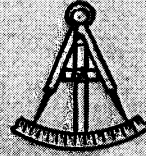


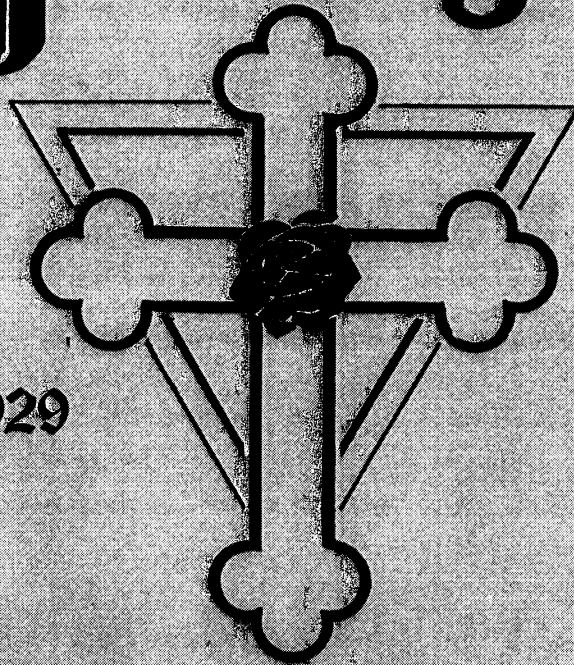
The Mystic Triangle



June

1929

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Suggestions

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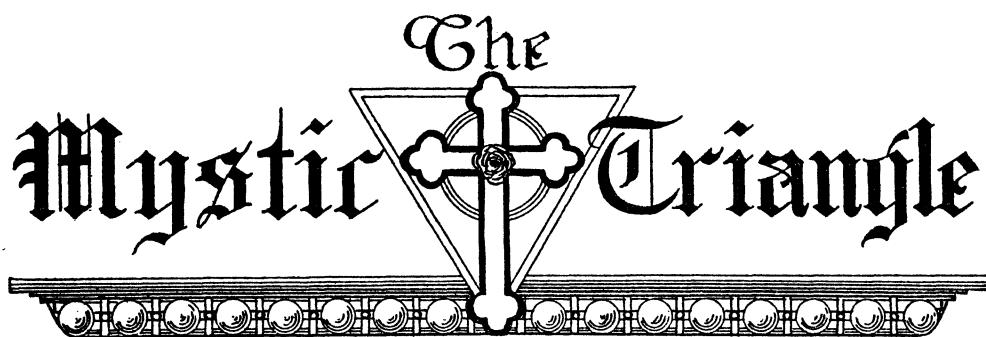
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(CONTINUED ON INSIDE OF BACK COVER)

The Mystic Triangle



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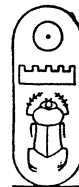
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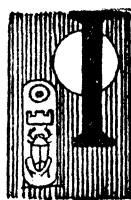
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The Emperor's Monthly Message



I HAVE been reading, recently, some of the mystical writings of Sir Francis Bacon, penned during the time of his Imperatorship of the Rosicrucian Order. Despite the fact that a few unproficient students of Rosicrucian history state that there is no remaining evidence revealing Bacon's activities with the Rosicrucians, I brought back from London two more rare volumes, to add to my Baconian selection in our library at Headquarters, dealing with the mystical side of Bacon's activities and proving conclusively that he was a high officer, chief executive, and enthusiastic sponsor of Rosicrucianism during his lifetime. In fact, many books dealing with this matter have been known to competent Rosicrucian historians for many years, and extracts from them have appeared in many Rosicrucian manuscripts.

In many of Bacon's mystical writings, we find he used one term that was probably highly significant to him, but perhaps little understood by later students because it had become obsolete and a new one substituted in its place. The Bacon term was "Soul of the World." It is quite evident that Bacon used it to signify the Cosmic Mind or Cosmic Consciousness in all mankind, and pervading all space.

I think that the term Bacon used is a beautiful one, and every time I think of it or read, in some of the old English Rosicrucian manuscripts, any reference to the "Soul of the World," I seem to slip into a very subtle form of psychic contact with Bacon and sense just the shade of meaning he had in mind when he evolved this term and decided upon its use.

Take, for instance, one passage of his writings penned about the year 1600,

according to its place in his correspondence and other writings:

"Man in the beginning (I mean the substantial, inward man), both in and after his creation for some short time, was a pure Intellectual Essence, free from all fleshly, sensual affections. In this state the *Anima*, or Sensitive Nature, did not prevail over the spiritual as it doth now in us . . . The sensual, celestial ethereal part of man is that whereby we move, see, feel, taste, and smell, and have commerce with all material objects whatsoever. . . . In plain terms, it is *part* of the Soul of the World."

I have seen these sentences analyzed to the detriment of the sense in which Bacon meant what he wrote. Some have misinterpreted the foregoing words, as though Bacon had said that the psychic part of man is that whereby we move, see, feel, taste, and smell, and that it is a part of the Soul of the World, or in other words, a part of the Cosmic Consciousness. Such a thought would be contrary to the other statements made by Bacon very profusely throughout his mystical writings, and certainly contrary to the principles of Rosicrucianism and mysticism generally. Every mystic and occultist knows that it is not the inner or psychic man that sees, feels, tastes, and hears the vibrations of the material, objective world, and every mystic knows that these objective senses or their functioning do not utilize the consciousness known as the Cosmic or psychic consciousness of the universe. What Bacon really says in these words is that in the rapid and vainglorious physical evolution of man through his aggrandizement of the outer self, the objective consciousness and physical personality of man has been permitted to overrule or dominate the spiritual or inner man. We know that this is true in so large a proportion of mankind today that it is accountable for many of the

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forms of suffering and trials through which man must pass while learning the lessons of life. Bacon also means to intimate that the spiritual consciousness or the celestial, ethereal part of man's consciousness and of his seeing, hearing, feeling, and smelling is a part of the Soul of the World, or the Cosmic Consciousness. That is why the word "part" is used in the last phase of the quoted extract.

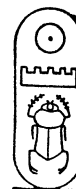
Bacon was attempting to show, in the treatise from which these extracts are taken, that the psychic consciousness in man and the objective consciousness are closely related, and in fact a part of each is found in the other. He was trying to make plain the fact that although man was dual in his nature and dual in his consciousness, the two parts of man were not so clear cut and so separated and isolated from each other that there was not any form of intercommunication or reflex relationship. He was attempting to point out that the close relationship between these two forms of consciousness in man made it possible for man to gradually change the dominance of the objective, material self over the subjective, spiritual, without any sudden rebirth and without any period of real chaos in his life. His words clearly state that there is an ethereal as well as sensual part of man associated with moving, seeing, feeling, tasting, and smelling, that can attune itself with material objects as well as the physical faculties possessed by man, and that, therefore, we may move, see, feel, and sense things in a psychic manner as well as in a physical manner, but that such functioning and such psychic consciousness constitute a part of the universal, Cosmic Consciousness.

Psychology teaches that the demarcation between the sleeping state and the waking state of man is so indefinite that it is difficult to tell when man passes from the waking state into that of sleep. Physiology also contributes its knowledge on this point by stating that preceding the outward manifestation of the sleeping state, various organs and functionings of the body relax in their activities and many cells proceed to enter a state of coma or dormancy before the

person is aware of even the desire to sleep. Mysticism also claims that the demarcation between the inner, psychic self and the outer, physical self is very indefinite, because at the borderline between the two there is a blending of the two states which really constitutes a third state, known in the mystical laboratory as the borderline state. Many of the most unusual of all psychic phenomena occur in this borderline state, and for this reason they are difficult to understand and very difficult to repeat or reproduce. This happy and intimate relationship between the two parts of man makes it possible for the one who is tired of the false method of living, wherein the inner, psychic self is imprisoned and denied, and the outer, physical self is permitted to have unlimited power, with unbridled miscomprehensions, to gradually and effectively transfer the dominance of power from the one to the other, or at least equalize the power between the selves or natures of his being.

Unless man is as fully attuned with the Soul of the World and with the Consciousness of the Cosmic Mind or the Consciousness of the Infinite, as he is with the consciousness of the objective world and its radiations of impressions, he is but half living and half existing in his present worldly state. Man cannot live wholly and completely in the spiritual state while he is upon this earth plane; and such a state of consciousness would not be either desirable or of real benefit to him. Not until man's transition, when the objective self is completely cast off can man live wholly and completely in his spiritual consciousness. And at no time here on earth can man live wholly and completely in his objective consciousness, with a total lack of spiritual sensitivity.

It is the purpose of our organization, as it is the purpose of the students thereof individually, like students throughout the world who are interested in these matters, to help bring a more balanced condition to the existence of man, whereby his two states function properly and efficiently, and he may at will enter the third or borderline condition where he is consciously in touch



with both states, and capable of transferring the impressions from one to the other. This is the ideal state for man's

happiness and success in life; and it is this state of existence that is truly the mystical or Rosicrucian way of living.



Occult Initiative

By Raymund Andrea

Grand Master, AMORC, Great Britain



HELAS, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs teachers, devotees, agents, even martyrs, perhaps."

These are the words of the Master K. H., and they should be taken to heart by every aspirant in our Order. It is the weighty admonition of one, who, glancing through the rank and file of aspiring souls, discerned unerringly an outstanding failing which was clearly holding them back from a closer contact with his own divine sphere of influence. As is ever the case, and as we have before said, the word of the Master stands for all time and has perhaps more significance today than when first written, if only for the reason that the ranks of the occult have grown tremendously during the recent years; and we cannot afford to lose any hint of adept instruction. This admonition, grave, temperate, and appealing, indicates the need in the aspirant of an indispensable and basic quality—initiative.

We hear a good deal about initiative in these days: it is demanded in every field of world work. Initiative is initiative wherever met with, but in the aspirant it should manifest as a very special, distinctive, and forceful quality. Those who have much to do with the work of members in the Order cannot help noting very quickly those who have this quality and those who have it not. It is often singularly lacking in some of

the new members during the early grades of the work; while those who have progressed to the higher grades have almost unconsciously acquired it. A young member is prone to bombard his secretary with questions, revelant and irrelevant, as rapidly as they arise in his mind; he has little reliance upon himself, and desires to be led at every step. To interrogate is good, but he has not the confidence to interrogate himself. If he cannot see the whole path at once he thinks he is entitled to demand that it should be immediately revealed; he should not be left in doubt; all should be clear and understandable, now.

