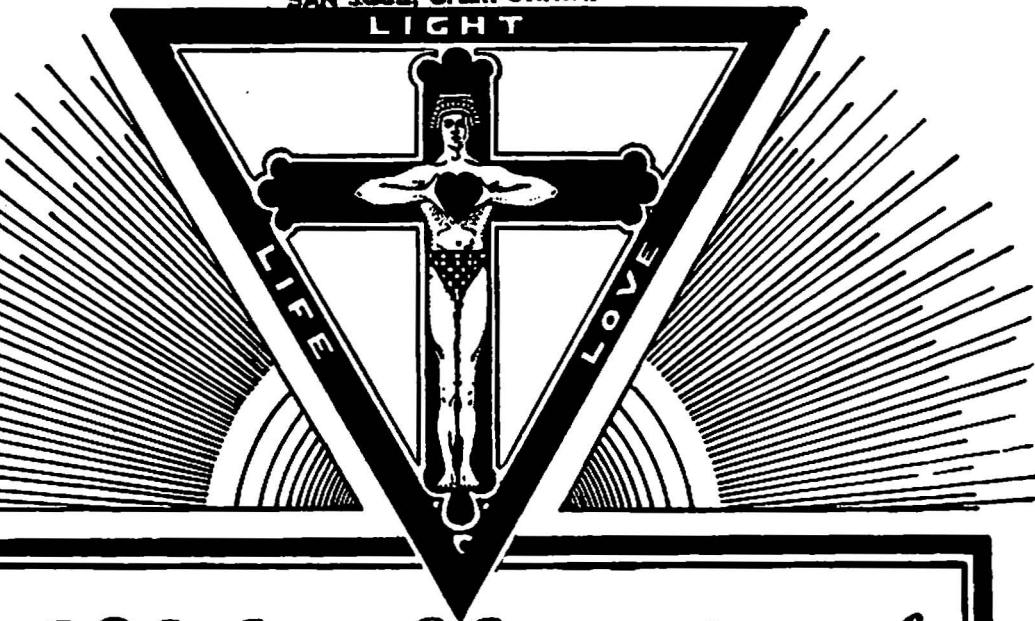


The **MYSTIC TRIANGLE**

ROSIKRUCIAN RESEARCH LIBRARY
SAN JOSE, CALIFORNIA.



A Modern Magazine of
ROSIKRUCIAN PHILOSOPHY

Zada, or Looking Forward,
A Little Journey into the Mind,
What is Wrong with Theosophy?
The Hidden Self,
The Mystic and the Occultist,
My Exhortation,

Many Other Important Helps.

December 1925-January 1926

The TRIANGLE

Vol. 3, No. 12

December 1925—January 1926

1529

Zada, or Looking Forward

By J. H. Thamer, K. R. C.

Of the New York Grand Lodge, AMORC

(Editorial Note—This is a very remarkable mystic story expounding many of the Rosicrucian principles and the very highest form of practical mysticism. It is unusual in its prophesy and in its revelation of truth. It will probably become one of the most important contributions to mystical literature in 1926, and we are happy to be able to publish it serially in our magazine. We have the entire manuscript of over 200 pages in our hands, and intend to run a large installment of it in each issue. It was written by one of our advanced members, who spent much time in carefully presenting our principles in a fascinating story. It has been carefully edited by the Imperator so that our readers may be assured that while it does not necessarily express his opinion, nor the opinion of the Order in its fiction and plot, it does not contain any definite statement that is contrary to our high ideals. The preface and general introduction contain a good lesson independent of the story which will follow in the twelve chapters.)

An Interpretative Preface



ON EARTH there is nothing great but man; in man there is nothing great but Mind.

The world is full of thinkers, but strangely rare are those who clearly can perceive.

Should any who read the following pages, deem this narrative at all impossible, I would counsel them to review the

changes and discoveries that have been made during their own short existence upon this material plane, for, "there are more things in heaven and upon the earth, Horatio, than ever was dreamed of in your philosophy."

The thinker whose primary perception is erroneous, cannot reason to an understanding of absolute truth.

Those who can perceive, know, that the antiquated belief in fate, luck or chance has no place in God's plans, but that the result of every cause and effect is according to His immutable Laws.

Our realization of life and conditions upon this plane, are limited to the state or development of our five objective senses, thus anything that is beyond their comprehension, is oft-times received with surprise and incredulity, yet many of the conjectures planned by our imagination, are poor in comparison to the working of the Natural Laws, and life oft-times deemed commonplace, teems with wonders for the analytical and enquiring mind.

Nothing is more strange than truth; nothing at times seemingly more impossible, so to those who think that I have disregarded many of the antiquated beliefs, and stirred up fresh ground to no purpose, I would admonish to think seriously of whether they have followed the Law: "Man know Thyself."

There is material here for the gratification of sordid ambition, suggestions that a mind

familiar with mortal ways can conceive misused, but the thinker keen enough to develop these suggestions, will be keen enough to see the way to the perception of truth, and the wastefulness of unwise accomplishment.

The following pages constitute a text to aid the thinker to perceive.

Perhaps the key is here. Who knows? Each thinker for himself must decide.

The Author.

GENERAL INTRODUCTION

In this work here presented, which dwells upon the lives of some very highly developed characters, together with the destinies of States and Nations, as related to their development and evolution, the author has endeavored to explain in some degree the possibilities for the future of the human race when the Laws of Nature or God's Laws are thoroughly understood and acted upon.

This work is therefore not concerned with theological views or any creeds, dogmas and doctrines of the many Christian sects, for the author, while cherishing the greatest respect for all that is pure and noble in the Christian religion, and all other religions, is not, and never has been a Christian as generally understood by the world at large.

In interpreting God's Laws from a non-sectarian and therefore possibly non-Christian point of view, he has tried to avoid offending needlessly those who cling to one or another form of Christian faith; but this interpretation differs radically from that offered by the so-called orthodox Christian teachers.

This is not done in controversial spirit and with no iconoclastic zeal but simply with the purpose of bringing out the truths that harmonize with God's immutable Laws, and which will the sooner bring the human race to a state of ideality.

In a close analysis of the present dogmatic theology, we must undermine the foundation of the structure upon which it is reared, and in dissecting the text of the Gospels, we find that the founders of the Christian Church, whoever they were, either wilfully or through ignorance falsified the text throughout thereby committing the greatest crime known in the history of literature.

The greater part of the New Testament, as these writings are commonly called and accepted, are not as claimed, setting forth a new testament, covenant or dispensation as distinguished from the so-called Mosaic dispensation, but imply theological fiction, being prose plagiarisms from ancient Greek sacred poems, the allegorical dramas forming part of the ritual in the Mysteries which were used to found a new religion, the founders of which knew nothing of the esoteric meanings conveyed in these writings.

If man once understood that God's Laws are immutable and unchangeable and that there is no short and easy road to heaven either by the forgiveness of sins or repentance as taught by the Churches, but that every act must and will have its re-action, and every sin or wrong deed must be compensated for, instead of expecting to evade this law through and by some dogmatic church doctrine, the sooner would he obtain to a state of ideality and harmony.

Freed from the forgeries foisted in the text by these priestly criminals the allegory of the Crucified is Hellenic in form, and embodies in its simple majesty the profoundest truths of archaic religion.

As but few readers may be expected to have even a superficial acquaintance with ancient philosophy and various associated subjects, which must be understood to some extent before the allegorical portions of the New Testament can be studied intelligently and to advantage, the author has attempted to bring out the simple truths needed by the human race to enable them to live a complete harmonious and useful life, thereby hastening their evolution to a higher plane in their next incarnation.

Every thoughtful student of the literature of the ancient religions, including that of the early Christianity, can not but be impressed by the fact, that in each and all of them may be found very clear intimations of a secret traditional lore, an arcane science, handed down from time immemorial.

"All the eastern nations," says Origenes, "the people of India, the Persians and the Syrians conceal sacred mysteries under their religious myths; the sages and philosophers of all religions penetrate the true meaning, while the ignorant see only the exterior symbol—the bark that covers it."

But this was equally true of all the cultured nations of antiquity; and the noblest of the philosophers and sages, with but few exceptions, gained their profounder knowledge through regular initiation at the schools of the Mysteries, which in ancient times were the true centers of learning.

Such schools are still in existence and available to the seeker of profound knowledge, and are to be found in every country upon the earth, but are only taken advantage of by the few, owing to the effect and labor that must be expended in training themselves to think and analyse for themselves, preferring instead to

allow some one else to map out their soul's requirements from a pulpit at so much per annum.

By this method, commonly called religious services, different sects, creeds and beliefs have been commercialized, and used for the aggrandizement of the few, and contrary to God's wonderful harmonizing Laws, have been the cause of some of the bloodiest wars in history, setting state against state and brother against brother causing dissension among families and peoples, all to no purpose; for what is puny little man, to seek honor and power over his other little brethren.

What a surprise it will be to many when they cross the great divide, to find, that instead of having been able to pay for their right to heavenly bliss, as expected, they will have to abide by the Law of Compensation, and pay in mental anguish, caused by the knowledge that they have retarded their growth in evolution and progression, and continue to pay and pay until God's Laws are fulfilled.

