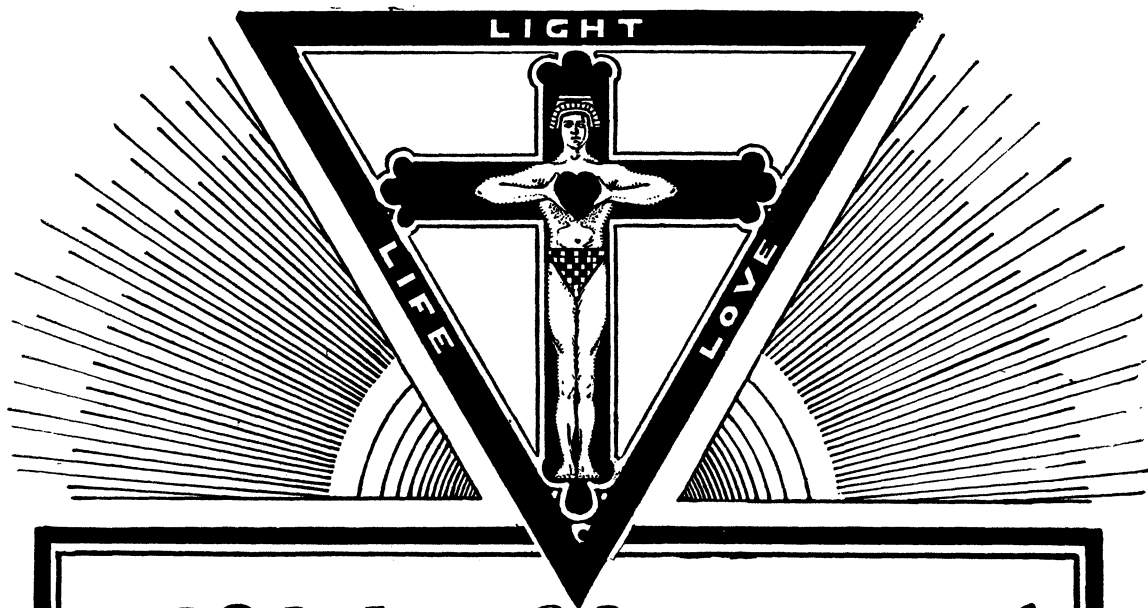


The **MYSTIC TRIANGLE**



A Modern Magazine of **ROSICRUCIAN PHILOSOPHY**

**Making God A Companion.
Our Gland System—The Tree of Life.
Visit to Rosicrucians in Europe.
Good News From the Indian Branch.
Special Notes For Members.**

Many Other Important Helps

September, 1925

Price 25 cents

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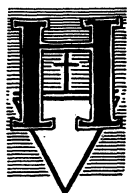
SEPTEMBER, 1925

Price 25 Cents

Making God A Companion

*Some Interesting Facts for Men and Women to
Consider in Connection with Daily Affairs*

By THE IMPERATOR



HAVE you ever thought how many men and women secretly and quietly worship God and take God into consideration in their daily affairs?

Many are accustomed to think of God as an essential part of some religion, a fundamental in some creed or dogma. But for every person who seeks God in a definite religion or in some church service, there are hundreds who seek God when alone, unassociated with any creed or any form of churchanity.

An understanding of God, a keener appreciation of God's place in our lives and our place in the consciousness of God, is growing, increasing, daily. We may look with alarm at the changes in orthodoxy and the variations in church creeds. We may feel uneasy about the increase of denominations and the changes from one to another. We may even criticize the broadness of viewpoint that science is injecting into the interpretation of sacred literature. But, one who intimately contacts the private life and personal ideals of the average man and woman finds that there is an increasing respect for the sacred things of life and a more profound and comprehensible love of God.

Men and women in every walk of life have taken God down from the high and impossible throne in the skies and put Him into their hearts. They have rejected the childhood ideas of a physical or ethereal being, existing in some distant space surrounded by a Kingdom of Angels, and put a wonderful, indescribable being in their own souls. They have gotten so close to God, so acquainted with God, that He is no longer the unknowable, merciless, severe, distant, austere sovereign, but a real friendly, cheerful, knowable, likable companion.

This implies no lack of *real reverence*. It means no lessening of respect or true worship. It means, only, the development of God to that place in our lives as God would have it, as the Master Jesus taught His disciples.

The time was when big men of business and men of big business felt that it would be indicative of weakness or child-like emotion to speak of God as being a part of their daily affairs or as being a daily consideration. Not so many years ago things Divine were left for Sunday discussion and discourse, and God as a subject of thought and reverence was left for *time and occasion*. But, it is not so today; and the trend of human thinking indicates that men and women are getting closer to God and more truly acquainted with God and God's laws than ever in the past. I say this despite the cries of those who say that the church as an institution

needs greater support and in the face of increasing religious restlessness.

A few weeks ago I was invited with my wife to visit the home of a Brother and spend the evening in what we thought would be purely social pastimes. During the evening other friends dropped in. The conversation was on all popular subjects for an hour or more until the large library was well filled with friends and some who were unknown to each other. Only three in the room knew of my connection with any metaphysical or mystical organization, and the topics of conversation very slowly approached the line of higher thought.

Among those present were lawyers, insurance men, students, physicians, scientists, business men, their wives, sons, and daughters. Suddenly someone spoke of the Evolution trial being conducted in Tennessee, and that led to a discussion of the creation of man.

Naturally we discussed our various viewpoints of the laws of Nature and of God's powers. Then, without warning and without expecting such a turn of events, one of the young lawyers suggested that each one of us present take turns in stating our personal opinion of God and what God meant to us.

It was after ten o'clock. A quietness filled the room at once, and as if we were at a trial or a hearing before some sacred council each one of the many present, frankly, reverently, carefully, and beautifully told what God meant to them.

I do not know when I have ever attended so illuminating a session. There were Jews and Gentiles present, and those of various religious denominations. The hours passed. God became more and more revealed. God was in our midst: He was speaking to us through the souls, hearts, minds and brains of young and old, through every creed, every manifestation.

Some told, frankly, of how they made God a partner in their daily affairs. Others told of how God was a partner in business affairs. One man freely admitted that, though he was not a devout attendant at any church, he knew that when he asked God to help him and made a promise to God to assist and cooperate, that his prayer was always answered; and that when he forgot his agreement later, or modified it, God reminded him in various ways. God was his partner in many ways, a guide and advisor. Others told how God was inwardly discernable to them; how He made His Presence known. Others spoke of God as being the most dependable rock in their lives upon which to build and depend for daily support.

Midnight came as the hours passed. Gathered

together in another large room for a midnight banquet, intended to be a surprise and an occasion for gaiety and mirth, the subject continued, the lights were lowered and stories were told of the experiences in life each had passed through which made God closer and dearer to them.

Think of such an evening in these days when it is believed by some that you cannot drive men and women to give passing thought to anything sacred!

God has brought it about that man shall evolve to a better understanding of Him. We may conceive of God as a Divine Essence, a Divine Mind, an Universal Spirit, a Great Architect, the Cosmic Consciousness, or in any term we please, but more and more God is becoming real to us.

Man can have no more dependable friend and companion in his hours of joy or sorrow than God. To each of us God is, or soon shall be, an essential of daily thought and living. We may ignore the fact, we may be unconscious or unmindful of it, but *the fact is eternal*.

It is only by purposefully, realizingly, making God our companion, that we bring ourselves outwardly in attunement with all the constructive, creative forces of the world as we are inwardly attuned.

To talk with God, intimately, confidentially, frankly, in the privacy of our homes or office, in the open country, in the middle of day as well as the close of day, is a privilege and an ever sustaining blessing. To take God into consideration in all our plans, all our desires, all our ambitions, is to give thought to the most potent factor in our whole existence, a factor that cannot be denied and overlooked without serious effects before the close of life. To smile with God, weep with God, play and work, rest and meditate with God, is to have the most sympathetic and appreciative companion in the world.

The man or woman who makes God a companion in this way, is sure to live right, succeed and avoid the pitfalls and sins of life. With God as our close companion, we cannot do that which would be displeasing, for, would we hurt the heart and soul of a companion who is dear to us? We will not stoop to the unfair, the unjust, the unkind, for we could not look into the face of our Companion and smile with Him thereafter. We will not fail, we cannot meet defeat, if God is our companion, whose word we accept, whose advice we follow, whose cooperation we merit, for God speaks with absolute knowledge, acts with supreme wisdom, directs with complete control and bestows blessings and powers on those who *share their trust with Him*.

"Thou shalt have no other Gods before me!" refers not only to idols or creeds or dogmas; it refers equally as well to earthly egos. Man has been prone to believe that his mind, his reasoning, his clever deduction and his learning are things to pit against the odds in life. He yields judgment to no man except under pressure or unconquerable conditions. He shares his trust with no being, not even God, in the fullest expression, and for this one reason alone he does not make God the real companion that He may be. This is true today in a lesser degree than it used to be; it is becoming less each day. My plea is to those who have not given it the thought they should give.

Make God your companion today. In meditation reveal God to yourself, reveal yourself to Him as a companion. Place your trust in Him, make him a partner in your affairs and yield to Him an equal place, at least, in all your doings, all your pleasures, all your sorrows, all your hopes, and aspirations. It will change your course of life, it will bring inspiration, guidance, friendship, success, and Peace Profound.