I write chiefly for the young aspirant. Let us think about his problem and try to view it in the light of the words of the Master who does know the path as a whole. The grievance of the aspirant—if it deserves that appellation, and it sometimes does—is, that he cannot grasp and assimilate occult truth as he would the most ordinary knowledge of everyday life, and induce at will that spiritual exaltation which gives peace and attunement. He has read or heard of the Masters and of the great prerogatives they exercise, of their pupils who appear to possess extraordinary privileges of interior wisdom and of utilizing force, and his imagination paints a picture true in outline, but entirely lacking in any resonable conception of the composition of it. Now, in that simple sentence we have the whole matter in a nutshell. The task before him is to obtain a true and comprehensive conception of the complicated life activities

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which go to make the mature occult student what he is. A true conception of the Master mind and its super-human activities is a far vaster thing and must come later. He has quite enough to think about and do in getting a just idea of the outlook and the difficulties of those who seek to help him to that point of vantage on the path to which they have strenuously fought their way. There is no wish, nor is it right, to destroy the glowing picture which his imagination so readily conjures of a Zannoni in all his brilliant capabilities and exploits. He needs all the encouragement that imagination can give him; but it is necessary that he place his picture in a far perspective and then set to work and closely consider the details of the process of composition, if he ever hopes to give it actual existence—in himself. There is nothing more grand or more helpful to the aspirant than a glowing ideal set up in the heart and contemplated daily; but it is imperative that he should study himself conscientiously from every possible point of view, as an individual soul in process of evolution and also his status as a mental being in relationship with other mentalities around him in their various grades of development.

It is the want of a true perspective that lies at the root of most of the doubts and perplexities of the beginner in our science. And there is only one way in which it can be gained: by reading and thinking around his subject. It has been enjoined upon him that in taking up the extensive work of the Order, he should lay aside for the time his previous studies of philosophies and systems and allow the work a fair and unbiased entrance to the mind; but this injunction obviously applies to those who are acquainted with philosophies and systems, not to the beginner who is newly entered upon the field of occultism. I have heard it suggested that those will make greater progress with our teachings who have not previously taken knowledge, for instance, of theosophy; but I can scarcely agree with this view. Much depends upon the particular mind and temperament of the theosophical student who later turns to

Rosicrucianism. If he is resolved to fight and argue tenaciously for every theosophical idea and refuses to lose sight of it because the truth of our science seemingly or in fact militates against it, then the above suggestion must hold good. But my experience with students of theosophy is that, having long accustomed themselves to occult study and meditation, they are often able to grasp and apply the work of our grades far more readily and understandingly than those who have no previous knowledge. There are exceptions, of course, but in the main I think this is the case. To some extent the words of Bacon apply here: "Those things which are in themselves new can indeed be only understood from some knowledge of what is old;" but with the qualification: that our science is not *new*, but of great antiquity. But this axiom of Bacon clearly shows that previous knowledge in this field is good, and it is admitted that those who have it will more quickly advance in the science by virtue of the possession of this knowledge as a point of departure. That is of importance for the beginner to note; for he cannot apply the law of analogy to that which he does not possess. On the other hand, we have this further axiom of Bacon, which applies to those who have previous knowledge, that "we must bring men to particulars and their regular series and order, and they must for a while renounce their notions, and begin to form an acquaintance with things." The truth of these two aspects of the matter could not be more distinctly put than in the words of the famous Rosicrucian. The truth of his axioms is so finely balanced, his perspective so clear and just, so sane in its disposition and inclusive in its detail, that the mere acquisition of them is sufficient to dissipate any perplexity on this question.

This perspective, then, in the beginner is of primary importance and must be gained now, at the threshold, by well considered study of the teachers of occultism. It is not necessary to specify here what he shall study. He should be so much alive to his own needs and enlightenment in this matter through his



contact with the Order, as to furnish his mind with the basic facts of occultism and enable him to apply, suitably, the work of the grades to his own capacity and temperament. Presumably, he may have read much in the literature of the day on Cosmic illumination and of those of the past and present who have experienced it; in the grades, therefore, he will find the regular series and order of steps of progress to be pursued which will lead him gradually onward to a profound understanding of himself and a maturing of his faculties preparatory to attaining higher cognition. He must get out of his mind the prevalent idea of the short cut to understanding and accomplishment, which precludes patience and perseverance. Neither in nature nor in the life of the soul will he find any sympathetic response to the feverish effort of the short cut. For what is the short cut but a form of insincerity? It is the path of superficial achievement, a process of forced development without the stability of fundamental experience. Nothing great or durable can be built upon it. The pleasure derived from the illusion of things done in a hurry on the path is but short-lived; it passes as quickly as it came, leaving a painful consciousness of insufficiency and hesitancy and of insecure foothold. It is admitted that there are shortcuts, made possible through the long endeavors of painstaking investigators, in many fields of culture; but those who discovered these are the most indefatigable students and workers, and their discoveries are the mature results of long and self-denying toil. The soul knows no haste; it unfolds after its own laws. Its infinite life will only yield up its vast knowledge through years of study and meditation devoted to this end. We have to build stone by stone the mystic bridge of reciprocal response with the Cosmic. And the young aspirant must accept this fully verified truth and be willing to pay the price of soul culture; since there is nothing in the realms of man's achievement to be compared with the study of human personality and the gradual approach to a knowledge of the master within us.

Now we see more clearly the significance of the admonition of the Master, that, from a mistaken idea of the work to be done, the pupil often watches and waits for orders, thus wasting time which should be given to personal effort. If he ever hopes to become a devotee of the path, an agent of the Brotherhood, a teacher of its sacred truth, he must resolve here and now upon initiative and do things for himself. He will call in vain upon Masters, and it will not be of much use for him to call upon men, unless he demonstrates a strong mental willingness to fight for himself. This is not harsh doctrine; it is simply the working of the law of attraction. It is the law of the occult path that the aspirant must compel results for himself, not run to and fro asking for that which only his own soul can give him. One can only write from one's own experience. How often in times of acute mental suffering have I questioned the apparent aloofness of the Masters, their deafness to appeal, their refusal to favor *me* when I have tried to serve them most! Alas, it is wasted energy. When the hour has passed, the answer comes in peace through difficulties overcome *in our own way* under the guidance of the divine within us. That is my word to you, my brother. Do not eternally ask for that which you have; call upon the soul and live through the silence with the difficulty which is the answer. Nothing will so surely yield the insight and strength to cope with the trials of the path as the daily retreat into the silence within. No study will adequately take the place of it.

The aspirant's personal effort on the path must be founded upon this periodical withdrawal. These are the two aspects of his progress: active participation in the vibration of life to the limit of his capacity, and the daily carrying inward to the chamber of meditation the results of world contact and receiving the impressions of the soul through assimilation and quietude. This will enable him to apply his studies correctly and make a constructive and advancing personal effort. He will gain the ability to deal with his own problems with confidence. It is the way of the Masters

themselves and they demand this same initiative in the aspirant. They cannot use that man for responsible world work who lacks self-reliance and individuality and perpetually runs hither and thither seeking soul growth from others.

The fundamental fact for the aspirant is, that he is to become a center of spiritual force for the purpose of inspiring, awakening, and uplifting others, in that particular way which his Karma indicates, to set their feet upon the path; and his own soul is the only true guide in this matter. He must study the work passed into his hands, brood over it in his moments of retreat until his inner life is fructified and strengthened with the new ideas and reflects them into the objective self as assimilated truth for use in daily world contact. All that can

be safely and wisely imparted to him is given simply and faithfully by those masters in the Order who have his interest at heart; but what he will build upon it must come entirely from himself. If he will learn this vastly important truth now, at the threshold, he will quickly develop that initiative and confidence in the leading of the soul which the Master stresses in his admonition; he will not watch and wait for that which cannot under the law be thrust upon him but which must be grown into and grasped by an intensely aspiring will. I believe the Masters are aware of and love to see that strong personal effort in the aspirant and that he never strives in vain. It is the soundless voice which vibrates audibly in their realm and is sure of a response.



When Psychic Evolution Fails

A LECTURE DELIVERED BY THE IMPERATOR TO THE MEMBERS
ON THEIR TOUR TO EGYPT AFTER VISITING ALGIERS

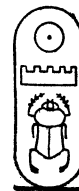
(*Editor's Note:* We have received a great many letters from members who were not on the tour to Egypt stating that they have heard from others about the interesting facts contained in this lecture given by the Emperor. Many of them have asked if it is not possible to publish the lecture in "The Mystic Triangle." Fortunately, stenographic notes were taken of every one of the Emperor's lectures, and this makes it possible to publish this particular one, and at some later date we may publish others.)



WE are back on the ship again and have had an opportunity to cleanse our outer selves of the contamination received during our terrible visit through the old section of Algiers, and we are breathing wholesome air once again. Let us consider, for a few minutes, the manifestation of certain laws revealed to us during our day's journey.

First of all, we must divide today's trip into two sections: the morning section with the horrifying sights in the old Arab section; and the afternoon section beginning with our wonderful lunch in that magnificent hotel and including the visit to the botanical gardens, the boulevards, department stores, and other parts of the new French section of the city. The morning section will

ever stand out in our minds in contrast to the afternoon section of our visit. Could there be two more opposite and more extreme contrarities in any city or at any place of the world? I know that some of you have already felt that if some of the other lands we are to visit, much older in history and in civilization than Algiers, are anything like what we have seen today, then the real history of civilization has never been written. Undoubtedly, as long as any of us live, we will recall the sights of this morning, and when we return to America again and are comfortably settled in our homes once more, living no matter how humble or how mediocre in the scale of social conditions, we will always feel that the poorest and the most humble of homes in the Western World



are like palaces compared to the ones we saw this morning.

But the most important impression that must have been made on the minds of all us was in regard to the evolutionary stage of the men, women, and children whom we saw living in those horrifying, filthy, degraded, and unsanitary homes and streets that constitute the worst community of civilization in Africa. I do not want to recount again tonight all of the misery that we saw, nor re-picture the horrors that were photographed upon our minds; but I must draw your attention to some of the details in order that you will understand more thoroughly the point of my lecture tonight.

In the first place, you undoubtedly noticed that the streets of this Arab section were very narrow and hardly wide enough for five of us to walk abreast; and you probably noticed that they were paved with small round cobblestones and so graded in the center that they really formed a v-shaped trough so that the sewerage from the homes and the little water that was poured into the streets would find a natural groove in which to accumulate. You probably observed, also, that the houses facing these narrow streets were made of old stone, mud, rotten wood, sugar-cane, straw, and any other form of cheap material. These homes had one doorway and perhaps one window, and the rooms within were dark, dirty to the utmost degree of filth, and foul of smell because of the terrible air held constantly within the walls. You noticed the absence of sanitary conveniences, and that the only water they used was the dirty water from a common pump or fountain in the center of each section of the community, carried to the individual homes in unclean vessels and poured into open pans in the center of the principal living room for men, women, children, and animals alike to drink from. You saw the bodies of the men, women, and children diseased, sore, and covered with dirt and contagious eruptions. You noticed how their eyes were injured or partly sightless, diseased, and almost useless. You saw children and women sitting or lying in

the center of the narrow streets amid the filth and sewerage, seemingly unconscious of their terrible state. You saw vegetables being peddled or on display in some of their native stores so unsanitary and unwholesome that you could not imagine anyone buying such things for food. You saw parts of cattle, hung before what seemed to be native butcher shops, and you noticed that the stench from these pieces of meat was due to the fact that it was decaying and unfit for use as food. You saw the men sitting about idly, drinking, playing cards, and smoking various forms of drugs. You saw the women attempting to do what little work was done for each family, and you saw children of twelve to fourteen years of age being forced to work in the carpet factories, weaving the oriental rugs that are sold for thousands of dollars in America, and for which these little children receive compensation at the rate of six cents a day. You saw an absence of furniture in each home, and nothing but gravel and straw for the adults, children, and animals to sleep upon, together in one room. You saw windows broken, doors off their hinges, steps decaying and falling down, and walls cracked, threatening to topple at almost any time. You observed, also, an absence of any form of light at nighttime, except small candles or smoky lamps, and little sunlight or light of any kind in the streets and houses during the daytime.