For centuries, different sects and creeds have grown and developed from the falsified translations from the ancients, and although the nations as a whole have advanced and grown in knowledge and achievement, the dogmatic teachings of the church have undergone no change, and while man is prone to grasp and utilize every new idea and improvement that will add to his physical comfort and pleasure, the simple Laws of our Creator are neglected or exchanged for the mythical and impossible laws mistakenly set down by whoever committed this crime on humanity.

Deplorable indeed is this condition, and the fault lies with the false interpretation of the great truths as taught by the ancients, which by their very absurdity have caused thousands, yes millions to completely ignore their spiritual welfare, thereby causing a state of mind whereby their consciousness does not transcend the illusions of the material world.

The exoteric scientist and religionist rely on the physical senses, the psychic emotions and the intellectual faculties as these are in the present stage of human evolution; and while the scientist somewhat enlarges the scope of the senses by employing the telescope, the microscope and other mechanical devices, the religionist puts his trust in the mutilated records of suppositional revelations received from the remote past.

But the esotericist refusing to be confined within the narrow limits of the senses and the mental faculties, and recognizing that the gnostic powers of the soul are hopelessly hampered and obscured by its imperfect instrument, the physical body, devotes himself to what may be termed intensive self evolution, the conquest and utilization of all the forces and faculties that lie latent in the fontal essence within himself, which is the primary source of all the elements and powers of his being, of all that he is, has been and ever will be.

By gaining conscious control of the hidden potencies which are the proximate causes of his individual evolution, he seeks to traverse in a comparatively brief period of time the path leading to spiritual illumination and liberation from terrestrial bondage, rushing forward, as it were, toward that goal, which the human race as a whole, advancing at an almost imperceptible rate of progress, will reach only after aeons of time.

His effort is not so much to **know** as to **become**, and herein lies the tremendous import of the Delphic inscription, "Know Thyself," which is the keynote of esoterism.

The esotericist understands that true knowledge can be attained only through self development in the highest possible sense of the term, a development which begins with introspection and the awakening of creative and regenerative forces which now slumber in man's inner protoplasmic nature, like the vivific potency in the ovum, and which when roused into activity transforms him ultimately into a divine being bodied in a deathless ethereal form of ineffable beauty.

This process of transcendental self-conquest, the giving birth to oneself as a spiritual being, evolving from the concealed essence of ones own embryonic nature a self-luminous body, is the principal subject matter of the story the author has endeavored to present to his readers in as interesting and understandable form as possible, commensurate with the great theme expounded.

The world of true Being is that of **Nous**, the real or divine ideas, or archetypes, which are the eternal patterns, so to say, of all things in the manifested universe.

By a paradox which defies the reasoning faculty, but which is readily resolved intuitively, the God is said to be apart from and independent of the Universe, and yet to permeate every atom of it.

This being the plain matter of fact, the author has submitted for your better understanding certain laws and principles which will assist the reader to a better realization of the possibilities for advancement of the human race, both in exoteric and esoteric development, as described in the following narrative.

One of the greatest powers possessed by man, when properly developed and used, is the Power of Constructive Imagination, it being the faculty by which we can form a mental image of anything, and bring absent objects and perceptions to the mind, this being the greatest of the mind forces, according to the Natural Laws or God's Laws.

Rightly conceived imagination is the power of mental representation, and is measured by the vividness and truth of this representation.

If we desire success, happiness, strength and power, the only way is a wise, enlightened use of the power of this representation.

"As a man thinketh, so is he"—as we use our power of mental representation, so will our condition be.

Such being the Law, all lack, all limitation and imperfection is in self recognition, and not in what we are.

If we can get away from sense-consciousness long enough to follow a deductive train of thought, and see what we are according to the sequence of cause and effect, in contrast to what we seem to be on the objective plane of existence, we are on the right road to success and following this up with a right use of imagination, we will advance in realization.

We are the perfect expression of the Absolute, and as complete and whole as the Idea of the Infinite Mind, but as a living soul we must first find and then appropriate our real being, and this is possible only by constructive imagination, using our power of mental representation according to fundamental and changeless truth.

If we think of ourselves as we are ideally, we will represent that ideal, but to represent the seeming, is destructive imagination and to represent the ideal is constructive imagination.

Constructive imagination compels the appearance of our highest ideals which then await the performance at our hands.

The thought world is the world we live in while we look upon an exterior world and the quality of our thoughts is the quality of our sensations.

Our whole existence is made up of what we mentally present to ourselves, so instead of allowing a sense impression to govern the thought, we must make our mental representation change the quality of our impression.

In being, we are the expression of the Absolute or God, but in self-consciousness, we are what we think we are, for we are our own self idea, and we are what we mentally present for our own recognition.

We are all free agents however, able to think as we choose and to choose what we will think, free to think from influence or from choice, to re-present the thoughts of ignorant humanity or those of an enlightened individualizing Soul, and imagination creates for us according to the way it is used.

We can summon what we will by means of it and whatever we command to appear before us will appear, for it is the power of re-presentation and to be constructive it must re-present the true and eternal or form as our self idea, the likeness of the God-Idea.

We are builders, and build we must, therefore let our patterns be constructive and our mental representation will build for success.

Vain imaginings are those mental re-presentations, those thought pictures which can not draw the soul forward in an ascent, but tend to keep it down to the plane of self-impression.

Ideally, or according to the law of cause and effect, we are God-like while practically or according to self-consciousness we are far from perfect, and this is because practically or as a matter of feeling we are our self-idea.

Practically if not theoretically we admit the element of chance or luck in the government of our lives and consequently believe in fate; believe that many of our conditions and experiences are beyond our power of control and must be endured with as much fortitude as we are able to command.

To see destiny instead of fate, law and order instead of luck or chance is to see the possibility of control.

If all is governed by Law, by that which changes not, there is no fate save that which we make for ourselves through our ignorance of the Law, so it is self evidently true that if we wish to solve our problems correctly, we needs must be acquainted with the factors concerned in it.

If we attempt to gain success without this acquaintance, our efforts will prove abortive, and no matter how persistent we may be, we will eventually become discouraged.

No teaching is helpful that declares the powerlessness of the individual, for its logical sequence is submission to the inevitable, and though this submission may be disguised with the mask of obedience, it is not, and cannot become that free and voluntary co-operation with unvarying law, but evolves itself into a form of fatalism.

To awaken our true being, to gain the true idea of ourselves, we must concentrate our mental representation upon our possibilities as a part of the Divine Creator, and this will get us out of the current which sweeps us along, and back to the eternal fixed centre.

According to our idea of what we are is our mental action and our feeling and according to these, is our present and future life, for the law of cause and effect obtains throughout.

We climb the ascent of life, by climbing higher in imagination, thereby developing clearer, stronger, loftier and more noble thinking.

If we would rule circumstances instead of being ruled by them, we must see what we are in our essential being or ego, in contradistinction to what we appear to be in our relation to the external world, and this will accentuate our mental representation or imagination towards constructive action.

The thing we see in the mirror is not us. It is ours. It is something we use, and by means of it we execute our thoughts on the plane to which the object belongs.

When we say that this teaching and idea of constructive imagination is very attractive as a theory and we like it very much, but do not see any pronounced change in ourselves, this utterance shows that the gulf between the ideal and the practical has not yet been bridged.

A theory may be ever so perfect, but if it is not capable of a practical demonstration it is of little value, but there are those who know that the teachings of the Science of Being are capable of practical demonstration for they have the proof. These are the Rosicrucians.

What has been done, can be done again, and the reason we do not see any pronounced change in ourselves, is because we have not performed our part of the necessary work.

We accept the statement "Thought is creative" as true, and then wonder why we are not immediately transformed from a failure, into a successful human being. Why do we expect translation, instead of growth?

Turn to Nature for a lesson as to what our part is, and see how, when this is performed, the rest is sure.

We are a part of the Absolute or God. God is mind. Mind is always active. Its activity is thought, and the Thought-Force is the Creative Power, and is consequently creating results.

The more intelligently we can perceive, the more constructively can we use our imagination, and to assist the reader I will endeavor to further enlighten him concerning certain Natural Laws, through and by which the human race will progress in the course of their evolution, as demonstrated in the narrative here related to you. But until man as a whole can conceive of something higher, better and more illuminating than material possessions his advancement will be barely perceptible. Also, as long as he allows himself to be lead by dogmatic doctrines as taught today, instead of realizing and knowing a real God, which is within himself, knowing that he is responsible for all of his actions and that there is no medium whereby he can advance toward ideality except by attuning himself with his God, he cannot attain that degree of perfection intended by his Creator.

God punishes the reckless by allowing His broken laws to exact their own penalty. His Law reads: "Except a man overcometh, he

shall not inherit of My Life; I will not be his God, neither shall he be my Son."

There can be but one way to such over-coming, the ever-recurrent plunging into material incarnation, until the errors of the personal will are at-oned to the Divine Will. There can be no vicarious undoing.

Contrary to the teaching of the orthodox doctrines, another can not do your breathing for you.

Reincarnation, the ever re-curent prisoning of the soul in fleshly bodies, is but expiatory, is but penalty. There is no other way; the Great Master pointed none.

You may wonder what conditions to expect, after so-called death, and how the soul is occupied while awaiting another incarnation.

When promoted souls find it no more possible to impress their existence upon those left behind upon the earth, they recognize that they are in the midst of the change called death, of which they were perhaps apprehensive all their earthly days. Hence death to the disembodied soul was and is an unknown conception; in fact there is no such thing as death.