Rosicrucian Wedding at the Supreme Lodge

In the majestic Egyptian Temple of the Supreme Grand Lodge of Amorc, amidst tall palms, stately flowers, in an atmosphere made more typical of an Egyptian place of worship by the incense scattered by the Supreme Grand Colombe, surrounded by the Officers in their gorgeous robes and in the presence of a very large assembly of Brothers and Sisters, relatives, friends, and newspaper men, Brother Max Meyer and his childhood sweetheart, Miss Berti Habisreutinger, were married according to the ancient ceremony of our Order, on Saturday afternoon, August 15th. Both are natives of Switzerland. The Groom is a member of the Amorc.

Prenuptial music was rendered by the Supreme Organist while the guests assembled. At the precise moment, led by the Supreme Colombe and escorted by the Matre of the Lodge, in whose care they had been awaiting the moment for starting upon that journey of life which henceforth they are to travel together, the bridal couple entered the Temple to the strains of Lohengrin. Slowly, gladly, reverentially did the couple approach the East to face the Emperor. He, clad in his robe of royal purple, and white stole embroidered with the symbols of his office and wearing the jewels of the Order, put the questions first to the Groom and then to the Bride which constituted their pledging of vows of intent and purpose.

According to Rosaecrucian teachings, in order that it may endure and survive all the tests and trials of life, marriage must be primarily a union of souls. With this as the main feature, each act, each gesture, each word had its special significance

and place. A ceremony of this nature is essentially mystical, this element reaching its highest point of development at the time the couple stands before the Shekinah awaiting the "culminating act" which shall join two individual souls in one. With the assistance of the Supreme Colombe, the Chaplain, who in this instance was the Deputy Grand Master of the Florida Grand Lodge, the Archivist, the High Priestess, the Emperor, all Officers of the Supreme Lodge, the "culminating act" was consummated.

The Rosaecrucian rite recognizes that a couple's paramount duty in marriage is their duty toward each other. That no material ties hinder this the souls of the Groom and Bride are freed symbolically of family claims. This was done by applying the mystic flame to the ribbons which, tied to the arms of the couple and signifying their worldly ties, crossed in the center over the Shekinah, the opposite ends being held by the Colombe. Softly, sweetly during the entire "freeing," Ave Maria was played. At the precise moment the High Priestess applied the mystic flame to the ribbons where they met and crossed and as the flame burned the ribbons the material bonds were symbolically burned away and their souls stood free to form the most holy and sacred of unions, the marriage. At the point the Chaplain proclaimed their new estate and the Emperor affirmed the union, then made ready to celebrate the marriage of the physical bodies.

To meet the State requirements the civil religious rite was performed, also by the Emperor, this time as Bishop of the Pristine Church. The impressive ring ceremony was used in this ceremony.

Our Gland System—The Tree of Life

*The Kabala, Alchemy and Glands Related by a New
Postulation*

By RENOLD BERRENBURG, K. R. C.

The Wisdom of the Alchemists and their search for the Stone of the Wise culminated in the study and knowledge of the Tree of Life. Generally speaking the Alchemists were supposed to know the secret of transmuting base metals into gold; the medieval Alchemists, however, fearing persecution from the hands of a bigoted priestcraft, also used the metallurgic terms as a cover to hide certain secrets pertaining to the regeneration of man and the transmutation of his animal traits and passions into the higher human faculties and powers. Certain books of the Bible also have been written in this double language, the esoteric side of which can only be understood by one possessing the secret key; thus the Revelation of St. John contains a very accurate prescription for the process of regeneration along the lines of the Tree of Life.

We first hear of the Tree of Life in Genesis 2:9, where we learn that the Lord made to grow in the midst of the Garden of Eden the Tree of Life and also the Tree of Knowledge of Good and Evil. From the esoteric point of view, the Garden of Eden with its four rivers represent our own body, the Lord who gave the commandment is our own Higher Self and the Tree of Life is in us, just as we have somewhere in our system the Tree of Knowledge of Good and Evil. This has been assumed to be true by most esoteric students of the Bible, especially by those great Scholars of the Hebrew Scriptures known as the "Kabalists." In fact, the whole Kabala and kabalistic Science is built up on the idea of the Tree of Life, its presence in our body and the possibility of and regeneration by means of it.

Where this Tree of Life is to be found is nowhere clearly stated; references to it are so vague everywhere that one must read between the lines to get even the faintest idea of what is meant. Furthermore since most writers of Holy Writ worked almost exclusively on the spiritual plane ignoring the mental and knowing very little or nothing of material sciences, we can readily understand why we find so little real practical information there and why we owe so much to our modern scientific progress along material lines. Now, when the writer, in believing to have found the twelve fruits of the kabalistic Tree of Life in the twelve ductless glands of the human body, makes the claim of a new discovery, he may possibly be trespassing upon the copyrights of St. John, who evidently did have quite a specific knowledge of the physical functions of the body, subconscious or intuitive as this knowledge may have been. Nevertheless it has already become evident to the writer that an analogy between the Tree of Life and our Endocrine system will reveal many secrets in regard to the latter's functioning and purpose.

One of the avowed objects of the study of the Kabala and the Tree of Life is the discovery of the so-called "Elixir of Life," in other words, the Formula of longevity, if not Immortality. Rosicrucians know that Spirit, inherent in Matter, is not only immortal but eternal, since even at the disintegration of the human body the cells unite to form other combinations. They also know of different methods to immortalize their Personalities. As to physical Immortality, it is questionable whether any of us,

even in the most beautiful and the healthiest body, would care to live forever.

On the other hand, when we see the wonderful strides made by Science in our present Age and our rapid progress towards God's Kingdom on Earth, the proverbial three score and ten seem altogether too short and we feel that we should at least pass the 100 mark and possibly reach 144, the number of the perfect man.

If the assumption that our gland system is the Tree of Life is proven to be correct, then it becomes evident that the secretions of these ductless glands constitute the Elixir of Life. Space will not permit a detailed description of the ductless glands and their function, but this is their story in general outline. There are twelve of them in various parts of the body, the most important ones being the Pituitary, the Thyroid, the Adrenals, and the Gonads. They are called Ductless because they have no channels leading to or from them. Their work consists in manufacturing within themselves, by a process not yet discovered by Science, a specific fluid which they secrete into the bloodstream. This secretion normally takes place when the need for it arises in the blood system. Thus the Thyroid gland secretes Thyroxin, the Ante-Pituitary gland gives out Tethelin, while its partner, the Post-Pituitary, secretes Pituitrin. The Adrenals give out Adrenalin, which latter fluid can now be manufactured synthetically in our chemical laboratories, a veritable triumph for chemistry.

Now, according to whether our glands flow normally, or whether they oversecrete or give out an insufficient amount of fluid, we are either normal, supernormal, subnormal. When all the glands secrete in their proper proportion we are well balanced normal human beings as we should be. We inherit gland irregularities, also are we influenced by the planetary constellation at the hour of our birth; for, as the writer has also discovered, the seven major glands correspond to the seven planets from which they draw their initial power quatum, whence we also come to say that the length of life is written in the stars. Our original gland ratio is modified, however, by environment and education and most of all by our sex life.

To cite some examples of abnormal gland secretion, when the Ante-Pituitary secretes too strongly during its ruling period between the age of 14 to 21, the individual grows to giant proportions, while undersecretion makes of him a midget. Too much Post-Pituitary secretion during the same period makes a man effeminate and a woman a victim of menstruation. A Hyper-Thyroid secretion creates overexcitability and brings an early death. People of this type are generally optimists. The reverse, the sub-thyroid type, is pessimistically inclined. In extreme cases the latter makes Cretins, who now, however, can be cured by the injection of Thyroxin. Hyper-Adrenals are caused by tumors on the glands, which when secreting cause such an overflow of Adrenalin that is likely to change the individual's sex, making women masculine, and men effeminate. Subgondas or so-called Eunuchs change their sex entirely.

As much as we admire Genius, Gland study shows that geniuses are personalities with a super-secre-

tion of some gland or other. Our Napoleons, Nietzsches and Darwins were thus afflicted, while on the other hand William Shakespeare was perhaps one of the most normal and well balanced men that ever lived. The great poet must have known something of the Tree of Life in man, for the "Seven Ages" of seven years each which he mentions are actually controlled by the seven major Glands.

Our knowledge of glands and their functions is very young. We owe much to Professors Stainach and Voronoff of Europe. Our American Doctors are taking up Endocrinology more seriously, a leader among them is Dr. Louis Berman of New York City who fortunately follows up the psychological side of Endocrinology. However, medical science has not gone much farther than surgical injection, and in cases where the Hormons, as the secretion is called, is not synthetically available Science must resort to animal glands, this especially with reference to the Gonads or sex glands. Now there is a great difference between eating flesh of animals or drinking their milk and the direct injection of animal life into our system, and as we have progressed let us hope that we will soon find a way of stimulating the ductless glands without the aid of animal glands.

Perhaps the Psycho-Analyst with his scale of emotions will be able to help us, since Prof. Freud's "Inferiority complexes" are most likely caused by some kind of insufficiency in ductless glands to secrete. First of all it is the amount of fluid manufactured and stored up, provided there is a normal flow, secondly it is the call upon this secretion by the various viscera of the vegetative system. Whether the gland will flow therefore depends on two factors; its quantitative inner pressure and the magnetic outer suction from the various viscera. This magnetic suction is caused by our wish feelings which through the sympathetic nerves are telegraphed to the brain and from there to the glands. Thus as soon as the Psycho-Analyst can tell us which wish feeling will cause each specific gland of our system to act, we will be able to make them flow by a simple command.

