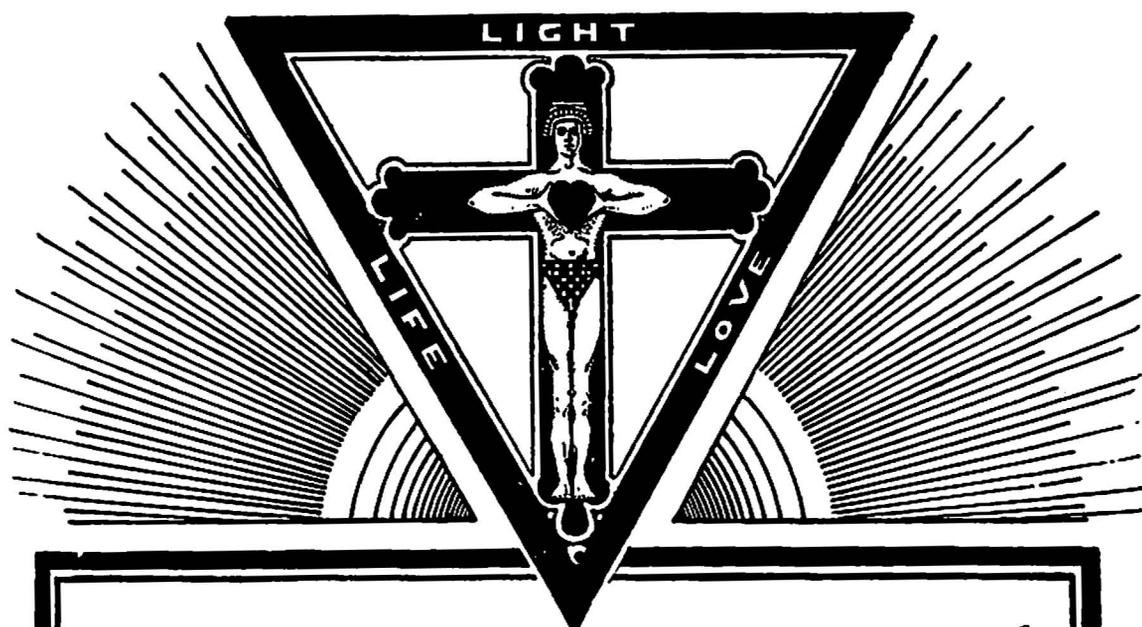


JUNE, 1927

The **MYSTIC TRIANGLE**



A Modern Magazine of
ROSIKRUCIAN PHILOSOPHY

SPECIAL SOUVENIR NUMBER
containing six pages of photographs

Doctrine of Reincarnation
Brother of the Rosy Cross
A Visit to Headquarters
Mastership
Imperator's Review of Books
Fragments of a Rosicrucian Treatise
and other helps

Entered as Second Class Matter at the Tampa, Florida, Postoffice

The Mystic Triangle



Published by THE SUPREME COUNCIL of AMORC
Rosicrucian Square, Tampa, Florida

June, 1927

Volume V, No. 5

Imperator's Monthly Message

Again Summer is here, and the wonderful weather, with the happy expressions of life and beauty throughout all nature, makes us realize what a marvelous method nature has in demonstrating the continuity of life.

Each year is a cycle of rebirth, mature expression, decline and transition. We are now at the beginning of the period in this yearly cycle when nature reaches mature expression and when she, in all her fulness of beauty, life, vitality, hope and inspiration, will impress us for weeks and months with the magnificance of her blessings. Then will come the Fall, with the period of rest and change typical of the last days in the lives of all living things. This is followed by the Winter, when everything that lives passes through nature's process of transmutation. All life seems to leave the earth in the Northern Hemisphere and we are impressed then with the fact that just before rebirth in the Spring there is a necessary period of change which men have come to call "death."

How well nature proves to us, however, that there is no death! We know from experience, if we do not know from intuition, that the leaves that disappear from the trees, and the trees that become barren and cold and dreary looking and seemingly lifeless, spell no such thing as death in the sense that life has entirely gone and that what was once a spirit and vitality now ceases to exist. We know that this great force or energy is but asleep, so far as its outer manifestation is concerned, and that somewhere in the secret places of reserve the great force that is so manifest in the rest of the cycle is now active in processes which we cannot see but which will become evident in a short time. We know that the grassless ground, the budless plants, are still alive with that same eternal energy that holds the entire universe in its magic spell.

Men count on the rebirth of life in nature and proceed, all through the win-

ter period of transition and so-called death, to make their plans for the time when life will manifest again, when the trees that seem dead and the plants that seem lifeless will speak out again to us with the message of eternal vitality, eternal life, eternal beauty. Man is so sure of this rebirth of life that he proceeds to plant in this seemingly lifeless ground the seeds of the future, the seeds of his needs and desires, with the assurance that nature's great processes will manifest again, as they have through all the ages, and prove that life is eternal.

If man could only show the same faith, the same conviction in regard to his own life, in regard to the vitality, the force, the energy, the spirit that resides within his own being! If he could only come to realize that he may now be in the mature expression of the fullness of his present cycle of existence, that the period of rest and decline that is inevitable is but the next stage in that cycle, to be followed by the period of transition, that after this has had its opportunity to carry on the great processes that are necessary, the vitality and life that are within him will be reborn again, and that during the period of decline and change it is his opportunity to plant the seeds of desire, the seeds of hope, the seeds of his need that they, too, may take root and in due season blossom forth in all their fulness, in all their greatness in all of the blessing that they can bestow.

And so, for the next few months, we will enjoy the fulness of nature's mature expression and it may be that we will become mindful of the fact that we, too, now are enjoying the fulness of life and that we should get the utmost out of it -- not only in our own behalf, but in behalf of those who may not understand, by pointing out to them the lesson of nature, the lesson that speaks and says so plainly that life is eternal, that life is continuous, life is one grand song measured, bar after bar, in rhythm, in harmony, and in joy.



The Doctrine of Reincarnation

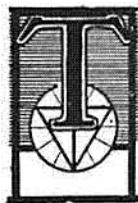
(Published For Discussion in Lodges and Groups)

By H. SPENCER LEWIS, Ph. D.

PART THREE

The Most Complete Presentation
of the Doctrines Ever Offered
to our Members or Friends.

HEREDITY



HE body of a child is not created but reform from pre-existing elements. Every element entering into its physical make-up has always existed since "the beginning" and always will exist -- even after the "death" of the body. Chemically these elements are either pure or impure, according to the nature of the environment in which they are assembled or the contamination by impure "seeds sown to be reaped".

Heredity is the process of modifying the pure stream and stright line of ascent of physical evolution of the body. It relates exclusively to the material elements of the body as transmitted or contributed by the preceding period of evolution, the preceding generation of existence.

A period of reincarnation for the physical body begins at the moment when pre-existing elements are drawn together to reform an organized body, and ends when the magnetic influence -- life -- ceases to hold the elements together and these elements separate and return "unto the dust of the earth" again.

From conception, or unification, unto "death" is one-half the cycle of physical evolution of each body. From dissolution or "death" unto unification again is the other half of the cycle.

The second half of the cycle is as essential to the process of evolution as the first half. Through dissolution or decomposition of the elements of the body they are freed from any abnormal or unnatural associations they may have been forced into by man's wilful violation of nature's laws. Disease is the result of an abnormal, subnormal or inharmonious relation or association of elements in a part or parts of the body. Perfect health is pure harmonium of elemental relationship.

Death -- or dissolution -- is nature's economical method of ending the stress and struggle between the inharmonious elements for dominion and power, and the first step in the process of return to a pure,

normal, natural state and environment of each element.

Thus dissolution is the phase of physical evolution which is cleansing, purging and rehabilitating.

From the rehabilitation state each element is attracted again by the magnetic influence of reconstructing life, and finds its way to association, organization and group manifestation.

In the procedure from rehabilitated primary state to recomposition in a new group form these elements may become contaminated, or have forced into their general assembly some disqualified or impure elements. In this manner the very first and later stages of physical evolution, prior to birth, may prove to be qualifying stages of normalcy. This, and this alone, is Heredity -- what the larger, parent body has sown. The offspring will harvest what its parent has planted. The lesser part experiences the effects of the acts of the larger part, while the larger bears the responsibility and must compensate.

It is the law of justice in magnificent demonstration.

Karma

When the Soul enters the physical body it takes residence within a physical form, prepared, in purity or contamination, to receive it.

The physical form has no choice in the selection of the Soul to be its companion through the forthcoming cycle of existence. The Soul, on the other hand, has no free choice in the selection of the body into which it is to be imprisoned or glorified for another period of incarnation.

Both are drawn together, attracted to each other, and united by the Law of Compensation -- the law of justice.

The Soul comes forth from its eternal abode with its consciousness and personality unimpaired, unaffected, by the changes in the mortal body from which it was freed at "death" or transition. It is not composed of dissimilar elements or temporary associates. It is one entity, uncomposed, uncreated and undivided. It is the very antithesis of the physical body in every characteristic. Whatever may distinguish the physical body is a negative expression of the Soul's positive character.

The Soul possesses, as a heritage from the Infinite Consciousness and mind "in the beginning", a mind and memory consti-

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tuting a continuity of experience which is eternal.

It is this consciousness of self, this mind and memory, which we characterize as **Personality**. And it is Personality, then, which grows and moulds into greater comprehension and power through the various cycles of evolution.

Into the physical body comes the Soul -- the real Personality of self, with its perfect memory of all past experiences and its acquired penalties and rewards earned through the Law of Compensation.

It is still free to choose, free to decide, free to submit to or rebuke the urges which come from its memory of past experiences or the whisperings of the world without. But it has debits and credits to its record from the past and these it cannot avoid.

However it may decide now, it must contend with the Law of Compensation in attempting to carry out its decisions. The debt to be paid will be demanded by the Law of Karma at that moment which is most propitious. Ever and anon the silent adjuster of the Law stands by and with the nod of his head permits the decisions of man to come to an issue or fail.

Karma is not revengeful. It would be self-annihilating if revenge or retribution were its motives. It can only be re-creative and constructive. The progressive evolution and advancement of the Personality is its sole purpose.

It demands not "an eye for an eye and a tooth for a tooth", as does the law which man invented as his imitation of the Law of Compensation. It demands only justice -- justice to all, the sinner and the one sinned against, the benefactor and the one benefitted. And it has the power to carry out its principles. It leaves nothing to the judgment of man, for he had his choice and decided; it retains the sole responsibility for its operation, for man agreed to this when he decided.

Its aim is guidance; its methods are instructive; its functions are redeeming. Such is the Law of Karma.

It elects for its propitious time to exact compensation or bestow blessings that moment in the period of the Soul's residence within the physical body when the Soul will profit most by the lesson to be learned, the experience to be realized, or the reward to be utilized to the betterment of all concerned.

It selects for its place of manifestation that localization of events which are most elective for an impressive demonstration to all who may discern and profit thereby.

It elects for its means of action or medium of performance those channels which will afford the utmost of efficiency and direction in compensative adjustment, with consideration for every living creature.

Since Karma seeks neither revenge nor retribution, but exacts only an adequate adjustment of conditions, a balancing of realization that man may become more perfect in conduct, it may elect to suspend an objective compensation in favor of a subjective penitence.

If the Personality of man is brought

face to face with a situation in life which clearly reveals itself as a Karmic debt to be cancelled by a trying experience, it may find the experience modified, the test lightened, or the suffering eased, by acknowledging the justice of the debt, discovering the lesson contained therein. With appreciation for the knowledge, and with penitent heart for the error previously committed, the Personality may find that the ends of justice and Karma have been satisfied.

Thus the principles of salvation by grace and redemption by atonement have their real origin in the just working of a great Law.

The Inequalities of Life

We discover in reincarnation and Karma the only rational and acceptable explanation and cause for the seeming injustice of the inequalities of life.

Some are born in wealth, some in abject poverty; some are born with every advantage for education and advancement, some with no opportunity at all.

One is born crippled, handicapped, physically and mentally; another is born ideally.

In a given family of four children, one is strong and healthy of body but mentally defective; another is born sickly and with a weak body, but brilliant in mind; one is born with cruel, mean, sordid tendencies, bringing shame to all the others; and the fourth is serious and noble, with religious ideals.

Heredity alone cannot account for all the physical defects endowed at birth; it cannot always account for the physical differences in the various children in one family.

Materialistic or theological fatalism cannot explain - with satisfaction and justice - the inequalities found in each race, each nation or even each group of men.

The Laws of Reincarnation alone make understandable and acceptable the conditions and experiences of our lives.

I am tomorrow or some future day what I establish today. I am today what I established yesterday - or some previous day.

I may be as unmindful of things I do to establish my Karma as I am unmindful of many of the results of Karma.

I may be enjoying good health in this incarnation without appreciating the fact that I earned it, deserved it, or established it, by some acts or attitude of mine in the past. And I may show so little appreciation for this blessing of health, and neglect its possession, that some day I shall suffer poor health - either in this incarnation or another.

I may possess those desirable endowments which others do not have, and simply take them for granted. I may elaborate upon the things I do not possess and consider my lot peculiar, accused and damned.