Now I am not postulating an argument; but if you will take these matters into the inner sanctuary of your soul, and there meditate over them, then will they become clear to you, if so gained.

As life after death knows but one change, and as that is so different from what man was religiously taught to fear, therefore many souls entering this, to them, new state, conceive at the moment of death that no death exists, and that the teachings received while on earth, from priests and preachers, were but ecclesiastical fictions.

Nor are they far wrong, for there is no other death than the mere change from objective to subjective states of being, but the evil that men do lives after them, and in the form of a crystallized disposition to do wrong, lies in wait for their return to earth life.

A good action, however, will atone for evil done, or a good act is the erasure of a bad one, and once performed is "oft interred with the bones."

Your concepts will be subjective, not objective, and your world will be formed of your ideals.

Did it ever occur to you, that the world of your senses is the only world you have; that if you had no sight, smell, hearing, taste or touch, you would have no world, even though your soul were imprisoned in a body thus dead, yet alive in a vegetative way.

As the soul of every living man, woman or child is different from every other soul, so also is the world different to persons—not the same precisely in any two cases.

It is the record of the soul, made on imperishable mental substance, which constitutes much of the life after the grave; the record merges a reality, and all seems equally real, just as real as when the combined senses first perceived it; in truth this after-life is reconstructed and inverted earth life, subjective now instead of objective.

Thus the reality of all your concepts are simple and easily assimilable upon being remembered from the soul's astral record, or memory plates, of every incident small or great, simple or complex, impulse or even unconscious cerebrations.

In living thus with your ideals, you unconsciously assimilate the value of your previous life on earth, and from these apparent actions your capacities are developed, so that in a new incarnation you will come forth to mankind possessed of organs of increased power.

What an incentive to mankind this should be, to constantly improve and grow into higher ideals in this earth life.

It is impossible for any person alive to the beauties of nature, long to remain insensible to the more serious thoughts evolved by meditation, but to those who mentally surround themselves with the sordid methods of man, the dead black shadow of materialism soon will envelope them, to the exclusion of the great life possible, causing them to ask "Whence" and "Whither," while the Church thunders "to reason is to be lost."

Unreasoning faith can never hold any place in an enquiring analytical mind, hence queries haunt the individual, which if not satisfactorily answered, tend to despair for the thinker; so, to arrive at a logical and satisfying conclusion, we must reason deductively, following the Law.

Matter is God's Spirit in manifestation, and force is also one of the creations of the Father.

Force has two polarities, the positive and the negative, absolute opposites.

Man on earth has certain senses; seven are these senses: sight, hearing, feeling, smelling, tasting, intuition, and one innominate, but these last are not yet evolved, for the fullness of days is not come; the Fifth Day is; but the Sixth and Seventh are not.

With the last, man becometh greater than he ever has been, but only they that have ears that hear, shall solve this saying.

Five senses cognize the positive dynamic affections of matter by force, and behold man senses the earth and some of the stellar bodies, but all of these are of the positive, and hence are in the Father's Mansion of Cause.

These five senses are what the Apostle Paul called the "Natural Mind." But "In my Father's house are many mansions," and this, which is the briefer life after the grave, is His Mansion of effects, and is the result of matter affected by negative force.

Here the first five senses call all things pertaining to life after death 'mere dreams', but I say to you that both earth (cause) and life after death (effect) are material; both due in their every phenomenon to force; but either state is cognizable only by senses special to it.

Man in one has five special senses, and these know the earth, but calls heaven a dream; and man in the other has seven special senses, and knows life after death, but calls earth a dream; yet both states are really material, and similarly, both are unreal except to the Father.

So man is constantly dying from the one state and being born in the other, back and forth, and only that state where he is, is real to him at any time.

Myriad times does he repeat the process, incarnifying and discarnifying and each time of rebirth on the earth finds him ever on a higher plane, until at last the concrete condition mis-called life, is over, and the conditionless long life after death is attained; then man and his Father are together and at-one, for man came from God and unto Him must he go.

Grand as the vision of life seems to the ordinary man, made up, as it were according to the teachings of the Churches, of a few years upon earth, supposedly followed by unending existence in heaven, he will find that man's ideas however are full of error; they involve the childishness of admitting that in the life on earth, the multitudes who 'make in their dwellings a transient abode', are in the course of such a finite time, able to set in motion infinite causes, which shall be carried out in psychic effects eternally.

Only through the Great Master are any so able, "One jot or one tittle shall in no wise pass from the law till all be fulfilled."

Besides the heavenly world, there are many more which are imperceptible to men, yet matter and force compose them all.

Many of them are worlds of Cause, but no merely human being is in them, nor can any earthly sense perceive or cognize them.

They are peopled, but by beings of whom some are good and some are evil; in the sight of the Eternal Cause, relatively good or evil.

That which exists under laws inimical to man is evil to man, though not in itself evil, for in all the creation, there is no evil eternal, for God is perfect.

The worlds of human life are seven in number, yet four of them are invisible, unknowable to earthly senses, and this is not because of remoteness but the kind of force-affection of their constituent matter.

Mankind occupies but one planet at a time, for like its present dwelling place (earth) the human race being but a letter in the Divine Library of Being.

This gives us a view of the truth, that the spirit came from the Father, and returneth to Him after it has fulfilled the Law; it lives in the worlds of cause a short span, but in those of effect a long span, for passivity is to activity as about eighty to one, and the lives are many, strung like beads on the cord of the individual ego.

The ego coming from the Father has no sex; it is not man, neither woman, but sexless, and when it enters upon life, it becomes double, so that in the earth there is a man, and there is a woman, and though the bodies and the animal souls and the human souls be different in the twain, yet the spirit is one and the same.

Now sometimes the two being of one spirit, are also husband and wife, yet more often they are not, for the age of complete harmony is not yet at hand.

But is it of such singleness of spirit that the Bible says, "What God has joined, let no man put assunder," and there is no man who could, if he would, so sunder.

But that saying is not of the carnal marriage, but of the spirit unit only, and the latter has no lust.

Much of this may be incomprehensible to some, for it can only be attained from within, yet you will not think the air any less material, or electricity any less real, because your eyes cannot perceive them.

Your eyes are very limited in their visual range; if the One Substance vibrates more or less rapidly than an exceedingly small length of time, producing correspondingly minute force wave lengths, your eyes cannot cognize such vibrations, and it is the same with your ears and hearing.

If your eyes and ears were not thus limited, you would see every sound and hear every sunbeam, while every rainbow would be vocal, and heat, which now you only feel, would furnish amazing wealth of sound and vision.

But so long as you fancy that because you have eyes, you can see all that there is to be seen, and that your ears hear all that is worth hearing, so long will you depend on these organs, and gain that sort of false ideas of the Universe, which must arise from entire ignorance of all but the tiny bit of creation you occupy.

So long too, will you depend on the telescope

to reveal truths about other worlds; you will hunt for evidences of human life on the nearer planets but you will never find any until you cease to expect that matter will reveal soul; it can not do it; for the finite can not reveal infinity.

Turn it about; ask of the soul revelation of itself and of matter also and all worlds will draw near to you, show their teeming vitality of life, and all nature will uncover such treasures as the hungry soul of science has never found before.

The Author.

(Chapter I begins in our next issue)

A Little Journey Into the Mind

By Brother Pensator



If you have never tried becoming thoroughly acquainted with your mind, analyzing its vagaries and ramifications, let us for a few moments examine this, the greatest of man's faculties.

Mind is an attribute of the Soul and as such its capacity for good is unlimited if understood and trained to function properly and

constructively.

Mind is dual, objective or conscious, and subjective or sub-conscious; the first being operative in the material world of thought, while the second is the "Divine Consciousness" capable of unlimited power and constructiveness if so understood and used.

In a study of the conscious or objective mind, we find few indeed who use it constructively, or even trouble themselves to analyze its many divergencies.

If some person should ask us whether we think, we would look at them in amazement; but if we were asked to give the concrete result of our thinking, what could we show?

Most persons do not think, they merely dream.

Persons think that they think, but in point of fact, they jump from subject to subject as a bird flits from one limb of a tree to another.

There is no logical sequence to their thoughts, there is no continuity.

Most persons think of words, not of concepts or of concrete mental things.

What concept do most persons have of Love, Force, Mind, Thought? If these words mean anything then these are things.

It is possible to have thoughts without words and this kind of thinking is mental picture-making or concrete thought, which is the real creative thought, it having absolute mathematical results.

The mind is precisely analogous to a sensitive plate and each human thought makes a picture on that plate.

By thought you make the exposure, and the thing pictured will in time become your own, for you are attached to your creations, and time develops the picture for you.

If you hold the picture you have made long enough you will get a perfect picture; if you think idly then you will have made what the photographers call an under-exposure and the picture is not full, clear, and perfect, and many of the details are left out; but by holding the

picture firmly and strongly you make it permanent and then it is yours, for thoughts become things.

We should practice concentration and not needless diffusion of energy; self reliance instead of a misplaced confidence.

Mental pictures are first mental things, but after a time they become physical things or draw physical things to them, for the great Consciousness gives back to us precisely what we send into it.

An illustration may serve to further augment the effectiveness of the fore-going assertions,—not forgetting that illustration is always limited and not sufficient to cover the whole ground of perception.

Let us consider the relation of inventor and invention and the consequences involved in them and in this relation.

