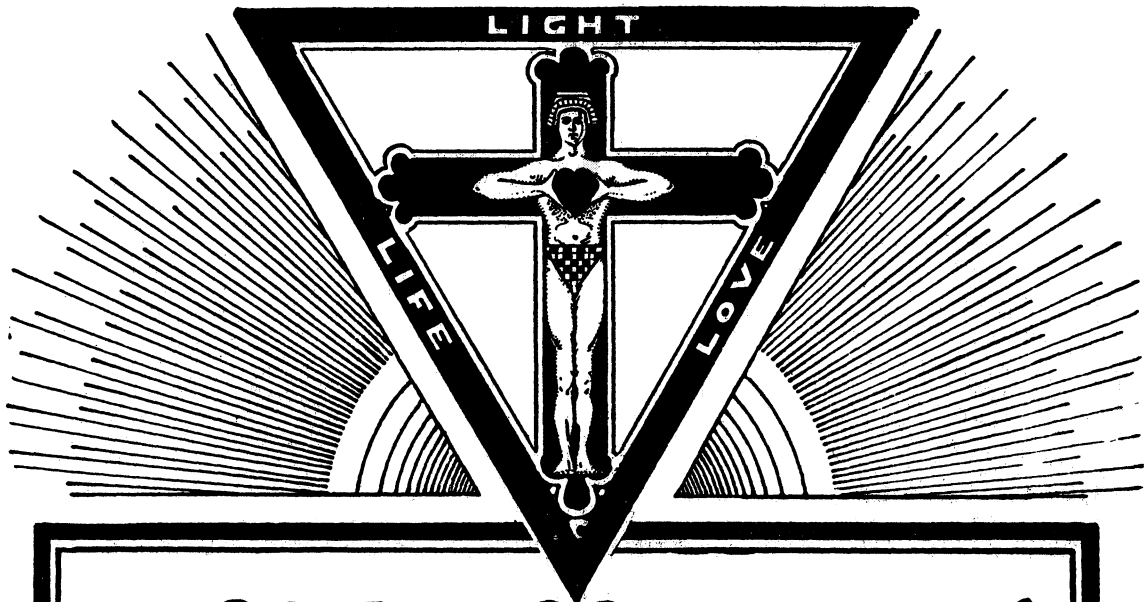


The **MYSTIC TRIANGLE**



A Modern Magazine of
ROSICRUCIAN PHILOSOPHY

Zada, or Looking Forward
Progress of the New Temple
The Emperor's New Year Message
Toulouse, the Mystic City
Disease a Myth?

Many Other Important Helps

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Zada, or Looking Forward

By J. H. Thamer, K. R. C.

Of the New York Grand Lodge, AMORC

(This is the Third Installment of the Story Which Began in the January Issue.)

CHAPTER III IN THE TWENTY-FIRST CENTURY. By the Master.

MY REBIRTH or return to your earth will not be heralded throughout the land, for the mother who will bare me will be the wife of a humble teacher in one of the great Universities of the New America.

It might be well to remember that my advent will be in the month of April, astrologically speaking, under the sign of Aries, which is the first and highest representative of the fiery Trignon, and those born with this sign rising in the ascent of their horoscope will always move upon a higher plane, mentally and spiritually.

Kabbalistically, the sign Aries represents the head and brains of the grand man of the Cosmos. Upon the intellectual plane, Aries signifies the martial spirit of aggression. It rules the head; "Out of his mouth went a two edged sword!" It is the active will under the guidance of the executive forces of the brain, and those dominated by this influx are imperious, dauntless and energetic in the first degree, and will never readily submit to the control of others.

At about five years of age, my mind will commence to function systematically and to retain impressions, and in the next few years it will expand and I will be able to take and analyze new impressions, until at the age of seven every action and reaction will be firmly implanted in my memory.

During this time flashes of my previous incarnation will be reproduced subconsciously, but these will become more infrequent as my mind becomes wholly engaged with the things pertaining to my present existence, and while the life lived in a previous incarnation has a direct bearing and influence upon the next incarnation, giving us the opportunity of improvement according to the law of evolution, we nevertheless are practically commencing a new cycle, which we again work out according to the law of Karma.

At the age of seven I will be taken to one of the Universities, by my father, to commence my education and training.

As previously stated, my father will be a teacher in one of the Universities, or seats of learning, these Universities being so equipped and operated that when a child enters he or she will be enabled to complete their training along whatever

lines chosen for their life work, without changing from one seat of learning to another.

The advantage of this method will readily be seen in comparison to the method which was in vogue during the twentieth century, for their training will be supervised in an unbroken chain from its inception until completion by specially trained instructors.

The child, upon its entrance into the school, will first be taken to the chief supervisor's department, where his astrological influences will be carefully studied and charted, and, following this, his teaching will conform closely along the lines of his greatest adaptibility, until at the age of eighteen, when, after another examination, his future studies and life work will be outlined and decided upon.

This examination will be under the supervision of the cleverest psychoanalysts, so that no time will be lost in finding a pupil's bent and place in life.

Taking the first four years after birth as a formative period, the following years of man's life upon earth run in cycles of seven years each; so at the commencement of my final tuition I will be commencing my third cycle, after which, at the age of twenty-five, I will be fitted to carry into effect my duties in the evolution of mankind upon the earth, which in my case will be in character research work and governmental advisor.

A word here may not be amiss in regard to the method of teaching which will be in vogue at that time.

Upon first entering school, I will be taught the elements or elementary notions of the transmission of thought in printed and written form, together with the elements used in calculation.

It is well to remember that the average human being obtains eighty-seven per cent of the stock of impressions with which his mentality is built up, through his eyes, and here are the percentages of the five senses:

Source of Impressions.	
Eye	87%.
Ear	7%.
Touch	3%.
Smell	2%.
Taste	1%.

Total....100%.

Thus you see, of the five senses, impressions registered upon the brain by sight are analyzed

and retained quicker than by any other sense; consequently, wherever possible in the different studies, this method, with the help of motion pictures, will be used, and further on in my narrative I will explain the method of taking and projecting pictures true to nature.

After becoming thoroughly grounded in the rudiments of each particular classification of my studies, I will then be taught the correct method of analysis, by using deductive reasoning, thus enabling me to solve all of my problems; for by this process there can be no mistake, providing the premise is correct.

Great care will be taken in my study of Ontology, or "the true science of being"; for this will not only give me a complete knowledge of the wonderful formation and functioning of my material body, but also an understanding of the conscious and sub-conscious mind, thus enabling me to avoid all disease and to master any condition that may arise, as planned and intended by my Creator.

I will also be taught how to discriminate reality and actuality, imagination and fancy, also how to solve my greatest problems by the proper development and use of my sub-conscious mind.

Every pupil will not, however, attain to the same degree of efficiency in all of the studies, but at the age of twenty-five I will be considered one of the most proficient in all the land, owing undoubtedly to my development in previous incarnations upon earth, and also during my sojourn in spirit land.

Some further information, relative to the form of government and conditions as they will be in the twenty-first century, will be necessary so that you may the better understand the great events I will describe.

In the New America, at this time, all public utilities—such as schools, transportation, radio and air intercommunication, natural waterways and power, mines, timber and banks—will be sponsored and operated by the government.

The country being very thickly populated, it will be divided into districts containing a certain prescribed number of inhabitants, each of these districts to have one great University of sufficient capacity to take care of the educational requirements of all the youth therein.

Each of these educational centres will be allowed one representative to act in the great Council at Washington which will direct and supervise the functioning of the Government, and they will be chosen upon the strength of their knowledge, ability and integrity; they in turn will choose one of their number to act as President and Chief Arbiter.

Each of these Universities will also be a court of Law, where all disputes, differences and lawless acts will be judged and adjusted.

All of these activities of the Government will be operated at cost, and this will be the condition of affairs when I will be chosen as a member of the Supreme Council at Washington, immediately after the completion of my college career.

Another advanced feature of the functioning of the Supreme Council will be a laboratory, where the most advanced, progressive and best adapted students of the colleges will experiment and perfect everything that will benefit and improve the human race, including the best methods of defense for the protection of this development.

On account of my knowledge and adaptability for this line of endeavor I will be appointed as supervisor over all its activities.

This state of evolution will only be attained after years of struggle, owing to the antagonism of the monied class and powerful trusts, the main factor in its accomplishment being the teachings of a select body of students, who had their origin several hundreds of years before the Christian era and who never ceased in their efforts towards establishing a state of ideality.

When I will have reached the age of five and forty, dark clouds will again be hovering upon the horizon, which, if not decimated, will again retard all advancement, throwing the human race back several hundred years in its evolution.

The monied class of America will prepare for a final struggle in an attempt to again regain their former power and supremacy, while several of the great Eastern nations will combine their millions of inhabitants in a gigantic effort to defeat the Western civilization and secure control of the earth.

These countries, while much inferior to the world's inhabitants in knowledge and culture, will, however, be very far advanced in the manufacture and use of all weapons of war and offense.

A brief explanation with reference to the mode of travel by land, air and water, together with the methods of intercommunication of thought that will be uncommon use at this time, will also aid you to more fully realize the drama in which myself and family will become involved, in our efforts to prevent our advanced civilization from retrogression.

All power in use at this time will be known as electronic energy, somewhat similar to the electric power in use during the twentieth century, only instead of generating this energy with huge clumsy machines, set in motion by water or steam power at great expense, it will be produced by the application of Natural Laws, at a very small cost, in the following manner, in explanation of which I must refer to some of your earlier studies.

You remember that an atom is an element, because it is the smallest particle of the ultimate form of matter, or that form when matter first manifests its true nature.

Also, in a further analysis, we find that atoms are composed of electrons which are the smallest particles entering into the composition of matter.

Electrons are of two kinds: those having a positive quality and those having a negative quality, each manifesting itself according to its vibration.

You also learned that the earth's emanations are preponderately of a negative quality, while those of the sun are preponderately positive in their manifestations, and, while each one is vibrating with energy, force is only acquired by a combination of these positive and negative vibrations.

This will be accomplished by the use of different sets of tubes, constructed in such a manner so as to enable us to tune their vibrating energy corresponding with certain scales in the periodicity of vibrations, which in turn will liberate the positive and negative electronic energy emanating both from the sun and the earth, and combine them harmoniously to produce force according to Natural Laws.

You will recollect that during the twentieth century the best known and most advanced scientists had evolved, by deduction, a table giving the periodicity of vibrations, together with an index showing the different realities that are made manifest along the scale of vibrations.