Each of us from our personal point of view is prone to measure the inequalities of life by the yard stick of our needs, and overlook our blessings.

If, however, we consider the good things we possess as natural birthrights, deserved



or earned in some way, we should be consistent enough to look upon our afflictions as similarly deserved or earned.

As soon as man looks upon his whole station in life as his birthright, rather than just the half that is acceptable, he will be ready to meet his Karma and work it out.

How careful man is to guard his fortunes lest he lose them by some act that would justify the loss! How concerned he is that he may commit some act or fail to do something that will automatically, logically, and fairly turn the blessings of his life to other channels. Yet he fails to realize that the afflictions, adversities, weaknesses and crosses in his life may be transformed, transmuted and transcended in the same manner.

Thus we see that the inequalities in life are Karmic, and, in accordance with the Law of Karma, are adjustable. Thus man's fate is ever in the moulding, and man alone bears the responsibility.

The Cycle of Life

The full course of man's life is not one incarnation on earth in one physical body. To assume or believe that it is, is to say that matter—the elements of the physical body - never cease to exist, never die, or become annihilated, but man's soul and personality come into existence, manifest for a time, and then cease to function.

We see, plainly, that the existence of matter is one continuous cycle of periodic re-formations, of expression, never ceasing to manifest, retaining its essential nature always, but re-born in new forms in accord-

ance with the immutable laws of this universe.

The personality of man has its course of existence, eternal and continuous. Each personality burst into existence "in the beginning" of all creation, and has always existed and will exist into eternity.

The course of such existence for each personality is marked by definite periods of re-birth in a physical body - a new medium of expression.

We call each period of existence in the body an incarnation, for the Personality or Soul is incarnated in the flesh. The successive incarnations are re-incarnations or re-births in physical bodies.

From birth to birth, or re-birth to re-birth, is a period of evolution for the Soul or Personality. This period may be divided into two phases.

(a) The Mundane Phase—from re-birth to transition;

(b) The Cosmic Phase — from transition to re-birth.

We may consider the entire line of the course of existence of the Personality of man eternally moving forward in undulating phases.

The very terminology used in this schematic illustration is suggestive of laws and principles. It is borrowed from the teachings of the Rosicrucians, the most highly evolved group of mystics living in all ages, whose knowledge of God's laws and nature's ways is most profound.

(To be continued)

A Visit to Headquarters

Illustrated with Six Pages of Photographs

Especially Prepared for Our Members to Show to Inquirers and Friends.



We are making this month's issue of the magazine a souvenir number by publishing a number of pictures of our building and offices at Rosicrucian Square in Tampa. We feel that our members would like to see the inside of our various offices and that they would like to show these pictures to their friends or inquirers.

Therefore this copy of the magazine should be kept for that purpose, and we are giving the following description of the pictures so that in showing the pictures to any one you may comment about them.

On the first page of the pictures we see the entrance way to the Temple. This doorway, that faces one of the main Boulevards of Tampa, has attracted a great deal of attention. The decorative design

is hand-cut into the stone, and is in two colors, green and red. The cross over the door is in gold, with a beautiful red rose in the center, and the monogram on each side of the doorway, as well as the word AMORC, are also in gold. Above the curved top of the doorway hangs a beautiful lamp that does not show in this picture. This lamp was made to order and is a duplicate in style of the ancient lamp that hung outside of Sir Francis Bacon's building in England for many years. As you look inside of the doorway into the vestibule of the building you will see two French doors that lead to the small reception room adjoining the Radio Control Room, where visitors can stand and look through glass windows at the operation of the big control panels, receiving set, speech amplifiers and other devices for transmitting our Radio programs on the air. In the upper part of the picture you will see a part of the Supreme Lodge as it is lighted with its colored lights for Initiations or regular weekly sessions. The East of the Temple is clearly shown here with its

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propylon and carvings. While in the opening of the propylon you can see a scene on the Egyptian desert with Obelisks and Pyramids in relief, giving an appearance of a vista of many hundreds of miles, and with stars and moon showing at night, or a beautiful sunrise at the Initiation services when the sun is on the horizon. You will notice the Shekinah, the triangular altar, in the center of the Temple, and on the one side of the Temple that shows in the picture you will see the High Priestess' station. The triangular platform in the East with the Vestal stand is clearly shown. Hanging from the ceiling you can see the hand-made lamp, cut out of one piece of bronze and containing in its engravings and carvings the life, history, and teachings of Buddha. This is a very rare and very ancient lamp and it is unique because the light in the center of it throws the designs on the ceiling and walls of the Temple. It was sent from one of the Temples of India and given to our Emperor. You will also notice that at the Master's reading station at the side of the East there is the American flag, which is always present in every one of our American Temples.

On the next page you will see a group of pictures. The first is the Inquiry Office, which is just off the lobby shown in the doorway of the picture on the first page. Here inquirers call and ask for information or for advice or help and the young lady in the office secures her information through the inquiry window in that room or from records which she may have at her hand. The next picture on the page is that of the office where the Secretary's Staff carries on his correspondence, and makes the various notations which he keeps on all of the members and their progress. The records for this office are kept in a large steel vault and are locked up securely each night and no one but the staff officers or the Secretary can see these records or have access to them. At the bottom of the page we see the office of the Emperor's Secretary and also the Editor of this magazine. All of these offices shown in this issue are grouped so that they are closely connected by telephone or signal system on the main floor of the Administration Building.

On the next page we see part of the large office where the incoming mail is received and sorted. Here each morning the postman or the special carrier from the Post Office delivers the mail in large bundles tied with cord, and the mail is sorted at once by a group of girls who place the various department letters in baskets and distribute them, and then proceed to open the general mail and check it by the cards contained in the steel drawers in the large safe shown in the picture. After all the mail is sorted and checked it is divided again and sent to the bookkeeping department, to the correspondence department, to the Emperor, to the Editor, to the Welfare Department or others for immediate care. In the picture

at the bottom of the page we see the room where the out-going mail is handled. Here the shelves are filled with the various pieces of literature required in answering correspondence or in sending information to those who inquire about the organization. Here the special staff sorts the outgoing mail according to State and County, and it is placed in large regulation mail sacks and taken to the Post Office at the close of the day. All pieces of mail must be weighed and examined because of certain postal regulations in various countries. It is in this room that the members' membership cards are returned to them by being placed in the envelopes with their lectures, and special communications or answers to questions are put into the lecture envelopes and the envelopes stamped with the words "Correspondance Enclosed" or "Extra Enclosure" or some other phrase, so that the members may know that it is a special letter. The mail passes around this room from one side to the other and on various benches in the process of being examined, prepared, sorted, stamped and put into the mail bag.

On the next page we see some of the specially made steel files in which the revised lectures are placed preparatory to being mailed to the members. Each week the lectures issued by us are approved or revised, rewritten and duplicated. This keeps all of our lectures up to date in regard to scientific knowledge and mystic experiments, and helps of a practical nature to our members are added according to their standing in the Order and their personal needs. Therefore, after the lectures are revised and put into proper form for mailing they are sorted according to grade and nature of subject and placed in the three hundred classifications of these steel files. Then the young lady shown in the picture, and her assistants, with a little movable table go from section to section with envelopes in their hands and put into these envelopes the proper lecture for each member for the week. It is a continuous process from one end of the week to the other, filling these steel files with the proper lectures and putting them into the proper envelopes for the members throughout our jurisdiction. These files protect these lectures against fire or damage of any kind, as well as loss or improper reading by any one who is not entitled to have them.

In the lower part of this page we see the department where the revised lectures are duplicated. After the Emperor, the Secretary or the Secretary's editorial staff have completed making changes in the lectures from dictation or from dictaphone instructions, the new copy is taken into this room for duplication. Here two of the largest and best duplicating machines that can be secured are working daily turning out from eight to twelve thousand copies of the lectures each week. As each lecture is completed the pages must be put together, the covers put upon them and the pages fastened together. After the girls



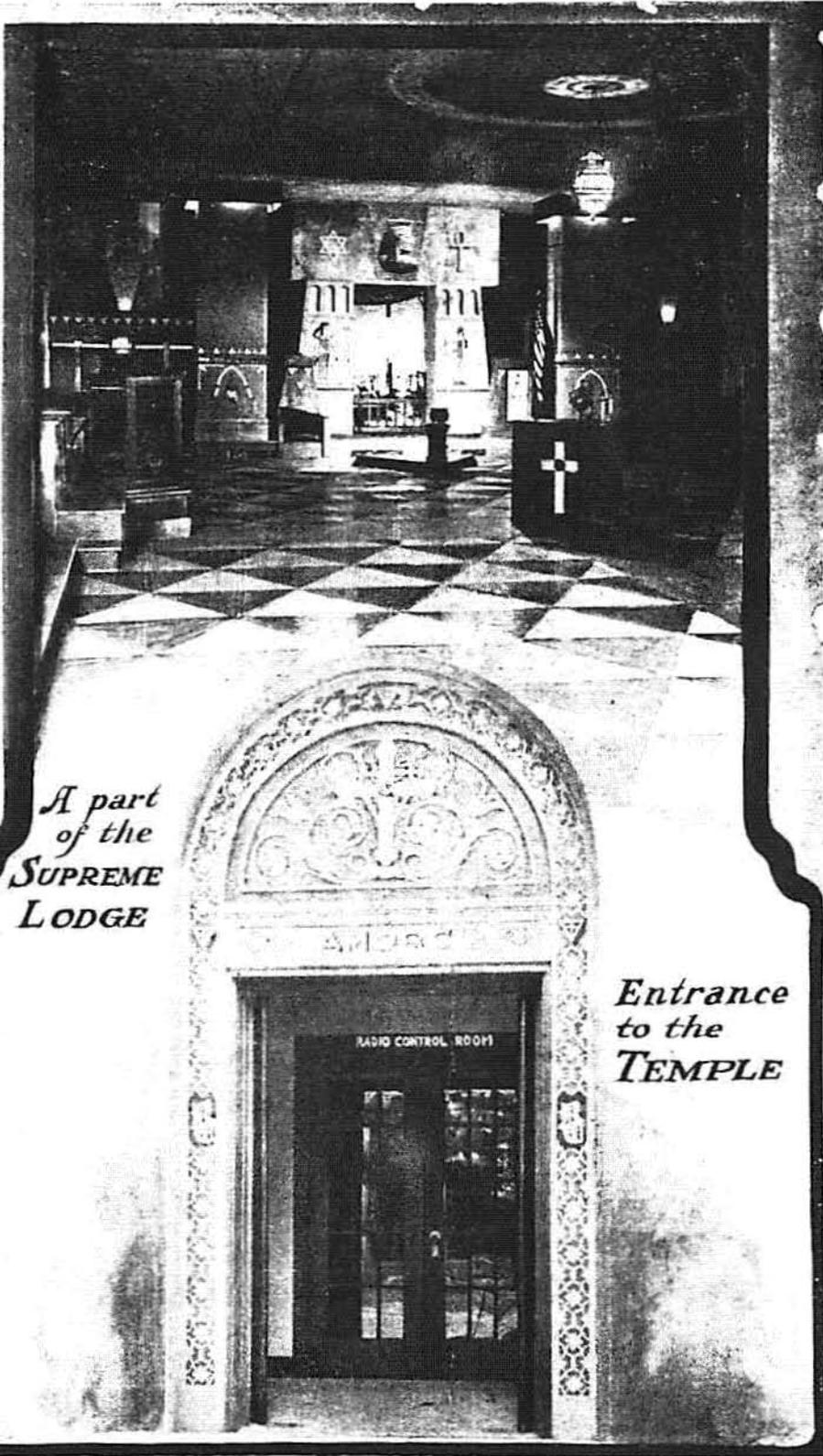
have done this work the lectures are passed for examination to the supervisor of this department who puts them into boxes on the shelves for transfer to the steel files shown in the picture above. This is one of the very busy work rooms in the Administration Building, and it is necessary to keep every thing perfectly systematized with absolute quiet while this work is going on.

On the fifth page of pictures we see an outside view of one corner of Rosicrucian Square where the Administration Building is located with the Broadcasting studio. On the roof of this building you will see one of the two big steel towers rising a hundred feet in the air and supporting the broadcasting antenna. The other tower, 150 foot distant, is located in our small orange and grape-fruit grove. You will also notice the tower is surmounted by the American flag and by the AMORC flag. When this AMORC flag was raised on this tower a few months ago it was the first time since 1740 that the Rosicrucian flag or emblem was raised on a mast in this country. You will notice the beautiful surroundings of this building, for Rosicrucian Square is located in the park section of the suburbs of Tampa, where there are wonderful trees, beautiful lawns, plenty of sunshine and air. In fact you will notice in all of the pictures shown so far that there are many windows and that these windows give great light as well as pure air to our employees and every convenience is provided for them in the way of rest rooms, wash rooms and lunch room facilities. The lawns adjoining the buildings afford our employees a wonderful opportunity for recreation early in the morning, at lunch time, and at the close of day. At the bottom of this page you will find the Emperor's study containing his library, only half of which is shown in the picture. In this room there are files also containing classified information in regard to our lectures of the present time and of the future, as well as manuscripts and documents pertaining to every phase of the ancient teachings and the modern teachings of our work. Here most of the matter is dictaphoned and prepared for the lectures or the magazines, and the records from the machine distributed to the department where they are copied onto sheets for publication. Not only are there two dictaphone machines in this room, but in the Emperor's home, and in the Secretary's office there are also dictaphones and one is being placed in the Radio room now for a special purpose of which we will speak at some other time. The Dictaphone is used freely so that correspondence can be gotten out promptly, and during the evening hours or at times when there is absolute quiet in the building the Secretary and the Emperor use these machines to prepare special matter. This study room is finished in mahogany throughout, including the walls, and is a very quiet and peaceful room for the study and development of any subject that may be of interest to our members.