You know how glad we were to get out of that section, and how most of us had to cast away the rubbers we wore over our shoes, or the shoes themselves when we returned to this ship, so that we would not carry into our staterooms or onto this clean boat the germ-filled and putrid deposits of those alleys.

Now think of that kind of civilization existing but a few hundred feet from the other and more beautiful and cleanly part of the city. What is it that holds these thousands of Arabs and their children in the confines of a district not large enough to contain proper homes for a small fraction of them? What is it that makes them prefer to live under such circumstances rather than go out into the newer and better sections of

Algiers? And what is it that makes them tolerate the conditions in which they live, instead of protesting, individually or collectively, and demanding better places to live or seeking, for their children at least, a cleaner environment?

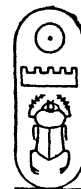
Socialistic doctrines would tell us that it is because these persons are poor and have no money that they must, therefore, live as we saw them living today. I think, however, that we have seen that this explanation is not sufficient, even if it is true in some degree. We saw Arab farmers living in primitive homes made almost exclusively out of mud and sugarcane, out in the open fields of Algiers and in other places we have visited, who were certainly no more wealthy so far as material possessions or money are concerned, than those living in the horrible sections of the Algerian-Arab quarters. Yet these farmers and workers in the soil have at least wholesome air, bright sunlight, and clean water and food. We know that workers are wanted in the fields of agriculture, and that every able bodied Arab can go out into the country and earn sufficient living to support himself and his family if he chooses to do so. Furthermore, we saw many of these natives in the Arab quarters wearing jewelry and having other valuable possessions which they keep because of superstitious beliefs connected with them, or because of the vanity of their men in desiring to adorn themselves with valuable ornaments which could be easily exchanged for sufficient money to enable them to start life in a better, cleaner, and more wholesome environment. We could not fail to notice that the men apparently had no desire to work; for the thousands of them that were gathered together in the many gambling places, drinking, smoking, and betting with coins which they seemed to possess, and the many hundreds of others who were sleeping idly and wasting their time, plainly indicated that they were quite satisfied to allow the children to secure money by begging for "Baksheesh" or gratuities from the constant stream of tourists through their section during the tourist season.

While we were tramping through these streets and moving pictures were

being taken, and each one of you was trying to hold your breath and screen your face from the many flies and insects that tried to alight upon your face and arms, and you were trying to analyze the situation, some of you asked the guides, who were with us, if what we saw constituted the original, primitive form of living amongst these Arabs. And I overheard one of the guides say that what we saw was in no way the primitive form of life for these persons, and that their present predicament was not due to lack of advancement in civilization for them, but really to a retrogression. He explained further that their great grandparents had undoubtedly lived more wholesomely and more cleanly than these people now live. I know that the guide spoke the truth when he made those astounding statements, and that fact is the key of my talk to you this evening.

What we really saw during our morning visit was not an example of primitive life, held in the early stages of its development and lacking merely the opportunities and advancement of modernism, but a typical example of retrogression in civilization. I know that there are tribes living in the South Seas like unto tribes living in other parts of Africa that have had but very little contact with modern civilization in all the centuries that have passed, and in some cases have seen but few white persons and have never had any knowledge of the achievements in the sciences and arts of the Western World; and yet these tribes live more wholesomely, more cleanly, and with more determination continuously to improve their lot in life than those we saw today.

What is the cause, then, of the retrogression that has taken place among these Arabs in Algiers? It used to be claimed that the environment made the man, and that whenever we found any form of civilization or any stage of evolution so far as man individually and collectively was concerned, we would find the personal element a reflection of his environment. Do you believe that the Arabs we saw this morning are a result of the environment in which they live, or do you believe that the environment is a result of the mental and



moral attitude of the individuals? If we believe that environment so makes the person or the individual or affects his personal evolution that a change of environment for the better would bring a change of evolution within the being of the person to a higher stage, then how can we explain the fact that these Arabs in their jaunts on holidays and in their solicitations for gratuities from tourists make daily visits through some of the better streets and better sections of Algiers, and yet can return to their squalid, filthy homes and tolerate the conditions in which they live? Would not just one momentary contact with cleaner streets, cleaner buildings, cleaner people, cleaner food, and cleaner water leave some sort of indelible impression upon the inner nature of these persons which would start some process of evolution within them that would eventually manifest outwardly? Is it not true all through the history of civilization that as rapidly as man has seen physically or psychically or conceived of better things for himself, he has spontaneously, although often unconsciously, sought to bring these better things into his own life? Is not the upward trend of civilization due entirely to man's natural, normal desire to improve his environment? Yet in spite of all this, we are told by those who have lived with these Arabs and understand them, and we find also from the investigations of eminent authorities, that these Arabs have gone backward and retrograded in their appreciation of the better things of life and in their acceptance of conditions and circumstances surrounding their homes and their living.

Man's outer, physical evolution, which includes the evolution of his personal, physical being and the evolution of his environment, is always a result of the psychic evolution that is going on within the inner self. We may speculate with science in regard to the evolutionary stages of man's physical body, and trace academically the pedigree of man's skeleton and the origin of his various physical attributes. We may agree or disagree with the hypothesis that man of today is the culmination of a process of development from one

lower stage of physical manifestation to others that are higher. We must agree, however, that the greatest change and the most important evolutionary advancement that man has made since the dawn of civilization has been the psychic evolution that has raised his mental and moral consciousness, and his ability to comprehend and apprehend to the present high state. Man's psychic evolution may be attuned with Cosmic laws so that it is in harmony with the progressive, creative powers that tend to evolve him toward a state of perfection; but, on the other hand, man individually or in a collective body, representing a unified community, may refrain from attunement with the Cosmic laws and permit his psychic development to retrograde. Then we have an example of a complete lack of psychic development and physical evolution.

When psychic evolution fails man, he is wholly lost, mentally, morally, and physically. We saw in these Arabs, today, examples of beings unconscious of even the most fundamental and the most common moral laws. We know that even animals, lower in the scale of evolution than man, refuse to tolerate conditions in which these Arabs lived with seeming indifference; and we know that many domesticated animals in the Western World would refuse to eat and sleep in the midst of such filth and disorder as we saw this morning. There is something in the nature of every living being that abhors a total lack of hygienic cleanliness, and there is an intuitive or instinctive principle in even the lowest animals which makes all creatures refrain from those moral practices that are crimes against nature. Yet these persons, who have retrograded in their evolution and have lost their psychic contact with the Cosmic laws, are not only unconscious of the violations of all natural and spiritual laws which they tolerate, but are unconscious of the instinctive repulsion that one finds in the lowest of living things.

What can we expect of these people in the future? Will education help them? Will the missionary work of the Western churches or the directional work of the governments bring them out

of the conditions in which they now live? Not at all. The French and other governments have tried to redeem these peoples, and have tried to educate them and show them the way to better living. Laws have been passed enforcing obedience to certain sanitary laws, but even this has failed miserably. Will reincarnation or rebirth solve the problem for any of them? No, not according to the Cosmic laws as we understand them. Man's rebirths on earth are progressive only in accordance with man's determination and will power to co-operate with the Cosmic laws in such progression. As long as these individuals are satisfied to live as they live, or tolerate the conditions around them, or make no move to better themselves in any way, rebirth will bring them back into the same situation again and again. But let the least among them, like one of the little children that we saw trying to smile in the midst of the dirt and foul conditions, whose eyes twinkled when the bright sunlight came between the trees at the edge of the Arabian cemetery, when he found that he had successfully run away from the narrow streets and found an opening toward the sky; let one of these little waifs who seemed to have an awakening of a soul-sense that others did not have, determine to keep his hands clean, or to be more careful of where he walks, or where he plays, or more particular about the things he eats, and the water he drinks, and you will find that child attuning himself psychically with the progressive laws of evolution, and preparing the way for advancement. And if at the close of his life, whether it be at a young or elderly period, he has brought about one single change in his personal conduct or his relationship with the environment in which he was born, that is for the better or the higher, he will be reborn again in an environment and in such circumstances and conditions as will give him an advantage and an opportunity to raise still higher through his own efforts and determination.

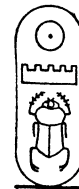
Thus such a one through psychic evolution from within, and co-operation with the Cosmic laws from without,

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may rise to a higher stage than those who remained satisfied and indifferent. Yet, if at any time this one should feel again that the improved or better conditions in which he was born or found himself placed were entirely satisfactory and sufficient for his needs, and he found no reason to attempt any further improvement, he would lose his contact with the psychic evolution of his soul and being, and would be born again in his next incarnation in the same state and same stage as the one from which he had departed. His lack of determination to improve conditions, and his indifference toward circumstances around him, would permit him to retrograde once again as those we saw this morning, who are retrograding most rapidly.

We see, therefore, that those of us in the Western World who enjoy the advantages of so many modern conveniences and are especially blessed with the privileges of a better civilization and a better environment, and those in other parts of the world, East and West, North and South, who are rising in their evolution and improving their environments, are ones who have of their own volition attempted to raise the standard of their lives and improve themselves. They are those who have maintained, in all incarnations, their psychic contact and kept alive and quickened, with enthusiasm and serious analysis and meditation, the soul of God and God's creative powers, and have unceasingly sought association with those of like mind and like spirit, contributing to the advancement of others and ordaining their own advancement as the compensation of Karma.

Therefore, on the remaining days of our journey through so many lands, let us feel the pity and the sorrow that we should feel in the presence of those who have failed in psychic evolution, and remember that while they are our Brothers and Sisters, we are helpless to aid them; but we can rejoice in the fact that it is possible to help others who are ready. And while we think of the things that we find so lacking with others, let us not be vain or selfish in our rejoicing, but remember that if unto us it has been given, with others it must be shared in accordance with the law.



