rd note above or below it is either G# or D. The next key note of her name is B. The 3rd note above or below that is either D or G#. The next note of Mary's name is D#. The 3rd note above or below that is either F# or C. Then we can take the 5th note above or below of each of the key notes of Mary's name until we find what notes are repeated the most often as sympathetic notes. These we would use in selecting names for her friends or her children, for selecting her colors, etc.

* * *

In a future installment we hope to present additional ways in which these principles can be applied, including the use of the music notes and other elements of the name and birth date.

Important Notice to Members

Read Carefully

Because of the move of Headquarters from San Francisco to Florida, we urgently ask our members and readers to note this request:

After the 25th of October, 1925, and until December 10, 1925 (a period of about a month and a half), please direct all your letters to

AMORC

Care of P. O. Box 1791

Tampa, Florida (U. S. A.)

Whether your letters pertain to Lodge affairs, the National Lodge, Postulants' Class, the magazine, or personal affairs, use the above address. Letters intended for the Emperor personally should have the word "Emperor" written in the corner of the envelope. Otherwise all other letters should be addressed with only the above words. Inside, on the first page of your letter you may address your letter to whatever department the letter pertains.

The reason for this is that we will not be at our own new building in Tampa until the first week of December and we wish to have the mail safely cared for by the Grand Master in Tampa; hence the use of the Post Office box for the short period. (This will include registered letters and packages also.)

AFTER DECEMBER 10, 1925, the proper and full address should be used: AMORC, Rosicrucian Square, Memorial Boulevard, Tampa, Florida.

We repeat: Address: AMORC, care of P. O. Box 1791, Tampa, Florida, until December 10th.

The Executive Staff.

The Rosicrucians and Freemasonry

A Valuable and Illuminating Presentation of Important Facts Not Generally Known Nor Appreciated

(EDITORIAL NOTE.—The following matter might be called the posthumous work of a profound and learned archivist of the Freemasonic order. The facts presented herewith were gathered together during a number of years of tireless labor on the part of the late Dr. Olin Wright, officer of the Grand Lodge of AMORC of Florida, member of the Supreme Council of AMORC and Grand Inspector-General of the *Illuminati* of AMORC. He was also Sovereign Grand Inspector-general 33°, and a member of the Supreme Council, Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction in America, and held the high distinction of *The First Grand Equerry of the Supreme Council of the Scottish Rite* in America. He has held many high offices and honors in Freemasonry, including that of *Knight Commander of the Court of Honor* and for five years was very active in the national and international Rosicrucian activities of AMORC, and was recognized as one of the great lecturers for Freemasonry in connection with its campaign on behalf of a plan for a Department of Public Education at Washington.

The matter contained in the article which follows was to be used in a book which he was preparing to show that in all humanitarian, educational, ethical, and moral activities the Rosicrucians as represented by AMORC and Freemasonry in America, held the same ideals and worked along the same lines. Therefore, he intended to prove that in the days of old the Rosicrucians and Freemasons were so related that only in regard to the methods they employed to

achieve the same end were they different.

One of the first and most important discoveries that he made in his researches is that there was a time in the history of Freemasonry when the standard of qualification or competency for the existence of a Masonic Lodge was its sponsorship by recognized Rosicrucians. And, in his own words, he said: "The important fact revealed in many of the authorities I consulted was that in some way the rites or secrets or possibly the *authority* of the ancient Rosicrucians determined the legitimacy or genuineness of all Masonic charters, bodies, and powers." However this may be, Dr. Wright proceeds to present the facts of the relationship of the two organizations by quoting a great number of reputable and duly recognized Masonic and Rosicrucian authorities with only an occasional comment made by himself in order to connect the various quotations.

We take pleasure in presenting this carefully compiled matter, which represents several years of research, as a monument to our beloved Brother's interest in the AMORC, and as a valuable contribution to the history of both organizations. At the same time that we dedicate this to the memory of our Brother who passed to the Higher Realms on Dec. 17, 1923, we also dedicate it to one other Brother who must be known at the present time only as *J. P. C.* because of his deep interest in the history of the Rosicrucian Order, his enthusiastic search of the records and the very valuable data he is accumulating for the presentation of an exhaustive history of the origin and antiquity of the Rosicrucian Order as represented by AMORC today.)

ROSE-CROIX THE STANDARD OF AUTHORITY

"Wheresoever it came from, the presence of the Rose-Croix in this sequence is the key to its importance as a system, while next in consequence thereto is the Grade of Kadosh."

—Reference to the "Emperors of the East and West" and the Scottish Rite, by Waite in his 1921 Encyclopaedia of Freemasonry, vol. 1, p. 255.

"The ceremony of Rose-Croix is the pearl within the wide circle of the Scottish Rite, but it is only the Eighteenth Degree."

—Waite, in the Ency. of Freemasonry, vol. 1, p. 323.

RELATIONSHIP: MASONRY AND ROSICRUCIANS

The first authority consulted was what is generally considered the most authentic in all Masonic circles. This was found:

"ROSICRUCIANS. Many writers have sought to discover a close connection between the Rosicrucians and the Freemasons, and some, indeed, have advanced the theory that the latter are only the successors of the former. Whether this opinion be correct or not, there are sufficient coincidences of character between the two to render the history of Rosicrucianism highly interesting to the Masonic student."

—First paragraph under the subject *Rosicru-*

cianism in the revised and last edition (1917) of The Encyclopaedia of Freemasonry, by Mackey.

"The ceremonies and symbols of the Rose-Croix grade of Freemasonry approach more nearly to those of the Rosy Cross Brotherhood than they do even to other degrees of their own Masonic lodges. While on the one hand the Rosicrucians were bound in every way to oppose the bigotry and superstition of the Church of Rome, yet it was not the *Church* of Rome or its chief head against which the Rosey Cross Brothers were militant. It was against the *errors, the bigotry and the superstitions* in which the mass of mankind lived. The Rosicrucians were, and are, not only a Christian Order in the sense of the great truths expounded by Christ, but they were the forerunners of the great schools of science, philosophy and practical arts."

—Pott, in "*Francis Bacon and His Secret Society*."

"... in certain branches, at least, of the Rosicrucian Order, the Masonic qualification was a prerequisite of Candidates at and before this period."

—Referring to the invention and establishment of the Scottish Rites. Waite in the Ency. of Freemasonry, vol. 1, p. 289.

"There were otherwise several centres at which the two Fraternities (Rosicrucian and Masonic) found meeting-points, with or without intention, and they belonged to one another at the root, possibly more than either realized at that time of the world and certainly far more than the Masonic Brother-

hood understands at this day, when there are few in the vast body-general of the Rites who understand anything *fundamentally*."

—Referring to the fact that one of the signatories to the great charter by which the 25 Grades of the Rite of Perfection were extended to compose the modern Scottish Rite, was a high officer in the Rosicrucian Fraternity. Waite in *Ency. of Freemasonry*, vol. 1, p. 289.

