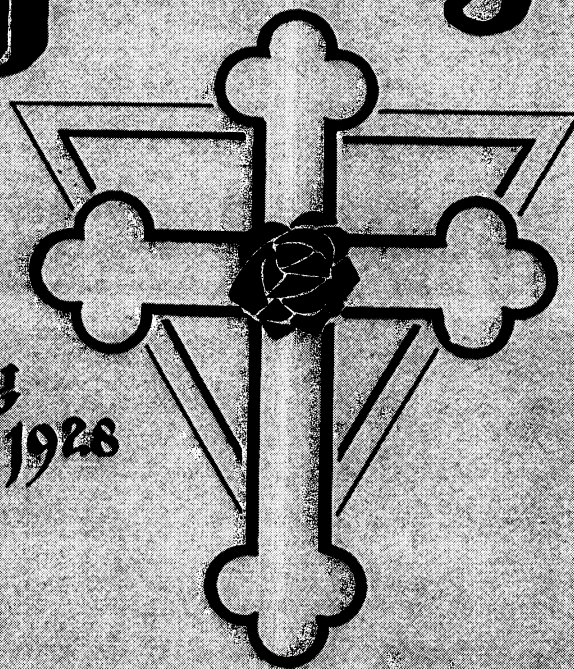
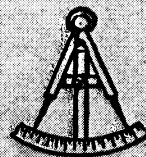




The Mystic Triangle



May
1926

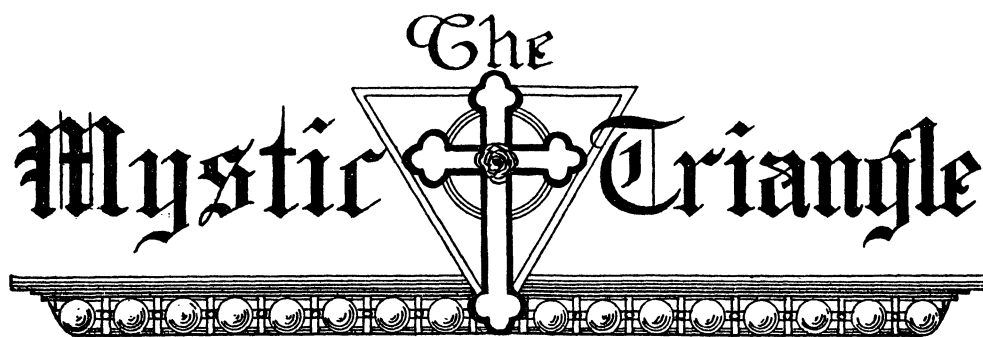
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The Emperor's Monthly Message

Visitors to the State of California usually comment very enthusiastically about the wonderful school buildings located in even the remote rural districts. They are always large, exceedingly artistic, and with wide lawns, attractive court yards with beautiful flowers and shrubbery. It would seem that not only the state and city officials, but the parents and the children vie with each other in planning and maintaining these beautiful schools.

Why? That is the question which is asked by those who study the situation. Why do the parents and the children seem to take more interest in these matters in California than in any other part of the country? We are not always sure of the best answer to give to this question, but we have found one answer that certainly casts some light upon the mental attitude of the children.

Here in San Jose, where we are located, the schools are notably modern and exceptionally large and beautiful. One of them, known as the Hester School, occupies a whole city block facing the main highway, and it is not a High School. The principal who used to be in charge passed away a few years ago and there now hangs in the main lobby a portrait of him put there by appreciative parents who still pay homage to him.

Beneath the picture there is a table and upon it a large vase. Every morn-

ing before school commences some children place fresh flowers in water in that vase. Never a day passes, even on Saturdays and Sundays when there are no sessions, but that some child, or several of them, rush to that shrine to be the first to place flowers there.

"For dear old Mr. Trace," is all they say, and they say it with a tenderness and a keen note of personal loss. That from children averaging eight to fourteen years of age!

When children can adore and pay reverent homage to a principal, a teacher, now passed out of their lives, they must have a real valuation of the service he has rendered as a teacher, and the friendship he offered as a guide and companion. With such appreciation for these two elements, is it any wonder that the children want, and the parents plan, better schools with picturesque and smiling surroundings?

It is the spirit of California that creates this attitude of mind, and when created in the lives of children it will last the whole life through.

How many of us remember our teachers of our childhood, our pastors, our guides, the many who have helped us in our youth? Have we a shrine to which we may go with living, smiling, fragrant blossoms? Appreciation is the mystic key that unlocks the door to Cosmic gifts. Let us all be like unto the children of the school in San Jose.

light-waves in the element ether is a law of atavism forced upon the mind of Man as *color* and *form* through the development of the organ of seeing, which has established this phenomenon upon the consciousness.

III. The same mental faculty which is capable of dealing with the phenomenon of Light through the eye and the mind can be utilized in the world of phenomena in another element, the *air*, and through another sense organ, the *ear*, because in principle it is the same faculty which pertains to both phenomena.

IV. Natural causes during vast periods of time have, from the foregoing principles, evolved the subconsciousness to the point of *willing* color and form before the human mind; but these same causes have not obtained the same phenomenal results in the realm of sound

which they have in the domain of light. Therefore, the normal mind does not apperceive the precise movements of tonal-pitch, which, between *air*, *ear* and *mind*, are equivalent to the precise movements of light-waves between *ether*, *eye* and *mind*. Yet, applying the laws of correspondence and analogy to this same principle, which conforms to the law of vibration, that which has developed one natural phenomenon subject to vibration will develop the other.

V. One prime cause can produce two kinds of phenomena if the natural law which governs the one governs the other. Therefore, since *Color* is a natural, spontaneous and involuntary act of the mind governed by one prime cause, so *Tone*, governed by the same prime cause, can become one and indivisible with *Color*.

▽ ▽ ▽ ▽ ▽

Pre-Christian Ethics

A Reliable Account of Early Mystic Principles

(Written by Philo Judaeus in the Year A. D., 12.)



HAVING mentioned the Essenes, who in all respects selected for their admiration and for their especial adoption the practical course of life, and who excel in all, or what perhaps may be a less unpopular and invidious thing to say, in most of its parts, I will now proceed, in the regular order of my subject, to speak of those who have embraced the speculative life, and I will say what appears to me to be desirable to be said on the subject, not drawing any fictitious statements from my own head for the sake of improving the appearance of that side of the question which nearly all poets and essayists are much accustomed to do in the scarcity of good actions to extol, but with the greatest simplicity adhering strictly to the truth itself, to which I know well that even the most eloquent men do not keep close in their speeches.

Nevertheless we must make the endeavor and labor to attain to this virtue;

for it is not right that the greatness of the virtue of the men should be a cause of silence to those who do not think it right that anything which is creditable should be suppressed in silence; but the deliberate intention of the philosopher is at once displayed from the appellation given to them; for with strict regard to etymology, they are called therapeutrides, either because they profess an art of medicine more excellent than that in general use in cities (for that only heals bodies, but the other heals souls which are under the mastery of terrible and almost incurable diseases, which pleasures and appetites, fears and griefs, and covetousness, and follies, and injustice, and all the rest of the innumerable multitude of other passions and vices, have inflicted upon them), or else because they have been instructed by nature and the sacred laws to serve the living God, who is superior to the good, and more simple than the one, and more ancient than the unity with whom, however, who is there of those who profess piety

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that we can possibly compare? Can we compare those who honor the elements, earth, water, air, and fire? to whom different nations have given names, calling fire Hephaestus; I imagine because of its kindling, and the air Hera, I imagine because of its being raised up, and raised aloft to a great height, and water Poseidon, probably because of its being drinkable, and the earth Demeter, because it appears to be the mother of all plants and of all animals.

II. But since these men infect not only their fellow countrymen, but all that come near them with folly, let them remain uncovered, being mutilated in the most indispensable of all the outward senses, namely, sight. I am speaking here, not of the sight of the body, but of that of the soul, by which alone truth and falsehood are distinguished from one another. But the therapeutic sect of mankind, being continually taught to see without interruption, may well aim at obtaining a sight of the living God, and may pass by the sun, which is visible to the outward sense, and never leave this order which conducts to perfect happiness. But they who apply themselves to this kind of worship, not because they are influenced to do so by custom, nor by the advice or recommendation of any particular persons, but because they are carried away by a certain heavenly love, give way to enthusiasm, behaving like so many revellers in bacchanalian or corybantic mysteries, until they see the object which they have been earnestly desiring.

Then, because of their anxious desire for an immortal and blessed existence, thinking that their mortal life has already come to an end, they leave their possessions to their sons or daughters, or perhaps to other relations, giving them up their inheritance with willing cheerfulness; and those who know no relations give their property to their companions or friends, for it followed of necessity that those who have acquired the wealth which sees, as if ready prepared for them, should be willing to surrender that wealth which is blind to those who themselves also are still blind in their minds.

When, therefore, men abandon their property without being influenced by

any predominant attraction, they flee without even turning their heads back again, deserting their brethren, their children, their wives, their parents, their numerous families, their affectionate bands of companions, their native lands in which they have been born and brought up, though long familiarity is a most attractive bond, and one very well able to allure any one. And they depart, not to another city as those do who entreat to be purchased from those who at present possess them, being either unfortunate or else worthless servants, and as such seeking a change of masters rather than endeavoring to procure freedom (for every city, even that which is under the happiest laws, is full of indescribable tumults, and disorders, and calamities, which no one would submit to who had been even for a moment under the influence of wisdom), but they take up their abode outside of walls, or gardens, or solitary lands, seeking for a desert place, not because of any ill-natured misanthropy to which they have learned to devote themselves, but because of the associations with people of wholly dissimilar dispositions to which they would otherwise be compelled, and which they know to be unprofitable and mischievous.

III. Now this class of persons may be met with in many places, for it was fitting that both Greece and the country of the barbarians should partake of whatever is perfectly good; and there is the greatest number of such men in Egypt, in every one of the districts, or nomi, as they are called, and especially around Alexandria; and from all quarters those who are the best of these therapeutae proceed on their pilgrimage to some most suitable place as if it were their country, which is beyond the Mareotic lake, lying in a somewhat level plain a little raised above the rest, being suitable for their purpose by reason of its safety and also of the fine temperature of the air.

For the houses built in the fields and the villages which surround it on all sides give it safety; and the admirable temperature of the air proceeds from the continual breezes which come from the lake which falls into the sea, and also from the sea itself in the neighborhood,



the breezes from the sea being light, and those which proceed from the lake which falls into the sea being heavy, the mixture of which produces a most healthy atmosphere.

But the houses of these men thus congregated together are very plain, just giving shelter in respect of the two things most important to be provided against, the heat of the sun, and the cold from the open air; and they did not live near to one another as men do in cities, for immediate neighborhood to others would be a troublesome and unpleasant thing to men who have conceived an admiration for, and have determined to devote themselves to, solitude; and, on the other hand, they did not live very far from one another on account of the fellowship which they desired to cultivate, and because of the desirableness of being able to assist one another if they should be attacked by robbers.

And in every house there is a sacred shrine which is called the holy place, and the monastery in which they retire by themselves and perform all the mysteries of a holy life, bringing in nothing, neither meat, nor drink, nor anything else which is indispensable towards supplying the necessities of the body, but studying in that place the laws and the sacred oracles of God enunciated by the holy prophets, and hymns, and psalms, and all kinds of other things by reason of which knowledge and piety are increased and brought to perfection.