Letting Go

By A Student of AMORC



CURIOSITY, they say, killed the cat; be that as it may, we do not verify the statement. A friend of ours, who has traveled extensively, made the remark that of all the animal kingdom none equaled the monkey both for curiosity and cunning. He relates the following story:

"Down in the Islands when the natives spy a group of monkeys, up in the cocoanut trees, they take advantage of the situation and throw stones up at them. This has the effect of making the monkeys angry and they, in turn, do the next possible thing, by way of self defense: they jerk the cocoanuts off the trees and throw them back at the natives. This goes very well unless one of the nuts happens to light upon the head of a native, which, of course, is 'not so good' for the native. This is only a way of making the monkeys gather the nut crop, thereby saving the natives much labor and trouble.

"When the natives desire to capture a monkey, either for food or to sell to the zoo for exhibit, it is desirable to take the animal alive, so they resort to taking advantage of the monkey's curiosity. The native will select a large cocoanut, free it of its husk, and scoop out the meat from the inside of the nut, through a small hole that he has cut in one end of the nut, the hole being just large enough to permit a monkey paw to enter with ease when the fingers are extended, but not large enough to allow the clinched fist of the monkey to come out. After the nut has been properly prepared, and fastened securely to a nearby tree trunk close to the ground, the native places within the empty nut shell some bright bead or article that he knows the monkey will be tempted to try to obtain.

"Now the native knows that the curiosity trait of the monkey is such that

the little fellow will take great risks in order to satisfy it, so he takes great pains to make all his preparations out in plain view, where the monkey can see all that is going on, especially making much of a show of placing the tempting morsel within the nut shell. After placing the nut in a conspicuous place the native retires from the spot. He does not have long to wait; for soon the monkeys come scampering down from amongst the trees, and cautiously approach the nut fastened to the tree trunk. First they will peek in the hole and then with great care try to take nut and all—nothing small about the monkey. Finding that they are unable to remove the nut from the tree a monkey will thrust his paw inside, tightly grasp the object within, and then comes the battle. He will pull and tussel trying to get the object out of the shell, which of course he cannot do with his fist closed over the object. The native now comes on the run, the monkeys utter screams of warning and spring for the nearest tree tops, that is they all leave excepting the one who has his paw in the shell. This fellow will not 'let go.' He has a firm hold upon the object within the shell, it is his and he has no intention of giving it up, or perhaps in his fright and confusion he has forgotten how to "let go." The rest is but plain enough, he is held securely, made a prisoner of, and is either roasted and eaten or else sold to other persons."

How simple we think the monkey was, not to let the object go and thereby save himself. Well, is this as foolish or a bit worse than what we so often see going on daily amongst us, right within our own homes? We can all recall a case where some mother or wife who has buried a loved one still goes through life mourning and moaning, often really suffering simply because she

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will not "let go." And perhaps we have observed the widow who having buried her husband, cannot let his corpse lie in peace, but even, perhaps, while she is courting number two she must daily dig up the body that she may again mourn and shed tears over it. Such a woman most assuredly "placed her fist into the cocoanut shell," and like the monkey is held a prisoner to her sorrow, she has not learned to "let go."

And so it is with a great many of us, it may not be the same cause that holds us a prisoner, it may be something that is outside of our own minds, or it might well be some determined stand that we have taken against something within our own selves, our own mind. We have all seen folks who simply will not be convinced of anything, and they insist upon retaining their often foolish views, in spite of the most reasonable and sane argument that can be made to bear upon them. We often think that such are a bit hard-headed, but if the truth is known it is more the fact that they will not "let go" of their fancied convictions and beliefs.

An eminent physician had been attending a certain poor man, and had been put to a great deal of trouble before the man recovered, having made at least fifteen or more visits to the poor man's bedside. When the patient was able to be about again he bethought himself of the bill he owed the doctor, and, therefore, called at the doctor's office for the purpose of settling the account. Imagine his consternation when the good doctor told him that his bill was exactly two dollars and a half.

"Why, Doctor," said the surprised man, "there is a big mistake here. Why my bill must be at least many times more than this."

"No, that is correct," said the doctor, with an amused smile on his face. He was getting keen enjoyment out of the man's astonishment.

"Well—if you are sure—but I know that nothing has been paid you; it must be that you have my account mixed up with someone else."

"No danger of that," replied the physician. "Your bill is exactly that and no more. I will explain the matter:

There are many rich people among my clients, who, though they are not a bit sick, employ me to call upon them. I must feel their pulse, look at their tongues, take their temperatures, and write a prescription, often of something equally as useful to their health as sugar or flour would be when given in small pill doses. These people are the very fashionable ones who like to refer to me as their family doctor, amongst their friends. They are no more sick, physically, than I am myself, and they pay me enormously well for this make-believe practice—do I feel a bit bashful about taking their money? Not I; for I know that the instant that I tell them that they are not sick, only obsessed in their own mind, my practice as a physician will be ended. I will lose my reputation as a good doctor, and I might as well resign from the profession and go to work at something else. These people are the ones who pay me well to make believe that they are sick, they know it is all a farce, but they want it; so when a real honest to goodness case such as yours comes along, I am delighted, because then I can honestly do something—it is a sort of a relief, and makes me feel that I am really of some use. No, my friend, I cannot take your money, the rich have paid your bill, long ago."

This is another case of "getting our paws in the shell." We imagine all these little ailments, and we are willing to accept them, mother them, and let them take root within our minds—into the shell or trap we eagerly put our paws. The result is all too plain. By the mere suggestion of the thing we invite it, yea and often with fatal results. Why? Because we either will not or do not know how to "let go"; and often when we really do know better we seem to love to have trouble, perhaps some of us would feel lost if we did not have something to worry us. How many go through life worrying when they have nothing to worry about? Some worry simply because they have no worry, such people are looking for a "shell" to thrust their paw into.



What a world this would be if we had no trouble, no worry, no sickness, no work to trouble us, we could all go fishing or vacationing any time, but how long would it last? How tired we would get of life, what a drudge it would become, how useless, how unnecessary. The whole world would be all upside down. One cannot imagine such an existence. We should be thankful that we have a few worries, if only to keep us occupied and out of mischief. Often we think that we have more than our share of trouble, which perhaps we do. However, we have something that will make us feel free and enjoy life the instant we are relieved of it.

Even the savage in the most remote parts of darkest Africa or other far removed places has his troubles. He often has much more real danger at hand than we do, his life, perhaps, is never safe night or day; yet he loves to "let go," forget his cares and worries. The Eskimo, far to the North, in the cold frozen regions, where he has but six months of the year of daylight, the rest being the long night, has his moments of "letting go." Nevertheless, hard as his life is with all his troubles and inconveniences he is only happy when home. He cannot live away from the terrific cold, he sickens and dies if he tries it. Naturally, of course, he has an obsession, because he is not used to life as we live it, he will not "let go" of the old with all its attendant features of uncomfortableness and danger, he must remain savage. The Eskimo's problem is one of food and clothing only, but he must live in his native element or cease to exist at all.

All of us, at times, have felt that we simply must follow out certain lines, often things that have been almost born within us. How often we hear this or that one say, "I must do so and so, or do this way or that, because that is the way my parents did it." How our beliefs, ideas, and even daily routine seem to follow in the same old rut or groove! We see little beyond the vision of our forebears. If my father was a Democrat I must be one too, or if he believed this way I must also do likewise; and if my minister, priest, or preacher said so and so, I follow his line of thought

even to the minutest detail. If this is not having our "paw in the cocoanut shell," what is it? Naturally there is reason to all things but why do we not use that reason—make use of the God-given right to think a little for ourselves, as long as we do so in a sane manner, and mind our own affairs, infringing upon the right of no man, nor disturbing his peace. Just at the present time there are about "forty-eleven" different opinions, versions, and points upon which no two people think alike; one adds a little more to this or that statement being discussed, often exceeding the limitation. Such people have their "paw in the shell," and seem not to rest until every paw in sight is likewise trapped. Talk about man's free will—how many use it? When the day comes when we learn to "let go," to see that things are not as we imagine them to be we shall then be "getting our paws out of the shell," and will be "letting go." In some respects we are not so far removed from the monkeys, at that, when it comes to hanging on to impossible beliefs, creeds, and teachings.

How are we ever to get anywhere, accomplish anything, or enlarge our minds, if we remain obsessed and hang on to things not worth the while? Is it any wonder that many of us go through the life upon this sorrowful star, suffering or in trouble, poverty, and sickness until the last breath? No it is not, the truth is that we seem not to learn: we do not take of our inheritance as is meant we should. God has fortunately given to man a way to make the most of his life; plainly has he pointed out the path, if we will but open our eyes and see it. Who is to blame but we ourselves? So many of us are obsessed, held-down prisoners. We do not try to help ourselves. We do not take advantage of the things that are so close to hand; but like sheep follow the bell ram—he who often bleats the loudest and the longest. And we say it must be so, for did not so and so say it was thus? There we are, held in the "shell" unable to do a thing, because of the fact that we will not try to do anything to help ourselves, merely go on and on.

How foolish does the monkey with his paw in the shell, that holds him

tight, look to you now? It is not as if he had to remain prisoner is it? No, it is because he knows no better, he is an object of our pity, and so are a lot of other persons equally as helpless as he. It seems deplorable to say the least, but think of the millions who are playing the part of the monkey, with their paws held within the narrow grip of their imagined convictions—the results of a mind which is not broad or wide enough to permit of any expression of self assertion, self right, or self development. Our hearts go out to such people, we feel that they are truly in a bad way, because they are losing the greatest opportunity in life to make themselves what was intended that they should be.

Some of us are so quick to jump to conclusions. We sum up and weigh matters long before we have heard the end, and often before we have any more than an inkling of what the other fellow is trying to "put over" to our realization. How often phrases that the other utters

seem to sting us or rub up against our beliefs, sometimes rather roughly it is true; and because we want no more of it, or because it overlaps some pet hobby of ours we say at once that he is not speaking the truth, or that he is a wild dreamer. The real facts are that many things go on about us every day that pass by unnoticed—things that we do not see, seldom hear about, sometimes things that seem as miracles when we do hear or see them, or things that were merely imaginations. Millions of just such matters are daily taking place right within our own bodies; and we know it not. If we did, we might learn much, think more, and accomplish greater things than the world has ever seen or dreamed as possible. Our mechanical development causes us to wonder where it will all end; but what trifles such things really will seem when once we realize the possibilities of the mental forces. Truly many of us have our hands still "within the shell," just as the monkey has.



Around the Triangle to Success

By Brother Joseph



AS Rosicrucians we are not primarily concerned with worldly financial success. The fact remains, however, that we are living in an age when financial independence is at least to some extent necessary if we are to serve the world to the best of our God-given ability.

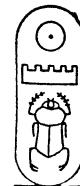
While the spiritual realm is a thousand times more important than the material realm, yet for a few minutes we will consider the latter, fitting it into the former in such a way that through the material we will achieve the spiritual.