The inventor is the beginning or fixed point from which comes the invention. He is the absolute, the invention is the relative, and they stand to each other as cause and effect.

The relation between them is **logical necessity**, consequently a third factor appears,—the inventive power—the constructive thinking mind, the link between cause and effect.

We have here a trinity in unity, a trinity which is a logical sequence, a unity which contains a variety, and within this unity is involved a sequence which will evolve from it.

If there be the inventor there must be the inventive power or constructive power (constructive thinking) and the invention; so, if there be the inventive power, the other two are necessitated—they stand or fall together.

Again we grow in knowledge as we use our power of analytical thinking, but before we have a knowledge we must verify the truth or untruth of any assertion or thought, otherwise it will be only a belief, and beliefs do not amount to much because there are as many beliefs and theories as there are minds.

Every observing and reflective mind, however, must choose one horn of a dilemma—either all is law and order, or all is chance.

If chance rules all, if things happen, we might as well take life as easily as possible, for we are sure of nothing but the present moment and may even have our doubts about that.

But, if we use our power of analytical thinking we will **KNOW** that all is governed by Law, by that which changes not; there is no fate save that which we make for ourselves through ig-

norance of the Law, and submission is unnecessary, obedience is the necessity! "The mind that does not think, submits."

A dog or monkey can be trained to do certain things with the expectation of receiving a reward, but this is not motivated by analytical reasoning; it is a habit, or ignorant faith, resulting from lack of knowledge.

How many of us are creatures of habit, living our lives in a purely vegetative way, performing the simple duties necessary to keep body and soul together, because of ignorant knowledge resulting from lack of perception never creating an ideal through imaginative thought, until finally the mind becomes atrophied and incapable of any creative thought.

An inactive mind also affects the physical body in the same relation for it is a natural Law that a soul that does not grow and develop cannot expect the body that houses it to do otherwise.

We now come to the highest and most powerful part of man, the subjective mind, which is the "Divine Nature" of man because it comes direct from the Great Consciousness.

Because its evolution was entirely subjective before it reached its present place of abode and because it now functions normally on the plane of causes—the mental plane—it is the intuitive portion of man.

It is that portion which knows without reasoning, which apprehends immediately upon the presentation of a subject; that which sees causes.

The subjective mind will raise the objective consciousness to a higher and better condition of development, if so used.

This dual nature of the mind of man will explain many of the contradictions of human nature.

It will give a full explanation of original sin, which is nothing more nor less than the uncontrolled animal nature of the objective mind which expresses itself whenever and wherever the opportunity is given until it has been disciplined.

Let us candidly ask ourselves the question, "which mind is in control of our actions, the objective or the subjective?" and in this connection here are three rules it might be well to remember:—

First. The dominant consciousness always controls the creations.

Second. The environment shows which consciousness controls.

Third. Ignorance of the laws of life excuses no one.

If we continue to allow our mind to create ignorantly we will suffer the same as though we knew the Law, because an unwise use of the Law brings unfortunate results the same as the wise use of the Law brings good results.

Our subjective mind must control the objective mind and its fears before we can make pictures that will bring pleasant environments.

Every time an unpleasant thought or fear comes to our mind we must banish it, and every time a thought of disease comes we must blot it out.

We can do it because we have the Divine Power with which we can control our objective mind, which is our instrument and vehicle.

It is a curious paradox that while the subjective mind is the greatest power for good and constructive creating, it is so often subjugated by the objective mind and which, if persisted in, will eventually deprive it of its potency.

Chapters could be written on this important phase of human consciousness but in conclusion I will give you a formula whereby you can correctly analyze and solve all of your problems.

Thoroughly dissect them, after which examine them with an "Open Mind" without prejudice or predilection, and then listen to the "Still small voice" of your subjective mind, "The voice within" and you cannot err.

This may be simple, but it will not be effective unless you develop an "Open Mind."

What Is Wrong With Theosophy?

A Constructive Review of a Critical Situation in the Affairs of The Theosophical Society for the Establishment of Universal Brotherhood

By Royle Thurston



IN THE September issue of the Mystic Triangle there was a paragraph on page 128 regarding the coming of another "World Master" and the misunderstanding that such announcement has made in the ranks of Theosophical Society.

A number of letters have been received commending us for what we said in that paragraph and in general commending and praising the attitude that AMORC takes and has constantly adhered to in toleration for the viewpoint of the various metaphysical and occult students throughout the world.

In the past ten years we have stated in our various monthly publications the fact that the Theosophical Society in America has become more and more intolerant, unbrotherly and inconsistent in its practices. The incidental fact

that that the various high officials and paid lecturers of the several independent divisions of the Theosophical Society in this country demand that T. S. members who unite with AMORC must resign from the T. S., is not the only demonstration of intolerance that has made the T. S. in America a rapidly disintegrating organization. Years ago we published one of Madame Besant's official lectures before a national convention in which she said that to follow out the ideals of Madame Blavatsky the T. S. must be tolerant of all religious creeds and all nationalities, and that no distinction must be made when accepting applicants as to whether they are Hindoos, Japanese, Russians, Christians, Jews or Roman Catholics. But her officials in this country with her approval, banned all members of the AMORC because of their affiliation with this Order as though it were some classification of religion or racial distinction that Madame Blavatsky forgot to

mention. And, in so many other ways have these American officials shown their intolerance that it has become the one outstanding criticism by the T. S. members themselves. When the secretary of the American Section can go before a large lodge of the T. S. in one of the principal cities of the U. S. and devote the whole evening lecture, for which he was paid, to a diatribe against AMORC, and tell the members that when they joined the T. S., or entered the Esoteric Section of the T. S., they assumed an unwritten and unknown promise never to join any other philosophical, humanitarian, occult or religious organization in the world, he is insulting the intelligence of the members and arousing their just indignation. And, at this particular meeting, and at others like it in some other cities, all of the members present did express such indignation and in some instances resigned in a body to enter the AMORC or take up other and more tolerant associations.

Here in the city of San Francisco the T. S. is divided and split into a number of lodges, each of which deny any connection with the others and refuse fraternal visits from the members of others. One lady, who was a high officer of the T. S. in Australia and also an officer of the Co-M. work of the T. S. in Australia, came to San Francisco, and with her demit in her hand visited several of the T. S. lodges in this city. She was told by the secretary of each one where she visited that until she made it plain on which of the five sides of the T. S. fence she stood, she would not be given recognized membership. Each secretary proceeded to tell her how the T. S. was split in America and how wrong and unbrotherly each of the other lodges in this city really was. The result was that she never affiliated with any of them and threw her lot in with the AMORC where she found the same brotherly attitude and united cooperation that she had witnessed in the AMORC lodges in Australia.

From hundreds of letters received from our own members and from letters and personal interviews from and with prospective applicants in all parts of the U. S. we know that the conditions which exist in San Francisco exist almost universally throughout this country. For years the T. S. has been retrograding and not only losing members of the kind that constitute real membership but losing prestige and power. We admit that the T. S. movement generally, continues to attract the attention of seekers, and that it has many inquirers and students at all of its meetings, and that the sale of its literature is increasing; but we cannot count as real members of an organization those who regularly attend public or semi-public meetings, buy books and request instruction and guidance. They are the seekers and the prospects. Real members are those who have deeply studied the teaching and are intimately connected with the details of the organization and loyally stand back of it and put their shoulder to the wheel and work. These kind of members have become less and less in number in the T. S. for the past five or six years in this country. All the denials on the part of the various divisional and independent secretaries of the many factional groups in this country will not alter the fact just stated. This fact led us several years ago to ask the question which heads this article: What is Wrong with Theosophy?

We asked the question constructively. We sent official letters to all of the AMORC branches in North America asking the Masters of our Lodges to conduct an inquiry, for fully one-third of our AMORC membership in the U. S. represents former members of the T. S. The facts revealed by this inquiry pointed to a number of real and fundamental conditions which we believe could be changed and the Theosophical Society in America saved from ultimate disorganization.

We evolved a plan whereby the AMORC could assist in the propagation of Madame Blavatsky's wonderful teachings, the like of which in their particular field have not been equalled. Our plan was carefully worked out and was of such a nature that it purposely and completely eliminated the name and identity of AMORC and permitted all credit to go to the T. S. In the past we have assisted some other good organizations in the same way and rejoice in the fact that even to this day our part in such work is known only to the high officers of these other organizations.

AMORC is peculiarly and most fortunately organized upon such a basis throughout America, and has so many members and allied affiliations that it is able to carry out such work as this and render aid which perhaps few organizations can give to another. We have, for instance, our own Egyptian temples or other Lodge rooms in various cities with reading rooms and reception rooms open all day where seekers of all kinds may come and read without any obligation. And in these reading rooms the best of the Theosophical Society's publications, as well as those of many organizations, are accessible as are various books of various schools of philosophy. We have never put any ban upon the teachings of other organizations so far as our libraries and reading rooms are concerned.

In practically all of our lodges there are one or two nights a week when the AMORC does not hold any meetings of its own, and this fact permitted us to solve one of the problems confronting T. S. work in this country. We wrote to Mr. Rogers who represents one of the larger sections of the Theosophical work in this country, telling him that our investigation of what was wrong with Theosophy revealed the following facts:

1. The students lost interest because, while they held membership in the T. S., there were not enough regularly established lodges of the T. S. meeting in places that were always open and convenient to members and inquirers where they could feel at home and read and discuss the teachings. In other words, many of them felt that they belonged to something that had no home for them to enjoy.