Therefore they always retain an imperishable recollection of God, so that not even in their dreams is any other subject ever presented to their eyes except the beauty of the divine virtues and of the divine powers. Therefore many persons speak in their sleep, divulging and publishing the celebrated doctrines of the sacred philosophy. And they are accustomed to pray twice a day, at morning and at evening; when the sun is rising entreating God that the happiness of the coming day may be real happiness, so that their minds may be filled with heavenly light, and when the sun is setting they pray that their soul, being entirely lightened and relieved of the burden of the outward senses, and of the appropriate object of these outward senses, may be able to

trace out trust existing in its own consistory and council chamber. And the interval between morning and evening is by them devoted wholly to meditation on and to practice virtue, for they take up the sacred scriptures and philosophy concerning them, investigating the allegories as symbols of some secret meaning of nature, intended to be conveyed in those figurative expressions.

They have also writings of ancient men, who having been the founders of one sect or another; have left behind them many memorials of the allegorical system of writing and explanation, whom they take as a kind of model, and imitate the general fashion of their sect; so that they do not occupy themselves solely in contemplation, but they likewise compose psalms and hymns to God in every kind of metre and melody imaginable, which they of necessity arrange in more dignified rhythm. Therefore, during six days, each of these individuals, retiring into solitude by himself, philosophises by himself in one of the places called monasteries, never going outside the threshold of the outer court, and indeed never even looking out.

But on the seventh day they all come together as if to meet in a sacred assembly, and they sit down in order according to their ages with all becoming gravity, keeping their hands inside their garments, having their right hand between their chest and their dress, and the left hand down by their side, close to their flank; and then the eldest of them who has the most profound learning in their doctrines comes forward and speaks with steadfast look and with steadfast voice, with great powers of reasoning, and great prudence, not making an exhibition of his oratorical powers like the rhetoricians of old, or the sophists of the present day, but investigating with great pains, and explaining with minute accuracy the precise meaning of the laws, which sits, not indeed at the tips of their ears, but penetrates through their hearing into the soul, and remains there lastingly; and all the rest listen in silence to the praises which he bestows upon the law, showing their assent only by nods of the head, or the eager look of the eyes.

And this common holy place to

which they all come together on the seventh day is a twofold circuit, being separated partly into the apartment of the men, and partly into a chamber for the women, for women also, in accordance with the usual fashion there, form a part of the audience, having the same feelings of admiration as the men, and having adopted the same sect with equal deliberation and decision; and the wall which is between the houses rises from the ground three or four cubits upwards, like a battlement, and the upper portion rises upwards to the roof without any opening, on two accounts; first of all, in order that the modesty which is so becoming to the female sex may be preserved, and secondly, that the women may be easily able to comprehend what is said, being seated within earshot, since there is then nothing which can possibly intercept the voice of him who is speaking.

IV. And these expounders of the law, having first of all laid down temperance as a sort of foundation for the soul to rest upon, proceed to build up other virtues on this foundation, and no one of them may take any meat or drink before the setting of the sun, since they judge that the work of philosophising is one which is worthy of the light, but that the care of the necessities of the body is suitable only to darkness, on which account they appropriate the day to the one occupation, and a brief portion of the night to the other; and some men, in whom there is implanted a more fervent desire of knowledge, can endure to cherish a recollection of their food for three days without even tasting it, and some men are so delighted, and enjoy themselves so exceedingly when regaled by wisdom which supplies them with her doctrines in all possible wealth and abundance, that they can even hold out twice as great a length of time, and will scarcely at the end of

six days taste even necessary food, being accustomed, as they say that grasshoppers are, to feed on air, their song as I imagine, making their scarcity tolerable to them.

And they, looking upon the seventh day as one of perfect holiness and a most complete festival, have thought it worthy of a most especial honor, and on it, after taking due care of their soul, they tend their bodies also, giving them, just as they do to their cattle, a complete rest from their continual labors; and they eat nothing of a costly character, but plain bread and a seasoning of salt, which the more luxurious of them do further season with hyssop; and their drink is water from the spring; for they oppose those feelings which have made mistresses of the human race, namely, hunger and thirst, giving them nothing to flatter or humor them, but only just enough to escape from thirst, avoiding all satiety, as an enemy of and a plotter against both soul and body.

And there are two kinds of covering, one raiment and the other a house; we have already spoken of their houses, that they are not decorated with any ornaments, but run up in a hurry, being only made to answer such purposes as are absolutely necessary; and in like manner their raiment is of the most ordinary description, just stout enough to ward off cold and heat, being a cloak of some shaggy hide for winter, and a thin mantle or linen shawl in the summer; for in short they practice entire simplicity, looking upon falsehood as the foundation of pride, but truth as the origin of simplicity, and upon truth and falsehood as standing in the light of fountains, for from falsehood proceeds every variety of evil and wickedness, and from truth there flows every imaginable abundance of good things both human and divine.



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The Rosicrucian Order, Past and Present

By RAYMUND ANDREA, F. R. C.,
Grand Master of AMORC, Great Britain

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THE HISTORY of our Order published by the Imperator in several issues of the magazine of recent date met a very real need among members and will undoubtedly have had its effect upon students of advanced thought and research in the world at large. Nothing is so calculated to increase confidence in the members of an organization in the work in their hands as a clear statement of the historic past and prestige of that organization and a roll call of the famous characters who have battled strenuously for it at different periods of world evolution in the face of much opposition from church, state and popular prejudice. From the perusal of this statement every member should rise with a feeling of legitimate pride in his connection with the Order and a deep sense of personal obligation and responsibility in preserving and extending its power and influence in the present phase of activity. For it is not a debating society to which we have given our allegiance, in which we have to wrestle for an opinion or a name; nor is it a religion whose formulae, having no true and scientific foundation, are liable to be questioned at any moment by an able adversary and proven false. As Rosicrucians, we have a noble ancestry; we derive from men of an imposing and majestic culture; we inherit the accumulated wisdom of a line of royal souls who lived beyond their age and fought for a far-off future. Their deep research and superior enlightenment laid the foundations of a science of life the magnitude and value of which we are yet far from fully conscious, but which is destined in the present century to compel the attention and win the allegiance of progressive minds in every rank of life.

The resolute pioneer work of these illustrious men was so firmly grounded

upon the divine laws and carried forward so steadily and effectively with supreme will and single intent, that the barest outline of their activities cannot fail to react upon us as an inspirational impetus to forward their great work. These men were not members of the aristocracy; they were aristocrats of the mind. They were men of a peculiar nature and defied common classification. They were often of obscure abstraction, yet of profound and independent spirit and conscious of a mission. Most of them were men of letters: all were laborious students. They took the measure of their age with the sureness and facility of practiced statesmen. They were solitary contemplators and accomplished actors and wielded their knowledge with deadly effect against the ignorance, prejudice and bigotry which held their fellowmen in bondage to fear and servile dependence. They bore in their hearts the insignia of the wisdom of the Order to which they secretly belonged and were pledged to stamp it indelibly upon the times. They were great devotees and in solitude drew back the mystic veil by intrinsic right which hides the supersensible and divine. But when they came forth to declare their Art they were changed men. There was nothing of the visionary or the fanatic about them: they were cool and masterful, vitally poised and immovably fixed upon the task in hand. The light shone on their path, the goal was clearly defined, and with calm judgment and immutability of purpose they passed straight on. They cared nothing for the criticism and obloquy heaped upon them. The flame of their aura was of that temper that the opposition of the ignorant and the learned alike recoiled from it. The charms of pleasure could not undo them; the allurements of the world lay far behind them; death they feared not, for they passed at will beyond its fron-

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tiers and were assured of immortality. Although beyond their age they were a part of it, and infused their Art into science and learning to be recognized and used chiefly by later generations. They were divine benefactors possessed of one overpowering passion directed to one great aim, the evolution of knowledge and advancement of the race. Surely there can be nothing nobler for us in this life than that we should share in their labour, having with us—it is more than a conjecture—some of these royal souls themselves to inspire and assist us.

The historical outline has therefore served a twofold purpose of much inspirational value: in the place of a good deal of conjecture and erroneous speculation we have an authentic, if necessarily concise, statement of the great workers who preceded us, much of which may be verified from writings accessible to us; and we know that our present studies and work in the Order follow the same venerable traditions and have the same objective, the attainment of Cosmic comprehension and illumination and the advancement of the race. But we have many singular advantages which those early workers had not. They were a voice crying in the wilderness and met with persecution from an unenlightened people; today, our voice is heard and recognized of men. Science has made swift and wonderful advances and is meeting us on the borderline; it is verifying daily the results of our researches. The mystic truth of the philosopher's stone is offered it without fear or favour; the vibration of the lost word of power which will transmute the very elements in their hands is increasing in rhythm and intensity over the world. Religion is on the eve of its great renaissance; its forms have fulfilled their purpose and are passing. It demands the knowledge of the way, and we point it to the one path the Brothers have trodden. True, ignorance rises in its primitive boldness to obstruct us, but we are too strong to be driven into obscurity and silence; we have nothing to fear now from either state, science or religion. They need us: they voice intuitively, yet inarticulately, our highest ideals; but a little while and they will seek our co-operation.

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We are also to recognize that the cycle of activity on which we are launched is perhaps the most momentous in the history of the Order. This is emphasized by the recent appearance of the Rosicrucian Manual which makes public for the first time the facts pertaining to the establishment of the Order for this cycle, and extensive information regarding its main lines of activity and study as pursued by ourselves. It is fitting that such a publication should be in our hands and that it can be produced authoritatively to those who are interested in our work and seek the Rosicrucian path. The time is propitious and demands that such a comprehensive declaration of our work and activities should be available. I have heard it affirmed that the Rosicrucians do not exist in this age, and the belief is widely held. The reason that it is so held is because of a general ignorance, even among occult students, of the cycles of activity and of objective inactivity of the Order. However, the time has come to acquaint the growing body of occult and psychic researchers among us with the Rosicrucian name, to reiterate the magnificent accomplishments of our predecessors, the dignity and extent of their work, that it is preeminently practical world work, not a dream or a speculation but a vital dynamic force operating in human lives here and now on the physical plane. It is incumbent upon us, accompanied as we are with a cloud of Cosmic witnesses, to sound dominantly the note of the practicality and demonstrability of the work we are engaged in.

I have no wish to strain the point, but the one fact that strikes me most forcibly about these master minds is their labour *in* and *for* the world. There are so many cults around us in which students are infinitely absorbed to save their souls for themselves. I would not be a saint under this prime condition! It is not manly: neither can the soul come into its own through this craving to renounce the world by becoming too good to serve it. Let us take an example from the present hour. A great soldier of world renown recently passed to his rest. We are all aware of his vast military achievement, but I do not refer to that. I am thinking of the



great work to which he dedicated his whole soul in the name of his broken fellowmen through the last years of his life. What is this but the Rosicrucian ideal? It is a classic example with the very virtue of the Masters in it. Moreover, it is the basic principle which gives life and stamina to our Order. Without this there is peace, an ephemeral and insipid peace, for us, but no glory, nothing to venerate, nothing to lift us beyond self. And every Brother who has gone before us has been a warrior engaged in a strenuous battle against ignorance in the name of his fellowmen; and whatever special interest his personal and peculiar occult qualifications may have for us, it is for his great humanitarian labour that we honour him.

