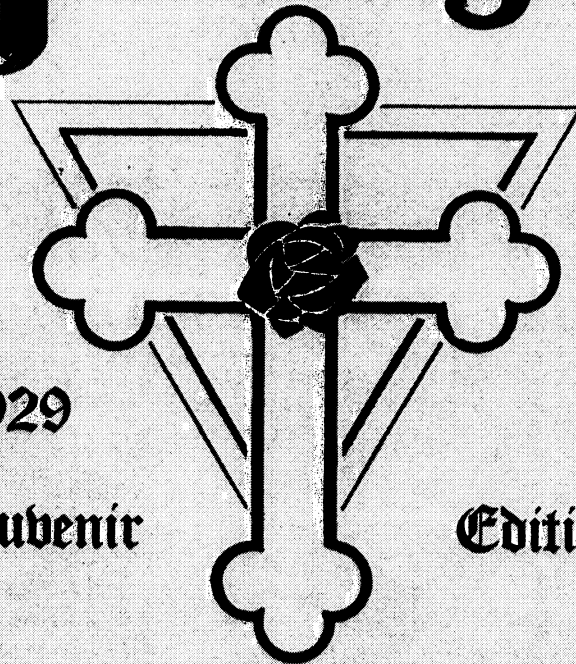
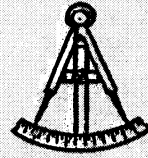


The Mystic Triangle



Sept.

1929

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Edition

Rosicrucian Mysteries.



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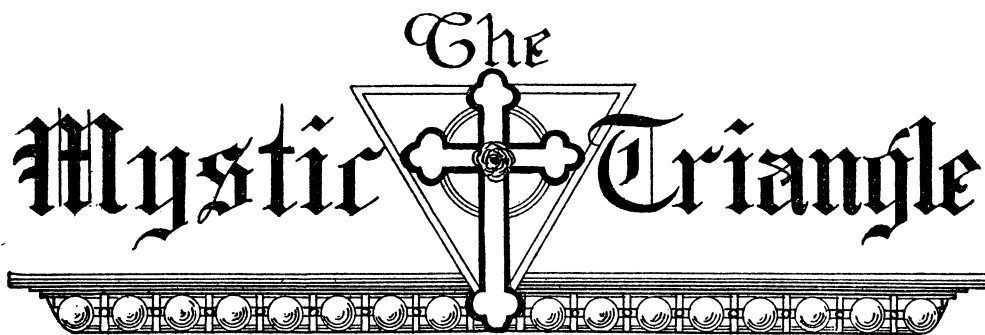
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(CONTINUED ON INSIDE OF BACK COVER)

The Mystic Triangle



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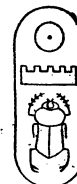
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The Emperor's Monthly Message



OW good it is to know that somewhere in the world there are those who sympathetically understand, and with an understanding heart reach out to help us and to cheer us!

Man has always fought for so-called freedom and independence and the great struggles throughout the physical world today seem to center around the ambition inherent in all living creatures to be free, and to have the free exercise of independence and independent living.

While all is peaceful, joyful, happy, and prosperous, man little realizes the need he has of companionship, of a nature that is the very opposite of the condition implied by his cry for freedom. It is only when sorrow, grief, perplexity, and want come into his life that man seeks for and realizes the need for human association that is close enough and intimate enough to bind him to all other beings.

It is this fact brought to man's consciousness in many ways, and in conditions most impressive, that has led to the establishment of associations, fraternities, and brotherhoods. It is the cry of the soul that brings man closer to God, and leads man to seek consolation and guidance in attunement with God's Consciousness. In a lesser degree man likewise seeks the companionship of others, who can sympathetically understand his needs, and out of the experiences of life speak those words or suggest those things which will bring consolation, strength, help, and guidance.

In the very early history of civilization, those whose hearts had been touched by the sorrows of life, and whose minds had been disturbed by the perplexities of earthly problems, united and banded together to offer and receive mutual help and cooperation. Man soon learned that the problems which confronted him had a serious effect upon others, and that the wants and needs, like the achievements, desires, and ambitions of others, had an effect upon him. Thus there came into existence the secret fraternities and the open associations which led to the establishment of the guilds and fellowships out

of which has grown the brotherhood movement throughout the world.

Foremost among these has always been the Rosicrucian Brotherhood, the Order of the Rosicrucians. Down through the ages, and through those times known as the dark periods when arts and sciences, when material practices and customs were shaken from their foundations and man's faith in material things became dethroned, the spirit of brotherhood remained, and helped the progressive minds to carry on and eventually reestablish the organizations of man and bring about the Renaissance, the rebirths of the arts, which developed the cultural standards of civilization.

Today the Rosicrucian Order is one of the largest universal organizations known to man. Other fraternal bodies are divided into independent isolated groups operating in different lands, often in opposition to one another. But the Rosicrucians are united. They have their jurisdictions, their geographical divisions, and their material separations. But in the spirit of their work, and in the furtherance of their humanitarian activities, they are united as solidly and as completely as though it were not only one physical body, but one body with neither geographical, political, national, or any other division.

Thus the Rosicrucian Order today offers to men and women of cultural tendencies and of aspiring minds the opportunity not only to receive that instruction, guidance, and help which directs them successfully in the development of their own inherent and inner abilities, bringing about rapidly and with less suffering and sorrow the evolution of their character and personality, but it offers a companionship and a sympathetic understanding in the meeting of the trials and tribulations of life so that progress and consistent advancement to the attainment of personal mastery may be achieved.

The portals of the organization are open to every sincere seeker without religious, political, or commercial obligation, and the real spirit of friendly companionship welcomes every seeker to enter the portals and dwell in Peace Profound.

*The
Mystic
Triangle
September
1929*

Two Hundred Twenty-six

"The White Brother"

By RAYMUND ANDREA



 HERE is a class of book which never fails to interest the occult student: that which speaks of the personal contact of a pupil with a Master. A kind member of our Order recently sent me a book called "*The White Brother*," an occult autobiography; and since it belongs to the class above mentioned, I believe our members will be particularly interested in some account of it and in references to certain items of oral teaching imparted by the Brother to his pupil.

In the first place, I think that, on reading a book of this nature, a wise discrimination should be made on certain points. The Brother therein referred to, for instance, is called M; and it is just possible that some may immediately jump to the conclusion that this individual is none other than the Master M known to many of us in occult literature. This would be a profound mistake. Those of us who have any just conception of what a World Master must be, of the vast works under his supervision and his well known traditional aloofness from physical contact in mundane affairs, would never identify the Brother M in this book with the Great Master Morya. The correct view to take of this matter, it seems to me, is, that an aspirant of occult promise, such as the writer of this autobiography, may contact a Brother, who to him, may undoubtedly occupy the position of Master to pupil; but that Master is not to be considered by the reader for one moment as one of the august Chiefs of the Brotherhood. With all due respect to this particular writer, we cannot conceive, in the face of all our studies on the subject, of such a Master dwelling in London, taking part in the meetings of little groups of students, submitting to interrogation upon all kinds of topics, occult and otherwise, and taking his pupil for an occasional excursion on the astral or mental plane. Happily, the writer himself makes no such

claim: but it is astonishing what claims some of his readers might make for him, and it is these credulous souls I am thinking of. If they will bear in mind that the Great Masters have under their supervision initiates of various degrees operating all over the world, we shall place this particular case in its proper setting and profit by its publication. No doubt it was one of these initiates that made himself known to the writer of this book with the definite intent of personal instruction. As the Brother himself says: a man's Master may be waiting just around the corner, or living in the same house, but he will not make himself known to his prospective pupil until the right moment for contact and recognition. And such Masters, as a general rule, are initiates, agents, or messengers of those higher, yet in the scale of occult evolution they are themselves under the superior supervision of a Great Master. And these initiates are prepared and sent forth to contact and instruct those who are ready to profit by the knowledge they can impart and equip them in turn for greater spheres of service.

The author says that his book is the chronicle of a student who sought and became the pupil of one deeply learned in the knowledge of the Divine Sciences. On that statement, therefore, we accept the authenticity of his book, and the various fragments of teaching given by the Brother to his pupil appear to leave no doubt that the narrative is authentic. We shall be specially interested in the account of the author's eager mental pilgrimage from one persuasion of thought to another, each to be thrust aside in turn as unsatisfying to the hunger of the developing soul, until finally the unexpected meeting took place when he was given that personal inner assistance which enabled him to manipulate certain occult forces and take his own higher evolution consciously in hand, some hints of which are given in the book. Members of the Ninth Grade of our



teachings will be interested at this point in connection with the instruction therein which deals specifically with the preparation for meeting a personal Master. The author touches the matter very briefly, but it is clear that he was acquainted with some aspects of the Rosicrucian teachings and it is left to conjecture whether the Brother was not himself a member of the Order, since the meeting, we are told, took place in the room of an organization which is unnamed. And thinking of our own members in the Ninth Grade, I am led to refer to the case of one of these members whom I recently contacted for the first time. This man has been a close student of occult literature for many years; and his lament to me was, that in spite of all his eager research, he had not yet made the contact he desired. He felt that he had not been *used* in any definite way; his knowledge lay broad and deep in his mind, logically built up and duly assimilated, but he had not felt a particular call in any direction. The case is not exceptional; there are others in a similar position. And I am thrown back upon this thought in considering it: that in such a life, there is a cycle of Karma to be liquidated, that his long and sincere efforts can by no means have been in vain; that he is, perhaps quite unconsciously, steadily progressing to a point where all his knowledge and experience will be requisitioned; for it is needed, deeply needed, and any day the hindering conditions may pass and his mission be revealed.

For that member, and others like him, this book may have a message. From poverty, through doubt, and onward to increasing knowledge, the author pressed on, never despairing that at length he would find the true nurture for the soul. The Brother was there and knew him from afar, but waited until the hour for recognition came, until the accumulated knowledge and world experience of his prospective pupil had matured to the point of right use and could be safely utilized.

I can only touch briefly on the main points of the autobiography leading up to the time of the meeting, and then note one or two of the aspects of instruction given by the Brother. And first I wish to observe how often it is the fact that those who make some exceptional progress on

the path and eventually contact an initiate in this way, have had an arduous struggle with circumstances and have been severely schooled in various adverse conditions before coming into their own. This is the very opposite of what the average student expects to find. He imagines that the privileged one must have had every assistance and convenience that circumstances could afford and been sheltered from anything in the nature of the inimical restrictions and oppositions that have fallen to *his* lot. Yet he is entirely wrong in this assumption. Those who have gone up the mountain have had to do their own climbing, but in the majority of cases we know nothing of the difficulties they have had to encounter. In this book the writer takes us unreservedly into his confidence. Perhaps it is well for him that he writes, as I think, under a pseudonym.

He was born in a poverty-stricken quarter of a great city, probably London, and was a "wanderer burdened with the cross of poverty," among a populace of souls made weak through suffering and of low and undeveloped character. Once he lived in a court, surrounded with all that was foul, drunken, and sordid and which, to a sensitive and imaginative child, was a heavy and continual horror. His education was of the meanest, provided by the authorities for the children of parents who were considered the scum of society, where any sign of personality in a child was immediately attacked and suppressed and the views and doctrines of the Educational Board reigned omnipotent. He sat at his desk, "like a fool," uninspired. And passing from school into many trades in none of which he excelled, he looked back at the age of eighteen to realize that only one ideal had ever possessed him—to write a book.