2. The teachings and principles of theosophy had become so filled with personal opinions written and printed by various self-appointed interpreters of Madame Blavatsky's Theosophy that the teachings were not graded or connected or outlined in a course of study which was progressive and practical for either the beginner or the advanced student.

3. Although Madame Blavatsky suggested, and the teachings contained, the elements for many beautiful ritualistic ceremonies which would help the initiates and members to visualize some of the principles of Theosophy, the aver-

(Continued on Page 184)

The Mystic Triangle

Published by the Department of Publication,
American Supreme Council

Ancient and Mystical Order Rosae Crucis

The A.M.O.R.C. is affiliated with ANTIQUUM
ARCANUM ORDINEM ROSAE ET AUREAE
CRUCIS in various parts of the world and
with its branch bodies with similar
names in other lands, all operating
under a supreme world council.

Office of American Secretary General
Rosicrucian Square,
Memorial Blvd., Tampa,
Florida, U. S. A.

DECEMBER 1925—JANUARY 1926

NOTES FOR MEMBERS

We are happy to learn that a little girl was born to Brother and Sister Lester Warner during the fall months bringing great joy also to the Grandparents all of whom are members of the Grand Lodge of Connecticut. We learn that the father and mother first met while attending Lodge lectures in Waterbury, and that their courtship was carried on while progressing through our work; and they believe that the little girl represents a living example of the beauty and power of pre-natal influence. Certain it is that if the child inherits any of the enthusiasm and beautiful personality of its parents and grandparents it will become one of our sweetest Colombes. Surely all of us heartily congratulate the parents and the Lodge, and we trust that the little child will be christened with the first name of Colombe as is customary in the order.

From Boston the Grand Lodge of Massachusetts reports that they have duly established a branch of the Pristine Church of the Rose-Cross to be known as **Hermes Temple** with the Grand Master as Master of the Temple acting under the ordination conferred by the Arch-Bishop in November 1924.

The Temple will be located at 739 Boylston Street, Boston, and is the second church in the New England district. Services will be held every Sunday evening, open to the public with an interesting discourse on Rosicrucian mysticism, and seekers are cordially invited.

From the Canal Zone comes the information that Amenhotep Lodge No. 57 of AMORC has reorganized to carry on enlarged activities and greater work. The present worthy Master Brother Richard Thompson will be very glad to hear from those living in or near the Canal Zone and all such mail should be addressed to Post Office Box 3012, Ancon Post-office, Ancon, Canal Zone.

Newspaper clippings sent to us show that a Rosicrucian wedding was conducted in South Windsor, Connecticut in the AMORC Temple of that place and in the presence of all the officers and members, with visitors from different localities and even from San Francisco. The cere-

mony was held the month of October last with Brother F. D. Andross as groom and Sister Maria Meckel the bride. The ceremony was performed by the Master of the Lodge who, as an ordained clergyman, also performed the civil rites following the Rosicrucian wedding. The reports show that the temple was filled to its capacity with large numbers standing in the ante-rooms, and the decorations, music, soft lights, and Egyptian costumes worn by the many officers presented a picture which evidently deeply impressed the newspaper reporters present, judging by the amount of space that was given to this wedding in the various papers of Hartford. The editors extend their very best wishes to the couple.

The Grand Lodge of Massachusetts also reports that they have united to their many possessions and activities the **Athena Library** which was a separate corporation and is one of the finest collections of occult and metaphysical libraries open to the public in Boston.

The Library is located adjoining the Grand Lodge rooms at 739 Boylston Street, and is open daily to the public. Books may also be borrowed at this library and the Lodge is conducting a course of free lectures and lessons in astrology at the request of those who have desired this knowledge. The course of instruction is also open to non-members.

Speaking of Libraries, plans are under way for the maintenance of a typical **Metaphysical Library** at the New Supreme Temple in Tampa. When the architects made the plans from the Emperor's preliminary sketches a large room on the main floor of the Temple adjoining the main entrance was set aside for a metaphysical library and public lecture hall. The library is to contain the best books of all the various occult, mystic, New Thought, Theosophical, Rosicrucian, and metaphysical schools and movements in America and Europe; and the reading room will be open daily to strangers, members, and visitors without any obligation. Books may be read or purchased as desired. To further demonstrate the broad attitude that AMORC takes in regard to other organizations it will permit lecturers and teachers of the various movements including those of the Theosophical and New Thought societies to hold public lectures in the lecture room without obligation. In other words, this part of the new Temple building will be listed in the Tampa telephone book and advertised in the local bulletins, newspapers and directories as a **Metaphysical Library and Lecture Hall** as though it were entirely independent of the AMORC; and provision will be made so that visitors to Tampa may come to this place to rest and read and write or make it their social headquarters as though it were a branch of their own association.

NOTICE TO READERS

The change of our location and the delay in publication has been partly compensated by making this issue a double number for the months of December and January. All subscribers will have their subscriptions extended one month because of this. The February issue will be sent out about January 20th.

(Continued from Page 182)

age T. S. Lodge held very informal meetings or lectures and provided no means for the dramatization of the work, and did not have its own lodge rooms where the Theosophical symbols or the proper atmosphere existed to impress the members that they were attending a real lodge of a genuine brotherhood.

4. That seekers for Theosophical knowledge could walk into almost any Theosophical lecture or meeting without registering or affiliating and miss four or five consecutive lectures and attend once more and continue this way for an indefinite time, receiving unconnected snatches of the Theosophical doctrines with consequent misunderstanding, and without any attempt being made on the part of the society to hold its members or inquirers to a definite course of study.

5. And, seekers who were approached and invited to join the T. S. very often frankly stated; "Why should I join the T. S. and pay the high membership fees and in addition thereto continuously buy the many books in order to study, when I can go to any book store and buy the books, often at a much lower price than that charged by the T. S. and conveniently study at home without membership and membership fees? And, what benefits do I derive from such membership that I cannot derive from a careful home study of the many books?"

Then we made this offer to Mr. Rogers: That we would authorize various of our branches, where we had large and pleasant lodge rooms, to set aside one open night of each week for the use of the Theosophical Society of that city. That we would permit the society to use our lodge rooms in these cities for their meetings and general assemblies rent free for a period of several years for a trial of the new plan. That this would include the use of our Oriental and very appropriate Temples and reading rooms with proper Theosophical equipment and insignia, just as though the lodge rooms belonged to the T. S. That we would have our Educational Board cooperate with any authorities he would appoint for the purpose of extracting from all of the T. S. writings a complete and graded course of lectures and lessons in proper sequence to be given as the official system of instruction in all chartered T. S. lodges, and which instruction given in each lodge by a proper appointed teacher or master could not be secured except through affiliation with the lodge and active membership in the T. S. itself. That our secretaries would assist his secretaries in any feasible plan for propaganda, publicity, and advancement of the work which he might suggest. All this we offered without any obligation or remuneration and with the understanding that AMORC'S participation in this way was not to be exploited.

Mr. Rogers curtly and unkindly refused this assistance, and took occasion in one of his monthly reports published in his official publication to criticize AMORC a little more than usual, and emphasized his dictum that good Theoposists were to have nothing to do with the AMORC. Assistants of his staff at headquarters had seen our correspondence, however, and our offers to him soon gained publicity among many of the loyal workers in the T. S., and his attitude in regard to our offers aroused their indignation and resulted in their resignation from the T. S.

We even tried to assist them locally in San Francisco by turning one of our very large public meetings, held in the Scottish Rite Auditorium, into a propaganda meeting for the T. S. and presented the principle parts of Madame Blavatsky's teachings in a typical Theosophical manner. With several hundred applicants as a result of this meeting we made offers to several of the T. S. lodges in this city trying to arrange to have one of them accept these applicants and try out our plan and demonstrate its value. But the lodge we applied to had already been forbidden to accept any help at our hands.

If any of our readers in America think that this attitude and condition on the part of the T. S. is peculiar only to the American Section of that society, let us point to the fact that our reports show that the same condition exists in England and many other lands; and it is increasing to such an extent that there has arisen throughout the world a movement with the very commendable title of "Back to Blavatsky!"

In England, for instance, there is the **Blavatsky Association** rapidly growing in power and influence under the able leadership of a Council composed of excellent characters and represented in its correspondence by the Honorable Mrs. A. J. Davy, of 22 Craven Hill, Bayswater, W. 2., London, England. This association is devoted to the spread of the pure Blavatsky teachings and the practising of those ideals which made Madame Blavatsky one of the most beautiful and inspiring mystics of the past centuries. They especially recommend to the seeker for true Theosophical knowledge various books that are not personal opinions of her teachings written by several self-appointed interpreters or ambitious leaders of unauthorized sections of Theosophical work. And, we believe, there are similar movements now being established in this country; and we know intimately of one movement now being matured in its plans which will revive the pure ideals of the Theosophical movement and reestablish it in this country on a basis that it deserves. There are some of us who are going to see it through, because we feel it is a duty that we owe Madame Blavatsky and to the many thousands in this country who need these teachings. We would recommend that those who are interested write to the Honorable Mrs. Davy in England, asking for a list of the books recommended by her association and for a copy of their excellent publications.