I said how timely was the publication of the Manual for authoritative production to inquirers. Doubt and hesitancy on the part of many arises through the observance of a traditional secrecy about our activities, but to a large and legitimate extent the Manual is calculated to break through this secrecy in a manner consistent with the evolution of the Order and the present manifestation of interest in it on the part of students. I might cite the case of a member in this jurisdiction. He had nearly completed the National grades and yet had a most nebulous idea of both the Order and its broad objectives. After reading the Manual he found his doubts cleared away and his many questionings answered; nor until then did he have any clear idea of the existence of the Masters. Now he is proceeding with confidence in the higher grades and finding a sure basis for past experience. And if, as has been pointed out, advanced egos of the Egypto-Chaldean period are at this time bringing into evolution their knowledge and guidance, we may expect an increasing interest shown by a large percentage of students who have had past association with the Order in that period and who will surely be led to unite with us. It is this ancient and fundamental Rosicrucian knowledge which the inquirer will find outlined in the section of the Manual setting forth the various grades of the Temple Lectures, the methods of psychic attainment in connection with

such knowledge being completely adapted to the present evolutionary standpoint. Nor can it be overlooked that students of modern scientific research are in their studies literally waiting for the knowledge we possess to advance their researches to practical issues. Is it not then precisely in such an epoch as the present, an epoch of great mental and scientific achievements, that our work must make its great appeal? The opportunity is ours to voice this appeal and convince these students that we understand their need and that it can be fully met in the demonstrations of our deeper science.

There is another aspect which throws out in bold relief the duty we owe to others in bringing this work prominently to light. On every hand in the psychic world we hear the cry of the upstart and the innovator, making large promises which cannot be fulfilled and which are nauseating in the extreme to the scientific *mind* of the age. This, in itself, is scientific reason that if we have inherited the greater wisdom, we should declare it. We should be a living challenge to the specious and unworthy cults that flourish for the hour, and die. If we are to be true to our profession as democrats of thought and liberators of the soul, now is the time to set our ideas in motion over a wider field. We have studied the use of the word of power: let us use it; we have studied how to dream: let the dream become a concrete thing. That which our higher grade members have demonstrated let them project into public life; that which they have found within the precincts of the temple and fashioned within the laboratory of the soul, let them carry out into the world of men. Let us welcome criticism as an opportunity to speak the truth we know the more robustly. Why allow the truth we know to remain a dead weight in the heart when those who have it not gain proselytes merely by reason of a calculated effrontery?

I am of course not advocating a wild enthusiasm and a reckless dissemination of that which, under law, must yet be preserved in silence. My object is to stress one great point. Our Order is the repository of a noble science, the Divine Arcana, and those members in

it who, after patient research, have reached that stage where the word of power becomes a vibrant reality in the soul should be good for something; in some individual and peculiar way they should be practitioners, and some portion of their resurrected inner life should be placed unreservedly at the service of humanity. There should be no doubt whatever on this head. Upon them rests largely the responsibility of carrying the prestige of the Order to greater heights than ever before. If we glance back along the line of the splendid men who preceded us we observe their names carved indelibly in the history of the world. They stand there a challenge for all time. Some of them were not known as Rosicrucians to their contemporaries, but their works proclaim them, and we know their responsibilities and their difficulties. Every one of them was a fervent doer in his chosen line; and the world was well aware of his presence whether or not it understood him. They trod no easy and perfumed path: they were *called* and submitted to the Cosmic urge, sometimes scarcely knowing how they wrought. The more they were baffled the stronger they became: driven from one objective they commanded another;

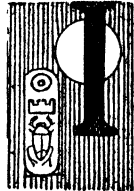
they neither retracted, nor apologized, nor cared aught for their detractors—because the *soul* in them was awakened and would not be silenced. Once assured of their mission either on the mountain top or within the temple and everything else was settled, or unsettled, just as it came.

These reflections should fill us with a divine zeal and a genuine emulation. I know very well the individual difficulties at this stage in attempting to shape the whole man after the inner laws for original work. The fire of the Spirit that vitalizes and refines is keen, and we must often pause and stand aside with great patience and endurance and watch the hand of nature wondrously mould us when we cannot help ourselves. And this is good, for it teaches a necessary humility and confidence in the wise architect within us. But with the vision fixed in the heart of what our Order has achieved in the past under the dominating influence of master minds, and conscious of the heritage of knowledge which is ours as the price of their solid effort, I feel we should lay hold of the present opportunity of following firmly in their path and carry our lives to sound practical issues in the world of men.



"If My Business Methods Are Wrong, What Shall I Do?"

An Address by The Emperor to Some Brothers



I AM happy to have your question given to me as a topic for a discourse, for I believe that all of us in our business activities are confronted by this same question. There is no doubt about the fact that in dealing with the various affairs of business life we are forced into methods, or forced to submit to methods, which do not always meet with our approval from a purely ethical point of view. What are we to do? Shall we protest or submit? Shall we change those methods, or silence our still small voice and continue?

It matters little in what business you may be engaged; so long as it is constructive, of general good to a large number, and not contrary to any law of God or man, you are justified always in continuing your work if you can do so in an efficient manner. But, some of you seem to feel that in your particular line there are methods or business customs which are not fair, not ethical, not honest, and each of you seeks to know what you shall do.

Permit me to call your attention to the fact that those now assembled before me represent a number of different lines of business, and yet to your mutual surprise, each feels that his line is the one in which there are more unethical or unfair methods than in any other. There is Brother Blank who is in the real-estate business; there is Brother White in the wholesale grocery business; and there is Brother Jones in the piano business; and over here we have Brother Brown in the retail grocery business, and he may be a little suspicious of the business methods of his wholesale Brother; and back there is Brother Smith who is very successful in the contracting business; and, yes, right here is Brother Blue who is the manager for a drug store, and next to him is Brother Green who is a dentist. Just these few picked at random, indicate the

wide variance of business interests represented here, and yet each of you have agreed that the big question confronting you as an individual is: "If MY business methods are wrong, what shall I do?"

What are the essential points of your business affairs that worry you most? I find that you have agreed upon these few things as being the serious ones:

- Unconscious misrepresentation,
- Exaggerated representation,
- Belittling the risks,
- Suppressing investigations,
- Encouraging risky impulses,
- Supporting doubtful claims,
- Accepting unearned profits,
- Creating possible risks,
- Disregarding disappointments,
- Taking advantage of situations.

You say that in the course of your business affairs you become conscious at times that you are not being as fair, as square, as ethical, as a Rosicrucian should be, that you know of only one way to do differently, and that is to get out of the business that forces you into such circumstances.

But, Brothers, you make a mistake in your reasoning. That conclusion is not correct. It is my hope to show you that neither man nor the Cosmic would expect you to give up your businesses because they are so operated that certain unethical principles are an important part of the life of the businesses.

In the first place, as Rosicrucians, we know that nothing is ever gained by negation or indifference. To deny that a thing exists does not affect its existence so far as others are concerned. We may shut our eyes to the sunlight and proclaim that the sun does not exist. We affect our *realization* of the sun, but we do not affect the existence of the sun nor realization of it by other persons.

We also know that we may negate certain circumstances in our lives and close our objective consciousness to

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them, but that does not affect the circumstances one iota. You and I have met those who go about with one eye constantly shut to actions in their own lives, trying to negate, trying to ignore, the things that they constantly know are not right. They think that they are serving themselves, or rather their inner-selves, a small dose of soothing syrup all the time.

And, we meet those who believe that they have discovered a great secret, the secret of "rising above" those things which are obstacles in their material path or which are painful to their conscience. How they love to tell others about their ability to be superior to such things as the *still small voice* or the twangs of regret from within! They frankly say that when they find themselves face to face with an ethical, moral or religious problem in their lives, they rise above it and cast it aside and pay no attention to the voice from within that begs them to hesitate and do differently.

And, all these persons believe they are demonstrating *mastership*.

By your question as to what you should do, you indicate that you have wondered if you should not rise above these thoughts of self-condemnation, and proceed to let the laws of the universe work out any wrong you may do, or you wonder if you should not abandon your present business and go into some other line.

Let us assume that each of you is in some business—the same business—and that business has in it all the faults, all the errors and unethical principles, outlined a few moments ago. Now, what are you to do? Change from that line of business, give it up altogether, or continue in it and fight it out with your conscience?

We know that a wilful violation of one of the Cosmic laws brings its penalties. We know that even an unconscious violation of a Cosmic law brings its particular form of penalty, just as does the unconscious violation of one of nature's laws. There is no avoiding the consequences of our acts. We cannot eternally escape the law of Karma in connection with every act, large or small, wilful or unconscious. Therefore, it would seem that there is but

one thing to do, abandon any business that entails methods which we believe are not proper, not fair nor ethical.

Again I say, however, that this conclusion is not right. It is simply another way of attempting to "rise above" the circumstances, the problems, and in no wise shows either *mastership* or character.

I wish to offer to you an explanation of what constitutes the real situation and the proper attitude to assume in these matters.

First of all, each one of us is here on this earth plane to carry out some of the work that is to be done. We may or may not get right into the *groove* that is best for us, and we may or may not be laboring at what is our true mission in life. But we are laboring, we are working, we are striving, producing, creating, building and carrying on. No matter what line of activity we may be devoted to, if it is more than fifty per cent constructive, it is good; if it is contributing in some way to the needs, the desires, the pleasures and health of the masses, it is good. Only the idler, the non-producer, the *parasite*, is wholly wrong in his life.

It is undoubtedly true that many lines of endeavor in the business world are based on unethical and unsound methods and principles. This is the result of man's past attempts to create schemes of working out his plans in life without due consideration of the higher principles involved in all things. So, man of today is forced either to use some of these established methods himself, or contend with them in the activities of others with whom he must deal.

What would you have all men do? Abandon their business activities and cease to conduct the various lines of business, because in nearly all lines there are these faults? Or, would you have all men, and women, enter just those few lines of business wherein there seems to be not a single fault or unethical principle?

We must admit that just as there were men in the days of the past who cared little or nothing for ethical principles and stooped to any degree of deceit and error to further their business interests, there are many like that in the business world today. Would you good



men, men who have found that some business practices are *not* what they should be, abandon your places in the business world and leave all such business to those men who are satisfied with the questionable practices? In other words would *you* abandon your place to those who will continue to increase the unethical practices and permit conditions to get worse than they are?

Perhaps you see my point of view, now. It is simply this. The evolution and improvement of business ethics and sound business principles rests in the hands of those conscientious men like yourselves who fully appreciate the errors that now exist, who are sensitive to the voice of conscience, and who are seeking advice and suggestions regarding any means for eliminating the wrong principles. Your presence in the business world is like unto the fire in the alchemist's furnace. You will purge and purify the dross from the matter and finally leave it in a higher state, a better state. The fact that you are questioning some of the practices you have been forced to use, that you are holding some of the principles up to the light of examination, and applying the microscope of Cosmic enlargement to your viewpoint, is the one great redeeming feature of the business you are in.

You know that as Rosicrucians we hold that "evolution, *not* revolution, is the principle that makes for permanency in changes." You will never alter permanently, improve permanently, the business conditions of the world by arbitrarily abandoning all lines of business activity that today are fraught with unethical practices. You would simply turn those lines of activity back into the hands of the unscrupulous, the indifferent, the unworthy, and those lines would never improve, never evolve, into the ideal lines they should be.

No, my Brothers, consider yourselves Messengers of Light in your fields of business activities; look upon yourselves as tools in the hands of the Cosmic Laws to aid in the evolutionary changes that must be brought about in all things, including business methods. Keep your eyes, your ears, your tongues, well attuned to the errors that you note in your business affairs. At every opportunity make these wrong practices as inconsequential in the scheme of things as possible; give them secondary place whenever possible; put better ones in their places at each opportunity; help to make their weaknesses become so evident to others that the very presence of them in any line will be obnoxious. That will be applying the fire of the crucible to them. Make it your business to lift your practices higher and higher each day, not by negating the business, not by casting it aside and abandoning it to those who have no heart, no active conscience, but by becoming the saviour of your business, the leader in the evolutionary changes that must be worked out slowly and carefully. Each time you are forced to use a practice, a method, a principle that you recognize as unsound, do it with your consciousness concentrated upon its unsoundness and make it stand out in all its crimson distinctiveness and thereby isolate it from the other principles and methods which are good and true. Little by little these *marked* things will be separated and you will have a group of branded practices, condemned, ostracised and rejected. This will be part of the process of evolution of your business and you will be one of those like the many in the past years who have aided in similar ways in making all our business, social and educational systems better and more ideal than they were hundreds of years ago.



