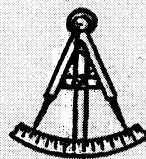


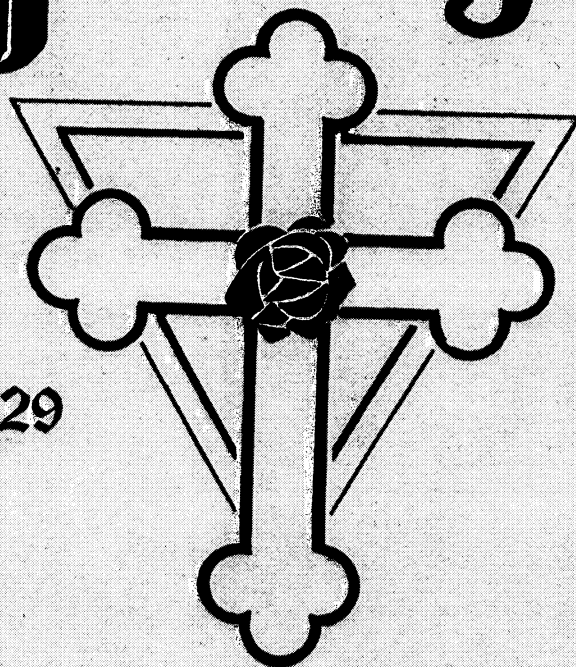


The Mystic Triangle



July
1929

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A M O R C

Suggestions

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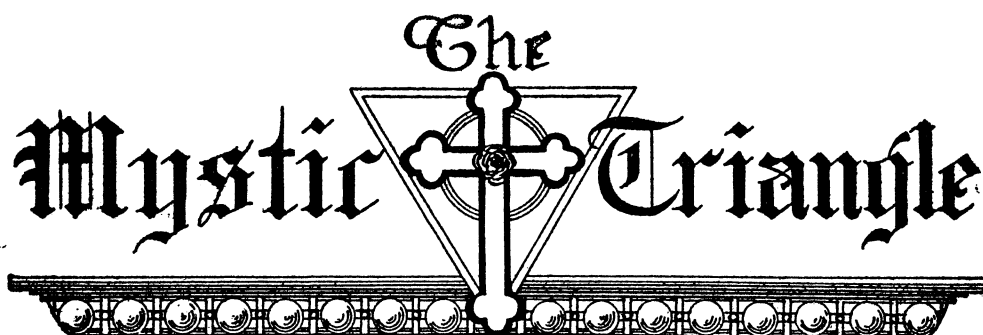
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(CONTINUED ON INSIDE OF BACK COVER)

The Mystic Triangle



Published Monthly by THE SUPREME COUNCIL of AMORC
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JULY, 1929



VOLUME VII, No. 6

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The Emperor's Monthly Message



HAVE but one thought to bring to our members this month, and that is a thought of appreciation for the opportunity I have had in the past twenty years to carry out the work of the Order, and fulfill the mission that my superior officers in the Order say was truly my mission at this time.

Twenty years ago this month of July, I had reason to believe that I might be permitted to cross some threshold in some portal that led to one chamber of the Order of the Rosy Cross. I knew not where the portal was, nor when nor how I might cross it, but the fact that there was still a chamber in which the spirit of Rosicrucianism dwelt, and that the doorway was still open, was all that I needed to know to feel that my desires and prayers of many years had been realized.

I had come to learn that the Order itself was not a myth, or so dormant that its real life had passed into silence and history; but the additional fact that a seeker might still find an opportunity to enter the ranks and become a humble Neophyte was indeed thrilling and inspiring. Therefore, it was with unusual anticipation and hope that I started on my journey across the high seas toward Europe.

I was conscious, of course, that I might not qualify, or that I might not be deemed worthy of crossing the threshold and entering the chamber; but I was encouraged by the fact that I was to be permitted to know of the chamber and its guardian, and make the contact that would permit me to tell others how they might find the goal of their desires, even if I was found unworthy of entering the chamber myself.

I often think of this incident when I hear of seekers in America who discover so easily where the portal to the first chamber is located, but who regret that they must journey for an hour, or journey for a mile, to reach it. Distance

seems to be, to them, an important element in their journey toward the light, and time seems to be a factor that receives undue consideration.

Some in our organization today have waited thirty, forty, and fifty years for an opportunity to cross the threshold. Some have grown old, and reached the last decade of their lives, waiting for an opportunity to enter the organization that once was the light and life of their parents. We have many members in our organization whose parents were at one time members of the Order in foreign lands. These persons have seen emblems and even robes containing the Rosicrucian symbols; and it has been their ambition to follow in the footsteps of their parents. They have waited and waited, and are now happy in the fact that finally they have made the great contact. Others have been seekers but for a few months, and have possibly been too fortunate in making the contact too conveniently, and too quickly. They cannot have the appreciation of the contact that comes only after months of preparation, years of anxiety, and many decades of waiting.

Perhaps our members, generally, have not sensed what has become apparent to all of the higher members, and especially to all of the officers throughout this North American jurisdiction; it is that throughout the world Rosicrucianism is becoming more solidified in its activities and co-operative work, and more systematized in its outer and inner operations. Various jurisdictions throughout the world that were dormant in accordance with the one hundred and eight year cycle law have recently become operative, and other jurisdictions that were operating under temporary restrictions and limitations as a result of the war have become openly active in all phases of the work. The result is a more free and intimate form of intercourse between the various jurisdictions, and the establishment of

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a more complete fraternal relationship. In America the various contending bodies claiming to operate as mystical, occult, and even *Rosicrucian* organizations have been reduced to a few in number; and there is today *but one universally recognized Rosicrucian organization in America* and that is AMORC. There always will be Rosicrucian societies, groups, or clubs of independent origin, but the time has come when these organizations can no longer keep pace with the growth and development of the world-wide organization, nor even continue to pretend to be a part of the regular Order of the Rosy Cross.

Much has been accomplished by the Rosicrucian Order in America in the past twenty years. Its foundations now are excellently laid, and its first structures tower considerably above the heights of the attainments of other metaphysical and mystical societies of a fraternal nature. There is hardly a day that passes that some large newspaper or magazine does not contain an article or a reference regarding the Rosicrucian Order, and these statements are clipped and forwarded to us by our members, that they may be preserved in the record books at Headquarters. Day after day, week after week, sees the work of our organization established in a new community, or among a new group of persons in some part of the continent. More and more the members who have reached the higher grades make reports of achievements and successes in various ways, and enthusiastically give credit to the principles taught in our courses of study.

Men of science, men of learning in various professions and arts, eminent business men, and men of prominent position, reveal themselves almost weekly in the correspondence as having joined secretly and quietly in order to peruse the studies and derive the proper benefits without attracting undue attention to their membership. Their enthusiasm and their highly developed interest in the work forces them ultimately to identify themselves, and reveal the fact that they are now ready and anxious to serve in the great cause and help carry it on to greater heights.

In every possible way the Headquarters of the organization in San Jose has

enlarged the scope of its activities, consistent with the Constitution and ethical rules and regulations of the Order, so as to reach out to the greatest possible number of seekers and bring the light within their reach. Hundreds of forms of activities are carried on by the various departments of Headquarters which have no direct bearing upon the actual membership, and have no immediate connection with the regular work of the lodges or regular routine matters of the organization. In every way that is consistent with the ancient and modern regulations of the organization, the knowledge possessed by the Rosicrucians is being carefully but widely spread among those who cannot unite with the organization, but nevertheless need some of the light of knowledge in order to make their lives more happy and successful.

And so it is a period of rejoicing and a period for celebration. At the convention to be held this summer, we anticipate that many important matters will be discussed and brought officially into the routine work of the organization for the benefit of all who are anxious to attain the utmost in right living and right thinking.

Personally I extend to each one of you, wherever you may live, and in whatever grade of the work you may be, an invitation to come and visit Headquarters, and see with your own eyes what is being done and what is being accomplished. Do not forget that the Supreme Temple, the Supreme Lodge, and all of the officers and departments at Headquarters constitute your home and your national center of interests in the work we are doing. We want you to feel that you have a share of interest in our Headquarters and that you are personally a member of the Supreme Lodge in every sense. Therefore, on this occasion of the twentieth anniversary of the present cycle of our organization in America, I send to each one of you the cordial greetings of fellowship, and extend my hand to you as a Brother. I assure you that the organization values your membership as I personally value your friendship and your hearty co-operation in the work that lies before us.



Roger Bacon ~ The Rosicrucian

By RAYMUND ANDREA

Grand Master, AMORC, Great Britain



It is gratifying to observe the steadily growing interest in the old Masters of our Order as shown by the various biographies and monographs appearing from time to time from the pens of scholars of different persuasions of thought. That our predecessors will, during the present century, come into their own, that their lives will be rightly valued and their work thoroughly understood, may, I think, be safely augured. Through many generations mankind has profited of the advanced thought and discoveries of these pioneers; but in the immediate future the keener eye of the modern student will be fixed upon the personalities who disseminated the deeper science, and due honour will be accorded to them.

It seems a little cruel, yet it is the way of the world, that men of great intellectual acumen so often fail to realize the paramount value of a peculiar knowledge accessible to them in the world's greatest libraries, maybe in the very libraries and museums of the universities in which they were nurtured and trained for professional life; and that they should deem this knowledge so unorthodox, so opposed to accepted belief and demonstration, as to consider the exponents of it a set of imposters and worthy of contempt. If they happen to live long enough to take a few steps, through some happy circumstance, beyond the hard and fast bounds of orthodoxy and undertake a little pioneer work themselves, they will perchance turn suddenly back with reverent thought to the despised authors they have violently impugned, and thank God that their eyes have been opened to appreciate them. Indeed, this is somewhat the position at the present time. We have been inundated for the last

quarter of a century with biographies and autobiographies of little men and statesmen, of the living and the dead; but the advancing scholars of our day, whose eyes are riveted upon the higher evolution of the race, are interrogating the past for authentic information about the elect few whose works are now seen as underlying and making possible our highest civilization, yet themselves have received scant recognition at the hands of their immediate successors.

I am not so uncharitable as to suggest that those men of science who are now giving us biographies and monographs of the early Rosicrucians were formerly denouncers of these same pioneers; but it is significant that they are fellows of colleges in which orthodoxy is rampant. It is significant, for instance, that a statue of Roger Bacon was erected in the University Museum of Oxford in 1914, in commemoration of the seventh centenary of Bacon's birth. It is significant, too, that for the annual lecture on a master mind read in the British Academy, Bacon was the chosen subject for 1928. It is immensely gratifying to read the able and sincere discourse just published by Dr. Little, a Fellow of the Academy, and I believe it will do much in focussing the interest of his fellow members upon the life and work of the father of experimental science and of medieval occultism. From this lecture and the biographies available I propose to sketch a few of the main features and incidents, I am not competent to do more, of the personality and thought of the master which will bring him very near to us. We shall realize that the thought of the Rosicrucian of yesterday is precisely that of the Rosicrucian of today—profound and practical, revolutionary in application, intent upon enlightening, uplifting and ameliorating, and withal, from the point of view of the orthodoxy of the schools, disruptive in character.

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Comparatively little appears to be known of the life of Bacon. The date and place of his birth cannot be stated with certainty, but was probably in 1214 in the county of Somersetshire. So scanty is the information available that in a standard biography some thirty pages alone suffice for it, while the greater space is given to speculation and discussion of his works. His early education was received at Oxford University, where he gained considerable reputation for his knowledge; and later he removed to Paris to study theology. No date or reason can be assigned to his joining the Franciscan Order. His forty years of study, to which he referred in 1267, fall into two periods of equal length: the time before his admission into the Order and the time afterward. Twenty years were devoted to the study of languages and of science at Oxford and Paris. Subsequently he entered the Franciscan Order, presumably for the protection it offered as a powerful organization, and the facilities for study that membership provided. It is conjectured therefore that he was over thirty years of age when he became a member, and entered the Order for very good reasons and after mature consideration.