To revert once more to the paragraph which we had in our September issue in which we said that, although the coming of a World Master had been promised many times by the Theosophical Society in America during the past ten years as an urge to seekers to hurry and enroll under Madame Besant's flag or be found among the discards for divine redemption, no such master had yet appeared, and we believe that such propaganda was a worn out proposition. We said: "When the world needs a great Redeemer, He will come not through any organization and He will not be heralded as belonging to only one school of thought; nor will He limit His saving grace for those who are within a certain circle. . . The greatest Redeemer of Men lives within your own soul; He is intimately acquainted with you and your needs and will prepare you for His message of salvation any moment you are ready to sit down

and listen to the still, small voice that tries to speak to you hourly and daily."

After this September issue of our magazine reached England and was read by many of our AMORC members there who are deeply interested in Theosophy we received a letter from an officer of the Grand Lodge of AMORC of Great Britain in which there is this part:

"The passage in the September magazine on the coming of a World Master has led to no little speculation among some members who have Theosophical connections! As a matter of fact, I have had so many unsolicited confessions of the untheosophical attitude of Theosophists, that I do not hesitate to speak with emphasis when the case requires. Only a few days since a man met with our magazine in London and wrote me for information, saying: 'I have suffered from the personal activities of Annie Besant's Esoteric Order and am loathe to open myself to any further suffering. I have lived with such and endured their vulgar abuse, . . .' Indeed, I had myself been so impressed with the many divisions in the Society, together with other facts of personal arrogance and self-omniscience, that I resigned some time since.

"But, regarding the passage about the World Master, I am sending you a copy of a letter to one of my members, to show the position I am adopting on this question. It was only today that I received a reply from the lady, whose letter is quoted in the enclosed, as follows:

"All these 13 years that I have been a member of the Order of the Star in the East I have noticed that none of them seem to get any further. They do not seem to be any nearer the goal than they were at the beginning, only that they accept all that the leaders tell without question. This is why I have not been satisfied and beside this I have found the least tolerance in Orders where tolerance has been one of the principal teachings."

The copy of the letter enclosed referred to above is as follows:

"I have again read the passage on the World Teacher and I find myself in agreement with it—not simply because I am an officer of the Order, but as an impartial critic, and after experience, personal and otherwise, with Theosophists. In fact, if I had written that passage from my point of view, I doubt whether I should have been half as charitable in dealing with some aspects of it. But it is not for me to write my personal experiences here or to quote from private letters of members of our Order on the same matters. I propose to copy below what I wrote to a member a few days ago who asked me about the coming of the teacher, she being a Theosophist, or having T. S. connections, and having conveyed to me one more instance of the lofty, arrogant and self-sufficient attitude of these imitators of Buddha. Alas, for some of these latter-day followers of the divine and compassionate One!

"It is common knowledge, and many of us have personal experience of it, that members of the organization referred to live far too high in the air and often regard themselves as a chosen people in whom the Christ is specially concerned. The inflated ideas held by many in this organization, its violent assertions and personal dogmatism, have disgusted some of its

best members and they have left it and come over to us.

"I say fearlessly and I hope you will understand me, the day will come when many untheosophical Theosophists will realize that the Christ and His Masters are no more interested in them than in the 'lost souls' of this world; indeed, the vibrations of the latter may often be of such a character as to compel a far greater interest in themselves from 'Those Who See All.'"

"Our Order (The AMORC) does not choose to make these dogmatic assertions about the secret intentions of the Cosmic Hierarchy and the possible coming at a future time of this, that or the other master. It should concern these Theosophists to be more anxious about their inner development than about future comings, otherwise they will be all too unready for the future events when they do transpire. I am entirely in agreement with you when you say that 'the essential thing is to find the Christ within the heart.' There lies the beginning and end of all our work, and, it seems to me, if the members of certain organizations would begin to practice a little more charity in their views and actions they would be taking the first step toward the Christ in the heart. Until they do that it is useless for them to trouble their heads about recognitions of the Christ Spirit in the world, a present reality to the illuminate."

It is evident from the above correspondence that we are warranted in asking the question: What is Wrong with Theosophy? but perhaps we should say, more explicitly, what is wrong with the Theosophical Society? We hope that none of our readers will look upon this article or our attitude as being an attack upon the work that is being done by hundreds of self-sacrificing and sincere workers in the Theosophical organizations. But after fifty years of propaganda and earnest effort on the part of a great many the Theosophical Society today is a weak and trembling organization, if compared with the strength and influence of more recent organizations which have less of the great truths in their teachings, less historic foundation and less general appeal. It stands on a precipice of oblivion into which it may fall any moment and leave behind it a number of tottering monuments established to the vain-glorious names and personalities of jealous, bigoted, intolerant, and incapable leaders and writers instead of one great and enduring monument to the memory of a remarkable woman, a beautiful character, a true mystic and a lover of mankind.

Let all those of our members and friends who have found in the Theosophical teachings those principles which are helpful and those practices which are moral, clean, wholesome and fit to talk about in polite company, rally to the standard of pure Theosophy and wipe out of the shadows of the many factional divisions the slimy, creeping serpent of untruth, unwholesomeness and intolerant bigotry. If you would prepare yourself for the sudden realization in your presence of a world Redeemer, do as is suggested here and you will be found worthy and truly prepared for admission to that Holy Assembly which knows no flag, no earthly leader, no dogmatic doctrine.

The Hidden Self

By Prof. William James

(America's Most Eminent Psychologist and Philosopher Reveals in This Article His Real Interest in Mysticism. It was Written for Scribner's Magazine Many Years Ago)



WE SUPPOSE that mediumship originated in Rochester, N. Y., and animal magnetism with Mesmer; but once look behind the pages of official history, in personal memoirs, legal documents, and popular narratives and books of anecdote, and you will find that there never was a time when these things were not reported just as abundantly as now. We college-bred gentry, who follow the stream of cosmopolitan culture exclusively, not infrequently stumble upon some old-established journal, or some voluminous native author, whose names are never heard of in our circle, but who number their readers by the quarter-million. It always gives us a little shock to find this mass of human beings not only living and ignoring us and all our gods, but actually reading and writing and cogitating without ever a thought of our canons, standards, and authorities. Well, a public no less large keeps and transmits from generation to generation the traditions and practices of the occult; but academic science cares as little for its beliefs and opinions as you, gentle subscriber to this Magazine, care for those of the readers of the Waverly and the Fireside Companion. To no one type of mind is it given to discern the totality of Truth. Something escapes the best of us, not accidentally, but systematically, and because we have a twist. The scientific-academic mind and the feminine-mystical mind shy from each other's facts, just as they fly from each other's temper and spirit. Facts are there only for those who have a mental affinity with them. When once they are indisputably ascertained and admitted, the academic and critical minds are by far the best fitted ones to interpret and discuss them—for surely to pass from mystical to scientific speculations is like passing from lunacy to sanity; but on the other hand if there is anything which human history demonstrates, it is the extreme slowness with which the ordinary academic and critical mind acknowledges facts to exist which present themselves as wild facts with no stall or pigeon-hole, or as facts which threaten to break up the accepted system. In psychology, physiology, and medicine, wherever a debate between the Mystics and the Scientists has been once for all decided, it is the Mystics who have usually proved to be right about the facts, while the Scientists had the better of it in respect to theories. The most recent and flagrant example of this is "animal magnetism," whose facts were stoutly dismissed as a pack of lies by academic medical science the world over, until the non-mystical theory of "hypnotic suggestion" was found for them, when they were admitted to be so excessively and dangerously common that special penal laws, forsooth, must be passed to keep all persons unequipped with medical diplomas from taking part in their production. Just so stigmatizations invulnerabilities, instantaneous cures, inspired discourses, and demoniacal possessions, the records

of which were shelved in our libraries but yesterday in the alcove headed "Superstitions," now, under the brand-new title of "Cases of hystero-epilepsy," are republished, reobserved, and reported with an even too credulous avidity.

Repugnant as the mystical style of philosophizing may be (especially when self-complacent), there is no sort of doubt that it goes with a gift for meeting with certain kinds of phenomenal experience. The writer has been forced in the past few years to this admission; and he now believes that he who will pay attention to facts of the sort dear to mystics, while reflecting upon them in academic-scientific ways, will be in the best possible position to help philosophy. It is a circumstance of good augury, that scientifically trained minds in all countries seem drifting to the same conclusion. Nowhere is this the case more than in France. France always was the home of the study of character. French literature is one long loving commentary on the variations of which individual human nature is capable.

It is the great merit of these French investigators, and of Messrs. Myers, Gurney, and the "psychical researchers," that they are for the first time trying to read some sort of a definite meaning into this vaguest of phrases. Little by little the meaning will grow more precise. It seems to me a very great step to have ascertained that the secondary self, or selves, coexist with the primary one, the trance-personalities with the normal one, during the waking state. But just what these secondary selves may be, and what are their remoter relations and conditions of existence, are questions to which the answer is anything but clear. My own decided impression is that M. Janet's generalizations are based on too limited a number of cases to cover the whole ground. He would have it that the secondary self is always a symptom of hysteria, and that the essential fact about hysteria is the lack of synthesizing power and consequent disintegration of the field of consciousness into mutually exclusive parts. The secondary and the primary consciousness added together can, on M. Janet's theory, never exceed the normally total consciousness of the individual. This theory certainly expresses pretty well the facts which have fallen under its author's own observation, though even here, if this were a critical article, I might have something to say. But there are trances which obey another type. I know a non-hysterical woman who, in her trances, knows facts which altogether transcend her possible normal consciousness, facts about the lives of people whom she never saw or heard of before. I am well aware of all the liabilities to which this statement exposes me, and I make it deliberately, having practically no doubt whatever of its truth. My own impression is that the trance-condition is an immensely complex and fluctuating thing, into the understanding of which we have hardly begun to penetrate, and concerning which any very sweeping generalization is sure to be prema-

ture. A comparative study of trances and sub-conscious states is meanwhile of the most urgent importance for the comprehension of our nature. It often happens that scattered facts of a certain kind float around for a long time, but that nothing scientific or solid comes of

them until some man writes just enough of a book to give them a possible body and meaning. Then they shoot together, as it were, from all directions, and that book becomes the centre of crystallization of a rapid accumulation of new knowledge.