Some New Books Reviewed

By THE IMPERATOR



IT IS about time that we have a little book chat again, and peek into some of the books that are being advertised and sold as of extreme importance to students of mysticism and occultism.

We are constantly hearing of new books that every student of mysticism *must* have and unless such books are purchased and diligently studied, seekers will reach nowhere in their quest. Of course, we look with suspicion upon books which are advertised in this manner, but it includes a great many these days, and our members write to us constantly in regard to some book they have seen announced or which has been recommended to them. As in the past, we try to read every new book that is issued; our Editorial library is enlarging at the rate of a dozen new books a month and we have several thousand of them which are not worth the paper upon which they are printed. Occasionally we find one that is very fine, and we do not hesitate to recommend it. We have found from our members that most of them before entering our Order were spending between twenty-five and fifty dollars a year for books. In other words, they were spending at least as much as they now pay into the AMORC for dues each year, and they frankly admit that they never received so much instruction in one year from books as they received from the AMORC teachings. Most of these persons have ceased buying so many of the advertised books and courses since they entered AMORC. However, there are other books which our members can well afford to buy and read from time to time.

Now, one of the books which is being so widely advertised in occult magazines as a very important contribution to mystical literature is called "The Great Crystal Fraud" by W. Stuart Leech, M. D. It is published by the Occult Publishing Company of 1900 North Clark Street, Chicago, and sells

for one dollar. The way this book is advertised, one would think that it is a very large and important contribution to the literature of critical essays on the true and false phases of mystical philosophy. But the book is nothing of the kind. On its title page it admits that it is "a serio-comic story," and that is really what it is. It is a small book of only a few pages, and unless one is interested in reading a comic diatribe that really teaches no lesson, but is merely light reading, there is no use in buying such a book despite its heavy advertising. Another book, called "Glory Strains" by Ida C. Balter, published by the same company as the above and selling for one dollar, is a beautifully bound little book, attempting to give some messages or ideas that may come through automatic "pencil writing." If you are interested in *this* alluring subject, then you will probably like this book and the story it contains.

We have also another book with the title "Three Conceptions of Mind" by Alexander A. Jascalevich. This is published by the Columbia University Press in New York. It is well written, by one who is thoroughly familiar with his subject from the philosophical point of view, and it deals with such subjects as Nature's Culmination in Man, The Christian Soul, and the Rational Knower. This book will be of real interest to those who are making a special study of the mind. On the other hand, another book issued by the same publishing company in New York is entitled "The Realm of Mind" and is by Frederick J. E. Woodbridge. Here we have a book that deals with the various manifestations of the realm of mind, and particularly with the objective mind and its distinct characteristics. The book is written from the metaphysical point of view and sells for \$1.75 by mail. It is also of great value to the student of mind.

I have just finished reading an interesting book called "About Ourselves" which is a study of the subject of psy-



chology for normal people. This is by H. A. Overstreet, professor of the department of Philosophy of the College of the City of New York. The book is published by W. W. Norton and Company in New York, for three dollars. It deals particularly with such subjects as wishing, thinking, the comprehension of music and of pictures, and the psychological processes of conversation, and the effects of emotion upon our lives. This book will prove of great interest to those who are anxious to take up the interesting phases of normal psychology. I have also read a book that is typical of the kind that may deceive or rather disappoint our readers. Not because the book itself is deceptive as far as its contents are concerned, or that the information contained in it is disappointing except in so far as our anticipations as mystics may be concerned. This because the title of the book is "Leaves from a Secret Journal" and it is claimed to be "a record of intimate experiences" by Jane Steger, published in Boston by Little, Brown & Company. Such a title and sub-title as mentioned above would lead mystics to believe that they are going to find many pages of information and help in their mystical studies, but this is where the disappointment is found. The book is inspiring and interesting, and probably fulfills some mission that I have not had an opportunity to discover, but as a book of secret, mystical experiences, it would be of little interest to our members.

To those who are interested in astrology, I would like to say that I have also read a new book that I am sure many will want to secure. It is called "Astrology and its Practical Application" by E. Parker, and translated from the Dutch by Coba Goedhart. The book is published by P. Dz. Veen, Amersfoort, Holland, and sells for three dollars in American money. It may be possible to obtain this book through Brentano's in New York City and Chicago, or through other book stores which import books, but I believe that those interested would save time by ordering it direct from the publisher, and in doing so please remember to secure an *International Money Order* for three dollars to send to the publisher.

The book is a complete guide to astrology, the casting of horoscopes, and the drawing of them, and I must say that the interpretations given to most of the aspects and planetary positions, as well as the incidental points in a horoscope, are new, interesting, and very thorough. The same publisher issues a small book called "Veen's Tables." This is a condensed almanac of all the planetary positions for the years 1847 to 1916. It sells for 75c in American money, and saves one from buying twenty-five or thirty dollars worth of early almanacs. With this book of tables, and the larger book on the application of astrology referred to above, anyone can take up the study of astrology and become fairly proficient in the art without a teacher.

Speaking of books not recommended, we must make this little comment once more. We have made it about twice a year for the past three or four years. Our members are continually coming in contact with a book or with some one who has read the book which claims to be the story of the Masters in the Far East. This book purports to be a story of the experiences of one who joined an expedition sent out by some university of this country to investigate the marvellous manifestations which are reported to occur in the monasteries of Tibet. Before this book was written, the author of it attempted through some of his friends in our organization to secure the endorsement of AMORC of the book, and through such endorsement a very large sale of the book itself. Our investigation showed that we could not endorse the book as a true account nor as a report of a person who had been a party of *any* expedition from *any* of the American universities. Despite our refusal to endorse the book, the influence of one or two members was secured, and through them our membership not only in America but in foreign lands was approached in a way to make the members believe that the new book was not only endorsed by us but was being sold through us. Thousands of copies of this book, therefore, were purchased by our members and despite all we have said in the past few years, the book is still being passed around by members who believe that

the book contains a true account, and that the author's claims of his expedition into Tibet are true. We did not investigate his personal claims, because before we could do so, the San Francisco and other western newspapers published stories of interviews with the author, wherein he is alleged to have admitted that their investigations of him were correct, and that he had not been on any expedition to that country. However true this may be, we can say most positively that the account in that book is not based upon the facts of conditions in Tibet, and an *unbridled imagination* is responsible for practically all of the marvellous things described therein. The book, therefore, while interesting to read, is misleading if one accepts the introductory story about the manner in which the experiences were secured, or if one believes that the book is a result of an expedition. For this reason alone we would have to condemn the book. Many far more interesting books have been written on what occurs in the monasteries of Tibet, even by those who have not been there, but are familiar with the teachings of Tibet and the practices there through other contacts. One such book is the famous "On the Heights of the Himalayas" by Brother Van der Nailen, which book has had many editions and has never been equalled as a beautiful story of Tibet and the life of the mystics there. It may be secured through almost any large book company. So again we say if you come in contact with the book that purports to be the story of the Masters of the Far East, please do not read it and accept its statements to such an extent that you write to us or to anyone else and ask how these marvellous things were performed, and in what way they should be explained. It is like asking us to explain how the wild imagings of an unguided imagination could have had material manifestation. It simply cannot be done.

Some of our members have written to us asking about a book called "An Encyclopedic Outline of Masonic, Hermetic and Rosicrucian Symbolical Phil-

osophy" by Manly P. Hall. We have examined this book carefully since the first copy was off the press, and we cannot find in it anything of help to our students of Rosicrucian symbology or Rosicrucian philosophy. The book should be a weighty one with such a weighty title, but most of its weight is a result of the size of the pages and its binding, for it is large and great in this regard. Its price is sufficiently high to keep the average seeker for additional reading matter from investing his money and being disappointed, and we hope that no one else will spend the seventy-five dollars for a copy with the anticipation of finding anything in it that will help him in the study of our Rosicrucian teachings. The easiest thing to write about a book or a magazine article, for that matter, is the title, and the hardest thing to write in such a case is the matter that follows the title, and which should support and justify the title. Unfortunately, titles alone sell most books, and by the time one discovers that the title has little relationship to the contents of the book, one is minus the price of same. Mr. Hall's book may be intensely interesting and undoubtedly of value to the Freemason who is collecting unusual books dealing with his organization. We cannot attempt to view it from the Masonic standpoint. We are speaking only of the value of the book to our Rosicrucian members. It is quite evident that Mr. Hall has labored long and well in the production of this book and undoubtedly it will greatly impress seekers and investigators with its sincerity of purpose.

With these few terse remarks about books and things appertaining to book reading, I call your further attention to the fact that our lectures from time to time contain recommendations of good additional reading matter in book form, and this magazine from time to time recommends good books. The Christian Bible still remains the best book that we can recommend to our students, and we doubt if we will find any other book that nearly equals it in any respect.



A Message From A Master

*An Unusual Communication Sent to Us From
a Reliable Source for Publication Here*

March 30, 1928

THE MASTER SPEAKS!

Let us not forget it is the annual keeping of celebration of my trial and soon, the time of transition. That was not meant to be kept so—it has been grossly over done. My work for mankind was gladly done. As a whole my pilgrimage through the so-called holy land was my one blessing. It taught me man's inhibitions and misgivings. In order to enhance the Kingdom of Light I am now again incarnate, holding reign over the higher that they too may know their objective and teach the lower to sacrifice to the higher. All in all that is the whole of being—the sacrifice—of the lower to the higher. Much has been done to spread forth this law which is too fundamental to ignore, by the Rosicrucians, that sublime Order of Being to which you, too, have come. It is the olden order to which my work is credited ten hundred years gone. Esene—Nazarene, of Galilee, stood not for God so much as for Man Being, the highest manifestation of God in whom all being is evolved and glorified in heaven (sphere of life, light and love wherein no cloud doth manifest).

The New thought which is so glorifying the race today shall be corrected and understood by the many faithful leaders now preparing to give their all for the glorification of mankind. They necessarily feel the urge to sacrifice which is Being Good, that is, Godlike in Being. Evolverment demands of them further giving in order that they may receive. And no one gives with more love that is Allabiding and in truth sacrifice. "All things come of Thee, O Lord, and of thine own have we given Thee", has within its meaning the full truth. All things do come of the Lord which is God and so must the all be given unto It. By and by the whole will manifest gloriously and man, the highest being, the Love fulfilled, will reign in His name. Others will come, meaning the lower—and they

will be glorified through the sacrifice of the higher, and so shall the race be purified and the higher shall bless the land and return to their Source, glorified by sacrifice. But the glorified, what of them? They shall return to the Father and sit on the right hand of the Father (meaning they shall serve on as mediators to the higher who serve the lower; they, the glorified, being in subjection and direction of the All Mighty which is God).

So it is forever and aye, the man being glorified through service and devotion to his God and his kind.

Be assured that I, "K M," reveal truth according to the seeker's understanding. Therefore it behooves the seeker to speak the word and seek diligently and nobly in His name, thereby receiving that which is higher.

May Allah, the True, serve ye as I am serving and may ye serve that ye may receive. Thus only may the Law manifest in Being.

All Peace abounds in All! Ye livest in All, thereby Peace abounds in ye! Glory in It. "KM."