A word about the Franciscan Order will not be out of place, since an interesting portion of Bacon's life centers within the period of his membership. He had evolved doctrines which contained "certain suspicious novelties" that put the brethren in a panic and which they were authorized to avoid as reprobated by the Order. The Franciscans, Minorites, or Lesser Brethren, are an austere religious order working under the auspices of the Roman Church and founded in 1298 by St. Francis of Assisi. At one time, owing to internal dissensions, the order was split into three bodies. Today the Order consists of the Conventuals, Observants, and Capuchins; the Second Order consists of Nuns; and the Third Order consists of members who live in society, not taking the vow of celibacy, but are bound by the spirit of the rule of the Order. The Franciscans have always been foremost in foreign missionary work, and throughout all their internal dissensions have faithfully con-

tinued St. Francis' work of ministering to the poor. Most of the great Scottish theologians were Franciscans, as also were many popes of famous name; and in the world of letters Bacon was a prominent member of the Order. The Franciscans reached England in 1220. At the reformation there were sixty-five monasteries in England; and after the dissolution of the monasteries the Order was restored by the foundation of an English convent in Douay in 1617. It is now reputed to have twelve houses in Great Britain and seventeen in Ireland, and is held in peculiar reverence by the Catholic community.

We can predict without difficulty what would happen were our Imperator to betake himself to the quiet retreat of a Franciscan monastery for reflection and literary activities, and in due course, feeling that the time were fully ripe, hand his Cosmic revelations to his brethren to peruse. His retreat would abruptly terminate in a chorus of anathemas and a probable communication from Rome. This is what appears to have actually happened to Bacon. He had not long been a member of the Franciscan Order before he incurred the suspicion of his superiors; and when Banaventura, an aspiring character eager to revive the spirit of St. Francis and impatient of new and curious learning, became General of the Order in 1256, it is likely that he was responsible for Bacon's removal from Oxford to Paris, where he was placed under close supervision. Dr. Little, in the opening of his lecture says, "Is there any other instance of a medieval thinker receiving a command from the reigning Pope to send him his works, not because their orthodoxy was suspected, but because they might suggest remedies for the evils from which the world was suffering?" But, as one of Bacon's biographers points out, when Pope Clement IV wrote to Bacon in 1266, commanding him to send His Holiness his works with all speed, there is reason for thinking that the relations between Bacon and the Franciscans were far from normal. How could it be otherwise when we are assured that his invective against the intellectual and moral vices of his time increased in severity? He was in a privileged position inside the Order



and he made the most of it. He took the measure of the whole system and found it corrupt in the sight of God. Never before had the moral corruption of the Church, including the court of Rome, been so fiercely arraigned. "The whole clergy is given up to pride, luxury, and avarice. Wherever clergymen are gathered together, as at Paris and Oxford, their quarrels, their contentions, and their vices are a scandal to laymen." He prophesied that unless sweeping reforms were instituted by the Pope, there was no prospect but the advent of Antichrist in the near future. No wonder that Pope Clement grew warm and wrote him a letter. I imagine he thought that the advent of Antichrist had come and that Bacon was he. More than once in the world's history has Antichrist proved to be a Rosicrucian.

Bacon, however, was hot on the trail; no Pope could stop him. He made a violent onslaught on the scholastic pedantry of his contemporaries, their false standards of wisdom, and their preference of metaphysical subtleties and verbal contention to the pursuit of real knowledge; until in 1278, Jerome, the new General of the Order, held a chapter in Paris. Bacon was summoned for his "novelties," condemned and cast into prison. What precisely these "novelties" were we do not know; his works were full of them, but we know that the Church of Rome dislikes "novelties" and should not be molested with them. He had been suspected of unsound views for twenty years. Who ever heard that valuable truths might sometimes be concealed beneath the jugglery of the magicians; that the history of Greek philosophy should be under the keeping and guidance of Providence no less than the history of Judaea; that the teaching of the Stoics on personal morality should be superior to that of any Christian teacher; or that there should be any ethical value in the works of Mohammedan writers? In Paris he found everything within the Order calculated to arouse his fiery spirit to the limit. He was eager for the promotion and diffusion of science and the reform of the Church, and he found the university seething with dialectical controversy. The controverted questions were of momentous importance and

Bacon was prepared for them; but they were prosecuted by men destitute of scientific training, unable to distinguish truth from error, verbal subtleties from fundamental realities, and who had never troubled to read Aristotle and the Bible in the original. To these wooden disputants his wisdom was anathema, and they silenced him by incarceration. The General of the Order, Jerome, who was responsible for this, anticipated appeals to the Pope on Bacon's behalf and took care that his decision was confirmed. It is believed that he remained a prisoner for fourteen years. After the death, in 1292, of Jerome, who had previously been raised to the papal chair, a chapter of the Franciscans was held in Paris, at which the then General of the Order, liberated some of those condemned in 1278. Bacon, it is thought, was one of those liberated; for in that year he was again at work on his last treatise. The date of his death is uncertain, but transpired soon after. He was buried in the Franciscan Church in Oxford.

Dr. Little refers to the legendary Bacon which grew up side by side with the real Bacon soon after his death, and quotes the following from a writer of 1385: "Friar Roger called Bachon, an Englishman, intent rather on practical philosophy than on writing it, performed wonderful experiments. For he was of such subtlety in natural philosophy that he was more intent on his wonderful experiments (the truest science) than on writing or teaching. By natural condensation of the air he sometimes made a bridge thirty miles long over the sea from the continent to England, and, after passing over it safely with all his retinue, destroyed it by rarefying the air by natural means He was so complete a master of optics that from love of experiments he neglected teaching and writing, and made two mirrors in the University of Oxford; by one of them you could light a candle at any hour, day or night; in the other you could see what people were doing in any part of the world. By experimenting with the first, students spent more time in lighting candles than in studying books; and seeing in the second their relations dying or ill or otherwise in

trouble, they got into the habit of "going down" to the ruin of the university; so by common counsel of the University both mirrors were broken. . . ."

Dr. Little contends that Bacon was not speaking strictly original; that he always needed some external stimulus; that few of his ideas were his own; and that his originality lay in finding fresh applications and combinations of the ideas of others. I am not disposed to confute this statement, since there may be an element of truth in it. Indeed, the Doctor gives one or two instances of the enunciation of principles for which Bacon has been given great credit, but points out that these principles had previously been enunciated by others. His predecessors enunciated, and that is as far as they got; Bacon enunciated also, and then harnessed his principles to the forces of the sun, moon, and stars and produced unheard of results by his unique applications and combinations of these forces. Our modern men of science are none too happy when they have to deal with an "original;" they must prove him a plagiarist somehow, even though they perforce must kneel to him.

Bacon met the objection that experimentation in searching out the laws of nature did but limit or deny supernatural agencies, in this way: "We do not perceive the wonderful actions of nature which are done every day in us and in things before our eyes; but we think they are done either by special divine operation or by angels or devils or chance. But this is not so, except in so far as every operation of the creature is in some sort from God. But this does not prevent operations being done according to natural laws or reason; for nature is the instrument of God's handiwork."

We may well smile, with the history of the Roman Church before us, at the onerous tasks and responsibilities which Bacon enjoined upon the Pope in his earnest efforts for reformation. "It is the duty of Christian prelates and princes to encourage the investigation of the secret powers of art and nature, not to forbid it because they might be used for bad purposes. And yet it is true that these magnificent sciences, through which great good can be

wrought as well as great evil, should only be known by certain persons authorized by the Pope, who subject to the feet of the Roman Church should work for the public good under papal command, so that the Church in all its tribulations can have recourse to these powers, and at last Antichrist and his followers would be met and, as miracles like his were done by the faithful, it would be shown that he was not God and his persecution would be hindered and mitigated in many respects by measures of this kind. And therefore if the Church would arrange for the study of them, good and holy men might work at these magical sciences by special authority of the Pope. . . ."

In his advocacy of experimental science Bacon clearly defined the two kinds of experience for the attainment of knowledge. "There are two kinds of experience: one is of the senses, and the other by illumination or divine inspirations. The simplest example of the first is the conviction one gets that fire burns, by putting one's hand in it; this is more efficacious than any amount of argument. Of the second there are seven degrees, culminating in the mystic's vision of God. These two kinds of experience are alike in this, that they proceed by immediate contact with reality, not by reasoning."

He held that all knowledge went to the writing of the Bible, but that all knowledge was necessary to the understanding of its words, in their literary and in their mystical sense. The first aim of his contemporaries, he insisted, should be to restore the text of St. Jerome's translation, which could be done only by going back to the earliest manuscripts, many of which were still in monastic libraries. In any case of doubt or obscurity the readings should be compared with the original Greek or Hebrew; corrections by irresponsible individuals do more harm than good and ought to be stopped. The revision should be undertaken by an authoritative papal commission consisting of competent scholars working on definite principles. In a letter to Pope Clement IV he says: "I cry to you against this corruption of the Text, for you alone can remedy the evil." He did not cry in vain. For many years the Vatican



Commission has been working under the presidency of Cardinal Gasquet and Bacon's plan is being carried out. A few weeks ago the famous historian of the Vatican, Cardinal Gasquet, passed to his rest and was buried at Downside Abbey in England, of which Abbey he was at one time the Prior. No doubt this work of his last years will be con-

tinued by able successors and brought to completion.

Strange revolution in the centuries! In the 13th century the Church of Rome accepted Bacon; in the 13th century the Church of Rome threw him out; in the 20th century he rises from the dead within the precincts of the Vatican.

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"Earth-Bound"

An Explanation of a Very Important Principle in the Lives of All Beings

By THE IMPERATOR



SO much is being written and published these days in regard to manifestations of an unusual nature that appear to be in accordance with the doctrine of spiritualism, or in keeping with the nature of the so-called spirit demonstrations of the seance room that many of our members ask us to be a little more specific in regard to the knowledge which the Rosicrucians possess relating to these things.

In the earlier grades of our work, the student is very definitely told to guard himself against accepting the spiritualistic doctrines and to wait to investigate these matters until after he has become more familiar with the Rosicrucian teachings. It is further intimated in many parts of our teachings that many, if not most of the demonstrations or unusual manifestations that occur without fraud in the seance room, or in experimental circles, can be better explained by laws and principles distinctly different from those offered by the spiritualistic movement. I believe that somewhere in our teachings we also

make the very definite statement that spirits of departed persons do not return to earth, and in this wise manifest their identity in order to prove the immortality of the soul. That very definite statement often causes confusion in the minds of those who have heretofore believed many of the spiritualistic claims, and it is a startling statement to those who have had or still have occasional experiences that seem to be spiritualistic.

Heretofore we have refrained from any general explanation of our attitude, except in the higher teachings in the upper grades of the work; for we have not wanted to introduce the more profound principles involved in these manifestations into the work of the lower grades. In fact, it is almost impossible for the student in the lower grades to comprehend the real principles involved in these unusual manifestations of the continued existence of departed persons, without having become very familiar with many other laws and principles of the spiritual world and of the Cosmic. This is why the subject of such manifestation has been treated so briefly in the earlier work. However,

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we are continually aware of the fact that in the present Aquarian cycle such manifestations are becoming more frequent, more definite, and more convincing to the persons who are inclined to believe in the present-day tenets of spiritualism.

Therefore, in dealing with one phase of this matter, in the present article, we hope to make plain one or two principles which have to do with one of the most frequent forms of manifestations common to those who are related in some way to persons who have passed on. It is with considerable anxiety, however, that we open this subject even to this degree, for we do not want and hope we shall not have a flood of inquiries asking for further illumination and instruction in regard to the other principles which are not dealt with in this particular article. In other words, we hope and pray that our members will realize that we cannot present a complete outline of the higher teachings dealing with the laws and principles involved in the process of transition, and the conditions that surround personalities after transition, in this magazine or in personal communications.

From all this our new members may properly judge that the Rosicrucians do not agree with the present-day spiritualistic claims, and that they know just how and why certain persons have such unusual experiences as they consider to be spiritualistic or proofs of the spiritualistic contentions.

In order to present, in this article, the several principles which we wish to make plain and understandable, we believe it is best to bring them forth in the form of incidents in a story that is not wholly fictitious, and not even partly a product of imagination. The principal thread of the following story is true and correct, as some of our members know, but names and places have been changed, and a few unimportant incidents or details introduced fictitiously in order to help make plain the laws being presented.