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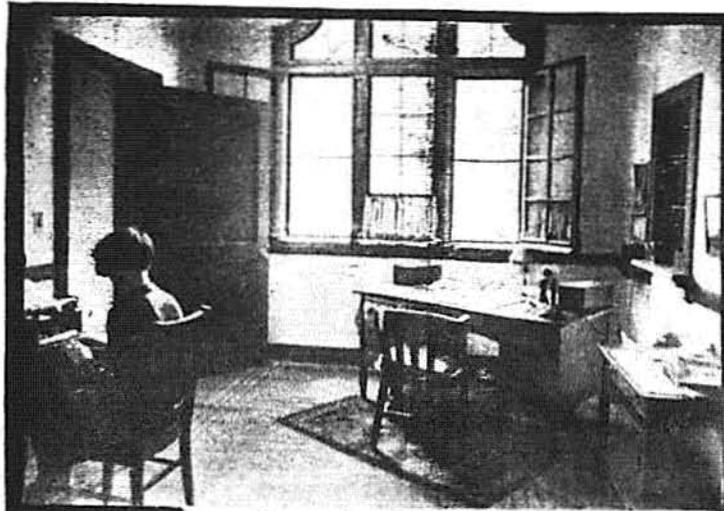
On the sixth page of our pictures you will see at the top of the page the Radio Control Room. Unless you know something about broadcasting and its equipment you probably will not realize that this one room in our Administration Building represents a recent outlay of a very large sum of money. Here, in the center of the room, stands the multiple panel Control Board or transmitting unit. This is six feet wide and six feet high and is surmounted by the copper coils used in tuning the broadcasting to the proper wavelength. On the panel are mounted the various dials and meters which control and indicate the correct functioning of the transmitting unit while the antenna lead-in and the counterpois lead-in also come to this panel through openings in the wall of the room. Behind this big panel are the large transmitting tubes, coils, condensers, etc. Here also is located the receiving set with its loop at which the licensed operator of our station sits and listens-in for S. O. S. calls and keeps the Government log or record of our operation. On the other side of the room is the large table on which are the microphones, outside and inside telephones and signal devices for communication with the studio and other parts of the broadcasting outfit. Here an operator sits before a cabinet called the "speech amplifier" and controls the volume and clearness of the matter being sent out on the air by watching various meters and turning various dials during all the process of transmission. In the room back of this control room are the batteries and charging outfit and supplies for the Radio station, and in another room on the same floor is the group of generators and "exciters" used for producing the high voltage and high frequency necessary for the operation of this station. This station Control Room is fairly sound-proof and adjoins the small reception room previously referred to, and is lighted by an orange spotlight which makes the entire picture during operation a beautiful sight. On the bottom of the page we see the Broadcasting Studio. This is one of the finest studios in this part of the country and is certainly a beautiful room in every respect. The walls and ceilings are lined with celotex and especially treated so as to be proper for broadcasting purposes and the correct acoustics. Also the room is beautifully decorated and lighted with oriental lights, so that the Oriental cosy-corner in one part of the room, the tapestry and many Oriental rugs and Oriental couches are toned by the colored lights giving an effect of an "Oriental Dream" as one of our members has said. This room is immediately under one of the transmitting towers and just above the control room shown in the picture above and here the various addresses and speeches will be made into the microphone, or the dramatic plays or comedies will be produced, and other features given for transmission over our broadcasting equipment.

*A part
of the
SUPREME
LODGE*



*Entrance
to the
TEMPLE*





Inquiry Office



The Supreme Secretary's Staff



The Emperor

Office of Emperor's Secretary and Magazine Editor

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Where incoming mail is sorted and recorded on members' cards in files



Outgoing mail sorted and examined



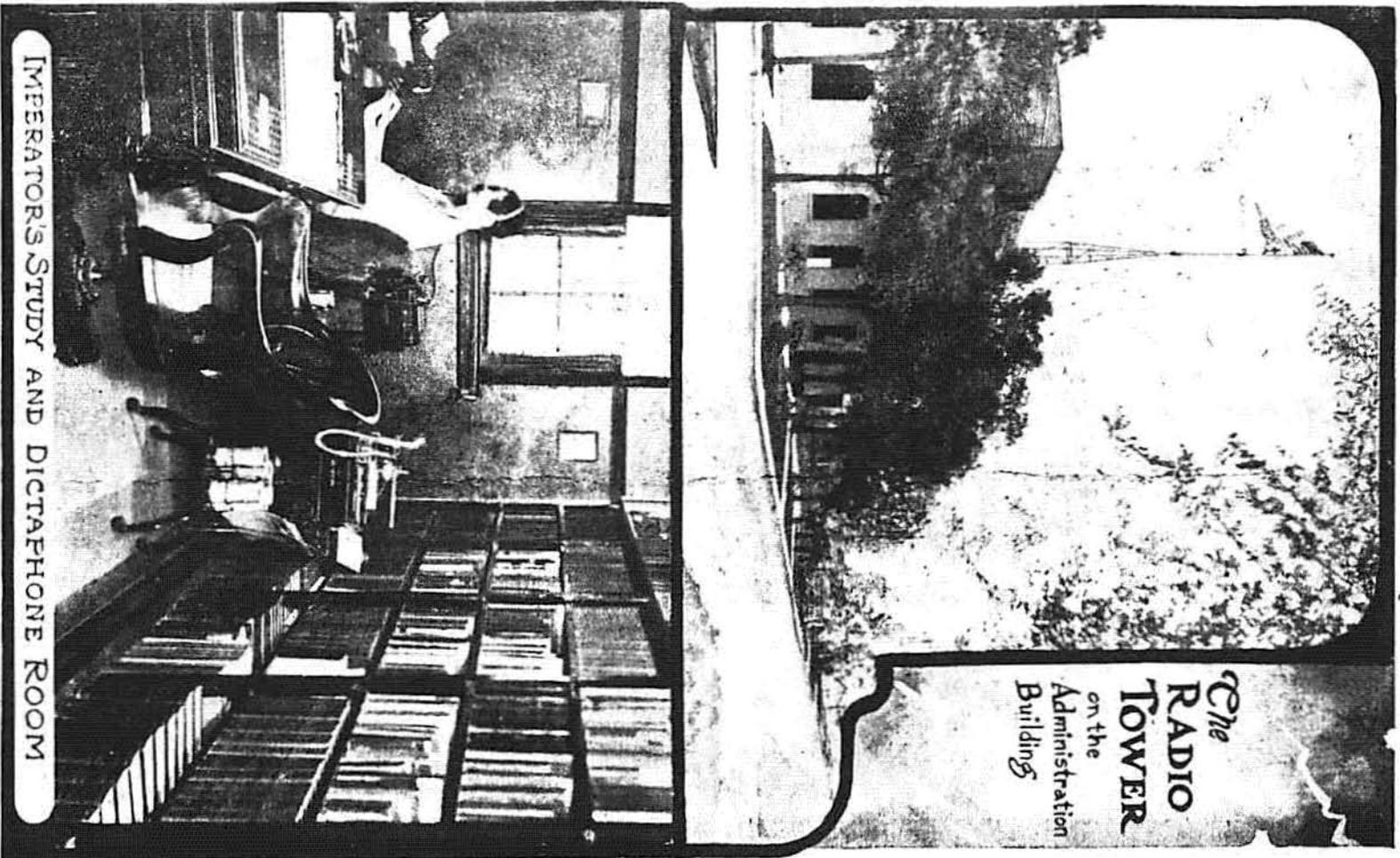


Revised lectures placed in 300 classifications of steel files ready for mailing to members in various classes



Where ten thousand copies of revised lectures are duplicated and folded each week on several machines

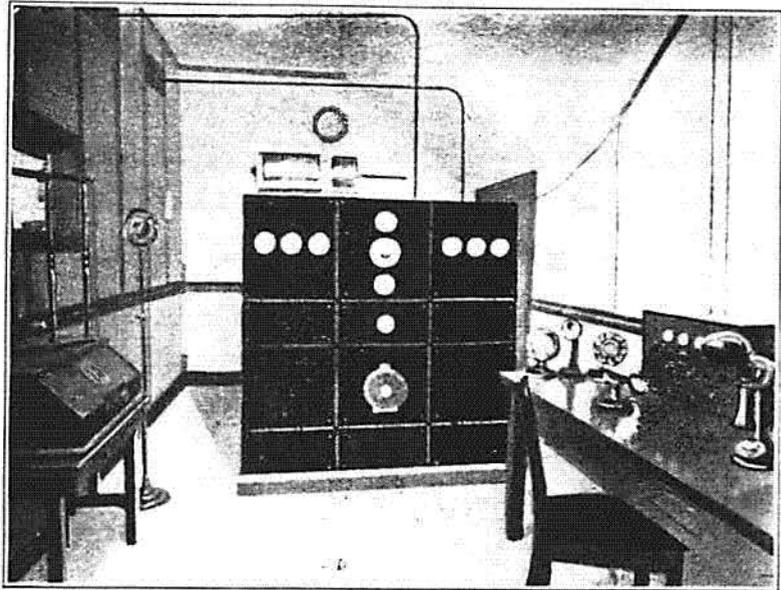
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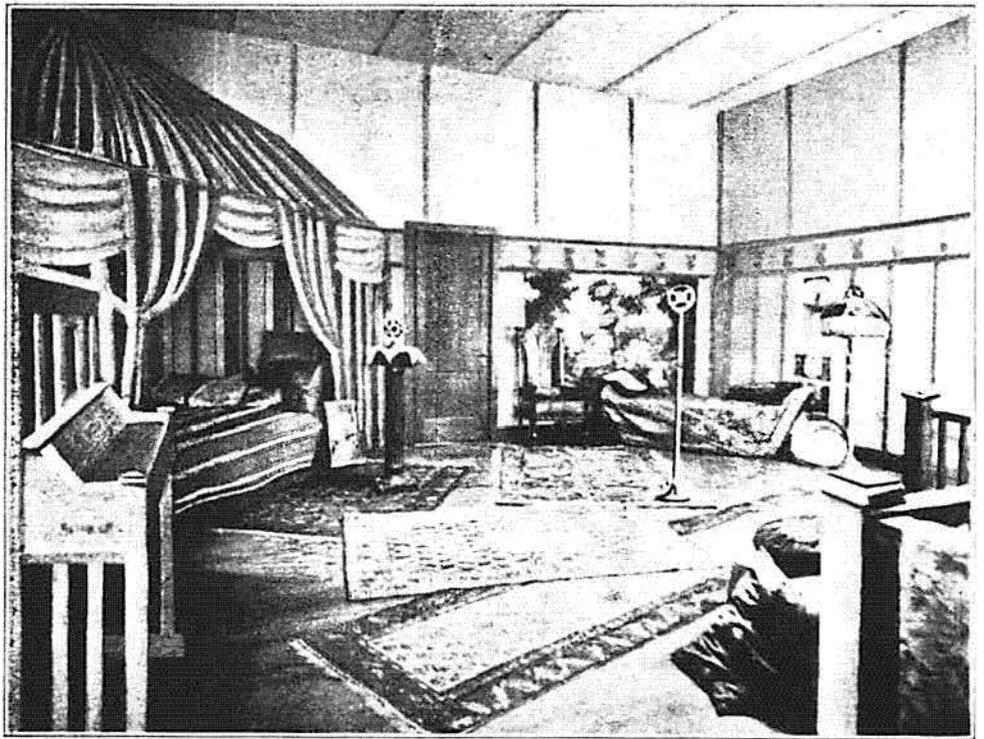
The
**RADIO
TOWER**
on the
Administration
Building

EMPERATOR'S STUDY AND DICTAPHONE ROOM





THE RADIO CONTROL ROOM



THE ORIENTAL RADIO BROADCASTING STUDIO

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A Little Chat With Our Readers

By The Editor

Even though it is but the first day of May when this is being written, we have already received a great number of letters indicating just what articles and departments of our magazine are preferred by our members and we must say that very few have criticised any department or any feature of the magazine. The average letter states that practically every page of our magazine is greatly appreciated. But a great number expressed the desire to have the Emperor give a monthly message and so we have changed the first page of our magazine from "A Jewel from the Casket" to "The Emperor's Monthly Message".

Another comment made by most of the writers was to the effect that they enjoyed very greatly the department containing the information about Lodges and the information for the members in the various parts of the country. From time to time I would like to have a few pages for a chat with our members, as in this case, and to call to their attention some of the points in our work that may be of interest or help.