It was noticed that at certain periods in this scale, or chart, there were gaps where nothing was manifested to our physical senses.

Later some of the most advanced occult students discovered a great many manifestations of hitherto unknown natural phenomena in these apparently blank periods, which knowledge was the cause of the aforesaid method of producing force and power from the energy emanating from the elements, as it were.

This same knowledge will enable us at this later period to produce a vibratory force whose counter action will neutralize the force of gravity, which will make transportation through the air the simplest and safest method of travel; huge palatial air ships making a trip around the earth at a speed of five hundred miles an hour, or in approximately two days.

Radio waves will also be perfected to such a degree that people can both see and talk to one another, no matter at what distance they are separated.

A great many of the more advanced occult students will also be able to communicate with one another by mental transmission of thought, more commonly known as mental telepathy, although this was known and in common use by the ancient Egyptians and their forebearers, the Atlanteans.

These discoveries and developments will naturally be the death blow to all of the great trusts, such as the railroad combines, telephone and telegraph trusts, together with the oil and coal Magnates.

In the Government laboratory, over which I will be appointed chief supervisor, we will develop rays of such intensity and destructive power that we will be enabled to either temporarily paralyze an army at a distance of ten miles or completely destroy it, also cripple or destroy any engine of war.

This knowledge will only be accessible to a select few, as will also be the method of transmuting baser metals into gold; this latter knowledge, however, will only be a revival of an ancient art and not a new discovery.

You may wonder how the transmutation of baser metals into gold can be accomplished. But realize that all matter is composed of electrons and that by electronic vibrations all matter is made manifest, also that according to the scale or rate of vibrations all matter manifests itself; for, according to the law of the triangle, electrons form atoms, atoms form molecules, and molecules form matter, these being held together in form by the law of cohesion.

Now as the first cause of all matter is the same, the only difference in its manifestation being its rate of vibratory energy, you will readily see that the transmutation of different metals can be brought about by the changing of their vibratory rate or, as sometimes called, their polarity.

This knowledge, however, is only obtainable by those whose growth in esoteric development is such that nothing will tempt them to use it for self gain or base purposes.

The same rule applies to the secret of obtaining power and force from the elements, and while

every one will be privileged to use these developments, only those with a properly controlled mentality and a superior esoteric growth will be allowed the knowledge of how to obtain it.

A brief reference to myself and family will enable you intelligently to follow the drama of our earth lives, as they will be enacted in the twenty-first century, A. D., during the greatest social and financial revolution for mastery of the world that will ever be experienced.

After passing through the final stage of my educational career. I will meet with a very beautiful and intellectual young lady, and I will immediately realize that she is my affinity; for at this stage of the world's evolution the proper mating of the male and female will be a matter of very deliberate analysis.

Real love is the only solution for the proper propagation of the human race, and such a condition is not possible, or lasting, unless the mental and physical qualities of both male and female are in complete harmony.

Having met and married one who will be endowed with all of these qualities, our union will not only be blessed with peace and harmony, but also with a beautiful daughter whom we will name Zada, and who will not only be endowed with physical perfection but will be possessed of superior mentality, so that at the age of twenty-two, when my story opens, she will be one of my cleverest and most trusted assistants in the laboratory, having knowledge of all the secret processes and discoveries allowed to only a select few, also having to her credit several of the newest discoveries and occult demonstrations.

As previously stated, although the large majority of the populace of the New America will be living happy, prosperous and contented lives through and by the new system of government control of all public utilities and the greater knowledge obtainable by the great advancement in the educational system, there will nevertheless be a very serious menace in the attitude of the dethroned money kings, who will have a following of toading, irresponsible, useless egotists who are desirous of again gaining control of the wealth of this great developed country.

The Government research laboratory, over which I will have control and jurisdiction, will be located on a beautiful hill close to and overlooking the city of Washington, and will be surrounded on its four sides by a high wall for privacy and protection; for the wonderful discoveries and secret processes known to us alone, while of vast benefit to the populace, could nevertheless be used by unscrupulous persons to further their own selfish desires, thus finally destroying the whole fabric of our splendid achievement.

Upon the roof of the laboratory we will have built a magnificent home, embodying every modern convenience, and connected thereto, facing south will be a beautiful roof-garden wholly enclosed with quartz glass, having resisting qualities that will repel the most powerful missiles.

Owing to its peculiar nature this quartz glass will permit every quality of the sun's rays to penetrate; for at this time it will be common knowledge that certain vibrations of the Sun's rays, which hitherto could not penetrate ordinary glass or the clothing worn by man, are of inestimable value on account of their curative properties.

All of the dwellings throughout the New America at this time will be equipped with this quartz glass, thus enabling every one to take their daily sun bath in strict privacy entirely nude, in which manner every part of their physical body will be kept in perfect condition by the application of these natural rejuvenating vibrations.

A large swimming pool, surrounded on its three sides by rare and beautiful tropical plants, placed at the eastern end of the garden, will provide us with many happy and beneficial hours of recreation, for by an ingenious arrangement the water in the pool will also be impregnated with these health-preserving vibrations from the sun.

On the northern side there will be a starting and landing balcony for our aero-cars, for at this time all travel will be through the air with absolute safety.

Aero-cars of all sizes, from the single passenger to the huge palatial ones capable of carrying thousands of passengers in comfort and safety, will be in daily use; for by the aid of a small device attached to the bottom of each car the earth's attraction will be neutralized by contravibrations, which will allow the solar vibratory motor to utilize all of its power for propulsion; for weight, as it were, will be entirely eliminated and enormous speed will be attained thereby.

Despite the fact that the air will literally be filled with thousands of aero-cars the danger of collision will be absent, for every solar vibratory motor will be attuned to a different rate of vibration, which exemplifies a natural law, as noted in the harmonious manifestation among the millions of, suns, stars and planets in the Universe.

The walls surrounding the laboratory will be equipped with powerful projectors, arranged in such a manner that, by simply pressing a button, rays of sufficient intensity can be projected which will paralyze any life within a distance of ten miles in every direction, and these can be further augmented so as to annihilate anything within its range.

Our growth to this high state of development will have been gradual covering a period of many years, and any idea of an impending struggle will be farthest from our thoughts during this time.

Through and by the influence of our improved educational system, whereby every one will be compelled to acquire knowledge, crime will be almost unknown, which will eliminate the enormous cost of detecting and punishing malefactors; and every one will enjoy prosperity in accordance with their ability and effort, so that there will be no poor, disappointed and unhappy people in all the land.

The principals of the old regime, that is, the former money powers, together with their families, will congregate upon large estates in southern France along the shore of the Mediterranean Sea, where they will live in barbaric splendor a portion of the time, occupying their winter homes in Paris, London or Vienna, as the case may be, during the remainder of the year.

At this period in the earth's evolution, religion will also have undergone a great transformation in the New America, for everything upon the earth is subject to the laws of life; everything has but a changeable existence, and this law applies to religion as well as to anything else.

It must undergo transformation with the intellectual development of man, for science and philosophy will have more and more applied reason and conception to its vitals; in other words, they will

have kept pace with the evolution of the human mind, always seeking for facts and natural laws, discarding all superstition and so-called supernatural.

The most serious trial through which society can pass is encountered in exuviation of its religious restraints, but through and by the knowledge obtained in our great Universities the people individually will be enabled to analyze according to the Natural or God's Laws, and will be free to embrace and profess the religion they believe to be true, guided by the light of their reason.

The old fashioned doctrine of mystery and secrecy, and the spirit of awe in which the simple truths of the Bible are shrouded, will have given place to sane, analytical reasoning.

A great many of the European and Asiatic nations not so far advanced in knowledge, will still be dominated over by one of the oldest and most powerful religious denominations, who believe it perfectly right to present to the people the mystery of the mass, with no attempt, however, to explain it.

The Bible, which was written by Masters who were "in tune with the infinite," while expressed allegorically in a great many instances, as was the mode at the time, yet is extremely simple when the literal significance of a passage is either transcended or set aside and a more spiritual and profound, or at least a more recondite, meaning elicited than is shown in the form or letter.

As an example from antiquity may be cited the comparison of Israel to a vine in Psalm 7, XXX, and the apostle Paul allegorizes, or at least spiritually interprets the history of the free-born Isaac, and the slave-born Ishmael (Gal. iv, 24).

Of the Alexandrine school of christian theologians, the most famous of whom were Clemens Alexandrinus and Origen, the latter went so far as to say that "the scriptures are of little use to those who understand them as they are written".

As a specimen of his method of Biblical interpretation we may adduce the following; he maintained that the Mosaic account of the Garden of Eden was allegorical; that Paradise only symbolized a high primeval spirituality; that the fall consisted in the loss of such through spiritual and not material temptation; and that the expulsion from the garden lay in the souls being driven out of its region of original purity.

Allegorical interpretation, with reference to the Old Testament, was most extensively employed by Philo Judaeus, a philosophical Jew of Alexandria and a contemporary of Jesus Christ.

His writings stimulated the allegorizing tendencies of the Alexandrine school of Christian Theologians.

Thus it will be seen that through proper interpretation Divine revelation includes no mysteries, and all dogmas of faith may be understood and demonstrated by reason duly cultivated.

When the individual realizes that all Nature is a manifestation of the Divine Essence, and that God is all and in all, and he understands through reason, and not blind faith and superstition; he will readily see the reason for an almost complete absence of crime and a people at harmony in the New America, for the developing of the mind instills in the nation a thirsting for still greater knowledge to such an extent that, instead of churches and sects preaching and teaching so many different beliefs and dogmas, according to their limited power of interpreting the Gospels, as in former years, whole communities will meet in

large halls, equipped with the most advanced and up-to-date laboratory equipment for demonstration, and will there listen to and discuss the great esoteric and esoteric truths with specially trained Masters sent out from the Universities by the government.

What a wonderful improvement this will be, in contra-distinction to the ancient method of sitting in a church, or so-called place of worship, once each week listening to the expounding and interpretation by men, few of whom can agree among themselves or have acquired the spiritual interpretation as intended by the Masters, of whom Jesus Christ was the greatest.

Under this new regime (whereby people will receive definite knowledge proven by God's Laws, instead of being asked to believe something without any proof, but by blind faith) they will become interested and anxious to attend such lectures and debates to further their knowledge, with the result that, instead of endeavoring to live righteous lives on account of the fear of some unknown future punishment, instilled into them by the churches, they will know full well the immutable law of compensation governing man's duty to his fellowmen and his Creator; consequently they will live harmonious lives—not through fear but through love.