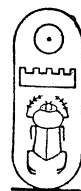
To begin the story, we will step backward to the days of the troubles with Nicaragua in 1927, when some of the United States marines were sent into foreign lands to help the American

government maintain its plans and desires. Among the marines was one lieutenant whom we shall call Henry Smith. He was a brave, clean-cut, educated young man with good military training, a student of the popular sciences and arts, and a reader of many of the present-day systems of higher thought. We cannot say that he was a mystic, a philosopher, or even a real student of the spiritual or psychological systems of philosophy; nor was he particularly inclined toward religion or the church. Sometime toward the close of 1927, he disappeared during one of the skirmishes and was reported as having been killed in warfare somewhere on the battle line, but most likely during an expedition across the lines into the enemy's fields. The report of his death was recorded at Washington, and there the story of his career ended.

Henry Smith had a cousin, Mrs. John Jones, living in Kansas City. Mrs. Jones was fairly well acquainted with her cousin, had followed his expedition into Nicaragua with much interest, and was sorely grieved when she was notified that he had lost his earthly life during the warfare. She was also unhappy in the knowledge that his body had not been recovered and returned to his home, that no proper burial ceremony had been given him, and that there was no tomb to mark his burial place.

Now we must pass a few years and come up to the present time in our story, where we find that Mrs. Jones has become a more proficient and profound student of spiritual philosophy, and in order to enlarge and improve her understanding she has become a member of the AMORC. No attempt has been made on her part, during the years intervening, to find, through spiritualistic, occult, mystical, or other means of a psychic nature the location of her cousin's body, nor the exact time and nature of his transition. In fact, Mrs. Jones was not spiritualistically inclined and did not believe that any really definite information regarding her cousin or the nature of his transition could be obtained through the mediumship of another person.

However, during the course of one of her experiments in meditation, concen-



tration, and spiritual study, she had occasion, as do all of our members at the beginning of their first lessons, to sit in the quietness of her little room at home, which she had set aside as a sanctum for study and higher thought. During the course of her meditation and concentration, she had occasion to look into the large mirror that was before her, and while looking into her own eyes she was surprised to see her features changing and the face of her cousin appearing. She had not expected or anticipated any such incident as this, and was considerably startled. After the first few minutes of surprise, she regained her proper poise and did not permit herself to speculate, analyze, or question what was occurring, and, therefore, did not create any delusions which might account for what followed. In a few moments she seemed to hear the voice of her cousin speaking to her as from the mirror, and she noticed that there seemed to be some movement of the lips in the face that smiled sweetly to her. The voice was indefinite, and did not seem to have the timbre and qualities of the human voice; and as she recalled the incident later, she was not quite sure that there was really any sounds connected with what she seemed to hear, but rather an inner or mental form of hearing conveyed a message to her which she believed at the time was in the form of spoken words.

The message conveyed in this manner was to the effect that the cousin was in a hospital somewhere in Nicaragua, evidently unknown in identity to those around him, and his location unknown to the American authorities. There seemed to be an intimation that he was in pain and suffering, more or less unconscious and unable to reveal his identity to the persons around him or send any communication to the American officers, so that he might be discovered and returned to the United States. His final words seemed to be a plea that the cousin, Mrs. Jones, have a search instituted, his whereabouts learned, and aid sent to him at once.

The whole incident reawakened Mrs. Jones' interest in the events of 1927, and naturally inspired her to begin an immediate investigation. Once again Mrs. Jones proved her lack of interest in the

ordinary spiritualistic methods by refraining from taking the matter up with mediums or those connected with spiritualistic activities. After considerable thought, she decided to write to the Welfare Department of AMORC, explain the entire incident, and ask its help in securing any possible verification of the strange message that lingered in her mind.

The Welfare Department of AMORC naturally thought of the many natural, normal means of securing additional information for Mrs. Jones, without resorting to any supernormal or supernatural processes whatsoever. It is a practice with the various departments of AMORC to deal with natural law and natural, normal principles whenever it is believed that they will serve, rather than resort to any speculative processes in securing definite information in regard to earthly conditions and affairs. This is not an indication that the officers and workers of AMORC have more faith in the laws and principles of nature than they do in the laws and principles of the higher realms, but experience has taught all of us that many of the most practical results desired by our members are more efficiently attained or secured by the application of our various material methods which constitute the rational system of the Welfare Departments of our organization. Therefore, Mrs. Jones was directed to communicate with one of our service volunteers in the Canal Zone, who was and still is closely associated with governmental affairs.

Upon receipt of the letter, Captain Brown at the Canal Zone wrote Mrs. Jones that he was glad to be of service in such a matter as this, and that he would institute an investigation of the governmental records, as well as investigate the marines who are still situated in or near Nicaragua. Captain Brown further stated that he realized that the nature of the incident which she related in her letter and the manner in which she had received the strange message purporting to come from her cousin were things which he could not reveal or explain to government officers or to the officers of the marines, and that he would have to handle the matter with considerable diplomacy, but that re-

ardless of the time or expense involved, he would keep at the case until he made a definite report to her. This attitude on the part of Captain Brown is typical of the service being rendered by thousands of our members who are always anxious to carry out the ideals of co-operative work in our organization, in the true spirit of brotherhood.

Captain Brown's investigation finally resulted in a definite report from Washington that so far as their official records were concerned, Lieutenant Henry Smith had been killed in action and unquestionably buried in enemy grounds. Their files in his case were closed. The officers of the marines stationed near the place of the scene of action reported that their records likewise stated definitely the death of Lieutenant Henry Smith and his burial in enemy grounds.

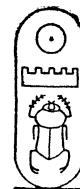
Captain Brown was not satisfied with these reports, however, although he communicated them promptly to Mrs. Jones, and merely intimated that he would make further inquiries. He then wrote to the AMORC for further advice and guidance in his investigations. Knowing that certain laws and principles of the spiritual or Cosmic world permit of unusual manifestation at times, we took this particular case as one which would enable us to again test the knowledge contained in our higher teachings.

A series of experiments were conducted by the staff of officers at Headquarters, and the following information was secured through contact with the Cosmic records. Lieutenant Henry Smith was sent with two others on a scouting expedition into the enemy's territory. They began their entrance into the other country by an airplane flight. During the flight they were shot at by the enemy, and had to come to earth. In making a sudden landing, they were badly jolted, and one of the three became lamed. He had to remain partly hidden in bushes while the other two, one of them being Lieutenant Smith, advanced cautiously. A bullet shot toward the airplane as it was descending had slightly wounded Lieutenant Smith's neck, but it did not deter him in his advancement for a short time. Finally, however, the loss of blood caused him to become weak, and his

companion had to assist him in walking toward their goal. A few hundred feet further they were attacked by some natives, and had to take refuge behind some rocks. Here they were surrounded, and they were so injured by bullets that Lieutenant Smith became unconscious and his companion was easily captured. They were carried to some crude barracks, built in the wild section of the country by the Nicaraguans, where they were cared for.

An investigation was conducted by one of the superior officers to determine the nature of the affair, for it was evident that Lieutenant Smith would die, and his companion had already passed on. Realizing that the Americans would make an investigation or that in the event of an exchange of prisoners, if Lieutenant Smith did not die, the whole affair would add to the bitterness of the diplomatic relations between the two countries, it was decided to change the uniform of Lieutenant Henry Smith and garb him in native costume while in the hospital, and thus hide his identity. For five days he was in a delirious condition, as a result of a fever that had set in, and was only conscious of his true objective surroundings for a few minutes at a time, during which time he attempted to bribe some guards to communicate with the American marines. Realizing that he could not succeed in this manner, he became anxious about his safety, and realized that if he continued in his present condition without the proper medical aid, he would pass on. During such periods of rational thought as were possible, he thought of his relatives in various parts of the United States, and what means he might take to communicate with them and let them know where he was. His transition finally occurred while he was partly conscious of his surroundings, and of his perplexities and desires. His body was buried in foreign soil in the costume of a native, and his true identity kept from the records.

The third member of the party, who had been lamed and partly wounded, returned to American soil, and reported that he had seen Smith injured and his companion severely wounded, and had



watched them being captured practically dead while hiding behind some rocks. Later investigations on the part of the marines failed to find him among the captured prisoners of war, and a story current among the natives was to the effect that several American marines had been injured and had died in barrack hospitals. It was upon such reports as this that the American government had established their reports of the final passing and disappearance of Lieutenant Harry Smith.

Obtaining this definite information regarding the entire incident would seem to close the story; but there remains this question to be answered: Why did a personality purporting to be Henry Smith apparently communicate with his cousin, Mrs. Jones, and claim that he or it was in a hospital, still alive, and desiring discovery and release? In other words, we can generalize this question into one as follows: Why is it that the seeming personality of a person who has passed on will apparently appear before the consciousness of a person living here on earth, and create the impression that the personality is still living and desires help? You will note that this question does not include the how or why of the appearance of personalities claiming to be certain individuals, nor does it include the how and why of the means of creating such messages or impressions in the consciousness of a person living here on earth. These points we are purposely eliminating from this incident; first, because they are not important to the story, or the actual case in hand, and secondly, because such points involve principles which are clearly presented in the unfolding teachings of the higher grades.

Now it has been found through long experience and hundreds of experiments made by the master experimenters in our organization in many lands and for many years, that when a person passes out of this earthly life under conditions and in circumstances that are unusual, mysterious, strange, or fraught with important consequences, and especially connected with occurrences that should be revealed to some others in order that the fog may be lifted, the clouds dispelled, and the true facts revealed, he

remains mentally or psychically "earth-bound" for an indefinite length of time. In other words, when a person passes out of this life as did Lieutenant Henry Smith, with a dominating thought and an insistent desire to communicate to some friend or relative the revelation of his identity, location, and cause of passing, he carries with him into spiritual consciousness this great anxiety to communicate or contact some living person and reveal the information that he believes is of an important nature. This intense desire associated with living persons and earthly conditions, and having as its crux a communication with persons on the earth plane, causes the personality or spiritual mind of the soul to be bound to the earth's aura or the earth's minds. Again, in other words, we may say that this intense desire to communicate with someone else living on the earth plane acts as a mental cord that holds the person bound to other earthly minds for a period that ends only when the desire is brought into a realization or the intense wish is fulfilled.

It has been found that such "earth-bound" persons continue to project their thoughts and radiate their ideas along the mental cord that holds them to the earth minds until they find an opportunity of making plain and definite the thoughts and message which they believe must be communicated. In many cases it has been found that such a condition on the part of one who has passed on is an agonizing, tormenting one, or in other words anything but a peaceful and joyous condition. It has been definitely established that such persons are not aware of the fact that they are binding themselves to an earthly contact by holding the thought which constitutes their great desire, but they realize only one thing—they must relieve themselves of this information or the facts constituting the message they wish to give in order that they may be freed from the only heavy, painful, material emotion that weighs down their consciousness and holds them enslaved to earthly contact.

We are not prepared to say that it is such a condition that is responsible

for all of the peculiar manifestations that have been attributed to so-called ghosts or spirits, even when such manifestations have been proved not to be fraudulent or due to natural causes; but we do know that thousands of persons have passed from this life under such circumstances and in conditions of being "earth-bound" as have caused them to come before the investigations of the most experienced of our Master workers in many lands. In a great many of these cases, the intense desire to communicate with someone is associated with some crime that has been committed by the one who has departed or with some injustice or unfair circumstance that originated in the actions of the departed one, and now rests as a burden upon some living person. As might be expected, it was found in every case that the "earth-bound" person was attempting to do that which seemed the most ethical or most spiritual thing to do. And in most cases, the desire to communicate was closely associated with an intense desire to relieve someone else of unnecessary suffering or unjustified accusations.

The next peculiar part of such a situation is that the mind of a person who passes on with such intense desires and thus becomes "earth-bound" until the condition is relieved loses all sense of the elements of time and space as appreciated by our objective, earthly senses. We can thoroughly understand how a spiritual consciousness living in a spiritual realm, even though close to the earth and its envelope, would have no consciousness of space or distance, and certainly not of earthly distances in the same sense that we consider them during our earthly lives. Surely such a person would have no consciousness of time, for there would be no past, present, or future in the relation of incidents to one another.