I notice that a great many of our members write to us and say that they often fall asleep at night when they are trying to carry on some of the experiments of the lessons which call for ten or fifteen minutes concentration in silence, just before retiring. They write as though this was an objectionable feature and one which should be overcome. I wonder how many of them realize that such going to sleep at such a time is a wonderful thing. If you have had this experience and find that late in the evening it is difficult for you to concentrate or meditate on any subject of our work without going to sleep, then do not attempt this experiment while sitting in your chair in your sanctum but leave this experiment until you are ready to go to sleep after you have retired. Then, lying in a comfortable position in your bed and after having said your prayers or your petition and your other sacred words for the close of the day, start your meditation or concentration and permit yourself to fall asleep if it seems desired by your inner self. By falling asleep and passing into subjective conditions with your meditations, thoughts and ideas in your mind, you will be attuning yourself with the thought to a greater extent than if you tried to keep yourself constantly awake and sitting in a chair. Please try this and see the wonderful effect it will have on your sleep, upon your rest, and upon your thoughts as you will sense them in the morning.

One of the most interesting things that we constantly notice in our correspondence containing the reports of those who have just performed the First Degree Initiation ceremony of the National Lodge is this:

They write in their reports that they had many interesting experiences while looking into the mirror and occasionally they will say "I saw peculiar expressions or faces in the mirror but of course this may have been due to imagination or it may be something that I should not report." Others will say "There were other peculiar things that occurred during the initiation which I suppose had no part in it and therefore I am not reporting these peculiar things." A great many others will say "I am only reporting the important part of the experiences and leaving out that which seems to me was unusual." Then after these members receive future lessons from us and discover that the reflections they saw in the mirror, or the faces, were some of the outstanding features they write to us and say that now they realize they should have made a more complete report. Our records show that ninety-eight percent of those who pass through the First Grade Initiation have the same experience, so far as seeing expressions of personality in the mirror other than their own present-day personality. Of course there is nothing in that Initiation ritual to indicate that this is expected. We purposely avoid any suggestion about it so that the members will not know what they are to look for. We have said very often that the results experienced in that First Degree Initiation are the most unusual ever experienced by any mystical process known to any occult organization. They are typically Rosicrucian.

Just while I am dictating these comments a telegram has been received which gives me an opportunity to speak on a matter of interest to our members. Our members will note that we have a regular system of mailing notices in regard to dues. On or about the eighteenth of each month a post card is mailed to all members, informing them in a kindly way not to forget to mail their monthly remittance on or about the twenty-fifth. This card goes to all members whose dues are not paid in advance. Some members do pay their dues three, six or twelve months in advance and of course these do not receive such cards. If members desire to pay the dues each month that is perfectly satisfactory to the organization and the post card notice is merely a reminder. On the other hand, when members do become delinquent in their monthly payment a second or third notice is sent, reminding them of the fact that they have become delinquent, and after the third notice a letter is sent to this effect. In each of these notices we state that if there is any particular reason why the member cannot make his payment promptly we would be happy to have the member let us know, so that we may make



some suggestion. When members tell us why they are delinquent we are often able to help them.

When members fail to answer any of our inquiries as to why we have had no letters, reports or dues from them for many weeks or months, there is nothing left that we can do except to feel that the members are either uninterested in our work or that the mail is not reaching them. Therefore we wait thirty to forty-five days and if no letter or report is received from the members we stop sending any further lectures. This is not done to punish the delinquent member but rather to force a letter or explanation from such member, and sometimes within thirty days we get a letter asking us why the lectures were stopped or why the regular mail is not being received. The telegram to which I have referred, and which is passing through the offices for investigation at the present time, came from a member in Pittsburg and reads as follows: "Am in need of some money to get home again for I am stranded. Please help me". At once we looked up the record of this Brother and found that his home was in New York, that he had not notified us of being away from home, and furthermore that he had made no report or sent any dues or any letter of any kind for several months. His lectures had been going to the New York address until three weeks ago, when we stopped them because we had no information from him. And now he is in trouble and desires our help. If this Brother had kept us informed of his financial condition and had told us about his moving from one city to another, and had kept himself in good standing with the Order he could justly feel that some suggestion would be sent him to help him in his predicament. The point is this: in what way can a member expect help from the organization when there is lack of co-operation on the part of the member? That is why we constantly ask our members to keep us informed of their affairs when they find that they are becoming delinquent in the payment of their dues or when we find that they are not making their proper reports or answers to our communications.

I would like to have the help of our members in a little problem that greatly interests us. The Director of our Broadcasting Station says that he is anxious to have some interesting plays to put on the air. He wants plays that will take from forty-five to sixty minutes to produce, using three, four or five characters. These plays should be, preferably, comedies or those dramatic productions containing good humor and wholesome fun, but also containing some mystic mysteries or psychological principles. Now, if you

think that you can write a play of this kind we would be glad to have you try it, but do not attempt it unless you know how plays for Radio production are written. They must be principally dialogue or conversation of an excellent or witty nature, with very little matter introduced in the way of description. If we can get some good ones we will be glad to try them out and those that are good we will have copyrighted in the name of the author and will help to sell some of these or rent them to other Broadcasting stations. If you can submit anything of this kind we would be glad to have you submit it in detail to the Director of the AMORC Broadcasting Station, at Rosicrucian Square, Tampa, Florida, just as soon as possible.

We have received a number of interesting letters thanking us for the recommendation made in this magazine recently in regard to symbolical aprons and incense and other things used by our members in their sanctums at home. We recommended that persons desiring incense or candlesticks or mirrors or other things of this kind, which can not always be purchased easily in all cities, should write to the Triangle Gift Shop, at Dade City, Florida, and prices and other information will be sent. The Triangle Gift Shop has some excellent Rose Cross Incense in fifty-cent and one dollar packages, as well as some very fine incense burners.

We have received official notice that the little child of Brother E. E. Thomas, Master of the Lodge in Los Angeles was recently christened in the Lodge there. We are very happy in regard to this, because we think it is very appropriate and very significant when the Master of a Lodge has one of his children christened with the Rosicrucian ceremony. We send our very best greetings to the little child and parents.

Here is an important matter for all members. Among the many suggestions being made in the correspondence in regard to changes in our magazine, there seems to be a general desire on the part of a great many for a Forum Department in this magazine. Therefore, we shall start this with the next issue and we advise all our members that they are welcome to write us brief letters of not over two hundred words for this department. If you have any comments to make of interest to other members, any experiments to speak about, any argument to start, or any thing that you think is helpful or instructive, please write it in approximately two hundred words and address your letter to the "Forum Department" of the Mystic Triangle, Rosicrucian Square, Tampa, Florida. You need not sign your name for publication in the magazine, but your name should be signed to the letter.

The
Mystic
Triangle
June
1927

THE ROSICRUCIAN EMBLEMS

Neat and attractive, gold, durable quality. For men, with patent screw back at two dollars each. For women, with patent safety-catch pin back at two dollars and twenty-five cents. Send remittance and state style. Supply Department, AMORC, Rosicrucian Square, Tampa.

Mastership

(Especially Written for Discussion in Lodges and Groups)

By Ralph M. Lewis, Supreme Secretary

Mastership or attainment, in these days, is very often referred to erroneously. The average comprehension of what mastership means and what attainment means is usually a far cry from the significance of either. Let us take life itself and analyze it to see how we can set for ourselves a goal of mastership or attainment.

To reach attainment or mastership we must know the procedure that is necessary. We find, through study and analysis, that attainment and mastership in life is usually desired physically; in a material way. Let us now think of life, not from a philosophical standpoint, not from an ethical or spiritual standpoint, but purely from a physical standpoint. What is the purpose of life, physically? Materially? Some meditation on this point will bring us to the conclusion that life itself is merely a sense of duty, an assumption of duty affected by environment, that each and every one of us in a material way lives a life of duty. Duty, as we see it, is brought to our realization by our environment or heredity. Take, for instance, a family of political ancestry. The constant association, contact with such thought, such life, and such living causes an offspring to believe that life to him is the assuming of a duty to attain political power, patriotic responsibility. He attempts to arrange the affairs of his life, his thinking, his living, and his very existence, so that it is in harmony with that duty of political power. His whole channel of existence is arranged for the political power, as his ancestors in the past had, and he feels it is his duty to attain it in the future. He strives to attain this political power at the sacrifice of all other things of life. He fails to realize and appreciate other activities aside from that to which he is dedicating his whole existence. Then again, we have the sense of material duty. Take two individuals who, through conditions and environment are drawn together, such as father and son, mother and daughter, to live their entire lives together. Each realizes that his duty is to use every means possible for the preservation of his kin, for the comfort and sustenance of his kin, that every sacrifice be made in the sense of duty, and they interpret life, in this instance, as a duty toward their immediate kin.

How are they to determine whether life is a success or a failure? If we look upon life as a duty that each of us is to assume at birth, and which we are to fulfill before transition, how are we to know whether we are successes or failures in this duty? Success or failure in the physical things of life depend entirely upon the senses. It is through the five objective senses that we

are to know, appreciate, and realize objectively whether or not we have attained success, or whether or not we are an absolute failure. Take success alone. If it is to be interpreted by the senses, how, then, are we to know success purely through the gratification of the senses? Success will mean gratification, and that gratification will mean to us pleasure, flattery, luxury, all those things that contribute to the desires and pleasures of the emotions. And then how are we to interpret failure? Also by the senses; by the infliction of the senses. Through the senses we are to know pain, physical and mental pain. We will feel a mental unrest and torment. By such infliction to the senses we will know that we have failed in our duty in life, whatever that duty may have been, whether it is duty of patriotism, social standing, financial standing, or whatever was assumed.

After continuing along in the course of life for a definite time, dedicating ourselves to one sense of duty only, we realize that by living only one phase of life, even though we may reach success by gratifying our senses, through great wealth, or social standing, that the material existence seems inconsequential, is of little importance. It seems dull and monotonous, after we have reached success we look about us and here we are, with great financial power, able to possess and have what we desire, able to gratify the slightest whim that may arise, and still something is lacking. There is not peace of mind, success then is not success, and we come to the dividing of the ways. We realize that there must be another power in man besides the one that we have attempted to reach and we look about us to study those whom we believe have gained mastership and have reached attainment.

If we are not careful, or prepared, we are apt to make a wrong interpretation of what mastership means. We are apt to note one who has perhaps not the social standing we have, not the financial influences that we have, but who seems to have gained great power over humanity in general, or at least over all those within his immediate presence. He seems contented in his power, and contented in exerting it. And if we are not careful, we are apt to construe this mastership as a physical power, as a power that a tyrant can exert over a nation; as brute force, a crushing physical strength with the attempt to subject all within its vicinity to duress and trembling respect.

Thus we come to the followers of personality. Truly, they represent a large percentage of all of us. There are some who lack originality, determination, and mental



ability to set forth of their own volition, and by sheer physical power attempt to conquer conditions or life. Perhaps they also believe that success in life means physical domination, physical power, by suppressing every other form of life, whether human or not. Perhaps that is their interpretation, but they have not the power of will nor the means of manifesting their desire. To them it is much more simple, and an easier means to the end, to follow some one who, because of great intellect, personal magnetism, education in the sciences or arts, eloquence, wit or cunning, has swayed those within his hearing and impressed upon them that he is the way, the means and they wrongly construe the phrase "I am the light". They do not construe that to mean "I am the principle, I am the example of the laws and principles of light," but rather believe that this physical entity, this individual, is the light itself, and they follow in the scintillating light of his intelligence, of his cunning and wit. They stamp along through the paths and byways of life, swayed by his accomplishments. His gains, whether material or spiritual, are reflected upon them, and it is so much more convenient to allow others to reason and contact the obstacles of life and meet them, and trail along in the swarth that he has cut, without reasoning, and without comprehension of the scheme. They are satisfied that this individual they are following, this great personality, is the way, and that he will pull them up by their bootstraps to mastership. Why should they be burdened by knowledge of the means that he exerts or uses, by the method by which he is accomplishing the unusual? The fact that he attains the mastership and will permit them to bathe in the glory of his mastership is sufficient.

But ah! What an awakening when the leader stumbles or falls. When, through natural consequences, his eloquence dies out. His fabulous statements are found not to be based upon sound facts. When, through dissipation and material gratification of his senses, the animal magnetism dies out, the light in which the masses have been tramping begins to dimmer. What a babel of confusion, a hades of horror they contact. The leader falls, and they are lost. They have destroyed themselves in their own ignorance. How much better it would have been, not to follow what they believed was personality, but to follow a principle or a law that will remain in their consciousness even through leaders may come and go. While their consciousness is active on this plane, if they were followers of a principle or a law, the principle or law would always be their staff to lean upon.

Let us state right here that the great mass that believes it is following a scintillating personality fails many times to discriminate between personality and individuality. Individuality is a material thing. It is a unique, physical distinction, which can be altered as often as a material thing can be moulded or changed. Personality, however, is inherent. It is not affected by material things. It is not subject to ma-

terial changes and conditions, but continues to radiate regardless of what cloak is placed around it. For an example, one's personality remains the same whether he is clothed in rags or in silks. Rags and silks either add to the glory or detract from the glory of one's individuality. But the personality, which is spiritual radiation, remains untouched by physical alterations and changes. Personality is the real self, the inner "I" or expression, whereas individuality is that in which the personality is clothed.