The European and Asiatic countries will become very thickly populated at this time, as also will the New America, although not to such a great extent on account of the regulations governing the admission of foreign people.

While North America was at first peopled by the inhabitants of Northern Europe (following its so-called discovery by Columbus) who readily developed into real Americans; that is, a separate distinctive people, inordinately proud of and loyal to their adopted country, it was later discovered that the emigrants from southern Europe and the Oriental countries never seemed to be able to forget their homeland and to mix thoroughly in the great melting pot of America, to constitute and form a great nation; in consequence it will, at this later date, be deemed expedient to compel all foreigners who wish to enter the New America to attend a special University, built and maintained by the Government, for the purpose of imbuing them with the proper mentality and deportment necessary for them to become real Americans, and if unable to thus qualify admission will be refused.

In the foregoing part of this narrative I stressed the fact that the best medium of instilling the mind with knowledge, was through the eye, and this will be the method followed whenever possible; for with the microscope and camera, as they will be developed at this time, even electrons will be photographed and projected upon the screen.

The improved method of taking and projecting pictures will be with a specially constructed camera which will instantaneously take double exposures, through ingeniously arranged prisms, thus placing dual exposures side by side upon the film.

These exposures will be made through a screen of vibrations of a certain periodicity, after which the film will be passed through a developing bath also tuned to the same number of vibrations.

The projection of the picture will be a reverse of this process; that is, through the prisms and a vibratory screen, but, instead of project-

ing the picture upon a material background, it will be thrown against a blanket of ultra-violet rays approximately three feet in thickness, at which time the blanket of ultra-violet rays will disappear and the picture in all of its natural beauty of color and distance will be seen, exactly as it is visualized by the human eye.

Using the same vibratory process, all sounds, such as voices, music, birds, insects and the whispering of the winds, will be produced at the same time.

By this system, in conjunction with improved microscopes, spinthariscopes and other devices, the innermost secrets of nature will be taught, impressing the various students with the grandeur, omnipotence and power of their Creator, instilling into them the desire of living their lives to His credit.

Although the population of the New America will have increased enormously since my last incarnation in the twentieth century, the increased knowledge possessed by its inhabitants will enable them, through the use of Natural Laws, to increase a thousandfold the productivity of the soil and Natural Foods, and the consumption of animal flesh will be a thing of the past, it having been learned that the electronic energy and vital life force contained in the products of mother earth are sufficient and ideal for the sustenance of the human body.

This will also be a great factor in the extension of life to a ripe old age, or, in other words, until the body has served its natural and required time as a vehicle for the soul's sojourn upon earth.

Doctors, as practicing in the twentieth century, will be almost unknown, for the people will have learned how to preserve their health as intended by their Creator; should perchance some one, through the breaking of God's Laws, become ill, or, in other words, disturb or unbalance the equilibrium or polarity of any organ, his knowledge of Ontology, as learned in the Universities, will be such as to enable him to assist nature in again regaining harmony in his body.

This knowledge will consist chiefly in knowing how to obtain the Divine Essence from the air by proper breathing, and of applying this Essence to the point of discord by the correct use of the mind.

Scattered throughout the land will be a sufficient number of hospitals, under the supervision of competent students of Ontology, also under Government control, who will be available to attend to any physical hurt or damage inadvertently done to the human body—such as cuts, burns, breakages of bones occasioned by accident or otherwise—by making the proper adjustments to assist nature in healing.

Every person will be taught, during their youth, how to eliminate that great bugbear, fear, which is the cause of the major portion of man's mental and physical troubles.

As you are now familiar, in a general way, with the condition of the inhabitants of the New America as it will be, through the process of evolution, in the twenty-first century, A. D., I will relate to you the struggle for moral and spiritual supremacy in which the New America will unwittingly become involved, and which will effect me deeply, through my beautiful and talented daughter, Zada, who will in a great measure be instrumental in its successful conclusion.

The Mystic Triangle

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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
Rosicrucian Square,
Memorial Blvd., Tampa,
Florida, U. S. A.

MARCH, 1926

NOTES FOR MEMBERS

It may be interesting to our many members throughout the North American jurisdiction to know that since we have been located at Tampa, Florida, every newspaper in the city, and some outside of the city, has published long and interesting newspaper articles about our location here and the work we are doing. Each of these articles has been very praiseworthy and has expressed the thought that the city feels that it has been honored by the establishment of the Rosicrucian Headquarters in Tampa. Each article has called attention to the fact that Rosicrucian Square is a beautiful site and that the buildings upon it are attractive. As one newspaper said, "Wherever the Rosicrucians locate, wherever they establish themselves, they bring beauty, splendor, elegance, art and refinement." We are happy that this has been impressed upon the minds of the public. Magazine editors, writers, lecturers, and teachers have called upon us, wanting to know about our work and extending their good wishes to us. In our upset condition of the first month after arrival many of the prominent firms in Tampa extended to us their cooperation and their assistance. On all hands we find goodwill and cooperation. Thousands of automobiles, containing tourists from all over America, pass by Rosicrucian Square every day. They all notice the building and design and architecture, and they often stop and come in and ask for literature and wish to see the officers and Temple. Our buildings are surrounded by very tall and beautiful trees, and even at this time of the year, while there is snow on the ground in most of the country, the birds are twittering in the trees, for they have come South during the winter days and are already building their nests in the sunshine. With our windows open, the music of their twitter and the warmth of the sun and the green of the trees and grass and flowers make us realize that we are beautifully situated and that all nature is wonderful and good.

There is one important point that we would like to call to the attention of our members in regard to their correspondence. We have often spoken about how to address your envelope and how to mark on the outside of the envelope either the words "Complaint Department, Mystic Triangle," or "Imperator," according to the nature of the contents. Most of you are following this practice and we wish to thank you for giving this matter your attention. What we wish to speak

about now are our special delivery letters and telegrams. Many of our members send us special delivery letters. These often arrive at the city of Tampa at midnight. They are then sent out by some special delivery man who reaches Headquarters, or our offices, at two, three, four or five o'clock in the morning and finds no one there. He then takes the letter back to the postoffice and leaves it there for regular delivery in the morning. The result is that 15 cents has been wasted by the writer and the letter was not delivered any sooner than if it had had ordinary postage on it. Furthermore, our deliveries of mail are so frequent every twenty-four hours that there is no advantage in special deliveries; since we receive our mail almost direct from the postoffice and deal with the postoffice directly, instead of through local branches, we receive the mail just as quickly as it reaches the city. Now in regard to telegrams. Telegrams are often sent to us in the form of night letters from distant cities on Saturday night. They are delivered, or an attempt at delivery is made, some time on Sunday morning, with the result that they are taken back to the telegraph office because there is no one at the Headquarters during the morning and afternoon hours of Sunday. Our members should keep this in mind and send telegrams only when it is absolutely necessary, and then never on a Saturday night, because we will not receive them until Monday and, in some cases, when delivery could not be made on Sunday the telegrams have gone back to the sender and in that way been delayed for three or four days. In the course of a month we find that members spend from \$5 to \$10 on extra postage and telegram charges, through special deliveries and telegrams, while, on the other hand, their regular mail so frequently comes with postage insufficient that we have, on our part, an expense of about \$30 to \$40 a month for due postage paid on letters received by us. Some members seem to think that they can return two or three lectures to us and enclose a long letter and sometimes their membership card and some other things, and send it all for a two-cent stamp; whereas they will notice that when our lectures go to them and they consist of more than four or five pages we have to put on the envelope four, six and sometimes eight cents. If our members will keep this in mind it will not only save annoyance at Headquarters, which is not the important thing, but it will make your letter reach us more quickly than if it has to go through that branch of the postoffice that pertains to the collection of due postage. Letters are often delayed one, two or three days because of that one oversight on the part of those who send us letters.

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The Imperator will leave America for Europe about the first week of August in order to attend an international meeting of the European Rosicrucian Supreme Officers, which is to be held in Paris during the month of August. He will also go to Toulouse, in the southern part of France, to attend a special convention or council meeting of the Supreme Officers of the French Jurisdiction of the Rose-Croix Order during the first week of September. The Imperator will be accompanied by his wife and by the Supreme Grand Master of the American Order and his wife. After completing their official activities in France and spending several days in sight-seeing throughout the land of the early Rosicrucian Temples in Europe, they will go to England, where the Imperator

is scheduled to lecture before a number of scientific, philosophical and Rosicrucian organizations. He will also lecture before a number of scientific and learned organizations in Paris while in that city. It is expected that the party of four will return to America about the last day of September.

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Our members will recall that in some of our lectures we speak of the fact that the five objective senses are so easily deceived and that many of our impressions or comprehensions are influenced by these deceptions. One interesting example was the fact that many of us believed that we are fond of vanilla ice cream and vanilla soda and the lecture pointed out that vanilla has no taste at all and that when we eat vanilla ice cream or vanilla soda it is the smell that we perceive and not the taste. Now science has made some interesting discoveries which it announces to the public. It says that there are only five tastes. It goes on to say that roast turkey, roast beef and roast horse flesh all taste alike; in fact, these things have no taste at all, says science, and the only difference that we are conscious of when we are eating them is the difference of smell. Science points out that our likes and dislikes in regard to food are more a matter of the nose than of the palate. It says that the only true distinctions in taste that we are conscious of are acid or sour, alkaline or soapy, sweet, bitter and salt.

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Another interesting thing has been found by science which corroborates many of the statements in our lectures which pertain to vibrations and especially to our scale of vibrations per second, by which we explain the phenomena of light, sound, touch, etc. In the scale which we have in our lectures, and which has been published in many parts of our work, there are certain gaps which we call Rosicrucian gaps; or, in other words, periods or octaves in the scale of vibrations which science has failed to fill in and indicate as to the nature of manifestation. Thus we say, as science has recently said, that beyond the dark red of the spectrum scale there follows what is called the infra-red section, where the light rays are invisible. There is also the octave just beyond the violet section of the spectrum, called the ultra-violet section or octave, where the light rays are invisible. In all scales of colors we find that beyond the infra-red and beyond the ultra-violet there is naught but black, indicating that there is no light **visible to the human eye** in those spots. But our rate of vibrations, as given in the lectures, shows that we know there are vibrations in those black or unexplained sections of the period or scale of vibration. Science now says that in this black period there are black rays of light and that they have been able to measure them and detect them. This is essential proof of the correctness of the Rosicrucian contention that there are no gaps in the whole scale of vibrations and that because man is unable to see light in all periods is no proof that light rays or waves of vibration do not exist.