Then he began to take notice and soon reached a point where he became a conscious and determined rebel against circumstances and grew apace in egotism and cynicism. In this favorable mood he fell in with an atheist, and atheism was championed for a while with sounding rhetoric and youthful virility. But the way was hard and progress slow, and he passed as suddenly into the promised land of socialism. In this enchanted realm great hopes sprung up and he eagerly sought to gather material for three vast volumes on "Ego-

Two Hundred Twenty-eight

tism—Past, Present, and Future.” A step further, blindly, and he entered the dark valleys of anarchism, and joined the noble army of anarchists pledged to destroy all tyrants and revolutionize society. This task was harder still; enthusiasm cooled; and, in a peaceful interlude, he reposed for a while in the nourishing bosom of philosophy. But this proved a disquieting resting place for a one-time atheist, for spiritualism and theosophy were already threatening his repose. He studied the theosophical literature, joined the library, and entered the society. There he found friends but got on ill with them. They lived in a serene air of unthinking faith and his interrogations upset them. The “Secret Doctrine” he read, but understood little of. Some of the characters in the group he was allied with are described and classified with keen discrimination. They were a strange people and provoked his curiosity.

With one or two of his mystical intimates he visited in the evenings the cafes of Soho, the resort of every type of artist, and there observed life in many of its most unedifying aspects. Yet this period was marked by their great devotion to theosophy. But theosophy was one thing: the Theosophical Society another. “Yet we stayed on in the society he writes, “because we were enchanted by the shadows and emotional fountains that played upon our senses, becoming more and more somnolent, and it was a long time after that we were forced to admit that all we could learn was of an intellectual nature, which could only lead us into a perpetual mirage. For, above all, what we really desired were realizations that would enable us to comprehend the meanings of life, to understand why humanity suffered, and the cure; for we no longer believed that life woke from the unconscious passions of the elements to snarl and tear its way up a staircase built from the bones of lesser lives.” For three years he had studied theosophy and grown weary, not of its doctrines, but of the lack of spiritual incident, when, unexpectedly, he met the Brother. It was in the room of an organization which, he says, has long since passed away. A few students had met for discussion and were awaiting the arrival of him whose identity was evidently not suspected. As soon as he entered the

writer says he felt an immediate difference in the mental atmosphere. This meeting led to a personal invitation from the Brother to visit him. From that time onward he received various fragments of teaching and instruction from the Brother, some of which I will refer to.

Having on one occasion heard him speak of the Masters, the author asked the Brother if he would define their state of consciousness. In answer to this the Brother brought him a book, which was none other than that known as the “*Comte de Gabilis*,” about which an article appeared in this magazine not long since, introducing it to members, and in which is given on page 297 a definition of the Master. The Brother pointed out that this book contained much truth and that the commentaries had been written by one who had experienced certain illuminations. We are told that the Brother did not confine himself solely to occult matters but was also conversational on many unrelated topics. He indicated the talents of his pupil, and encouraged him to continue his early efforts in verse writing. He was told many things about himself which nobody else could possibly have known, and given clear descriptions of people personally unknown to the Brother but well known to the writer, their habits, talents, and so forth. On questioning the Brother about the elementals, the book above mentioned was indicated as a source of reliable and first hand information.

It is interesting to note the remarks of the Brother on marriage. He pointed out that the student was perfectly free to do what he would, though it would be inadvisable to marry a person who was below him in caste and development, for then he would be more often hindered than helped, particularly if he married when young; though, of course, marriage sometimes could also help, for the student seeks balance, and if the student arrives at that stage there is little to fear. He then mentioned a case of a married Master with a family, whose wife was completely ignorant of the fact that her husband was different from the ordinary type of mankind, save for the exception that he possessed a vast knowledge that surprised his family. I am reminded, on this topic, how that once, in conversation with a theosophical leader, a book came up for discussion in



which it was stated that certain of the Masters marry. This statement is strongly repudiated and the book was completely discounted because of it. Now, what particularly commends itself to me in the Brother's conversation with his pupil is the breadth and tolerance of his views upon vexed questions of this nature, and the entire absence of assertiveness and bigotry which so strongly characterize some of those who would hold us in bondage to their narrow and preconceived opinions.

Speaking of failures, the Brother said that many of his pupils had failed through sex, egotism, and jealousy, "but though they had failed they were not forgotten, and a time would come when the fallen pupil would be given another opportunity, for the Teachers are very patient and can understand the weaknesses of mankind because they had also suffered in the past before succeeding; treading the path is a case of constant effort and though years may pass, persistence in carrying out the various exercises will ultimately be rewarded with success, for not the smallest effort is wasted, and the moment comes when something is opened, some sleeping force awakened, and the seeker has a new realization of life, an extension of the senses that makes one more sensitive of things passed unnoticed before."

And let us particularly note this: "There is no autocrat among a group of pupils, for each teacher is somewhat of a specialist along certain given lines, also it can happen sometimes that the apparently lesser evolved members may become the teacher to the rest of the group, though even then he would not attempt to command or force obedience from the rest, for the freedom of each student is considered sacred, though all are supposed to work in perfect harmony for the good of all and for the good of mankind. One of the saddest moments in a teacher's life is when he is challenged by his pupil for knowledge, for the pupil's soul must be given freedom of expression, and anything that tends to limit the soul's expression brings upon the teacher the Karmic responsibility. Above all, let people alone with freedom for their soul's expression. The true student asks the other man's soul how he can help it, and the student's own soul will transmit the message. Keep the mind calm, for this is the higher form of

clairvoyance, and the confessional, if done impersonally, is a spiritual thing."

The chapter devoted to various occult teachings contains many instructive fragments. That on initiation is enlightening: "Within the soul of each mortal dwells a watcher, one who waits patiently for the time when his charge will cry out for a consciousness of the divine realities, and when that occurs, the inner watcher guides the seeker into a series of experiences that will perfect and make him fit to enter the temples of Truth. Wherever the seeker dwells, whether he be white, yellow, or black, whether he dwells in a hovel or a palace, directly he desires to become a helper for humanity and work in unity with the laws of the spirit, directly he listens to the compelling voice of intuition that bids him seek beyond the glamour of events, and he obeys it, then the watcher within takes him upon a voyage that can only end when the seeker has found his own. But when guiding him, the watcher also gives to him various keys, keys that will open each of the seven doors that lead into ancient chambers, wherein can be found books written by the other selves of the past, works wherein are inscribed the symbols of divine powers. Only by perseverance and relentless pursuit can the seeker attain his desires. For in his aspiration for initiation, he must not permit his energies to be frittered away in the mental clamour and voices of parasitic and vague interests, that are shaped from mist and bring only temporary nourishment. For initiation consists of discovering one's own limitations, through one also discovers an affinity to the elements of nature and the universe. And a time comes in his occult studies when he enters through the curtains of air, and he discovers new regions, new laws, and truths, which he endeavors to build into his character, and possess powers that can demonstrate to humanity the existence of higher kingdoms and forces."

Other fragments on art, consciousness, and symbolism are of absorbing interest but are too long to give here. To abbreviate them would be to lose their import, since the Brother is economical in the use of language; every sentence tells and is necessary to the evolution of the main idea.

The concluding chapter on travel on the mental plane merits attention. For over

two years the pupil practised various exercises prescribed by the Brother and eventually certain higher faculties were awakened. He was soon after to have his first experience of journeying out of the body into the mental world. On this occasion, he says, though travelling was vague he was not entranced; his senses were more acute and sensitive to the slightest sound than ever before, and the Brother's voice sounded louder although he spoke in low tones. This journey was a prelude to many more, until his mental sight became clear and reliable. I select the following from several experiences. It is very arresting. "One evening M took me upon a mental trip, wherein I traveled with great difficulty. Something seemed to pull me downward and it was only with M's help that I managed to arrive at the place he desired to show me. It was a small room in which a young child was writing, while through a nearby window a great shaft of silver light came flowing. I looked at the child and seemed to recognize him as somebody I had known long ago. I asked M if he could tell me who the child was and heard with astonishment that it was myself upon this mental plane. I noticed that as the child gazed up into the stream of light, the face grew younger; but when he bent down, the face

grew very old. M told me I was writing a book that would appear in the future, which did not surprise me, for I had often seen complete new poems in my dreams, for in sleep the soul journeys to its realm of true being, with clear metrical forms and subjects, which were ultimately written, though many were also unwritten, as I could not recollect the words."

A prologue to one of the chapters in the book may suitably conclude this article. It is entitled "Human Spectra."

"Ponderers peering through the mist, builders of minarets of sand, ghosts who walk and laugh and work. You are bewitched by the shadows, the thoughts, the dreams of the hidden people. They are in your room, holding in their hands the secrets that would make you as gods. They overshadow you with their shekinahs, invisible, they whisper to you, and you become inspired. They call themselves the humble servants of God, and you call yourselves masters of Earth. And yet you are as spectrums, reflecting their thoughts, their emotions, but diverting their shafts of power, often for evil motives, and flooding the earth with stained beams of thought that return to the instrument, bringing with them destruction. Yet in the aegis of their love and their divine patience they still guide you into fresh realms of experience."



WARNING TO OUR MEMBERS

Every so often we learn that some person, usually a man but occasionally a woman, is travelling about this country representing himself or herself to be a member of our organization, in unfortunate circumstances, and asking for financial help and other forms of help. In nearly every case these persons are not connected with our organization, and are familiar only with matter that has been published in "The Light of Egypt," and in our circulars. We advise every member to discourage any form of solicitation, and especially, to do nothing for anyone who pretends to be a member of our organization and cannot show proper identification. If in doubt, telegraph us before you lose your money, and not afterwards. At the present time, a man claiming to have been helped out of prison by our organization and giving the last name of Howard is visiting many of our branches and soliciting considerable sums of money under various pretensions. If he appears at your lodge, you should notify the police authorities so that he will be prevented from continuing this form of activity among those who may not see this warning.

Two Hundred Thirty-one



Are Miracles of Healing Possible?

AN INTERESTING DISCUSSION OF A VERY IMPORTANT QUESTION

By ROYLE THURSTON



WE hear it said constantly that many of the miracles recorded in the Bible, which are practically duplicates of miracles recorded in other sacred writings of the Orient, must be either exaggerations in statements, or misconceptions of the facts. So often is this point argued and so strongly, that we find a very large class of persons who doubt many of the other important passages of the Bible simply because they have no faith in the statements pertaining to the so-called miracles. This, of course, is tending to break down the religious faith of many people, and it is one of the important arguments used by the atheists of the atheistic society of America in the attempt to spread its horrible propaganda.

Most generally the ones who argue against the possibility of the miracles as recorded in the Bible and against any present-day miracles of healing are those persons who are somewhat familiar with a few of the physiological, pathological, and biological laws of the human body. Their knowledge of these laws and principles is so superficial that it is like all superficial knowledge of any kind—a dangerous thing. When we find a person who has only a little knowledge of a subject, he is very apt to have false conclusions derived from incomplete reasoning, resulting naturally from his lack of thorough insight; these false conclusions very seriously affect his thinking and acting. Often those persons who believe they have a fair understanding of all scientific principles will attempt to argue scientifically against any kind of miracles in healing. On the other hand, a few men, eminent specialists in medicine and surgery, who have been thoroughly trained in the material sciences relating to medicine and surgery, also claim that miracles are impossible and

base their conclusions and beliefs upon their reasoning. Their reasoning is also faulty because their education has been limited to material laws of nature or the laws of material functioning in nature; broad and profound as their knowledge may be, it is still incomplete if it does not include an understanding of the metaphysical laws of life.