Have we ever thought of where the word personality originated? It comes from the Latin phrase "personem" used by Shakespeare to designate the characters of his play. Each player at that time, instead of using the customary makeup of today, used the mask characteristic of the role. The mask might be representative of Hamlet though the real person within might have been Jean Carlot, but a poor actor. Therefore, to permit the audience to know who was the real actor assuming the role of the play. Shakespeare designated opposite the role the personem, the individual who was the actor. It is a good example, I believe, to show that whatever mask we assume in this world of everyday life, the real self or personality maintains its distinction, not affected by limitations. The only thing that can affect our personality is our thinking, and that is not a material activity. There have been many in the past who have been greatly inspired and induced to lead the masses, not by their own personality, but through certain fundamental, well-established principles, to mastership and attainment. But the masses, looking through the eyes of lust and desire, could not appreciate the key placed in their hands and misused it, and thus have not attained the mastership that would have been theirs, if they could but have cleared their vision, and momentarily, with clear eyes and clean hearts, known the truth!

Such an individual who dedicated his life toward attempting to establish a philosophy by which the masses could evolve themselves was Gautama Buddha of the Sixth Century, most often referred to as Prince Sakiyanuni; Gautama being the family name given to him at birth, Buddha, being a distinguishing honor meaning the "enlightened one," having been bestowed upon all those in the past who had attained great knowledge and great spiritual attainment in the Brahman faith. Fantastical tradition states that he was born in a sacred garden, dedicated to the goddess of Lumbini. Many mythological explanations of his birth and life are treated in ponderous works on Buddhism. It was also stated that he was of a royal family, a Prince in fact, and that he was married early in life to the daughter of his cousin, Rajah Koli, this bringing to him immense wealth, power, and luxury. After spending many years in this luxury and dissipation, he became disgusted with the uselessness and the uncreative atmosphere and depressing luddeness of the life that he was leading. Finally, according to Brahman

faith, which at that time existed entirely throughout India, he left behind his wife and his child and all of his material possessions and started out in the world as a wanderer, as an ascetic. The Brahman faith dictated that those who wished salvation should leave behind them all of their established affairs and start forth as ascetics.

Perhaps it is best at this time to give an explanation of what asceticism is. The word originated with the early Greeks, and the custom was one where the Greek wrestlers and athletes at the time suppressed all desires and emotion in the attempt to develop, to a superb degree of perfection, their physical body. To constantly develop their muscles and body at the sacrifice of all their emotions and pleasures. As the procedure was used by the Brahmins, it was intended to be an indirect torturing of the body, an attempt to eliminate the material desires and passions, for it was admitted that all the material world that existed was evil. Therefore, to obtain the height of spirituality, they must free themselves from the limitations of their body and its material requirements. Thus, they mercilessly tortured the physical body, in an attempt to prove their disregard for it, and their attempt to live the spiritual life, even tho in a physical body. They did believe that perfect spirituality could not be obtained until death, when absolute liberation from the material body would occur. Everything possible to deny the existence of the physical was attempted. Gautama Buddha, through such extreme practices, with five other associates who were attempting salvation through the same methods, nearly lost his life. He appealed to his associates for a more reasonable and logical method to attain spirituality. They ridiculed him as a heretic, and fled from him, leaving him to search for the truth in his own manner.

He began his own individual search for truth by a series of logical methods of reasoning, and for days at a time he would sit in meditation, pondering over subjects of great importance. He would reason thus, at times: That we would not know hunger, starvation, labor, or pain, if we were not living. Thus it is, at birth, that we begin such a series of torment. Why, then, birth at all? What is the purpose of birth, why life? And he tried to reason out his existence. Not as a means of preserving him-self, but the reason why he should exist to be preserved.

Legend states that one day, while pondering on these stupendous questions, and seated beneath a pipal tree in the village of what is now called Buddhgaya, there the great light dawned upon him! There was he able to contact the truth! He came into harmony with the great Cosmic, and the light of knowledge dawned upon him and flowed through his consciousness. At that time he realized that this world of misery and torture was due to desire and lust, and it was only through man's desires and the attempt to satisfy these desires, that the world was in misery and torture.

He believed that at last he had reached the conclusion of the reason of life and the purpose of life. So enlightened, he went forth to hunt his former associates and gather them around him; with his gentle manner, his tolerance, and his convincing statements, substantiated by practical demonstrations, he was able to convert thousands to his faith, and he spent the remainder of his time in appointing missionaries and in establishing schools and monasteries along the Ganges river district. He expressed the knowledge that he obtained in stanzas, in poetical form, in beautiful and impressive words, and swayed the masses, stimulated them, and caused them to know that the truth was at last in their midst, that a method of salvation had been obtained for them.

Gautama Buddha attained the age of eighty years at transmission. He had not composed his works into writing, had not left any written doctrines. Approximately one hundred years after his transition, three councils met for the purpose of establishing secret canonical laws and doctrines. The canon of laws was divided into three classes—disciplinary, those of discourses, and the final class, that of psychology, which might be interesting to those who believe that the field of psychology so popular at the present time is new or a new science. They also set about to revise the principles of the church, and the discourses that would be received by the students. The basis of Buddhism, as expounded by Gautama, was reincarnation, or metempsychosis, and Karma.

Let us discuss, for a few moments, how the councils so changed, altered, and revised the Buddhistic teachings into such an illogical creed as we contact today. A short review of it will immediately show how these councils, one hundred years after Buddha was dead, tore to shreds that knowledge that he was inspired with, and placed it in a weird, magical form. Reincarnation they changed to transmigration. Instead of progressive evolution, those who had not reached certain standards of virtue were to incarnate again in a degraded form, if they had not reached the established standards of the council. They were told that they would return in the form of lower animals, to grope upon this earth in blindness for the sins of the past. They established, for their convenience, one hundred and thirty-six definite hells. The intensity of punishment was on a graduated scale, starting with the first and reaching its climax at the last. The period of existence in this torture in each of the respective hells was from ten million years to the point where it was past the calculations of Hindustan at that time. These hells were located in a certain definite place: namely, the interior of the earth. These councils, however, were very zealous in their efforts, and with the same stroke of generosity, they established many heavens also, where those whose virtues were highly developed, and who had complied with all the dictates of the doctrines, were to remain as divine beings, for no less a period than ten



billion years. Then they were to incarnate again into a powerful and potent human entity on this plane, enjoying the best that this humble plane could offer to them in material form. Buddha's original philosophy has been termed by some writers as plain atheism, and its five hundred million followers as a mass of international atheists. This has been admitted by many writers to be merely a misconception. Buddha did not acknowledge, in his philosophy, one certain, definite existing God. That man may aspire to the best that he can express, and then he will be reaching divinity. That the Supreme Intelligence exists in every individual, and every individual is like unto one God. Therefore, man need only heed himself to know the truth. This is not atheism, but really a manner of presenting God in a different sense than some of the orthodox creeds of the day, and naturally, since it conflicts with some of the orthodox creeds, it suffers criticism and condemnation, which in no way indicates that it is erroneous.

Since man and God were synonymous, and since man himself could attain divinity not by aspiring to any exterior force but by developing the interior spirit, what state of perfection should be accomplished so man would realize that he has reached the divinity that was rightfully his? This state of perfection was named "Nirvana." The state of Nirvana also was subdivided into different classifications. In the form of the Buddhist doctrine, the term denoted final deliverance from transmigration. Transmigration continued only so long as perfection was not reached by the individual. When perfection had at last been reached by the individual, transmigration into an earthly body was no longer considered necessary, and one state of Nirvana had been accomplished. A degree of Nirvana could be accomplished on the physical plane, however. When man was in perfect attainment, when he was able to eliminate all of the objective senses, be not conscious of the desires of his emotions and passions, unconscious of his material presence, in a

state of tranquillity, peace and happiness, out of material consciousness, then, also, was he in a state of Nirvana. We can interpret Nirvana as being the state of Cosmic consciousness, dwelling in the realm of the subjective, being able to relax and be guided and directed by divine inspiration, in perfect attunement. With this explanation we can know of Buddha's Nirvana.

And now, back to mastership and attainment. You have seen how one inspired philosopher had attempted to give to the world of his time a method for contacting divinity, for knowing the truth that is within, and how he had been misinterpreted and his philosophy torn asunder. We have some today who are extremists, some who do not believe in studying and preparing themselves, who state: "It is not necessary for me to affiliate with any organization, to take up systematic studies for self-improvement. It is not necessary for me to learn the natural laws, so that I may live the life that I should express, as the Master will come when I am ready." "The Master within will speak to you when you are ready, truly, but who is to prepare the temple for the Master? No one but yourself. Ask, and you shall receive. You yourself must, in all humanity, prepare yourself, attempt to learn what has been decreed for you; if you prepare yourself, divine inspiration will flow through you like a channel. It will come to you when you are ready, but preparation must be made by you. To become a Master, and to reach attainment the key may be stated in this sentence: "Know thyself, and become Master of the universe." Man, in his material manifestation, is a symbol of the universe as it exists today. Man, as a living entity, is representative of all the laws of nature, and by studying himself he makes an intimate contact with the laws of divinity, appreciates their method of operation, and is led consciously and unconsciously on the path he desires to follow. Mastership and attainment then, are the conscious realization of the divinity of man and the final, absolute expression of such divinity.

A Brother of the Rosy Cross

By Agrippa, 32°, Frater Khurum

This is the Final Installment of an interesting story which began in the July issue.

LIFE, indeed, looked quite different to me. Now I remembered how I had overcome the demon twice and I had continued to Desire only good, always thinking of the words of Cleo. During this time I had not failed to practice Concentration. I thought of the words: "Believe not every spirit but try the spirits, whether they are of God," for the Rosicrucians teach of the four classes of Elementals known as Sylpho, the spirits of the Air; Salamanders, the spirits

of the fire; Undine, the spirits who dwell in the water; and the Gnomes, who dwell in the earth.

Each element in which any of these spirits dwells is as air to the human being. For have you not, of a winter's evening, seen the Salamanders jump and dance as the sparks went upward on the hearth? Again, who has not seen the Gnomes as they came forth from their homes in the earth to dance and frolic with the fairies in the moonlight? And we learn from many a classic myth tale of the loves of Nymphs in the shady woodland and how often these beautiful creatures have refused to be the friends of Man because

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they would not mate with them. Who, indeed, has not felt the caress of a Sylph, a spirit of the air, as it stopped upon its journey to caress one with a gentle touch!

How foolish it is of Man to think that he is all in all and that the Universe was made for him alone. For each planet, each star, has a ruling spirit. Have we not from babyhood been told that each soul has a Guardian Angel? Do we not read in the Book of Job of the coming together of the Sons of God with Lucifer among them? So we read in Faust that Lucifer begs to try a man even as Job was tried. So again, in the Apocalypse or Revelation to St. John the Divine, that Mystery which only a few have fathomed. Once again we read of Zoroaster and the Magi; how they worshipped in their Fire Temples and called upon the Angelic Host. In Jewish lore read we not of Michael and Gabriel as well as the Angel of God?

Today man believes nothing and is proud of it. All have gone, one by one, till he has reached that stage where he believes hardly in himself. Because of this, reason leaves one insecure; our prisons are full to overflowing; death stalks throughout the world laughing at the ignorance and unbelief of God's own Sons. But Truth has not entirely perished and, with the aid of the Brothers, will continue to work on and on and a remnant will still be left who have not "bowed the knee to Baal."

After a light repast in the refectory we entered the chapel, a twelve-sided building, to receive the Thirteenth. Each side of the building represented a sign of the Zodiac. In each side was a gothic window of many colors which in its shape held Secret and Sacred much of the teachings of the Rosicrucians.

On the Eastern side of the building, just below one of the windows and above the altar, was a carved emblem of the five-pointed Star; a pentagon with its single point upward. This is known as the Holy and Mysterious Pentagon. This is the Star of the Magicians. It is the sign of the Word made Flesh. With one point upward, it represents the Good Principle, that of attainment, as used by the White Magicians. With two points upward it becomes the sign of Set the Goat of Egypt, the Evil Principle which the Black Magician uses, having the power to leave his body by way of the feet.

Therefore the position of the Star determines either order or disorder whether it is the Sign of the Blessed Lamb of St. John and Ormuz, Initiation or Profanation, Vesper or Lucifer, the Morning or the Evening Star, Maxi or Lilith, Victory or Death. It is found in Egypt and was used by Pythagorus. It is also the Blazing Star of a well-known Order.

To the Rosicrucian the cross contains mighty Truths relating to man's existence prior to birth, during life and after death. It is the cross or crossing of the

Sun upon the elliptic. It is an emblem displaying all the truths of involution and evolution and holds within itself the history of the Word made Flesh. The cross has been a sacred symbol from the beginning of time. It is found in all the great religions of the world. The Cross of St. Andrew is also the sign of the Creative Wisdom. This cross is the same in symbol as the Mysterious Figure of the Circle of Incarnation. The passion cross is the symbol of Venus, or Aphrodite, the Deity of the Syrians and Phoenicians. It is the sign of Zeus, Mithras, Baal, Bacchus and of Osiris. The cross in its fourfold meaning portrays the perfect union, balance, equality, atonement on all four planes, and in all four worlds. These planes, though known by other names, may be classified as phenomenal, physical, intellectual and celestial.