THE "HEREDOM" OF MASONRY

"There is *Mons Magorum invisibilis*, described in one of the Rosicrucian documents, and it has been explained by Thomas Vaughan (eminent Rosicrucian of the 17th century). It is called elsewhere in the records a Mountain of Initiation. . . . this is the most like of all things to the mystical Heredom of Kilwinning in Masonic legend. . . . The Rose-Croix is of Heredom, and Heredom is connected with Kilwinning. . . . As there art intimations of ineffable beauty in Rose-Croix and in the Royal Order of Scotland, I will remain faithful and true, by connecting both with the mystical Heredom, . . . and looking towards that day to come when Masonry shall assume a new body of manifestation and another robe of glory. I testify further, on the faith of many legends which are truer than history, that there are three mountains, and their names are Mount Moriah, Mount Sinai and Mount Heredom. This is in the name of the Brotherhood. There are also Tabor and CARMEL, which are near in the spirit to an island called Patmos; but these are hallowed places of Greater Mysteries than those of Masonry."

—Waite, *Ency. of Freemasonry*, vol. 1, p. 349.

(Note: There were ancient Rosicrucian Temples on Moriah, Siani and Heredom as well as Tabor and Carmel; and the first Rosicrucian Temple built in America in 1602 was placed on a hill designated as "Carmel.")

THE "KILWINNING" OF MASONRY

"Kilwinning Lodge was never more or less than a society of architects and artisans incorporated for the regulation of the building trade, and the relief of indigent brethren, until the development, early in the eighteenth century, of *speculative* Masonry. . . . So imperceptible has the purely *operative* character merged into the condition of a *purely speculative* one, that the precise date of such change cannot with any certainty be decided upon."

—D. Murray Lyon, in *Freemasons Magazine*, May 30, 1863.

"The premier historiographer of 'Mother Kilwinning' Lodge and of the 'Lodge of Edinburgh' is Mr. D. Murray Lyon, and it is to be regretted that his interesting sketch of the former, which appeared in the *Freemasons Magazine*, has not been published in separate form. . . . In his opinion (quoted above) I concur, though for '*speculative*' we should read '*Grand Lodge*' masonry."

—R. F. Gould in his authentic "Library of Freemasonry," vol. 2, p. 12.

(Mother Kilwinning Lodge is claimed to be the oldest, or first, of all Masonic Lodges of England and Scotland by some writers, and by most Masonic authorities as the Mother lodge of all from whence came all charters, patents and authorities. There are some *forms* or Lodges of Masonry in the United States and other countries holding power from the Mother Kilwinning lodge (which still exists) and which is contended to be superior to power from the Grand Lodge of England or elsewhere.)

ORIGIN OF FREEMASONRY

"It appears that *Speculative* Masonry, to which alone the term of *Freemasonry* is now applied, was scarcely known before the time of Sir Walter Nicholas Wren; that it was engrafted upon *operative masonry*, which at that time was frequently called Free-masonry, adopting the signs and symbols of the operative masons, together, probably with some additional customs taken partly from the Rosicrucians of the seventeenth century and partly from the early religious rites of the Pagans, with the nature of which Ashmole (Rosicrucian Master) and his friends, some of the first framers of *Speculative* Masonry, were well acquainted. Elias Ashmole was made a Mason at Warrington in 1646 (the year of the famous meeting in Masons' Hall), and at the same time a society of Rosicrucians had been formed (completed) in London, founded partly on the principles of those established in Germany in 1604, and partly perhaps on the plan of the Literary Society, allegorically described in Bacon's 'New Atlantis,' as the 'House of Solomon.' Among other emblems they made use of the sun, moon, compasses, square, triangle, etc. Ashmole and some of his friends belonged to this society (Rosicrucian), which met in Masons' Hall, as well as to the Masons Company (operative gild), and they added to the peculiar rites of the operative (gild) masons, their knowledge of the Pagan rites, and connected with it the systems of Rosicrucians . . . and hence arose the First Degree, or Apprentice of Free and Accepted or Speculative Masonry, which was, shortly after, followed by a new version of the Fellow Craft Degree."

—By William Sandys, F.A.S., F.G.S. (Past Master, 1829, of the Grand Master's Lodge, No. 1) in the *Encyclopaedia Metropolitana*, vol. xxii, 1924.

(Sir Francis Bacon was chief executive or *Imperator* of the Rosicrucians in England and Continental Europe.)

"It is known that all who have the right to citizenship in London, whatever may be their rank or condition, must be recognized as members of some Corporation or Company. But it is always easy for a man of quality or letters to gain admission into one of the Companies. Now, some of the members of the Society (The Royal Society, founded by Francis Bacon, to disseminate scientific and philosophical truths according to the decrees of the Rosicrucian Brotherhood) were also members of the Society of Masons. This was the reason of their holding their meetings in Masons' Hall in Masons' Alley. They all entered the Company and assumed the name of Free and Accepted Masons, adopting, besides, all its external *marks of distinction*. *Free* is the title which every (such) member assumed in England; the right of franchise is called *Freedom*. *Accepted* means in this place that the private society (Bacon's society) has been accepted or incorporated into that of the Masons and thus that chance gave birth to that denomination of Freemasons which afterwards became so famous."

—Christopher Friedrich Nicolai in his book.

"I agree with the story by Nicolai."

—The late John Yarker, eminent English Freemason, historian, and English authority of Masonic ritualism.

"The whole civic constitution was remodelled with the craft fraternities as a basis."

"A craft guild usually comprised all the artisans in a single branch of industry in a particular town. Such a fraternity was commonly called a 'mystery' or 'company.' . . . Their organization and aims were in general the same throughout Western Europe. Officers, commonly called wardens in England, were

elected by the members. . . . Whatever power they did secure, whether as potent subsidiary organs of the municipal polity for the regulation of trade, or as the *chief or sole medium for the acquisition of citizenship*, or as integral parts of the common council, was, generally speaking, the logical sequence of a gradual economic development. . . . The privileges of these old fraternities were not formally abolished until 1835."

—From the Encyclopaedia Britannica, 11th edition, subject, "English Gilds," vol. 12, pp. 15-17.

"Down to the period of the Great Fire of London, the *Company of Carpenters* would appear to have stood at least on a footing of equality with that of the Masons, (*Company of Masons*). . . . If the Masons (operative) styled themselves *Free Masons*, so likewise did the Carpenters assume the appellation of *Free Carpenters*."

—R. F. Gould, "Library of Freemasonry," vol. 2, p. 270.

"The title 'Company of Freemasons,' appears to have been used down to the year 1653, after which date it gives place to 'Worshipful Company' and 'Company of Masons.'"

—R. F. Gould, "Library of Freemasonry," vol. 2, p. 273.

"After a due consideration of all these facts and points, it would appear that there came into the hands of the GRAND LODGE OF 1717 the remnants of a Society in and about London which had lost its *raison d'être* as a TRADE GUILD which no longer consisted exclusively or even generally of persons belonging to the building trade. . . . The living element was supplied, in my view, by the group of *literati* who were gathered together within the walls of the FIRST GRAND LODGE. . . . Regarding the proclamation of Montague, *four years after* the Grand Lodge was created it is said for the *first time* that he was installed in 'Solomon's Chair' and that Dr. John Beal was installed thereafter in 'Hiram Abif's chair on the Grand Master's left hand.' The absence of these formularies from the installations of 1717, 1718, 1719 and 1720 are, in my view, pregnant with significance, while their sudden introduction in 1721 is a silent indication of a great change which is commemorated in no minutes and no other records."