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In a recent issue we commented, editorially, upon an editorial that appeared in the San Francisco Chronicle. That newspaper editorial highly criticised the alchemists of old and made many unfair remarks regarding the dreamy, useless, foolish and insane activities of the alchemists. In our reply we pointed out the fact that the alchemists of old were scientists, that many of their writ-

ings and reports were allegorical, and that we cannot think of them as having been solely devoted to the search for gold or to a search for a process of transmuting base metals into gold. We are glad to find now that Dr. E. E. Free, who edits the Department of Scientific Notes in the excellent magazine called "The Forum," and who has from time to time commented upon the activities and knowledge of the ancient scientists, now pays tribute to the good work performed by the alchemists of old. In commenting upon the modern German and other methods of trying to transmute base metals into gold and in speaking of the alchemists and their work, he says that he believes the ancient alchemists were not only the chemists of their days, but that they were honest, industrious and respected, and that it is unwise to imagine that the great men of another age were either knaves or fools. He says: "It is quite possible that they did make gold, or what passed with them for gold—what, practically speaking, was gold."

"We define gold today in a chemical fashion. We know of certain chemical tests made with tin, salt and other things, to which the atom of no element except gold will respond. We apply these tests. If they fail we say that the substance before us is not gold, no matter how gilt it may be or how goldlike may be its property."

Dr. Free goes on to say that the alchemists of old did not test gold by any such method as this. What they sought was a metal that would do the things that gold would do, that would look like gold and serve the purpose of gold, and in this regard they did succeed in transmuting base metals into some other form which served them as gold. When a demonstration of the transmutation process was made officially by our Order in New York City a number of years ago, a piece of zinc was so changed in its nature that it looked like gold and stood the acid test of gold; in other words, it would have served the same purpose as gold. But the transmuted piece of metal did not weigh the same as gold would weigh, and therefore in that regard it was not gold. Thus we see that man can establish a false standard for a mineral or a metal or something else and then be enslaved by that standard. Just because nature in her process of creating gold selects certain minerals and impurities which, when made into gold by her process, have a certain weight, is no reason for us to believe that all artificial or transmuted gold must have precisely the same weight as nature's gold, which has impurities not existing in the other. The transmuted piece of zinc changed into gold, in the demonstration referred to above in New York City, weighed less, apparently, after it had been transmuted into gold than before the transmutation. This is entirely a reversal of what was expected. However, the point we wish to make is that we are glad to see the real endeavors, deep thought and long hours of labor of the alchemists appreciated and understood by modern scientists.

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Speaking again of vibrations, and how they determine the nature of the various material manifestations in the world, we find that science has made another discovery consistent with our ancient teachings. We claim in our teachings that by changing the rates of vibration in any material thing we change its nature and its color and its other various qualities. Science now finds that by throwing or casting the rays known as **cathode**

upon various things the nature of the things will be changed. In other words, by raising the rate of vibrations, or lowering them, or changing them in any way, we can change the nature of the thing, as stated in our various lectures. They have found, for instance, that by having the cathode rays cast upon castor oil it becomes a solid substance. The same rays, cast upon stone and other matter, have changed the color and nature of the surface and, in some cases, the very depth of the thing. This is interesting to our members who are studying the laws of vibrations and their effect upon material manifestations.

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Another very interesting subject for our readers to think about is that of sleep. Much has been said by medical men, and by so-called authorities on the subject of health, in regard to the amount of sleep necessary for the average person and the best way to sleep and the best period to sleep. We who have studied the subject of sleep, even though briefly, in our lectures, realize that a great many things occur in and during and through sleep. We know, for instance, that it gives rest only to the five objective senses and that it gives also freedom of expression to the dormant subjective senses. Some interesting experiments recently made by a scientist indicate that sleep is more or less a matter of habit. Rosicrucians know that such subjective things as eating, drinking, sleeping and working can become and often do become matters of conventional habit. Those of us who have been forced to change our hours of daily activity, and work during the night hours and sleep during the day, have learned that in a few weeks' time our system of sleeping at night is changed and we become very sleepy during the daylight hours. That easily convinces us that the drowsiness and sleepy attitude that overtakes us at times can be established by habit. A few years ago the writer had an opportunity to watch some moving pictures being taken of fifteen people asleep. They were not aware of what was being done except that some test would be made. They were selected from various walks of life and were put to sleep in a very large room of a New York hospital and told to go to sleep as in the usual way. After they were all sound asleep a blue light was allowed to flood the room and moving pictures were taken. Each sleeper was shielded from having the light affect his eyes. But the pictures were taken very slowly; that is, at the rate of about one picture every minute instead of sixteen pictures every second. When the pictures were afterward thrown upon the screen in the usual rapid manner, we could plainly see that all of the sleepers went through more exercise during the eight hours of sleep than they were aware of. They tossed and turned and moved about on their individual cots in a way that looked as though they had been very busy all through the night. Only by understanding that the pictures were taken very slowly could we realize that the sleepers had any rest at all. Now science finds that many interesting physiological and psychological things occur during sleep. They find, for instance, that during our daily activity the use of the nerve energy and blood vitality causes a storing up of toxins and poisons in the system that are not thrown off because of our activity and use of the muscles and blood; but that during sleep we find an opportunity to cast off these poisons and permit the vital energy to renew itself and the system to clear itself and therefore renew the body in its power

and energy for the coming activity. They find also that the mind is usually clearer and better after sleep and rest. They find also that during the first two hours of sleep most of the cleansing and strengthening process is carried on. They note also that the hours after that are not so restful for the sleeper. We realize from these statements why some very active men can continue their great work with only a few hours' sleep each day. It was found also that some persons can go for eighteen to twenty-four hours without sleep and be just as refreshed and vigorous as if they had slept; providing there were rest periods during which the physiological changes took place. Psychologically, many interesting changes take place during sleep, but these we have discussed in our lectures and we will not take space to speak about them here. The one great outstanding fact is that very few of us completely relax when we lay our bodies down on the bed at night to go to sleep. Complete relaxation is necessary to perfect sleep and if we relax properly we will go to sleep immediately, within two or three minutes, and have a perfect sleep, with great benefit to the material and the psychic parts of our being.

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In a recent issue we spoke about the Indian courses of lessons. These lessons are permitted to those members who are in the Fourth Grade, or higher, of our work. Those who are thus qualified to have the special course of lessons from our Indian Academy in India may write to the G. T. Secretary at Rosicrucian Square, Memorial Boulevard, Tampa, Florida. Those thus writing will be informed by this G. T. Secretary how they can make application direct to India for these Indian courses as described in a previous issue of this magazine. We have learned recently that those who made application to India last August or September have now received their first lesson and they are very thankful for it and praise it very highly. To those who have not yet received their lessons let us say again, keep in mind the fact that it takes thirty or forty-five days for your letter to reach the Academy in India and the same number of days for a letter to come back to you, and you must also allow a week or more for the Academy to prepare the lesson. The G. T. Secretary has the right and authority in this country to select from those who make application such members as he finds, from the records, are worthy of having these Indian lessons. It is needless to say that only those whose dues are fully paid and who are in the very best standing in the Order will be permitted this unusual privilege.

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Speaking of dues reminds us of one point that we would like to speak about, although we do not feel that it is necessary to place great emphasis upon it. We wish it were not necessary for any members to pay any dues and thus relieve ourselves of the great problem of bookkeeping, record-keeping and notifications. But since dues are necessary, in order to maintain the work, and since each member has promised, in making application, to maintain a certain share of the expenses by paying his dues promptly each month, we are forced to look after that point. Members are lax, very often, through oversight. They allow two, three and four months to go by without remitting their dues. When we find, from our records, that a member pays his dues every two or three months we do not bother to notify him when he becomes two months in arrears. But when those members

who have been paying their dues regularly each month, on or about the first of the month, as is customary, suddenly lapse into arrears for two or three months, we notify them of the fact. A letter is sent to them stating that they are falling into arrears and establishing a bad habit. A second letter is sent four or five weeks later, informing them that this is the second notice. Then, after another three weeks, a third letter is sent, telling them that since they have not answered the other letters we presume that they are not interested in the work and we will consequently stop sending them any lectures. This results in many sending us their dues very promptly and requesting the lectures to be continued. By this means we find out whether members are merely neglectful or not interested. Usually, it is just a matter of neglect and when we stop their lectures for a period of a few weeks, in order to impress them with the fact that they are not keeping up their part of the agreement, or plan, they suffer the loss of the lectures being withheld and this delays them in their work. Therefore, we ask that each one of you kindly give this matter your attention. Even those of our members who are connected with Lodges and Groups often allow their dues to fall greatly in arrears. This hampers the Lodge or Group in maintaining its budget and in carrying on its work. Whenever there is a deficit at the end of the month some few members or officers must make up that deficit from their personal funds until members pay their dues and make up the arrears. . It is not fair to the membership or to the officers. Therefore, please understand that, as your membership card plainly states, on the reverse side, there are certain monthly dues to be paid to the office or place from which you receive your lectures, whether it is Headquarters in Tampa or your own local Lodge. Send your dues about the first or the fifth of each month to the proper secretary or place and keep your membership in good standing. Whenever you are unable to make your monthly remittance write your secretary a letter and tell him of the fact, and why. That will make it much easier for you and for him.

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Elsewhere in this issue is an announcement in Spanish intended primarily for those of our members who live in Latin-America or the Spanish-speaking countries. The announcement describes a feature of the Latin-American organization of our Order known as the **Order of Musketeers**. This organization started in Porto Rico among the high-grade members of our Order there, who wished to band together a certain select number of their members for the purpose of serving the Order in ways and means that would help to build up the organization and carry on some side activities through the Spanish-American countries. The few who were thus prepared and allowed to enter into the **Order of Musketeers** were beseeched by many others to permit them to come into it also. The result was that a definite organization was formed, with a certain initiation ceremony, and now those persons of Spanish tongue who are in the Order of AMORC and in good standing may unite with the organization of Musketeers and become one of them. It will be interesting to watch what great work they accomplish in this way.

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Our higher members will be interested in the following notes in regard to scientific matters as manifested by the minds of some of the leading

scientific authorities of the world today.