The cross is the Divine Marriage—the without and the within. So one could go on finding meaning after meaning, depth after depth, carrying it on till the one symbol displays more and greater truths.

The conquest of the rose is the problem of Initiation. The rose is the symbol of dawn, being sacred to Aurora and the Sun. The rose again teaches of the Shekinah. At the mercy of Venus, Adonis was changed into a rose. We know of the "three" mystical roses: the first, the choir of Martyrs; the second is par excellence, Rosa Mystica, the Virgin of Virgins; and, thirdly, Mediator between God and Man or the Rose of Sharon—the soul in man.

These are some of the reasons why the Hermetic Brethren are called Rosicrucians. In this case, also, we have only touched upon the meaning of the rose. So let us use these Holy Symbols with the help of the Supreme Being to cause much that is dark to become light.

While we awaited the coming of the Brother, the twice-seven lights upon the altar died down. When they rose again we knew that He had entered. The glory and power filled and thrilled us through and through.

After the service I returned to my cell and there alone I thought upon the truth in regard to traveling in foreign countries, or, as the brethren teach, laying aside the physical man. That very night I decided to try and see if I, in my emotional soul, could find Rosamond and with her commune. I lay down upon my cot and began to concentrate my thoughts I seemed to be growing very, very sleepy when all at once I felt free as the spirit of the air. Looking down I saw my body as it lay in sleep upon the bed. I shall never forget the feeling of lightness and freedom that was mine, for this the first time. Why should I ever again enter that Mortal Temple of Clay?

As I listened, I heard the music of the spheres as they moved in their orbits obeying the behest of God.

Beside me I felt a new presence, with smiling lips, brightly beaming.

"Who art thou," I asked.



"I am she who has no name but am closer to thee than all thy boasted friends, for I am your Guardian Spirit—your Colombe, and I have had you in my keeping during all your life, for you and I are inseparable and where ere you go, am I also."

It calmed me to know I was not alone and never again would I feel aught in life or death, for this, my companion and my guide, would care for me. On this, my first journey in my psychic body, I saw many wrongs that should and could be righted and once succeeded in bringing a smile of happiness to the face of an old woman who had forgotten her many blessings. On and on my guide took me, into the slums and hovels of the poor of London, Paris and New York, carrying me on to the western coast of America, where we came upon Rosamond and her friends among the wilds of the Yellowstone. Rosamond was alone in her tent and as I did not wish to approach her too quickly, I did not enter but remained outside, knowing that she would feel the vibration of my presence. Soon she came forth and I knew by the light in her eyes that she saw me clairvolantly. How can I explain the joy that was mine to be with and in the presence of her who was all in all to me! She had grown more lovely since I had seen her and, as she smiled, the life within me came to full fruition. For this love which was born at our first meeting held us both within its sacred clasp and would last not only till death but go on with us into the eons of all future time. The sweet perfume of her presence caused the moments to fly swiftly by; we opened our hearts to each other as never before, speaking of those things which concern two souls and them alone. At last the time came for us to separate and I returned to my vital body.

I was awakened by the abbey chimes as they rung out cheerfully the message of good will to all. I went with the brethren to hear Mass and after breakfast meditated by myself upon the second chapter of St. Matthew's Gospel, where I read of the coming of the gentle Wise Men of the East to the cradle of Jesus who was called Christ and of the gifts of Gold, Frankincense and Myrrh.

Every child remembers how these three gifts meant the Gold for his Knighthip, the Incense for his Priesthood, and the Myrrh for his Burial. But as I thought of these it came to me that the Gold was the Royal Metal representing practical things of life. I thought of so many who only thought of life in terms of Gold, caring nothing for others if they might have that Metal. I thought again of the incense and how it typified the Mystical Nature of him who through love becomes sometimes a visionary and dreamer. But, as I thought, I realized the good qualities of both these classes. But still another need there is in life—to bring one nearer to God—and that is the gift of Myrrh or Sorrow. So we

learn that the gift of a Golden Life must be offered as the Incense in the Temple to the Supreme Being. Before that can be truly what it should, the first two gifts must be Sanctified by the last.

It was indeed well that I learned that lesson for it was to stand me in good stead when the Heavenly King Himself should send me my greatest trial and test.

When I had closed my Bible, Saturnius came to me saying that we should start for the north of Scotland in an hour's time and at the time appointed we were in our car. Leaving this stronghold of the Mystics, we were soon speeding northward.

We spent some days in Edinburgh, seeing Melrose and Dryburgh Abbeys made famous by the pen of Sir Walter Scott. We stopped at Roslin Chapel and there saw the Prentice Pillar, well known in legend and story. We spent, altogether, a month in Scotland and then prepared for our return to the States, as Saturnius once more had been told to continue his work there for the increase of the Brotherhood of Man.

I had received several letters from Rosamond and she told me that she and Henry Brownrig had decided that they could not marry. So if I still loved her now there stood nothing in the way of our union.

I was overjoyed at this turn of affairs and told Saturnius of the new hope in my heart. He congratulated me and then nothing more was said between us.

The day soon came for our return. Taking ship from Glasgow we were soon upon the sea homeward bound to New York. Rosamond and the Brownrigs were coming east by the southern route and would reach the city about the same time we would.

At last we were steaming up the Narrows. As our ship was warped into the dock, we saw Rosamond waving us greeting from among the crowd upon the pier. She was alone and how once more my heart filled to overflowing with the wealth of joy that only those who love can know.

We three were alone again in the old familiar apartment, with its books, instruments and atmosphere of culture and refinement.

The Brownrigs, who were stopping at the Ritz, called upon us that evening. I was glad to see that Henry greeted me kindly. He told me that he and his sister were leaving for home next week, that they had enjoyed their travels together very much, but that he had decided to enter the priesthood of the Church. And he had given up all thought of marriage.

He suggested that Rosamond and I be united immediately so that he and his sister could be present.

Saturnius was willing, so we planned a quiet little wedding in Old Trinity the next week. The time soon passed and at last Rosamond and I stood before the High Altar and heard these irrevocable words:

"Those that God has joined together, let no man put asunder." As the stole was wound about our hands when the priest said, "I pronounce thee man and wife," I looked up as I knelt and it seemed that the golden light of the sun, as it shone upon us, grew in power till I was filled with a joy that passes the desire of the hearts.

That was many years ago and the promise of the Padre has been fulfilled and my tale is told. I turned to the East and found light, and from that light which I found has come the Golden Cross, and upon the Cross has blossomed the Rose of love and of hope.

Never have I been disappointed yet in

my undertakings and, as I write these closing words, beside me sits one who is my love and life itself. Upon my finger I still wear the ring I received from the priest of Osiris, and about my chair play four dear pledges of the love which my Rosamond has ever shown to me.

Saturnius has not been here for many a year. I hope he has had his wish granted and that his work is done, and that in the Unknown City in Egypt he sits beside his love, Hatshepsut, and that they who were marked by Isis, many centuries ago, have found the joy of knowing that they have proved worthy of the Trust of the Great Goddess.

(The End)

The Emperor Reviews Some Books

THE continued inquiries from our members in regard to new books and auxiliary reading has made me take some time from my regular duty and read a number of the latest publications that I believe might appeal to some of our members, or a majority of them. As in the past, books are still being printed and sold solely on the strength of an attractive title. Many of the titles of modern books are very misleading. In some cases the context of the book has very little bearing upon or connection with the title. In looking through a present-day catalogue of new publications one would think there were at least one hundred new books of great interest and help to students of mysticism or occultism. But experience has taught one to be very careful, and out of the one hundred attractive titles thirty or more were sent for and have been carefully examined. I cannot speak about all of them in this issue but I wish to speak about a few of the more important ones at the present time.

First we have one published by the Columbia University Press in New York. This Press issues very fine and very carefully edited and reliable books. Therefore the one now in my hand, called *Three Conceptions of Mind*, was selected as the first one to be read. It is by Alexander A. Jascalevich. It is well printed and attractively bound, sells for \$2 and can be ordered through any book store. Even the table of contents is indicative of the nature of the book, for we find that after the Introduction there are such chapters as *Nature's Culmination in Man*, *The Christian Soul*, and *The Rational Knower*. The author presents some very interesting arguments in regard to the mind's power, actually and potentially. He says "As an actuality, the human mind draws its meaning from its relationships and ex-

pected manifestations in the world." This statement will prove to be a keynote for our members. His treatment of the "Christian Soul" is typically mystical. The book will prove of great help to those of our members who are making an analytical study of the mind in man.

The next book I picked up is called *The Cultural System*, by Weller Van Hook. It is published by the Rajput Press, Chicago, and sells for \$1.50. Its table of contents indicates that it covers the subjects of the cultural system in many lands, especially in the Orient, and refers to mysticism generally. But the book turns out to be a piece of propaganda literature for the Theosophical Society. The author has some very peculiar opinions of his own not usually recognized by all Theosophists. And, strange to say, it attempts to show that the Rosicrucians and the Theosophists are related and that the two movements are also related. In several places the author indicates his preference for the Rosicrucian teaching but he is promoting the idea that the Rosicrucian organization should work in one field and the Theosophists in another, so that the student would eventually become a Theosophist, not a Rosicrucian. Those who are interested in a new viewpoint of Theosophy will like the book, but those who are seeking Theosophical teachings, laws, and principles will be disappointed in the book. It is not instructive but merely an argument from a personal viewpoint in certain directions.

The next book is called *Elementary Christianity*, by Cyril Allington, D. D. Head Master of Eton College. This book, published by Longmans, Green and Company, 75 Fifth Avenue, New York, sells for \$1 and can be ordered through any book store. It deals in a very interesting way with the teachings of Christ, the general evidence for the view presented in the book, its practical value and the relation of these teachings and



viewpoints to art and literature. A chapter is devoted to the Divinity of Christ, which is really worth reading and remembering, and a final chapter considers the obstacles to the acceptance of the Christian view. For those who are interested in the Christian doctrines this book is especially recommended.

The next book before me is entitled **The Kingdom of Happiness**. It is by Jeddu Krishnamurti. Naturally, it is a book dealing with the Theosophical principles and especially arguing the view point of Krishnamurti as the world master. This book is published by Boni & Liveright of New York and sells for \$1.75. The cover of the book and the frontispiece present two new pictures of Krishnamurti, and the book is interestingly written with a foreword by Annie Besant. The chapters deal with intuition, personality, experience, the mind, and sacrifice. Members who are interested in the Theosophical viewpoint will find this book unique and interesting. It does not, however, contain the Theosophical teachings for those who are beginners in those principles. Those who believe in the mastership of Krishnamurti will appreciate this new book.

The next book is another one from the Columbia University Press, in New York. Its title is **The Realm of Mind**, and it is an essay in metaphysics by Frederick J. E. Woodbridge. The book sells for \$1.75 and may be ordered through any book store. The author presents very clearly and concisely the kingdom or realm of mind, or, as we may say, the mind's domain. He especially outlines and explains the objective mind and its working. We may see what the author is attempting to have established in our minds by noting this one statement: "Although minds are men and men are bodies, we do not seem able to say, with any show of intelligibility, that minds are, therefore, bodies." Such an equation has never been made without qualifications which make it ambiguous and illusory. The whole book is very valuable to the student of mind and would be a good companion book to the one first mentioned, **Three Conceptions of Mind**.

The next book is entitled **A Study of the Christian Sects**. But this title would mislead those who are seeking for something broader than pure Christian doctrines. For this book is not purely a presentation of Christian teachings nor is it really an argument in behalf of the Christian Church. It is by William H. Lyon and published by the Beacon Press, Inc., Boston, Mass. It begins with a very interesting outline of the history and nature of the Jewish people, including their teachings, doctrines and traditions. This throws considerable light upon the many mystical elements to be found in the Christian teachings. Then the book proceeds to outline the nature of Christianity, beginning with its creeds, its sources of authority, and its development into a religion. Thereafter the book outlines the

nature and fundamentals of all the present-day and past Christian sects, and is indeed illuminating. It also includes references to the teachings and principles of semi-religious organizations or religious bodies not calling themselves Christians: such as the Theosophists, the Spiritualists and others. Our members who are truly interested in the study of comparative religious doctrines and creeds will find this book a very wonderful reference and guide. The book sells for \$2 and can be ordered through any book store. But time will be saved by ordering directly from the publishers in Boston. It is unusually well printed and bound in a flexible red leather cover, stamped in gold.

Perhaps the most interesting book of the month is one having the title **The Worship of Nature**, by Sir James George Frazer. It is published by the Macmillan Company of New York. The volume before me is marked Volume 1, but it is complete in itself and sells for four dollars. It is a very large book, closely printed, and contains a complete encyclopedia of information. The book deals with the discussion and outlines of the deep-seated early human tendency to personify and worship the sky, earth and sun as Gods or spirits. Any of our members interested in the early forms of worship, and desiring to trace through the past stages of civilization the mystical tendencies of man's mind, will find this book an interesting work to read in between times. We found in it the origin of many ancient and modern superstitions and strange beliefs. This is the sort of book that the student of our work will find valuable as a reference guide or for recreational reading. One can pick it up and start reading in almost any chapter or any one of its seven hundred pages with profit and illumination. It will prove to be a very fine reference book for those of our members who love to make researches, and those who are building up a good library should most certainly include this book.