This explains one of the strange and most puzzling points in connection with the messages or communications which such personalities eventually transmit to some mind on the earth plane. The message or communication that they radiate and cause to be implanted in the human consciousness is in the terms of the "NOW." It is entirely free from

any relationship with the time in elements of days, weeks, months, or years of the past. Whatever was the thought or message that the mind of this personality concentrated upon during its last hours of consciousness on the earth plane, it is unchanged in terms of time or relationship to space, distance, and period after transition.

In the case of Lieutenant Henry Smith, his last earthly, conscious thoughts which he wished to communicate were probably, "I am here in a hospital, suffering, waiting, and hoping to be discovered and taken back to my own country." You will note that that message or that communication is of the present time or of the "NOW," and it was carried over with the consciousness into the spiritual realm without modification or alteration. And even though days, weeks, months, and years pass, the thought continues in the "NOW" in its form of expression, and would therefore reach the mind of a person living on the earth as coming from one who was speaking in the present tense and, therefore, of the "NOW." This is why Mrs. Jones believed that the message intimated that her cousin was still living, still in a hospital, and still seeking to be found and rescued, whereas in truth he had been in the spiritual world for over a year.

This much may be said in regard to the methods or processes for bringing such communications to the minds of earthly beings. We have said that it is a fact that the spirits or souls of departed persons do not return to earth and enter rooms, and family circles, or seance groups, or clothe themselves with material form to perform physical feats. We do say, however, in our teachings, and make understandable how the personality that has departed may and can project its thoughts or a representation of itself to the psychic consciousness of persons still living on this earth plane. In such projections, nothing of a material or spiritual essence departs from the person in the spiritual realm, or comes to the earth plane. All that passes between the one above and the one below are thought vibrations like unto the thought vibra-



tions that pass between the spiritual, psychic mind of two living persons on the earth plane who are in telepathic or psychic communication with each other.

Such "earth-bound" personalities seek every possible opportunity to reach the minds of those who are receptive or ready to receive the communication that is being radiated, by mental attunement, so that it may be objectively realized and passed along to the intended person. In most cases, the results sought for are achieved through a combination of unusual circumstances by which one or more persons living on the earth plane are temporarily or momentarily attuned to psychic influx or Cosmic Consciousness. In such rare moments these persons, if they are in any way related to or known to the spiritual personality, will receive the message, communication, or impression that is being directed. Very often such attunement or state of receptivity on the part of earthly persons occurs during sleep; but it is more perfect, complete, and objectively recalled or remembered when the receptivity occurs during periods of meditation or concentration in a waking state. In this particular case Mrs. Jones was highly receptive because of the special intensity of her experiment and the sacredness of it, associated as it was with matters most holy to her. Her mind was also free from anticipations, analysis, speculation, and indefinite ideas which might have inhibited her psychic reception or beclouded her impressions. It was a magnificent opportunity for the personality of Henry Smith; for Mrs. Jones was a relative and one anxious to know of his whereabouts and her little period of

concentration and meditation was like the opening of a great doorway that permitted the personality in the spiritual world to enter, and in a perfectly frank and complete manner, deliver the message that held him bound to the earth's mind.

The delivery of this communication, the receipt of it, and the realization of it by Mrs. Jones instantly relieved the personality of Henry Smith of the condition which held him captive, and unquestionably it was the beginning of his flight to freedom in the spiritual realm. And not unless some most extraordinary situation would arise would he have any desire to ever communicate again with those of this earth plane.

After the officers at Headquarters had communicated their information to Captain Brown, with instructions that he send it to Mrs. Jones, and thereby explain the entire matter to her, a record was obtained from a congressional report regarding the latest findings of the activities in Nicaragua, and therein was revealed some facts which verified the story of Henry Smith's short flight in an airplane, his injury in the neck, his hiding behind stones, and his disappearance in the hands of the enemy. Thus was the Cosmic story verified; and the whole case is typical of many that have been brought to our attention or which have interested us at Headquarters in a personal way during the past years.

We hope that our members will find in this story the answer to many of their questions, and a key to some of the higher principles which cannot be adequately revealed nor properly explained in the pages of this magazine.



SOUVENIRS FROM EGYPT

Brother Bell, who was Trip Secretary on the recent trip to Egypt and Palestine, secured from an Egyptian Brother a collection of real Egyptian Scarabs. He offers to sell these at the cost placed on them in Egypt. Here is an opportunity to secure a real souvenir of Egypt. There are two classes of them: those containing hieroglyphs of ancient Gods and characters, at seventy-five cents each; and those containing mystical symbols, a little larger in size, at one dollar each, postage prepaid. Send your orders direct to: Mr. Arthur B. Bell, 11 South 10th Street, San Jose, California.

*The
Mystic
Triangle
July
1929*

One Hundred Seventy-Four

Be Not Discouraged

By ARTHUR B. BELL. F. R. C.



OME few weeks ago one of our members made inquiry as to whether or not the study of another course of philosophy would interfere with his progress in the AMORC teachings. A little inquiry developed some very surprising facts and I shall relate them to you, because of their great importance as showing how fortunate we are in having the privilege of membership in our beloved Order.

This Brother explained that he had taken up one of the popular forms of Christian metaphysics nearly forty years ago, and found it to be quite satisfying for a period of ten years or more; for he had become proficient in applying the healing work he had learned. About this time one of the members of his family was taken suddenly ill, and regardless of the knowledge and power he possessed and applied, the loved one passed on. He was dumbfounded, confused, and stunned; for this man had come to believe that even transition might be overcome, set aside, forgetting that even Lazarus whom the Master Jesus restored also experienced transition in due time.

There came to this Brother the determination to gain an understanding of the matter; for he perceived that the studies he had so ardently perused did not make clear either the reason for the failure of the treatment or the reason for the loss of this dear one. Thus for nearly thirty years he sought out and studied assiduously every philosophic work he could learn about, including the many and varied courses which are so frequently offered by those who go about from city to city offering to make a great master of you through the study of ten or a dozen lectures. Think of it, Brothers and Sisters! Here was a man who had spent forty years of his life seeking its mysteries, and yet

had found nothing to which he could point and say, "It was through this great system of philosophy that I have attained to understanding." It was at this point that AMORC found him, and to his consciousness, the teachings offered were just one more experiment; but not being completely discouraged, he became a member and a very earnest student. His previous studies were of course of some advantage to him, yet he found many discrepancies between our principles and those he had previously struggled with; but realizing that he had not attained their unfoldment he was willing to lay them aside, and listen carefully to what our work had to say.

Our Brother, when he came to ask the question regarding the study of another course, was in the Third Grade of the Postulant Lectures, and as yet had no experience or demonstration which would indicate that any real progress had been made. He did not realize what had been going on WITHIN during the months he had plodded wearily through these three grades. In answering his question he was told that any decision as to what he should study or what he should reject was a matter which he must determine for himself, as AMORC imposed no arbitrary restrictions upon its students. This answer did not satisfy him and he pressed on for more light, asking: "What would you recommend?" He was then told that so far as we know there are no two philosophies exactly alike, and that under all ordinary circumstances the student is cheating himself by undertaking more than one set of studies along this line at one time; for confusion will be the uniform result. His response was, "Thank you, I will stick to AMORC."

Some three weeks later this same brother had a marvelous experience, in a moment of meditation, which came



without previous warning, as a great influx of light; and thus in an instant of time he had attained the goal of understanding and illumination which our order has to offer the sincere, earnest student. After nearly forty years he had in the twinkling of an eye opened the portals of life's mysteries and gained the pearl of great price. Was it worth the struggle? Yes, a thousand times yes.

The point we wish to bring clearly to your attention is that many of our members permit themselves to get discouraged, and allow the demon tempter to encourage them to leave the Order. What a misfortune this is! If they could only be shown, if they could only be made to see and realize that they are actually on the right path, and that eventually they may achieve the priceless blessing which consecration to the ideals and principles of our Order must unfold, few if any would ever have the courage to withdraw or resign. The Rosicrucians have always known that mystical development and illumination may not be had for the asking, and that time, patience, and perseverance must be employed in our quest for these beneficent treasures. The writer has never seen nor heard of any course of study along mystical lines which can begin to compare with the arrangement provided by AMORC for the systematic and orderly development of the initiate. Each lecture and each grade contains just the exact elements of knowledge necessary to the student's proper growth and capacity to absorb and understand. The steps are gradual, marvelously well timed, and designed to meet the exacting conditions of both inner and outer development. Sometimes our members feel that they are not making the proper progress, but they erroneously come to this conclusion because they know not what is going on WITHIN. Think of the Brother who spent nearly forty years of his life before he even found the door to the Path. Do not become discouraged Brothers and Sisters, but strive a little harder to harmonize the outer self with the high and exalted ideals of the inner, Divine self and you will be richly rewarded.

The experience of the Brother in his ceaseless, unremitting search for the

Path of Promise, is parallel with that of many others in our Order who have reached the pinnacle of unfoldment; so you who have found AMORC early in life, and quickly, should rejoice in the knowledge that you are privileged to know that you have made no mistake, and that the future holds forth a gracious gift for those who are sincere and persevering in their journey onward and upward toward the prize.

Into the office at Headquarters there pours a steady and endless stream of letters from members in every grade, and from every part of the world, detailing results of experiments with the Principles given in our lectures which are astounding, startling, and almost unbelievable to those who are unfamiliar with our work. They come by the hundred each day, each week, and gladden the hearts of the officers who review them, but who realize that these demonstrations are orderly and in accordance with the laws which are given. If some of you who read this article have not yet reached the point where these wonders are possible to you, just hold firm your courage and confidence and soon you also will have success with your experiments.

It will be most helpful to you to refer to your Rosicrucian Manual, particularly to that portion containing the dictionary. This book is absolutely indispensable to the diligent student; for herein is contained a compendium of knowledge which supplements the lectures and may be properly regarded as a valuable extension thereof in the matter of elucidating and clarifying the definition and understanding of the many terms and laws so frequently referred to. This book is not alone for the beginner but for the advanced student; for it may be profitably referred to almost daily for the purpose of comparing our interpretation of the many Principles with the exact meaning. It is a surprising fact that as we read the definition of a word in this dictionary section today, and feel that its meaning is fully comprehended, we will find that reference to the same word a few weeks later will unfold a new and larger perception. That is why it is a book one can hardly afford to be without.

One Hundred Seventy-Six

Let us quote the definition given of Soul:

"Soul—We wrongly speak of the Soul in man, or man's Soul, as though each human being—or each conscious organism—had within its body on this earth plane a separate and distinct something which we call Soul; and, therefore, in one hundred beings there would be one hundred Souls. This is wrong, indeed. There is but one Soul in the universe; the Soul of God, the Living, Vital Consciousness of God. Within each living being there is an unseparated segment of that universal Soul, and this is the Soul of man. It never ceases to be a part of the universal Soul, any more than electricity in a series of electric lamps on one circuit is a separate amount of electricity, unconnected with the current flowing in all lamps. The Soul in man is the God in man, and makes all mankind a part of God—Brothers and Sisters under the Fatherhood of God."

Here is the true and complete explanation of one of the most important Principles in our work, and yet you may have to refer to this definition many,

many times and study it minutely before the full force of its meaning becomes apparent to you. You will find that as your understanding enlarges, through careful consideration of the lectures, your comprehension of the definition of not only Soul but of all other words and Principles contained in the dictionary portion of the Manual, will expand and become clearer. To illustrate this point: When you first try to think of the Soul as being undivided, unseparated, just one Soul, you cannot grasp it fully for you have been taught and have always believed that each person has a separate Soul, and your objective mind tells you that it is incredible. Later on as you progress you find that such a condition is possible, and finally you realize that it is not only possible but is a fact, and then you begin to understand the entire matter.

Those of you who have not yet acquired a copy of the Manual will do well to order one as soon as you can arrange to do so. Those of you who have one will do well to study it generously and often; for you will find it of great help in solving many of your troublesome problems.