Recently there was held in Kansas City the annual meeting of the American Association for the Advancement of Science, and such meetings always bring together the most eminent scientific minds from many countries. While they hobnob and discourse and postulate one gathers interesting light on the vacillating viewpoint of men of science in regard to things fundamental.

In the past we tried to keep apace with them by recording their various new discoveries and opinions, but we found, as do those publishers who venture to publish some of these scientists' books, that before the type was cold enough to print in our magazine and the words go forth to the reading public the scientists had changed their mind again and what we were trying to tell had already become obsolete. So now we just comment occasionally and call attention to a few of their guesses and postulations.

For instance: at this recent meeting in Kansas City the Einstein theory was again thrashed out, especially by two opposing minds, and in the diffusion, or confusion, of knowledge Professor Dayton C. Miller, of the Case School of Applied Science in Cleveland, explained in great detail his more recent experiments which indicated and perhaps proved to HIM that ether does exist and that we are swimming in a sea of it. This, in spite of the fact that several of England's greatest scientists have stated that ether, as originally promulgated by some of them at a similar Convention years ago purely as a hypothetical thing, to explain a phenomena which could not otherwise be explained not only did not then exist, but there was no longer any reason for the hypothetical thing. We are reminded of some of the principles in some of our lectures, where we are plainly told that things can cease to exist to us individually just as soon as our consciousness of them is altered in regard to its perception or comprehension; but that such change in conception to us did not necessarily affect the actuality of the thing in question. The question here is whether the ether that exists to Professor Miller, and does not exist to the English scientists, has any actuality or not. Rosicrucians know and we will wait until the others are through postulating. It is said that Professor Miller's careful research has thrown the proverbial monkey wrench into the Einstein machinery, but the question here is, will the machinery stand the influx of the monkey element? We recently learned that Christianity in its pristine elements successfully withstood the monkey element because it was superior to the element itself.

We learn also from the Convention in Kansas that they have discovered another star which they dub as "Heavy" and claim to be the companion of Sirius. Soon we shall find that stars not only have companions, but mates and offspring. Then we shall watch for the inevitable doctrine of cosmic affinities.

Dr. R. A. Millikan, who is an acknowledged American scientific authority on the subject of Physics and whose pet hobby is playing with atoms and molecules, took occasion unconsciously to rap the Rosicrucians when he said that the people who **know** that they are right are the Atheists and the Fundamentalists. Since Rosicrucians are neither, he evidently meant that we did not **know** that we know.

We are pleased to read one comment in regard to this Convention, wherein some column-

ist liberally remarked that the scientific mind never crystalized and therefore it is unlikely that science will ever settle down to a state of established rest. In other words, it will never get down to any rock bottom facts and establish any fundamental principles.

In conclusion, it seems that as the eminent scientists moved their weighty bodies and minds from the great hall at the conclusion of the session, and relaxed in the sanctums of their temporary abiding places in Kansas City, they came to the conclusion that one great discovery had been announced and established at this great session of scientists. That discovery was the conviction that Galileo was wrong and Aristotle foolish when they taught the world that matter was not simply at rest but in continuous motion. We are thankful for this great discovery be-

cause it means that we will not have to change any of the fundamental teachings of our Rosicrucian lectures,—even if we would do so in the absence of such a discovery.

And so we rest safe for another year, until another great Convention is held, when we shall once more be all excited and expectant, awaiting the outcome of the various postulations to see if science is going to be able to contradict a single one of the fundamental principles taught in our lectures in this country for many years and proclaimed by the Rosicrucians generally for hundreds of years. There is some satisfaction in knowing that one's foundation has been carefully laid in the study of facts, and that all that science can do, all that the microscope or telescope can reveal, is substantial proof and increased manifestation of the facts thus learned.

Notes for Associate Members

One interesting letter was received this month from one of our Associate Members, in which he says that the article appearing on the first pages of our December-January issue was worth the whole year's membership. He referred to the opening installment of the story called "Zada." We regret to say that there are no more back numbers of that issue and we hope that all of our members are preserving the February issue, which contains the first chapter of the story.

Many Associate Members have written to us that they have found a great many benefits through the membership and that they have already noticed the change in their thinking and in their living that has resulted from their contact with the Order.

The Secretary of the Associate Class Membership will be pleased to hear from the Associate Members at any time, especially in regard to the benefits that each member notices as he continues in the Order.

A great many have changed from Associate Membership to Student Membership in order to benefit by the weekly lectures and lessons that are sent to them. Whenever it is possible to do so we

recommend that Associate Members become Student Members.

Many of our Associate Members have been disappointed lately because the magazine was a little late in reaching them. We regret this greatly and are doing our utmost to avoid it in the future. Establishing ourselves with new printers in Tampa has caused the delay in publication. But we are gradually catching up with our routine work and the chances are that by April our magazine will go forward before the first of the month and we will not have the delay that we have experienced in the past.

Several Associate Members have called each week to see us at our Headquarters and we are glad to have them drop in and see the Temple, the officers, reading room and other rooms in the building. Remember that if you are going to any important city anywhere in the United States, Canada or Mexico, you may find out in advance whether there is a Lodge in that city by writing to the Supreme Secretary at Tampa and he will inform you. It makes it very pleasant to drop into one of our Lodges or Temples and meet with the members or officers whenever it is possible.

Progress of the New Temple At Headquarters

The work of building up the new Temple and Lodge room, and other rooms at Headquarters in Tampa, is progressing rapidly. A staff of artists, painters, carpenters and electricians have been working for the past three or four weeks in the Temple, getting it ready for the dedication service that we hope to hold sometime during the latter part of February. All of the architectural features in the Temple and Lodge-room are Egyptian. These were planned and are being carried out under the supervision of the Imperator. He is personally directing much of the interior decorating and, as an authority on Egyptian design, is pointing out the very definite symbols and lines, as well as colors, that are necessary to carry out the effect he desires. The electri-

cal lighting and soft coloring in red, orange, blue and white, is very impressive. The center opening in the rear of the altar platform at the east end of the Temple gives those in the Temple a vista, or view, as though looking out upon an Egyptian Desert scene in the moonlight. Not only can the moon be seen but the sky shines with twinkling stars, and the sand dunes, with the pyramids, obelisks and other parts of Egyptian structures, are in relief and stand out with wonderful perspective as though the view covered many hundreds of miles.

The new organ has been installed in the organ loft at the side of the altar platform and the tones of it are very beautiful. The wonderful lamp that was made by a metal worker in India several hundred years ago, and which consists of

a life story of Buddha, hangs in the center of the Temple and when lighted throws in black and white the design of the lamp on the walls and ceiling. This lamp is the personal possession of the Emperor and is loaned to the Temple here for decorative purposes. It has been greatly admired by hundreds who have seen it and is supposed to be the only example of such work in existence.

Downstairs awnings have been put over some of the windows, those that face the south, because of the very bright sunlight, and many other features have been added to make the rooms more attractive and more comfortable. The University Office and room of the secretary of the University is being equipped now and we know that all U. I. members will be glad to know of this. This room will be available to them whenever they call at the Headquarters and there they can sit and read and consult the files of lectures and carry on their private interests without interruption.

In the lecture hall down stairs, on the main floor, a reception was held recently on a Sunday evening to the Emperor's wife. The hall and adjoining rooms were beautifully decorated with wonderful palms, and music was furnished throughout the evening while the reception was in progress. At the close of the reception the Emperor made a short address. The members came from all parts of Florida for this occasion.

The sidewalks adjoining the Temple and the Administration Building have not been completed because of the shortage of cement in this part of the State. In fact, throughout the city of Tampa streets are uncompleted where they have been widened and improved because of this shortage of cement. However, the lawns and yards adjoining the building have been graded and beautiful palms are being set in various parts at the present times.

Hanging over the main entrance of the Temple and Administration Building is a replica of the beautiful lamp that hung outside of the old Lodge presided over by Sir Francis Bacon in London. This iron lamp, with its amber glasses and of great size and massiveness, was made to order for our building here in Tampa and it has attracted much attention from the many passers-by. Over 40,000 automobiles pass by the outer street and Boulevard of Rosicrucian Square every Sunday, and half that number on weekdays. These automobiles are from every State in the Union. Each night the great lamp over the door burns as a guide to them.

One of the interesting features of the new Temple building is the Reception room adjoining the Lodge room, where members may rest and read awhile before going into the Temple for lectures or convocations. The committee in charge of the decorations and preparations of the rooms decided to make this Reception room one of Oriental coloring and furnishing and at the same time thought that it would be well to make it a room of expression of the members' love and devotion. Accordingly, they decided that instead of buying everything that went into that room they would permit members to donate certain things to it so that it might be an expression of their goodwill. As a result of this, some members gave money to the committee but most of them gave things from their homes or things that they had preserved as great relics and antiques. Some beautiful Oriental rugs are being placed on

the floor, and in one corner of the large Reception room is being built a den or cozy corner of antique draperies, with a beautiful couch and lamp arrangement so that it looks very much like one of the things we see pictured in the old castles or in Oriental places. The committee, however, still requires or needs certain antique things to continue giving tone to the room and to make it look fully equipped. The committee has asked the Editors of the Magazine to state that if any member has a very old Oriental or antique plaque, picture, statue or other thing that might be put upon the walls, or hung somewhere in a truly Oriental room, they would appreciate receiving it. These should be carefully packed and sent by express addressed to Temple Committee, AMORC, Rosicrucian Square, Memorial Boulevard, Tampa, Florida. Antique lamps, vases, pictures, and things of this kind would be very appropriate. More prayer rugs and some old embroidered pillow tops would also be appropriate and appreciated. There are some things that money cannot buy, and while the committee feels that it has sufficient funds to equip the room with actual necessities it also realizes that there are some antique things that cannot be purchased but which, if given, would be not only appropriate and appreciated but would lend a feeling of brotherliness and love to the room, inasmuch as it would then contain the expression of devotion on the part of many members.

The Supreme Secretary's home is now completely finished, equipped and furnished, and with a new automobile he feels quite at home and comfortably situated at Rosicrucian Square. The Emperor's home is not yet completed and many things have to be done to make it as he would have it. Several offices have been equipped with furniture, to make room for the enlarged staff of employees, and new equipment has been added to enable them to carry on the routine work as rapidly as possible. The advertising that is being done now and the great increase in membership necessitates an enlargement of all our activities. These have to be carried on in addition to supervising the changes and improvements in the building and the construction of the Temple so that it will be completed as soon as possible. We certainly will have an interesting New Year's celebration in our new Temple and we hope that soon we will be able to have the Sunday night free public lectures as we had in San Francisco. The great number of visitors in Tampa during the Spring months means that by interesting them in our work and giving them some literature they will carry back to their home towns the story of the Rosicrucians and what they are doing.