A life that is spent for personal aggrandizement is a selfish one. Like-

wise, a life that is spent in prayer and supplication for the salvation of the personal individual soul without thought of others is equally selfish.

Conversely, when riches are gathered and re-distributed with the idea of making others happy, affording profitable employment to the multitude, enabling perhaps thousands of families to live in comfort and happiness, such a life is successful, such riches are in harmony with the general scheme of the Infinite. Furthermore, the man or woman of small means who works with the idea of serving others is equally in tune with the Infinite.

Therefore, our riches—or lack of riches—is not nearly so important as



our individual state of mind in doing our work to the best of our individual ability.

We all have a right to a few of the comforts of life. How can this be brought about universally? How can every man and woman attract the comforts of life, together with a few occasional luxuries?

Regardless of where you live, how poor you are, what your condition of life may be, or what handicaps you may be facing, there is a way to overcome all difficulties, achieve your heart's desire, and live in comfort and plenty. There is a definite formula for accomplishment that will produce results just as surely as two and two make four.

This formula is based on the trinity of the triangle, and if you simply make this formula a part of your daily life, you cannot help but become successful, no matter what your handicaps may be. Just consider these three points of the triangle, which are: point number one, GIVE; point number two, GET; and point number three, GROW. What can be more simple? What other three words can have greater meaning?

What have you to give? Perhaps you are the owner of a successful business; or you may be one of the millions of workers depending upon a weekly pay envelope for a living.

If you are sick in bed you can give love, a few kind thoughts, and express appreciation—express words of encouragement, words of gratitude, words that make the world appear brighter and happier.

If you are in business, you can give real value, real satisfaction, real service in every transaction. You can render service with a smile, express appreciation for patronage, aid customers in selecting merchandise or products best adapted to their needs, etc. This does not mean that you are to do business at a loss; you are rightfully entitled to a profit. The success of your business, however, depends far more on your mental attitude than it does on the products manufactured and sold or service rendered.

If you are one of the office or factory workers, you can give your services, your knowledge, your co-operation, your friendliness, and your whole-hearted willingness to do your work as efficiently as is humanly possible.

Your knowledge, ability, and experience is of absolutely no use except to render service to others. Of what good would it be if you were the world's greatest musician and refused to play for the entertainment of the public? Of what good would it be if you owned the world's greatest factory, if you refused to allow your manufactured products to be sold to the public?

Just as an experiment for a few weeks or a month try to get into the spirit of giving. Give something to each and every person you meet, even though it be only a few kind words. Surround yourself with the atmosphere of giving. Live in this atmosphere, think it, act it, dream it. Give—give—give. Not what you cannot afford to give—but give friendship. Give love, give suggestions and ideas, give a helping hand whenever you find an opportunity, give your co-operation. Give a little extra pleasure to your family; even such a little thing as a smile will work wonders at times. Intensify your entire being with the spirit of giving, so that every person coming in contact with you will immediately sense this atmosphere. Once you do this, you need not worry about the getting, for as you give, so will you receive—the getting will take care of itself.

Of one thing you can be absolutely certain. All the world is extending open arms to the man or woman who comes laden with gifts. The salesman who has constructive suggestions to give a prospective buyer finds it easy to get business. The employee who renders more service than he is paid for is the one who advances most rapidly. All the world hails the giver. The welcome mat is always ready for him—and people as a rule stand eager to help such a man or woman to the better things in life.

"Getting" is the second point of the triangle. What do you want to get? Is it money? You may think you want money, but what you really want are

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the things that money stands for. Perhaps you want a home of your own; a business; a pleasure trip; or any of a thousand and one possibilities.

You need not look far away for these things; you need not go to distant cities; you need not do anything except render the best possible service right here and now, under your present conditions. Once you begin doing this, you will soon feel a return coming to you in proportion to the service you render. To accomplish what you have in mind may mean going to a distant city, but you need not worry; for if this is necessary the way will soon be open so that you can make such a change. The important thing to do is to start right where you are. Make use of the conditions surrounding you. Through them will come your achievement.

If you have a definite desire to do something in mind, you can more quickly accomplish it by not worrying about it, but doing everything that comes to your attention, even though at the time it may appear that the particular task is far removed from your desire. Simply rest assured that the Infinite desires you to be happy and successful. The God within you desires you to accomplish your various undertakings—and with this knowledge firmly established in your mind, Heaven and hell cannot keep you from achievement. It is all a matter of your own mental attitude, your willingness to serve, your willingness to “give” in order to “get.”

“Grow” is the third point of the triangle. If you continually “give,” you cannot help but “get” in equal proportions. The combination of these two enable you to grow into any condition you desire—grow in body, mind, and spirit. You grow through experience, study, travel, reading, association with others, discussion, thought, action, and through trying to do things better than you did them before. Each day should bring something new into your life—some experience, some knowledge, some new friendship, some new idea, or some new activity. If you simply try to do each day’s work a little better than the

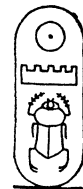
day before you will find yourself growing steadily, making yourself more valuable, more useful to yourself and your fellowmen.

So you have “give,” “get,” and “grow,” as the three points of the triangle making up a formula for success; but the one thing above all others that makes most for your success is your mental attitude toward your work, your co-workers, yourself, your employer, and the world as a whole. Do everything with the idea that your effort in some way is a step toward something better in the future. Expect advancement. Expect new opportunities. Expect some of the good things in life to come to you.

Above all, never forget, deep down in your heart, that the Infinite rules the world through man. Make yourself a center for Divine operation. Give God an opportunity to work through you. Whenever you do anything successfully, do not take credit for yourself, but give thanks to God for having done this work through you—and offer yourself to God for any and all other work.

If certain tasks seem hard and thankless, ask your Spirit to do the work for you, using your body for its accomplishment. Then with this thought in mind, go to work as the spirit directs. You’ll find the work far easier than you had expected. It was not the hard task you had expected, and you will have found a way to make a pleasure that which you formerly considered a hard, distasteful task.

If you are inclined to be jealous of anyone, convert that jealousy into love, and express your love in words and action. If you hold any hatred or ill-feeling toward anyone, tear it out by the roots and cast it away into eternal oblivion. Look upon each man and woman as a representative of God, sent to earth to do certain work. Co-operate with everyone who does good. Extend a helping hand to those not as far advanced as yourself, so that you in turn can grasp the hand of someone farther along on the path of life, success, eternal happiness.



The Mind, a Human Radio

By Royle Thurston



O much is said in occult and mystical literature about the power of thought and the radiations of mental energy that the student is often misled in understanding just how these radiations manifest themselves and how there really can be any radiations at all.

To thoroughly understand the power of thought without resorting exclusively to psychological principles, we should turn first to physiology and understand that all nerve energy is electrical. This fact immediately opens the doorway to a vast field of research and incidentally to a vaster field of speculation. Too many writers on occult and mystical literature, who are not properly trained in the real principles, delve too deeply and too freely into the field of speculation regarding the nature of nerve energy, and too casually or too superficially into the field of research. In other words, such writers or students are profoundly impressed with the scientific statement that nerve energy is electrical, and with this fact as a premise or starting point begin to speculate wildly and illogically, and therefore come to all sorts of erroneous conclusions. The real conclusions, which should be the result of their proper reasoning, are far more interesting and surprising than the speculative ones.

It was Mesmer who discovered a method of proving the ancient mystical principle that all nerve energy is electrical. Up to his time this principle had been taught in the Rosicrucian teachings, and Mesmer was a deep student of the Rosicrucian work in his country. But, while the Rosicrucians in their laboratories had ways and means of proving that a nerve impulse was an electrical impulse, Mesmer wanted to prove that they caused or set up in the field around them certain vibrations of an

electrical or magnetic nature. If Mesmer were living today, he would not have to resort to the involved methods he used to establish the fact that every electrical impulse sets up an electrical or magnetic field of radiations. There are thousands of electrical experiments recorded in the annals of the science of electricity showing that in recent years this fact has been well established. Many wonderful electrical devices now in use depend entirely upon the principle that an electrical field surrounds a point of electrical impulse; and if this were not so, we would have no telephone, radio, or many other things in common use. However, in Mesmer's time the science of electricity was not greatly advanced except in the laboratories of the mystic, the alchemist, and the free-lance investigator who was not bound by traditions or principles of science; therefore, many things now common knowledge in electricity were not known.

Mesmer believed that if the nerve impulse in the human body was electrical in nature, then more than just the physiological manifestation would result from such an impulse, and there would be put into operation some secondary impulse or radiation of the original impulse which would move outside of the human body. In other words, he came to the conclusion that if the nerve energy in the human body was directed and concentrated to points in the fingers, then in addition to merely producing a physiological effect within the finger, a secondary effect in the nature of radiations of that energy would result, and this secondary effect would tend to radiate or move outward from the point or place of the original impulse. This led him to believe that there would be radiations from the ends of the fingers in the form of very subtle waves of power or energy which could be de-

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tected by sensitive persons or perhaps sensitive instruments.

It is not my intention to review the experiments of Mesmer, although these will be found intensely interesting to every student of mysticism, especially inasmuch as Mesmer was greatly misunderstood by the average person in his time, and absolutely condemned as a fraud or a person self-deceived by the scientists and those who were not ready to accept his discoveries. It was unfortunate, indeed, that Mesmer's early experiments took on the form of such tests of these radiations as were soothing and quieting to the nervous systems of other persons, and caused them to go to sleep or to go into a quiet, peaceful, relaxed condition. We know today that such conditions as this not only quiet the nerves and cause a sleepiness, but tend to cure nervous troubles and establish a condition of harmonium in the body where disease and pain are lessened. That is the reason why so-called magnetic healers have been able to produce such wonderful effects by the use of their hands, and this explains why many of the great Masters in the past, and especially the Essenes, were able to do such wonderful healing by the laying on of hands. However, the ignorant populace became fearful of this sleeping condition, and compared it to some strange coma or trance condition that might come to the patient. They wrongfully believed that if the "magnetic fluid" which emanated from the end of the fingers of Mesmer or other persons could produce a light sleep or a peaceful condition, that a little more of such fluid or a continuation of such treatments might cause them to go into a very deep or endless sleep. Such a conclusion was absolutely false and groundless, as we know today, but in Mesmer's day fear and superstitious beliefs, based on ignorance of facts, were always easily developed in the minds of persons and adopted as truths without investigation.

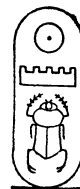
Therefore, Mesmer was accused of having devised a method of inducing trance or deep sleep. This condition was called Mesmerism, and later was likened unto hypnotism, whereas in fact

there was no relationship to hypnotic sleep in anything that Mesmer really did. Because his experiments were dubbed and considered wrongly in this manner, the scientific and medical worlds ridiculed him, and his work had to end with disgrace to himself and to the ideas he tried to establish.

