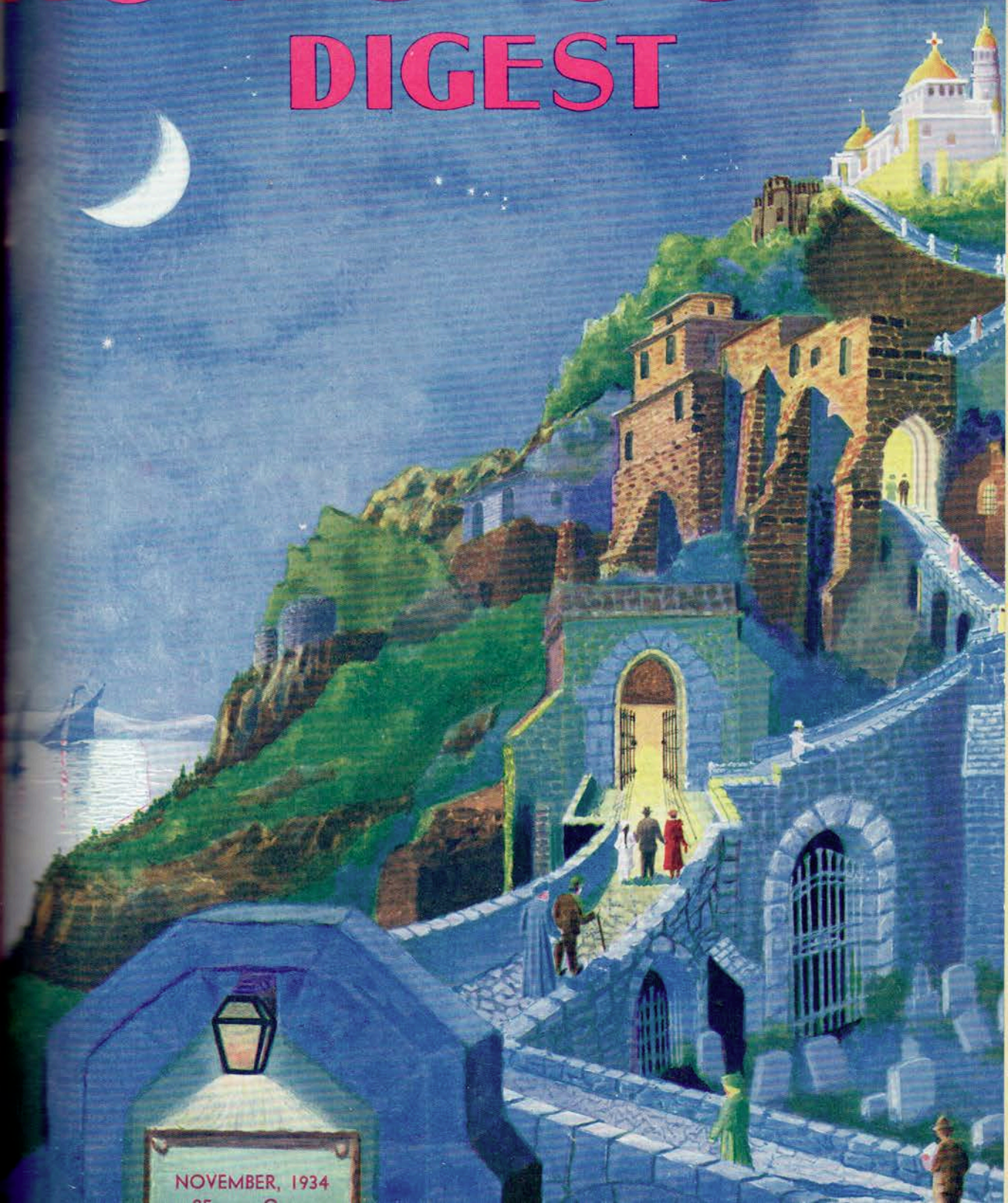
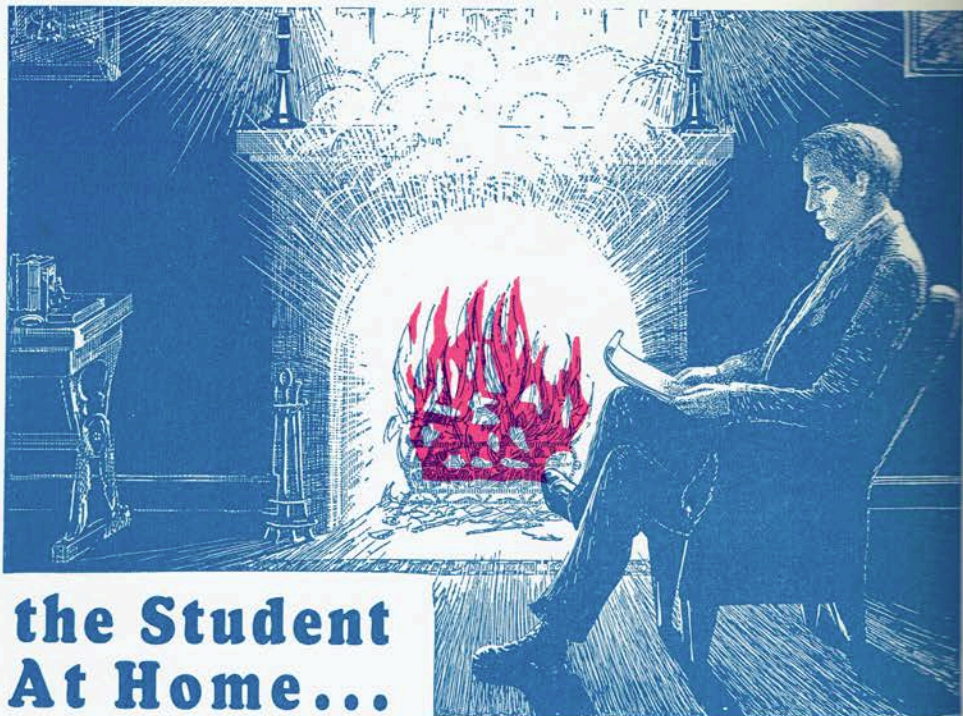