Now I wish to take up another important matter in regard to books.

It seems that during the past few months several firms in this country have been bombarding book buyers with circular matter pertaining to a new book called **"The Lost Books of the Bible."** At first the circulars offered to sell the book for \$2.50 but later the circulars offered to give the book free in connection with an eighteen months subscription to **"World's Work Magazine,"** published by Doubleday, Page & Co., of Garden City, N. Y. As a result of these circulars being mailed throughout the country we have had a hundred or more inquiries about **"The Lost Books of the Bible."** Members wish to know whether the book should be purchased or not. Our members are very careful in their book buying and rightfully make inquiries before investing too much money on the basis of titles and claims.

Here we have an instance of what I mean, for the title, **"Lost Book of the**

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Bible," is certainly very misleading. In a broad sense there are no lost books of the Bible unless we refer to some recent discoveries of manuscripts claimed to be manuscripts that have not seen daylight for many hundreds of years. But the books of the Bible contained in this particular volume to which we are referring have never been lost. They have continually existed in manuscript and book form in libraries and churches in Europe for hundreds of years and there is an interesting story in connection with these books of the Bible which we feel is worthy of the space it will require in this issue as a general answer to the many questions which have been asked.

Perhaps most of our members realize that the most popular version of the Bible that we have today is the so-called King James Version. This version was published, like a number of others before it, as the result of a conference held many years ago to determine which of the hundreds of sacred and scriptural writings and manuscripts should be included in the Bible. One Council was called the Nicene Council and consisted of about 318 Bishops. The reports of the meetings held by them indicate that they quarreled and got into considerable trouble with the Emperor Constantine and with other church authorities, and many of them who insisted upon certain religious manuscripts being included in the Bible were expelled from the Council, and some of the very valuable manuscripts were burned and destroyed and will never be published. However, the result of the Council was the selection of certain manuscripts of religious "books" which were to be included in the official Bible. Up to the present time all popular Bibles have been based upon that selection, but the many valuable religious manuscripts that were rejected by this Council have not become lost. Many of them were written undoubtedly by the same hands that wrote the manuscripts in our present Bibles and have always been considered authentic, reliable and just as greatly inspired as are the other books in our Christian Bible today. But we read that the Council decided that those books which were rejected were not necessary to the understanding of the religious doctrines of the church, and since they had to draw a line somewhere, and could not possibly include in one Bible all the ancient manuscripts, they arbitrarily selected those which now constitute our popular Old Testament and New Testament in one volume.

We also find that even in any attempt to re-publish the old rejected religious books there is still a great diversity of opinion as to which are the best. The Episcopal Church published many years ago a small book called "The Apocrypha" in which it included such of the rejected religious writings as it thought advisable for incidental reading. In the Episcopal Church or Church of England there is an extract in the Sixth Article of Religion

bearing upon this matter. This Article refers to the "Sufficiency of the Holy Scriptures for Salvation" and in that Article, referring to the books which they approved of in the King James Version and which they considered to be sufficient for salvation, they say: "And the other books (the rejected ones) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are the following:

- The Third Book of Esdras
- The Fourth Book of Esdras
- The Book of Tobias
- The Book of Judith
- The rest of the Book of Esther
- The Book of Wisdom
- Jesus, the Son of Sirach
- Baruch the Prophet
- The Song of the Three Children
- The Story of Susanna
- Bel and the Dragon
- The Prayer of Manasses
- The First Book of Macabees
- The Second Book of Macabees"

Therefore we see that according to this list the Apocalypse or Rejected Books considered worth while by this Church are limited to the few mentioned above and we may add that the list includes those which are intensely interesting and cast considerable light on the religious doctrines of the ancients as well as the early Christians.

However, there is another book called "The Apocryphal New Testament." Its title-page says that this book contains "the Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, His Apostles and their companions, and not included in the New Testament by its original compilers, translated from the original documents and now first collected into one volume." This book was issued in 1820 in London and can be purchased for \$2.50 through practically any Bible House. We find that according to the compilers of this volume the important rejected books included are:

The Book entitled "Mary" which deals with the life of Mary, the Mother of Jesus, and the birth of Mary and Jesus.

- The book called "Protevangelion"
- The First Infancy
- The Second Infancy
- Christ and Abgarus
- The Apostles' Creed
- Nicodemus
- The Laodiceans
- Paul and Seneca
- Paul and Theola
- The First Corinthians
- The Second Corinthians
- Barnabas
- The Ephesians
- The Magnesians
- The Trallians
- Romane
- Philadelphians
- Smyrnaeans
- Polycarp
- Philippians



First Hermas

Second Hermas

Third Hermas

This book is certainly a very valuable one to the student of ancient literature and was used by Marie Corelli for the plots in many of her wonderful novels.

We have still another volume on this subject. This is the fourteenth volume of that wonderful set of books called "The Sacred Books and Early Literature of the East." This volume contains what are called the Great Rejected Books. We find in the editor's selection of what he deemed the important rejected Scriptural writings:

- The Book of Adam and Eve
- The Writings of Enoch
- The Apocalypse of Baruch
- The Story of Ahikar
- The Gospel of Christ's Childhood
- The Original Gospel of James
- The Gospel of Thomas the Doubter
- The Gospel of Pseudo Matthew
- The Arabic Gospel of the Infancy
- The Gospels of Nicodemus

The Great Gospel of Pseudo-Matthew

This book is of great value to the student of mysticism

But the circular referred to in the opening paragraph, presenting the offer of "The Lost Books of the Bible," states that the selection made for that particular book included those outlined in the second book mentioned above, called "The Apocryphal New Testament" plus "The Letters of Herod and Pilate" and the new manuscript claimed to have been found recently and called "The Lost Gospel of Peter."

We hope that we have explained this matter thoroughly enough to have our readers understand the story of these different versions so that each may select the volume he desires.

We will add that in the average large church Bible used upon altars throughout Europe, and in most of the larger churches of America, there is a third part to the book, following the New Testament, in which these rejected books or books of the Apocalypse are included and have been included for many years. Generally these books are considered authentic and reliable by all theological authorities.

THE EMPEROR

What Society Owes To Rosicrucianism

The Final Chapter of the book *Histoire des*

Rose Croix, by Fr. Wittemans.

(Translation by Intrepidus)



IN CONSIDERING what society owes to Rosicrucianism, in the course of centuries, it is evident that the Order founded by Christian Rosenkreutz has been the great school of initiation of the Occident; a channel through which the Old Learning has been given to the Christian world, together with the Neo-Platonism and the teachings of the Kabbal. Moreover, it has erected a Temple for Science, within which Humanity has been freed from the yoke of empiricism, where it has learned to unveil the great book of divine revelation in nature, escaping from ecclesiastical prohibitions (which are based on the pretext of avoiding profanation of things which should remain hidden) against examining life in its superior planes. It finally has powerfully aided to segregate religion from dogmatism, temporal power, sectarianism and superstition, due to the fecund contact of those who felt themselves united within the Divine, without distinction of beliefs, and protected by the full freedom of the spirit.

At the crucible's bottom of spiritual alchemy, the Rosicrucians have tried to form the perfect man, who loves God above all things, and in whose heart the Christ principle is born, and who has become a center of love and wisdom among

His like. At the crucible's bottom of material things they have found the unity of matter at the side of precious gold, a symbol of the sun's power and of spiritual light only by establishing the laws upon which Chemistry, in its development, has been based.

In medicine, the Rosicrucians have discovered a new vegetal pharmacopy, as well as the principles which are applied to homeopathy. With the search for a universal remedy, or long-life Elixir, they have shown the way to complete normalcy in health through the transformation of our own heart in the spiritual process which re-establishes harmony within the body.

By adapting themselves to the needs of the times, the Rosicrucians always have given expression to the wants of Humanity: To souls seeking after the Supreme, the Order has given a mystical nourishment, raising them above the material world with its temptations and illusions: To the Inquisition the Order courageously gave its blood victims, who helped to secure liberty of conscience: through Free Masonry it has erected a Temple of fraternity and development, in a moral sense, where millions of men have practiced its mysteries: to Science, its members brought the results of their re-

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searches and experiments, through which science has been renovated.

At the present hour the Rosicrucians teach—a cosmology which is more complete than any other ever known; they have restored to astrology its old scepter; they have aided, together with other great spiritual movements, to transform medical art through the knowledge of laws presiding over life of the soul; they prepared, again, Humanity to receive the secret teachings of initiating schools, the remembrance of which was only preserved by a few, by reason of the pressure of orthodoxy and incredulity; they have

given to Messianism a ritual which attracts the initiated ones who wait for the Saviour of the world.

The mystic Rose attached to the Cross is also the symbol of the Life proper, with all of its secrets. Its petals, within which its heart is enveloped, are the emblem of the mysteries surrounding humanity; its heart is of LUX VERITATIS, so difficult to discover. The Light of Verity does not enter in all in the same manner: but in our Occidental civilization the Rosicrucians are those to whom credit would principally be given for the transmission and preservation of Esoteric Knowledge.

A Fragment of a Rosicrucian Treatise on Piety

By Fra Fidelis

AN ANCIENT city of Campania, HERCULANEUM, was overwhelmed by an eruption of lava from Vesuvius, 23rd or 24th of August, A. D. 79. Successive eruptions laid Pompeii and Herculaneum still deeper under the surface and all traces of them were lost until excavations began in 1711. Two years later many antiquities were found. Excavations were resumed in 1738 and works of art, monuments and memorials of civilized life were discovered. A great number of rolls of burnt papyri were found in a garden and in the ruins of a house, at Resina, supposed to have belonged to L. Piso.

Many of these papyri (and some in their original beechwood, cylindrical containers, called "capsa" or "scrinium") were destroyed by the workmen, until it became known that they were the remnants of ancient MSS. A certain Father Piaggi invented a papyrus unrolling machine, which was not always practical. The Scotch antiquary and statesman, Sir William Drummond (ob. 1828), thus described the very difficult process of opening the rolls of papyri, which, he it noted

".....had been reduced to a perfect carbo, and the difficulty of opening them can scarcely be conceived by those who have not witnessed the process. Much time and many hands were required in carrying it on, and the expense incurred was proportionate to the labour. When the manuscripts were unrolled, it was necessary that persons competent to the task, should decypher and transcribe them; distribute the (capital) letters into the words to which they belonged; and supply those deficiencies in the text, which but too frequently, recurred.....Directing this difficult undertaking was Rosini, (Carlo Maria Rosini, 1748-1836, the Neapolitan archaeologist), the editor of Philodemos; an English gentleman, (sent by the Prince of Wales); and a Neapolitan priest (Padre Pi-

agga?).....deeply versant in ancient literature."

And be it remembered that most of the rolls were almost

".....uniformly conglutinated into one mass by so strong an adhesion that nothing could separate them, without destroying the brittle substance of the charcoal.....formed by heat only..... a small fragment of their substance burns readily, like common charcoal, with a creeping combustion, without flame, and with a slight vegetable smell.....fresh papyrus burns with a bright flame.....the adhesions appear sometimes to be of a mere mechanical nature, being derived from the irregular folds, into which the Mss. have been pressed, or from some roughness of the contiguous surfaces."

Usually the ancients wrote on one side of the paper only. This paper was called "charta" and was made from the thin coats or rind (liber, whence the Latin name for a book) of the Egyptian papyrus. This plant was called "Byblos" by the Egyptians, whence the Greeks derived their name for book. It formed an article of commerce long before the time of Herodotus (B. C. 484-408), and was extensively used in the western part of Europe, as is proved, for instance, by the papyri rolls found at Herculaneum. "Parchment" ("membrana") was invented, some claim, by Eumenes II (circa B. C. 197-159), king of Pergamus, in consequence of the prohibition of the export of papyrus from Egypt by Ptolemy Epiphanes (B. C. 210-181). This Eumenes was the founder of the celebrated library at Pergamus, formed on the model of the Alexandrian, about 180 B. C. Parchment books became, from this period, those most used; and the most valuable, as well as the oldest in the world, are written on the skins of goats. The paper, or parchment, was joined together so as to form one sheet, and when the work was finished, it was rolled onto a staff, whence it was called a volumen—one "book" per "vol-



ume." In the papyri rolls found at Herculaneum the stick on which the papyrus was rolled did not project, generally, from the papyrus, but was concealed by it. On some MSS. there were balls, or bosses, ornamented or painted, called "umbilici" and "cornua," which were fastened at each end of the stick and projected from the papyrus. The ends of the roll were carefully cut, polished with pumice-stone, and colored black, and were known as the "geminae frontes."