Living The Truth

We are happy in a demonstration of how one may live the truth and become a powerful example in influence with multitudes in the work of education and redemption.

Doctor Robert Norwood, beloved of all the Rosicrucians who have come in contact with his magnetic personality, charming nature, and broad vision, left his large parish in Philadelphia some months ago to accept a call to the parish of St. Bartholomew in New York City. His unusual success in Philadelphia where thousands went to hear him explain the gospel in St. Paul's Memorial Church from a pure, mystical, point of view, is evidently being repeated in New York City; and surely the Episcopal church of today needs men like Robert Norwood to expound a true religion, for that church has all the elements and essentials for such presentations of the truth as will be given by Brother Norwood.

We give below an extract from a featured article entitled "An Appreciation of Robert Norwood," which appeared in the Boston Herald of November 28, and it is interesting to note that an appreciation of this kind appeared in the paper of another city than where Doctor Norwood is serving.

"Called to one of the foremost pulpits in the land, his arrival awaited with—well with the New York attitude toward a newcomer. For New York has been called the graveyard of preachers.

"He was seen to be a man of medium height,

very unclerical in appearance and in dress, with a humility that made one wonder how he possibly could have been swept into such eminence. And then he spoke. His language was poetry, and it spoke of mysticism and of a faith rooted in experience.

"His words came sometimes like a torrent, and at other times like a rivulet. His message was of the comradeship of Jesus Christ and the brotherhood of all men.

"He has revealed a genius for friendship and, under his leadership St. Bartholomew's, the church of the exclusive Park avenue parish, has become thronged, almost to discomfort, with those seeking the consolations of religion. And the rich—the very rich—have caught his spirit and opened their pews.

"His ministry in New York is a religious phenomenon."

Our members will enjoy reading some of Brother Norwood's excellent books which contain the very highest ideals presented in true mystical thought, and we advise our members who love such books to write to the George H. Doran Company, Publishers, New York City, and ask for a list of Robert Norwood's books. One of them entitled "The Man of Kerioth" is a wonderful story of the man Jesus in a very unique and mystical form, and another one entitled "The Modernists" outlines the life of many of the world's greatest mystical and religious leaders including that of our beloved Akhnaton IV of Egypt.

The Mystic and The Occultist

By Moderatrix. S. R. C.

Mysticism is to me the path leading to the consciousness of communion with the God of our hearts, and the sight within.

The Mystic is the man who by this consciousness **knows**, but has become more by faith than works, and realizes more by intuition than experience. The Occultist, on the other hand, in contradistinction to the Mystic, takes quite a different path, **that of conscious work**, testing and trying all things, accepting nothing that he cannot verify. In the end he attains the same goal, but he **knows**, and knows that he knows, and all the whys and wherefores pertaining thereto.

One is the dreamer, the other the worker, one the positive, the other the negative. One the lover, the other the practical master of nature.

The word Mysticism means to shut the eyes, and is spoken of as not definable, being of the

inner nature, the effort of the mind to grasp the Divine essence. There are two sides to Mysticism. One the philosophical, the other religious, the one theoretical, the other more practical. The Mystic feels that all things proceed from one great Power or source and usually maintains the possibility of personal intercourse with this Power by ecstatic transfusion or identification, and becomes, in truth, a partaker of the Divine nature. God to him is very real.

Mysticism might be called the essence of religion, attaining after absolute union a passive condition of absorption in ecstasy. It is not, we are told, a system, but is the result of many, and the mystic is the man of highly sympathetic and heartfelt compassion. Brahmanic pantheism or God in everything and Buddhist nihilism alike teach from a mystical viewpoint, the unreality of worldly things, and mystical absorption as the goal.

India is spoken of as the home of Mysticism, the climate encourages passivity and a negative outlook on life. In many cases terrible torture has been self-inflicted to endeavor to induce these inner powers and a rendified condition of mind.

The Persian Sufis have always been great mystics and very pantheistic, their poetry being some of the most beautiful ever written, and if closely studied, although usually written in an apparently voluptuous and sensuous strain, will be found to contain much mysticism, more closely veiled perhaps than in any other form of poetry. Omar Khayam, for instance, in the Rubaiyat.

Neither the Greeks nor the Jews were or are at all mystical, the one taking a very natural outlook on life, and the other being very monotheistic.

Mysticism has been very prevalent in the Christian Era, showing a leaning towards a search after the true God, although as we are aware the religion itself has been much distorted and the real God more hidden than in Paganism.

Some of the greatest mystics of history have been in Germany, the Russians also are of a peculiar mystical tendency taken as a nation.

Jacob Boehme we are told was a mystic, although from my own knowledge of his writ-

ings I consider him more practical, like unto true Rosicrucians.

St. Francis of Assissi was one of the greatest mystics who ever lived. We are told that as a boy he was quite ordinary, but after a severe illness developed quite a mystical tendency and beautiful character. His nature was so lovable and gentle that even the birds of the air would alight on his shoulders to be fed.

St. Bernard of Olerieausc was a very great mystic, the favorite following quotation is taken from his sayings, "To lose oneself in some sort, as if thou wast not, and to have no consciousness of thyself at all, to be emptied of thyself and almost annihilated, such is heavenly conversation. So to be affected is to become God."

The Society of Friends are mystical in their teachings, seeking inspiration of the Inner Light and influence of the Divine Spirit. We are told that in each life a man who has awakened follows either the mystic or occult path,—in the end both merge into one producing the Spiritual Adept.

And last, but not least, we know that our own beloved Rosicrucian Order is of a mystical tendency, although at the same time eminently practical and well balanced, Rosicrucians being seekers after the sight within, or the God of our Hearts, which can only be found by the paths both of devotion and effort.

Important Notice

This issue of the Mystic Triangle was printed in our new location in Tampa, Florida, the future home of the Supreme Lodge and Headquarters of the AMORC.

We are temporarily settled in our new administration offices and exerting every effort to resume the former routine of all our departmental activities, but it will be several weeks before all details are completed and perhaps a month before our mail and general correspondence will be up to the minute.

We are delighted with our new location. Rosicrucian Square is a beautiful spot right on the main boulevard of Tampa—which means the finest section of the most progressive year 'round city in the whole of Florida.

The Administration Offices are in a charming building of Spanish design and finish, and the homes of the Imperator and Supreme Secretary and their families are close by. Our offices are very large, the general work rooms large and well lighted and every modern facility is being installed to expedite the general activities. The buildings, homes and details of arrangements, represent a lesson in the principle of creation. As a result of continued visualization, concentration and mental picturing, we now have a materialized form of our thought picture. The Temple and Supreme Lodge rooms are not yet completed, and work is continuing on them at a rapid pace. Each detail of these buildings from the foundation walls to the roof was carefully planned by us, then evolved by Franklin

O. Adams, Jr., a prominent and masterful architect of Tampa, and carried into execution by contractors under the direction of the architect and our members.

We expect to show a picture of the interior and exterior of the buildings in a future issue, but in the meantime we wish to ask your continued indulgence in regard to delayed correspondence. Every letter that has been delayed during the past few weeks will receive attention as quickly as possible, but requests for literature, books, stationery and other similar items may be delayed for a while until every one of the many packing cases have been emptied and the stock placed upon shelves.

You can materially help us by writing us if you have not received the things you desire by the tenth of January. For all matters should be cleared up by that time.

Please use the regular, permanent address from now on. All mail should be addressed to AMORC,

Administration Building,
Rosicrucian Square,
Memorial Boulevard,
Tampa, Florida.

And, if you will write in the corner of the envelope the word "Imperator" or "Triangle" whenever your letter pertains to matters of such nature, you will save much time in having your letter attended to.

My Exhortation

By Dr. B. V. Chandha, M. A., K. R. C.

Director of the Rosicrucian G. T. Monastery, South India

(Editorial Note—Our Beloved Brother sends this special message to the Brothers and Sisters of the Occident at this time to warn them against the great unrest that is being spread in America especially, by self-appointed disciples of Oriental philosophies. He points out the dangers that exist for those who believe the teachings of those who come to our country solely for the purpose of confusing us with new and different ideas and solicit large fees for special instruction. The fact that this article was written by a prominent native of India, a teacher of renown, and one thoroughly familiar with the Oriental philosophies as well as those of other countries in which he received his English education, should give great weight to his pleas that Americans guard against the unrest.)



Y dear Soul, when will you learn to be QUIET. When will you learn to shun the noisy Throng and go to a Place, far beyond the bustle of blundering humanity, where may brood a Majestic PEACE that shall sink into the Soul of the Muser that thou art, as a sacred Benediction; and where thou canst be in communion with Mother Nature, which is eternally throbbing with LIFE, LIGHT and LOVE ineffable.