The Emperor hopes that everything will be completed and all routine work under way in a perfectly proper and systematic manner by the time that he and his wife, with the Supreme Grand Master and his wife, leave for Europe on August 4th or 7th. They intend to go through six of the European countries and visit all the principal cities, attending many of the Rosicrucian meetings and visiting some of the old Rosicrucian Temples that are in ruins. The Emperor will write lectures while on this trip and send them back to Headquarters to be forwarded to members, and he will write some special magazine articles describing his visits to the old Temples and places of mysticism, so that all of our members will have a good story out of his trip on this occasion.

The Emperor's New Year Message



GREET my Brothers and Sisters at this time with a special message pertaining to the coming celebration of the Rosicrucian New Year in March. For the benefit of those who are not familiar with the fact, let me state that we, in this country, follow the general Oriental custom of celebrating the birth of a New Year on or about the time of the spring Equinox in March. This is the most logical time to celebrate the birth of a year. It is when all of nature is bursting forth in new expressions of life and living, and when the winter months have passed and the year is beginning its new title of yearly manifestation. This year, the official period for the birth of the New Year in this country is as follows: taking the time for the United States or the North American Continent at Washington, D. C., the sun enters the sign of Aries on Sunday morning, March 21st, at 4:07 o'clock. Thus, on Sunday morning, March 21st, the New Year is born in this country. Therefore, I proclaim, as Emperor of the Order for North America, that all Lodges and Groups of our Order shall celebrate the Rosicrucian New Year on Sunday, March 21st, with the usual ceremony as prescribed and outlined in the National Constitution of the Order. Special instructions are being sent to all Lodges and Groups in regard to the program to be followed.

Those of our many members throughout this country and other countries who are not affiliated with local Lodges or Groups will be anxious, of course, to know more about the details of this annual Rosicrucian New Year ceremony. Therefore I am taking this opportunity of delivering a Message to all of my Brothers and Sisters so that it will be equivalent to sending to them the message that will be given at the Supreme Lodge on the occasion of the ceremony here.

I am dictating this message to the Dictaphone record while seated in my new home in Tampa, Florida, where the present Headquarters and Supreme Offices of the Lodge are located at Rosicrucian Square. It is Saturday evening, January 30th, 9:15 P. M., as I am dictating this. I have the Radio set in my home, playing music coming from distant points, and I am reclining in a state of retrospection, thinking of the past eleven years during which time I have been the chief executive of the Order in this country. And I cannot help remembering the January when I leaned back in my chair and recalled the fact that one year had passed since I had become active as the chief executive. I thought then that there were many things to be thankful for and I was happy in the progress and advancement that had been made in the Order under my direction and care. But tonight, as I review the years that have passed since then, I feel that not only has great advancement been made and much accomplished, but the responsibility has become so great that I am awed by what the future may have in store in connection with our Order in this country. For every member that was actively connected with the Order in this country ten years ago there are now one hundred. For every Branch, Lodge or Group that we had ten years ago there are fifty or more now and if I look back over the records of just the past

six months I plainly see that another year will make these figures look very small and the activities almost beyond the control of one man, or even a group of men, in this country.

The Order as a whole has much to be thankful for. Its membership has not only increased in numbers but its power in the action of its principles and the faith that lies in the united actions of its members in this country, and many other lands, are factors to be considered at this time. Individually, our members have enjoyed unusual health; this we know from the fact that during the past ten years there have been many National and State epidemics of various diseases that have brought sorrow and suffering into many homes and to many persons in all walks of life and yet our records show that our members suffered the least of all. In many States and cities where epidemics have been very serious we have found not one of our members afflicted or suffering through the disease. This is not because the members themselves have been fortunate through chance or circumstance but because they are of different type of mind and living such laws and practicing such principles as enable them to maintain a high standard of health. I think that our records in this regard point out a wonderful lesson and give each of us reason to be very thankful for the knowledge we possess and the ability that is ours to maintain health under and in all circumstances. Also we find that our members have been more successful than the average person throughout the world, and this may be due, of course, to the fact that such an organization as ours attracts to its ranks those who are of a high intellectual or social class, in one sense; but, on the other hand, it also attracts to the Order those who are anxious to succeed in life and are doing everything possible to attain and maintain success.

Hence we find that from a financial point of view our members generally have much to be thankful for during the last year. In many other ways our members, individually and collectively, have been successful in doing those things that constituted their dreams or their hopes and aspirations, and we find that even Groups of members have brought about changes, improvements, and ideals for which they have been working for months or years. The Order, as a whole, also has this to be thankful for: It has received the approval, the recognition, and the hearty sponsorship of many other organizations, many movements and many individuals throughout this country who in the past have been reserved while carefully watching the progress of this organization. The result of such recognition and sponsorship is made manifest daily in the cooperative spirit that has been shown by organizations and individuals. The Order now, as in the past centuries, has never sought glory and fame at the hands of Government, Nations or individuals, and its reputation has always been, and always will be, without blemish. But it has been of great help, in the past year or two, to have these other organizations, and those who are in position to do so, come forward and lend us their aid and manifest a co-operative spirit that enables the Rosicrucian to do the many things which they hold as important in their program for this country.

And so tonight, as I sit here and look over the records, and dream of the past—and likewise dream of the future—I see where we are now on the verge of great growth and great power. The Order is not interested in political matters, and never interested itself in those things which are best left in the hands of those well trained and devoted to them. The Order is not interested in religious matters except in the dissemination of non-sectarian and fundamental religious principles. But it is interested in humanitarian activities and it is interested in the growth and development of the individual, the Soul, the person, the unit that constitutes the citizenship of the world. Today, with our hundreds of branches throughout the North American Continent, and with branches in those foreign countries which are without Rosicrucian jurisdiction of their own, and with our many Temples, libraries, reading-rooms, and Lodge rooms, we are enabled to reach, and instruct and guide thousands of persons who have been seeking the Light, the Life, the help that we can give them. It seems but yesterday since we left San Francisco and came to Tampa to enter our new building and our new offices. But the work that we established on the Pacific Coast and the great Headquarters that we established in San Francisco are continuing to grow, and we are happy in the fact that across the Continent there is that which we planted for eternal growth.

We are happy also in the fact that in the Canadian section of our North American jurisdiction the growth in membership and the activities in various lines of propaganda have been greatly augmented, increased and systematized. The seed that was planted a few years ago in Vancouver, British Columbia, has borne fruit in all parts of the Dominion and today, from coast to coast, in the West and in the East, the membership is increasing in number and in profound interest in the work. Much of this is due to the wonderful, whole-hearted cooperation that has been given to us by the Grand Master in Vancouver and by one of our beloved Brothers in Montreal. In Mexico the increase in membership has also been very large and we find there that the Grand Master and the officers of the Grand Lodge in Mexico City, and others throughout the country, are devoting much of their time and, in some instances, all of their time, in propagating the activities of the Order. For all of this the Order as a whole should be thankful, and the Supreme Officers at Headquarters wish to express their gratitude and appreciation at this time.

Now for a few words in regard to the Rosicrucian ceremony for the New Year. The National Constitution of the Order calls for this annual ceremony and stipulates that it shall be the occasion of the appointment of new officers for the Lodge or Group for the ensuing year and for other official acts that are necessary to the physical work of the organization. On the other hand, the Sacred Feast is celebrated at this same time. The Feast is an interesting part of the program. It is based upon the fact that in the days of old three elements were used at such Feasts in a symbolical sense: These were, Corn, Wine and Salt. The Corn was used in one form or another so that it might be eaten as a token or symbol of nature's manifestation of the power of air, because Corn grows in the air and the

ancients believed that it derived much of its strength from the air. The Wine was used in an unfermented state to represent the blood or life part of the human body, and today, when we have our Rosicrucian Feast, we use the unfermented juice of the grape in the same sense. The Salt was used to represent the earthly mineral element and in that sense we use it today in connection with salted nuts. Therefore, the Feast in all of the Temples consists usually of corn bread, salted nuts and the juice of the grape. On such occasions all officers are present, wearing their official regalia or robes, and the various Colombes, or Vestal Virgins, of the Lodge are present and they act in the capacity of servants to the members by serving them with the corn bread, the salted nuts, and the grape juice. Then the Master reads a Message of this kind to the Lodge, covering a review of the activities of the past year and outlining what is necessary for the coming year. If the Lodge has voted to elect a new Grand Master for the ensuing year, this Grand Master or Master of the Lodge is then installed in office, and after making his official speech he proceeds to appoint the fifteen or more Ritualistic officers who are to assist him in the conduct of the Lodge for the year. In this way the annual New Year celebration becomes an important annual meeting in the life of each Lodge and it is also the one important occasion in the life of each Rosicrucian because it enables him to take part in the ceremony and witness the installation of officers and assist in the activities and plans of the Lodge for the coming year.

Members who are not able to attend Lodge or Group meetings to celebrate the New Year ceremony are advised to proceed as follows: Reserve Sunday evening, March 21st, for a private convocation in your home, if this is possible. If Sunday evening, March 21st, is inconvenient, use Saturday evening, March 20th, or Monday evening, March 22nd. At about eight o'clock retire to some room in your home which you can call sacred to yourself, and making sure that you are alone sit in silent meditation for fifteen minutes, reviewing the past events of the year and in introspection of what you would like to accomplish during the coming year. Then, partake of a little corn bread, salted nuts, and grape juice, which you have arranged before entering your room. Meditate upon the symbolical meaning of these three things as described in a previous paragraph. Then rise and stand in the center of your room and face toward the East. Raise both of your hands in an upright position above your head and while facing the East say these words: "Hail to the Dawn of another Year! Hail to the Dawn of another Period of Light, Life and Love! Hail to another Cycle of Opportunity! With the birth of another year I, too, am born again! And success, health, prosperity and Peace Profound shall be mine this year!" This may close your evening's ceremony. But you should realize that, while you are in meditation and while you are thus alone in your little improvised sanctum, there are thousands of other Brothers and Sisters in all parts of this country and in other lands, who are attuned with you, who are in harmony with you and whose blessing, good wishes and aspirations are united with you and for you.