One of the arguments generally put forward by the superficially informed or by the learned physicians and surgeons is that a condition that has been established in the human body for sometime cannot be instantly changed by any miracle, even of a divine nature, since nature has certain fundamental laws which are immutable, and which require time and conditions for alteration or modification. They rightly argue that if an eye is mutilated or taken out of its socket in the head, a new eye cannot be grown in its place in the fraction of a second by any miracle because nature has certain laws for the growing of eyes and the development of such organs, and these laws require time. They also rightly argue that if a limb has been amputated, a new one will not grow in a moment by any miraculous application of any law, because limbs can be grown only by nature in certain ways requiring a certain length of time. Such persons also argue that if we take a perfectly normal arm and bandage it fast to the body in a cramped position, and leave it bandaged in this manner for several years, that it will become stiff and the muscles atrophied or below normal in size from non-use, and that the shrunk arm cannot be unbandaged and immediately put into good use by any miracles known to man or to the spiritual Masters. They say that only in the course of time, and in accordance with certain natural laws, can the shrunk and atrophied parts of the arm become normal in size again, and flexible enough to func-

tion so that the arm can be used in a normal manner.

Thus there is a certain amount of soundness and saneness in their arguments, or at least there seems to be, and we are always reluctant to question such statements because while our opinions differ, these persons have at least the benefit of rationalism on their side and they can produce a predominance of testimony to show that their conclusions are correct. Of course, if we accept the Bible statements and the miracles therein presented, we have evidence to the contrary. But, it is impossible to bring the evidence of the Bible into any argument with these persons, because they say that the witnesses to the Bible miracles are not dependable and that we are not sure that the miracles ever happened.

However, we find that occasionally something happens in these modern days that lends color at least to the possibility of miracles. Before telling you of one of these modern miracles, I would call your attention to the fact that we still adhere to that interesting proposition presented by James, the eminent psychologist, as stated a number of times in our lectures to the effect that, "It takes but the presence of one white crow to prove that all crows are not black." It takes but these occasional modern miracles to point out clearly the possibility of many of the miracles recorded in the Bible and in the sacred literature of the far East.

Now let us look at one of these modern miracles. Here in our own locality there has lived for a number of years a man who at one time was wealthy and prosperous in his business, but who was so injured in an accident that it left him with all of the lower part of his body and half of the upper part completely paralyzed. For twenty years he has lived in a wheel chair, hardly able to feed himself, and incapable of dressing himself, attending to his personal needs, or conducting any business to support himself in a financial way. Through the non-use of limbs and arms and hands, and part of the face for twenty years, the muscles and sinews of certain parts of his body had become subnormal in size and were considered atrophied by experts who had examined him. During the first years of his paralysis, his large income was spent rapidly

through treatments, examinations, and tests by eminent experts and everything failed to give him the use of the paralyzed parts of his body. He finally became a poor man living almost on charity, despondent, hopeless, and in every way a pitiful case. I am sure that if we had seen him trying to struggle on his hands and knees down the highway of any one of our cities, we would have seen a cripple like unto those pictured and described in the Biblical stories. Certainly every physician and scientist, specialist, and renowned authority agreed that "nothing less than a miracle could restore life and action to the paralyzed parts." How freely these scientists and specialists make these statements when they find themselves balked in every attempt to bring relief to suffering humanity. I do not mean my words to be a criticism of the medical or surgical sciences and arts, and I know that most of these men speak honestly and with sincere conviction when they say that "nothing less than a miracle" can change the conditions of some of their patients. Yet, the irony of it all is that these same specialists and scientists who make such statements have little or no faith in the possibility of any miracle ever doing anything for anyone. Perhaps that is because they have been trained to think along certain lines and because miracles so seldom happen.

To return to the man who was paralyzed here in California, however, we want to say that in the last few years he became so despondent and such an outcast of society, so friendless, and homeless, in many ways, that he became obsessed with the idea that death or transition was the only way out of his permanent misery. If we, as mystics, or any scientist as a specialist would have dared to step forward and state in the presence of witnesses or in any literature or in a magazine article of this kind that there was a way by which the man could be *instantaneously* cured of his paralysis and in the twinkling of an eye given full possession of all of his body, so that he could stand erect and walk and use his hands and arms and face and other organs and parts of his body in a normal way, we would be criticized and the finger of ridicule and charlatanism pointed at us. Who among us is brave enough to face this sort of thing in our own communities? Perhaps the thought of ridicule



causes many of us to keep our thoughts to ourselves and in silence perform our duties, remaining contented with the knowledge which we have, but which we hesitate to proclaim before the doubting multitudes. Certainly, to have claimed that this man in this city could have been cured so instantly as to be a miraculous cure of an instantaneous nature would have been to invite serious comment of a critical nature. And who would have believed it?

But just see what happened. In his despondency the other day, this poor, crippled, hopeless man decided to commit suicide. To make sure that he would bring about transition in a quick and positive manner, he placed himself in a full tub of water, turned on the gas, and decided that if the gas overcame him, his body would slip into the water and drowning would bring about his transition. Then he added a third method to his plan, and decided to cut the upper artery of his throat with a razor blade. This he did. But before the loss of blood could bring transition to him, or the gas or water end his life, he was discovered in his predicament and hastened to a hospital. There the flow of blood was stopped and consciousness was gradually restored in a few minutes. Upon the return of consciousness, the nurse, the physicians, and the friends of the man were startled to find that his paralysis had left him and that he was capable of moving every part of his body. The case caused widespread interest, specialists

called to see him, and the man is today rapidly recovering from the self-inflicted injury and is ready to start life over again in full possession of his faculties and the functions of his body, and capable of carrying on in a normal manner. This is not the only case that we have on record in our files at Headquarters similar to this. We know of a number of instantaneous cures that came about, not through metaphysical treatment, not through any act that was intended to cure or relieve the condition. The outstanding fact, however, is that either by an injury or shock to the nervous system, an instantaneous change was brought about in the physical or mental body which restored it to a normal condition, and in that way a natural miracle—if we may use that term—was performed. This fact proves that such cases are not hopeless, even though medicine and surgery have not learned the secret of these instantaneous cures. It proves, furthermore, that nature does not always require time and certain conditions for the restoration of health or normality. And such cases open up this possibility: If a material effect upon the nervous or mental system can result in an instantaneous reaction upon the physical body, may we not find some metaphysical means of applying such a stimulus to the nervous and mental body as would bring about the same result? This is something for the members of our Order to think about, and perhaps we will have more to say about this subject in future issues.



AN APOLOGY

During the month of July, we attempted to prevent an interruption of the heavy work that would occur during the convention days at Headquarters in August by confining all of the vacation periods of our large staff of employees to the four weeks of July. It was a new experiment and one which we shall never try again. The interruption to our correspondence and the filling of orders and special requests for literature, and help of all kinds, was so great that we soon found ourselves two weeks in arrears in taking care of book orders and special correspondence. Fortunately the preparation and mailing of the lectures was not interrupted, although a few mistakes occurred. We apologize for the delay and annoyance that we have caused our members, and assure them that we are now caught up with our routine and merely face the usual problem of enlarging our system constantly to meet the continued growth of our activities.

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Why Are We?

THE GROWTH OF KNOWLEDGE

By EUGENE H. CASSIDY



MAN has inhabited the Earth for an unknown period, probably extending into millions of years. There are few who would deny that during his earthly sojourn he has evolved physically. Perhaps a greater number would not admit any consistent spiritual evolution, but even so, by far the greater part of humanity sees in spiritual, rather than material progress, the very purpose of existence.

Such spiritual and mental development is an individual rather than a racial matter. That is to say, there is no average gait of progress which the whole race follows consistently. In every age there are necessarily some few who have acquired a greater knowledge and a wider understanding than the rest of the race. This is, of course, obvious, but what is usually overlooked is, that since communication is never complete, these more advanced individuals may be ahead of the foremost of the next generation. Thus while the general trend of the mass, as well as of the individual, is forward, it does not follow that there is an observable regularity in the advance of the intellectual leaders of mankind. The greatest thinkers of an age are not necessarily in advance of those belonging to the age or ages past. Nor does mere recency of discovery establish the greater truth of a theory or belief.

Man has employed two methods of seeking knowledge. The one most commonly recognized is the scientific, for science is obviously searching for new facts to conquer. The poetic approach to truth is not so generally understood as a means of enlarging the realm of knowledge subjugated by humanity. This emphasis on the one method is unfortunate for the two are complementary and cannot function alone. The scientist observes, describes, and re-

cords phenomena. The poet grasps their relation to life. It follows that the scientist's facts, though organized among themselves, are meaningless without the poet's vision to orient them with the Cosmos.

These different attitudes to truth have their corresponding modes of expression. Since science emphasizes factual exactness, the scientific manner of expression is detailed and technical. Words are used denotatively rather than connotatively. Above all, the scientific method is literal.

The poetic manner is directly opposed to all this. The emphasis is never factual. Indeed, facts may even be untrue without destroying the value of the expression. The astronomy of "Paradise Lost" is generally believed to be false, yet the epic has not lost its human significance. Milton's purpose was not to communicate facts but an experience.

It follows that poetic expression can never be literal. The poet deals with material for which there is no technical vocabulary. He can only suggest and to do this he must use figurative language.

The relation of poetic and scientific expression is a subject which cannot be developed here. The only distinction of present importance is that science is literal, while poetry is figurative. Consequently, in order to understand an expression, it is imperative that we know whether it is scientifically literal or poetically figurative. It is obviously impossible to arrive at a valid conclusion without settling this matter first.

There is usually little difficulty in distinguishing between the literal and the figurative in modern writing, but there is often very considerable difficulty in making the same distinctions in older writings. And even after a work is understood to be figurative there remains the task of translating a figure which is no longer familiar.



It is safe to say that the more profound ancient writings are more often figurative than literal. The reason for this is not generally understood. It is true that the poetic approach to truth was most common, and figurative expression consequently most natural. But it must be pointed out that literal expression was not possible even when desired, since the ancient sages were seeking to express knowledge so far beyond the growth of language that allegory was the only means open to them. For their own purposes they used pictorial symbols which have come down to us, but which are seldom understood. It was the impossibility of translating from pictorial to lingual symbols which led to the almost universal use of figurative language.

Cosmogonic theories are inevitably bound up with the whole system of human knowledge, and develop according to the general principles laid down. Both the scientific and poetic approaches have been employed, and both literal and figurative expressions have resulted.

It is possible to divide an historical consideration of cosmogony roughly into ancient and modern, and the modern again into scientific and philosophical. The ancient cosmogonies are those embodied in myths, whether allegorical or not. It may prove profitable, then, to discuss the subject under these three headings: mythology, science, and philosophy.