THE ROSICRUCIAN DIGEST

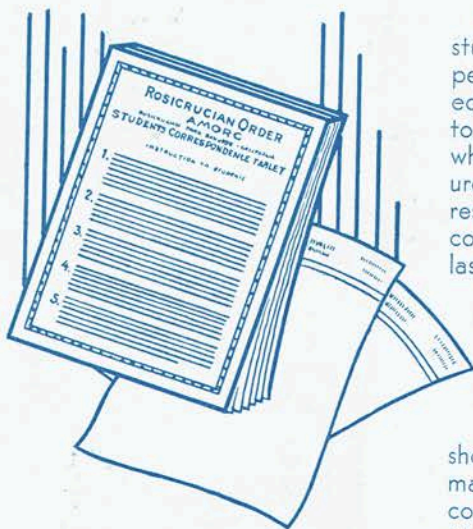




For the Student At Home...

THIS MONTH'S SUGGESTION

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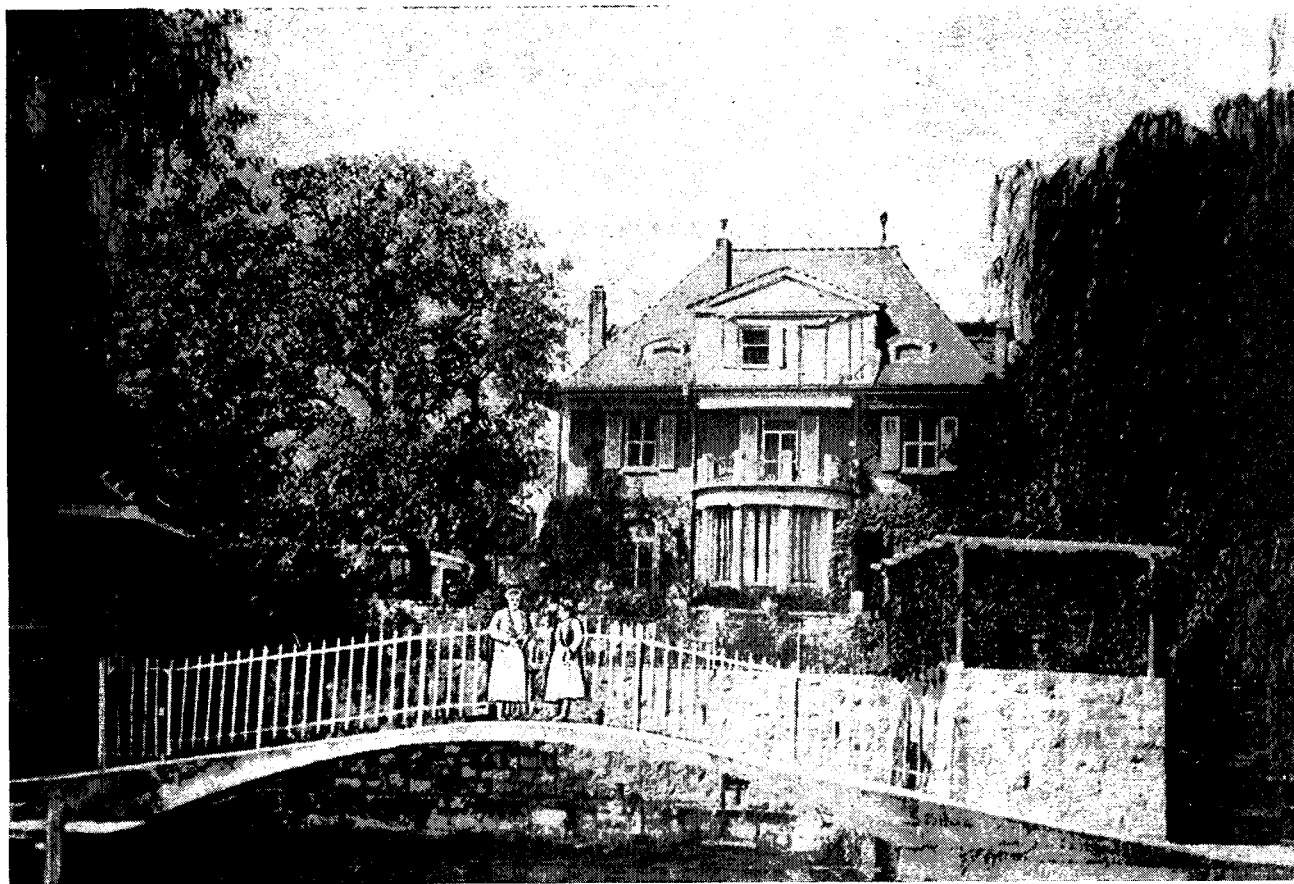
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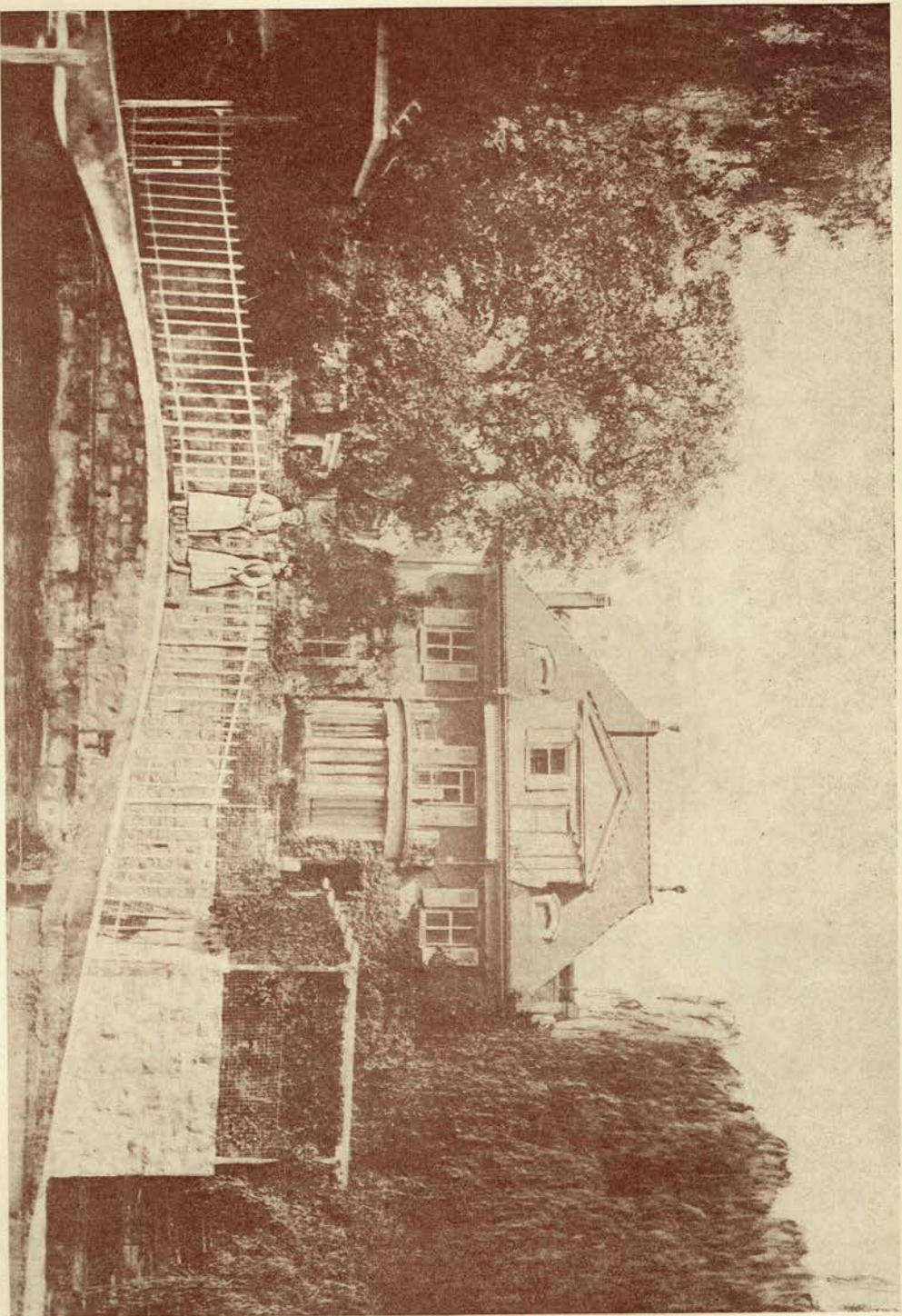
ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



ROSICRUCIAN TEMPLE IN SWITZERLAND

This photograph shows the beautiful center of the AMORC in Lausanne, on the shore of Lake Geneva. Here the Rosicrucian Temple is located in a fairy garden of lawns, trees, flowers, fountains and mystical nooks. It is the S... S... of the Grand Lodge of Switzerland.

(Courtesy Rosicrucian Digest.)



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(*Courtesy Rosicrucian Digest.*)

Unmask your mind



PLAY YOUR TRUE PART IN LIFE

HAS life been casting you in the role of worry and strife? Have circumstances been masking you with fear and doubt about what tomorrow will bring? Do you find it difficult to bring to the front your old spirit of buoyancy and confidence you once had? Are your words of assurance to friends and relatives but hollow mockeries of your true feelings?

Let me tear from you this mask of uncertainty. Let me show you life as it really can be, with you playing the lead . . . **dominant** and **masterful**. I am not a miracle worker, but I can bring about a transformation in you. You still retain the inherent forces of your mind, the creative genius of your inner intelligence. The real you is not gone. It has been stupified, deadened by the shock of changing conditions. I can bring back in you a renewed mental energy—the ability to plan, create, and master your life. I cannot give you these powers, no man can, but through the unusual knowledge and age-old principles taught by the Rosicrucians, I can reawaken and develop the real you, the self you have never known or used.