▽ ▽ ▽

BORN OF A VIRGIN

So much has been said pro and con concerning the birth of Jesus. The high tide is now come in secular religions. All are experiencing somewhat of a revolutionary period, and revolution being a tearing down of old regimes when it is national, so is it also a tearing down and rebuilding in the religious world. This being now true, the man Jesus comes inspiringly to set forth an epistle not yet given publically. The BIBLE says, "It does not yet appear what man shall be, neither has it entered the mind of man"; thus it is I am now causing my "lost epistle" to become known. For inspirational purpose it is labeled "Born Of A Virgin."

It will seem foolish to the chosen ones, but most vital to the lower, to seek illumination upon the word "virgin"

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which has given and is giving so much turmoil in the minds of human kind. So it shall be to the seeking classes this epistle is lovingly (in the wider sense) given. And may the mainspring which is on high (the Father) illuminate the hearts and minds of man even as mine is divinely illumined.

Mary, that sweetest of all names given, revibrates in fullness of tonal qualities. Mary—Mary, I sing it, for to me it has the meaning not of earth; She—that bore me in trial subjected to earth was no other than an angel from on high come down to earth—a sacrifice in the fullest sense, that I AM, the Christ, might have being in the flesh. That my birth be of a virgin (pure) is simple and true literally and otherwise. To be incarnate is great sacrifice for the already glorified; it being a coming down as it were, in the scale of evolution. But lest ye forget, it also is voluntary and the sacrifice of great Love begetting growth to the yet higher.

Thus sweet Mary of the Spirit born to bear the man Jesus—later the Christ of Galilee, truly lived a pure noble life protected and nurtured under the wings of the brotherhood of

Light, until she attained the age (then very young) when conditions were ripe for the coming of New Light; and having served as vestal virgin, one Joseph, man of wisdom, greatly enhancing the thought of mankind, followed the ancient custom of regeneration through offspring, took sweet Mary to wife. Know ye not that it is truth that marriage at such time was according to natural divine law? So no record (material) was held. O ye children of men, must ye yet have signs and symbols lest ye know not His coming!

So Joseph, mature in wisdom and experience, after taking Mary to wife, put her away that the highest grow in light under the glowing heart in Mary; and in due time Mary brought forth a man child whom they named Jesus and who, under the care and love of his parents grew in stature and wisdom, and through the beloved brotherhood “to be about his Father’s business.”

Thus endeth the epistle concerning the birth of the child Jesus.

Another follows at an opportune time: hearest thou!

“K H”



Here is good news for many members. At least we have granted the request of hundreds of our members and have had made a beautiful Gold and Red Seal, about one inch in diameter, to be used on the back of envelopes. Members can use them on their private correspondence. It shows the Rosy Cross and the name of the Order. They are dignified and impressive. By using them only on private correspondence to persons who are not members, or on business correspondence with persons or firms not connected with the Order, a great amount of conservative publicity can be given to the Order. The Supply Bureau at Headquarters offers these seals to our members at the actual cost,—fifty cents per hundred. You can order them in any quantity at the above rate.

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Official Facts About the Trip to Egypt

By THE EMPEROR

I have been importuned by so many members to say something more about the proposed trip, that I will now present some of the very definite features for which I have completed all arrangements.

First of all I wish to thank the many, many members who have written to me expressing a keen realization of the unusual opportunity that is being offered to those who can manage, in any way possible, to take this trip. The enthusiasm, thanks, and appreciation expressed in these letters proves that most of our members are aware of the fact that this trip is one of the *unusual* opportunities of a life-time. The most repeated phrase is this: "I have dreamed for many years of taking such a trip as this, but the usual high cost of such a trip, plus the lack of knowledge of what places would be of real interest to a student of ancient mysticism, has kept me from ever thinking that my dream would be realized." And, such letters are not solely from men and women in the more humble walks of life, but from men who are at the head of big corporations, lawyers, judges, physicians, scientists and others who are in such positions in life that they can be absent from their business affairs during a busy season. Among the writers are many who have made European tours in the summer months and who are quite familiar with foreign travel and know what the costs are and what little can be seen and learned abroad when unaccompanied by one who is familiar with the real sights to be seen. And, undoubtedly the most difficult sights to be seen are those related with ancient mystical and occult affairs. Few of the professional guides in foreign countries know anything about such places, and one cannot make them understand that one wants to get to the unusual places; and the guide books and those who really know are significantly *silent* on such points for reasons which one learns gradually as

one goes around to the various countries.

And so we have received many letters. Some of these are from those who are in doubt about their ability to go because of either business or financial conditions. A few cannot decide definitely until they have the approval of some one in connection with important affairs, and a few must wait to see the outcome of certain personal affairs not connected with business or finances. But, the majority have stated their *positive* assurance of uniting with the party.

THE COST REDUCED

It was stated in an earlier article in this magazine that the cost of the trip, including steamship fares, railroad fares, all hotel accommodations, meals and sight-seeing, from New York City and back again to New York, for sixty days' touring, would be about one thousand dollars per person. It was this reasonable figure which attracted the attention of so many who knew that the usual cost for just a typical Mediterranean Cruise was never less than approximately double that amount.

Despite the fact that so many immediately accepted that offer and made reservations to go on the trip, I believed that I could make the trip even better and more inclusive than any ever made to the Orient, and include parts of Europe as well, without increasing the cost. For days I consulted with sixteen of the eighteen companies that have anything to do with foreign travel on sea or land, and argued ways and means with them for making the tour a magnificent one. Little by little, additional features were added and gradually the cost began to rise also. That was contrary to my plans, for I realized that while I personally could make the trip and would take my family with me, there were those who would go along with me on this trip only if it was possible at a nominal figure.

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Then I found that certain reductions, or *inducements*, were being offered to me because of the fact that I was making possible this unusual tour party. At once I insisted that such inducements must also be granted to all who were going or I would abandon the plan. Our members know us only too well in this regard. Never in any recommendations of books to read, things to purchase, or personal expenditures to be made, has AMORC directly or indirectly profited in any way, except through the *good will* of the members. It is a remarkable fact that a simple recommendation in these pages or in our lectures has resulted time after time in tremendous purchases being made by our members; but always have the members found a real help, a good investment, an unbiased recommendation, and no selfish interest for AMORC. The same was to be true about this great trip, or there would be no trip so far as our general membership was concerned.

So, down fell the price again to the thousand dollar mark, despite the many additional European features. You may readily understand what I mean when I say that the European trip covering Italy, France, Switzerland, Belgium and England, with interesting auto tours with guides, is a trip that when taken alone through the services of any tourist company, costs not less than five hundred dollars; and yet I have added it to our tour so that we may see a number of European Rosicrucian sites and permit our members to do some real shopping in Paris and London.

FURTHER SURPRISES

But this is not all. I have succeeded again in making the trip even more enticing and enjoyable. First let me tell you that I have secured exclusive and private reservation of the entire half of one of the finest and *newest* steamships going from New York to the Mediterranean. Our party will occupy that part of the steamer *exclusively*, with our own dining room, lounge rooms, library, salons, decks, orchestra and stewards. Only the *outside* state rooms of the several decks reserved for us will be used, so that everyone will have an outside room; the other rooms

will be permanently closed. We will occupy these rooms as a hotel for a large part of the trip. This is indeed an unusual feature and the first time in the history of Mediterranean travel that it has been done. And, I have secured the exclusive use of a steamer on the Nile for a 600 mile trip on that famous river, stopping at many points and seeing about thirty of the famous old and little visited Temples, tombs, excavations and historical old buildings closely allied with the earliest days of Egyptian civilization, including the Mystic city built by our past Master, Amenhotep IV. All this in addition to the days spent in the old mystical Temples of Luxor, Karnak and others, in one of which the beautiful Rosicrucian ceremony will be held for those in the party who belong to the Order.

The next surprise is that I have also succeeded in having the price actually reduced to where it will be less than one thousand dollars, giving a saving that will help materially toward incidental expenses for shopping and extra sight-seeing.

THE ITINERARY

Space will not permit of a completely detailed program of the trip in this magazine. Such a program will be sent to all who have planned to go, in a special booklet to be compiled this month. But, we have definitely decided upon the following points.

Leave New York City early in January on specially reserved section of steamer, going direct to Funchal, Madeira, then to Gibraltar and parts of Spain, then on to Algiers, Monaco and the French Riviera, Naples, Athens and parts of Greece, The Dardanelles by daylight, and on to Constantinople; then on to Haifa, at the coast of Palestine. Throughout all this first section of the trip we will use our steamer as our Hotel and will make extensive sight-seeing trips in the day and evening at each of the cities mentioned above. At Haifa we will leave the boat for some weeks and spend about ten days touring the Holy Land in a manner that will reveal more of the historical sights and mystical places than any trip heretofore planned. We will visit the real birthplace of Jesus, and also his family town; and will visit old Monaster-



ies, Synagogues and places of miracles and ancient ceremonies, including Damascus, Capernaum, Nazareth, a ride on the Sea of Galilee, complete visit of all landmarks in Jerusalem, and many other points. Then by special train from Jerusalem along the Phoenician Coast for daylight sight-seeing of historical places, to Cairo. Here a few days will be spent for shop and scenic visits followed by camel ride to the desert where we will spend at least one night in the Shiek's tents and then visit the Great Pyramid, the Sphinx, and other wonderful Temples. Here again our members will have a surprise and unusual treat, for I will take them to the secret birthplace of the Master K. H., and the place of his first great teachings. This will be followed by a return to Cairo, a trip to Luxor and Karnak for several days where certain Rosicrucian ceremonies and an Initiation will take place for all Rosicrucians in the party; then on to Aswan where, after a day's visiting, we will board the chartered steamer and spend a number of days viewing the old Temples, including Thebes, beautiful Denders, Edfu and a host of others, while travelling the 600 miles back to Cairo. Then on to Alexandria for a day's sight-seeing and again go aboard the great steamer for the remainder of our trip.

The second half of the trip is also interesting, for we go on to Syracuse in Sicily, then to Naples, where we spend some time and go to Rome and see the ancient ruins, the present magnificent cathedrals and museums, and return again to Naples. Then we go on to Monaco by our steamer and there leave the ship again for several weeks. From Monaco we go to Nice, after having been at Monte Carlo and Mentone, and while staying a few days at Nice we will take a specially planned auto tour in many cars, up into the Maritime Alps to see one of the oldest of Rosicrucian sites and also visit the famous Gap and the perfume factories at Grasse where the ladies can get fresh samples of that mystical perfume called "Christmas Night." We return by way of Cannes, where the present head of the Rosicrucian Order of France has a sanctum, and then make other tours of the environs of Nice and its beautiful har-

bor. From Nice we go in special trains to Marseilles and visit, then on to Lyons and visit the city where Cagliostro had his first national headquarters. From Lyons we go to Geneva and visit the League of Nations building, sail on the Lake for one day to Lausanne and return and finally go on by train to Basle, Switzerland, where we will stop for one day to visit the old Rosicrucian College and Temple grounds as well as other fascinating scenes. From this point we go on to Heidelberg, Germany, after passing the great Black Forest and many fine sights. After visiting the sites of old Rosicrucian places in Heidelberg we go on to Mayence for the evening and then in the morning start the beautiful whole-day trip on the Rhine in a specially chartered steamer to Cologne, passing hundreds of castles and historical sites. After two days' visiting in Cologne we go in a special de luxe train through Belgium, across the battlefields and through some of the war-time centres, and arrive in Paris in the evening. Here we will spend a number of days sight-seeing in special, big, autos and will have one special tour to Versailles and visit every one of the many rooms and galleries of that marvelous place. Visits will also include the principal art galleries and stores of Paris, the theatres and the museums. One night will be spent in a special trip through the Latin quarter with competent guides; and there will be ample time for shopping, as well as visiting Cagliostro's great mystery Temple and the place of the Rose Croix Temple. Then we will go by special train and boat to London, where a few more days will be spent in sight-seeing, visiting the cathedrals, museums and historical London Tower and the Houses of Parliament, Bacon's home and the Shakespeare country. In London we will meet the Grand Master of the English Rosicrucian Jurisdiction and have him bring our trip on the continent to an end with a special ceremony. Then we start for home again across the Atlantic on one of the large regular liners of the Royal Mail Company, and reach New York after having been absent for approximately 77 days.