PART I. *Mythology*

Some myths are obviously allegorical, some are possibly allegorical, while still others have no known figurative meaning. It follows either that some myths are figurative and others literal, or that all myths were intended allegorically but some have lost their significance. If this question could be decided it would prove of immense value in understanding the learning of ancient peoples. If all myths were originally allegorical, we must credit the authors with greater intelligence and deeper wisdom than if they were expounded as literal explanations of natural phenomena. That they came to be believed literally is of course true, but it does not necessarily follow that their originators intended that they should. It is the fate of all figurative expressions to be understood for a time, then to be believed literally, and finally to be repudiated as absurd in their

supposedly literal meaning. That this has happened to many myths is well known, and one is tempted to jump to the conclusion that such has been the history of them all. Unfortunately such a position cannot be adequately supported and consequently the problem cannot so easily be settled. We cannot say definitely that all myths have an original figurative meaning. On the other hand we are not justified in saying that certain myths have not. All that can safely be said is that no such significance is known.

With the information at our disposal it is impossible to be dogmatic as to the true meaning of any myth. When once it has been decided to treat a given expression as figurative so much scope is allowed the imagination of the interpreter that his conclusions may be quite unwarranted by the meagre hints which served as his starting point. Thus we have Dr. Seiss attempting to find a complete foreshadowing of the Bible in the names and figures of the stellar constellations. It is difficult to treat such a theory seriously. A God who could create such a universe would be not only anthropomorphic but infantile. On the other hand an insistence on the literal meaning of such an account as the story of the creation in Genesis leads to quite as ludicrous results. In fact it is almost impossible to translate any of these ancient stories without knowing beforehand what the writers were trying to express.

The extreme ignorance abroad as to the true meaning of our literary heritage from the past has produced an unwarranted tendency to label the whole as mythology. Now a myth is, strictly speaking, devoid of truth and without historical foundation. Obviously, then, we have no right to apply the more or less derogatory title of myth to stories which were never intended literally and which, when properly understood, embody eternal truths as significant today as at the dawn of history. As soon as a story is shown to have a figurative interpretation, it ceases to be a myth. Thus the great majority of so-called myths are found not to be myths at all. If they are myths, then for the same reasons, and on the same grounds, the greater part of the Old Testament is simply a collection of myths. With this distinction made clear we may return to the popular loose phrase-

(Continued on Page 245)

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Pictures of Headquarters

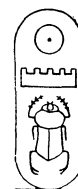


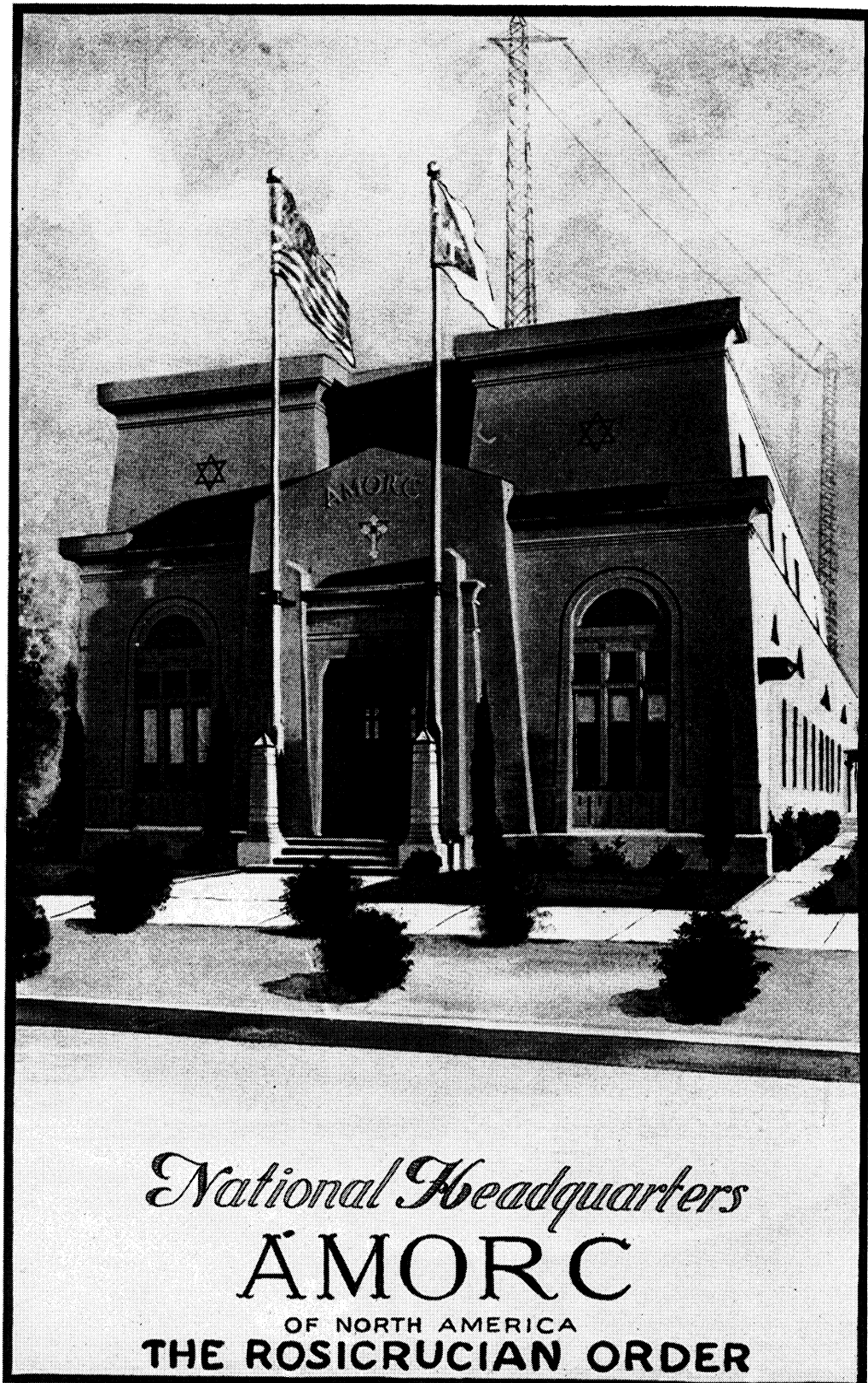
On the following pages, we present groups of photographs showing various scenes at Headquarters.

Many scenes of interest to our members who visit Headquarters are not shown in these pages for lack of space. For instance, we do not show here the interesting Research and Library Room with its large collection of rare books, used by the editors of the magazine and lectures; neither do we show scenes of the Bookkeeping and Recording Department, the Secretary's Office, the Reproduction Department, where lectures are reproduced in typewritten form, nor the Reception Room to the temple, the Radio Broadcasting Room and its equipment, and other departments with the many employees busily engaged daily at the tasks which help to keep the routine work of AMORC up to its standard.

We hope that by showing you these few scenes you will become better acquainted with Headquarters, and perhaps visualize the various departments when you are writing to us or thinking about us. We welcome visitors, of course, and many call each day. The more you know about us, and the way in which your affairs and our affairs are handled, the more intimate will become the spirit of Brotherhood which we strive to maintain in all our work.

—THE EDITOR.



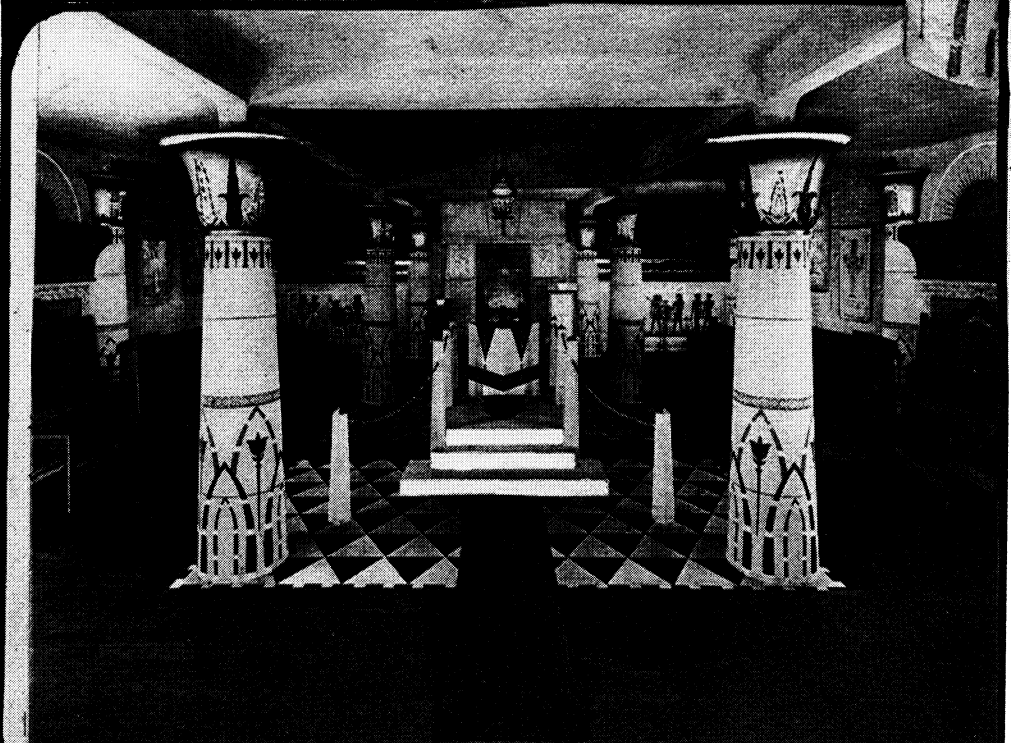


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OF NORTH AMERICA
THE ROSICRUCIAN ORDER