At the Supreme Lodge the Rosicrucian New Year Ceremony will be held in the new Temple

on Sunday evening, March 21st. This new Temple, situated in Rosicrucian Square, has been especially built and designed for our convocation and services and is in beautiful Egyptian architecture and decoration. In addition to the Sacred Feast there will be the important matter of the installation of new Ritualistic Officers. Since the Supreme Staff is located at this Temple, this Temple becomes the Supreme Lodge Temple, and the Ritualistic Officers will be the Supreme Officers of the Order during the time that this is the Supreme Lodge. The Emperor will take this opportunity of appointing and installing Brother Ralph Wackerman, the present Grand Master of Florida, as the Supreme Grand Master in charge of the Supreme Lodge, and he in turn will appoint the new Ritualistic Officers to assist him in the conduct of the Lodge affairs at this Temple. It is our purpose to hold the Supreme Temple always ready for the conduct of special ceremonies on special occasions. We will also hold First Degree and other Degree initiations here from time to time, and visitors to Tampa, or members of the Order from other cities who are in Tampa, will be privileged to attend these Initiations and receive the ceremonial Initiation into the Order according to the Ritual of the Supreme Lodge. This means that those who cannot attend their Initiations in their own Lodges are privileged to attend the special Initiation ceremony at the Supreme Lodge and receive their Initiation here. These ceremonies will be held at stated occasions and the dates will appear in *The Mystic Triangle*, and our members are advised to watch for the time of these ceremonies and try to visit this city for this purpose. Members are advised, however, not to plan a trip to Tampa for such purpose without communicating with the Supreme Secre-

tary beforehand. Members are always welcome to visit the Supreme Lodge, and if there are regular or special meetings being held at the time of your visit you are welcome to attend them. There will be one or two meetings held each week of the month throughout the year, except possibly during July and August. Members from any Lodge, or members who are not affiliated with a Lodge but are otherwise in good standing, are always welcome to attend these meetings when they are in Tampa. But the special convocations and Degree Initiations will be held only at certain periods of the year, as announced in the Magazine.

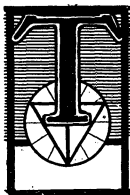
And so in closing I want to say again to all my Brothers and Sisters throughout the world how deeply I appreciate their many kind thoughts, their beautifully expressed wishes and their many offers of hearty cooperation in the work we are trying to do. More and more I realize the blessing that is mine in having so many real Brothers and Sisters throughout the world so many friends, so many well-wishers, so many whose hands are extended, whose minds are radiating, whose hearts are beating in sympathy, love, understanding and service. What a great thing it is for one man, for one individual, to have lived long enough to have gained such friendship, such love, from so many. But as I realize this I realize also that it behooves me to continue extending to them, giving to them, planning for them, that which is so dear to them, that which brought them into our rank, that which holds them so closely to our Order. And so I want to say that may this coming year bring to each of you, to all of you, the great joy, the health, the understanding, and that Peace Profound which has ever been the blessing that rests upon the consciousness, the being, of every Rosicrucian in every land, in every century. So Mote it be.

Toulouse, The Mystic City of France

By the Emperor

(The question for this text: Why has Toulouse been associated in the minds of occultists with mysticism to such an extent that in the Masonic "Scottish" Rites there is a mystical, mythical character known as the Knight of Toulouse, and in other schools or systems of mystic philosophy, it is alluded to in indefinite terms? The Emperor will visit Toulouse again this summer to attend a Supreme Council session, typical of the many that have been held in Toulouse for hundreds of years.—Editor.)

—o—



TOULOUSE! The very name thrills the soul of the student of mysticism who has even contracted its strange vibrations. If ever a city had a soul, a place, a heart, and a locality, a mind, it is Toulouse.

Like a brilliant star of the first magnitude set in the jewelled heavens, shines forth the name and "Lights" of Toulouse, set in the center of a country that is dear to the hearts of all mystics. For, Toulouse IS in the center of a country, a country that is as different from France as Toulouse is different from Paris.

To make perfectly plain why and how this is so, and to answer the question propounded as a

text for this article, I wish to present Toulouse the city, and the soul of it, to our members as I know it.

In the first place the city cannot be recognized or understood by the mystic aside from its history and its environment.

Will I be pardoned, then, if I write and speak of Toulouse and its environment, history and people, as one who has been through the times and conditions described? and, if I venture to give those details of fact and tradition which have not been published (though capable of substantial proof to one who has "been there"), will I be understood as writing from an intimate knowledge? And, such knowledge, such intimate acquaintance with Toulouse, covering a period of over twelve hundred years, is not acquired through the sole consciousness of one lifetime. Mystics will understand well what I mean.

When we usually think of the south of France we are very apt to look upon it merely as a section of France; in fact it is difficult to think of that part of France as having ever been anything else than that—just France.

But the south of that country was not always France. This is the first picture I would have the student of mysticism keep in mind.

At the dawn of civilization in that country we



THE OLD MYSTIC CITY NEAR TOULOUSE.
Street Scene Showing Entrance to Secretary's Office and Temple.
(Photo by the Imperator. Copyrighted, 1917.)

find the greater part of its south composing a distinct nation known as Gaul. I say nation, for its people, with distinctly different tongue, habits, customs and ideas, really made Gaul; it did not simply live in or occupy Gaul, as one might say of other nations.

Modern writers may claim that Gaul occupied all of that country lying between the Pyrenees, the Mediterranean and the Atlantic Ocean and the Rhine—in fact all the land now occupied by France and Belgium. But my Gaul, the Gaul I know, the real Gaul, occupied only that southern section of France where today runs in the veins of its people the love of truth, the joy of brotherhood, the sincerity of the masters, and the deep understanding of the mystics.

The birth—not the cosmic conception or inception—of this Gallia was in 632 B. C. when a Greek colony founded the city of Massalia, now known as Marseilles. This seaport had been occupied indifferently by settlers of whom I know little and cannot write authoritatively; but the word Massalia is Phoenician for “settlement,” and that was all there was to the town at that time.

The mariners of Phoenicia in Asia Minor took possession of this settlement, however, only after a vigorous naval conflict, and that invasion of this country was the first of the series which ultimately made Gaul a country dear to every mystic—and the conflicts have continued until they have destroyed nearly all of the conditions and vibrations in which the true mystic can revel now in dreams while soft music is played in an incense-laden environment. When that series of invasions is ended and conflict no longer batters against the soul of that country, what will be the result? The mystic knows and grieves. To its memory is this article dedicated.

In and about the year 219 B. C., the Romans began their invasions of Gaul, and by the close of the year 120 B. C. the Romans had settled upon practically every favorable site of the Mediterranean coast from Massalia westward to the Pyrenees, including a large and delightful port which was named Narbo (now Narbonne). Gradually the Romans spread along the trade route which consisted principally of a river running northwestward from this section to the Atlantic coast of the country. All this section of the country was made Roman and given the name Gallia Narbonensis with Narbo itself a Roman municipality.

The river just referred to was named the Garumna (now the Garonne) and on this river in about the center of the country, was found a change in its course, forming a crescent, the shores of which were level for some little distance, surrounded by several hills. This site, one should discover, is identical in nature with the site on the Nile in Egypt, where Amenhotp IV founded his mystic city so dear to the hearts of all Rosae-crucians.

Some of the traders and others from distant lands took advantage of nature's creation and on the hills surrounding this crescent, and overlooking the great waterway to the heart of Gaul, founded a fortified city which they named Tolosa. This was in or about the years 115 to 114 B. C. It was a typical city of that time with its great walls enclosing fields for grain, fruits and vines, and having in addition to the usual Temples and stone dwellings, an amphitheatre and a circus. Surrounding this fortified town were smaller settlements on the adjoining hills and plains with earthen walls for protection and having certain

industries and manufacturing. These settlements existed under and as part of the government of Tolosa, which was not Roman, despite the statements of historians who write from “impressions” and circumstantial evidence.

Could I take my reader back to the first century B. C. and lead him along the shell and white-stone shore of the Garonne for about six and one-quarter miles west from the heart of the crescent in the river, to where a great hill slopes down to the shore; and could I then take him through that great cluster of trees to the left, passing between some huge rocks which hide a narrow, well-trodden path; and could I lead him on, and on, up the side of the hill to where, at the dividing of the path we would rest awhile at an old stone well (now so long gone and effaced that but few who live in this day even surmise its existence); and could I then walk with my reader under shady trees more green, and out into the sunlight more bright and warming, under a sky more blue, in an air more invigorating than anywhere else on earth; could I do this now—as in the past—I would bring our journey to an end before a wall, high and strong, plumb and square, level and true, model for all true masonry of today, and point to a huge gateway over which we would see that sign, well involved in intricate carvings, which would mean haven to our seekers of the “Threshold.”

And, once inside that wall, the strength of which signifies protection and isolation, I would point to the little stone, square out-building, into which we would enter to prove to he who opened the gateway that we—you and I—were rightfully in possession of that mystic word and sign which caused to swing inwardly the massive, metal-and-wood, creaking and groaning, gates at the ringing of the iron triangle.

Primitive Fraternalism.

As soon as we were found worthy of further introduction to the mysteries of that walled enclosure, a guide would escort us to the larger and more prominent buildings. And what would we see? Let me describe just what we—you and I—would see if we were discerning.

We would find here every sign and symbol, intent and purpose, of primitive fraternalism.

Outwardly, exoterically as it were, the city or town would seem to be but a settlement composed of busy, happy, contented men and women of mixed tongues, speaking a sort of universal dialect distinctive to that section of the country; their costumes different in texture, color and quality of workmanship, but similar in some essentials, so similar in fact that these uniform essentials made one conscious, gradually, of the fact that all were really robed in conformity to some custom or rule.

Strolling, roving, through the narrow, then wide and long “streets” of the settlement, one discovers no particular industries or manufacturing which would seem to require the coming together of so many men and women. But—why should one seek outward evidences of such occupations; an industry need not advertise itself by signs or symbols unless it is appealing to those who know not of it.

Inquiry succeeds curiosity. Why is this people so busy? There pass two men; between them they carry two brass—or gold—poles suspended from which is a wicker or straw basket of strong construction. It is heavy; as the men take rapid steps the poles give spring-like movement to the

load they hold. The men pass two others, at the turn around the nearby stone building, and they smile in greeting; these other men are evidently returning, hurriedly, with empty basket and unburdened poles.