—Arthur E. Waite on the subject of the first Grand Lodge in his *Ency of Freemasonry*, vol. 1, pp. 330-332.

(Elsewhere it is indicated that the Rosicrucians of a secret literary society were present at all the organization meetings of the Freemasons and especially at the revival in 1717 when the *first* Grand Lodge of Freemasonry was established.)

"The influence of the Rosicrucian Fraternity upon that of the Masons has been questioned only by those who have been unfitted to appreciate the symbolism which they possess in common. . . . The influence does not belong to the formative period of emblematic Freemasonry but to that of development and extension. . . . In the year 1638, Henry Adamson, who is described by Gould as a citizen of Perth, published a metrical account of that city in which are the following lines:

For we are Brethren of the Rosie Cross,
We have the MASON'S WORD and second sight."

—Arthur E. Waite in *Ency. of Freemasonry*, vol. 1, pp. 355-356.

"... yet in its true origin Freemasonry had nothing political in its nature, neither was the afore-said convocation in London the real commencement of its existence. This final organization was only

the adaptation to a special end of another society, then in its fullest bloom, the *Rosicrucian*."

—C. W. King, in "The Gnostics," page 392.

"But in truth, all ancient mysteries came from the East. . . . From the very nature of things we may be certain that their signs and symbols . . . passed into the repertory of all 'who used curious arts' . . . and then became the property of the Rosicrucians, who truly were the parent *stock*, and not a recent brand (as is now pretended) of the present Freemasons."

—C. W. King, in "The Gnostics," page 428.

The Rosicrucians, temporarily driven out of Germany by persecution, reappeared in England as Freemasons, taking that name from the place of meeting, and from nothing else. Under the new application as Freemasonry it was re-imported into the continent as an English institution.

—Condensed statement of the exhaustive essay by the well-known Thomas de Quincey, entitled "Freemasons and Rosicrucians," published in the London Magazine for 1824.

"Early in the 18th century the Emperor declared that all who joined the Freemason-Alchemical-Rose Croix, should *ipso facto* be deprived of all office under government."

—Oliver, in his History of Freemasonry.

"The emblems of the two brotherhoods (Masons and Rosicrucians) are the same in every respect."

—George Sloane in "New Curiosities of Literature."

"These ideas of Francis, Viscount of St. Albans, for a long time attracted but little attention and lay dormant, as it were, but in the year 1646 they were revived by several learned men who established the Royal Society for the purpose of carrying out Bacon's plan of communicating to the world scientific and philosophical truths. At the same time another society was formed. . . . To this society belonged such men as Elias Ashmole and Lilly, and in order to carry out their plans of constructing a HOUSE OF SOLOMON on the 'Island of Bensalem' where they might convey and communicate their instruction by means of secret symbols, they gained admission to the Mason's Company and held their meetings at Mason's Hall, in Mason's Alley, Basinghall Street."

—Merz, "House of Solomon," p. 7,

"Secret societies were common in the Middle Ages and Bacon was unquestionably the center of a secret league for the advancement of learning. . . . An examination into the history of these societies shows the Rosicrucian fraternity as the one of all others which would have been best fitted to promote Bacon's lofty aims. . . . All of Bacon's most intimate friends, relatives and correspondents were Rosicrucians or Rosicrucian Illuminati."

—Mrs. Henry Pot in her famous history, "Francis Bacon and His Secret Society," published in 1901.

"I have written the Rosicrucian *Infallible Axiomata* in four books, and study for not my own sake but theirs that study not for themselves."

—Francis Bacon in his "Histor. Vitae Mortis."

"In 1646 a Society of Rosicrucians was formed at London, modeled on the ideas of the *New Atlantis* of Bacon. It assembled at Masons' Hall where Ashmole and other Rosicrucians modified the formula of reception of the *operative* masons (building gild masons) which had consisted only of a few ceremonies used by craftsmen, and substituted a mode of recognition founded in part on the mysteries of ancient Greece. They then designed the First De-

gree of Masonry as *we* now have it, and to distinguish themselves from common Masons, called themselves Freemasons."

—Nicholas de Bonneville (French publicist, District President of Paris, organizer of the National Guard) in his book on "Masonry," published 1788.

(Note: The following extract regarding the life of Anthony Wood, the noted English antiquarian, a graduate of Oxford and the collector and compiler of the facts of the history of the city and University of Oxford, will reveal the names of some of the men who were members of the Rosicrucian Order at this time.)

"1663. April 23. He (Wood) began a course of chemistry under the noted Chimist and Rosicrucian, Peter Sthael, and concluded in the latter part of May following. The club (Rosicrucian group) consisted of 10 at least, whereof Franc. Turner of New College was one (since then Bishop of Ely), Benjamin Woodroff of Christs Church another (since then Canon of Christs Church), and John Locke of the same house, afterwards a noted writer. . . . The Club wrote and took notes from the mouth of their Master. . . . The chiefest of his scholars were Dr. John Wallis (famous English Theologian, Mathematician and cryptologist and Professor of Geometry at Oxford), Mr. Christopher Wren, afterwards a Knight (who had much to do with the early establishment of Freemasonry), Mr. Thomas Millington of Alls. College, afterwards eminent *Physitian* and Knight, Nath. Crew, of Lincoln College, afterwards Bishop of Durham, Thomas Branker of Exeter College, a *Physitian* and afterwards President of his college and Dean of Wells College, Dr. Henry Yerbury and Dr. Thos. Janes, both of Madg. College, Rich. Lower, a *Physitian*, of Christs Church, Richard Griffith, M.A. Fellow of University College, afterwards Fellow of the College, and several others."

—From *Athenae Oxonienses* (A history of Oxford graduates), vol. 1.

(It will be noted that these men were not such as would be interested in *craft guilds*, but were profoundly interested in philosophy, science and theology. Sir Christopher Wren may have been interested in the establishment of masonic guilds, for being an eminent architect he directed the activities of many *operative* masons, but he would have been interested in Rosicrucianism and *speculative* Freemasonry as a lover of philosophical and scientific truths.)

ST. ALBANS AND VERULAM

(NOTE: In Plot's famous "History of Staffordshire" there is an account of the Freemasons in 1686. This account has been printed and re-printed in Masonic literature for many years and is used to show, at the hands of one familiar, the existence of a Masonic "lodge" at that time. In this account there appears the two following sentences in paragraphs numbered 86 and 87, respectively.)

"Into which *society* when any are admitted, they call a *meeting*, or *lodg* as they term it in some places, which must consist at least of 5 or 6 of the *Ancients of the Order*."

"... or how unlikely it is that *St. Albans* himself in such a barbarous age, and in times of persecution, should be supervisor of any works."

(The term *Ancients of the Order* is foreign to Masonry, but has its important place in the Rosicrucian Order. The Rosicrucian *Ancients* were advanced and titled officers of an intermediate rank, and all old constitutions of the R. C. Order declare that a lodge cannot be opened unless 4 *Ancients* are present. Plot's statement verifies the claim made in

Rosicrucian papers that in the early days of the Freemasons' *speculative* lodges, no such lodge could be opened unless 4 of the Rosicrucian officers were present as sponsors for the genuineness of the session, etc. In regard to *St. Albans*, Plot refers to the Saint Alban of the third century. Because the term *St. Alban of Verulam* appears so often in the documents of the origin of Freemasonry, many have stated that it means that Saint Alban of the city of Verulan of antiquity was one of the Lights of Freemasonry. Plot's attitude in this regard is strengthened by the following facts.)