The Spirit of God

Some Helpful Thoughts for New and Old Members

By ROYLE THURSTON



OCASIONALLY one of our members asks the old question, in the classroom of his lodge or writes it in his correspondence when making his reports to the Supreme Lodge, which is usually phrased something like this: "Why do you attempt to make a distinction between spirit and soul in the teachings when the most universal impression or understanding is that spirit and soul are the same? Your use of the term spirit

to signify a universal essence existing in all matter and not solely in the human being seems to rob spirit of its holiness, and to make it less Divine than the holy spirit in the Bible."

We realize that the Rosicrucian teachings were the first, in America at least, to generally promulgate the idea that spirit, as used in the sacred teachings of the Master mystics of the past, signified a universal essence radiating from the Divine source of all creative energies and powers, permeating all



matter, and giving all matter its vitality. How well we remember the first classes of the Rosicrucian work held in New York many years ago, when this unique use of the word spirit was first presented. Many questioned its use at the time, and long and interesting were the discussions which followed. I think that I am safe in saying that the Rosicrucian literature of the present cycle in America was the first literature of a metaphysical or ontological nature using the term spirit in the sense in which the Rosicruians use it. I have been pleased to note in the past ten years that quite a number of other religious or philosophical movements have come to use the word in the same sense, and that even many of the prominent clergymen of the country make a distinction between spirit and soul. However, as I have said, many of our new members and some of the old ones still ask the question given above, and are undoubtedly puzzled by the use of the word spirit as it is used in our lectures and lessons.

First of all, we must note that the misunderstanding, or shall we say concern about the use of the term spirit is due to the fact that the Christian doctrines have used the word spirit in so many different ways and with such liberal interpretation of its real meaning, that these doctrines of the Christian Church are responsible for the miscomprehension of the true meaning of the word spirit. In very few of the sacred writings of other denominations or other religions of the world is the word spirit used as a synonym for so many other terms or attributes of God's powers. I believe that this is due wholly to errors on the part of the translators of the Christian Bible; and I believe also that the reason that so many of the clergymen of today are using the word spirit in a different sense and more in keeping with the Rosicrucian interpretation is to be found in the fact that more recent translations or versions of the Holy Bible have been more careful in presenting the exact shades of meanings of many of the words that were used with confusion in the earlier translations.

In America, many of our members are accustomed to thinking that the

word spirit is a synonym for the word soul, and in nearly every instance we find that they have arrived at this conclusion as a result of its use in this way in the Christian writings. Furthermore, in the English language the word spirit has lost its original root meaning, but among foreigners and especially those of the Latin tongue, the word spirit immediately brings to mind its original root with a meaning quite different from the English interpretation or application.

I may say in passing that the use of the word spirit in the Rosicrucian teachings was not arbitrarily adopted, nor was it selected by the American jurisdiction as a distinctive word having a very definite meaning for English students, but comes into our teachings through a literal translation of the term as found in all of the foreign lectures and lessons of the Rosicrucian work; our organization in America would not be warranted in changing such terms as it has in its official vocabulary simply because of a misunderstanding among persons who are of the English tongue. In other words, it would be inconsistent with truth and with the principles of universal thinking and comprehension to change a term in the English lectures and lessons simply because the English mind has a different and erroneous comprehension of the meaning of some foreign words. Just because we have misunderstood the meaning of the word, in the English countries, is one excellent reason for its continued use in the Rosicrucian teachings, so that we may change our thinking, correct our errors, and learn an interesting lesson.

There are many instances where the use of the word spirit in the Holy Bible, especially in the older versions, clearly shows that the translators were very indifferent or unmindful of the real significance of the word, and were more or less careless in the use of synonyms for spirit and soul. The idea that is prevalent in the Christian minds that spirit is something holy and found only in connection with the soul of human beings is due to the use of the term "Holy Spirit" or "Holy Ghost," in connection with the trinity of the Godhead.

One Hundred Seventy-Eight

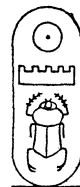
The doctrine of the trinity was adopted long after the Christian church had been founded, and the use of the term Holy Spirit or Holy Ghost was an arbitrary one and should not have been used to imply what is really meant. When the words Holy Spirit or Holy Ghost as used in the English Bibles are translated into the Latin or other foreign languages, the readers in those languages receive a different idea of what is meant than English students do, for they cannot help but associate the original root meaning of the word spirit with the term as used in the Bible.

In the first chapter of Genesis, we read, for instance, that the spirit of God moved upon the face of the waters. In older versions and in other sacred writings telling the story of creation, the idea presented is that in the beginning everything was without life or animation, chaotic, disorderly, uncontrolled, and did not have creative or constructive essences of any kind. This condition of affairs was changed by the spirit of God, moving from God into all that He created, which animated, at once, all matter or all things created by God with a creative force and energy, and immediately this brought about system and order. The alchemist writing on this point in ancient times would have said something like the statement made by Dr. John Dalton, the famed Rosicrucian physicist in later centuries, which was "Until the spirit of God entered into matter, matter was uncreative, unproductive, and unsystematized. Its existence atomically was a result of the creation of the atoms and the molecules through a Divine decree, and all that existed was stationary, without motion, and fixed in crystallized form without the power to grow, change, or reproduce. It was then that God moved His spirit into all that He had created, and the creative powers of this spirit not only gave animation to the crystallized cells and the group formation of atomic structures, but caused them to proceed in an orderly manner to extend their motions and vitality in accordance with the law of the angles of their form, and the rate of vibration of the spirit in them. Thus the atoms continued to grow in accordance with the law of

their angles and the axes of their bodies and reproduce themselves in the distinct classifications in which they were originally created. Thus chaos was turned into order, and lifelessness into eternal animation."

It may be said in passing that all of the mystics, alchemists, and philosophers of the past and up to the time of Dr. Dalton, not only considered spirit as motion and motion as one of the fundamental principles of all life and all creative processes, making matter manifest in all of its forms, but most reverently and sincerely looked upon the spirit of motion and the spirit energy itself as a Divine energy having its source in God and its manifestation of God. Therefore, the use of the word spirit in connection with material things, and as a term for the universal energy that is found in all matter, did not necessarily imply that it was without holiness or divinity, as some of our Christian brethren of today believe.

In the same book of Genesis, we find the word spirit wrongly used in one sense, and yet correctly used in another sense, in connection with the creation of man. For here we find that after God had made man out of the material elements of the earth, He breathed into the nostrils of man the breath of life, and man became a living soul. The intimation here is that the breath of life was the soul, and that the soul was breathed into the soulless body of man. If our use of the word spirit is correct, then the soulless body of man formed out of the material elements of the earth was already charged and filled with spirit, for spirit was in all of the matter composing the body of man, but the soul was not there and had to be added. My readers will note that the statements do not say that the spirit was breathed into the body of man, but that the breath of life was breathed into the nostrils of man. It is this statement that is used as one of the fundamentals of the Rosicrucian ontology, for the purpose of showing the duality of man's existence; i. e., the body made of mortal matter filled with the essence of spirit, and the soul of man, which was added to the physical part of man, and thereafter man became not a living body, or a living man-



ifestation of earthly elements, but a living soul, giving emphasis to the soul part of man as the primary manifestation of his existence, and placing the physical body in a secondary place.

Now if we go back into the ancient teachings of the Rosicrucians and of the early mystics, we find many interesting points that will help us to understand the use of the word spirit. We find that the Jewish people had three words for the idea of *soul*. These were "Nefesh," "Neshemah," and "Ruach." All three of these words meant *Breath*, albeit in different aspects. The word *Rauch* was generally translated "*Spirit*," but really meant a rush of wind. In this sense the word *Pneuma* was used in the Greek language to mean the same thing, or perhaps a rush of air, or air itself. In the Latin languages we find the word *Spiritus*, which also meant breath, air, or wind; there is no real English equivalent for the Latin word *Spiritus*. The Greek word *Psuche*, like the Hebrew word *Nefesh*, referred to the soul. We find this distinction clearly made in Job XXXIII:4, "The Spirit of God hath made me, and the Breath of the Almighty hath given me life." However, we find through mistranslation another Biblical statement that contradicts the idea expressed in Job. In Ecclesiastics XII:7, we read: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." This latter statement would intimate that after transition the physical elements composing the body of man would have no spirit in them, and that the spirit in matter would return to God with the soul. This is certainly an idea contrary to other ideas stated elsewhere in the Bible. It intimates that spirit and soul are one, and that either word may be used to mean the same thing. Yet in First Thessalonians V:23, we find that man is possessed of spirit, soul, and body. This same idea is expressed in other parts of the Bible. Another interesting Biblical reference to this matter is found in John III:8. Here the original Greek or Hebrew word was translated literally into "wind," adhering very closely to its real meaning instead of using the word spirit or soul as the translators used it in other parts of the Bible. With the Greeks, in their writ-

ings, the word *Pneuma* did not mean soul or spirit, but a breath of life or a vitalizing force associated with the soul consciousness as a separate thing and not the same thing. The Greeks had the word *Psuche*, which meant Breath and Soul, and never had the meaning of the word *Life*, or animation or vitality, for they had other words which conveyed the meaning of life and vitality. Therefore, the Greeks could not have made the mistake of using one word that would have meant soul, life, vitality, and breath.

In tracing the meaning of these words in Greek, Latin, and other languages, I find that the adjective *Psuchikos*, which means pertaining to the soul, appears six times in the New Testament. It is never correctly translated to mean psychic or spiritual, or "of the breath," which would be correct, but four times it is translated as "natural" and twice as "sensual." Here we see the translators adhering more correctly to the real meaning of the word.

Attempting to find a proper consideration of these terms in the official church writings, we note that the Roman Catholics in their official publications candidly refer the investigator to all the early Jewish writings for information regarding the words spirit and soul. On the other hand, the Protestant Christian denominations which have so much to say about the soul in their writings and preachments, and which constantly use the word spirit as a synonym for soul, seem unable to tell what the words really mean, or how they came into use, but merely intimate that they had something to do with the breath. Especially in regard to the word spirit there seems to be no definite understanding except that it is used with the adjective "Holy" to mean the equivalent of the Holy Ghost. The Holy Ghost, on the other hand, in all oriental writings, refers to a special form of Divine Consciousness that descended into the Avatars, Divine Masters, or Sons of God at the time of their missionary work, or surrounded persons who were especially blessed at the time of baptism.

In another article dealing with this subject, which I hope to have ready for

the next issue, I will point out the relationship of the word "Dust" to the words, "Soul" and "Body," and we will have a better understanding of the meaning of the three words, "Spirit," "Soul," and "Body," as found in man.

The point to be learned from the foregoing facts is that the word "Spirit" as used in the Rosicrucian teachings to indicate a Divine essence

that pervades all space and animates all matter, independent of the soul or Holy Ghost, is correctly used in an international sense, and in a philological sense, and is in accordance with the facts as we find them in Nature. This is certainly sufficient reason for the continuation of the use of the word "Spirit" in the Rosicrucian teachings in the manner in which it is used.



Report of the Egyptian Tour

INSTALLMENT NUMBER FIVE

Reported by THE TRIP SECRETARY



Reached the shores of Lake Moeris, situated in one of the most primitive sections of Egypt, and one of the very interesting historical places of mystical history, in the middle of the afternoon. As has been stated, it was here that one of the great Masters first performed the rite of baptism, and it was here that many wonderful ceremonies were held in the centuries preceding the Christian Era. There is considerable mystery regarding the lake itself, as one will discover from reading accounts of it in various encyclopedias. Many of the historians of ancient times described this lake, telling different stories about it; and we find that there is even much scientific speculation as to the origin of the water that is in the lake, and the buildings which originally surrounded it. There are several ancient accounts of an island that was in the middle of the lake, upon which a great temple was built by the mystical Brotherhoods, and where many wonderful miracles were performed. Our readers will find it really worthwhile to consult books dealing with ancient Egypt, or encyclopedic articles regarding Lake Moeris. Bear in mind that the lake now has a different name; for although the name Moeris

is still used in encyclopedias and other accounts, many modern maps or records refer to the lake as the Fayyum Lake.