Let This Sealed Book Reveal The Real You

Challenge these statements, if you wish, by writing today for the Free Sealed Book. It has within its pages a warm, cordial message of fellowship, hope, and inspiration. No man or woman can be raised to the higher places in life without their effort. If you are willing, however, to do half of what is necessary to bring about a change in your life, then write today for this Free Sealed Book. I can assure you that in a few weeks from now your view-point of life will be so changed that you will not be able to recognize your old ways of living and thinking.

Write today for this book which will tell you how you may obtain these startling principles for the unmasking of your mind.

Scribe S. P. C., The Rosicrucians (AMORC)
San Jose, California.

Please send me, without obligation, the Free Sealed Book which explains how I may obtain the secret principles for the unmasking of my mind.

Name

Address.....


Scribe S. P. C.


The Rosicrucians


(AMORC)


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ROSICRUCIAN DIGEST


COVERS THE WORLD


THE OFFICIAL, INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER


VOL. XII NOVEMBER, 1934 No. 10


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 SOCRATES



 PARE



 EINSTEIN



 ST. MARTIN



 ARISTOTLE


 ST. MARTIN


 BACON


 NEWTON


 BACON


 BACON

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ROSICRUCIAN PARK
SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH

NEW POWER FOR OUR ORDER

By THE EMPEROR



the members have already expressed through their representatives and in thousands of personal communications their joy and satisfaction with the important administrative matters that were set into action by all that transpired at and during that Convention.

And, while the members realize that these matters will relieve the Order of many cumbersome and inconvenient situations, perhaps only a minority, composed chiefly of the highest degree members, the Officers of the various Lodges and Chapters, and the Grand Councilors and Inspectors-General throughout the various States and Provinces, fully appreciate the tremendous handicaps under which the AMORC of North America has had to function during the past four years, and the wonderful increase of power, interest, benefits and happy unfoldment that will follow now as a result of the throwing off of the shackles which have bound, restricted and confined the glorious inspirations and Cosmic urges of the Supreme Grand Lodge and its administrative departments for the past few years.

For it is a fact that although the Cosmic and the Great Masters have been kind and patient in protecting our work and furthering its growth and development in the lives of thousands of members during the years of depression, still, a more marvelous showing, a more glorious manifestation of the power being given to us in every channel would have been very evident if it had not been that in 1929 and 1930 the desires of a small minority were listened to and given some consideration. These persons, believing they were protecting the future of AMORC, advocated the revision of our Constitution and Statutes of the Grand Lodge, making them similar to those of other modern fraternal bodies which deal principally with exoteric and materialistic matters.

The result was that the then legal advisor and attorney for the Supreme Grand Lodge, seized upon the recommendations of the few and prevailed upon the members assembled at one of our Conventions to give credence to his assurance that a new Constitution prepared by him was the ideal form of government for our Order.

What concealed or unexpressed motives he may have had for preparing such rules and regulations as contained hidden violations of many of the landmarks of the Order may be judged only by later events; but with absolute faith in the legality of the new provisions, and with many misgivings regarding the certainty of its promised benefits, we accepted the attorney's new Constitution and permitted our members at the 1930 Convention to ratify our official adoption of it.

Three hundred sixty-four

Almost immediately we were apprised of the soundness of our misgivings and had to look to the Cosmic and the Great Masters to continue their aid in guiding and protecting the Order against any mistakes made by a misguided few whose understanding of the Order's real origin and nature was unfortunately colored by experiences with other societies or organizations.

The new Constitution, thus prepared and adopted, was preponderantly materialistic in its spirit, and greatly lacking in those elements which typified the former one and all other ancient Constitutions of the Order. It viewed the organization as a mutually conducted commercial society in which all members were presumed to have a financial interest, as in an insurance-benefit or social-benefit body; in fact, it assumed that the principal interest of the members, generally, rested in their concern regarding the material, financial, worldly success and growth of the Order, and not in its teachings, humanitarianism and esoteric fundamentals.

With such assumptions it was only natural that most of the provisions of the Constitution dealt with the material structure and financial conduct of all of the Order's activities. It at once placed grave limitations on the acts and intentions of the Supreme Grand Officers, and burdened the members with a constant guardianship of matters beyond their province and wholly unassociated with the special benefits they sought from the Order.

Only a few, indeed, realized how the Supreme Lodge was hampered in its plans to widen and humanize the work of the Order and increase or augment the *direct* benefits to the members. At every meeting of the Board of Directors or the Supreme Council, with each proposal to add new features, adopt greater helps for the members, incorporate additional monograph matter and secret lessons newly released by the Order's archives and branches in Europe, we were forced to ask ourselves, "Will the provisions of the new Constitution permit us to do this?" And in most cases we found our hands tied because the Emperor or Supreme Officers were denied that complete autocratic authority to act as provided in the original

Constitution. It seemed to the members familiar with the situation that the Supreme Officers had a herculean task in carrying on the high ideals of the Order against such obstacles. It meant increased effort, increased hours of labor and endless vigilance to maintain the spiritual side of our work and follow the Cosmic instructions against the obstacles constantly presented.