"It is a striking and extraordinary coincidence, or rather a hint for us to ponder over, that *St. Albans Abbey* presents, with its Protomartyrs' history, the cradle, if not the birthplace, of Masonry in England. Nay, more, the actual stones of *Gorhambury House*, called very curiously the *Temple*, were taken, together with the lime, from the ruins of the Abbey itself! So that this house, built in 1571, in which Bacon's youthful genius was nourished, to which he always returned, and which until 1603 he *retained*, was constructed out of the stones which the 'Hond Masons' of King Offa erected to the memory of the good *St. Alban*."

—W. F. C. Wigston, in "Bacon and the Rosicrucians," p. 109.

(NOTE: Sir Francis Bacon's title was: Baron de Verulam, Vice-comes St. Albans. The town *arms* of *St. Albans* are the Cross of *St. Andrew*, and the *arms* of *Johann Valentine* were given by him as *St. Andrews Cross*. *Johann Valentine* was the reputed author, in *Geramny*, of Bacon's Rosicrucian writings, and because of the *arms* of *St. Andrew*, (*St. Andreas*) the name of the reputed author is often found as *Johann Valentine Andreas*.)

"The Eighteenth Degree of the Scottish Rites, called the 'Sovereign Prince of Rose-Croix of Heredon,' was invented by a pious man named *John Volentine Andreas* who wrote and issued the official Rosicrucian books for Germany during the period when the Rosicrucian Order was being re-organized."

—Condensed statement of Ragon in his "Orthodoxie Maconnique."

ESTABLISHMENT OF MASONRY

"The thesis is that Francis Bacon (Baron de Verulam and Viscount of *St. Albans*) drew from the memorials of the *Rosey Cross* [of which order he was Imperator at the time] and produced the *New Atlantis*. The mind of the age brooded over this parable, and over Bacon's *Instauratio Magna*, till 1646 when the Royal Society was founded (on his plans) to formulate the dreams and schemes of Verulam. Meanwhile (*Elias*) Ashmole (the Rosicrucian, and later eminently associated with the first Masonic Lodges) and his fellow-chemists and astrologers founded another and secret association to carry the idea of the *New Atlantis* and its House of Solomon, holding their meetings at *Masons' Hall* and taking the name of Freemasons. This society produced the Revival of 1717. Nicolai was a member of the Three Globes of Germany."

—Condensation of the story of Nicolai, made by Arthur E. Waite and published by him in his *New Encyclopaedia of Freemasonry*. Nicolai published a defense of the Knights Templar under the title of *Essay on Accusations made against the Order of Knights Templar*, and with it an *Appendix on the Origin of the Fraternity of Freemasons*. (Pub. 1782.)

"The development of Emblematic from Operative Freemasonry took place either within the bosom of the London Grand Lodge of 1717, or that foundation

registered and published the accomplished fact of the development . . . so London was awakened by the meeting at the Apple-Tree Tavern—and all that which followed—to the fact of Freemasonry in its midst.”

—Arthur E. Waite in *New Ency. of Freemasonry*, vol. 1, p. 291.

“According to Matthew Paris and the early chroniclers, the year 1118 is usually assigned as that of the foundation of the Order [The Knights Templar],—the outcome of religious pilgrimages, the only mission of the Knights being to defend pilgrims from the cruelty and barbarity of the infidels.”

—R. F. Gould in “Library of Freemasonry,” vol. 2, page 120.

“In the notice of the ‘Order of the Temple’ by M. Foraisse (in *Acta Latomorum*, vol. 2, Paris 1815) the secrets learned by Moses when he was initiated in Egypt, are said to have been transmitted through the chiefs of the Hebrews to John the Baptist, St. John the Evangelist, St. Paul, and the other apostles, and being received from them were preserved without alteration by the *Freres d'Orient*. . . This knowledge is said to have descended to Jacques de Molay.”

—R. F. Gould in “Library of Freemasonry,” vol. 2, p. 120.

“Moses, a son of the tribe of Levi, educated in Egypt and initiated at Heliopolis, became a High Priest of the Brotherhood under the reign of the Pharaoh Amenhotep. He was elected by the Hebrews as their chief and he adapted to the ideas of his people the science and philosophy which he had obtained in the Egyptian mysteries; proofs of this are to be found in the symbols, in the Initiations, and in his precepts and commandments. The wonders which Moses narrates as having taken place upon the Mountain of Sinai, are, in part, a veiled account of the Egyptian initiation which he transmitted to his people when he established a branch of the Egyptian Brotherhood in his country, from which descended the Essenes. The dogma of an ‘only God’ which he taught was the Egyptian Brotherhood interpretation and teaching of the Pharaoh who established the first monotheistic religion known to man. The traditions he established in this manner were known completely to only a few of them, and were preserved in the *arcanae* of the secret societies, the *Therapeutes* of Egypt and the *Essenians*.”

—Manetho, the eminent Egyptian historian and High Priest of the Temple of Heliopolis and scribe of the Sacred Temples of Egypt, in his “*Egyptian History*.”

(The AMORC Rosicrucian Brotherhood traces its traditional history and teachings to the Pharaoh Amenhotep referred to above.)

“Manetho’s *Egyptian History* in three books has become famous, for it is the only work in Greek based on a full knowledge of the Egyptian sources.”

—The New International Encyclopaedia, second (last) edition.

“And Moses said unto God, Behold, when I come unto the children of Israel, and shall I say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?”

“And God said unto Moses, I AM THAT I AM: and he said, ‘Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.’”

—From the account of Moses’ revelations as told to his people in *Exodus*, III, 13-14.

“The name used by the mystics of the monotheis-

thic belief in Egypt for God was ‘Nuk-Pa-Nuk’ or ‘I AM THAT I AM.’”

—Bonwick’s *Egyptian Belief*.

“The ‘I AM’ was a Divine name understood by all the Initiated among the Egyptians. The ‘I AM’ of the Egyptians and the ‘I AM’ of the Hebrews are identical.”

—From Bunsen’s “Keys of St. Peter,” p. 38.

“The Pharaoh Amenhotep, who revolutionized the religion of Egypt, established the first monotheistic religion and organized the secret teachings of his priesthood, was the founder of the brotherhood of mystery which became the parent of all secret scientific-philosophical societies under the name *Rosicrucian*. In the rituals of the Rosicrucian Order to-day this illuminated Pharaoh is honored (because of his strange death and transition) as is the character of *Hiram* in the Masonic rituals.”

—From the History of the Rosicrucians in “the American Rosae Crucis magazine,” 1916.

“The *Essenians* of the Holy Land, like the *Therapeutes* of Egypt, were the esoteric bodies of the secret brotherhood which evolved into the Rosicrucian Order,—the possessor of all the traditional secrets, rites and arcane work of all the esoteric sects and orders of the Orient.”

—Rosicrucian manuscripts and papers. (The Order of the Essenes is still an oriental branch of the Rosicrucian *Collegium*.)

“Many of the Gnostic symbols figure at the present day among the insignia of Freemasonry . . . the course of these traditions was not improbably by way of the Templars and Rosicrucians.”