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The Supreme Lodge Temple



The Sanctum and Shekinah in center of Temple





The Emperor's Sanctum



A Corner of the Oriental Museum

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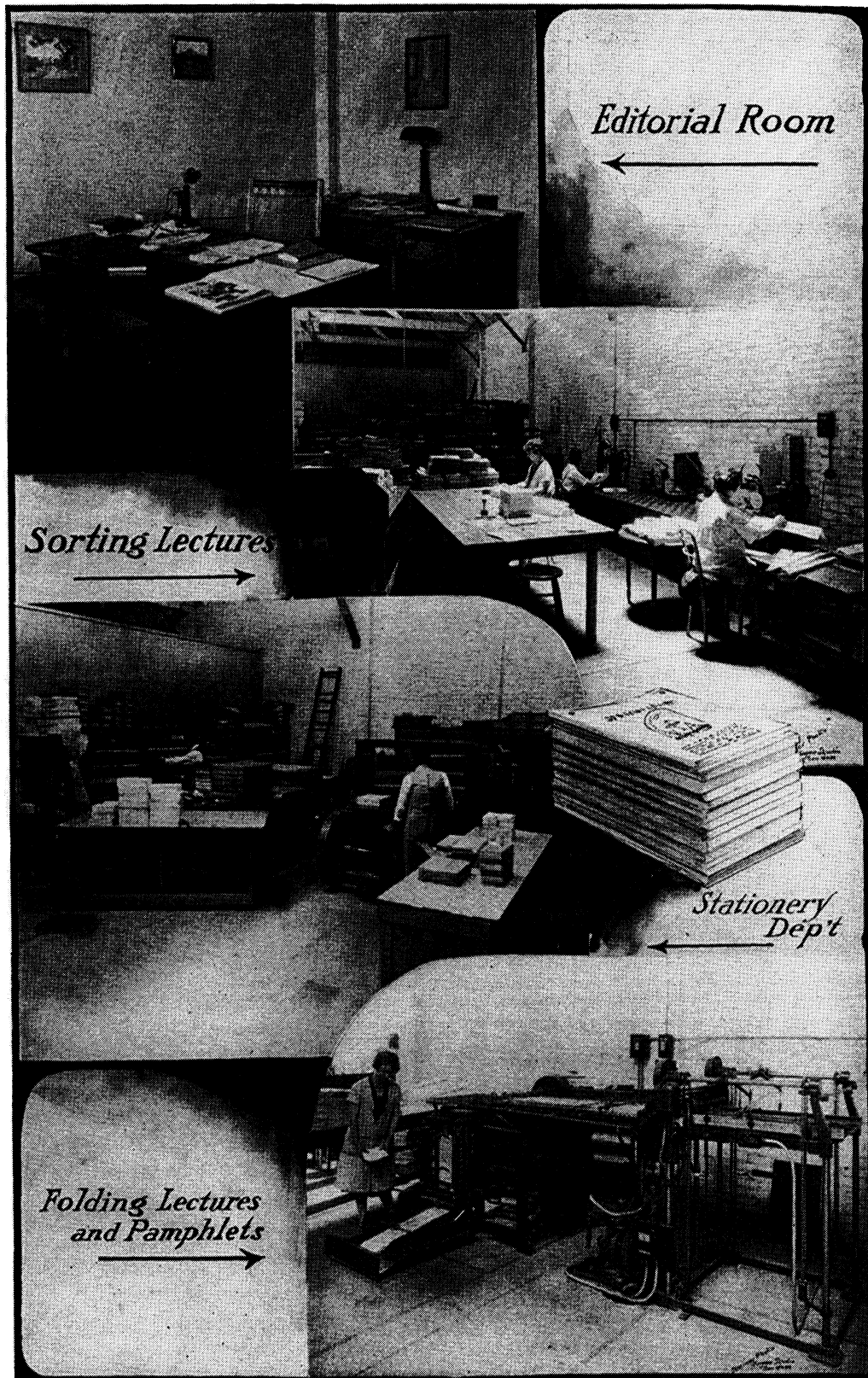


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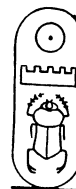
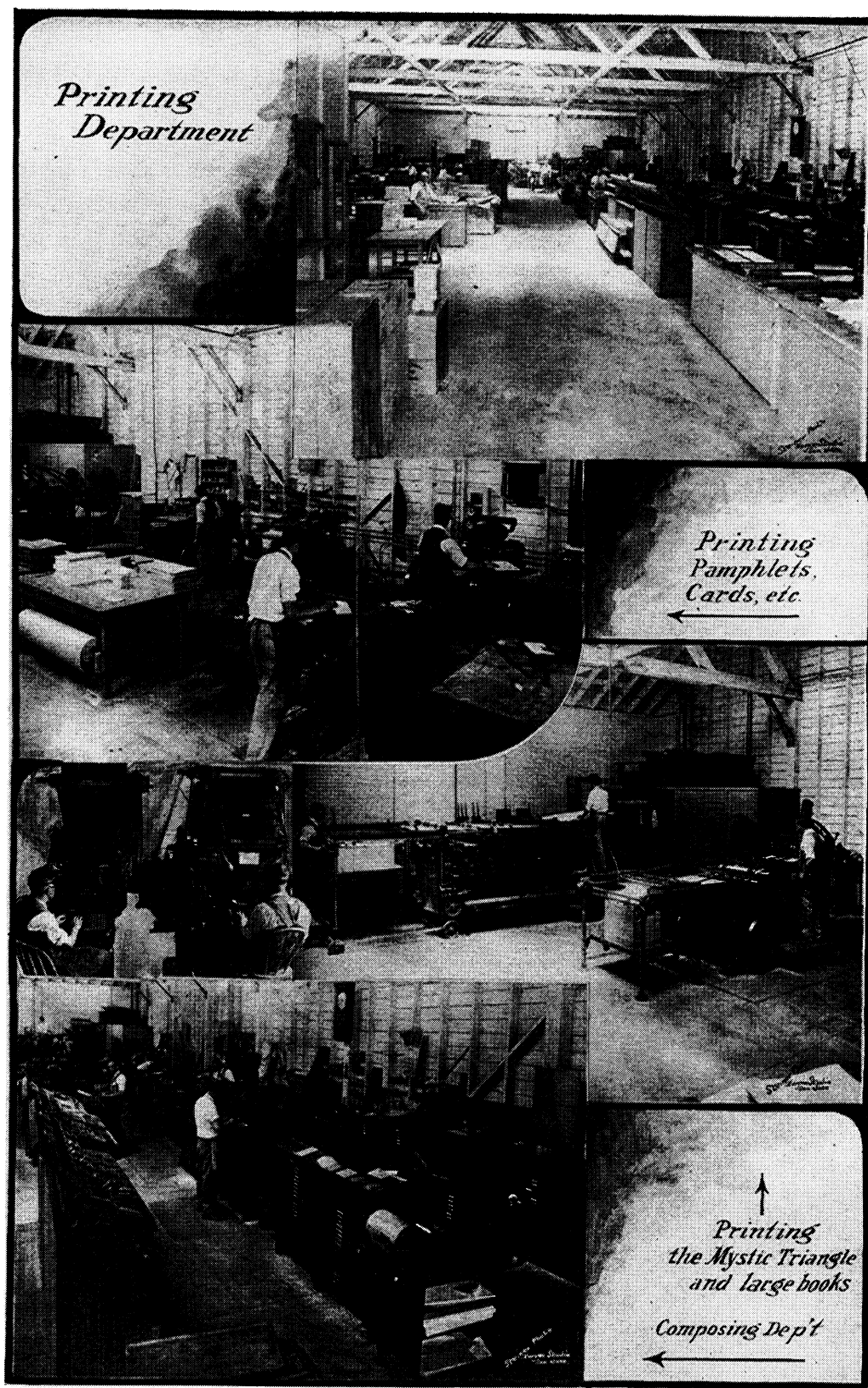


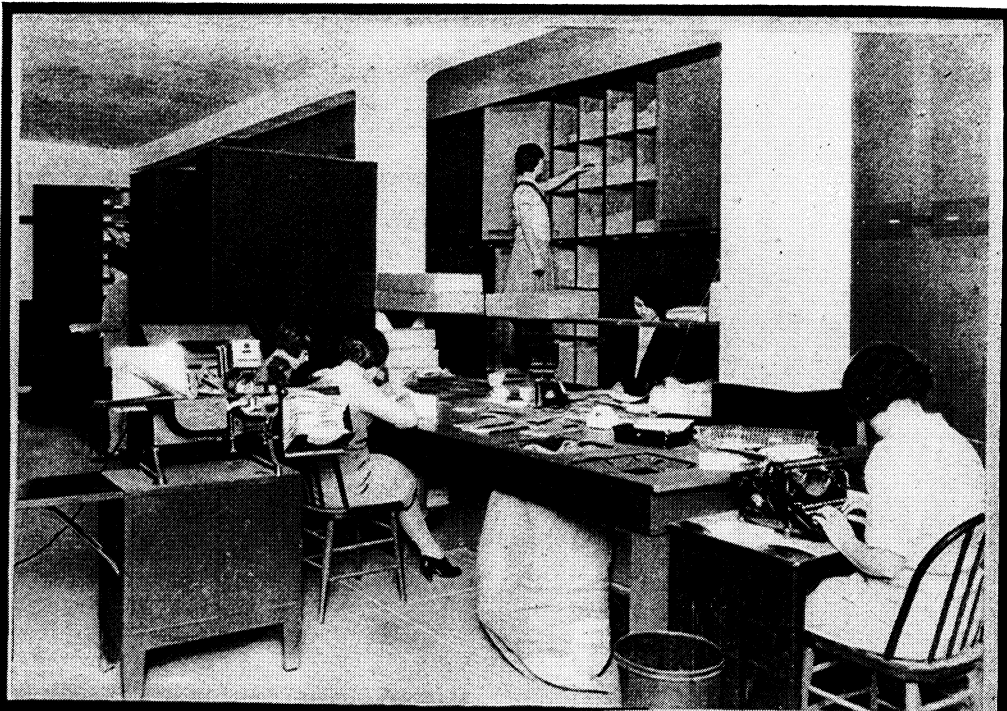
Indexing and Recording Each Member's Progress





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Sorting Lectures for Mailing



Mailing Department

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ology and notice some representative "myths."

The North American Indians have an astoundingly varied tradition since each tribe or family of tribes produced its own "mythology." Among these there are more of the apparently literal type than in any other collection.

According to the Wintu Indians, Sas hated his son-in-law Tulchuherris and tried many times to kill him. At last he proposed a pine-bending contest hoping that his son-in-law would climb to the top and that he could, therefore, kill him. However, Tulchuherris was warned and though he climbed to the top of the tree he slipped off when Sas bent it down, so that he remained unhurt, much to the mystification of his father-in-law, who, of course, thought he had been thrown off as the tree straightened. When Sas climbed in turn, Tulchuherris urged him to the very top of the tree and was able to throw him up into the heavens where he split with a noise louder than thunder. The larger part of him became the sun, the smaller, the moon.

W. T. Olcott quotes this myth in great detail from "Myths of Primitive America," by Jeremiah Curtin.

It would seem extremely difficult to read any very great depth of understanding into this account of the creation of the sun and moon. It is almost certainly literal and if so is really a myth, for it has no foundation in any accepted facts as to the origin of the sun and moon. As a source of scientific knowledge it is of no importance, but as a work of literature it is of very high value. Its coherence and detailed development represent a very credible effort of the imagination for a people considered so primitive.

Far different is the following creation story quoted from Scribner's Encyclopedia of Religion and Ethics.

"The Muskhogees believe that before the creation a great body of water alone was visible. Over the dreary waste two pigeons flew to and fro, and at last espied a blade of grass rising to the surface. Dry land gradually followed, and the mainland and islands took their present shapes. In the center of the hill, *Nunne Chaha*, was the house of Esaugetuh Emisee, the 'Master of Breath,' who moulded the first men from the clay which surrounded his abode.

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The waters still covered the earth so that he was compelled to build a great wall to dry the mud-fashioned men upon. When the soft mud had hardened into flesh and bone, he directed the waters to their present places and gave the dry land to the men whom he had made."

Two things are remarkable about this account. First, the two pigeons representing the two principles, positive and negative, which produce all manifestations, flying over the illimitable waste of waters, or the unmanifest. This is a profound conception of creation. Secondly the story is remarkable for its similarity to the Biblical description of the formation of man out of dust. We have seen the "Master of Breath." It is obvious that this account of creation is in an entirely different class from that quoted previously. To call them both simply "myths" is misleading to say the least.

The myths of Egypt appear to be entirely misunderstood. W. Max Muller assigns their origin to animism. According to him they represent a form of idolatry which grew out of the crude personification and deification of animals.

W. T. Olcott is led just as far astray. He says, himself, "The priesthood of the sun were noted for their learning. They excelled in their knowledge of astronomy and all branches of science." Yet he attributes to them a childish idolatry quite incompatible with such learning and wisdom.

As has been pointed out, popular beliefs do not measure the greatest understanding of an age. Some of us, at least, would deplore being judged by the ideas current even in this enlightened age, and indeed, an hour spent in listening to any gathering of working men would dispel any illusions as to the particular enlightenment of our day and generation. Olcott forgets that the common people of any period are prone to believe in a literal and slavish way what is intended to be a merely figurative suggestion. In so far as they made this mistake and worshipped the symbol for the reality, they were idolaters, but surely it is not a just criticism to label the religious system as idolatry because of this. If so the Crucifix of the Roman Catholics is as gross an idol as any of antiquity.