Furthermore, the new provisions placed the organization on such a basis as brought it constantly within the survey of various State and Federal departments like some purely commercial business, although the Order was striving consistently to eliminate as many business or commercial features as it is possible to do away with and yet maintain a physical body for the Spiritual part of the Order. Because of these obnoxious provisions it appeared to be perfectly legal for any enemy of the Order, or any new member in sympathy with an enemy, to claim a material, financial, commercial *interest* in the activities of the Supreme Lodge or any of its lodges or Chapters, and invoke State or Federal laws to restrict, hamper, or completely prohibit *any* or *all* of the activities of the Supreme Lodge or Supreme Officers. In fact, the very attorney who drafted this new Constitution under the claim that it afforded better protection for the administration of the Order, later claimed in a Court action that any member had the right to protest the installation of a new Grand Master, the addition of new features from allied branches, the expenditure of nominal sums for improvements in the work, etc., and even to demand the removal of some of the Supreme Officers.

Under such presumptive rights a member would have the seeming power to secure an injunction in any court and stop the monographs from being issued to any member, hold up all mail, secure the complete mailing list of all members, prevent elections of new officers in any branch of the work, enjoin the Emperor from going to Europe to attend the International Conventions and secure new matter for the monographs, and, in general, constitute himself a representative of the whole membership to control its affairs, even to preventing the Supreme Officers from conducting,



freely, the National Convention. In fact, our last Convention in July was jeopardized in this very way by an extraordinary interpretation of some provisions of the now abandoned Constitution.

But, always, the Cosmic and the Masters have been with us. Whereas the new Constitution of 1930 was claimed to be a greater protection for the Order, it has resulted in the forced expenditure of over ten thousand dollars in legal and court fees to protect the Order against the phrases in it which could not have been more convenient for the enemies if they had wilfully arranged them.

It is an indisputable fact, carefully analyzed by our last Convention, that the growth of the Order in the past four years has been possible only because of the excellent provisions contained in the old Constitution which was adopted in 1917 and which have been restored once again in the Constitution adopted in this month of October and now effective. It was the Spirit of that old Constitution, based upon the landmarks of the ancient Order, which gave such an impetus to the work of the Order as to carry it along during these past trying four years.

The Supreme Grand Lodge and its Board of Directors are ever anxious to carry on the great work in accordance with the higher desires of the majority of the conservative, constructive thinkers in the Order. They seek, at each Convention, and through the local Inspectors-General, to have the suggestions and recommendations of all members. As a great Invisible Empire, the Order believes that its Sovereign ruling power should seek to make the Empire stronger and greater by winning and

maintaining the love, confidence, and cooperation of every member. But to relinquish any of its Sovereign rights, to dissipate its authority, to divide its responsibility, to submit its government to the possible control or restriction of a few inharmonious or unsympathetic individuals, would mean eventual dissolution of the Order's real power and Divine privileges. We had promised the members that we would give the new Constitution a fair trial, and to that end we devoted ourselves. All of us have learned, however, that modifications in our work, recommended by a minority, or by those who do not appreciate the uniqueness of our organization, is a mistake.

Hence, the great Convention of last July, the largest we have ever had, and attended by representatives of the entire membership which had been forewarned of the importance of the Convention's activities, rose magnificently to the situation and proclaimed in unmistakable voice its hearty and unanimous desire to cooperate with the Supreme Lodge in returning to the old Constitution's spirit and abandon the materialistic, cumbersome, inharmonious regulations which have been a source of unhappiness to all.

With the new Constitution now in effect, and the newer privileges and possibilities granted by the International Hierarchy to our Jurisdiction, we are ready for the great increase in our studies and other benefits, and for the new power in all our esoteric and exoteric work.

May God, the Cosmic, and the Masters be ever thanked for their beneficent watchfulness, protection, and constant guidance.



OUR GRAND COUNCILORS

In various sections throughout North America are located the Grand Councilors of the Order, composing the Grand Council of the Grand Lodge.

If it is your desire at any time to communicate with the Grand Councilor in your district, merely address a communication to the Grand Master of AMORC, Rosicrucian Park, San Jose, California, and you will be provided with the name and address of the Grand Councilor in your district, if there is one.

**The
Rosicrucian
Digest
November
1934**

Three hundred sixty-six



The Subjective Self — Your Superconscious

LECTURE DELIVERED BY THE GRAND MASTER
IN THE SUPREME TEMPLE

By DR. CLEMENT B. LE BRUN, F. R. C.

INVOCATION: *Grant us, O Lord, not to mind earthly things but to love things heavenly; and even now while we are placed among things that are passing away to cleave to those that shall abide.*



HERE seems to be a certain reluctance and timidity in the minds of the members in regard to their appealing to Headquarters for consultation and advice.

It is perfectly true that all our officers have an herculean task, owing to the rapid

growth of the organization, yet it is our greatest wish to have the members feel that we are ONE—one big family—all united in this most wonderful Brotherhood. We are here to help each and every member; therefore, do not hesitate to call freely on us. Bring your problems, your difficulties, your disappointments and your joys, to me personally, because I am here for that purpose, and it is the most pleasant part of my special work. Please remember that the path to our heart and soul is always open to you all, and that you are more than heartily welcome. It is our desire to know you all more intimately and to become better acquainted with you so that we can serve you more efficiently and affectionately.