Now the whole truth of the matter is that not only is the nerve energy in the human body electrical, but it is like unto electrical energy of the kind we know in connection with all other electrical manifestations. In other words, it is composed of a negative and positive polarity and is a result of the relationship of a negative and positive stress attempting to co-ordinate themselves in a proper flow through a given channel. Therefore, the manifestation of this nerve energy is an alternating manifestation, consisting of phases of rest and action, or inactivity and activity, causing an undulating impulse of such rapid beat or at such a rapid rate as to seem to be a continuous and uninterrupted flow.

I have said that science acknowledges this electrical nature of the nerve energy, and yet I must say that such acknowledgment is of only recent date, and was thoroughly presented only a few years ago in some very complete text books on physiology, written by such eminent authorities as to remove all question of the correctness of the statements. Until this fact of the electrical nature of nerve energy was established, no one knew scientifically what it was; and scientists and physicians especially did not know and did not seem to care, since they were concerned mostly with the flow of the nerve energy and its manifestations.

The relationship of this nerve energy to thinking is interesting. We know that the brain is the control board of the human nervous system, and it is, therefore, the control board of the electrical system of the human body. All impulses that move along the nerves of the human body do so electrically, as though moving along electric wires. When we put our fingers upon some things, the contact with a different substance causes them to receive an elec-



trical or reflex contact with matter having a different polarity or potentiality than that of the human nervous system. The result is that that contact or impulse is transmitted electrically along the nervous system to the human brain, and there it is transmuted or translated into an impression, and we have a consciousness of what we have touched. It is like the present-day dial system on the telephones; by moving the dial and allowing it to swing backward to position, we cause a wheel to rotate that gives off a certain number of electrical impulses as it returns to its rest position. These impulses, from one to nine in number, are carried along an electrical wire to the control board of the dial system, which is like the control board of the human brain, where they register themselves by making the same number of impulses as they had at the dial. The impulses are transmuted into action, which sets other electrical devices into action, and thus the circuit is completed. In the human nervous system, a similar operation takes place. A certain number of vibrations travelling along the nervous system to the brain and registering themselves there create impressions or thought forms which are realized by the consciousness.

Now we see by this that thoughts are thought forms, and thought forms are electrical impulses. A note on a violin string is composed of a certain number of vibrations and the difference between one note and another is a difference in vibrations. The difference between one color and another is a difference in the rate of vibrations. And the difference between the sensation of a substance that is hard and a substance that is soft is a difference in the rate of vibrations started at our finger tips and transmuted to our brain control board. Therefore, at the human brain centers the nerves of our body are constantly impressing and registering impulses of various rates of vibrations, which in turn produce thought forms.

As I dictate this article, my eyes wander about my room, and I am receiving numerous impressions by sight, all of them being transmitted by vibrations to

the brain centers, where they are translated into thought forms of pictures. I hear my own voice speaking, and my stenographer hears my words. The words which I speak are transmitted, by vibrations of an electrical nature, through space to the nerves attached to the drums of her ears, and there through the impulses received on the ear drum send forth vibrations again along the nervous system to the centers of her brain, where such vibrations register themselves and create thought forms which become sounds. The same is true of tasting and smelling. During our waking consciousness as we move about, seeing, hearing, smelling, tasting, and feeling, we are probably having thousands of impressions transmitted to our brain every second, and these are rapidly translated into thought forms and realized as such by the translating process of our consciousness.

I am passing over the other phenomena of the nervous system that deal with the transmission of impulses from the brain centers to various parts of the body, as for instance, when one is writing, the brain sends out vibrations along the nerves to the hand and the fingers, which cause pulsations of muscle energy, causing the muscles to retract and expand and thereby move the hand and fingers in the process of writing. The same is true in the process of walking, breathing, eating, and doing any of the other hundreds of things which result from the operation of nerve energy upon the muscles of the human body.

Going back again, however, to the thought forms produced in the human mind by the radiations of the electrical impulses there, we should understand one additional manifestation of these thought forms or impulses which general science does not take into consideration, because it is outside of its fields of experimentation and research. The mystic contends and demonstrates, through various applications of natural law, that every time an electrical or vibratory impulse at the brain centers causes a thought form to be created, the impact upon the consciousness of that thought form and the directing to it of

the higher vibrations of consciousness, cause that thought form to radiate vibrations of itself outwardly into space. These vibrations radiate like the vibrations from the antenna of a transmitting broadcasting station. They will go into space and impinge themselves upon the receptive nerve centers of other human beings who may or may not be conscious of the reception. But just as a receiving station or a receiving set must attune itself by proper balance and by the proper harmony of its capacity and induction, so that the slightest change of polarity coming upon it will be quite manifest, so must the human consciousness and nerve system become attuned to the incoming vibrations of thoughts. That is why there are so many experiments in the work of the Rosicrucian teachings intended to aid us in balancing, toning, and tuning our nervous system and especially the psychic part of the nerve system which has to deal with the higher rates of vibrations like those sent off by thought forms.

This brings me to the concluding and important point regarding thought form. During the process of translating the low vibrations of the nerve energy of the nervous system in the human body to thought forms which will be recognized by the human consciousness, the vibrations of these nerve impulses must be increased or stepped up to the higher rates so that they will be within the scale of vibrations of human consciousness. The human consciousness is a part of the soul energy, and the vibratory rate of this energy is so much higher than the vibrations of the nerve energy that the two sets of vibrations are in

entirely different periods of the scale of vibrations. The soul consciousness vibrates in the highest octaves of the scale, while the electrical nerve impulses of the nerve system are in one of the lower octaves of the scale. The human nervous system is designed to recognize and sense all the impulses of the lower octaves, but it is the nerves of the sympathetic nervous system that are sensitive to the vibrations of the higher octaves. That is why thought waves make very little impression upon our nervous system, if at all. But it is also the reason why we must develop the sympathetic or psychic nervous system to a keen perception of the vibrations which it has not learned to notice, or which it misunderstands if it receives them at all.

Therefore, psychic development in one sense means the development of the sympathetic nervous system to such high attunement that it becomes more and more sensitive to all higher rates of vibrations from within and from without the human body. As soon as this development is underway, we become more and more sensitive to external impressions of all kinds, and we become like a very fine radio receiving set that is susceptible to close and sharp tuning, covering a wide scale of frequency. If we stop to realize that the human mind is always, even from childhood, a potential radiating station of thoughts and thought forms, we will be more careful of what we think and what forms of thought we allow to develop in our consciousness so that we may always transmit, as we will always want to receive, only the best, the kindest, and most loving thoughts.



NOTICE TO ALL MEMBERS

To the hundreds who have inquired about the new book, "The Mystical Life of Jesus," by the Imperator, we wish to say that the book is now being printed and will be ready in about thirty days. The book will prove to be a revelation to all our members, and especially those who want the facts about the mystical demonstrations made by Jesus. More will be announced about the book in the next issue of the *Triangle*.

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Report of the Egyptian Tour

INSTALLMENT NUMBER FOUR

Part Two

Reported by The Trip Secretary



IN my last report I stated that after having the interesting ceremony at the Sphinx and in the shadow of the Pyramids, as a preparatory step in the process of initiation that was to culminate in one of the temples at Luxor, we mounted the camels and started our journey across the desert sands toward the Sheik's tent, where we arrived at sunset, far from any sight of civilization.

After inspecting our individual sleeping tents and placing our small pieces of overnight baggage in convenient places, we were called to the huge reception tent for afternoon tea. We were simply astounded to see, so far away from civilization, a long table set as though for a banquet, and with every conceivable kind of pastry and delicacy, along with tea and coffee, piping hot. There were innumerable native servants ready to wait upon us. How we did enjoy this form of refreshment!

The sun had set, and it was getting dark when we left the reception tent and went to our sleeping tents to prepare for the evening program. Most of us were tempted by the quietness and darkness to wander out into the desert sands and look up at the beautiful sky and meditate upon the days that had passed in this wonderful land. I saw many of our Brothers and Sisters stretched out flat on the sand with their faces turned heavenward, and I tried the same experiment. Except for the rolling sand dunes, the land seemed like an endless, level stretch of the earth, and above it the dome-shaped sky. The absence of trees, buildings, telegraph poles, and other obstructions gave one a magnificent picture of the vastness and sublime expanse and beauty of a sky in the Orient. The planets, Jupiter and Venus, which we had noticed on

the ship as being just above us seemed more brilliant out there on the desert, and the millions of stars with their twinkling lights were truly fascinating. It must have been about eight o'clock when we heard, in the distance, the tum-tum call to return to the reception tent; and slowly we wended our way in the darkness toward the few Oriental lamps that hung on poles near the tent. Another surprise awaited us as we entered the huge tent through the Oriental curtains that hung at its end. The table, fully a hundred and twenty-five feet in length, was elaborately set with every modern and proper appointment for an evening dinner. As we filled the rows of chairs and settled down to enjoy the meal, we found Egyptian menu cards at each place containing a picture of Amenhotep and pictures of the various gods of Egypt, beautifully embossed and tinted in water colors. The menu described on the cards was as follows:

King Tut's Soup
Mutton Cutlets with Vegetables
Vegetable Cutlets
Fayuum Turkey
With Potatoes a la Egyptienne and
Spring Vegetables
Turkish Delights
Sweets Fruits
Demi Tasse Ice Creams Frozen Ices
Pastry

Before the meal began, the Sheik called the Emperor and myself to go and visit the tent containing the kitchen. We were surprised to find all modern conveniences for cooking and the preparation of food, in a wholesome and cleanly manner. We saw there fifty large size turkeys being revolved before a huge grill, other food being prepared over hot charcoal fires, and salads being mixed in huge copper bowls. Everything

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about the place was neat and orderly, and the Egyptian chefs and cooks were cleanly dressed and seemed to take a great delight in the preparation of this very large and unusual dinner.

We remained at the table until ten o'clock; for we found that there was an endless supply of food and many delicacies and surprising delights that did not appear on the menu, but which had been added as gifts of several of the Rosicrucian lodges in Cairo which had sent caravan wagons to the tent containing cakes, candies, ice cream, and many other things for use at the dinner or later in the evening. There were wines and cordials of every kind for those who desired to taste the highest offerings of the Orient in this form. After the dinner was over, the members stood aside for a little while watching the native servants remove the long table as if by magic. It did not seem to take more than one minute to remove every dish and utensil, every cloth, and every part of the table itself. Then we found how large and convenient the tent really was, with its linings of Oriental tapestries and its floor covering of Oriental rugs.