Here to the right a woman passes; she is light and quick of step, dark of complexion, young, happy and busy with a metal box of copper or bronze, which she carries guardedly under her arm. She approaches the little square door in the side of a long, low, rusty-looking structure without windows. She strikes a hanging metal bar against the stones around the door—three times! The door opens and she passes within—quickly.

And there comes a group of men, women and children. They are walking fastly. They are looking toward the tall building, or is it only a tower? There is a moving disk at its top; it reflects the sunbeams to a shadowed part of the open space over to my left; the group changes its course and is coming toward me. There is a leader who directs more haste. The group passes me, without any sign of recognition. I hear words and laughter which indicate that each of the group is pleased at the prospect before them. They pass out of sight and I move on. I find my guide again and he leads me into a Temple. I know it is a Temple for I feel the vibrations of peace, love and a certain divinity within the first ante-chambers.

I am made acquainted with the facts I seek. Some within are praying. To whom? "THEIR God!" The finality of the answer, with the emphasis on the one word, permits of no other question; and why should I know more? Is it not sufficient answer?

Others in the settlement are making—not manufacturing—necessary articles of wear; others are constructing devices for domestic, peaceful urgent utility. Some few are busy devising and building ways and means of defense; and not one, not one, is engaged in constructing or even devising a means of attack. Attack! The word resounded throughout the gray-stone, spacious, majestic-looking hall, and brought a shudder of repulsion to one's nerves. It was so out of place, so inharmonious, so wicked a word. Attack upon whom? what?—and why ANY attack?

Nothing was desired here but peace and life and happiness, and these could not come from attacks or attacking any more than they can exist conjointly with strife. Schools there were, pleasures were many and life's fulfillment in abundance. The Amphitheater was their home of idle indulgence—yet it far surpassed many of the twentieth century forms of educational relaxation. The gardens, the lawns, the lake—artificial and beautiful—the arches, the monuments, the castle-like homes in miniature, the water sports, the fetes, the music, the growing sciences; and, most important of all, the fraternal relations which existed with co-operative action—these constituted the life and the living of these men and women within the walled city of Tolosa in the years before the birth of Christ.

Who were these men and women of Tolosa and whence came their habits, customs—and scheme of living? The answers to these questions can be summed in one word—Egypt! Proof there is, and some day it will be established beyond cavil, that from Egypt and Eastern lands came these pioneers, and among them were Persians whose relics, writings and indisputable records I have seen. They came here—to this new country—to establish

the customs and practices of their own lands and their own people. And, need I add, that the great Temple within the walls of Tolosa, which was pillaged by Cepio, was a Temple of Mysticism devoted to the laws of the Triangle. That the gains obtained in this way from a place devoted to the practices of occult laws could do no good for any man was soon discovered by the many invaders of this land, and this fact gave birth to the now famous Latin proverb: "Habet aurum Tolosanum."

It is my intention to show in the next few pages that the mysticism, the fraternalism and the co-operative method of thinking, feeling and doing established on the banks of the Garonne in the days of Gaul, persisted throughout the many changes which came to Gaul and the south of France, and that these things still exist in that land and still have their seat, their headquarters, and their government in Toulouse—the Tolosa of old.

So it came about that because of the unique system of living adopted by these settlers the population in and around Tolosa increased rapidly during the first few centuries A. D.

It is not my intention to outline the general history of Gaul or of the south of France; but it is necessary to make note of a few facts not properly—if at all—recorded in the complete histories of this country.

The first great political change which came to this country to disturb the rhythm of the standards set in Tolosa, was the capture of Tolosa by Wallia, the daring and adventurous King of the Visigoths. He made Tolosa and its environs the capital of his kingdom. The Romans had tried before him to make Tolosa a political factor, but they had failed in their most important hopes. Wallia, too, failed to create and maintain in his new capital that absolute, subjective, sincere co-operation on the part of its inhabitants which is necessary for the permanent and effectual establishment of a kingdom.

The result of Wallia's possession was to lay the foundation for a teutonic kingdom which spread in less than a century to include all the land from the Mediterranean to northern France and from the Atlantic Ocean to the Rhine.

But, other adventurers came. In 507 A. D. Clovis claimed possession of Tolosa and its environs. At this time there were so many settlements in and around Tolosa that the district formed what was later called a province, and was given the name of Toulouse.

Because of this arrangement there arose a demand for a local ruler—one who was born within the district and of the people.

We can find in the times, ideals and political problems of the old Tolousians a duplicate of the conditions which confront us in the United States at times, and which have confronted other peoples in other lands at all times. To select, without interference or forced choice, a man of our own land to represent us and guide us in our political life, is indeed difficult. The exercise of a free-choice is presumably ours, but its practical application in important matters is so often denied us.

Thus the peoples of Gaul desired an independent kingdom with their own king. This was denied them by the political activities of warring adventurers and kings of other nations. But they did succeed in selecting—and finally having recognized, a lord for their own province of Toulouse who, to maintain his position had to submit, nominally to whatever "Lord" possessed or ruled Gaul.

In this we have the establishment of the long line of "Counts" who ruled Toulouse for many hundreds of years. Furthermore, this method of local administration laid the foundation for the mystical development of the city and province of Toulouse.

At first the men selected, or approved, as Counts or Lords of Toulouse were unrelated. But deep in the consciousness—in the blood, so to speak—of the people, was the germ of the ancient co-operative fraternalism which had made old Tolosa a wonderful city. That germ was ready to develop, under the right conditions, and with it would come the essence of mysticism which seemed to be an inseparable part of the scheme of things in the minds of the descendants of Tolosa's early settlers.

The first of a line of related Counts of Toulouse was Fredolon, who acted as Count from 850 to 852 A. D. Fredolon was a descendant of one great William, "William the Pious," who was a Frankish Goth. I say this in spite of all published records to the contrary. I have seen, and can produce evidence to substantiate this; and Fredolon's appointment as Count was not a mysterious and unaccountable incident as historians tell us. His forefathers for many generations were the possessors of the largest tracts of land in the south of France, and it was customary in those days to transmit lands and titles to the eldest sons or grandson.

Much of the land possessed by Fredolon's forefathers was in and about the province of Toulouse, and included a great portion of the land forming the province of Toulouse in 700-800 A. D.

Then, in 852 Raymund I. succeeded his brother Fredolon as Count and continued to reign until 864. After this, son succeeded father for many generations, and in this succession and the form of government adopted by the Counts and their people, we find especial interest as mystics and lovers of brotherhood.

In fact, it was the development of an advanced form of civilization in this section of France which made Toulouse a truly "Mystic City"; and in a study of this advancement we find an answer to the question propounded at the beginning of this article.

One is reminded—that is, if one is a Rosae-crucian—of the mystic city of Ikhnaton, founded by Amenhotp IV in Egypt on the banks of the Nile, as one steps back to the present year and views, in a perspective fashion, the establishment of Toulouse. History practically repeated itself; yet the facts regarding Tel-el-Amarna on the Nile are pretty well known to only a few. Of those who shall now know, how many will believe through understanding, and understand through knowing?

(Final installment, with another beautiful photograph, will be published in our next issue.)

Disease A Myth?

By John R. C. Carter, M. D.

The power of resolution and dissolution are strangely united in the same body, all ready to demonstrate Cause and Effect.

The so-called "pathogenic bacteria" have just as great a place in the human economy as have the so-called "Non-Pathogenic Bacteria." The facts would tend to prove that neither can get along without the other. Like friends and enemies, the dividing line changes so often with pure materialists that the present day classifications are a paradox on human intelligence.

To the student of nature's great plan is unfolded that wonderful realization of the human setting in perfect machination, attuned to all the Life Streams of Nature. But this unfoldment does not come to the idle dreamer. The indescribable "Understanding" which, when sought in solitude by a humble and pure heart, is the door which every aspirant to Divine illumination must obtain.

So in direct proportion to man's achievement of "Understanding" will be man's degree of Perfect Health. For it is not wholesome thought to believe that man's perfection in his Nature reflects itself in the efficiency of his mind and body? If man is looking down will not all the elements in his body look down, and in looking down, commence dissolution? Yes, when the elements of Dissolution are called upon they will act; when the elements of Resolution are called upon they will act. Nature knows no "Midway." The forces of Dissolution are Resolution in Perfect Health, while the forces of Resolution are Dissolution in Imperfect Health. Disease is a misnomer, "A Myth."

The folk-lore, customs, habits and superstitions of our generation differ little from those all down through the ages. Modern civilization is but a repetition of previous attempts to usurp Nature's

Plan. What may be expected? May we expect Peace? No! Emphatically, NO! Peace on earth can come only through Divine Attunement. Divine Attunement can come only through man's breaking the fetters of the Human Ego and losing that Ego in the Divine Ego.

As long as man cherishes the Human Ego to the exclusion of the Divine Ego, just so long will he obstruct Resolution and favor Dissolution. Just so long will man condemn other forms of life as enemies and relate them with "Disease." Whereas man has no enemy save himself, and so long as he refuses to seek light or accept light, just so long will he cherish the creations of his own withering mind and call them "Diseases."

But there is a place in Nature's economy for the right kind of a physician. Nature's Plan provides for that physician's usefulness in a constructive and a reconstructive service. The Constructive service involves a very high station in this life, and consequently, a mighty responsibility. Well may a Constructive physician seek to emulate the Great Master Physician, for he must be set on Heavenly things, and teach the way of life to Divine Attunement to the exclusion of any or every material thing. Then, too, Nature's economy provides for the usefulness of the Reconstructive physician in the reconstruction of the Human Body after Resolution has become Dissolution, at the expense of the material body, when Resolution again reclaims that body. He must know the make-up and machination of that body and do that which is necessary in a material way to reconstruct it so that the Resolution may attain the greatest degree of perfection in Divine Attunement.

Is Disease a myth? Ponder well and long.

ANNOUNCEMENT

In our next issue we will have some intensely interesting features.

First, there will be the opening article on "Lemuria and Its People".

Secondly, the first installment of a new story entitled: "My Yesterdays Return", which will continue through a number of issues. This story is a reincarnation story dealing with the mystical life of Egypt. It will be filled with Rosicrucian principles and laws. It is a sequel to the Emperor's famous book "A Thousand Years of Yesterdays."

"Zada, or Looking Forward," will continue and some other interesting articles will appear in the next few issues.

If you have not had your subscription name entered on our records you will not be able to receive the magazine regularly. Back numbers are very scarce. Do not miss a single issue if you can prevent it.

The Publishers.

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