For instance, if you were able artificially to arouse your anger, by thinking of some injury done to you, you could at once cause a secretion of the Adrenal cortex. Music has the tendency to elate our feelings to such a degree that we sometimes burst into tears. This sentimental stress causes an overflow of the Post-Pituitary gland, so that by the study of certain tones of harmonies, as has been done in the R. C. Laboratories, we may evoke that secretion ad libitum. We already know too much about the arousing of the glands, and this leads us to the question whether or not there is such a thing as causing an overproduction of gland secretions.

In our present strenuous times, where so many varied demands are made on the glands of the individual, we may safely say that ALL of our GLANDS are working OVERTIME, and that in the case of a normal healthy person it is *not so much a question of gland stimulation as of gland regulation.*

When our glands, or at least the most important ones, cease to flow we are ready to die. Continuous manufacturing of the secretions they give out exhausts the glands even as the best machinery wears out, especially when overworked; so first of all we

must avoid waste, or to use a proverbial expression, stop burning the candle at both ends. In this connection it is interesting to note that the seven golden candlesticks spoken of in Revelation in conjunction with the Seven Churches represent the seven major glands that feed the seven principal nerve centers.

On the other hand, a gland is liable to become atrophied, if not used at all, and we can safely say that if the little gland factory is kept *normally* busy and its secretive output is taken off its hands at regular intervals, it will function as it should and keep in proper condition the longest possible time. Proper regulation then is the problem.

We Rosicrucians have one of the best methods for gland regulation in our electro-magnetic healing system. We know that we can reach the various nerve centers by treating certain ganglia of the sympathetic nervous system along the human spine; to cure the cause of any ailment we must reach the root, and it seems safe to say that that is to be found in our ductless glands. As the case may be we must assist secretion or inhibit the overflow by a strengthening of the muscles controlling the gland valves. Of course, we can only indicate the line of procedure in this brief outline. At any rate we can see that the Rosicrucian will be able to treat the Endocrines without the use of the knife or the hypodermic. Students of the 6th degree work know that Rosicrucians use a scientific physical method by applying their hands to the proper switch of the human dynamo, that they use their minds in directing the force where they want it to operate, and that lastly they also work spiritually, because they place themselves in line with the great generating Force of the Universe. So let us then approach the subject of Gland regulation with seriousness and earnest study. It is not so simple as it may seem on the surface, and we must admit that we still know very little. Our Research will be carried along the following 4 lines:

- I. The *physiological line*, comprising a thorough study of the Anatomy and Biology of the ductless Glands as well as their Pathology and Therapy.
- II. The *Psychological line*, as indicated by the Analogy of the Tree of Life, the Kabala as the key of the old Testament and the magic values of the Tetragrammaton.
- III. The *astrological line*, based on the influence of the planets.
- IV. The *philological line*, including a new Exegesis of the New Testament as handed down as nearly correct as we know in the Greek Codex Vaticanus to be made with the use of a new Dictionary compiled by a former Prof. of Columbia, of which dictionary the claim is made that the meaning set opposite a Greek word fits everyone of the many places in which it occurs, without being stretched to fit the ideas of the translator.

(Note to our members: This subject is to be investigated by those members of our Order who are most proficient in the matters touched on in the foregoing article. We expect to arrange a research class for this work within the next few months and will be pleased to hear from those who desire to assist us. Your letter will assist Prof. Berrenberg in organizing such a class. Address: Research Department, Amorc College, 843 Octavia Street, San Francisco, Calif.—THE EDITOR.)

My Visit to the Rosicrucians in Europe

An Account of the Trials That Await the Seeker in Foreign Lands

By BROTHER H. WILCKE

Have you ever had a fond hope almost taken away from you before you had an opportunity to express it? Such was my experience a few years ago when I met, face to face, for the first time, our beloved Emperor, H. Spencer Lewis, when he made an official visit to our Lodge in Philadelphia.

As he shook hands with me, he suddenly looked into my eyes and said: "Brother, do not go to Europe as you plan, but wait until 1925, then that which is dearest to your heart will be revealed. If you go in 1923 you will not find what you are looking for." I was astonished by his words, for I had but recently developed a fond hope of going to Europe to visit the various Rosicrucian Lodges in Germany. I had not expressed my desire; it was a secret one. Therefore, how could he who had just met me for the first time know my secret desires? I was only in the Fourth Grade then; today I understand.

For various reasons I decided to disregard the advice of the Emperor and make my journey to Europe, fondly hoping that I might meet some of our brethren and perhaps visit one of our foreign Lodges. So, 1923 found me on the other side of the Atlantic ready to begin a strange trip.

Knowing Europe fairly well, I left the trammelled highways of the usual sightseer and wended my way about quietly without revealing to anyone my real purpose. I was always on the alert for any of the Rosicrucian salutations or secret signs given to us in the Fourth Grade, but knew that I must not jeopardize my desires by making any outward sign or asking any definite questions. Always in my mind was the prediction of the Emperor that I would not find what I was looking for in the year 1923.

Reaching Holland, I did not buy a ticket for any point of destination, but bought a mileage ticket which permitted me to make as many "stop overs" as I desired. I listened to the conversation of my co-travelers and stopped at places to see wonderful works of art, and made other stops where many men and women were assembled, ever watchful of signs and words. I saw much that plainly indicated the existence of the Rosicrucians and recognized in many ways the practical application of our teachings in art, science, and other demonstrations.

After spending some time in Strecht I went on to Hamburg. I had made up my mind to go to a large library and make a search there for such books or records as would lead me to one of the Rosicrucian Lodges or Temples. I began to wonder why Rosicrucianism in Europe had to hide itself or remain so secret.

As I entered the Johanne-um, one of the oldest libraries in Hamburg, the librarian approached me and then standing still before me in a manner which all Fourth Grade members will recognize, said: "Thou wilt not find what thou lookest for!" Knowing that I was face to face with a Brother of the Order, I simply replied: "I will be guided by your instructions." I was permitted to explore the library and examine many rare and hidden books. This is the library where Humboldt had been studying and received his inspiration to come to America and es-

tablish his great plans. Failing, however, to accomplish this in America, he returned to Germany and established the Humboldt University in Berlin.

Having received the key to my search from the librarian, I went directly to the Masonic Temple. I was a little surprised to learn that I must look to the Masons for further instructions, for in America the Rosicrucians and the Freemasonic bodies are not so closely allied as I found them to be all through Europe.

I was directed to the Grand Lodge of the Anglo-Saxon Race, of which the King of Sweden is the Imperial Potentate. To this Lodge I made myself known, was recognized as a member in good standing of the Amorc, and directed by them to the Library of Colonial Enterprises and told to make a certain statement.

In this way I found typical Rosicrucian response, was given a very personal welcome as a Brother of the AMORC, and directed to call upon the Secretary of State of the Free and Hanastadt, Hamburg. I was informed that he was a Brother of our Order and a high official of the organization throughout the world.

What a delight to meet such a Brother after so many requests and trials! I have not enumerated all the calls and requests I made in a veiled way, nor all the persons I had to interview and see in order to get to this one man. My trip thus far reminded me of our Emperor's trip to Europe in 1909 when he sought the Grand Lodge in France and was tested for determination and endurance and sincerity in so many ways as related in the May, 1916, issue of the American Rosae Crucis magazine.*

The Secretary of State saw me at once and before I could utter a word he knew exactly what I desired. He spoke of it at once. I was puzzled. Was it telepathy? Or had the Librarian simply telephoned the Secretary that I would call. It did not really matter; for I was delighted to receive the salutations and welcome from one so high in our Order in Europe.

With profound sadness he explained to me why I could not find that which I was seeking,—a Lodge of the Order in assembly. And at once the prediction of our Emperor came to my mind again. The Secretary related how, since 1914, no secret sessions or private convocations of the Order had been held in accordance with war proclamations. Because of the existence of Bolshevich organizations and others injurious to the political safety of the country, an order had been issued forbidding any secret meetings or assemblies of any kind. Even though many of the Rosicrucian officers were high governmental officials and the name and the principles of the R. C. were well known and appreciated in the country, the Rosicrucians preferred not to be an exception to the general proclamation, and had abandoned all meetings or assemblies for the time being.

By special arrangements the Secretary was permitted to bring into his headquarters all the great records of valuable papers and books as well as insignia of the Rosicrucian Grand Lodges in Germany and there preserve them until after the edict had been abrogated.

In the course of our conversation things were

shown to me which delighted my heart and sustained the impression I had of the greatness and goodness of the Rosicrucian Order. Then the Secretary spoke of our Emperor, H. Spencer Lewis, described him accurately, referred to the great work he had done for the Order in America and else where, and finally took me into another room where he pointed out the portrait of the Emperor hanging on the wall. As I listened to him speak of the intimate personal characteristics of the Emperor, of the very personal details of his work in America and elsewhere, and even of his distinction of soul, I wondered and wondered. I knew that our Emperor and the Secretary had never met in the flesh, for I was told this in many ways. How then, could one Brother, 7000 miles distant, know another so well? Since then I have learned how. It is no mystery.