The contest now began. The Emperor had arranged some details for an evening program, and so had the Sheik, and the several lodges of the Rosicrucians in Cairo had also secretly planned some features for an evening program. Just who was to start the program and how the various surprises could be worked in caused the various heads of the organization to have an animated discussion which greatly amused all of us; but finally we were arranged in our chairs around the sides of the tent leaving the center of the floor space without obstruction. It was agreed to let the Sheik present his program first. He opened his program by bringing into the tent six Egyptian musicians, using the most ancient of Oriental musical instruments secured from museums and Rosicrucian lodges, and they began to play the weird rhythmic music of the ancient temple ceremonies. If this form of music had lasted more than a half hour, we probably would have lost all of our modern consciousness and relapsed into

a coma of ancient existence. Never have I heard anything so enchanting, so weird, and so designed to attune the psychic part of ourselves to the rhythm of the universe, and the vibrations of the Cosmic forces, as this music, and I can plainly understand now how the mystics of old maintained such psychic conditions in their temple.

As a modification in the program, and a pleasant surprise, the Sheik then introduced into our midst one of the weird and mysterious "galli, galli" men who is one of the mysterious magicians of Egypt. He squatted before us in the center of the tent and opened his peculiar bag of tricks, and for a half hour kept the entire audience in a state of excitement, nervousness, laughter, and surprise by the performance of the strangest tricks we have ever seen. Little chickens and other animals, money, articles of clothing, and souvenirs of all kinds began to appear mysteriously in our pockets, in our hats, and in our purses. Other things disappeared just as strangely, and all the while the weird tum-tum played by his assistant, and the chanting of the words "galli, galli" caused things to happen which we did not believe could happen. Ever after this night, whenever any peculiar thing happened in connection with our personal affairs, the members would say "galli, galli" and we would all understand that some magic manifestation had been performed by some person seen or unseen.

The magician's performance was followed by Oriental dancing on the part of two Egyptian girls in Oriental costume; and the Sheik himself finally participated in this and gave us some demonstrations of the wild dancing of the Arabs.

Before midnight, we had heard many kinds of weird and Oriental music, and some very unusual singing, and we had seen many forms of magical demonstrations, and other examples of ancient methods of entertainment. Then the Emperor announced that as the midnight hour had come, it was time for the next stage in the process of our initiation. All of the brilliant and Oriental lamps within the tent were removed, and all lights outside of the tent were



extinguished, in accordance with the Emperor's plans so that we were in the midst of absolute darkness, and when it is dark on the Egyptian desert, during a night that is moonless, it is truly dark.

The Emperor arranged that only those who were members of the Order, and who were qualified to participate in the initiation ceremony, could remain within the tent, and he also arranged to have a group of temple musicians play the sacred Oriental temple music at a little distance from the tent so that it would be soft and would not interfere with his lecture and the other things that were to come. Then, standing in our midst, in absolute darkness, the Emperor began to picture to us the conditions and situations under which one of the phases of ancient initiations occurred. After having made plain to our visualizing faculties the environment and preparations for initiation, in such a manner as made us feel that we were back in the ancient times and actually within the outer chamber of one of the ancient temples, he asked us to sit in absolute silence while he used the ancient methods of invoking the presence of the unseen Masters to this tent. None of us will ever forget that invocation. It was chanted as we have never heard it chanted before and in rhythm with the temple music played by the musicians outside of the tent. As the chant continued, the vibrations within the tent became so intense and so stressed that every one of us was trembling, and we could feel and finally see our auras increasing in illumination, while the aura of the Emperor became so brilliant in its violet light that it actually illuminated the tent sufficiently for all of us to see those who were sitting at the opposite side. Finally, the Emperor stepped out of the center of the tent to one corner, and we concentrated our attention upon the point just vacated by him. Finally there arose a mist, and it floated about in the tent for a few minutes and eventually divided and took form in various places, and in these forms we saw and heard the living projection of a number of the Great Masters of the Great White Brotherhood. It is true that a

few within the tent only saw the lights and the forms vaguely, while others only sensed the touch of these Masters as they passed by, but those in the higher grades, who constituted the majority of those present, both saw and heard the great Masters, and we were delighted to see and know that both Moria-El and Kut-Hu-Mi were present and very plainly and distinctly gave their benedictions. After these Masters had walked about so as to come into contact with the auras of every one of the members present, they united in the center of the tent and disappeared in the mist. Then followed the coming of shafts of light, the moving of smaller bodies of light across the tent, and the increasing of lights in our auras until each one of us felt the magnetic effect of an increasing aura and a Cosmic influx. We knew then that we were receiving that form of Cosmic spirit which used to descend upon the supplicants for initiation in the ancient temples. Finally, there flew about above our heads a white dove in its silvery, misty essence, definite enough for those who were prepared for its reception to see clearly and distinctly. The coming of this dove and its passage over the heads and shoulders of the highest members in the group was a distinct indication of the advancement of those who had already attained the highest degrees of initiation. This was followed by a half hour of silent meditation, during which members in their various degrees of development received impressions and messages from the Cosmic in accordance with the plan of action outlined for each one of them in the coming initiation. The intensity of the period, the silence, the darkness, the weirdness of the soft music, the faint tum-tum in the darkness, and the entire mystic spell of Egypt impressed us so that we knew that a great change had come into our lives; and it was with reluctance indeed that we finally arose, received the benediction, and united in the prayer with the Emperor, and closed this most unusual ceremony.

Even then we did not immediately retire to our tents, but chose to walk about in the great open spaces of that desert.

Some of the members wandered miles away in solitude; for to them it was the most sacred hour in their lives. Even some preferred not to sleep in the sleeping tents on the comfortable beds provided, but just stretched out on the open sands and slept until the early morning bugle call.

Our next step in the preparation for initiation was to be at sunrise; so just before sunrise a bugle sounded, calling all of us to be ready. Then from our sleeping places we wandered to the tops of the various sand dunes within a mile of our camp, some even had awakened very early and had gone back to the Pyramids on camels or by foot, and had mounted the sides of the Pyramid to be ready for the great signal. I noticed that the Emperor was busy with his moving picture camera, taking pictures of our members, as they stood on the various heights of the sands, scattered like a great army, covering a territory of a mile or more, and all facing toward the East. Then just as the red disk of the rising sun made its first appearance above the sand dunes in the East, and caused the Nile to become a golden thread stretched over the surface of the distant sands, these members, who were waiting for its coming, slowly raised their arms above their heads and toward the sun, and made the salutation and held that position until the sun disk was completely above the horizon. What a sight it was, and how happy were the Egyptian Rosicrucians who had spent the night with us in the desert in tents of their own, and who were likewise making the salutation. For the first time in thousands of years, foreigners of a distant land and not of their own race were in their midst honoring their ancient traditions and glorifying their ancient, sacred custom by participating in the most mystic of all ceremonies. And it was the first time in the history of Egypt that a group of American citizens, so large and so sincere, had come to this sacred spot in Egypt to do as the Egyptian mystics have done for centuries, and respect and honor the salutation to Ra. I have seen the moving pictures taken of that morning incident, and they will thrill every one of our

members who is ever privileged to see them; and certainly not one of us will ever forget the sacredness of that moment.

When the sky had been beautifully tinted with the rising sun, and the ceremony had been completed, we returned to the reception tent for our breakfast, and then mounted our camels once more and started for the next stage in our initiation process. We returned to the Pyramids on our camels, and enjoyed the exhilarating ride in the coolness of the early morning. We found that our private automobiles had waited overnight for us at the border edge of civilization, and were ready to take us on our next long trip. So southward we went along the highway that runs at the edge of the Nile river. Mile after mile we passed through native communities, until we reached a point where we turned westward, and once more entered into desert lands on the edge of the Sakkara.

After going into a country that was as wild, as primitive as in the days of Amenhotep, and among people who were surprised to see Americans or tourists, and especially so many automobiles, we came to the edge of a desert land where even the automobiles could not venture. Then we walked to the entrance of an underground labyrinth of sacred cells. We went into this labyrinth, containing twenty-four cells with twenty-four huge stone tombs, in which nobody has been buried but which had contained, in the days gone by, the sacred possessions of the mystic brotherhood, to visit the secret and sacred archives of the ancient mystics. These tombs had been opened a thousand years ago, or more, and the contents removed to the temple of Helios built by the Great White Brotherhood at Heliopolis. This temple at Heliopolis, and its purpose and great accomplishments, are described in the Emperor's new book dealing with the mystical life of Jesus, which I am sure each one of you will read; therefore, I will not take the time now to speak of this.

After leaving the tombs, we returned to our automobiles and journeyed to the ancient cities of Memphis and Philadel-



phia. Both of these towns we found in complete ruin and occupied only by Egyptians living in the most primitive form. We were surprised to find that Memphis, once the magnificent seat of civilization in Egypt, was completely ruined and in such disastrous state. We were especially taken to Philadelphia because the name of this city, once the site of a mystery temple of the Great White Brotherhood, had been used by a great many of the Rosicrucian lodges throughout the world. Sir Francis Bacon gave the name of Philadelphia to the first lodge which he organized in London, and it was from this lodge that the first expedition of Rosicrucians to America started in 1693. And when they arrived in America and settled in a place that was then unnamed, they gave to it the name of their lodge; and this is how the city of Philadelphia in Amer-

ica came to receive its name, as is verified by records in the historical archives in the State of Philadelphia.

Completing our visit in Memphis and Philadelphia, we started once more in our automobiles through even more primitive country toward the magnificent Lake of Moeris, situated further from civilization than any point visited by tourists from Europe or America. This lake is so seldom visited by white persons that our long parade of automobiles and our large party of tourists created the utmost confusion among the natives, and caused us to be misdirected and misled by those who feared that we were evil persons entering into their communities for some evil purpose. And thus we became lost in the desert lands. and this part of the story I will reserve for my next installment of this report.



The Plans for the Coming Convention

By The Supreme Secretary



IN the last issue of "The Mystic Triangle," the "Listener-In" revealed something that was being planned in regard to a convention to be held at the Supreme Headquarters, and thereby prematurely announced that which was not fully evolved. Some day the "Listener-In" may tell of things that are not to be revealed publicly, and then we may have to make more serious changes than the one we now have to make. But certainly this "listening-in" individual does manage to get news to our members far ahead of scheduled announcements.

It is true that plans have been partially worked out for a convention to be held in the city of San Jose this sum-

mer, which we hope will be attended by as many members as can possibly get here. It seems to be the desire of a great many to come to see us, and attend the convention; and we find from letters received during the past two weeks that most of those who want to come suggest that the convention should be held in August instead of September or at least before the school season begins. Most of those who have written to us state that the average person, who has time for a vacation, must of necessity take his vacation during July or August, and that while it is possible to shift the period from June or July to some part of August, it is impossible to shift it to the middle of September. This being so, we believe it advisable to change the proposed date

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of the convention, and set it in the month of August.