The misunderstanding arises from attributing the origin of the system to ani-



mism. The truth of the matter is, that the whole body of Egyptian "myths" is an allegorical account of the origin, constitution, and purpose of the universe. The priests themselves were a highly trained class of philosophers and mathematicians who could think abstractly as none of the common people could. Consequently they used a system of symbols quite beyond the comprehension of the nation at large.

The so-called myths arose out of the necessity for explaining the more obvious significance of these symbols to the common people. This was done by the same method employed in the parables of the Bible. In the same way the stories were cleverly constructed to be interesting even when read literally so that the hidden meaning would not appear except to the earnest and worthy student.

The "myths" of Greece, or at least the significant ones, had the same origin and in many cases were simply translations of the Egyptian with Greek names. Thus the death of Dionysus is the same story and has the same significance as that of Osiris. Many of the so-called Greek heroes are sun gods similar to Ra, Amun, and Osiris. The Egyptian and Greek religions as originally intended were neither polytheistic nor idolatrous.

It is obviously impossible even to mention the mythologies of all countries here.

The myths of India, for instance, are just as fully developed and quite as interesting as those given as examples, but they are so heavily encumbered with significant but difficult names that they are useless unless seriously studied.

Even though it is impossible to give examples of myths from all countries it should be mentioned that there is a very striking relation between all mythologies, which points to some common source. The parallelisms in the Egyptian and Greek systems have been mentioned. Similar agreement can be traced to the myths of India. What is still more astonishing, this common thread can be clearly followed in the myths of America, especially those of Central America. Perhaps the most universal story is that of the flood. Donnelly makes a strong case in favor of his contention that this tradition has an historical foundation in the submergence of Atlantis.

Perhaps enough has been said to show that the modern patronizing attitude toward past generations is warranted neither by our wisdom nor their foolishness. We must remember that there have been great thinkers in all ages and that wisdom will not die with us. It is the mark of true wisdom to be at all times more ready to learn than to scoff.

(Part 2 will follow next month.)



APPRECIATION

This is to thank each of you individually who aided in the recent Circle Nine activities. It shows a wonderful response on the part of the members and the loyalty of each of you when AMORC asks for your aid in any matter.

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It has only been a few weeks ago that we appealed to each member to assist in this Circle Nine matter regarding the extension of the Order in this country, and though, of course, everyone has not had the opportunity of performing his little duty in this regard, the majority of the members have, and more do each day. I am sure you will receive in return much benefit from your kindness in this matter.

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Report of the Egyptian Tour

INSTALLMENT NUMBER SEVEN

Reported by THE TRIP SECRETARY



AFTER we left Luxor, we rode for the whole day through the Nile Valley to Cairo. Our purpose in taking the day ride was not only to see as much of the Nile and its many ancient settlements as possible, but to pass close to the old city of Akhnaton, formerly known as Tel-el-Amarna.

We presume that all of our members know that our past Grand Master Amenhotep IV abandoned the palaces and royal homes at Thebes and as a further step in the establishment of the first monotheistic religion in the world, directed the building up of a new royal city in the foothills of Tel-el-Amarna on a beautiful bay of the Nile. Here he not only built a wonderful mystic temple, but parks, libraries, schools, and many homes. The name, Akhnaton, which was the name he had adopted for himself was given to this city, and it later became known as the City of the Sun. His change in the art and architecture of the country and his unusual advanced knowledge of scientific factors entering into the more modern manner of living, enabled him to have the architects and builders create homes that were a surprise to the inhabitants of Egypt. Recent excavations in this city have revealed homes that had kitchens with perfect sanitary arrangements, beautiful gardens, and many conveniences never known before his period, and lost to the Egyptian people shortly afterward. Within the great temple, the ideals of Rosicrucianism were rigidly practiced and thousands of persons lived in Amenhotep's city in perfect peace and harmony. The story of this city has been told in so many books and is referred to in a chapter of the new book about to be issued, entitled "Complete History of the Rosicrucian Order," so that we do not feel it necessary to speak about the city at this time. Some years ago the AMORC contributed largely to the cost of excava-

tions in this city, and in fact financed the reopening and continuance of the excavations there for the purpose of securing further facts regarding the original teachings of the mystics of Egypt. As a result of these excavations, many wonderful relics were sent direct from the excavations to the AMORC Headquarters in California, and are now a part of the rare collection in the oriental museum in San Jose owned by the AMORC. So our readers will probably understand why it was our desire to pass close to this excavated city and have a beautiful view of it, after having passed through the initiation in one of Amenhotep's earlier temples in Luxor. It was shortly after noon when we passed by the City of the Sun, and the brilliant sunlight sparkling on the hills of white chalkstone back of the excavated ruins made an impression that we shall never forget, and the pictures that were made from the train will be preserved in our collection for some time.

It was late in the evening when we reached Cairo, and we were all tired enough to turn to our hotel from which we had departed earlier in the week. The next day we had to ourselves, and it was welcome indeed; many of us had to replenish our kodak supplies, and there were other purchases that we wanted to make. We found the Emperor very busy during this half day in our itinerary, visiting one of the lodges and temples in Cairo, and securing a number of tapestries and Egyptian mystical relics and souvenirs which were crated in large boxes to be shipped to San Jose for the oriental museum there, and the rest of us spent the time in visits to places that we wished to examine more closely.

Some of the Rosicrucian Brothers in Egypt organized a small party of the more advanced members of AMORC, and took them to the Great Pyramid, and by



special arrangement escorted them into the secret passageway and through the inner part of the Pyramid to the mystic initiation rooms and initiation chambers. I wish I might be permitted to go into full detail regarding this exploration of the old Pyramid, but I believe I have intimated in several places that there were many features of this trip that were limited to the higher members and officers, and which cannot be explained in a general publication of this kind. One thing is certain, and that is that the various stories told about the arrangement of the chambers and hall of illumination in the Pyramid are not true, and that those who deny that there are such chambers there simply speak without knowledge; and those who have learned a few of the facts and have attempted to write much about them, do not know half the story. There are those now in our party who are well qualified to substantiate the mystical claims made for the Pyramid, and who know whereof they speak. One of the large newspapers of Cairo published on this day a full account of our mystical explorations in and around Cairo, and the Pyramids, and stated that never before had such a tour party visited that part of the country and enjoyed such experiences. The paper stated that whereas so many American tourists were bored with the lack of thrilling experiences while visiting Cairo, the AMORC party under the leadership of its Emperor, and with the cooperation of the native Rosicrucians, knew how to enjoy the real thrills that Cairo and its environs offer the unusual tourist. The paper paid high compliments to the Emperor's familiarity with the conditions and history of Egypt, and stated that there were few who were better qualified to bring an American party of tourists to visit the mystical places of the Fayyum and the Nile, as well as Cairo.

The next day our journey led us by automobiles again to Heliopolis. First we visited the Virgin Tree, where Mary and Joseph with the infant Jesus hid for awhile during their flight to Egypt. Then we visited the ancient ruins of the city of Heliopolis, or City of the Sun, as it was originally called, and where the Master Jesus lived and studied for awhile during His period of youthful preparation for His ministry. The facts of this part of the life of Jesus are so completely set

forth in the Emperor's new book, "The Mystical Life of Jesus," that I will not attempt to review them here. We knew that the Emperor was making photographs and interviewing certain persons during this trip for the purpose of gathering confirmation and new facts for his book, and we were certainly thrilled to be in the ancient ruins of the oldest Rosicrucian or mystical monastery in Egypt. It was from this site that the two great obelisks that are in London and New York were removed. The third obelisk still remains standing in Heliopolis. We also visited the magnificent new hotel in the newer section of Heliopolis, which is considered the largest and most beautiful hotel in the world.

Late in the afternoon we returned again to Cairo, and prepared for our final leave of this beautiful city. The nights in Cairo are magnificent, and really impressive to the mystically inclined, because of the vibrations, the music, the native characters that one meets, and the opportunity to study ancient customs and habits. Yet the city is so modern in many other ways, and the hotel, shopping, and other features which are important to the tourists are all that one could ask for in a foreign city.

After packing our things very carefully again for another long trip, we left Cairo by train and approached the Mediterranean at the bay of the city of Alexandria. Our ride was intensely interesting, taking us through the Delta section of the Nile, with the finest agricultural lands on each side of the railroad that we had seen anywhere in our journeys. We boarded the Laurentic and found comfortable rooms assigned to us, but our trip across the Mediterranean in this boat was unpleasant in some ways because the boat was small, and was not originally intended for such service, but it was the only one available at this period of our itinerary. Leaving the bay of Alexandria, and saying farewell to Egypt, was one of the saddest and hardest features of our whole trip. Every camera in the party was busy clicking away at the shore line, and at the boats, and natives at the docks making lasting impressions of our Egyptian farewell. There was not one of us who was not ready to get off of that boat and go back into Egypt where we returned to Luxor to stay for a long time. We realized, however, that we had to complete the itin-

erary and that for some of us it would be the last time we might see that wonderful land. No matter how you look at it, or how you may argue with yourself about it, you always come to the final conclusion that Egypt casts a spell over those tourists who can enter into the spirit of the mystery, mysticism, romance and intrigue that is an inseparable part of her history. Up to the present time in our journey we have not touched any place in Europe or Africa, Syria, or Asia, that had the deep call to our inner selves as had Egypt. As the sun was setting, and our ship moved out into the Mediterranean, leaving nothing but a few domes of mosques and minarets rising above the shore line of Egypt, to give us the last visible impression of that country, our hearts were heavy, and I know that some of us made the vow that if we lived, and it was the will of the Masters, we would return again to stay longer and dwell in that peace that seems to abide nowhere else. In fact, on the boat during our last parting moments, when the newspaper photographers and reporters were interviewing the Emperor, we pledged the Rosicrucians of Egypt that we would come again, and we hope that those of you who have looked forward to visiting Egypt sometime in your lives will not fail to take advantage of the next tour party which is already being planned for the summer and fall of 1931. It is planned to have this next trip start during the summer months, so that those who cannot get away from business during the winter months may take part of the trip with us. The next tour will probably go entirely around the world, but will be broken up into three lengths or laps. The first lap will include a tour of the ancient mystic cities of Southern France, and the shores of the Mediterranean, with a trip through Palestine and into Persia and India. The second lap will begin in India and go on through Egypt and other lands and back through Europe, and the third lap will continue from Egypt and go through the Orient, including Japan and China. Those who can be absent only during the summer and the first part of the fall will be able to take the first and second laps of the trip, and those who can be absent only during the summer will be able to take the first lap, but will enjoy the companionship of all the members, and the lectures, lessons, and other matters

directed by the Emperor. More details about this proposed trip will appear from time to time, but I shall be glad to hear personally from any who are anxious to be included in it.