—Harold Baily in “The Lost Language of Symbolism.”

Marconis de Negre, reviser of the Rites of Memphis in 1815, wrote in his official book the following: “The disciples of Ormes (Heirophant of the Rosicrucian Brotherhood in an early period) remained until 1118 A. D. sole possessors of the ancient wisdom of Egypt, purified by Christianity and the science of Solomon. This science having been communicated to the Templars, they were known as *Knights of Palestine*, or *Rose-Cross Brethren of the East*.”

—Quoted from a “General History of Freemasonry in Europe” by Emanuel Rebold, Past Deputy of the Grand Orient of France, and J. Fletcher Brennan, Editor of the American Freemasons Magazine, p. 203. Pub. 1867.

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The Mystic Triangle

Published by the Department of Publication,
American Supreme Council

Ancient and Mystical Order Rosae Crucis

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

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

NOVEMBER, 1925

IMPORTANT NOTICE

With this issue we have another change in our plans. We shall no longer offer this magazine through the news-stands. Members who have been assisting us heretofore by taking a few copies each month to the news-stands will please do so no more. The reason for this change is as follows: We desire to publish in this magazine hereafter such articles as will help our members in their studies and we feel that such matter should not have public distribution. Therefore the magazine will be limited to our members with the exception of those persons who may be deeply interested in uniting with us in which case our members may loan a copy of this publication to them.

Therefore, from this time onward, consider this MYSTIC TRIANGLE as a *private publication* and do not permit outsiders to have it except some person who has already indicated to you a sincere desire to become acquainted with the AMORC, in which case you may loan a copy or two.

You will note that the price is being left off the cover of this and successive issues because we do not want anyone who sees this magazine to think of it as an ordinary publication printed for public sale. Those of our members who buy their copies at their Lodges or receive them by subscription from headquarters, simply contribute to the cost of printing and mailing by paying the price of twenty-five cents per copy as heretofore.

We changed the color of the ink on the cover last month and again this month to enable our members or readers to easily distinguish one month's issue from another. We will continue the change each month. Many of our readers say that they would prefer black ink inside because it will make the reading of the magazine by electric light much easier. If we find this is the general desire we will make this change also. Harmony of color is our present reason for using brown ink inside with the buff colored paper.

There are two very important articles in this issue and we will continue to print one or two large and important articles for our members in each issue hereafter. That is why we wish to keep the publication private.

This issue is going forward to you nearly on time; but we can make no promises to you regarding the December issue. As we write this, on the 9th of

October, we are in the throes of packing, crating and sorting things for moving. By the time this matter is turned into print and is on the presses we will be in a very upset condition; and by the time you receive and read this issue we will be "somewhere in the United States" without a permanent address, since we will be moving across the country. We will not be in Tampa, Florida, until the first week of December, hence the December issue may not reach you until the end of December. It will be printed in Tampa and mailed from there.

NOTES FOR MEMBERS

We have received a package of the magazines or Buletins issued by the Delta Lodge of AMORC in Philadelphia. This publication is called *Delta* and is issued each month. It is excellently printed, properly edited and contains a number of learned, inspiring and helpful articles and notes in each issue. If you wish to have a copy write to Delta Publishers, 418 So. Wycombe Ave., Lansdown, Pa. We do not presume that the publication is being printed in such large quantities that national distribution is possible, therefore you will have to arrange with them for individual copies. We are very happy to have such a fine associate in our publication work.

* * *

Members visiting Philadelphia will always find a hearty welcome at the lodge there and an enthusiastic assembly of members. By getting in touch with someone at the address given in the paragraph above, you will learn when and where to meet the members at their Lodge in Philadelphia.

A TRIBUTE TO THE FLORIDA GRAND LODGE

Just at this time when our eyes are turned Eastward and our bodies are moving toward our new location in Florida, our spirit is also moved to breathe a few words of deep appreciation for the love, cooperation and unselfish service of our members in that State.

It is through their continued loyalty, devotion and vision that Headquarters is able to seat itself in a magnificent Administration Building and Temple in a wonderful site on one of the main boulevards of the city, in the very heart of the most progressive, prosperous and beautiful parts of Florida.

Starting in a small Lodge, meeting in a rented lodge room of another organization years ago, it increased in membership each year until a few years ago it rented a small building of its own and designed its own small Temple. Gradually this was outgrown until it was inadequate to hold even a general meeting of all members. Many notable ceremonies have been held in that small Temple, and we will always remember the inspiration of the large assembly and the great enthusiasm displayed in every way.

For years the members of the Florida Grand Lodge have been setting aside a definite percentage of their monthly incomes toward a building fund and that fund will now be used to complete the new Temple.

A few of the Officers, especially the present Grand Master, have been inspiring examples of devotion to the Order and have made great personal sacrifices to materialize the dream and vision of their lives.

To these souls we pay our tribute, and express our profound appreciation in this way that it may find permanent record in our publication.

The Imperator.

The Development of Psychic Seeing

Some Practical Suggestions For Those Who Have Undeveloped Faculties

By SRI. RAMATHERIO ..

The faculty of psychic seeing is not an unusual or extraordinary functioning of some mysterious centre of the psychic consciousness, but a normal one when it is at its best.

In other words, the inability to see, psychically, is an abnormal condition of the human ego.

This claim may be disputed by many and will be denied by those who scoff at all serious consideration of psychic phenomena. In fact the ability to see independently of the physical eyes was long ago improperly dubbed *Clairaudience* and at once classified among the many peculiar attributes of the professional and questionable miracle worker and witch.

But, while *Clairaudience* implies a clearer vision and penetrating sight of the past or future, psychic sight has a very definite and practical field of its own.

As already stated, true psychic seeing is a very normal, natural and rational faculty of our psychic consciousness. Practically every man, woman and child has experienced true psychic seeing in those periods of psychic consciousness called dreams.

Have you ever thought of dreams in a really serious way, independent of the nature of them? Have you realized that while objectively asleep, with all objective channels of impression closed against seeing, hearing, feeling, tasting, and smelling, you have, nevertheless, seen so vividly, heard so clearly, felt so keenly and otherwise experienced impressions that have left indelible records on your memory?

What "eyes" saw those beautiful—or horrible—scenes of the dream? What "ears" heard the sweet music or brought fear to your mind by conveying the impression of a weird cry?

To say that these impressions were mere figments of the mind, brain or dream consciousness, is to simply dismiss the great problem by insincerely substituting a greater one.

Argues the material scientist: "In your dreams you do not actually *see*, but simply imagine that you do. You have *impressions* which you interpret when awake as seeing, hearing, feeling, etc." He places emphasis on the word *see* whereas he should place it on the word *actually*. If his argument was that in a dream or psychic state we do not see *actually* (or, see *actualities*) his statement would be in agreement with the mystic's viewpoint,—especially the Rosicrucian's! "But," adds this same follower of the Rosey Cross, "we do not *see actualities* when we receive impressions through our *eyes*, either. Seeing, so far as our consciousness of sight is concerned, is not a mere physical process of optics.