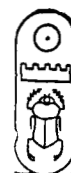
Three hundred sixty-seven

Tonight we will briefly discuss and try to comprehend what is generally termed: the SUPERCONSCIOUS.

The Rosicrucian teachings demonstrate clearly that in the study of life we come across the fact that there is in the inner man a force, a power, which, if in our mad rush we would stop one moment to reflect, will surprise us by its astoundingly deep knowledge. All students of AMORC contact that force sooner or later; some do it a great deal easier and oftener than others, but everybody and everyone will testify that through its marvelous presence miraculous results are obtained by them.

The main purpose of the carefully graduated lessons you receive weekly is to educate and train your faculties so that you will eliminate from your being any preconceived and wrong interpretations of the Laws of Nature, liberating your mind and bringing to you the free use of this power which has always been and will always be at your constant service. Contrary to all the philosophies which obscure your path, the Rosicrucian teachings clarify and brush away all unscientific, false concepts and false notions, and give you pure, eternal verities.

By grasping and obtaining a well-defined idea of the superconscious, you



are in a position to use it at every instant in your life; it will endow you with a knowledge you hardly suspect; it will help to solve your problems; it will answer all questions and guide you always in the right direction, giving you the wisest answers to your inquiring mind, all based on the highest moral wisdom and justice. Our early youth education and the influence of the environments in which destiny has placed us, are the origin of our convictions, our opinions, and our prejudices and habits.

It is almost impossible for your reason to penetrate the depths of your inner perceptions and consciousness, but your faith in the absolute law of God and the natural forces of the universal creation, with confidence in your Divine destiny, will accomplish it. The superconscious is a dormant power in man, which knows and sees everything and acts beyond his conscious perceptions, provided he is willing to let his mind become in tune with this Infinite Force. This inner power calls you to the path of duty when, during the course of your daily struggles and problems, you neglect your responsibilities toward your Brothers, forgetting that you are the Sons of the Supreme Creator who has given you life and immortality.

When doubt, uncertainty and fear assail you and crowd your mind, obscuring your vision, and making it appear a world of misery, sorrow and suffering, it comes to your rescue as a comforter and reminder of your wonderful heritage, with an offer of encouragement and comfort. It brings you back on the straight road in the domain of abundance, peace and joy, leading you by the guiding hand of love.

If, on the contrary, riches, honors, and high position make you lose your mental poise, inflated by your own importance, or if you become unbalanced by the fires of passion, the spark of hatred, the folly of ambition, the wild torrent of greed, the puff of vanity, the snare of egotism, thus making you through ignorance and intolerance rebel against God's laws of Infinite Justice; or, when you discard kindness, humility and the welfare of others in the pursuit of your own material satisfaction and are on the brink of the

precipice, in great danger of losing reason and common sense, you are always called to the path of plain duty by your superconscious, and brought back into the light by the guiding finger of your destiny pointing out the way ahead.

Often in some strange manner we will be warned, directed, and guided rightly by our intuition, the call of a friend, the loan of a book, an inner loud voice, a prophetic vision. If we are not blinded by selfish motives or the hypnotic fascination of the world's glamour or self-adulation and praise, our eyes will be opened by this superconscious to enable us to avoid dangers and pitfalls. Why some seem to be favored is the question which presents itself to us.

It seems almost unjust and unfair when you see so many apparently innocent victims, yet there is really never any injustice or favoritism. It is simply a question of our willingness to hear, or our unwillingness to heed and follow the inspiration which each individual possesses inherently as his perfect right or choice, and the selection of his own course of conduct. It is only through practice, and in the positive results you obtain, that you become thoroughly convinced. You must have no doubt, no hesitation, no uncertainty, no wavering, then you will be shown the way without one moment of hesitancy.

Demonstrations, though trifling they may be at first, bring joy to the heart and at the same time teach that we must forget to live for ourselves only, and by applying the principles which we have learned in our weekly monographs we shall devote our energies to serve our fellow beings and Brothers. Demonstrations are obtained in the most scientific and methodical manner when we work, cooperate, and comply with the laws of perfect harmony, following the inner voice of the superconscious. The law of the mind being complied with, will enable us to reach the ultimate goal of our desires.

As a rule we do not plan our lives with cool judgment or discernment. Often we hurriedly select a profession or go to some distant city or land to start in something where others have

succeeded, whether or not we are qualified and prepared for it, or whether our natural aptitudes have been analyzed before we venture to see if we like it or not.

It is this indifference, this lack of reflection and foresight, which causes so many disappointments, heartaches, and so many failures. If we had consulted our superconscious or inner self, which possesses complete and absolute understanding, we would have discovered what is best for us and what line we should follow. Our disregard and contempt for the Infinite guidance throws us into a maelstrom of unpleasant experiences and prevents us from heeding this personal appeal; but when you accept in faith without doubting, the right course will be opened to you and you are lovingly guided into your right place.

Those who do not quite comprehend must pray and ask of their inner consciousness the help to acquire first that faith which surpasses all understanding, so as to contact that universal force; thus the mind becomes filled with the idea that we can direct this power wherever we wish, and we are then given confidence that this possible knowledge belongs to us.

By becoming familiar with your superconscious, secrets will be revealed to you. Make it your constant companion, talk with it, consult with it no matter what you have in mind to undertake, and you will obtain most wonderful help and advice. It knows you so perfectly and so intimately that it is even familiar with every part of your body and with every corner of your mind.