Our trip across the Mediterranean constituted the turn in our itinerary, and we knew we were homeward bound, even though there were many wonderful sights still to be seen. Our ship stopped at Syracuse and then went on to the bay of Naples, once again. This was our second stop at Naples, and the same automobiles with the red triangles on them were at the pier waiting for us again, and this time it was not rainy, but clear and pleasant in every way. Passing rapidly through the city of Naples, we went to the railroad station where a special train hurried us on through the beautiful parts of Italy to Rome. We were a happy lot in this train, for we had comfortable seats and compartments, and the meal that was served on the train was very good indeed, and there were many opportunities for discussions and interesting talks. The Emperor kept himself busy by going from one compartment to another and sitting down in the midst of the seven and eight in each compartment and giving them short talks or answering their questions, and in between times photographing the scenery and the groups of members with his moving picture camera. Everywhere we had the utmost in convenience and courteous attention. We were constantly impressed with the fine service rendered by the American Express Company, who certainly have perfected their travel service for tourists to an ideal degree. We had hundreds of pieces of baggage, and these were always cared for by the Express Company so that we had to give this detail no concern, and whenever we arrived at a city where we were to stop overnight, our baggage was taken directly to our hotel rooms from which it was removed again by the American Express Company; only a few pieces suffered any damage, and so far as I have been able to learn, no pieces were lost. The baggage was so heavy and so large in number of pieces that it often constituted several truck loads. And this is a big problem in making the hurried stops and out of the way visits that we made, and had it not been for the excellent service with which



we were travelling, we certainly would have had many difficulties. This is one advantage in travelling in a tour party under the direction of a travelling company.

We arrived in Rome late in the afternoon and went directly to our hotel, which was one of the finest in the city, and where we were surprised with the many modern conveniences, even to private baths, electric lights, and everything. All of us were at the same hotel, and reservations had been made so that we might all eat together in the same large dining room where we found the food and the service equal to the very best in America. We found later that this hotel is generally

selected by wealthy Americans who travel to Rome, and that it is acknowledged to be one of the best in the city. Once again we found that the provisions made by AMORC for our comfort and convenience included the best that was obtainable under the circumstances. It must be remembered that not every hotel in foreign cities is able to accept a large number of guests at one time, for it means the entire occupancy of a hotel in some cases, and in others it means more than any one hotel can take care of.

In my next installment I will tell you of our interesting experiences in Rome, and in other cities on our way through Europe.



SOUVENIR COPIES

Additional copies of this issue of the magazine may be secured from the AMORC Supply Bureau. I think it would be to the advantage of every member to secure one or perhaps several additional copies as well as his personal copy to loan to his friends or give to them, because of the special articles contained and special section of attractive photographs of the departments and the Temple at Headquarters. We have arranged for additional numbers of this issue to be printed in our printing department in order to supply your demands immediately. Write and enclose a remittance to the AMORC Supply Bureau, this address, and the copies will be sent you for 25c each, postpaid.



CONVENTION REPORT IN OUR NEXT ISSUE

Our members will be glad to know that in our next issue, which will be printed in September, and mailed before the first of October, there will appear a very complete report of the Rosicrucian Convention now being held in San Jose. As the present issue is going to press, the delegates and visiting members from every part of North America are here in San Jose attending the largest Rosicrucian Convention ever held in North America. Hundreds of delegates and members are registered at the various hotels and attending the afternoon and evening sessions of the Convention as well as consulting with the Imperator and the Supreme officers in regard to many new forms of activity and the introduction of many interesting features into the AMORC work for the coming years. The joy and happiness, and the spirit of enthusiastic interest that is being manifest here in the executive offices during these last few days of August beautifully illustrates the spirit of brotherhood that exists in our organization in all lands. From foreign lands and from groups and branches not personally represented at the Convention have come cablegrams and telegrams expressing loyalty, good wishes, and personal greetings. We are sure that every member will want to have a copy of next month's issue containing a summary of the speeches, addresses, lectures, and other features of the interesting week's program. Every member may rightfully feel proud of the wonderful representation at the Convention, where every member and delegate typified the high character, cultural development, and successful career of the AMORC Rosicrucians throughout North America and the rest of the world.

*The
Mystic
Triangle
September
1929*

The Chatter Box

By The Listener-In.



HAVE not whispered anything to you for some few months, and I have so much that I could tell you that it would take the whole of this magazine to even be brief.



Visitors to the convention have been flocking around Headquarters for the past ten days like bees around a hive. Some of our members found a good excuse in the Convention to spend a summer in the Santa Clara Valley, and they are thoroughly delighted. The remarks made by these visitors remind us of the fact often impressed upon us, namely, that if one-half of one per cent of the persons in the United States who say that they intend to, eventually come to California to live, do so, it is only a question of a few years time when California will be very densely populated. All through the East one hears the expression, "We hope some day to give up business, retire, and settle in California for the rest of our lives."

Among the visitors in San Jose from the East, we must mention the father and mother of our Emperor, an elderly couple who are making their first visit in California. They have been in our midst for five or six weeks, and are thoroughly enjoying themselves.



You probably recall that I used to whisper to you about the books that the Emperor was planning to write or was actually preparing. Perhaps you would be glad to know that the sale of some of those books has gone beyond all expectations. Although the book, "Rosicrucian Principles," was offered to our members only in February, it has already reached a second and enlarged edition, and third edition is imminent. The Rosicrucian Manual is in its second edition, and nearly ready for a third edition. A new and revised seventh edition of "The Light of Egypt" was issued early in July, and an

eight edition on or before the end of the month. As many as six hundred copies a day of "The Light of Egypt" have gone out by mail, and there must be many hundreds of thousands of copies of this booklet in circulation today.

The Emperor's latest book, "The Mystical Life of Jesus," has also had an unusual sale. In fact, the demand for this book during July upset all of our mailing and shipping systems and for several weeks we were in a quandry as to how to even acknowledge receipt of the orders that came in each morning's sacks of mail. There have appeared many very fine comments about the book in various magazines, and large eastern newspapers, and many members who have read the book have ordered one, two, or three additional copies for friends. It must be remembered that each time we issue a new book, we send from three hundred to five hundred complimentary copies to the principal public libraries of the United States and Canada. This is a considerable expense, both for the cost of the books, the wrapping, and mailing. We also send complimentary copies to prisons, asylums, sanitariums, hospitals, army and navy libraries, and other places where the poor and worthy may benefit. "The Mystical Life of Jesus" has been highly praised by our members, and I often wonder how many of our members realize how pleased an author is to receive letters from the readers of his book in which comments are freely made regarding the various chapters or important points of the book. Such letters, I know, help writers in grasping the viewpoint of the readers and in preparing other books to meet their wishes or requirements. Have you ever thought of this?

A new book by the Emperor is about to be printed. It is called, "Rosicrucian Questions and Answers"; it contains a complete history of the Order. It probably will not be off the press for another thirty or forty-five days, and we hope that



those ambitious readers who are sending advance orders for the "Rosicrucian Questions and Answers" will be patient. I overheard the bookkeeper saying that his file of advance orders was getting pretty full, and that he hoped one of the correspondence departments was informing everyone that the book is not quite ready. Many hundreds of copies of this book are going to be sent to universities, newspapers, editors, publishers, and others who often have to refer to historical books for facts when they are writing special matter, for this new book will contain the most complete history of the Rosicrucian Order ever published, and the facts in it will undoubtedly please and surprise many of our members.



Speaking of the bookkeeper and his department, I overheard two of the workers in that department commenting on the fact that they have a large file there called "The Morgue." In it they have checks, money orders, and some envelopes containing cash; these have been received during the past year from persons who either signed their names so rapidly that they could not be read, or else forgot to sign the check or the letter at all, and the result is that a large sum of money is in this file waiting for persons to complain about their remittances and give us some clue whereby we can identify the remittance and properly record it. I saw one check go through the mail the other day dated from Los Angeles, with a signature so hieroglyphic that none of us could read it, and a slip of paper enclosed with the check merely said, "For August dues." They decided in this case to send the check to the Los Angeles bank and see if the bank there could identify the remitter. There was no name or address on the outside envelope. I learned that in the Recording Department, also, many letters are received stating that a magazine was not received, or something else went astray, and the writers of these letters have either failed to sign their names at all, or have signed them in such a way that they cannot be identified and the error or loss complained of cannot be rectified. If you are taking the time to send a remittance or write a letter to Headquarters, keep in mind that the most important thing about your whole communication or remittance

is your name, and that no matter how legible and complete you make your letter, if you hurriedly scribble your name, you defeat the whole purpose of the letter.

Certainly our members would save a vast amount of time in having their letters answered promptly, if they would always put their addresses at the top of the letter or just underneath their names, as well as their key letters. I listened to one of the secretaries dictating a score of letters one afternoon, and in most of the cases he began the letter in this wise: "Mrs. John Jones, no address, no city, no state. Please look up her address in the files." Now, that means that the stenographer had to go to the large index files in another department of the building, and hunt up that name. She had to look through the long list of Jones in all of the states and try to trace a John Jones, whose writing was somewhat like the writing in the letter. Multiply this by hundreds of letters a day, and you will see why correspondence is delayed in being answered.

A number of our members who are accustomed to business methods have voluntarily adopted a system in their correspondence that proves that they are familiar with business routine. Whenever they want to have some questions answered quickly and with the least amount of trouble at Headquarters, they write their questions on a sheet of paper and ask AMORC to merely take a pencil and write "yes" or "no" or a brief explanation in the blank spaces under the question, and return the original sheet to the writer. I have seen the various officers in the different departments answer a score of such questions on a sheet of paper in a few minutes. Such questions as: "Are there any more of the February issues of 'The Mystic Triangle' on hand for sale?" or, "Do you recommend the reading of Marie Corelli's book, 'Ardath'?" or, "How soon will a new book be published?" or, "How many lectures are there in the Fourth Grade?" can easily be answered with "yes" or "no" or a few brief words on the sheet of paper without the delay in dictating a formal letter. If such questions are written on a sheet of paper, a self-addressed and stamped envelope enclosed with it, it will be an assurance of a prompt and complete reply.

Two Hundred Fifty-two

Certainly we have had a great deal of radio publicity in the last year. Not only has AMORC officially broadcast programs of oriental music and brief talks on our principles through some of the largest radio stations in the country, but some of our branches have utilized the local radio stations for excellent programs such as that given over one of the radio stations in Washington, D. C., and several of the largest stations have used some of our matter for their educational programs. For instance, one of the big stations in New York used a chapter each day from the "Rosicrucian Principles," for its afternoon educational program dealing with the subject of psychology and business. With our permission, the matter was broadcast in order to help as many as possible; while credit was given to AMORC and the Rosicrucian ideals were thus established in the minds of many, AMORC was only too glad to have its copyrighted matter distributed as widely as possible because of the general good it would do to those who could not afford to buy the book or who may never have heard of the book. Letters coming to us from all parts of the United States daily show that these radio programs have been widely heard and carefully noted. We have even received letters from Alaska from persons who had heard our weekly programs from the Los Angeles station. When persons living that distance can understand the words "Rosicrucian," "Rosicrucian Park," and "AMORC" distinctly enough to address a letter that reaches us, it shows how clearly and how widely our radio programs have been broadcast. I know that the Emperor and the other officers are highly pleased at the wonderful cooperation given by many of our members even in Canada in the broadcasting of excellent programs on behalf of AMORC. We have never heard of any other fraternal or metaphysical organization being so generally known on the air as is AMORC. Of course, AMORC was the first to use radio for educational purposes. Years ago it started such work over western radio stations, and it has been a leader in this regard ever since.