I learned much about the Amorc and the Rosicrucians generally during my trip and confirmed the claims and statements made by our Emperor in this country. There was some doubt in my mind about a few of the points of the history and relationship of the various branches of the Rosicru-

cian Order, but I soon found that this was solely an American product,—this confusion of names and bodies. In Europe there is solidarity and all the fraternal bodies are closely related and the heads of each have the very highest respect for each other.

And, while I did fail to attend or witness any Lodge convocation as I had hoped and as predicted by the Emperor, I learned that in 1925 I would see all that I hoped for, and so I shall go there again.

If there had ever been any doubt in my mind about the sincerity and goodness, the greatness and realness of the teachings and work of the Amorc, and if I had ever wavered in loyalty or ardor towards our Lodges in this country, that visit to the then Secretary of State brought the Amorc to the pinnacle of my esteem; and today in my daily life, in business and social affairs, I stand fairly and squarely on the platform of the Rosicrucians. It is a two-edged sword with which I defend and with which I would enter into the Gates of Peace Eternal.

—DEFENSOR.

Passed to the Higher Realm

The Supreme Lodge of the Order found itself sorrowed at the loss of the companionship of its former Grand Master, J. C. Anthony, M. D., when he passed to the higher realm on Monday, August 3rd, last.

Dr. Anthony was one of the founders of the California Grand Lodge in California in 1917. For over thirty-five years he had been a practising physician in and around San Francisco. He had a host of friends besides thousands of individual admirers who ever paid testimony to the unselfish service he rendered to humanity in time of disaster, epidemics, and sorrow. For many years he conducted a school of philosophy and uplift thought in San Francisco solely for the good that it brought to many. This was when such organizations as now exist were hardly known, and his lecture hall and offices were always crowded with earnest seekers. Without fee or hope of reward our good Brother carried on a work that made him known throughout the state and he was one of the most popular and beloved physicians on the Pacific Coast.

In 1917 he exerted wonderful influence in establishing the first Amorc Lodge in San Francisco, and several years later, much against his desires, he was elected as Grand Master, the Emperor installing him in this high office. As Grand Master the Lodge flourished under his kindly, learned direction and he left a wonderfully sweet impression on everyone who met him.

With no family ties and an increasing desire to help humanity he gave of himself too greatly. Two great services he specialized in, both of which will remain as a monument to his love and tenderness. He sought after and delighted in caring for the entrance of children into this world in a manner that assured a healthy birth for the child and a freedom from unnecessary suffering for the mother. As often as three and four nights a week he would be awake all night maintaining a sympathetic attunement with the mother and watching her with extreme care and interest. His record in connection with such cases is phenomenal for the success he attained and the exceedingly large number of children who owe so much to him. His other specialty was unique in the United States. He had a means

for breaking down the drug habit in young people and adults and it was not unusual for him to have two or three such patients in his home each month, staying for a week's private visit and returning to their homes absolutely cured of the habit. The writer has seen physicians and professional persons who acquired the habit through unconscious or forced circumstances, living in his home and later paying high testimony to the strange system the Doctor used and there have been others from the lowest walks of life who have received the same treatment without distinction.

He seldom used drugs in any of his practice and all who knew him believed that he had other means, almost incomprehensible, which he directed to the cure of his patients.

At sixty-five years of age he was worn in spirit, tired in body and unable to continue the great services he had given for so many years; and when he realized that he had spent his life in overwork, his one constant prayer was that he might pass on and out of his old body and come again to continue the work in a newer and more vigorous body. Hence his passing was peaceful and fully planned by him. His desires were that the Emperor take charge of the last services and that he be given the Rosicrucian Funeral Convocation, which is a service of recognition of the attainment of a higher initiation by the one who passes on.

At his request the Rosicrucian principle of cremation was used and his ashes, along with those of his wife, who had passed away a number of years ago, were scattered over the lawns and flowerbeds in a place dearly loved by him.

In this way the Biblical injunction and the law of nature were fulfilled and dust unto dust was returned. But, in our hearts and in the minds of thousands throughout this country the beloved smile and kind words, deeds and unselfish principles of Dr. Anthony will live for many years. This was beautifully illustrated by the very large attendance at the Rosicrucian services conducted by the Emperor and by the mass of floral pieces sent by members of the Order, patients and strangers alike.

The Removal to Florida

*Some Details of the Change of Location of the
National Headquarters*

As was announced in the last issue of this magazine, the Supreme Grand Lodge of the AMORC will move to Tampa, Florida, on or about the first of November of this year.

This will not be a surprise to many of our members throughout the North American Jurisdiction, for they have anticipated that such a change would come some day; but because it will be a surprise to many outside of America, we wish to give the details and reasons.

The Supreme Grand Lodge started its career and official activities in New York City in February of 1915, after six years planning and preparatory work. During the years 1915 to 1917 many branch and Grand Lodges were established in Eastern states and very heavy propaganda work was conducted in the East by the Supreme Officers.

In the spring of 1917 the Emperor made a journey to the Pacific Coast and attended the installation of two large Lodges in Los Angeles and San Francisco. He also visited some smaller groups and carried on his lecture work as far inland as Helena, Montana. During this long trip he found that the Pacific Coast and the midwest needed more attention than it had received in the previous years, and he was impressed with the unusual opportunities that existed in the West for building up the great work of AMORC. The following year the Grand Lodge of California commissioned one of its founders and officers to call upon the Emperor in New York and renew the welcome to the Supreme Lodge to come to San Francisco and establish the work of the Order on a great scale in the West.

So promising were the possibilities and so inducing were the many offers made by the California Lodges that the Emperor finally agreed to move his home and executive offices there for a few years. This was done in April of 1918. One year later all of the executive staff of the Order moved to San Francisco and assisted in building up a large membership in the city and state and finally throughout the whole West.

In San Francisco two temples in Egyptian style were completed by the members and Supreme staff, the second one being necessary because of the increased activities and larger membership.

For six years the National headquarters and the Supreme Officers have been in California. It has been a period of great success, joy and increase for the Order. The original officers and members of the California Grand Lodge have been most loyal and liberal in their assistance and support of the Order and the National Headquarters. Their attitude, typifying the broad and liberal spirit of California, will always remain a monument to the greatness of that state and its people. No one can live in California, and especially San Francisco, for a year or more without developing a great love and admiration for everything within that state. Therefore it is not strange that we should have many regrets about leaving San Francisco and the members of the one time California Grand Lodge, which will continue its existence and carry on the great work as usual.

A few years ago the Supreme Lodge and especial-

ly the Emperor became interested in the growth and development of Tampa, Florida. The possibilities in that section of the country impressed him and he soon realized that the popular opinion about Florida being a land of swamps and alligators was not only untrue but most unfair. Another false impression was that the climate in Florida is unbearable in the summer months. Years ago a Grand Lodge of our Order was established in Tampa and since that time the Emperor has made yearly visits to that city for weeks at a time in fall, winter, spring and summer months. Always did he find the same wonderful climate, beautiful beaches with bathing the whole year round in the warm water of Tampa Bay and Gulf of Mexico. Nowhere within a hundred miles of Tampa did he find swamps, malarial conditions or other objectionable features; and the only alligators to be seen in or near the city are in a museum and one must pay to see them!

The city of Tampa, because of its location near the Gulf of Mexico, has an even milder climate than other parts of Florida and is exceedingly healthy. Because of its port and railroad terminals it has been steadily growing in population for some years; but a year ago the great boom started there through the announcement of many business and professional persons that they had discovered in Tampa the year 'round playground of America. Since then the railroads have put on through trains from New York and Chicago to Tampa, making the trip a short one without change. This has brought thousands from all parts of the East and North to the city with the result that a hundred or more families move to Tampa each month and thousands arrive there monthly to visit and buy property and homes.

Property in desirable sections was selected by the Emperor for future use, and he also allied himself with business men there to help make Tampa what it should be. The growth of the city has increased the holdings of the Emperor and the Order and many of the members of the Order are now wending their way to Tampa to live.

This has brought about many opportunities for the Order in that part of the country and some time ago the Florida Grand Lodge extended to the Supreme Grand Lodge an invitation to move its executive offices to Tampa and utilize its property there.

After a year's consideration the removal was finally announced in last month's issue. At the same time a prominent architect in Tampa, who has designed most of the beautiful buildings and homes in that city, was engaged to prepare plans for the new Temple to be used by the Order.

These plans have been received and they call for a very large main structure in the Spanish style so popular in Tampa. This large building, costing over twenty-five thousand dollars (aside from the elaborate Egyptian Temple which will be within it) will stand on Memorial Boulevard, one of the finest and most popular boulevards leading through the heart of the residential suburbs of Tampa and within fifteen minutes' drive to the City Hall. The large and beautiful site for the Temple structure will be known as *Rosicrucian Square*, and in this square

there will be the ten room house now being prepared for the Emperor and his family. The Supreme Secretary and his wife will occupy a new and modern Spanish type bungalow.

The main building will contain on the ground floor a large library and lecture hall in which will be located the Metaphysical Library of Tampa, under the direction of Amorc. Here visitors and members will find all the books and magazines of every occult, metaphysical, mystical and philosophical organization in the world; and various public lectures in regard to these various movements will be held here from time to time.

Adjoining the Metaphysical Library will be the general reception room for the Amorc and also the Reception Room and Secretary's office for the *Universitas Illuminati*,—the higher work of the Amorc.