Since the lake was so far from any modern town or any form of modern conveniences, a large truck had followed our long line of automobiles carrying sufficient food for a good luncheon, which we all enjoyed on the grass under the trees near the edge of the lake. After luncheon and after taking some moving pictures, we proceeded to the shore of the lake and there each one of us performed the symbolical ceremony of being baptized in its waters. The official staff had brought along a hundred small bottles, and these were filled with the water from the lake and tightly corked so that each one of us might have a souvenir of the water to take back to our homes in America. At the close of our sunset ceremony, just as the sun was beginning to lower in the sky, we got into our automobiles and started on our return trip to Cairo.

As I stated in the preceding article, some of us had lost our way in reaching the lake, because so few of the automobile drivers and guides in Cairo knew exactly where the lake was, and the natives in the primitive villages through which we had passed during the long ride of the morning and afternoon could



not tell us exactly how to reach the lake. In making the return trip, we tried to secure more competent guides, but this seemed to be impossible; so it was with some concern that we proceeded on our way toward Cairo.

All seemed to be going well until after the sun had completely disappeared, and the sky became darkened. Then we found that our journey was taking us along unpaved roads and sandy by-ways, under a moonless sky, and without any signs or lights that would guide us. Many hours passed while our long line of automobiles hurried eastward, and then northward, and finally came to a halt out in a wild and primitive section of Egypt where there were no homes, no stores, no natives, no signs, or anything to tell us in what direction to go to find the proper highway. The Emperor and his staff were in the first two automobiles, and he insisted that we should continue in a certain direction because of an impression he had, and a contact he had made with certain natural principles which gave him the true sense of orientation. He was able to persuade the drivers of six of the automobiles to follow him, but the remainder insisted upon going in another direction, and thus the party was divided into two sections. After several more hours had passed, part of the group of automobiles being guided by the Emperor was again divided through the insistence of the drivers that they change their course; and we learned later on that the original second division had also become divided a number of times during the evening and night. In this manner the automobiles carrying the party of tourists were scattered on different roads, going in different directions in the darkness of the night.

I wish I could give you the mental picture of our ride with the Emperor's group of cars that night. There were six cars in our party following the guidance of the Emperor, and his car. As we went along the sandy roads with only our automobile headlights to pierce the inky blackness of the desert lands on a moonless night, we went up over huge sand dunes and down into the valleys between them, around curves and between clusters of palms that hid

us from sight, and often our cars were so separated that we were a mile or two apart. Many times the Emperor found that his car, which was in the lead, was at least three or four miles away from the second car, which was following him. Fearful that the trailing cars would lose sight of him, he would stop his car, stand up on the roof of his auto, and from there signal with burning flashlights a code message to the other cars in the distance. Most of the time not even the headlights of the other cars could be seen; but the brilliant light of the magnesium flash going high into the darkness from the roof of his automobile was visible to the trailing automobiles, three and four miles away, and in this manner they were able to follow the lead.

Some of the cars were delayed in trailing us because they would run out of gasoline. You can imagine what this meant, when we tell you that nowhere on the long trip of many, many hours did we find any regular gasoline service stations. They are uncommon, even in the most modern localities, and in the primitive sections of Egypt gasoline is sold in four or five gallon cans by the natives, who have them in huts or little stores, which often are without any sign or symbol which the American tourist would recognize. Add to this difficulty the fact that we were touring late at night when there were no lights in either homes or stores, and when it was almost impossible to see where any habitation could be found that might have some of these cans of gasoline. Often the cars would have to drain part of their gasoline through rubber tubing in order to provide one other car with a few quarts of gasoline to enable it to reach the next supply place. Doing this would hold up the trailing automobiles sometimes for a half hour while the leading automobile would go on, not knowing that the others had stopped. Thus the ride of our division of the automobile parade went on, hour after hour, signalling and stopping, hunting for gasoline supply, and trying to make the sleeping occupants comfortable and warm; for it became very cold as the midnight hour approached.

It was long after midnight when we finally saw the distant lights of the city of Cairo, and it was well on toward morning when the Emperor's car, and those that were trailing him, finally reached the hotel and found that the hotel management had kept the evening dinner waiting for our arrival. We were certainly cold, hungry, sleepy, dusty with a heavy coat of sand that had even penetrated our hair and covered our scalps like a coat of plaster, and our clothing looked as though we had been whitewashed. The other automobiles that had branched off at different places under the independent guidance of native drivers who thought they could find a short route, came trailing to the hotel as late as sunrise in the morning. And so the party of tourists reached the hotel at various hours, and slept late the next morning in an attempt to recover from one of the most tiresome and yet fascinating midnight rides that a party of American tourists have ever taken in Egypt. As we look back upon the trip now, this adventure is one of the outstanding features; for it was certainly thrilling to be lost in the wilds of Egypt on a dark night such as that one was. Thus ended the day of Sunday, February 10th.

All day Monday was free to do as we pleased, and most of it was spent in sleeping and getting cleaned, as well as packing our baggage and preparing for the next important event of our tour. Finally, at 6:30 in the evening, our special sleeping cars left the Cairo station en route for Luxor. We were greatly surprised at the modern equipment, the convenience, and even luxury of the sleeping accommodations on these European trains, and after enjoying a good dinner on the train, and spending part of the evening in discussing our plans, the entire party retired. We constituted the largest party of tourists that had ever engaged sleeping accommodations on a train bound for Luxor, necessitating the addition of more sleeping compartments to this one train than had ever been required before, and it took two dining cars to serve the meals. With all of our baggage and many boxes of special equipment required for the work to be done at Luxor, the party constituted a long

train of many cars, filled with happy, enthusiastic persons.

At seven o'clock the next morning, we arrived at the station at Luxor and found automobiles waiting to take us to the hotel where rooms had been engaged for us. As the sun was just rising and tinting the sky and the land with its golden color, we were greatly impressed by the beauty and grandeur of ancient Luxor. Certainly we were surprised when our automobiles brought us to the gates of the lawns and park that surrounded our hotel. The many trees, large and of heavy foliage, afforded much shade and beauty, and the many gardens of flowers in unique settings throughout the park around the hotel made this place seem like a little Garden of Eden in the great deserts of sand through which we had travelled during the night. When we entered the hotel and finally reached the rooms that had been assigned to us, we found the utmost of modern conveniences, large bedrooms with balconies, many windows, comfortable beds of the ancient style but modern in many ways, spacious bathrooms, with a plentiful supply of hot and cold water, and native servants at every turn ready to carry out our wishes.

As we went out on the balconies from our various bedrooms and looked over the landscape, we could see the ruins of temples close by the Nile with its silvery sunlit waters within a stone's throw, and across on the opposite shores the tombs of the kings and the ruins of ancient Thebes. In every direction we saw huge palm trees, flower gardens, and picturesque spots. Nearby we could see the native quarters, and here and there amid the trees rose the minarets of Mohammedan mosques. The Emperor was busy with his water colors and painting materials, even before we had time to go to the dining room for breakfast; and the pictures he made, which we afterward saw on the boat on the way to America, seemed to have registered the beauty and color as well as the atmospheric impressiveness of this ancient city of mystic temples.

After unpacking our things and changing our clothes to summertime



Palm Beach styles, we went downstairs to enjoy a very modern breakfast in a dining room that was decorated and arranged in the style of Egyptian architecture. After breakfast the tour began by a visit to the ancient temples of Luxor which required all of the morning hours; and in the afternoon we rode to the temple of Karnak, which lies outside of the city limits. In the late afternoon and evening, our time was spent visiting the native shops and securing souvenirs. The first day in Luxor was certainly a busy one, and a most impressive one.

Immediately upon our arrival in Luxor we were approached by one Brother who immediately identified himself as a member of the oldest Rosicrucian lodge in Egypt, known as Akhnaton Lodge in honor of Amenhotep IV, the great past Master of the Rosicrucian Brotherhood. Throughout the day he introduced us to other Rosicrucians in the city, some of whom had stores or places of business. All of us will remember the one Brother who had the perfume store in the native section, where many hours were spent during the week securing samples of the various ancient Egyptian perfumes, including that of the Lotus and other native flowers and herbs, and in getting essential oils for incense and perfumes to bring back to America. This Brother served tea and coffee in his shop in the afternoons; and many congenial groups of our members spent pleasant periods in his office, meeting other Rosicrucians and talking over the wonderful work of the early Rosicrucians.

The climate at Luxor was like that of a balmy June, despite the fact that the land was dry and there had been no rain for many years. The natives were cordial and glad to know us, and on every hand we found an unusual wel-

come extended not only by the Rosicrucians of Luxor, but by those of the outlying districts. We were surprised to learn that although there were a great many Rosicrucians in Luxor, and many of them officers of a lodge, there was no active lodge in the city, and that all of these members journeyed once a month to Cairo, where the ancient Rosicrucian lodge still holds its sessions along with a number of newer ones which are about a hundred years old.

I am reserving until my next article a description of what we did, and what we actually saw and learned in Luxor, but I cannot help saying this much right now: It was the unanimous opinion of all of our members on their way home to America that our five-day stop in Luxor was the most beautiful part of the entire trip, and that if we could have changed our plans or had the trip to do over again, many weeks would be spent in Luxor instead of just a few days. The fascination of the Nile, the beautiful scenery along its shores, the many ruined temples through which one may stroll or sit in meditation, the beautiful flower gardens shaded with palm and other trees, the natives in their oriental costumes, and with their fascinating customs and interesting attentions, the wonderful climate, the fine food, the beautiful evenings under the starry skies with oriental music, cool breezes, the mystic spell of the vibrations, and the whole ensemble of life and historical things made this place of Luxor a spot where mystics and especially Rosicrucians would want to live for years and forget all other places. Surely whenever the AMORC plans another trip to foreign lands, more time is going to be spent at Luxor if the wishes of the touring members are fulfilled.

FOR YOUR HOME

At the request of some members we have prepared a very attractive wall card, about 11 by 14 inches, in several colors and gold, containing the "Confession to Maat." This is a beautiful and useful decoration for any sanctum. It may be had at thirty-five cents, postage prepaid by us. Send orders to: Amorc Supply Bureau, Rosicrucian Park, San Jose, Calif.

*The
Mystic
Triangle
July
1929*

Idiosyncrasies

By THE SUPREME SECRETARY



THE first question which we have selected this month as one to comment upon is quite appropriate. In fact, it is consistent with the title of this monthly article. The question will cause us to give some thought to the idiosyncrasies classified as occult, metaphysical, psychic, spiritual, and even scientific. The question is: "Why is it that many educated, reasonable, and ordinarily tolerant persons have an aversion to mysticism and occultism? Why is it that they will not permit one to present a principle no matter how plausible? Finally, what essential part does automatic writing, the ouija-board, and crystal gazing have to do with the development of the finer, inner psychic qualities of men or women? Please enlighten me."

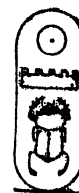
If we may take the liberty, it would be preferable in this instance to discuss the above question in its reverse order. That is, the last part first. We do this because it can be presented more favorably to the reader. To the student who is desirous of attaining mastership of self, and an intimate knowledge of the laws of Nature, it is most advisable that he refrain from automatic writing, the use of the ouija-board, and crystal gazing. This statement might appear to be intolerant and not in accord with the broad views of Rosicrucianism, but it is cautionary advice. In the first place, none of the above are of any practical value to the student; no matter how much a student may have recourse to the above methods, the results are not dependable and are injurious to his sanity. Before pointing out how the beginner-student is misled, let us thoroughly analyze the above methods.

It has been said that psychology bridges the difference between practical mysticism and material science. Therefore, we will turn the searchlight of

psychological laws on these modern superstitions. On your way down-town any day, as you hurry across streets and thoroughfares, or ride rapidly along in your car or in a public conveyance, you see with your physical eyes thousands of different objects and many different incidents. All day, in fact, a kaleidoscopic series of events pass in review before you, but how many details can you actually remember? Can you recall everything you saw a week ago? Can you recall everything you saw or heard even today? A moment's thought will convince you of the comparatively few things that you can remember. Some days seem like total blanks: you cannot recollect one incident. This is not a reflection upon your memory. It is no indication of lack of observation.