If you have an inclination to waver or go astray from the path of duty, to follow your old acquired habits, it will not permit you to deviate from the right direction which leads safely to peace. It will reveal and transform your negative conditions into positive truths, provided you let it help you and never place any obstructions in its way such as anxiety, worry, fear or doubt in regard to the uncertainty of good and positive results.

Faith and love will give you the peace of mind enabling your superconscious

to work for you and be your obedient servant. You must be steadfast in your purpose, and allow it to act with the confidence that whatever you ask of it will be done: This is an absolute Law.

Our superconscious possesses advanced knowledge of all that is best for us, and of what we are best fitted for; how we should act, and what experiences are necessary for us; and what the purpose of these earthly experiences and lessons may be. By neglecting this Divine principle, we become deaf to the call of this superhuman knowledge. By observing the workings of the superconscious and letting our minds dwell on it, it will not take long for you to learn the many different ways it possesses to instruct you. The more you show your willingness to receive, the more it will divulge secrets to you. Consider it as your invisible companion, ask its advice before you want to try anything, and you will receive the most confidential advice, the most useful information. It is in a state to know any of your proposed schemes or projects. If your old acquired habits lead you away from the right course, this superconscious can perceive every move and bring you back on the road to peace and trust. Not only does it know every phase of your intellect and your mind, but it knows also how all the atoms and cells of your organism perform their wonderful work in evolving life. It knows perfectly well how to transform your negative ideas into positive truths, and the instant you allow it to act with you or for you it will start the constructive process.

You can now understand very easily that when inharmony manifests in the physical nature as a disease, it can very quickly remedy all the defects in the vibratory rate of your atoms, and again start the energy which will bring to them renewed life.

Working from the atom to the molecule, from the molecule to the cell, and finally to the organism itself, is the only positive way of curing so-called disease; and that is the only way to permanently eliminate disease from your entire organism. The quicker you comprehend this principle, the sooner your superconscious will relieve all the wrong con-



ditions of your body, and it may be done in the flash of a moment. It is only in this way and in this manner that instantaneous healing is accomplished. Let me repeat that it is extremely important, however, to remember that once the order is given you must not offer any obstruction or have any wavering in your decision. Once made, it should be firmly anchored and settled in your mind, without the least anxiety as to the final results.

In order to accomplish the work desired it is absolutely necessary to give your full support with confidence and trust and faith, and know that this superconscious always accomplishes its duty. By having confidence, trust, and faith, your mind is at rest, and it is through the channel of that perfect peace that the superconscious can execute and carry on the task you have imposed upon it. You must have the firm conviction that it is capable of absolute compliance and obedience to the least of your wishes, and it will lead you to the sublime end as long as you ask it to work for you. Such is the law of life; such is the law of God.

Those who doubt, can hardly comprehend how an ordinary human individual could possess such tremendous powers to work miraculous solutions for every problem, from the trifling events to the most perplexing situation. The superconscious has no choice other than explicitly carrying out your orders, whatever they may be; once you have grasped this fundamental principle it will use your mental acceptance as a channel.

The process to discover this superknowledge is the easiest we can imagine. Simply know that it is in you, has always been in you—**PART OF YOU**—it might be called your "double," if you prefer.

It is a superior being which is more conscious than you ever can be. It knows no respite, and no rest; it is ever vigilant, and exceedingly interested in your welfare and happiness. No matter how you treat it, abuse it, neglect it, or do not heed its advice, it will be always your closest, staunchest, and most sincere friend. Even if you go astray from

the shelter of its protecting wings, it will always be true to you and remain ever faithful to the end.

When you are abandoned and feel lonely through listening to the unwise counsel of the worldly attractions, it will softly whisper to you words of encouragement and hope. You may then fail to hear the gentle voice of your most intimate and sweetest companion. When your last hope is shattered through ignorance, this gentle voice appeals to you to lift your head and demand your eternal rights. It grasps you by the hand of fellowship, bringing you back into the land of eternal awakening and sunshine.

We generally believe it is hard to know this power, and that we are obliged to reach above, but it is within you, *it is God in you*. We are living in its Divine atmosphere which is all around us. Your power is God-power. Wherever you turn to this God-power for counsel and information, you receive a prompt answer. This superconscious is the power which has brought your mind as well as your being into your physical existence and manifestation, and is sustaining them. It is life itself; therefore, it can always correct an inefficiency or defect in either of them.

When you are not satisfied that all is well with your affairs, it is time to know you have created a halt in your own thinking somewhere, by being too anxious about your present conditions and situation. Try above all to destroy worry, as your greatest handicap. Go often in your sanctum and in the silence of your soul, ask your superconscious to eliminate the obstacle which obstructs your vision to the clear roadway ahead. This is the easiest way to remove adverse conditions. Do not be downhearted; do not let your mental consciousness prevent you from climbing to the very top where your view will be broader and your vision more extended, bordering on the miraculous.

There is a vast difference between the conscious and the superconscious. The conscious is formed by whatever we think, and dwelling upon the thought and acting upon it becomes an acquired habit which places itself mech-

anically at our command as an obedient servant, but possesses no fore-knowledge of any events to come. On the contrary, the super-conscious possesses that extended sensitivity which enables it to see future events and their realization, and can see what results will be the best for us, judging from our conduct or our manner of handling our daily problems. It is not difficult to see the important role it should have in our decisions and in the guidance of our daily lives on account of its all-knowing, and being thoroughly dependable.