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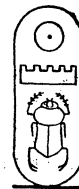
The oriental museum here at Headquarters is one of my hunting grounds because I love to step into the museum and silently look around while listening to the comments made by the visitors. A great

many of these visitors are not members of the organization, of course, although many members visit it daily. All are agreeably surprised at the very large collection of scarabs, Egyptian jewelry, talismans, amulets, and other valuable articles in the various glass cases, and the women are especially attracted to the necklaces, pieces of silks, tapestries, and other pieces of oriental cloth in the cases and on the walls. The relics from the excavations of Amenhotep's Temple in Egypt which stand upon the tops of cases and shelves plainly labeled are always interesting to Egyptologists, and the letters in the frames on the wall, signed by the officials of the Egypt Exploration Society, clearly state how these unusual relics came into the hands of AMORC as a result of AMORC's large contributions to the excavations made some years ago. Visitors to the museum are permitted to spend as much time there as they desire, and the museum is open and free to the public every day except Saturdays and Sundays.

In addition to the opening of the museum, a large extension to the administration building was opened a month ago in order to take care of the enlarged mailing and shipping departments and the folding and preparation of the lectures. This is the third time that building operations have been carried on in our new location here in San Jose, and recently plans were filed with the city building department for a large college consisting of auditorium, library, and class rooms, on the park property adjoining the temple and administration building.

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I am going to whisper another little secret that I have heard in my rounds through the various offices and departments. It seems that for several years certain members have written from time to time asking if it was possible to have personal instruction in the higher work of the Order, in classes operated as a college. The Emperor and officers have been waiting to see how much of a demand there was for this sort of thing, and these letters have been put into a special file for future reference. It appears now that a great many are asking the same question, and that many have volunteered to make contributions toward the building of such a college, the first of its kind in this country, if others were interested to the same



extent. The Emperor has been reluctant to make any move in this regard until he is convinced that it would be a general desire on the part of most members, even on the part of those who might never directly benefit from the operation of the college. It would certainly be an impressive thing, and an important asset to our Order in America to have a National college, and the only college of its kind in the country. Surely we should have what the Order has had in other lands in past centuries, and I am sure that if someone with initiative started the plan in operation, our members would carry it through to completion in thirty days so far as the financing of the plan is concerned.

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A package arrived here this morning addressed to Mrs. Marie Clemens, who is to be one of the delegates from the Grand Lodge of Massachusetts. I have never met Sister Clemens, but I understand that she is one of the Masters of the Order, who has been in the Order as long as the oldest members, and has been unusually successful in the maintenance and operation of a very fine lodge in Boston. She was an important delegate at the Convention in Pittsburgh in 1918, and I understand that many of the officers at Headquarters are looking forward to meeting her in person again. Some delegates are coming from as far as the northern part of Canada, and the southern part of Mexico, and in fact Porto Rico, and Honolulu will be represented at the convention. The principal hotels of the city are receiving many reservations from attending delegates and visitors, and the large church adjoining Rosicrucian Park has offered its auditorium to the AMORC for two of its largest sessions, and the Chamber of Commerce of San Jose has offered its auditorium gratuitously to the Order for any sessions it may wish to hold there. The newspapers, the various civic clubs, and the departments of the city, are cooperating to make the convention a great success, and I have noticed that even the clerks in the various departments are putting new blotters on their desks and otherwise cleaning up the scrupulously clean parts of their departments for the expected influx of visitors. Our registry book shows that we have from five to ten groups of visitors daily, who are escorted through the Temple, the museum, all the offices and work

rooms by a hostess, and the common comment on the part of everyone is that the whole institution is neat and clean, and everyone seems to be enthusiastic, happy, and interested in the work he is doing.

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I notice that there is a quantity of large envelopes received each week from Washington, D. C., and some other points, addressed to the Emperor, these contain newspaper and magazine clippings, presenting the latest or different scientific discoveries and findings; on inquiry I found that in many cases the officers did not know the names of the senders of these things, but they voiced their thankfulness to the Cosmic, and hoped that these silent contributors to the research department would continue their good work. Also, I notice that as quickly as an organization, school, or teacher issues any new pamphlets or literature in regard to any type of course of instruction, or new book, that our members send these leaflets and circulars to our research department for the files or for comment. It is interesting and sometimes laughable to note that some of these circulars reach us before they have general distribution. In one case, a very prominent private teacher had a circular printed, setting forth a plan that was a copy after some of our literature. Before this circular was taken out of the print shop for mailing to thousands of persons, the printer, who was a member of our organization, recognized the similarity and forwarded a copy of the circular to us. Many times this sort of thing happens and we have even read matter secured through metaphysical means before it was offered to the printer to be printed, and in many instances persons have been prevented from making a serious mistake in what they intended to do.

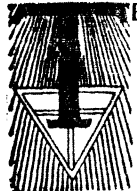
I notice also that many of our members send occasional books to our library, and often apologize for doing so, hoping that they are not duplicating books we already have, or annoying us by sending such things. Speaking for the librarian, I would say that the Headquarters welcomes receipt of these books, and even if they are duplicates, they can always be used; I am sure that many of our members have books in their homes that they do not need, or have duplicates of books which they can spare and if they will send them to Headquarters it will be greatly appreciated.

Two Hundred Fifty-four

The Power Within

By WM. H. McKEGG



HE New Testament is read, or merely glanced over, by the majority. Few readers see the divine realities within their grasp while reading with their eyes the teachings of Christ. Their hearts never open to the Great Veiled Mysteries expounded in the Bible. People are perhaps not so much to blame, tradition has tied down the human race and fed it with false ideas of what dogmatic doctrines regard as right and wrong.

So casually do the many professed Christians take the glorious teachings of the Master Christ, that if you were to tell them that a part of God was in them, to help them achieve all the spiritual greatness they wished, you would be met with incredulous smiles. "Oh, yes. I believe in God," most would say. "I go to church. But there are many things we poor mortals can never understand or learn. Things hidden beyond our grasp and meaning. It is best for us to take things for granted."

Does not St. John say: "There was the true light, even the light which lighteth every man, coming into the world." And Christ said: "The Father is in me, and I am in the Father." Again: "He that believeth on me, the work that I do shall he do also."

Do not these two messages explain to us, plainly and distinctly, that every human being, if he so wills it, can attain the mastership of great spiritual powers? Yet many highly educated people today would deem it blasphemy for anyone to mention this. To compare one's self as an equal—or to wish to become an equal of Christ—would seem like seeking the impossible. Yet is it not greater blasphemy for anyone to say that no such achievement could occur? By saying so he at once declares his unbelief in Christ's plain truths.

To understand any thing we must study—and to understand well, study hard. A casual smattering at any study leaves our minds partly instructed but vague.

Two Hundred Fifty-five

The means by which we might study is left to our own wish. Undoubtedly, the philosophy which seeks in closest contact with the Cosmos is the best. The Rosicrucian Order is like a code to the mystic teachings of Christ. Through it we can delve into His messages and feel, and eventually realize, the beauty of man.

How great is the everlasting beauty that comes to any of us who realize the truth of the God within. Even as we slowly feel the truth unfolding itself to our minds, we get that beauty of the universe sweeping through our beings, making us see that nothing material sets us back on the path we have chosen to follow. Difficulties in life—and there are many—are easily overcome when we face them with our God-given power. The enmity and hatred of our foes become as nothing when confronted with spiritual eyes.

One of the most wonderful things the Rosicrucian philosophy teaches us, is that which aids the seeker after light to awaken the power within him. True, a great deal can be attained in one lifetime by many zealous workers; but even they can not expect to achieve the very highest powers. Several lifetimes are as a few moments to the Cosmos.

Humility in our hearts while seeking for the Light gives us a better chance to succeed—but we must throw away all our preconceived ideas. We must "become like little children"—which, as Christ told us, was the only way we could hope to learn.

A child is susceptible to great truths, for it has no preconceived opinions on things. The wisdom of a child is often greater than that of a grown up person. A child's memory is more tenacious because there are no conflicting arguments in its mind. Tradition has not had time to spoil it.

According to the views of the average person, we might as well give up all hopes and aspirations. How can we work toward a goal if all our striving is in vain?



Many would have us think that way. Yet—why are so many in the world led by that strange song chanted softly within their minds? That faint cry which must, at least one in a lifetime, call to every individual.

The seekers find the means of making our lives in this world more beautiful. The secret is not so great either. What is said of the Philosopher's Stone? That it turns base metals into gold. How easily that can be done by using the power and light

within us. Baseness has no sway where Light shines.

By perceiving and developing our own God-given Light, we can transmute not only ourselves, but all things we touch. Many people who come in contact with us will feel the truth. By letting our "light shine before men," they, too, may have Truth revealed to them—learning, as many seekers are finding, that "The Father is in us and we in the Father."



NOTICE TO THE MEMBERS OF THE M. C. E.

C No official communication of special duties for this period has been sent to any member. December cards will not be issued until late this fall. Some of your highest representatives will be present at the convention in San Jose. A great work is being prepared for all members. Your chief is always glad to hear from you. The new book, "The Mystical Life of Jesus," contains keys that you should possess.



INCIDENTALS

Because of the requests for stationery that members may secure, we have again prepared a duplicate of our recent supply of attractive stationery. The AMORC Supply Bureau has boxes of fine stationery consisting of twenty-four sheets and twenty-four envelopes of attractive blue, broadcloth linen. Each sheet has a symbolical emblem with the words "AMORC, Rosicrucian Order" printed upon it in artistic Old English type. These boxes will be sent to our members postage prepaid for \$1.25 a box. The stationery is ideal for personal use, and is similar to the latest club or fraternity stationery.



FOR YOUR HOME

A great many of the members have secured the attractive wall card which is 11 by 14 inches, in several colors and gold containing the "Confessions to Maat." This is a beautiful and useful decoration for any sanctum. I am sure that those of you who secure this card will find a beautiful addition to your sanctum. It may be had at 35c, postage prepaid by us. Send all orders to AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

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Two Hundred Fifty-six

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.

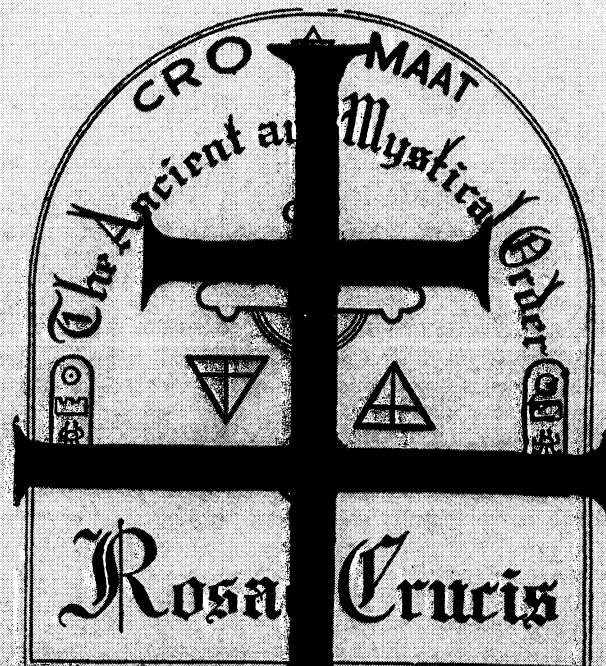
The matter is new, convincing, exceedingly practical, and inspiring. This book, of course, does not contain the secret teachings of the Order, as none of the books released by AMORC contain the teachings, which are given only to those who are members, in lecture form. It may be purchased by those who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