In 1752, one hundred and fifty rolls of MSS. papyri were found in capsae and other chests, or boxes, and many antiquities were purchased by Sir William Hamilton (1730-1803), Scotch diplomat, antiquary and British Ambassador at Naples, and sold to the British Museum, London, where they are deposited; but the principal relics are preserved in the museum of Portici. The "Antichita di Ercolano," 8 vols. folio, were published by the Neapolitan government, 1757-92. In 1752 the first Herculaneum MSS. opened was a treatise on music by Philodemus, concerning whose work Rosini and Massocchi wrote learned commentaries. Alessio Simmaco Mazzocchi, or Mazzocchi, was an Italian antiquary (1684-1771). The classical scholar, Mr. Hayter, in 1802, as the delegate of Frederick, Prince of Wales (1762-1827), arrived at Naples, and was nominated one of the directors

".....for the development of the manuscripts. During a period of several years, the workmen continued to open a great number of papyri. Many, indeed, of these frail substances," wrote the editor of the "Quarterly Review," "were destroyed, and crumbled into dust under the slightest touch of the operator. When the French invaded the kingdom of Naples (1806), Mr. Hayter was compelled to retire to Sicily, and.....all the papyri was left behind."

Upon his arrival at Palermo (1806) the Right Honourable William Drummond requested the British minister to apply to the Court of Palermo for the MSS., "but their attempts failed, and they met with no success, until August, 1807." It seems that His Sicilian Majesty had never resigned his right to the possession of either originals or copies. Finally, it was agreed that the MSS. should be given up, pro tempore, "loaned" to Mr. Drummond,

"who immediately replaced them in the hands of Mr. Hayter. In the space of about a year, during which period they remained in the possession of the latter, a facsimile of part of one of the copies was engraved, and some forms of Greek characters, as found in these fragments, were printed under his direction."

In 1808 arrangements were completed whereby Mr. Drummond was allowed to take the MSS. to London for publication. The remainder of the story is much too long to relate here and would serve no useful purpose, any way. In 1810, or 116 years ago, Messrs. Cadell and Davies, London, published a highly interesting volume, 4to, pp. 214, with three plates, entitled:

"Herculaneum: or Archaeological and Philological Dissertations: contained a Manuscript, found among the ruins of Herculaneum and dedicated, by permission, to His Royal Highness, the Prince of Wales."

The authors of this book were Sir Wm.

Drummond and Mr. Robert Walpole. Only two copies exist, so far as is known.

Epicurus (B. C. 341-270), the son of Aristobulus and Charestratata, of Gargettus, near Athens, was born on the island of Samos (and not at Athens, as reported by Lucretius), where he spent the first eighteen years of his life and where his father conducted an elementary grammar school. It appears that, though only fifteen years old, Epicurus taught the baby-class of this school. Before his tenth year his mother had taught him to recite the lustral formulae used during the solemn ceremonies of purification and expiation, and it is said that this custom provoked the boy greatly, because he held the practice as superstitious. This may explain why Epicurus detested superstition all his lifetime. In 323 he went to Athens, to study under Xenocrates (B. C. 396-314), the Aristotelian-Rosicrucian, who instructed him during eight years. Xenocrates was a disciple of Plato (B. C. 429-347). We know that in 310 Epicurus rejoined his parents at Mitylene, an island in the Aegean Sea (ancient Lesbos). Later he taught philosophy at Lampsacus, the ancient city, Mysia on the Hellespont, in Asia Minor, the chief seat of Priapus worship (Priapus: god of fruitfulness and procreative power). In fact, he taught in Mitylene and Lampsacus for a little over four years, and in 306, with a majority of his brothers and disciples, he established the R. C. school at Athens. In the beloved Imperators "History of AMORC" we read that

Metrodorus, Hermarchus, Colotes, Leontius and his wife Themista, and Leontium..... were pupils of Epicurus, in his R. C. Lodge, in Athens, from 306 to 301, B. C."

Epicurus' own brothers, Neocles, Cheredemus and Aristobulus, were taught by him, as were his two great friends, Metrodorus (mentioned by the Imperator) and Polyenus. It is well to remember that the Epicurean sage is a real sage and not a hero! Naturally, Epicurus' mode of life was simple, frugal, temperate; on principle he had nothing whatever to do with politics and public affairs. He taught that the greatest good consists in peace of mind—(and Rosicrucians will understand what "MIND" is!)—that Peace Profound, which springs only from the fountain of real virtue, is the perfect antidote for poisonous disquietude. Frequently, in our day, the adjective, "Epicurean," is given to pleasure. Yet Epicurus was fond of saying: "My body is saturated with pleasure, those who derive "happiness" from sensual when I have partaken of bread and water." Behold, the extent of Epicurean voluptuousness, in his day, at any rate! Epicurus did oppose popular religion, and those unfamiliar with his real teachings dubbed the Epicureans as atheistical. We know how fiercely Epictetus (Greek Stoic philosopher, who flourished about A. D. 100) opposed the Epicurean teachings. Epictetus was not a Rosicrucian; he misunderstood and condemned. Epicurus wrote about 300 volumes and it is generally believed that only four of his letters

have come down to us; i. e., those preserved by Diogenes Laertius, who wrote "Lives of the Philosophers," about 222 A. D.; but I have reason to think otherwise. The Epicurean teachings are "luminously" (for Rosicrucians) expounded by Carus Titus Lucretius (B. C. 95-55), the Roman Philosopher, in his great poem "De Rerum Natura" (On the Nature of Things), 57 B. C. Since the Epicurean "Fragment of a Treatise on Piety" refers to other people the following remarks may prove useful.

The "laughing philosopher," the Rosicrucian Democritus (B. C. 460-357), having travelled over Asia and Africa, busied himself all the time to discover causes. Most strenuously did he oppose the doctrine of chance. He held, and proved, that the only existing "things" are really innumerable, indestructible "atoms" (not necessarily indivisible), varying in form, but combined in obedience to mechanical laws; and that the "soul" consists of free, smooth, round "atoms," like those of "fire." Advanced Rosicrucians alone know what "fire" is.

Another Rosicrucian, Heraclitus, of Ephesus, in 513 B. C., taught that "fire" is the principle of all things and that the world, and all in it, evolve from "fire"—in the R. C. sense.

The Rosicrucian "stoic" philosopher, Chrysippus (B. C. 280-207) is likewise referred to in the "Fragment on Piety." Zenon, of Cithium, founded the "stoic" school about 290 B. C. The stoics were so named because they listened to Zenon's lectures in a porch (Latin, porticus; Greek, stoa), at Athens. A "porch" was a walk, covered with a roof, supported by columns, at least on one side. A porticus was either attached to temples, and other public buildings, or it was built independently of any other edifice. European Southerners live much in the open air and the stoa was a protection from the heat of the sun and from rain. Most of these stoa contained seats. Stoa were frequented not only by some idle loungers but by philosophers, rhetoricians, and persons fond of intellectual conversation. In the Temple of Theseus, Athens, the stoa, or porticus, went around the whole building. Now Zenon taught that man's supreme happiness (in each incarnation and out of it) consisted in living agreeably to nature and reason and that the gods were the "soul" of the world. Incidentally, the "gods" are not so "pagan" as some may imagine. "Pagan" is from the Latin "paganus," a countryman; from "pagus," a district, canton, country. Christians, Mohammedans, Jews, Buddhists may be "pagans," and were so called in days of yore. True, in a restricted sense, "pagan" is the application given to idolaters. From the ancient concept of the word some of these Christians, etc., were themselves "pagans," and so-called were they because the villagers were, at times, remote from the centers of instruction. So they remained, for a long time, unconverted—and all "villagers" are still far from being "converted" to this day. Likewise, for "citizens."

Cleanthes, the R. C. philosopher (B. C. 300-220), was Zenon's successor (B. C. 263).

Diogenes Apolloniates is the R. C. Greek natural philosopher, who maintained (5th century, B. C.) that the "air" is the primal element of all "things" and that it contains an "intellectual" energy. "Intellectual" is here used as relating to the "mind" or the "blood." Advanced brothers will understand.

The "comprehensive" Plato's real name was "Aristocles" (B. C. 429-347), but he was surnamed "Plato" by his great Master, Socrates (B. C. 469-399). Plato and his works are well known.

Diagoras, of Milos (ob. 436 B. C.), was termed "atheist" because, in advance of his time, he dared oppose the popular religious prejudice, bias, superstition, and sweet opinions of his fellowmen.

Rosicrucians may understand by what special means this writer secured a copy of "The Quarterly Review" (Feb. and May, 1810)—a most rare volume, indeed—and one in which is printed a very faithful translation of a "Fragment of a Treatise on Piety," according to Epicurus. So far as is known this "Fragment" is printed here, for the first time in America. The scribe who copied from Epicurus, or who reported him, is thought to be either Leontius or Leontium. That he paraphrased Chrysippus and Diogenes may be true, as some authorities are inclined to think. But there is nothing out of the ordinary in this, if it is, indeed, the case. But, here is the rub! How can anyone in his right senses see a resemblance between this modest, anonymous writer and Diogenes Laertius? The latter first saw the light of day long, long AFTER Herculaneum was destroyed! Nor is this the sole remark that should be made.

Sir Wm. Drummond endeavored to establish in his treatise on this MSS. that it had been used by Brother M. T. Cicero (B. C. 106-43), the Roman orator (and a great Rosicrucian Master), in compiling his treatise "De Natura Deorum;" and that the commencement of the fragment "seems to have been the prototype of a considerable part of the speech of Velleius." The charge of plagiarism implied is surely groundless. Cicero may never have seen this "fragment," which, by the way, consists of only a very small portion of the central part of the roll of papyrus. True, Cicero often confesses to the habit of frequenting the Greek schools and to his consequent admiration of the perfect models, in every art, which were there exhibited. We know that, having served as a soldier in B. C. 89, he studied in Athens in 79. We know, too, that he never plagiarized, since to the intellectual pre-eminence of the Greeks he was never Cicero carried his favorite pursuit, oratory, sparing of his praise. The illustrious to a pitch of excellence never surpassed in any age. As Berington says:

"To force of sentiment he (Cicero) United Majesty of diction; he exhibited copiousness blended with precision; and whilst he luxuriates in richness of phrase, he is not negligent of simplicity. It the votaries of elo-



quence had attempted to rival this model of perfection (Cicero), they should not have deviated from those principles of nature, or of reason and of taste, which he (Cicero) so ardently pursued. They would be greater than Cicero !!!!!" (The Literary History of the Middle Ages, by Rev. Joseph Berington (1742-1827).

But—enough! Judge for yourself if the controversy that raged over a century ago interest you sufficiently—judge for yourself, by a close, impartial study of Cicero as a man, as a R. C. Brother, and as the world's great orator. The ITALICS inserted in the fragment are accurate translations of passages of Cicero, quoted by Drummond in support of what I consider a thoughtless charge by a man who should

have known better; and who would have known better, had he not written so thoughtlessly. I am not particularly defending the memory of a Brother, for our great Master, Cicero, needs no defense whatever of mine. His memory is beyond human attacks, no matter how sincere these may be. Besides, Mr. Drummond evidently did not know that Cicero and Epicurus were both members of AMORC and, consequently, pupils of the same Masters. Rosicrucianism evolves ever—but retrogrades NEVER. Study Cicero and Epicurus and you will realize fully this truth.

(To be continued)

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IMPORTANT NOTICE TO ALL MEMBERS

We wish to start our new department next month. It will be called **The Membership Forum**. In it we wish to publish letters from our members especially written for the Forum. These letters should not be over 200 or, at the most, 250 words, and shorter ones will be sure of insertion. We wish these letters to comment on the work and teachings of our Order, the benefits derived, or points which seem worthy of discussion and argument, so that other members may write letters in answer and continue the discussions. Send in your letters at once. Address them to the "Forum Department" care of Mystic Triangle, AMORC, Tampa, Florida.

Wants and Exchanges

NOTE: We will be glad to insert these small notices in this space each month without cost for our members. In other words this is free advertising. You must keep your notices small in number of words and we must have them by the 5th of each month. You may use your own address for replies or have them sent in our care.

WANTED—Copy of book "Magic Black and White" by Franz Hartmann. New or old. Send me your price. Mrs. R. A. Krick, 312 E. Livingston Ave., Orlando, Florida.

WANTED—Set of books with complete Sherlock Holmes stories, new or old. Send price. G. W. care of Triangle, AMORC, Tampa, Florida.

WANTED—5x7 View Camera in good condition for our research work at Headquarters. Send description and price. R. T., care of Triangle, AMORC, Tampa, Florida.

FOR SALE—Three Acme Radio Frequency Amplifier transformers, R2, R3 and R4, in good condition. \$5. S. J. care of Triangle AMORC, Tampa, Florida.

WANTED—Names of any rare occult books for sale. Send description with complete titles and price. W. W. care of Triangle, AMORC, Tampa, Florida.

FOR SALE—Copies of the Imperators book "A Thousand Years of Yesterdays" in Finnish or Danish. \$1. each V. L. care of Triangle, AMORC, Tampa, Florida.

WANTED—Back numbers of the Mystic Triangle for 1925 in fair condition. State what issues you have and what price you wish for them. Editor, Triangle AMORC, Tampa, Florida.

INCENSE and novelties for our members. Send for price list. Triangle Gift Shop, Dade City, Florida.

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