And, the Rosicrucian will not confine his support of this contention to the trite illustration of optical illusion wherein man is often deceived into believing that he is, or is not, seeing *actualities*. He is aware of the *fact* that seeing is a process of psychic functioning and that the physical eye is but an important organ with a limited use. Limited? The physical eye at its very best does not see one-fifth of the real number of shades or grades of colors that are possible of being "seen" by the psychic eye; it is not able to see through the densities nor to the distances possible with the "inner" eye. Even many

lower types of animal see more, clearer, and at greater distances than man!

The consciousness of man by which he knows anything at all, is that which we conveniently call psychic because of our knowledge that it is an essential attribute of the soul. In the purely chemical process of the body of man—as in the natural activities of the cells themselves—there is a form of consciousness related to, but not a real part of, the higher consciousness which we call the psychic or soul part of man.

The purpose of this sublime psychic consciousness is to make man a sentient, knowing, being. Without it he might live and pass through every stage of development, growth and reproduction, as do the trees and flowers, but with as little knowledge of his existence!

Hence, seeing, hearing, or feeling, as catagorical forms of impression and understanding, are essentially functionings of the psychic consciousness. To believe that the organ of physical sight, the eye, is the real faculty of seeing, is to place undue emphasis upon an incidental phase in one form of impressionism. More emphasis, according to such means of reasoning, should be placed upon the intangible waves of vibrations that travel from the material objects of the lens of the eye, or the similar wave impulses which pass from the retina of the eye to the proper area of the brain for translation into psychic impulses upon the psychic consciousness.

That the psychic consciousness can "see" independent of the physical eye is proved not only by the demonstrations of visions during dreams, but by those rarer occurrences when in a awakened state we have momentary "sights" of persons, places and things not within range of the optical field of the eye.

The development of this natural, normal ability to see physically becomes reasonable and understandingly simple when we realize that its absence in our individual cases is due to neglect, negation and consequent underdevelopment of it as a faculty.

If one closeted himself in a sound-proof chamber for a period beginning with early childhood and lasting to adulthood, one would find the faculty of physical hearing underdeveloped and limited. The non-use of any faculty or function of the body or inner-self lessens its usefulness and competency. The reverse of this is true as well as logical.

What, then, should be the means for developing the psychic sense of seeing? First of all by eliminating from our minds and from our conduct in life, the false conviction and established habit of reliance solely upon our physical eyes for our visions. This alone, when once accomplished, will remove the great obstacle to true psychic sight.

The second step is to strengthen and encourage the psychic faculty itself. With a new understanding of *sight*, and with the obstacle removed, we should find no mental or physical reason for our hesitancy in adopting any means for the development of a neglected, slighted—and insulted—faculty!

Therefore, proceed with daily, or hourly, practices of the following experiments or tests:

1. Close the eyelids for two or three minutes at a time and remain relaxed, and wait for sight impressions.

2. Sit in an absolutely dark or deeply shaded place, with eyes open, and wait for the impression of colors or light.

3. Sit in a comfortable, relaxed position, with eyes turned away from all bright lights, close eyelids and press upon eyeballs with tip of right forefinger lightly until colors appear on the dark field before the eyes.

4. Sit in a softly lighted place and pick out a bright point of light (such as reflection on a piece of silver or glass) at some little distance from you, and concentrate your gaze on it until you no longer see its proper color but notice its color changing.

5. Lie down in a relaxed condition (at night) in a dark or softly lighted room, and close the eyes as for sleep, but select a distant city, or locality or room, as the thing you desire to see, and wait until you see some part of it. Repeated tests for the same "vision" will eventually bring clearer and more

distinct pictures to your consciousness.

6. Then try this last step by selecting a person at a distant place, at an hour you know will find him or her up and doing, and remain in concentration with the eyes closed until you "see" the person and can note what that person is doing. Eventually you will be able to "reach" persons with your psychic "sight" and know what they are doing almost any hour of the day.

Bear in mind that the better the physical health, the better the ability to see by any means. Drink plenty of water during the days of development. Keep the body well and strong, and if you are wearing eyeglasses, leave them off when doing any of these tests. You will find your physical eyes improving as your psychic sight develops.

The results do not depend upon faith, but the mind must be open to conviction or at least free from the false conviction that all "seeing" is through the eyes. Practice alone will bring the gradual development. The testimony of hundreds verifies the excellency of this system and the claim made for it.

How Affirmations Do Produce Results

.. The Other Side of An Argument

A few months ago this magazine contained an article explaining why affirmations fail to produce results. It set forth several excellent reasons for failure, principally because of misunderstanding of the laws involved.

Some of our readers have felt that the article indicated that we did not believe that affirmations were effective. In order to dispell this feeling we wish to state the other side of the argument.

First of all let us agree as to what constitutes an affirmation. In ordinary parlance it means a positive declaration or statement. In metaphysical work, however, there is one other condition necessary; it must be a declaration of truth made with understanding and conviction!

Do you note the important difference between an ordinary affirmation and a metaphysical one? One may consistently affirm that one is healthy and well, just because one is unconscious of any physical defect or weakness in the body, but metaphysically, one would not make such an affirmation unless it was absolutely true.

But, affirmations have their place and potency in the scheme of things.

If one is not wholly well one may properly use affirmations to direct the natural healing powers of the mind and body. The use of affirmations in this way, requires a knowledge of the principles involved. The mind in man is a dynamic creative, constructive power, unquestionably. But, it is also a *directive* power; and it is this latter fact that makes it possible to use the mind for healing purposes.

Every hour of the day and night the mind in man—not the brain!—regulates reconstructive and healing processes in the human body. It is fortunate, indeed, for man's peace and rest that he is not keenly aware of every little, though important, abnormal condition that arises in his body every day. The improperly mixed foods, contaminated elements, impure water, undesirable essences, over strained functions, injured areas, under-exercised muscles, organs and plexuses,—all these cause continuous work and reconstruction on the part of that function of mind which strives against great odds to keep the human machine at a standard of at least fifty percent normal.

It is only when the strain, the injury or abnormal condition is greater than usual that we sense it and know that we should assist nature.

Just as the mind directs power through the brain to various muscles in order to move a limb, a hand, the tongue or an eye, so the mind can direct tremendous power at certain times for the purpose of focalizing the natural recreative and curative powers resident in man.

The purpose of affirmations, therefore, should be to assist the mind in this regard. If a thought of any kind occupies the conscious attention of the brain, no other thought can have dominance there. But one thought can inhibit the brain at a time.

If the thought of pain and suffering dominates the brain and prevents communion with the mind, we are unable to direct the mind's powers to healing. Therefore affirmations may be used to clear the brain and objective consciousness of other dominating thoughts. But, we must remember that such affirmations should be true, not mere false or untrue declarations intended to deceive our minds.

The proper affirmations to use to restore health or ease in suffering are as follows:

I am a living image of God!
I am a soul as well as a body!
I have in my being healing powers!
I am essentially Divine and perfect!
My mind is the consciousness of God!
The love and healing power of God are in me!
I shall be well!
I direct my mind to ease my body!
I shall not be weakened; I have the faith!
I visualize a perfect body!
I have no Divine weakness!
The power to heal and cure is mine!
God's goodness pours through my being!
I am a being of goodness!

And, in addition to the use of these affirmations, see to it that the *physical cause* of the *physical condition* is attended to. If you have violated a law of nature, she demands that the condition be changed, if it is continuing. Give the natural forces every opportunity to heal by removing, or *having removed*, any obstacle to such action. This is the sane Rosicrucian way presented by AMORC.