Therefore, the national convention of the Order for North America will be held in San Jose beginning with Tuesday, the 20th of August, and ending Saturday, the 24th of August. It is fully expected that many of the delegates and members attending this convention will arrive in San Jose on Sunday, the 18th, or Monday the 19th of August, and remain throughout the week. On the other hand, we believe that quite a few will arrive in either San Francisco or Los Angeles, on or about Sunday, the 18th of August, and remain in those cities until the 20th then come to San Jose for the four or five days of the convention, and journey elsewhere on their way home.

The official sessions of the convention will be on Tuesday, Wednesday, and Friday evenings of that week, or in other words on the evenings of the 20th, 21st, and 23rd. On the evening of Thursday, the 22nd of August, a special initiation will be conducted by the Imperator and the officers of the Supreme Lodge, for the purpose of conferring a special degree, and accepting into this degree those members who visit San Jose during this week, and who have never been initiated in any one of the regular lodges or temples of the Order in North America. In other words, members of the Order who have never passed through any regular temple ceremony of initiation, and who visit San Jose during this convention period, will be permitted to receive a special membership degree by passing through the high initiation conducted by the Imperator and the Supreme officers. An initiation fee of twenty-five dollars will be charged for this initiation, which money will be used exclusively for the temple funds to provide additional structures and extensions to the museum and library of the Supreme Lodge. Such initiations will be conducted once or twice a year for the benefit of those who wish to have the honorary degree of membership, and the privilege of being initiated in the Supreme Temple at a special ceremony conducted by the Imperator. The degrees will be granted

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only to those who are regular members, and, therefore, the ceremony and the fee cannot be construed as any form of commercialism or the sale of membership honors into the organization, but merely as the conferring of an honorary form of membership in exchange for a voluntary donation to the temple building and museum funds. All who attend the convention and participate in the proceedings thereof need not feel that it will be compulsory for them to receive this degree and be initiated on Thursday evening; but, on the other hand, those living in the nearby cities of the West who wish to come to San Jose exclusively for this unique ceremony, and become initiated at this time, but who cannot attend the sessions of the convention, may participate in the initiation by writing, in advance, to the chairman of the convention, whose address is given below, and stating that they wish to participate in the special initiation, but cannot attend the other sessions of the convention.

A number of very important discussions, some very interesting lectures, and the enjoyment of interesting contacts with many points of our work, will be the features at the three sessions of the convention. Of course, during the daytime the members will also have the opportunity to contact the Supreme officers and members of the Order here, and to enjoy the scenery and beauties of the Valley of Heart's Delight.

In answer to questions asked by a great many who wish to come to this city for the convention, we wish to say that there are a number of very fine, modern, convenient, and pleasant hotels in the city of San Jose, and there are a number, having excellent accommodations, that are very moderate in price. These hotel rates are practically the same as those in the average American city for the best rooms, and more economical than the average rates elsewhere for middle-class accommodations. There are many very fine restaurants and cafes in San Jose, with prices that are more reasonable than those in any eastern cities for the same quality and generous portions. There-



fore, those who are planning a summer vacation will find it just as economical to stay awhile in San Jose as any other city of the East or West.

The climate here in the month of August, during the daytime, is typical of fair summer weather in the average American city, although it is much cooler than in any cities like Chicago, New York, Philadelphia, or Boston. The evenings are cool enough to warrant the use of a wrap or light weight coat if one is out automobiling, and sleeping is very comfortable because of the perfumed breezes and cool air which come through the open windows throughout the night.

A very interesting feature of the convention will be the showing of the entire set of reels of moving pictures taken during the recent trip of the Imperator and many of our members, in Egypt and Europe. These pictures, accompanied by the documents and relics brought from abroad constitute, an interesting exhibit.

We would like to have a representative from every lodge of the Order attend the convention as an official delegate, and there may be two or three such delegates from each lodge. We would also like to have at least one official delegate from each group or branch of the Order throughout the country. Furthermore, we will be glad

to have those who are not delegates attend as visitors from the various jurisdictions. The sessions will be open to every member who wishes to attend and listen to the proceedings.

It is absolutely necessary that those who are expecting or planning to attend the convention, the sessions, or the initiation advise us of their plans or desires during the month of June. Whether you are able, eventually, to come to the convention or not, we would like to know you are planning to do so, that we may keep you advised on various points; therefore, you should have no hesitancy in writing and stating that you anticipate coming. We would like to have each lodge or branch advise us through the Master or Secretary thereof in regard to its plans for having one of its members act as its delegate during the convention sessions. All such letters regarding attendance at the convention, at the initiation, or merely a visit to San Jose during the 20th to 24th of August should be addressed to "Convention Chairman," care of A M O R C Temple, Rosicrucian Park, San Jose, California. Such letters should be mailed so that they reach us as early in June as possible, but may be sent later as your individual plans evolve. Additional information regarding the convention will appear in the next issue of our magazine.



OUR TWENTIETH ANNIVERSARY

August of this year will be the month of our twentieth anniversary of the Order in America during its present cycle. The new cycle of 108 years began in August, 1909, when the Imperator contacted the Order in Europe. It is a period of rejoicing for all. Let us make it a real anniversary by concentrating on spreading the Light. Ask the Supreme Secretary to send you leaflets and pieces of literature to distribute in your city. Make a campaign of instruction about the Order, by getting these leaflets into the hands of as many persons as you can. The leaflets are free and will be gladly sent. Let us congratulate the Imperator on his successful work during these twenty years by giving the work of the Order a great boost. Start this very day!

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1929*

One Hundred Fifty-Six

An Interesting Contest for Our Members

By The Editor



During the past few months we have received a number of articles from members of the Order who are in various stages of the work, and who have discovered in the teachings or in their experiences with the teachings, some principle or group of facts which they believe are of interest to other members. Many of these articles have been of great help and indicate to us that it is possible to find in our membership many who can write excellent articles for publication in this magazine.

To encourage the kindly art of contributing to "The Mystic Triangle," I have arranged a contest along the following lines. To the member who sends in the best article which deals with the work and principles of our organization, I will send as a reward a copy of the Imperator's new book, "The Mystical Life of Jesus," bound in purple silk and autographed by him. To the twenty persons who send the next best articles, I will send a photograph of the Imperator's painting of Jesus, which hangs in the Supreme Temple, also autographed by him.

The contest is to close on the first of September, but in deciding the winners of this contest, several points of credit will be given to those whose articles arrive the earliest. In other words, those who get their articles to me during June and July will have an advantage over those who wait until the last weeks of August. The articles should be about three magazine pages in length, and they should not be shorter than two pages of the magazine; by counting the number of words to a magazine page, you can arrive at the approximate number of words to have in your articles.

The articles should not be in the form of testimonials, or merely filled with praise about the benefits derived from the work of the organization or the teachings. They may deal with any sub-

ject taught in the teachings or allied thereto, pointing out how some of the principles or ideals of the organization have been applied or tested, and showing what results other members may obtain with the same principles. Articles may deal with such matters as the development of will power, the development of memory, the improvement of the health, dietetics, personal magnetism, happiness, improvement in social conditions, the securing of better positions, the improvement of financial conditions, and similar subjects. They may also deal with phases of religion that are not controversial, or with interesting incidents in the lives of mystics and Avatars of the past.

Each article submitted in this contest must be either typewritten or very neatly and clearly handwritten. The writing should be on only one side of the sheets of paper, and the author's name and address should appear in the upper corner of the first sheet; but the author may use a Latin name, a pen name, or an abbreviation for his own name under the title of his article if he does not wish to have his own name appear in the magazine.

Here is a chance for our brothers and sisters to submit many interesting articles. We will publish the best of them whether they are prize winners or not, if they have merit or are helpful in any way. All of you will have the reward of having contributed to the needs of others who are seeking for the results and experiences which many of you have had since you joined the Order.

Please remember to address all of the manuscripts for this contest to the Editor of "The Mystic Triangle," care of AMORC Temple, San Jose, California. And put in the lower left hand corner of the envelope, "Magazine Contest." Whether you have ever written for a magazine before or not, make the start at this time if you believe you have an interesting story to tell.



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.

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

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

Chartered Group Lodges: Where a certain number of General Students live in any locality and are not affiliated with any regular Lodge, they may have the benefit of this form of membership. The benefits are association each week with other members, the discussion of the lectures, the comparison of experiences, special readings and talks, etc. Address Department of Groups for further particulars. 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 N. 40th St.

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
Ave.

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, 233 South Broadway.

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

Paterson, 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 St.

(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 Wellington
 Street.
Winnipeg, Man.:
 Mr. Thos. P. Ross, Master, 257 Owena St.
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, 9533
 Jasper Ave., 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; Wichita,
 Kansas; Wichita Falls, Texas; Galveston,
 Texas; Wilmerding, Penna.; Salt Lake City,
 Utah; Asheville, N. C.; Shreveport, Louisi-
 ana; Minneapolis, Minn.; Panama City, Re-
 public 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, Bishopton, Bristol, England.

Scandinavian Countries:
 The AMORC Grand Lodge of Denmark,
 Commander E. E. Anderson, K. R. C., Grand
 Master, Manegade 13th Strand, Copenhagen,
 Denmark.

Netherlands:
 The AMORC Grand Lodge of Holland, Mr.
 F. A. Lans, K. R. C., Grand Secretary, Schuy-
 straat 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, Man-
 churia.

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.

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Special Announcement

THE BOOK DEMANDED

"Rosicrucian Principles for the Home and Business"

By The Imperator



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 Imperator 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.

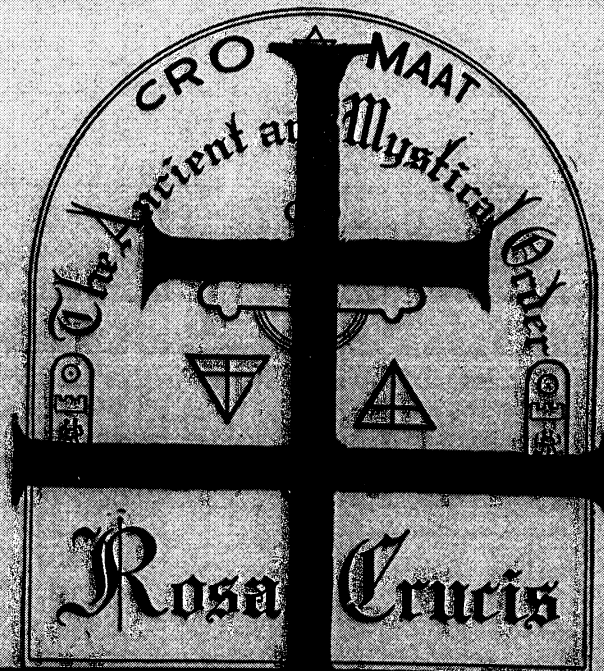
The matter is new, convincing, exceedingly practical, and inspiring. This book, of course, does not contain the secret teachings of the Order, as none of the books released by AMORC contain the teachings, which are given only to those who are members, in lecture form. It may be purchased by those who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