So you see we have enlarged the trip

from sixty to seventy-seven days, added a wonderful continental tour, and other features, and have reduced the price. Fine hotels will be reserved, excellent meals served at all times, even on the trains and large and small steamers, and all sight-seeing expenses included. Those who wish may stay longer in Paris or London and return on a later boat.

ANOTHER FEATURE BEING PLANNED

It appears now that practically every Lodge of the Order will be represented among those going on this trip. That suggests another possibility. Would it not be fine for our American Jurisdiction to have a convention while in Egypt or elsewhere, and there, with all Lodges represented by an Official Delegate, take up many matters of importance and have them discussed and voted upon? We bring this suggestion before our various Lodges and their Officers. Perhaps those Lodges from which no member expects to go on the trip, will

try to arrange now to have one Delegate go to represent the Lodge. Perhaps the Master or Secretary can go, if those who have the means to go, but not the time, will offer to aid the Master or Secretary to go. If a number in each Lodge arrange to do this, it could be worked out very nicely. This is a suggestion and I would be glad to hear from the various Lodges about it.

Brother Arthur Bell has been appointed Trip Secretary and he will handle all routine communications regarding passports, baggage, and similar details. Just address your letters on these subjects or about reservations for the trip, to Trip Secretary, care of AMORC, Rosicrucian Park, San Jose, California. By making reservations now you will be sure of a place, but you may cancel your reservation if you find you cannot go. Do not wait to write later, get your name on the list now so that as the number increases we can make better plans.

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Through the Veil

A Tribute to Egypt

By EUGENIE DRAKE JENKS

"TENERATAS"

(Hermes Lodge No. 41, Los Angeles)

1.
Oh Egypt, Land of Mystery!
What secrets in your heart you hold
Which, buried deep
Lie fast in sleep
Beneath your burning sands of gold.

2.
I seem to know your sun-kissed days,
The velvet darkness of your night.
Your tall palm trees
Stir in the breeze
With murmurings of pure delight.

3.
From out dim aeons of the past,
I feel the magic of your spell.
And, on my ear
Falls low and clear
The ringing of a Temple bell.

4.
I see the gate stand open wide.
The tread of softly-saddled feet
Like rush of rain
I hear again,
Through dusky twilight, dim and sweet.

5.
I see the soft and shaded light
That falls across the Temple floor.
And gladly there,
I kneel in prayer
Just as I did in days of yore.

6.
The kneeling figures bending low,
Perfume of incense on the air,
The Priest's low drone
In monotone,
I see, and know, for I was there!

Four Hundred Fifty-nine



7.
The veil of Memory lifts a bit
Oh, Glorious Temples of the Nile,
And in thy Peace,
In sweet release,
I rest my weary Soul a while.

8.
And in thy hallowed halls I find
The joy that I have sought in vain.
For Love survives
Through many lives,
And brings me home to thee, again.

9.
Oh, Egypt, sleeping in the sun,
You seem to slumber and forget!
But in your wise
And knowing eyes,
Lie fires unquenched and smouldering
yet.

10.
And in your silence, deep and still,
Majestic—calm—aloof—you stay,
And from your throne,
Unmoved—alone—
You watch the worlds swing on their
way.

11.
The Soul of you calls to my Soul,
Through the vast arch of Memory's Hall
Though ages go,
Sometimes, I know,
My Soul will understand your call.

12.
Sometime, too, I will know what now
I dimly sense, yet feel is true—
Most loved of lands,
Beneath your sands,
Part of myself sleeps there with you.

—Written, Feb. 19, 1928

A Chat With the Editor

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I wonder how many of you will really like the changes made in the magazine this month to the extent that you will comment about them. For many months a great many of our readers have complained that the very fine, enameled paper used in this magazine, with its glossy sheen, made reading difficult at night because of the glare from the reading light. Others believed that a larger type should be used. And, a few have made other suggestions. Here in this issue we have incorporated as many of the suggested changes as possible, and have even gone to the very great expense of having an entirely new cover design made and printing the cover in two colors instead of one.

I have enjoyed your comments of praise about the increasing value of the Mystic Triangle, and the executive officers have been happy that you appreciate the magazine to such an extent as to write so often and praise it. You have probably noticed that the Mystic Triangle carries no advertising. Therefore there is no revenue coming in to offset

the cost of the magazine. Most magazines carry a percentage of paid advertising, and that advertising pays for the editing and printing as well as mailing of the magazine, and leaves a large profit usually. Such magazines would not need to charge any subscription price to make the magazine a profitable proposition. We have refused and still refuse any advertising, preferring to bear all the expense of the magazine and keep its pages exclusively for interesting reading.

The changes made this month, and which will be continued, constitute an additional expense, but if you like the improved conditions of the magazine and the new cover, that is sufficient reward for the labor and cost. Will you let us know what you think of these changes? Just address your letter to the Editor.

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And speaking of the praise for the magazine we must say that hardly a day passes without some letter of praise for the articles written by our good

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brother Raymund Andrea, Grand Master of the British Jurisdiction. We are certainly happy to have them each month and their clearness of viewpoint and excellent diction make them of real help to our members.

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I suppose that some of our readers read accounts in the eastern newspapers about a great flood resulting from the breaking of a dam in California. We who live here in the central part of California greatly regret that some of these Eastern newspapers reported that the flood occurred in the Santa Clara Valley and wiped out practically the entire agricultural section of this valley. This story was given nation-wide circulation and has caused considerable harm to the excellent reputation of this district. The flood did not occur in the Santa Clara valley but practically five hundred miles south of this valley in a part of California not connected with this agricultural district at all.

This is but another instance of misinformation regarding California occurrences which appear in eastern papers and which attain nationwide credence before a correction can be made. Here in this valley we are just emerging from the wonderful blossom time and entering the period when the soil of this fertile section is doing its best to give us specimens of the three hundred and twenty varieties of wild flowers that grow here. Across the street from our executive building in vacant grounds adjoining Rosicrucian Park as in the uncultivated fields and unoccupied plots, roses of various hues and genus can be picked by the basketful every day and in the coming Fiesta de las Rosas there will be hundreds of floats in the parade through San Jose containing tons of flowers gathered from the fields and mountains and of such rare beauty and fragrance that those who live in the East would probably think they were artificial and of imaginary form and color.

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The month has been interesting again because of the many visitors we have had with us, and the many who have come to stay but a few hours. Our visitors have been from practically all of the Western States with quite a few

from the East. Among those who have remained here for a while to enjoy the climate and the scenery have been Grand Master Clark and his wife from Vancouver, B. C. with their sons, Grand Guardian Gordon and his wife and son from Vancouver, B. C., Deputy Master Corin from Victoria, B. C., Charles Dean and wife from San Francisco, and Mrs. Emma Goulder and daughter from Chicago. Members of the Order are always welcome to visit and the building is open all day except Sunday and on Thursday evenings.

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Some of our members have written to ask if we care to express any endorsement regarding men who are fit for the candidacy in the coming election. Of all who have been suggested as possible candidates we certainly are enthusiastically in favor of Herbert Hoover. No Rosicrucian can forget his wonderfully clear-cut and efficient services during the time we were upset with war conditions nor can any Rosicrucian overlook the man's clean moral record in the past, his excellent and tolerant viewpoints on all important subjects, and his fine training for the highest office in this land.

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We wonder if our members realize how greatly the interest in mystical and occult matters is increasing in this country. Reports from all points indicate that thousands are daily manifesting a newborn interest in these subjects and the demand at libraries and book stores for good reading matter that will start the beginner on the right path is becoming so great that it is creating a real problem for the librarians and publishers. What a pity it is that thousands of these persons each month become misled or misinformed if not discouraged! We are doing our share by turning out leaflets and small pamphlets about the Rosicrucian teachings by the ton and we are doing our best to disseminate these pieces of printing matter to every possible source of inquiry and investigation. What are you doing to help us? Something more than mailing four or five leaflets to your friends or putting a few of them in some library books must be done. Have you any suggestions to make? One member sug-



gests that we send fifty leaflets to every member and have him mail them to fifty persons selected at random from the local telephone book. Others have suggested that leaflets be mailed to prominent people in every community. We believe that there is some better plan that we have not discovered and so we put the problem up to our members. Send us your suggestions as to what you think is the best method for covering the United States with little leaflets and pamphlets telling some of the high lights of the Rosicrucian principles.

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We have just issued an interesting pamphlet entitled "Why are we here"? It is PUBLIC INQUIRY LEAFLET NUMBER 2. It explains how the doctrine of reincarnation helps us to understand the problems and inequalities of life. This leaflet will attract the attention and interest of millions of persons in this country at the present time and we are having as many copies of this pamphlet made as the printer can turn out in the next two weeks. Do you want to help distribute these leaflets into the hands of the public? They should reach persons who have never had any of our Rosicrucian leaflets or pieces of literature; and the increasing interest in the subject of Rosicrucianism will make it highly appreciated and valued.

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At this writing the Emperor is planning to run down to Los Angeles with his wife for a few days and there deliver a public lecture which has been greatly advertised and enthusiastically anticipated. They will be the guests of the Hermes Lodge in Los Angeles and will meet with the members of that AMORC Lodge for a special Convocation during his visit. The Emperor has been called upon to make a number of public speeches here in California since his return, and we recall how very often he was asked to speak at conventions and other public affairs in Florida and in New York. An interesting incident was an address he was asked to give a few days ago extending greetings to a new Methodist Church holding its first services in San Jose.

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Many very interesting incidents have arisen in connection with the reserva-

tions being made for the trip to Egypt with the Emperor. One of the in-explainable things is that the Grand Lodge of Canada at Vancouver, B. C., leads all North American Lodges with sixteen positive reservations for the trip.

Here is a suggestion for you good folks who want to help to increase the size of that party. Remember that the more who go along on that trip the greater will be the pleasure and surprises and the more economically can all of the interesting things be carried out. Why not get in touch with the local branch of the Theosophists near you and tell them about this trip to the Holy Land and Egypt? They are just as interested in desiring to see some of these mystic places as you are and this is the most enticing and economical mystic tour to mystic lands that they can possibly take. Just tell them that the trip is going to include a visit to the birth place of the Master K. H. and the locality where he carried on his preparations for Initiation and early ministry.

Tell them also of the places in the Holy Land and Egypt to be seen, as well as the places on the continent of Europe. You will find many of them wanting literature about the trip and if you will tell them to write here to the Trip Secretary, we will be glad to give them further details, and welcome them with us.

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For several months we have warned our members about sending money to us in the form of currency in unregistered letters. Each month several hundred dollars is lost or stolen in this way and we want to save you that loss if possible. Registering your letter is the only safe way unless you send cheque or money order. The other day we received a letter containing cash from one of our Sisters and in the lower corner of the envelope she had written "In God we trust", but as an after-thought she also registered her letter which is certainly taking a double precaution. Perhaps every time you go to put money in an envelope you will think of this incident and follow the same procedure.

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In one of our recent issues we men-

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tioned that the Mexican Grand Lodge had just issued a monthly magazine of its own in Spanish and that the name of it was Espiral. We also stated that the word meant Breath. Our attention has been called to the fact that we did not give the more precise interpretation of this word and that it really means an emanation in spiral form which may be caused by the breath or by sound waves or other vibrations. It is very difficult to translate the word briefly in English.