An Alchemical Miracle of Healing

*The Story of a Modern Miracle Recently Performed
by Alchemical Laws*

By ROYAL THURSTON

With the permission of our readers I wish to present this intensely interesting account in the same manner as it might have been recounted had it occurred several hundred years ago in one of the old Rosicrucian institutes instead of occurring but yesterday.

To give the proper *atmosphere* to the incident we will assume that each of us is a privileged visitor at a very secluded and exclusive academy or institute of the Rosicrucians somewhere in Europe, where are assembled many of the Rosicrucian Masters, including those who specialize in therapeutics (or methods of natural healing), alchemists (or specialists in the study of natural elements), and several physicians who have been visiting a number of clinics, hospitals and sanitariums in various countries for the purpose of gathering information on a subject that is occupying the attention of the medical world.

And, we will further assume that this great conclave to which we are visitors is the third in a series, and the last to be held for some time; and now final reports and the revelation of a *miracle* are to be made to the intensely expectant assembly.

We are located at the side of the great hall where we can see and hear distinctly. After the usual preliminaries the Master of Ceremonies makes a brief address:

"My beloved Brethren, the hour has come for us to examine and record the results of our series of tests and experimentations relating to one of the most interesting problems we have had to consider this year and one which is of great importance to the world.

"Well will you recall the intensity of the plea made by Frater McCollum in this hall three months ago when the problem which perplexed the eminent physicians of this country was presented for our consideration. Frater McCollum was called by us from his laboratory of alchemical and bio-chemical experimentation to listen to the comments made by those of our Fraters who had labored with medicine and surgery in an effort to solve the problem without success.

"I need not read again the detailed reports presented at that time, but I will give a brief survey of the problem, that those present here for the first time may fully appreciate the nature and seriousness of it.

"Ever since certain great national affairs resulted in the injury to the anatomy of so many men, physicians and surgeons have been perplexed by the fact that in a large percentage of cases broken or injured bones have refused to knit in a natural manner as we know they will do under normal conditions.

"This has resulted in hundreds being bedridden or unable to labor for many years. Perhaps the conditions noted by these physicians are not much different from those which have existed for hundreds of years; but the increased number of cases of injured or broken bones gave increased figures in the statistics gathered, and presented an alarming situation.

"As has ever been the practice of this institute, we were deeply concerned, for it is our avowed pur-

pose to consider the needs of humanity, the problems of science relating thereto and the possible application of our *special knowledge* to the relief of human suffering. As Brethren of the Rosey Cross (to which we now make salutation) our personal endeavors, our minds, our laboratories, clinics, and institutes are devoted to the upbuilding of the human race and the advancement of civilization. For this reason alone do our Brethren labor untiringly in their efforts to analyze, classify and test the laws of physics and chemistry, while some also labor diligently with the profound secrets of nature and strive to penetrate the veil that seems to hide the facts from casual observation,—'All for the Glory of God,' as we chant in our sacred convocations.

"And so it came about that some eminent physicians not connected with this institute, but highly proficient in their art, sought our assistance. As typical of the many cases they had studied, they brought here a man still in general good *harmonium* (harmonious activity of all functions in the body), but crippled and incapacitated because certain bones—those of the wrist—would not knit in a normal manner.

"Mr. X. was duly examined by us and a record of his case disclosed that the wrist had been broken in an accident nearly two years previously. The fracture was reduced, the bones set and the arm put in a proper sling, but the bones failed to knit. At intervals for many months, surgeons performed careful operations in an attempt to assist nature, but the bones still failed to unite. Here in our institute a fifth operation was performed, and the results were carefully watched. After waiting several months we found that the expected knitting did not take place,—and the wrist was useless.

"It was then that our medical and surgical departments consulted our other Brethren who are experienced in various lines and at the first general session of this assembly the problem was presented to all. Bear in mind this individual case was being considered only as typical of hundreds known to us and perhaps unknown thousands throughout the world today, who are cripples, invalids, helpless, because of a similar condition. Our hearts were deeply touched. We knew there was a 'call' for our work.

"At this first general session several of our specialists presented their views, and then Frater McCollum made that wonderful, inspiring plea, to which I have referred. If I recall his words correctly he said:

"My Brothers and colleagues, I see in this problem the manifestation of many of the principles long known to our fraternity, and, I think, I see also, a solution. I make plea on behalf of nature. I rise to proclaim her demands and protect her virtues. I assume her defense and commend her retaliation. We are not her victims but her persecutors in our attempt to be her procurators. How richly and wonderfully she blesses our observances of her laws and consistently demonstrates her remonstrances.

"She is ever ready to fulfill the Divine Decrees and carry on the reconstruction necessary to the maintenance of life and health in the living body;

but she rightly demands that cooperation and assistance which are necessary to her functioning. She works no miracles save that miracle of all miracles,—fulfilling law! She knows no exceptions, contemplates no mystery and ensconces no hidden *perogative* of action.

"God has decreed that of the dust of the earth shall our bodies be formed and nourished, as from the invisible essence of His consciousness shall come the life to animate the material form. But it is incumbent upon us—with all our boast of free will—to adhere to the Divine Principles and maintain the standard of physical elements which enter into the earthly composition of our bodies.

"My study of chemistry and its relation to biology enables me to understand why nature has been unable to operate in accordance with her laws, and I make plea for an opportunity to demonstrate the willingness of nature to do so in this particular case and manifest her perfect power. Therefore, with the privilege of my Brethren and the honorable physicians who have sought our help, I will suggest a simple solution to the problem."

"We waited patiently for awhile until Frater McCollum had consulted his tables of laws and principles, and were rewarded by this strange advice:

"Let the patient breathe deeply while in the fresh air, carefully exhaling each time, and drink at least five glasses of cold water each day. He may eat carefully of healthful foods, including a little calves liver three times a week, adding a pinch of salt, and since he likes buttermilk, that too may be taken each day, and some orange juice.

"But, I have here a few pellets of nature's own alchemical production of which he shall take three minute grains daily while standing erect, facing the East and giving a prayer of thankfulness to God for his life and privileges. If this outline is adhered to, his bones will heal and knit and in one moon cycle of twenty-eight days from this hour his wrist will be healed."

"Today, my Brothers, we witness the fulfillment of that prediction. What others may call an alchemical miracle has been performed, and the man who was crippled in the use of his hand for many years, is able, as you see, to use it freely.

"Still, another problem confronts us. How shall we advise the world of our success and reveal to all physicians the plea and process given by our Frater McCollum? We cannot retain this valuable information, for the Higher Laws would deny us any further Illumination if we failed to give suffering humanity every principle revealed by our work and study. On the other hand, we must present the process to the public, to the uninitiated minds, in terms that they can comprehend; for millions still scoff at our metaphysical principles and have no faith in our postulations involving Divine Decrees, the love of God, and the virtue of nature's decretals.