To impress a scene upon our memory requires more than the focusing of our eyes upon it. Your eyes see thousands of objects daily, but you do not concentrate sufficiently long enough upon them to register them on your objective memory. To remember an object, you look at it and become conscious of it; that is, you have the realization that you are looking at it. When you do this, you file away in your brain a mental picture of the object; and when you wish to have the picture again, you reconstruct it in your mind. You gather together all of the separate impressions and once again, in your mind, form the picture that was previously photographed on the retina of your eyes. Let me give you an example.

On your way to a friend's home on one of these bright, beautiful, spring mornings, you pass through a public park. Everything is fragrant, and especially do you notice the delicate shades and hues of the flowers. You look long at them and admire the master touch of the Great Architect. Then you hurry on, and in the rush of the day's duties forget the incident of the park. Later that evening you are per-



haps glancing through a current magazine and finally you turn to a page where your attention is attracted to an advertisement of a perfumery. As you momentarily concentrate your attention upon the advertisement, the illustration of the advertisement combined with the explanatory sentences, suggests a chain of associated ideas to course through your mind, such as fragrance, flowers, gardens, and finally there appears in your consciousness the memory of the park—a complete mental picture of what you saw in the morning. Therefore, it would indicate from the above that to memorize anything we must first become conscious of what we are sensing, whether we look at it or hear it.

But let me state that there are thousands of incidents and impressions registering upon the subjective mind, the inner mind, that we are not aware of. It is possible, as you know, to look at something and at the same time be thinking of something not in any way related to it, and in that case you will never remember what you were looking at. Thus, while you are perhaps looking out a window, if your mind is occupied with other thoughts, thousands of objects will pass before your view but none of them will be impressed upon your brain, because you will not have realized the fact that you are looking at them; but your objective mind, which is always on the alert, will store away, without you being conscious of it, many of these impressions that are received on the retina of your eye.

After all it is very fortunate that everything we see or hear is not registered on our brain, but only on the subjective mind; because otherwise we would clutter our outer consciousness with many useless impressions. Since, as I said, you are not conscious of many impressions that are being stored away on your inner mind, you do not know that they exist, and you cannot recall them. You cannot will or demand that they appear from your memory. Have you not had the experience of noticing, let us say a building or place which seems familiar, and still you are not able to recall ever being there before or ever seeing the building? Have you ever heard a selection of music that seems so

familiar, still you know that you have never become conscious of ever hearing it before? These are examples of the impressions received by your subjective mind that are flashed to your brain from within, and that you cannot ever remember having received. While we are asleep, impressions can be made, as you know, on the subjective consciousness, that your outer self is not aware of. Perhaps you wonder why we have dwelt on this point. It is just this: I wish to bring out the fact that you can become conscious of a great many things that you unconsciously had impressed upon your subjective mind, and that many times these things flash in your mind and you do not know where they originate from.

By now you will perhaps want to know what all this has to do with automatic writing; because of the somewhat lengthy discussion presented above, we can more easily explain. Automatic writing is the theory that an exterior personality of one departed or on the present plane may compel another in a receptive state to write as directed. It is usually performed in this manner: The subject selects a tablet and pencil, and becomes comfortably seated in a quiet room. Usually there are none present but himself. He places the tablet upon a desk or table, and rests his hand and arm in writing posture upon the tablet. The pencil point is allowed to bear lightly upon the paper. The subject attempts to passively await some impulse that will cause the relaxed arm and fingers to become tense. Finally the hand in short, jerky, and apparently involuntary movements guides the pencil across the paper, tracing out sentences. Sometimes the words convey a definite sentence. In other instances the words are not related and convey no meaning. The subject, of course, is fully conscious of the whole procedure except for the fact that he honestly is not aware of whence the evident message is from. In the majority of instances, where the subject is sincere in his experiment, he is surprised at the results. To those not familiar with the fundamental principles underlying this

phenomena, it is indeed most mysterious. The outstanding incident is that the nature of the message is strange. It is something that the subject has perhaps never given thought to. Because of his inability to associate with it through the process of memory any sentence read or heard, he becomes more than ever convinced of some supernatural force at work. The subject reasons that if he never, in his waking consciousness, received such a message, that he is aware of, then most assuredly it cannot be the product of his own brain, but the reception of psychic impressions.

Now, it is most simple to say that this is neither a series of impressions from a soul residing on another plane, nor is it the caprice of a conversable psychic body on this plane. From the principles discussed above, we can easily determine that the subject had registered impressions upon his subjective mind that he had not become conscious of. These impressions might have been received years ago, but now, while in a passive mood, he wilfully opened the channel of his subjective mind. The myriad of impressions stored there were released, and in both logical sequence and disorder they flashed into his objective or brain consciousness. Then, at that moment, certain nerve areas of his brain directed involuntarily the movement of his arm and fingers, which traced the message from his own subjective mind on the paper before him. It is not mysterious, not weird, not supernatural, but merely the functioning of simple laws of Nature, laws which students of Rosicrucianism learn to understand and use to dispel the modern darkness of superstition.

The ouija-board craze which swept this country some years back and even today sways many weak-minded persons is explained by applying the same principles as above. Briefly, the principle may be said to be an unconscious suggestion from your subjective mind to your objective mind or brain consciousness, resulting in the involuntary action of spelling messages on the ouija-board before you.

One Hundred Eighty-Seven

Let us suppose you ask this question: "I accept the fact that the so-called message is not from another person or persons, and is only from my own subconscious mind, but what harm is there in these experiments, and why should I refrain from performing them?" If you are fully aware of the psychological principles involved in a process of automatic writing, or the use of the ouija-board, there is little danger, but if you know of the falsity of the thing, why waste valuable research and study time with a worthless experiment? Why give something that is unworthy of thought any consideration, when there are so many practical, sensible experiments to conduct? The real injury and danger arises when one is not acquainted with the principles we have discussed, and indulges in those practices in absolute belief and confidence in the results obtained. If a subject has not a strong will, and he resorts to the ouija-board with the conviction that the message received is a communication from a soul gone beyond, and relies upon the suggestions of his own subjective mind under those conditions, he becomes obsessed with the illogical ideas received and casts away the good reasoning of his outer consciousness. These obsessions have cost the sanity of many persons. During the rage of ouija-board indulgences, many thousands were placed in psychopathic wards of state hospitals for the insane for observation.

The next pseudo form of mysticism is crystal gazing. Any real mystic who uses a crystal uses it merely as an incidental, not as an essential or a requisite. A crystal plays no essential part in real mysticism or metaphysics. To some persons, a crystal has become a symbol of something mysterious, a medium through which the secret laws of life unfold. Such a belief is ridiculous. The charlatans who travel about as entertainers on the stage and with the circus have given credence to this form of superstition. Originally, the mystics of the Orient used a perfect crystal to aid them perfect their concentration. Each of you know how difficult it is at times to develop a complete state of concentration and meditation. Thoughts con-



tinually flash through your mind that disturb you. The oriental mystic was able to eliminate all impressions of the outer senses more easily, by gazing at the flawless crystal, as the crystal was without any material peculiarity that would distract his attention and prevent concentration. The depth of the flawless crystal holds attention and aids to temporarily exclude other thoughts from the mind. Aside from that virtue, the crystal has no more mystical power than the pane of glass in your window. The old mystics claimed no power for it, and realized that perfect concentration is brought about by one's own will. But the charlatans, knowing nothing of these laws, lend to the crystal a bogus air of weird sorcery.

I believe the scrutiny we have given automatic writing, the ouija-board, and crystal gazing, explains why so many who are not real students of mysticism and natural laws unjustly criticize these subjects. It is because the false systems have defamed the honorable study of the psychic or inner self. Science has rightly condemned all of the above systems; but legislation preventing charlatans from engaging in such practices

has not been undertaken, as yet, in all states. As long as these charlatans continue associating their disgraceful practices with metaphysics and true mysticism, the layman will be misled, disgusted, and discouraged from knowing the mystery of himself.

It seems that the old adage of "learn by experience" applies to students of metaphysics and mysticism. The beginner-student is attracted by sensationalism, blind mystery that excites him, pleases his senses, and entertains. The sensationalism offers no sound explanation of the laws, nor any helpful knowledge. Naturally, the beginner first contacts the false methods we have discussed. If he has courage after the ordeal to carry on in his studies and investigations, he finally comes upon the right path. He is more analytical and much the wiser because of real experience; and is then able to select the gold from the dross.

I am proud to say that Rosicrucianism is presenting to thousands a sane, helpful system of instruction that will stand the test of the ages, as it is based upon the laws of the universe.



Suggestions for the Coming Convention

By THE SUPREME SECRETARY



ACCORDING to the reports coming to us, we are going to have a very large attendance at the convention this summer from every part of North America, and it is possible that we will have visitors from foreign places if the hopes of our foreign members are fulfilled in every case.

Some questions have been asked regarding the convention which we believe will be best answered in these columns. First of all, we did not mean to intimate that those who came to the convention should not appear at Headquarters in San Jose before Monday,

the 19th of August. Undoubtedly many members will arrive in San Francisco or other parts of the state several days before this date, and if they wish to come down to San Jose and spend the entire time of their California visit exclusively in this city, we shall be glad to have them let us know and we will try to make proper arrangements for them at some hotel. Visitors are welcome at Headquarters any day of the week except Sundays, and we do not limit this to any particular week of the year. Unquestionably many of the members who attend the convention either as visitors or delegates will remain days after the convention is over for further contact

One Hundred Eighty-Eight

with us, and to enjoy the beauties and climate of this wonderful valley.

Secondly, we wish to say that whether you are a delegate and coming officially to this convention or just a regular member of the Order and coming as a visitor, you are welcome to attend whatever sessions, meetings, or lectures that are held during the convention week, or thereafter, without any documents from any lodge or any papers of delegation of any kind, as long as you are a member in the Order and in regular standing. Therefore, do not hesitate to make your summer vacation trip include a trip to this city.

Thirdly, we may say in answer to many who have asked about railroad connections that there is one train which leaves Chicago for San Francisco daily that is a very rapid train, and is not an extra fare train like some others. It is called "The San Francisco Limited" of the Southern Pacific Railroad, and leaves Chicago every night at eight-twenty, including Sundays.

Those who are fond of touring by auto and camping will find that San Jose is on the United States auto route No. 101 which is one of the main highways in the West; and all through the West and right here in our valley there are beautiful auto camps with attractive cottages set in the midst of pretty little gardens, with very reasonable rates and every modern convenience. Thousands of tourists use these new forms of western auto camps in preference to hotels when they are touring with automobiles.

If we find that more persons attend the convention than can be present at each one of the sessions, we will duplicate many of the sessions and lectures on several occasions, so that everyone who is visiting the city during that week or thereafter may enjoy the benefits of the features which will make this convention an unusual success.

It is planned that not only will the moving pictures taken on the recent trip through Europe and Egypt be shown at this convention, so that all present may have definite evidence of the Rosicrucian temples and places seen abroad, but the official delegates who represent the highest branches of our organization will have an opportunity to read, examine, and analyze care-

fully many rare books and documents pertaining to the history of the Order and the establishment of the present AMORC, which have not been revealed to others than the members of the Supreme Council heretofore. Many other matters will be taken up and settled in regard to the activities of the AMORC as the only recognized Rosicrucian body in the Western World; for this reason we want every lodge and group to have one or more delegates present at this convention. The results of this convention are going to be of considerable importance in clarifying the conditions in this country in regard to the Rosicrucian activities, and will undoubtedly bring a stop to the unofficial and unrecognized pretensions on the part of a few persons or groups of persons who have appropriated the use of the name "Rosicrucian" or the Rosicrucian symbols for personal or commercial purposes.

Remember that if you are planning to come to this convention or to be here with us a few days before it or after it, either as a visiting member or as a delegate, it is necessary for you to write at once and tell us that you are hoping to come or expect to do so. Even if your plans do not work out according to your wishes, and you do not eventually reach here, it is best to advise us that you contemplate coming. This will in no way obligate you unless you later advise us to make some definite reservations for you at some hotel. Hotel reservations can be left until the ten days preceding the convention; but your letter about your expectations or desires to be with us should be sent as soon as you receive this issue of the magazine. Address such letters to the Convention Chairman, care of AMORC Temple, San Jose, California.