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Our members will be interested in a statement written by Dr. Harry Emerson Fosdick, the eminent American clergyman. In a magazine article he stated, "Religion in the United States is in a badly muddled state and will have a difficult time getting out." He

concludes his article with these significant words: "Religion is Mysticism—Being strengthened with power through God's spirit in the inward man; it is ethics—the wrestling of man's ideal with man's actual; it is Metaphysics—the assurance that not dirt but personality is the final interpreter of the Eternal." Similar statements have been made by other eminent clergymen of recent years who realize that if the mysticism of religion would be preached, there would be no longer any controversies about modernism and fundamentalism. To the mystic there are no discrepancies in the Christian Bible and no inconsistencies between religion and science. The salvation of modern religion and the Church lies in their return to the pristine mysticism of which they were conceived.

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Monthly Bulletin of Instructions

Remember that you will help us in answering your letters more promptly by placing at the end of your signature your "Key" as it appears on your membership card. Such *keys* as N.N., O.P., N.P., C.O.P., etc., help us to get in touch with your records more quickly.

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And, special delivery letters DO NOT reach us any sooner than regular mail. Our sacks of mail are brought to us on our truck each morning from the Post Office and no mail is picked up again by us until the following morning. Therefore your special delivery postage, intended to bring your letter to us during the day or night, is wasted. Save this postage in the future.

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To those members who are constantly writing asking us where they can secure attractive candlesticks, incense, incense burners, and dozens of Rosicrucian novelties for gifts or for the home sanctum or Lodge Room, we wish to say that the Triangle Gift Shop makes a specialty of these things and has just issued a fine price list containing many suggestions. Write direct to Liska S. Churchill, care of the Triangle Gift Shop, Dade City, Florida, for the list.

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And to those who have inquired about horoscopes of an excellent nature we refer again to Brother Howard Herndon, 690 Market Street, San Francisco, California. He publishes the fine magazine called *Practical Astrology*, at twenty-five cents per copy, and will be very glad to tell you about his rates for personal horoscopes. Write direct to him for such information.

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The foregoing are not paid advertisements, for we accept none. They are recommendations in the interest of our work and our members' inquiries.

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It has been reported to us that someone, presumably one who has never been a member of AMORC, has signed some sort of paper or letter stating that members of AMORC are required to pay large initiation fees upon entrance into each grade of our work and forced to buy robes, lodge equipment and costly articles used in the study of the lessons. The statement claims that as high as one hundred dollars has been paid for initiation fees at times. We ask all of our members who hear this story to report to us its source and any information that will enable us to refute this absolutely untrue comment. No member in AMORC has ever had to pay such fees and all know that as they advance in the work the initiation fees "into grades" or for any other purpose, are conspicuous by their absence; and no one has ever been even *requested* to buy robes or lodge equipment. We know from what point the story is now being circulated *in letters to persons asking about AMORC*, but we are anxious to find if any of our members have ever heard any person say these things as being personal experiences.

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If any of our members who are going on the trip to Egypt can play a violin, banjo or other instrument which they can take with them on the trip, we will appreciate having them write to the Trip Secretary and tell us about it, for we do want to have plenty of music of our own at various places on the trip. A violin or banjo in a strong carrying case will be perfectly safe and will be given special care by the Baggage Chief of the party.

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We hope you will note that in addition to the changes and improvements made in this issue of the Triangle, we have also caught up with our schedule, and this, the May issue, will be mailed out on or about the twenty-third of April, reaching most of our members on the first of the month. It has been some task to catch up and still make improvements, but now it is done.

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A hundred or more letters have been received during the past week praising and thanking us for establishing the Child Culture Institute and helping in this way to reach thousands of children with the principles of Rosicrucianism through their parents. The offers to help distribute leaflets about the Institute have been very gratifying and encouraging. Already a Junior Order is in operation in the Los Angeles Lodges and we expect to tell you more about this great work in our next issue. We are also advertising the Institute in all the large magazines and weeklies of the United States.

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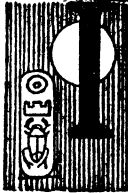
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DO NOT FORGET THIS BEAUTIFUL EMBLEM

Members desiring Rosicrucian emblems may now obtain them from headquarters. They are made of gold, beautifully inlaid with enamels, neat in size and consist of the Triangle surmounted by the Egyptian Cross. Men's style, with screw back, \$2. Women's style, with patent safety catch pin, \$2.25. Remittances must accompany all orders. Address: AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

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Healing Department



IN ESTABLISHING and maintaining this Department of our work for the members of AMORC we are fully aware of the fact that there are many healing movements in the Occidental world and many systems claiming superior points of efficiency.

The Rosicrucians were ever famed for their *therapeutic knowledge*, and ability to heal. The Rosicrucian system of healing is not narrow, fanatical or illogical. We ask our members to keep the following points in mind when asking for absent treatments, or when using our system with others:

1. Rosicrucians do not condemn the use of medicines. There is a wide difference between medicines and drugs, however. Some of the foremost of ancient Rosicrucians were pioneers in the art of medicine and contributed greatly to the science of medical therapeutics. The use of simple herbs or their extracts and similar medicines by licensed physicians is in keeping with natural laws at times, and undoubtedly nature provided many remedies for just such purposes.

2. Rosicrucians are also advocates of surgery of a corrective nature. They know that a broken bone must be set, in order to *assist* nature in healing the fracture. They know that if there is a piece of foreign matter within the flesh, it should be plucked out.

3. Rosicrucians know that there are many diseases and hundreds of causes of disease which may be *cured or removed* by the metaphysical systems of Rosicrucianism.

4. In many cases nature—during the years of continued reconstructive work in the human body—will replace or *re-grow* certain tissues or parts that have been injured or destroyed; but complete organs that have been removed, destroyed or allowed to become atrophied *through time*, cannot be replaced by nature or by any metaphysical system known to us, regardless of the claims made by some over-zealous systems.

There is a very wide field in which we can demonstrate the Rosicrucian principles of healing, and, unless you have some condition which clearly calls for medical or surgical aid, we will do our utmost to help you. But if medicine or surgery are required consult your physician or surgeon at once and *follow his advice*. We can assist in the healing work, in the restoration of strength and ultimate health, in a marvelous manner and to an un-

usual degree, without interfering with the work of the physician or surgeon in such cases.

Therefore, those who are sick and suffering, and who believe that they *require* the help we can give, are invited to participate in

OUR HEALING PERIODS

which for the present time will be in accordance with the following schedule:

For the Pacific Coast (using standard Pacific time) from 8:30 to 8:40 A. M. and from 6:30 to 6:40 P. M. daily except Sunday.

For those living where Mountain time is standard, from 9:30 to 9:40 A. M. and 7:30 to 7:40 P. M. daily except Sunday.

For those living where Central standard time is used, from 10:30 to 10:40 A. M. and 8:30 to 8:40 P. M. daily except Sunday.

For those living where Eastern standard time is used, from 11:30 to 11:40 A. M. and 9:30 to 9:40 P. M. daily except Sunday.

For those in Europe, Africa or elsewhere who are members of the Order and who wish to share in this American schedule, the proper time must be computed by them.

This gives our members two periods each day of ten minutes during which the Imperator, personally, will direct healing thoughts and vibrations of a nature intended to strengthen the *vitality* (with positive vibrations), *increase the healing and reconstructive processes of the blood*, and *ease pain*.

Those needing such help as is offered by the Imperator, in this extraordinary good-will service of his valuable time, are instructed to sit in absolute relaxation, in a quiet, peaceful place during the ten minutes, concentrating their thoughts upon the Imperator as a centre of radiating strength and vitality reaching them by means of the Cosmic. By drinking a glass of cold water just before starting the period the reception of the vibrations will be more noticeable. At the end of the ten minute period a restful attitude for five minutes will be helpful also. The real effect of each treatment may not always be noticeable at once, depending upon what part or condition of the body was to be affected. Do not concentrate upon your condition during the ten minute period.

The Imperator will be pleased to hear from those who have had noticeable or immediate changes in their conditions, but he cannot answer letters in regard to physical ailments and take up personal, individual treatments for the members generally. The Order maintains its welfare committee for this work.



A SPECIAL BOOK FOR OUR MEMBERS

The Rosicrucian Manual

AUTHORIZED BY THE IMPERATOR

All members in all Grades of our Order, including those in the Correspondence Studies and those attending Temple Lodges in all cities, are advised that this book is **official** and will be found of utmost value and help in all the study work and practises of the Order.

This Manual has been demanded for years, urged, and awaited. Now it is ready. The first and only Rosicrucian Manual containing matter suggested by the Masters, Officers and Members of our various Lodges. A private book, not to be sold on the open market, not published for profit, and the biggest boon to the work of the Order ever devised.

WHY IT IS PUBLISHED—

As all our members know, the Order publishes no books for public sale or for sale to its members. The Order is not a publishing concern, and its secret teachings cannot be commercialized in books. Still, ever since we published a small manual of reference charts and explanations in 1918, there has been a continued request for a second and larger edition. Slowly the Emperor and his staff gathered together all the matter desired by the thousand or more members who expressed in detail what should be in such an unusual book. Then one of our Brothers, who conducts the Lovett Printing Company, in West Virginia, offered to print the book in a very fine style, well bound and properly finished, and further offered to sell it to our members at just about the publication cost.

That is how the book comes to be offered to our members today. The Order could not, ethically, print it, but a private concern could print it with authority. Not for profit, not for personal gain, but for the glory of the Great Work, the book has been beautifully produced.

WHAT IT CONTAINS—

It is divided into a number of parts, each complete and invaluable as a guide and reference work. The following is a partial list of the contents:

Complete explanation of all the terms, signs and symbols used in various parts of the teachings. A complete working manual of all the rules and regulations of the Order. Extracts from the Constitution. Descriptions of Temples, Lodges

and other parts of our assembly places, with laws pertaining to convocation and symbolical ceremonies. A synopsis of the subjects covered in all the lectures of both the National Lodge correspondence work and the Temple Lectures of the higher grades. Charts, diagrams and illustrations of the various lectures requiring such helps. The laws of Crystallography, Magnetism, Formation of Atoms and Molecules, illustrated and explained. Dalton's experiments with alchemical and chemical laws illustrated and explained. A complete Rosicrucian Dictionary of the terms used in all lectures. Ancient and modern mystic symbols explained and illustrated. A special article fully explaining the origin of the Great White Lodge and its existence, and how to attain Psychic Illumination, written for this Manual by the Emperor. The Rosicrucian Code of Life, with the thirty laws and regulations. Short biographical sketches of Rosicrucians. Instructive articles on such subjects as NUMEROLOGY and the Law of Numbers. A number of portraits of prominent Rosicrucians, including Master K-H, The illustrious (with hitherto secret facts about his activities). Questions often asked, with official Answers.

NOT A PART OF THE LESSON WORK—

No member is required to purchase this book as an absolute necessity to his studies. It is simply a wonderful compilation of facts and mystical matter which every seeker along Rosicrucian paths will value as an extra aid in his advancement. Every member owning the book will save its price in a few months through the saving in buying elsewhere other small books for reference.