The Reception Room of Amorc will lead to the office of the Supreme Secretary of the Amorc, and by means of a private hallway, to the Emperor's office and to his private sanctum adjoining. The hallway will also lead to the Amorc laboratory and beyond to rest rooms and a very large and modern workroom, flooded with light and fresh air, in which the large staff of employees will carry on the clerical and routine work of the Amorc.

Passing up a very wide and artistic stairway from the ground floor, past several fancy alcove windows, one reaches the large reception room of the Temple. This spacious room in oriental decoration has a number of nooks and corners with entrances to rest rooms, the ante rooms and a large oriental alcove, through which the members pass to enter the Egyptian Temple.

The Temple will be the largest one in America and will be the most elaborate in its decorations and appointments from a purely Egyptian point of view. It will have no outside windows, but with special arrangements will be flooded with fresh air. At the sides and rear of the Temple will be private halls for the officers.

It is expected that the offices and reception rooms will be ready for occupancy by December first or earlier, but the Egyptian Temple may not be completed in its appointments before the spring of 1926.

CHANGES IN MEMBERSHIP AND LITERATURE

Because of the change in address much new literature will have to be printed. The Emperor is taking advantage of this fact and is having printed now one of the largest and finest propaganda books ever issued by the Order. Its title will be *Rosierucian Illumination*. It will present the history and purposes of the Order throughout the world and especially in America in a way that it has never been presented before. Our past years of experience have taught us what questions arise in the minds of seekers when they learn of the Amorc and a survey of these questions has enabled us to anticipate them in this new book. New application blanks and other pieces of literature are now being printed by a large printing plant in Tampa which has become the official printing shop of the Order.

And, a change is going to be made in regard to our correspondence memberships. Those who are taking up the study of our work by correspondence have increased in number to that point where this work is a very large and serious problem.

We find that these members, unassociated with any Lodge and depending solely upon correspondence for their instruction, advice, help, and guidance, require an enormous amount of personal service and individual correspondence. For this reason, we will change the membership fees for those who

take up the full and complete work by correspondence.

IMPORTANT NEW PLAN FOR MEMBERS

On and after the 15th of October there will be three distinct classes of membership in the Order, devised solely to meet the demands of thousands of seekers and inquirers. Please note these changes which will refer to NEW members uniting with the Order after that date.

ASSOCIATE MEMBERS. Living in cities and towns where we have no Lodges or Groups and desiring only the benefits of membership, the monthly magazine, special letters of help and the privilege of writing for advice, treatments, guidance and the privilege of visiting lodges. No Initiation Fee, but dues of One Dollar per month, which includes the monthly magazine and all letters of help and advice.

STUDENT MEMBERSHIP. This form of membership is designed also for those who live in cities or towns where we have no Lodges or Groups. It includes the Initiation into the Order, weekly special lectures of the same nature as are given to all regular members, the monthly magazine, and the privilege of attending Lodge convocations whenever possible, special helps by mail, treatments, and personal help, in addition to a copy of the book "Unto Thee I Grant," as a guide to the principles of the work. The book and ritual for Initiation are sent with the first instructions. Initiation Fee for this form of membership is Five Dollars, payable with the application, and dues of two dollars per month.

LODGE MEMBERSHIP. For those who live where regular Lodges are located. They will receive in the Temples the same lectures, but have the additional benefits of discussions, social intercourse and ritual work. The Initiation Fees for such members vary according to the operating expenses of the individual Lodges, and the monthly dues vary for the same reason. (Inquiry in this regard should always be made to the Secretary of the Lodge.)

Therefore our members will please note the changes in membership and dues as stated above and will state these corrected fees when speaking to possible candidates. Members of the National Lodge and those in the Postulants Grade who are paying one dollar per month dues at the present time will *not* be asked to increase their dues.

New Application Blanks covering these changes will be ready when the new book is ready, about October 1st, or perhaps September 15th.

INCREASING INTEREST EVERYWHERE

We hope that all our members share with us the joy that comes with the realization that Amorc is growing so rapidly and so large that it has attracted deep interest everywhere. Hardly a day passes at Headquarters without its several letters from prominent persons who write that their attention has been called to the Amorc by some demonstration or manifestation of its laws and powers, and offering to assist in the great work. Such letters have come from newspaper editors who have heretofore looked with a watchful attitude on the development of Amorc. Other letters come from attorneys, officials, and well known business men.

Many new applications are received weekly through the recommendation of members or through the little thoughts dropped by our members when in the presence of others.

It is all so joyous, this being connected with and a part of a growing, successful organization. Do you sense it as you should? Some of our officers have started a nation-wide slogan of "One Million American Members by 1930." We do not believe in *drives* or artificially stimulated campaigns; but the

(Continued on Page 141)

The Mystic Triangle

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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.

SEPTEMBER, 1925

DISCOVER YOURSELF

It is all very well for each of us to be greatly concerned about the development of any latent faculties we may possess, but before this step is taken, we should strive to discover ourselves.

There is no question but what each of us has a number of latent abilities. Some may be more potential than others; and the least developed of them may be the most important. To simply learn what faculties or abilities are weak in our character and develop all of these a little more or to greater strength, does not constitute the first essential for success in life.

Regardless of whether we believe that each was born to fill some Divine mission in life, there is no question about the principle that each of us must efficiently perform some duty and make some constructive contribution toward human welfare if we wish to take our place in the long line of human workers on earth.

There are certain, definite lines of work to be done. These change from time to time as civilization advances, as science makes obsolete some activities and introduces others. The world is a beehive of activity and the drones cannot be successful in any sense.

He is happiest and most successful who is daily and hourly employed in advancing civilization or assisting in meeting the demands of humanity. Workers, not parasites, are the real successes in the world regardless of personal wealth or material possessions.

If we can do that work which is most befitting our natural inclinations and most agreeable with our abilities and fortitude, then we shall be most successful in accomplishment and contribution to the general lot.

It behooves us, therefore, to discover, not what is weakest in our makeup, so much as what is essentially strongest in our latent abilities and natural functions. In other words, we must discover our SELVES,—discover in each of us the SELF that is the real self.

That self will be the self that succeeds through doing its natural work. It will be the self that

makes a distinct and valuable contribution to the needs of the many while giving pleasure and peace as well as profit to the individual.

Some are born artists: it is a high decree that through and with art shall they add to the human requirements and advance civilization. Some are born musicians and through music will they make the world better and fulfil their own obligations. Others are born to be engineers, scientists, teachers, investigators, writers, lecturers, and mechanics. Others are born to labor in definite lines and by the sweat of their brow earn the necessities of life while filling a necessary place in the scheme of things. Mothers are born with the instinct of motherhood and it is their duty to give this service to the world—and incidentally enjoy the fruits of their great donation to human requirements as greatly as do those who render service in any other way.

Inclination is not always a safe guide in the selection of one's vocation or employment. Very often one must occupy two places in the scheme of things,—patron and producer. One's inclination for music may be interpreted as admiration for it and indicative of the support as patron that one should give rather than that one should make it a profession. Likewise inclinations may result in hobbies for recreation without having any relation to that which one should do as a vocation.

Success in the world, especially in the business world, means more than being busy, applied and tired from endless activities. It means producing the best that can come from our minds and hands, contributing efficiently to the world's needs and at the same time earning and deserving a rightful share of the world's goods as proper remuneration. Discover in your SELF what you should do in this sense, to be successful and worthy of a place in the list of the world's doers,—that is the aim of all study, all analysis, all self-development.

CHRISTENING CEREMONY

That all may recognize and know them, three souls were given names in a beautiful and symbolic christening ceremony on August 15th at the conclusion of the Rosaecrucian Wedding. Recognizing that the soul must manifest in an objective body and individuality, Rosaecrucians name these that their accomplishments and characteristics may be known not only for the present incarnation of the soul but for all time. And so it was that a son and two daughters of three couples, members of the Supreme Grand Lodge, received officially the names by which they are to be known in this life. The background for this ceremony was identical with that used for the wedding which preceded it, with the same Officers taking part. In lieu of the customary water used at a christening, the leaves of roses, red roses, were scattered over each child in the appropriate place. Once more did soft music add to the sacredness and sweetness of the occasion.

The children christened were: Colombe Helen Winterhalder, daughter of Bro. and Sr. Irwin Winterhalder; Grace Isabel Breeding, daughter of Bro. and Sr. Howard Breeding; George Daniel Spering, son of Bro. and Sr. Walter Spering.

Interesting Notes For Members

One of the questions asked over and over in the mail is this: "May I reveal any of the principles covered in the lectures?" The question arises because of a misunderstanding about the secrecy of the Order. Your obligations are that you will not reveal to anyone but a known Sister or Brother of the Order any of the signs, passwords, grips or secret words." These relate to the rituals, the means of identification, and other parts of the work aside from the lectures. We do not ask our members to hold secret any of the principles, laws, rules or methods taught in the lectures which can be used to help others or enlighten them to solve their problems. Of course, we do not expect our members to give complete copies of our lectures to one who is not entitled to them. That point is covered by your obligations to abide by the rules and regulations of the Order. But there is no reason why a member should not explain, in his own words, any point or part of a lecture or lesson that will help some other person to meet a situation. Bear in mind, always, that to tell only part of a law or principle, without explaining all that preceded it, may work an injustice to another. Therefore, use discretion.