Those of you who are coming as delegates from any group or lodge should have a letter signed by the Master or Secretary of the lodge or group stating that you are the official delegate. In the case of a Master or Secretary coming as a delegate, such a letter will not be necessary. This will truly be a memorable occasion in the history of the organization, and we are sure that most of you want to take part in it.



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 study work and practices 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.

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 Formation of Atoms and Molecules, laws of Crystallography, Magnetism, illustrated and explained. Dalton's experiments and 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 Imperator. 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. Single copies of the book by mail anywhere in the U. S. A., \$2.30. In Canada or foreign countries, by mail, \$2.40.

HOW TO ORDER: Please observe carefully these instructions. Make your checks or Money Orders for this book payable only to AMORC FUNDS. If you send cash, be sure to register the letter or we will not be responsible. Orders for books sent to us not in accordance with these rules will be returned.

AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIF.

*The
Mystic
Triangle
July
1929*

The AMORC of North America

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 applies 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. There are no fees in connection with group membership.

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 below.

DIRECTORY

The following principal branches are District Headquarters of AMORC

NEW YORK CITY:

New York Grand Lodge, Mr. Louis Lawrence,
K. R. C., Grand Master.

BOSTON, MASS.:

Mass. Grand Lodge, Mrs. Marie Clemens,
S. R. C., Grand Master, Lodge Building, 739
Boylston Street.

WATERBURY, CONN.:

Conn. Grand Lodge, Grand Secretary, P. O.
Box 1083.

PITTSBURGH, PA.:

Penn. Grand Lodge, Dr. Charles D. Green,
K. R. C., Grand Master, P. O. Box 558, N. S.
Dimond Street Branch.

PHILADELPHIA, PA.:

Delta Lodge, AMORC, 767 North 40th Street.

HARTFORD, CONN.:

Isis Lodge, AMORC, Mr. W. B. Andross,
Master, Box 54, South Windsor, Conn.

TAMPA, FLORIDA:

Florida Grand Lodge, Mr. L. H. Sawin,
K. R. C., Grand Master, 904 Twenty-sixth
Avenue.

SAN ANTONIO, TEXAS:

Texas Grand Lodge, Mrs. C. Wanblom, S.R.C.,
Grand Master, 1133 South Laredo Street.

SAN FRANCISCO, CALIF.:

Calif. Grand Lodge, Mr. H. A. Green, K.R.C.,
Grand Master, AMORC Temple, 1655 Polk
Street.

LOS ANGELES, CALIF.:

Hermes Lodge, Nos. 41, 42, 43, 44, 45, and
46, AMORC TEMPLE, 316½ West Pico Street,
Dr. J. C. Guidero, Master.

SAN JOSE, CALIF.:

Egypt Lodge No. 7, Mr. A. Leon Batchelor,
K. R. C., Master, Rosicrucian Park.

FLINT, MICH.:

Michigan Grand Lodge, George A. Casey,
Grand Secretary, 1041 Chevrolet Avenue.

PATTERSON, N. J.:

New Jersey Grand Lodge, Dr. Richard R.
Schleusner, K. R. C., Grand Master, 33 Clark
Street.

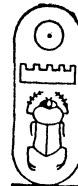
PORTLAND, OREGON:

Oregon Grand Lodge, E. L. Merritt, K. R. C.,
Grand Master, 19 E. Killingsworth Avenue.

CLEVELAND, OHIO:

Ohio Grand Lodge, Mrs. Anna L. Gaiser,
S. R. C., Grand Master, 15804 Detroit Street.

(Directory Continued on Next Page)



CHICAGO, ILLINOIS:
Illinois Grand Lodge, Dr. Anita B. McCall,
Grand Master, 728 No. Pine Avenue.

WASHINGTON, D. C.:
Columbia Grand Lodge, Jos. F. Kimmel,
K. R. C., Grand Master, 215 Second St., S. E.

ATLANTA, GEORGIA:
Dr. James C. Oakshette, Master, 405 Grand
Bldg.

CANADA

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

MONTREAL, QUEBEC:
AMORC, English Division, Albert E. Poad,
K. R. C., Master, Apt. No. 4, 1431 Mackay
Street.

MONTREAL, QUEBEC:
Société d'étude d'AMORC (French Section).
Adrien Arcand, K. R. C., Master, Apt. No. 7,
5317 St. Denis Street.

VERDUN, QUEBEC:
Mr. R. A. Williamson, Master, 3809 Wellin-
gton Street.

WINNIPEG, MAN.:
Mr. Thos. P. Ross, Master, 257 Owena Street.

LASHBURN, SASK.:
Mr. V. William Potten, Master, P. O. Box 104.

NEW WESTMINSTER, B. C.:
Mr. A. H. P. Mathew, Master, 1313 7th Ave.

VICTORIA, B. C.:
Secretary, AMORC, Box 14.

EDMONTON, ALTA.:
Mr. James Clements, K. R. C., Master, 9535
Jasper Avenue, E.

SPECIAL BRANCHES

A CHARTERED BRANCH has been selected in
each of the following cities to represent the Order
in its district:

Atascadero, Calif.; Stockton, Calif.; Santa Bar-
bara, Calif.; Laguna Beach, Calif.

Milwaukee, Wisc.; Superior, Wisc.; Green
Bay, Wisc.; Madison, Wisc.

Denver, Colorado; Grand Junction, Colorado;
Greeley, Colorado.

Buffalo, N. Y.; Lakewood, N. Y.; Woodside,
N. Y.; Long Island, N. Y.; Omaha, Nebr.

Toledo, Ohio; Dayton, Ohio; Massillon, Ohio;
Detroit, Michigan.

South Bend, Indiana; Sioux City, Iowa; Wi-
chita, Kansas; Wichita Falls, Texas; Galveston,
Texas; Wilmerding, Penna.; Salt Lake City,
Utah; Asheville, N. C.; Shreveport, Louisiana;
Minneapolis, Minn.; Panama City, Republic of
Panama; York, Penna.; Seattle, Wash.

SPANISH-AMERICAN SECTION

This jurisdiction includes the Mexican and Central American sections of the North American Continent, and all the Spanish countries of South America, as well as the Antilles. The SUPREME Lodge for the Spanish American Jurisdiction is located at San Juan, Puerto Rico, Hon. Manuel Rodriguez Serra, F. R. C., Supreme Grand Master, P. O. Box (Apartado Postal) 702, San Juan, Puerto Rico. The Mexican Grand Lodge of the Spanish American Section is located at Mexico City, and the principal Branches in Mexico are located at Tampico, Tams, and Torreon, Coah. The work of the Spanish American section is carried on in Spanish and English, and two magazines are published by this Jurisdiction. Address all correspondence to the Supreme Grand Master at Puerto Rico.

A FEW OF THE FOREIGN JURISDICTIONS

ENGLAND:
The AMORC Grand Lodge of Great Britain,
Mr. Raymund Andrea, K. R. C., Grand Master,
41 Berkely Road, Bishopston, Bristol, England.

SCANDINAVIAN COUNTRIES:
The AMORC Grand Lodge of Denmark, Com-
mander E. E. Anderson, K. R. C., Grand Mas-
ter, Manogade 13th Strand, Copenhagen, Den-
mark.

NETHERLANDS:
The AMORC Grand Lodge of Holland, Mr.
F. A. Lans, K. R. C., Grand Secretary, Schuy-
ststraat 244, The Hague, Holland.

FRANCE:
The AMORC du Nord, Mr. Charles Levy,
Grand Secretary.

GERMANY AND AUSTRIA:
Mr. Many Cihlar, K. R. C., Grosseekretar der
AMORC.

CHINA AND RUSSIA:
The United Grand Lodge of China and Russia,
8/18 Kavkazskaya St., Harbin, Manchuria.

AUSTRALIA:
The Grand Council of Australia, Adelaide.

INDIA:
The Supreme Council, AMORC, Calcutta,
India.

DUTCH EAST INDIES:
W. J. Visser, Grand Master, Bodjong 135,
Semarang, Java.

EGYPT:
The Grand Orient of AMORC, House of the
Temple, Grand Secretary, Nasreih, Cairo,
Egypt.

AFRICA:
The Grand Lodge of the Gold Coast, AMORC.
Mr. Stephen H. Addo, Grand Master, P. O.
Box 424, Accra, Gold Coast, West Africa.

BRITISH GUIANA:
Mr. Frederick E. Charles, Master, Victoria
Village, Demerara, British Guiana.

COSTA RICA:
William T. Lindo, F. R. C., Grand Master,
P. O. Box 521, Limon, Republic of Costa Rica,
C. A.

The addresses of other foreign Grand Lodges
and Secretaries cannot be given general pub-
licity.

Special Announcement

THE BOOK DEMANDED

"Rosicrucian Principles for the Home and Business"

By The Emperor



OW many times have you desired some way or means, or explanation of how to apply the Rosicrucian principles in meeting the affairs of your business, and the little personal matters that arise in your home? How many times have you said to yourself, "Now just how shall I go about applying the principles in meeting this condition?" This book is the answer to those who are looking for a practical way of applying the Rosicrucian principles, and it is especially prepared by the Emperor for that purpose. It presents, in a very readable and understandable way, the many MYSTICAL LAWS, PSYCHOLOGICAL PRINCIPLES, and PRACTICAL METHODS whereby men and women may MASTER CONDITIONS that DEAL WITH MATERIAL PROBLEMS. Dr Lewis has been consulted on these subjects for many years by thousands of business men, and the experience of those years is brought to you in this book.

CHAPTERS OF THE BOOK

The Truth About Affirmations, The Cosmic and You, Mental Alchemy, Commanding Cosmic Help, Securing Money, The Attainment of Wealth, Seeking Employment, Impressing Others, and Unusual Help in Need.

THE PRACTICAL SIDE OF IT

The book answers thousands of questions regarding the securing of employment; raising capital for business or social purposes; selling property; improving the health; attaining fulfillment of material dreams; attracting the help of influential persons; and the promotion of business.

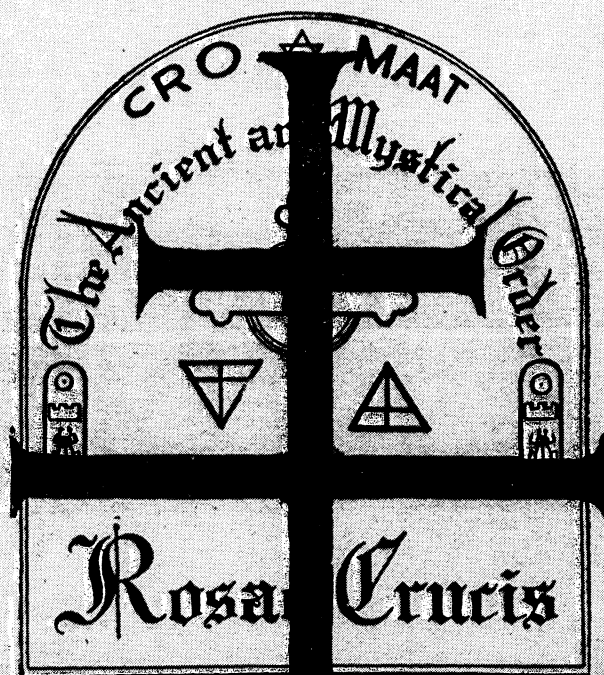
The matter is new, convincing, exceedingly practical, and inspiring. This book, of course, does not contain the secret teachings of the Order, as none of the books released by AMORC contain the teachings, which are given only to those who are members, in lecture form. It may be purchased by those who are not members of the Order, however, and it will be helpful to all persons in all stations of life.

HOW TO ORDER

This book is attractively printed, in clear type, on soft paper, nicely bound in flexible style, and stamped in gold. Price per copy, postage paid, \$2.25. Make your checks and money orders payable only to AMORC Funds. If you send cash, be sure to register the letter, as we cannot be responsible for money lost.

AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

(Write for Free Book of Suggestions)



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