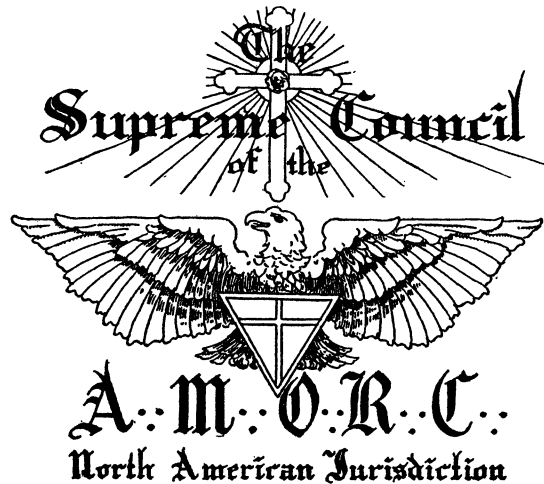
PRICE: The book is strongly bound with attractive cloth binding over the heavy covers, and stamped in gold. The publisher's price of the book is Two Dollars per copy. This is the price when books are ordered in lots of six or more sent to Lodges or Groups by express, **Charges collect**. Single copies of the book **by mail** anywhere in the U. S. A., \$2.25. In Canada or foreign countries, **by mail**, \$2.40. All books shipped direct from the publishers.

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May
1928*

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AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

Four Hundred Sixty-six



Affiliated solely with the Rosicrucian Brotherhood, internationally known as ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS with associated bodies operating throughout the world under the title of A. M. O. R. C. (or translations of the same). Adhering to the ancient traditions of the Order, the North American Jurisdiction was incorporated as a non-profit organization, and its name and symbols are protected by Registration in the United States Patent Office. The A. M. O. R. C. is not, and never has been, affiliated or remotely connected with any other fraternal or secret society or any cult or movement other than Rosicrucian; and its system of operation is distinctly different from that of all other fraternities in Constitution, Landmarks, Ritual and Teachings. It is the only fraternal organization in America represented in the International Rosicrucian Congresses.

THE NORTH AMERICAN JURISDICTION

(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America).

H. SPENCER LEWIS, F. R. C., Ph. D. Imperator for North America
RALPH M. LEWIS, K. R. C. Supreme Secretary for North America

Classification of Membership

(The following classifications of membership apply to the North American Jurisdiction as outlined above, and to parts of other Jurisdictions. The fees or dues vary in other Jurisdictions, however).

General Student Membership: Members located in any part of the North American Jurisdiction who cannot affiliate with a Lodge and attend lectures, for various reasons, are permitted to take a preparatory course and then receive the regular lectures, weekly, in personal form, with special experiments, tests, lecture-lessons assigned to meet individual requirements, etc. They also receive the monthly magazine and full membership benefits. Registration Fee, five dollars with application. Dues, two dollars monthly payable at the Supreme Lodge before the 5th of each month.

Chartered Group Lodges: Where a certain number of General Students live in any locality and are not affiliated with any regular Lodge, they may have the benefit of this form of membership. The benefits are association each week with other members, the discussion of the lectures, the comparison of experiences, special readings and talks, etc. Address Department of Groups for further particulars.

Chartered Lodge Colleges: Consist of 144 advanced members, receiving their lectures and instruction in classes meeting under a Master and complete set of officers in their own Temples. Such Lodges are located in the principal centers of population in North America. Fees and dues in these Lodges are optional with each Lodge. For directory of District Headquarters, see next page.

PUBLIC LECTURES AND READING ROOMS

Members and friends will find a cordial welcome and an opportunity to hear public lectures, or spend an interesting evening, at our Temple and Halls located at: 843 Octavia Street, San Francisco; 739 Boylston Street, Boston; 560 Granville Street, Vancouver, Canada; 361 West 23rd Street, New York; South Winsor (Hartford), Conn.; Rosicrucian Hall, 232 South Hill Street, Los Angeles, California.

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Four Hundred Sixty-seven



General Instructions to Members

In order to have your correspondence receive prompt attention be sure to use the address below. Do not send Special Delivery letters or telegrams unless in emergencies. Special Delivery letters are not delivered to any of our departments sooner than regular letters. You may direct your letter to any special department by placing in the lower left corner of the envelope the name of any of the following departments:

Secretary to the Imperator; Supreme Secretary; Financial Secretary; Dept. of Extension (regarding new Lodges); Dept. of Groups (regarding Groups or their formation); Dept. of Propaganda (regarding increasing membership or interest in the work); Dept. of Publicity (regarding newspaper or magazine articles about the Order or general publicity in the form of public lectures); Dept. of Publication (regarding this magazine or any of our official leaflets or circulars); Dept. of Research (regarding additions, changes or extensions of our lectures, courses of study or experimental work); Dept. of Public Activities (regarding our work in Egyptian Excavations, child welfare, prison welfare, etc.); Complaint Department (regarding lost lessons, errors in mailing, change of address, etc.). Legal Department. Each of these departments is in charge of a special employee and envelopes marked in this manner, but addressed as below, will receive prompt attention. International Cable Address "AMORCO."

Make all checks or money orders payable only to "Amorc Funds."

A M O R C

Rosicrucian Park, San Jose, California, U. S. A.

Directory

District Headquarters:

New York Grand Lodge: Mr. Louis Lawrence K. R. C., Grand Master. AMORC Temple Building 361 West 23rd Street, New York City.

Massachusetts Grand Lodge: Mrs. Marie Clements, S. R. C., Grand Master. AMORC Temple, 739 Boylston Street, Boston, Massachusetts.

Connecticut Grand Lodge: Secretary, P. O. Box 1083, Waterbury, Connecticut.

Pennsylvania Grand Lodge: Dr. Charles Green, K. R. C. Grand Master. May Building, Pittsburg, Pennsylvania.

Florida Grand Lodge: AMORC Temple Building, Rosicrucian Square, Memorial Boulevard, Tampa, Florida.

Texas Grand Lodge: Mrs. C. Wanbloom, S. R. C., Grand Master, 1133 South Laredo Street, San Antonio, Texas.

Arkansas City Lodge: Mrs. W. D. MacAllister, 502 North Second Street, Arkansas City, Kansas.

California Grand Lodge: Mr. William Riesener, K. R. C., Grand Master. AMORC Temple, 843 Octavia Street (near Golden Gate Avenue), San Francisco, California.

Canadian Grand Lodge: Dr. J. B. Clark, K. R. C., Grand Master. AMORC Grand Lodge Temple, 560 Granville Street, Vancouver, B. C., Canada.

Florida Grand Lodge: Mr. Harry Griffin, K. R. C., Grand Secretary, 1501 Franklin Street, Tampa, Florida.

Francis Bacon Lodge, No. 333, Montreal: Charles E. Coling, K. R. C. Secretary. P. O. Box 212, Westmount, Quebec, Canada.

AMORC: 2714 Russell St., St. Louis, Missouri.

AMORC Information Bureau: Dr. Anita B. Mac-

Call, 728 N. Pine Ave., Chicago, Illinois.

Los Angeles Lodge: AMORC TEMPLE, 232 South Hill Street, Los Angeles. Mr. E. E. Thomas, Master.

AMORC Information Bureau: Zada C. Perso, 15008 Kercheval Ave., cor. Wayburn, Detroit, Mich.

Philadelphia Lodge: Stanley Taylor, 5215 Ridge Avenue, Philadelphia, Pennsylvania.

AMORC Information Bureau: Mr. Joseph F. Kimmel, 518 7th St., S. E., Washington, D. C.

Chartered Group Lodges:

Grand Lodges and subordinate bodies are chartered in the following cities:

Atascadero, Calif.; Stockton, Calif.; Los Angeles, Calif.; Lashburn, Sask., Canada; Edmonton, Alberta; Canada; Westminster, B. C., Canada; Ciego de Avila, Camaguey, Cuba; Torranteras, Bana, Cuba; Cayo Mambi, Cuba; South Bend, Indiana; Arkansas City, Kansas; Chicago, Illinois; Worcester, Mass.; Cordoba, Vera Cruz, Mexico; Torreon, Mexico; Tampico, Mexico; Flint, Michigan; Omaha, Nebraska; Paterson, N. J.; Buffalo, N. Y.; Jamestown, N. Y.; Managua, Nicaragua, Central America; Cleveland, Ohio; Toledo, Ohio; Massillon, Ohio; Portland, Oregon; Ancon, Canal Zone; Philadelphia, Pa.; Wilmerding, Pa.; Beaumont, Texas; Lufkin Texas; Washougal, Washington; Green Bay, Wisc.; Superior, Wisc.; Denver, Colorado; Grand Junction, Colorado; Des Moines, Iowa; Youngstown, Ohio; Atlanta, Ga.; Newark, N. J.; Miami, Florida; Victoria, B. C., Canada; Verdun, Quebec, Canada; Dayton, Ohio; Wilkesbarre, Pennsylvania; Winkelman, Arizona; Milwaukee, Wisconsin; Carterville, Missouri; Sioux City, Iowa; Chihuahua, Mexico; San Jose, Calif.

SPANISH-AMERICAN JURISDICTION

This includes the Mexican and Central American section of the North American Jurisdiction and all the Spanish countries of South America, as well as the West Indies. The Grand Lodge of the Spanish-American Section is located at San Juan, Puerto Rico; Mr. Manuel Rodriguez Serra, K. R. C., Supreme Master (Aparto Postal Num. 36). The Grand Lodge of Mexico is known as "AMORC Sociedad Filomatica," at Donceles, No. 92, Mexico D. F., Mexico. (The work of this section is carried on in Spanish and English).

FOREIGN JURISDICTIONS

For all British countries, the AMORC Grand Lodge of Great Britain, Mr. Raymund Andrea, K. R. C., Grand Secretary, 41 Berkely Road, Bishopston, Bristol, England.

For the Scandinavian countries, the AMORC Grand Lodge of Denmark, C. Anderson, Deputy Grand Master, Manogade 13th Strand, Copenhagen, Denmark.

For Holland, the AMORC Grand Lodge, Mr. F. A. Lans, Grand Secretary, Schyststraat 244, The Hague.

For France, The "AMORC du Nord," Paris, France.

The East Indies Lodge of AMORC, at Batavia, Java; Master, Mr. B. U. E. Van Raay, Bandungweg

5, Weltevreden, Dutch East Indies.

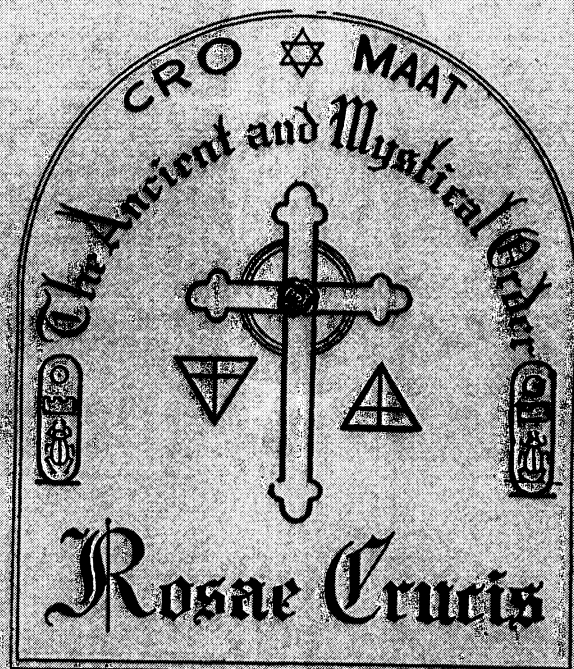
The AMORC G. A., P. O. Box 36, Kumasi-Ashanti, Gold Coast, Africa.

Also the Grand Lodges or the associated bodies located in:

Melbourne, Australia; Nigeria, West Africa; Basle, Switzerland; Vienna, Austria; Tientsin, China.

The Grand Lodge of China and Russia: Mr. I. A. Gridneff, K. R. C., Grand Master, 8/18 Kavkazskaya St., Harbin, Manchuria.

The Supreme Lodge and Temple of AMORC of India is located at Arkonam, Madras Presidency, South India.



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