* * *

The foregoing reminds us, also, of our promises to render help and service to humanity. The Amorc is NOT conducting a school or college of philosophy merely to educate its members. Our most important work is to prepare workers for the field of humanitarian service. Service is often helped by explaining some principles to those we are trying to help, just as a physician will explain to his patient how some of the methods he is applying will operate. But, he does not attempt to give his patient a brief course in medicine with each treatment, and neither should our members attempt to explain all they know or understand.

* * *

And, this also reminds us of what one of our oldest members said at one of the national conventions. He said he had been in the Order for three years and had not found any secret in it that would make the Amorc a "secret order." Such things as were mysteries to him before he joined the Order were mysteries no longer; and those things which others call secrets he found applicable in helping others. Hence there was nothing secret about our work. And this is true. We do not want to be classified with other organizations which keep all their actions, all their purposes, all their knowledge, secret to members. The Rosicrucians always worked in the open. They have nothing to hide, nothing that every man, woman and child cannot have, just as every man and woman may have the instruction offered by colleges and universities, provided that certain conditions and obligations are complied with.

* * *

The correspondence at headquarters reveals that one of the most interesting subjects in our whole course is that relating to vibrations, their laws and manifestations. It is to be noted that many special courses of study and books have been issued in recent years pertaining to vibrations, but those who have spent years in studying the subject state that the Amorc teachings present the fundamentals and the various laws in a more understandable and satisfactory way than any other. We know that what we have in our lectures has been far in advance of what science is teaching. Only recently science has presented certain postulations about the vibrations in the world which try to make plain facts that

have been covered in our lectures for several years. As soon as we are ready to do so, we intend to greatly augment our lectures pertaining to vibrations.

* * *

Those members who have been taking the National Lodge course of study at home have the most uniform results in their work. Take the First Grade Initiation which they perform at home. The results of such initiation, as reported in their first weekly reports, are so uniform that after reading one hundred such reports from persons of all ages, all walks of life and all professions, including lawyers, doctors and clergymen, one cannot help marveling at the consistency of the Cosmic laws and the uniformity of demonstration. The laws of chemistry or physics could not work with greater regularity! This is because of the very graded steps we have arranged in all the experiments of our work. It has resulted in a sureness of results never before attained in work along psychic or metaphysical lines.

* * *

The foregoing paragraph reminds us of another point. It seems, from a review of the processes and systems used by other metaphysical or occult organizations in the past that the belief was common *that system, law and order* were not essential elements in the application or demonstration of psychic principles. To the casual reader and student it might appear that the miracles recorded in the Bible were performed by the Master by sudden inspiration and without regard to time, place, conditions or a knowledge of the laws. Such was not the case, for we know from what the Master said that He did have a profound knowledge and warned His Disciples that only by attaining a degree of power could they hope to do the things He demonstrated. Just because spiritual and psychic laws pertain to an immaterial realm in some things and are more subtle in all operations is no reason for believing that indifferent understanding, superficial knowledge and casual practice will permit anyone to apply the laws at any given time. The lessons and graded experiments of Amorc were purposely arranged to gradually bring understanding and mastery.

* * *

Those of our members who subscribed to THE MYSTIC TRIANGLE for four months beginning with the June issue will please note that this issue now in their hands, dated September, concludes their four months' subscription and that it should be renewed for another four months at once if they do not wish to miss any copies. Just send one dollar direct to THE MYSTIC TRIANGLE, 843 Octavia Street, San Francisco, and say: "Send me four successive TRIANGLES beginning with the October issue." Be sure to sign your name and address clearly.

* * *

—And, speaking of writing clearly prompts us to ask again that our members and correspondents make their letters very definite. If you are writing for some magazines, books, paper or whatnot, please state your wish on the first few lines of your letter, —then make your explanations in later paragraphs. If you are enclosing money for dues, magazine subscription or other things, please state on the first two lines of your letter that you are "enclosing \$..... for....." The mail at headquarters has become so heavy that unless one clerk can open the letters and quickly discover to which department or branch of the work the letter belongs, there will be

delay in answering your letter. Those letters which plainly indicate on the first two lines the nature of the communication receive immediate attention. The others must wait until the various officers can read through the long letters and discover their nature. Save your time and ours by following this suggestion.

* * *

Speaking of letters reminds us also of the fact that at the request of many of our members we have had printed some private stationery for members to use. It is in the form of a double sheet of good, light blue, bond paper, with our Amorc emblem printed in bronze blue in the corner. It makes a very fine appearance and is an excellent paper for members to use in writing to friends or acquaintances if they wish to let them know they belong to the Rosicrucian Order. This is an excellent way to interest others and help yourself and others. The paper can be purchased at cost price from the Amorc Supply Bureau, 843 Octavia Street, San Francisco, California, at the rate of one hundred double sheets for seventy-five cents or two hundred double sheets for one dollar and forty-five cents, postage prepaid. The paper, when folded, will fit any standard sized envelope.

* * *

The book "Unto Thee I Grant" is certainly arousing the interest and admiration of members and readers. We have seen many letters praising the book and our members refer to the book in the highest terms in their correspondence.

* * *

At a luncheon the other day, one of our members, who is at the head of a very large business, was speaking of the failure of those firms which have gone into business through the desire or intention of injuring others. He spoke of a number of instances known to him, such as a son going into business in opposition to his father solely because of spite, and a firm that put over five millions of dollars into a business to spite another firm and settle a personal grudge. It is needless to say that with or without ample capital, and with or without a good product, any business proposition will fail sooner or later if the motive back of the whole scheme is to injure someone else. It has been demonstrated so often in the business world that financiers are unwilling to encourage a business proposition that has spite or revenge mixed with its motive. We are reminded of the man who built a very large fence between his house and his neighbor's so that the neighbor might not see and enjoy the large bed of flowers in the yard. But he built the fence so high that it cut off the sunlight and his flowers died and the seeds in the neighbor's yard grew into beautiful bloom, etc., etc. It is the same old story. It works out in the cold, material world just as it does in the heart.

* * *

Many of our members are interested in radio and read much about the new circuits and new sets. Perhaps a few words from us, based upon our laboratory experiences covering many years, will be interesting. At least they are unbiased, for we have nothing in the radio line to sell. Of all the latest circuits and sets the most reliable set to build or buy is that called the Neutrodyne, using five tubes (with wet batteries, not dry batteries). Superheterodynes of all kinds are offered and described in the magazines and newspapers. Do not attempt to build one of these unless you have built many sets, regardless of how simple the instructions are and how nice the "kits" of parts may look. And, do not buy a Superheterodyne of any make but the

very best at the very highest price or you will be throwing your money away; and then buy it direct from a responsible dealer or firm who will give you "service" in looking after it for the first six months. On the other hand, even a medium priced Neutrodyne will give you fine service, does not get out of order easily, and costs far less.

* * *

We have just received a letter from a man in California who received some of our literature. He became interested, though he had never heard of our Order before. He says that before sending in his application he spent a Sunday visiting San Francisco and called upon the officers and members of another fraternal order here inquiring about us. He said he heard so many complimentary remarks and so much endorsement that he had no doubt about our good work and intentions. If he had called upon us we could have given him the names of officers in practically every fraternal organization in this city who are enthusiastic members of the Amorc. We are happy that this is so. It takes time for an organization to become known so generally, but it is so known today.

* * *

Have you read the story of the Brother who went to Europe hunting the Rosicrucian Lodges there? We printed this story in order to show our members how difficult it is to locate the meeting places of secret or private organizations in Europe even today. The outward publicity and frank statements made by the Amorc in this country as to where we meet, when we meet and who we are is very different from the condition imposed upon such organizations in Europe by law. And, even so, there are some who say that we appear to be too secretive because we do not publish all our work, tell every little fact about ourselves and give the names and addresses of every one of our officers and members. This magazine, for instance, contains the names and addresses of our Divisional Secretaries. In none of the foreign Rosicrucian publications that we have seen, has such a list been published.

* * *

Are you aware of the fact that another brotherhood organization of international scope, having its headquarters in California, will not accept applicants into their groups if such applicants belong to Amorc? But, they will sell to such applicants all their books and offer to do so. It does seem strange. And, should you join the inner circle of this organization, known as the "E. S." part of their work, you must resign from Amorc. How is that for tolerance? Amorc does not concern itself whether an applicant belongs to another organization so long as it is good. But of all the philosophical organizations in this country there is only one which takes this stand against the Amorc. Of course there is a reason, and that reason has been discovered by so many in the other organization that they have resigned and united with Amorc. It is another example of building a fence between two yards, etc.

* * *

Here is something else to think about. The Amorc passed its tenth birthday last spring. In the whole ten years that Amorc in the United States has been operative under the modern regime, it has not had one single attack upon its principles, its work, its teachings or its ideals. It has never been accused of having any sex principles or teachings that father, mother and child would be ashamed to face *in unison*; it has never taken up any of the sex matters in any form, has never indulged in any orgies, and its officers, from the chief executive to the least of its branch officers, have never been

charged with immoral, questionable or unfair practices or habits. We say this because there is a very common opinion that when any organization goes into the arcane subjects of life, it must deal with and teach those things which are usually spoken about only in the privacy of one's home or often left unspoken or unthought of. The Rosicrucians never deal with the unconventional affairs of life and never cater to the unclean or unbalanced mind. Not one of our members has ever found in any type-written or spoken lectures of our Order a single phrase or thought that was not clean and wholesome enough to be discussed before children at the dinner table: nor has anyone ever found a single idea in our teachings that was antagonistic to the high ideals of the State, the Church or the social standards of this or any other country. Every Amorc member is pledged to be a good citizen of his country as a first duty, a Good Samaritan secondly as his Rosicrucian duty, and a clean, constructive thinker *all the time*.