"Therefore we shall have to revert to our usual custom and have the public prints carry a modern version of this matter to the minds of men. Frater McCollum shall be given credit before the world, much as he prefers to have God and nature glorified, and his formula shall be presented as a prescription, couched in scientific, cold, material, chemical terms, and our individual understandings shall

be submerged to the end that all men may benefit from this series of special sessions, and science given another victory. Brethren, arise, and pay homage with me to God, His wonderful laws, our privilege of comprehending them, and our sacred sign under which we shall ever continue to labor in behalf of man's best interest,—to the greater glory of God!" This convocation is closed!"

And now, we look out into the world to see how this great event would have been announced—had it truly happened as described. Miracle? Indeed! And such miracles of healing have occurred thousands of times in the past. How little do we realize that what the modern physician and surgeon offers us today in relief of our suffering as a seeming simple process, is the result of just such tireless, selfless, unselfish and altruistic endeavors as described above. Here follows the public announcement of what would have been called a *miracle* one thousand years ago. How commonplace it seems in public print. This news item is taken from the *San Francisco Examiner* of Sunday, October 11, 1925.

BALTIMORE, Oct. 4.—From the research department of Johns Hopkins Hospital came an announcement which should mean relief from pain and long disability to many sufferers.

There has been developed at the hospital a treatment for patients whose bones, once broken, have refused to knit, so that often they have been bedridden or unable to work for years. In more than a score of such cases, it was announced, the patients have been cured and fully restored to health and strength by the new treatment. In only two instances, where unusual and abnormal conditions existed, has it failed.

The treatment consists only in feeding the patients what has been found to be the proper kind of food. It sounds like a joke, doctors asserted, to say that a diet of calves liver and buttermilk will make broken bones unite, but it is a fact that these two items play a large part in the cure.

The case that led to the discovery of the treatment was that of a man whose wrist was broken in an automobile accident nearly two years ago. The fracture was reduced, the bones set and the arm put in a sling, but the bones failed to knit. Several months went by, while various surgeons at intervals performed operations on the injured wrist, but the bones still failed to unite. The wrist was useless.

The patient was taken to Johns Hopkins Hospital and a fifth operation performed. That also was a failure.

The research men at the hospital took up the case. Analysis showed that the patient's blood was deficient in phosphorus and calcium. Dr. E. V. McCollum, professor of bio-chemistry at Johns Hopkins School of Hygiene and Public Health, was called in. He prescribed a special diet for the patient, including three ounces of calves liver, which is rich in phosphorus, three times a week. And every day the man was given a pint of buttermilk, along with orange juice, raw vegetables and three grains of calcium. Within a few weeks the broken bones in the wrist had completely united.

Tests with other cases followed, and all proved equally successful.



Zodiacal Keywords

By Q.

- ARIES: "I AM" the Champion of the King!
My blade of Steel shall Victory bring
My symbol is the butting Ram!
So follow me and shout "I am"!
- TAURUS: "I HAVE" rich treasures in my trust
To use and guard from thieves and rust;
And more to me shall fortune yield,
For like a Bull I hold the field.
- GEMINI: "I THINK" and nightly watch I keep
When other eyes are closed in sleep;
And often like my symbols Twin,
I think, and all are kith and kin.
- CANCER: "I FEEL" within my breast the spate
Which shall my soul emancipate;
From Cancer's claws I'll soon be clear
For Regal strength I feel is near.
- LEO: "I WILL" to be what God doth plan;
My work is His since Life began;
Within the Cosmic Magic ring
Of Natural Law, I will be King.
- VIRGO: "I ANALYSE" and sift and choose
Only those things quite fit to use;
Yet some may eager be to prize
And value much what I despise.
- LIBRA: "I BALANCE" while the Ego waits,
And pit my count against the Fates;
But though it suits my inborn taste,
Weigh my talents till they waste.
- SCORPIO: "I DESIRE" the upward flight,
Whilst I my lower nature fight;
Robbed shall it be of every sting,
When I can soar on Eagle's wing.
- SAGITTARIUS: "I SEE" the goal, the wicket Gate,
The narrow Way to Heavenly state;
Oh! may I have the strength to steer
The course for Home I see so clear.
- CAPRICORN: "I USE" all gifts as steps to power,
Mounting like sure-foot Goat each hour;
Yet will I guard and guide the weak
Who in rough ways their pasture seek.
- AQUARIUS: "I KNOW" where Truth is to be found,
And thither must my steps be bound;
No Serpent either white or black
Shall make me wander or turn back.
- PISCES: "I BELIEVE" the Truth I know;
I use my sight though steps be slow;
Desiring balance true and good,
With discreet will and joyous mood;
I think I have my Home above,
For I am *Light*, and *Life*, and *Love*.

—(From "Modern Astrology," London, England.)

A VOICE IN THE SILENCE

ROSICRUCIAN HYMN

Dedicated to Our Beloved Imperator, H. Spencer Lewis

Words by Fratro Barney O'Mara

Music by Fratro Theodore Westman

Andante con Expressivo.

The first system of musical notation is in 3/4 time, featuring a treble and bass staff. The melody in the treble staff begins with a half note, followed by quarter notes, and ends with a half note. The bass staff provides a harmonic accompaniment with a half note and quarter notes. A 'rall' (rallentando) marking is placed above the bass staff, and a 'pp.' (pianissimo) marking is placed below the bass staff.

The second system of musical notation is in 3/4 time, featuring a treble and bass staff. The melody in the treble staff begins with a half note, followed by quarter notes, and ends with a half note. The bass staff provides a harmonic accompaniment with a half note and quarter notes. A 'Mod'to' (Moderato) marking is placed above the treble staff, and another 'Mod'to' marking is placed below the bass staff.

Lord, we come this day to our Tem-ple, made Ho-ly and Sa-cred by

The third system of musical notation is in 3/4 time, featuring a treble and bass staff. The melody in the treble staff begins with a half note, followed by quarter notes, and ends with a half note. The bass staff provides a harmonic accompaniment with a half note and quarter notes.

Thee. to re-ceive from the Tree of Know-ledge, The pow'r to make us

The fourth system of musical notation is in 3/4 time, featuring a treble and bass staff. The melody in the treble staff begins with a half note, followed by quarter notes, and ends with a half note. The bass staff provides a harmonic accompaniment with a half note and quarter notes.

free; And now we sit in the si-lence. com-mun-ing with Thee, O, our

(Continued on Next Page)

A VOICE IN THE SILENCE page two

God! — All cares and troubles were ban-ished, Since over the Threshold we

This system contains the first two staves of music. The vocal line is in the upper staff, and the piano accompaniment is in the lower staff. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are: "God! — All cares and troubles were ban-ished, Since over the Threshold we".

trod; O, won-der-ful, beau-ti-ful Dream-land where our Mys-tic Broth-ers have

This system contains the next two staves of music. The tempo marking "Animato" appears above the vocal staff. The lyrics are: "trod; O, won-der-ful, beau-ti-ful Dream-land where our Mys-tic Broth-ers have".

fled, For the laws they left us, we thank Thee, We walk in the Light they have

This system contains the next two staves of music. The tempo marking "a tempo" appears above the piano staff. The lyrics are: "fled, For the laws they left us, we thank Thee, We walk in the Light they have".

shed — We walk in the Light they have shed.

This system contains the final two staves of music on this page. The tempo marking "Adante" appears above the piano staff, and "rall" and "pp" (pianissimo) markings appear below the piano staff. The lyrics are: "shed — We walk in the Light they have shed.".