Really, my dear Soul, are you not fed up with the endless disputes of Doctrinaires? Do you still need to waste your precious life and time by simply treading upon the quicksands of airy speculations? or by entangling yourself in the labyrinth of religious fallacies? or else by aimlessly wading through the flats and shallows—the Mud and Mire—of the disputations and wrangling philosophies and Metaphysics, which seem to do little good but much havoc to such as thou, retarding your Spiritual Evolution considerably.

Well, what is it to thee, my dear Soul, whether Man is supposed to go down into the ranks of Animals, while taking his next Re-birth, or else believed to rise high up into the Ranks of "Yakshas or Gandharvas" (Celestials) according to the so-called Re-action of his Karma, as popularly advocated by certain bigoted "Karma-Vadins," so long as thou art shown the Right Royal Road to Salvation, to a long life of unalloyed Peace, Ease, Power and Prosperity here and now in the physical? What need have you to thoughtlessly beat and break your head against the unyielding promontory or undigested or unproven theories of speculative writers, when, as already hinted, the Path to POWER and PEACE is indicated to Thee by the venerable Immortals? What charm is there for you to get fascinated in mere intellectual gymnastics in philosophical abstractions of some never-do-well idealists? Why should you, my dear Soul, go about this wool-gathering, and thus subject your precious life to a horrible wear and tear incidental to such vain, transcendental, imaginations or metaphysical ratiocinations? Do not you know, my dear Soul, that every THOUGHT thought out is in effect so much life-energy sucked out of one's stock? If you do know, have you ever paused to consider what a heavy draw upon your life-force these vain imaginations (which are worthy of demented visionaries) make when indulged in incontinently. I believe not! Well, my dear Soul, constant indulgence to such inebriating mental moods, with-

out a well defined purpose and without your knowing the proper method of replenishing the drain and wastage, occasioned by such ignorant display, will have a very deteriorating effect upon your general progress toward Perfection, and may perchance ultimate in your sudden decadence and disappearance on the physical?

Look at the gigantic mountains yonder! In their conspicuous strength and stability, how grand and majestic are they! How self-seated, peace-instilling and awe-inspiring they look. How sublime nature appears around! How exquisitely enchanting is the laughing Cascade in that "Kailasa-Konai" near Narayana-vanam village, where the "Samadhi" of our Immortal Master is reared. Are there no sermons in stones and books in brooks for thee? Do they not breathe useful suggestions unto thee, and can't you see how care-free, unfettered and buoyant are Nature's children there? They are all radiant with joy and their JOY seemeth quite contaminating and catching. What a grand object lesson for thee—this silent Monument of Peace and Power in Poise.

Canst Thou not, my dear Soul, try to LET GO all thy false ideas, undesirable propensities, unholy passions, uncharitable emotions, which may have become incrustated perhaps through a long line of inherited or acquired habits of acquisitiveness into your make-up, and try slowly to realize the momentous fact that YOU ARE A LINK in the great chain of Cosmic Creation, and a useful and necessary UNIT in the Plan of the Universe? And that as a PART you ARE verily in touch with the stupendous WHOLE always—only perhaps you are not fully aware of the direct method whereby you can become conscious of your intimate relation with the Source of Being, which is in essence pure Existence, Knowledge and Bliss—all right here and now.

What does it avail thee, my dear Soul, if you merely have power to deftly and dexterously handle the subtle weapon of cut-and-dry logic against your Brother in an argument, and run him down,—without having the power to obtend disease, old age and death? The **Summum Bonum** of life is Victory and Bliss. Bend all your energies and endeavors to the attainment of this supernal condition right here and now, while life lasts and while the PATH lies clear paved and in a long line of enchanting vistas before you. Do not heed to the false prophets and thus lose a rare and precious opportunity for Self-Culture and Cultivation as the present one. Beware of counterfeits! The World is, alas, filled with a number of persons who generally talk with a cunning impudence, peculiar to such,

about the several hypothetical births of man; his astral strata of consciousness; and the fantastic fourteen worlds—and all that sort of transcendental things, as mighty knowing ones. There are others in the World who parade their ability to converse with the so-called dead, through certain devices, and who babble garrulously about the Subtler Planes of Existence, as if they are known to these select wisecracks alone. Just press them a bit harder and corner them with some searching questions about certain stern physical matters; and you will be astonished to find them simply blink like an Owl or miserably betray their own ignorance and hypocrisy. To bring them to their senses, you need only to ask them whether they are immune to the attacks of old age, disease and death, which are uniformly detested by every living being. Remember, my dear Soul, no disparagement or contempt is meant to be cast on the honest investigations of certain confirmed Spiritualists, who seem to augment human knowledge with the wealth of their experience. Nor is it intended to throw cold water upon the enthusiasm of other budding Spiritualists whose aspirations are wholesome and ideal. But as there appears to be a strong inclination in certain section of enlightened humanity to allow life's attention to be too much engrossed in such puerile attempts, the author feels constrained to sound a warning to those that have ears to hear and wish to profit by such counsel. My dear soul, have you ever asked these worthies, who claim to be on a higher rung of unfoldment, whether they are conversant with the correct process of bulwarking their physical existence against the inroad of decadence and death? or whether they know the Secrets of Elixirs which will preserve human bodies from the attacks of disease and thus make LIFE a continual Song of Joy? If they confess that they have not; that they do not; that they can not, then of course, you must realize that they truly know nothing.

Even the Maya-Vadins, who disparage human testimony, who hold at a discount all the beauties and bounties of this phenomenal world, shall have to admit that verily this is not a wicked world of unending sorrows, as is usually prattled out by some weaklings, for they too have had very many useful lessons to learn and pleasurable experiences to know, while on this tangible, substantial physical plane, which cannot rationally be ignored or gainsaid. It may be the courage of ignorance in one that may attempt him to blatantly deny facts irrespective of consequences.

But Reason and common-sense suggest prudence, circumspection, and even-headedness in one and generally stand for Truth and Truth alone.

My dear Soul, in the World there are some Sectarians who hold that human Life is of impermanent tenure, evanescent and hence a Chimera. But has it ever occurred to thee, my dear Soul, "When Man is to DIE at all?" Who can solve this Riddle? Put this Sphinx question to any one; but rest assured, he would only glibly die ONE DAY or OTHER!" When is this one day or other, so vaguely hinted at, really to come about? That is quite uncertain, indefinite and nebulous. Such is his marvellous comprehension of Life and its vicissitudes. May not this "One day or other" extend to months, years, nay centuries, if one but knew the Secret of the

Immortals and learn to manipulate the same? The grand Message of the Immortals is that it is perfectly possible for any Man to live happily and heartily for long periods provided of course he zealously adheres to the rigorous course of Yoga and Kalpa Discipline they prescribe, and not only enjoy but he can also radiate LIFE, LIGHT and LOVE Supernal unto all. What a strange contrast this presents to the old depressing doctrine that man must die one day or other.

Will it not be good if the veterans of speculative philosophies and airy Metaphysics, who practically kill themselves with their tall-talks, with their garrulous gas, and with their vain schemings, try somewhat not to fall so easy a victim to the ogey of old age, disease and death? Yes, surely it will!

But, with a view to cover their own weakness, there are some astute persons, who would take delight in ingeniously asking the question whether in the World there is any Person or Persons at present, who have subdued this ogey of old age, disease and death and are in the enjoyment of Eternal Youth and perpetual life. But remember, my dear Soul, if you say "Yea" to this query, their next move will be an abject "Supplication to you to take them to such Venerable Centenarians, without ever once thinking as to how far they have qualified themselves to merit so much condescension on your part. Such has always been to a large extent the attitude of the anxious but ignorant World towards the Mysteries of Existence. Yes, now the challenge of the Immortals has been thrown out to the World in the form of Three arcane Lesson Courses in English, epitomising the sacred Teachings of the Masters,—let the aspiring ones take it up boldly and then prove or disprove the high claims. That would indeed be sublime.

In the World every one rides a hobby here. If you will not fall in with the views of one class or other, you run the risk of being hooted out as a religious craze. But, my dear Soul, never you mind that. Be firm and intrepid. Be honest and sympathetic. Be ready to serve. The world is bound to pay obeisance unto thee, sooner or later. Blessed is the Man who keeps on to the Golden Mean of non-intervention Policy, always engaged in the sacred office of Self-Exploration and Introspection in the Silent Seclusion beyond the haunts of misguided misleading and inquisitive men.

"Do the duty that is nearest Thee" say the Masters. The Duty that is nearest is first of all to work for your own Physical, Mental and Moral Well-being right here and now, without encroaching upon the rights of others, and without attempting to reform the world. Because, before one can shoulder a task, he must needs have necessary proper equipment and training. This holds water even in the sphere of practical Mysticism. The attempt to achieve individual salvation is only a preliminary step to equip one's self well for a grander task of aiding the Universal Salvation. A mistaken Mentality may be prone to entertain false alarms and unfounded apprehensions as to the extraneous influences curbing individual exertions. But you need apprehend nothing of the sort. Stand firm as a rock and the surging waters will cleave in twain and flow past you. Bend to the storm as it will pass over. Know and realize that you are the CREATOR and not the CREATURE of circumstances.