* * *

Yes, we are ten years old now in our present reincarnation of the Order, and we have today more members active in the work than some of the largest organizations in America had when they were thirty or forty years old. Our increase of members now each month is more than that of the whole first year. Predictions that the Amorc could not survive the materialism of America, that it could not continue against the many odds of the black forces, and that it would fail because of many reasons, have all fallen down and the Amorc goes on and on with increasing power and winning to its ranks even those who were unfriendly to it in the days gone by. In fact we are happy in the fact that practically all of those who caused us such turbulent times in our first days of organization, have withdrawn their objections and have become active boosters. Never have we retaliated in any attack, never have we gone to the courts of man-made laws to seek adjustment or protection and never have we returned anything but kindness for every hurt. It was through such idealism, *practically applied*, that we have won the fruits of the first decade. Never have we made any attacks on other organizations in our official papers and every criticism has been accompanied by

good wishes and help. Those of you who have been with us for years know how true this is and what it has meant. We have no personal enemies,—not one that we would not gladly shake hands with say that all is forgotten. We know of no enemy who has earned our displeasure or unkind words. That is the Rosicrucian spirit.

* * *

A member writes us that she wants to know if we will prohibit her from uniting with the organization to which we referred a few moments ago,—the one which forbids their members uniting with us. She says that she is quite satisfied with our work and teachings but wants to prepare herself, as she has been told she must do, *for the coming of a great world master*. We say to her and to all, that so far as we are concerned we have no objections to any of our members uniting with any other good society, and the one she refers to has some excellent teachings and does very good work in behalf of universal brotherhood. But, this preparing oneself for the coming of a world master is an old and worn out proposition. Look back through the mystical literature issued during the past fifty years and in it you will find that about every three years some great world master is on his way from the Orient, coming to America to save America and redeem mankind from all its sins and ignorance. Not one of them has ever succeeded in becoming a world master. Not one of them has ever shown himself to be other than a teacher representing some organization, carrying on propaganda work in behalf of the organization and increasing the sale of books. When the world needs a great Redeemer, He will come not through any organization and He will not be heralded as belonging to only one school of thought; nor will He limit His saving grace for those who are within a certain circle. The Amorc throughout the world has never had a "world master" as one of its inducements and knows of no one living at the present time who is entitled to this Divine Name. The greatest Redeemer of Men lives within your own soul; He is intimately acquainted with you and your needs and will prepare you for His Message of Salvation any moment you are ready to sit down and listen to the still, small voice that tries to speak to you hourly and daily.

Dictionary of Rosicrucian Terms

— P —

PERCEPTION is that faculty of the objective mind which obtains knowledge through the five objective senses and faculties. It is the process of getting that infinity of facts of a material or mundane nature which goes to make up the sum total of our objective knowledge after such facts have been classified by another process of mental functioning.

PERSONALITY to the Rosaecrucian, in contradistinction to individuality, is that distinctive manifestation of character with its peculiar and innate qualities which reveals or establishes the identity of any entity. Personality pertains to the Inner Man, the Soul, the Psychic or Divine Being who resides within the physical body and expresses the character which the soul has evolved through the cycles of time from the hour of its creation as a soul. The personality reveals all that has been garnered up through numberless experiences and absorbed as part of its very essence of expression. It demonstrates

all the qualities which have been adopted by the soul as its own peculiar characteristics or earmarks, so to speak. And so there are all kinds of personalities according to each soul's evolution. It is due to the personality of the soul that certain acts or deeds are performed which we recognize as being those performed by any particular personality. Personality reveals the true psychic identity of each individual of the human race.

Individuality, on the other hand, refers to the transient and mortal objective side of man. While it is true that individuality signifies that which may not and cannot be separated, this term applies not to the soul which is not separable from its Creator, but to the objective individual who possesses a body composed of units which cannot and may not be divided or separated one from another without destroying the objective body and thereby hampering the individuality as an objective manifestation. The individuality is essentially worldly and material

because its purpose in life is to function on the mundane plane. The personality is essentially unworldly and immaterial because its purpose is to function on the immaterial plane. The two, personality and individuality, or the psychic and mundane, the immaterial and material, working in unison reveal an entity recognized both through its individuality and personality as it expresses itself in daily life. (See *Individuality*.)

PINEAL and PITUITARY glands in their physiological purpose have to do with the regulating of various functions of the body like the circulation of the blood, the growth of the bones and tissues, the development of the sex and emotional functions. They act in this sense as governors essentially. In the psychic sense, they are transformers, stepping down for objective sensing those exceedingly rapid vibrations which come from the spiritual or psychic planes or stepping up the slower vibrations of a material nature that they may be sensed on the immaterial plane. By a series of exercises these glands may be brought up to that standard of functioning decreed by the Creator and which has not been generally in evidence for many ages. It is one phase of the work of mysticism to afford the sincere, earnest seeker after Light, Knowledge and Power the privilege and means of bringing up to normal these most essentially important glands in the human body. Such an one will have among other faculties the powers of seer and prophet. Any standard work on physiology or anatomy will give the descriptions of these glands together with their functions and place in the physiological economy. This may be found under the heading of **ENDOCRINE Glands**. But the description of these same glands, together with their place and function in the psychic economy of man is NOT to be found in any book nor is the knowledge given to the idle seeker for the mere asking. These glands have to do so greatly with the spiritual side of life that they must be developed slowly that their pristine normalcy be regained.

PLASTIC refers to that which is endowed with all manner of possibilities but which lacks form or definite and characteristic expression. That is plastic which allows of being moulded or shaped according to the ideas of the molder.

POLARITY is the predominance of one or the other phases of electrical or magnetic force possessed by any manifestation of creation, and which gives it its distinguishing character of positive or negative. This is contrary to commonly accepted understanding of the term polarity which is defined as that which has two poles. In actuality it is more than the quality of having two poles. It is the quality of having in addition more of one phase or the other of that which is found at the poles. This applies to all forms and kinds of creation for each has its individual and characteristic polarity by which it is distinguished from among other manifestations of its own class and of other classes. Here may be found a key to the explanation of personality, its power of attraction and repulsion when thinking of polarity as applying to mankind.

POTENTIAL refers to that state or condition of anything which is not in an active state. It is a static condition and not a kinetic one. It is dormant awaiting that touch which will change it from its inactive condition to an active or dynamic one. Any potential condition has crystallized within itself all the qualities and essentials needed in the kinetic or active state of

manifestation. The potential state lacks nothing which it would not have in the active state. Its inactivity is all that characterizes this condition. This is in contradistinction to that condition which lacks that which is essential to its active state.

PRAYER—a petition, a supplication or entreaty addressed usually to the Creator of the granting of some special request. In many cases, the Divine Laws and Principles involved in the granting of prayer are completely ignored or overlooked by the petitioner. Yet neither negligence, nor ignorance, nor wilfulness will abrogate them nor diminish by an iota their efficacy or reduce their operation. God in His Wisdom, decreed and established certain laws of universal operation in order that there might be system and order in the world. Such laws are applicable to all and infrangible—therefore any prayer which does not meet the requirements of such laws will not be answered, for, could or would God answer all prayer irrespective of their motive and purpose, chaos would result.

The mystic well knows that should he petition for any purpose, he must base his prayer on that which concords with Divine Ideals. Therefore he asks first not that his prayer be granted, that his plea, out of a world full of pleas, be singled for fulfillment, but that he be given Light and understanding of the Laws involved in the granting of the prayer and of the consequences to accrue from its fulfillment. Next, the mystic assures himself that his prayer is altruistic. It is not necessary that it be wholly altruistic but it must be over fifty per cent so, as in the case of asking benefits and blessings for ourselves. It is right to ask for these when we desire these in order that we become better fitted to serve others.

Having asked for understanding of Divine Decrees and Laws, having asked that it be shown us if it is right that our petition should be expressed, having assured ourselves that our prayer is in the final analysis altruistic in nature and purpose, we proceed to give expression to the prayer with a feeling of confidence. This feeling of confidence is not an impossible one, for our prayer being formed in harmony with the Divine Scheme, meeting the requirements of the Laws, based on altruism, we find that there is nothing to prevent us from having the feeling that we will obtain the object of our petition since we are doing all that is possible with us in fulfilling the requisites imposed. And so, having achieved our feeling of confidence and knowing that our prayer will be fulfilled we express our thanks for the fulfillment, for spiritually it IS ALREADY granted under these circumstances.

From the foregoing it may now be apparent why it is that prayer is so often unanswered. God, in his mercy, refuses to answer our entreaties knowing how great the penalties for us would be could He and would He abrogate His own laws to grant our prayers, however agonizing the need from our human point of view. But, that prayer is answered which meets the requirements and standard of the Creator, because it is a prayer, the granting of which will add to the general betterment not only of the individual but of the greatest number. One other wonderful feature to be noted as a result of basing prayer according to the demands of Divine Principles is that the manner, ways and means of fulfilling the prayer are indicated to us and we proceed to demonstrate that God helps those who help themselves.

PROJECTION is not only the act of releasing at will on the psychic plane of the psychic body of man with all its consciousness, mind, powers and functions but it is also the psychic body freed from the limitations of time and space and other hampering and confining conditions. Projections are made for the purpose of contacting such as we wish to aid or by whom we wish to be assisted and inspired.

Projections are endowed with all the distinguishing traits, characteristics and mannerisms that distinguish the *personality* of any entity. Projections carry with them these earmarks, traits developed through the incarnations making the projection recognizable anywhere at any time through these very characteristics, this because the soul and psychic body are immortal.

Projections are endowed with five psychic senses and faculties allowing for their sensing and expressing psychically in the same manner as the five objective senses and faculties allow the physical and objective individuality to become conscious of conditions and circumstances. Projections are guided and directed by the soul and impregnated by the soul's ideals and hopes. Naturally, in communing with other psychic bodies and subjective minds, a projection will act in full accordance with the ethical code characteristic of its soul.

So strong are the powers and so forceful its ways of making itself felt that to those who can see and hear and feel psychically the soul is recognized by its projection as easily and completely as is one physical body or manifestation recognized by another physical one. This is most commonly done during sleep. But it can be done at will by those trained to do so, trained to release the psychic body, manifesting at any

specific place at any definite time for a very particular purpose. Sensing the psychic body in a projection and recognizing it as the personality of any entity is also a matter of training. Both these privileges and powers being part of the birthright of man.

PSYCHIC PLANE is that plane or condition in the Divine Economy which has been provided by Divine Mind as the meeting place and field of action for the psychic bodies of the dwellers of the Cosmic (where dwell only those freed from functioning in physical bodies) and earth planes wherein they may meet to their mutual benefit. It is here that our loved ones who have cast off their earthly bodies may be contacted. It is here that our thoughts, hopes, plans and requests are projected along with our personalities. It is here that in response we receive the inspiration, guidance, direction and illumination we are in search of when appealing to those whom we feel we know are better fitted and ready to give. It is here that we too carry on our own psychic work as our share in the uplift of mankind. And this plane may be reached at any time provided the purpose is pure and noble.

PSYCHOLOGY from the common point of view is the science of mind, or the science which treats of the analysis of the laws of connection and condition of mental phenomena. From the Rosaeucrucian point of view it is more than this. It is the science which treats of the soul, its attributes, mind and consciousness, of its purpose, place and functions as well as its influence in our lives as regards habits, their formation, their adoption, rejection, or transmutation, the action and interaction of the two phases of mind, the objective and subjective and many other forms of psychic and mental existence.

Good News From Our Indian Branch

An Important Announcement Comes at a Very Propitious Time

For several years we have referred to the fact that our Grand Lodge and Supreme Temple in India have been planning to admit our higher members into full and Honorary membership in their Lodge Academy. It has required considerable correspondence and a rearrangement of all their plans and courses of study to make such a plan feasible because of the following conditions:

First, the Supreme Temple of Amorc in India conducts its work there as a Monastic Order along the lines of the truly ancient and Oriental method. In past only those who could go to the Temple and live in the environs were permitted to have any part in the study and exercises conducted by the Mystics of that Order.

Secondly, the teachings issued there are of a rare and personal nature. They cover subjects which have never been put into printed form for general study and it seemed almost impossible to arrange these long and illuminating lectures into form for transmission by mail.

For these reasons it has required great work and much time on the part of the Director of the Order in India to arrange with the Imperator in America a feasible and convenient method of sharing the valuable Indian studies with our members in other lands.

The Order in India is known as The Sovereign Grand Temple "Iasc-Amorc," and conducts its work through its principal Academy known as The G. T.

Monastery. It is located in beautiful gardens in the outlying section of a small town in the Madras Presidency.

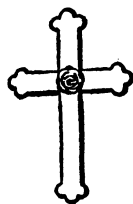
Under the new arrangements members of the Amorc everywhere who are in or above the Fourth Grade in the regular Lodges or Groups, or who are in the Postulant's Grade of the Supreme Lodge, may take up the complete course of study direct from the Temple in India and prepare themselves for Honorary Membership in the G. T. Rosicrucian Monastic Order of India. (Do not confuse the term *monastic* as having the same meaning as is usually understood in occidental countries.) In addition to certain obligations which all our Amorc members have already assumed as Rosicrucians, the only other obligation is the small expense of postage and clerical charges in preparing and mailing the private lessons.

The Director of the work in India announces also that they will publish a monthly magazine as a companion to our MYSTIC TRIANGLE. It will bear the name "MYSTIC CASKET" and will contain special, instructive articles for students of their courses and for our members generally.

As stated above, several years ago we announced that such a plan was under way and our announcement was a little premature, for many wrote to us about taking up the Indian course of study, but the plans had not been completed.

We announce now that we are ready to transmit

Information for Those Who are Seeking



If you wish to know more about the AMORC and its teachings, principles and special benefits, you will not place yourself under any obligation by inquiring and asking for literature. A sincere desire to perfect oneself and advance in the ability to master conditions in life and assist others to do so, is the important requisite.

If you live near any of the following Divisional Secretaries, you may write to them or call on them. If you do not live near any of them, write to the headquarters of AMORC at 843 Octavia Street, San Francisco, California, and you will be advised of the nearest branch of our work.



For the South-eastern District: Divisional Secretary of Amore, P. O. Box 676, Tampa, Florida.

For the Southern District: Miss Olivia Robinson, 1011 Hammond Avenue, San Antonio, Texas.

For the Eastern Division: Mr. Louis Lawrence, 361 West 23rd Street, New York City.

For the Central Division: Dr. Charles Green, May Building, Pittsburgh, Pa.

For the North-eastern Division: Mrs. Marie Clemens, 25 Peterboro Street, Boston, Mass.

For the New England Division: Mr. A. S. Edwards, P. O. Box 1083, Waterbury, Conn.

For the Midwest Division: Mr. Fred D. Walker, P. O. Box 319, Arkansas City, Kansas.

For the Western Division: Headquarters at 843 Octavia Street, San Francisco, Calif.

For the Canadian Division: Mr. J. B. Clark, c/o

Amorc Headquarters, 413 Granville Street, Vancouver, B. C., Canada.

For the British Division: Mr. Raymund Andrea, c/o 63 Egerton Road, Bishopston, Bristol, England.

For the West Indies Division: Grand Lodge, P. O. Box 36, San Juan, Puerto Rico.

For the East Indies Division: Grand Lodge, P. O. Box 31, Sourabaya, Java.

For the Scandanavian Division: Grand Lodge (Mr. Svend Turning), Kildevaeldsgade, 74, Copenhagen, Denmark.

For the Mexican Division: Jose W. Cervantes, Grand Secretary, Apartado Postal, 2763, Mexico, D. F. Mexico.

Other Foreign Divisional Secretaries can be reached through the American Headquarters at 843 Octavia Street, San Francisco, Calif.

applicants' names to the Director in India. Therefore all those who are in good standing in the Amore anywhere, who have been regular in their studies of the Amore lectures and lessons, who are in or above the Fourth Grade in any regular Lodge or Group or in the Postulant's Grade conducted by mail from headquarters, may send their names and addresses to the name below stating that they desire to take up the Indian study. To these persons we will send an outline of the work of the G. T. Temple and advise them how to enter that work.

Address your letters on this subject to "Indian G. T. Secretary," care of Amore, 843 Octavia Street, San Francisco, California. Please do not write on this subject in any general letter to the Supreme Secretary, or mix your correspondence with other subjects. Make it a separate letter addressed only as above. (Write at once, but bear in mind that after November 1, 1925, the address should be care of Amore, Rosicrucian Square, Memorial Boulevard, Tampa, Florida.)

THE REMOVAL TO FLORIDA

(Continued from Page 134)

fact is there is a campaign being conducted by our members through their enthusiastic boosting of the

work that equals any propaganda work we have officially conducted.

The next twelve months will see a great change and increase in the membership and power of the Order. We were ten years old in our present form in this country last May, and we are approaching the twelfth year when the full power of the Order will become manifest. The Supreme Staff has done its utmost and has removed or overcome many obstacles that would have destroyed any but such an organization as Amore.

THE CALIFORNIA GRAND LODGE

The Grand Lodge in California, located at San Francisco, will continue its activities after the change of National Headquarters. Here the many meetings will continue each week and early this Fall a very active campaign will start, preparations for which have been under way for some months. The reading rooms and other rooms of the Grand Lodge at 843 Octavia Street will remain open and the beautiful Egyptian Temple will witness many wonderful convocations under the direction of those advanced Brothers and Sisters who were the original founders of the Lodge in San Francisco.

San Francisco will always be the *Western* headquarters for the activities of the Coast, and visitors to this city should always avail themselves of the privilege of visiting the Temple and meeting the officers and members.

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Written over 2,000 years ago, contains the true, secret doctrines of Thibet. Translated with the special permission of the Grand Lama and Disciples of the Sacred College in the Grand Temple of Thibet; authorized by the Emperor of China, and revised in modern English by

Sri. Ramatherio

The book is divided into Twelve Books, each having many chapters. There is a preface containing the complete story of this very rare manuscript and a translator's explanation of the occult and mystical terms used.

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The book is highly endorsed by the Imperator of the AMORC and he says: “It is the first book I have ever seen which I can recommend to every member and every Lodge or Group to be used as a companion to our teachings. A section of it could be read at every convocation with great benefit to every member.”

Two styles of binding are offered: A heavy leather-paper covered edition, printed on de luxe paper with Japan Parchment title page, each copy numbered, at Three Dollars per copy.

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