The purpose of life is to develop our personality, if we let the conscious mind only express its own conception. We manifest on the physical and material plane partially only. But if we contact the super-conscious, our personality is transmuted to the higher spiritual plane, and we become a Divine personality, because all our acts, our thoughts, our decisions, our aims, are from the superconscious attributes — therefore *perfect*. You become the superconscious personified, possessing all knowledge pertaining to yourself, and you know in a positive manner in advance your line of conduct in all your affairs and your aspirations.

If freedom, happiness and prosperity could be attained through the conscious channel, we would have been enjoying these special privileges long ago. It has never been done; the only efficient method is to forget entirely all man-made concepts and human beliefs and allow the superconscious to work freely. The intellectual mind will accept the principle that God can work through us, and accomplish what we want. There is a saying whose origin is dim through the lapse of time, to the effect that "knowledge is power." Within well-defined limits this is a verity: If behind the knowledge lies the requisite energy to realize its benefits, then only is it a Truth.

In order to exercise command over nature and her forces, the would-be operator must have perfect comprehension of the natural laws involved. It is the degree of attainment in this knowledge which marks the lesser or greater ability of the performer.

Those who have acquired the profoundest understanding of the law are

Three hundred seventy-one

masters whose powers seem so marvelous as to appear magical.

Uninitiated minds are absolutely bewildered and alarmed by their incomprehensible manifestations.

The real source of esoteric wisdom is reached through your true and earnest desire to receive from the Divine. Therefore, if one channel proves unworthy you are always brought into contact with another. This never fails for any soul who is truly earnest and sincere in his efforts.

Jesus the Christ was the first exponent of this very simple method of removing all negative ideas and conceptions from our race education.

It is perhaps hard for the human mind to conceive or understand the abstract principles of the superconscious. It is almost necessary that we should be able to picture a type, an example, a model of a man brought down to the level of our own limited mental comprehension; that is why we have been given the personality expressing in itself all the essentials of the attributes and qualities of God. We are thus allowed to have Jesus, the man,—yet possessing all the power and qualities of the Divine Essence of the Spiritual world—and we can thus begin to grasp and understand what "superconscious" means when we place IT in this type of manhood. His life is the Life Perfect of God. He is the Son of God personified in flesh of the human presentation known as Jesus. His conscious mind attained such a high degree of perfection that there is no distinct line of separation between His conscious and His superconscious—they merge in one—and therefore Jesus in our conception is the perfect personification of the superconscious, and demonstrated to the world its practical application to our daily affairs and our daily lives. We can call it the Spirit of God, the Christ in man.

By believing that Christ is a person we can understand His consciousness, which is ours. We begin to see how He can be the perfect manifestation of the superconscious, and slowly we become closer to His nature and become also Christ-like. Instead of trying to succeed by looking to our social surroundings or to our personal friends and relatives for help in our distress and diffi-



cult moments, we must look to this Christ-like or superconscious quality in us for the solution of all our problems and thus attain what is called "salvation."

The whole story of Jesus is a most marvelous teaching, symbolologically expressing certain of the events of the inner life of every soul who is on the path of spiritual evolution. This Christ-force is the emanation of this Divine Christ principle which expresses itself through creative power in all the universe. The greatest message of Christ has always been that His Heavenly Father is all in all, and without this we could accomplish nothing. He insisted upon repeating that statement.

Whatever we pray from God or expect to find in God, we can receive direct from Him. Go, therefore, to Him in time of need. Whether it is a simple material want, or whether it is for sublime illumination of your soul, you will receive it abundantly from Him. Be confident and trust in the Cosmic Masters, the Spirit of the Infinite Supreme Being and the God of our Hearts, completely surrounding your personal self with this God force. Keeping in your mind positive statements with faith will prove to you that you possess this Power in you. It is the most perfect consciousness, and it constitutes Christ.

THIS IS YOUR SUPERCONSCIOUS GOD IN YOU.

A prayer by Frater Dr. Ackerman of Chicago:

I thank Thee, O God of my Heart, in whom I am and ever shall be, for my new birth at this — Thy Glorious Dawn.

Oh, Mighty Power of the Universe, the Source of all Good and the Center of Life, Light and Love, I give thanks for

Thy Love which enfolds me, so no evil can come nigh; no disease affect my body when I obey Thy laws; nor storms or violent elements endanger my domain.

I thank Thee for a Heart of Love that forgives all Mankind, friend or foe, and pray all blessings I ask for myself shall be their portion also.

Oh, Mighty Force of the Cosmic, open thy paths unto me that I may emerge from the shadows of ignorance and walk in the Light of Truth; bring Peace and Power to my Soul; reach the Spirit within my Being and renew the Life within my body.

And, lastly, endow me with Mystical understanding of the Great laws and principles, that I may become more closely attuned with the finer forces of Nature so as to be a worthy laborer in Thy vineyard in the service of my fellowmen.

Benediction

The Blessing of the Cosmic Masters and the God of our Hearts rest upon you all.

May the Infinite Spirit fill your heart and soul with a deep comprehension of Peace Profound which surpasses all understanding.

Carry to all humanity the brotherly message of affection, sympathy, harmony, tolerance and charity.

Let Life, Light and Love dwell in your consciousness ever more.

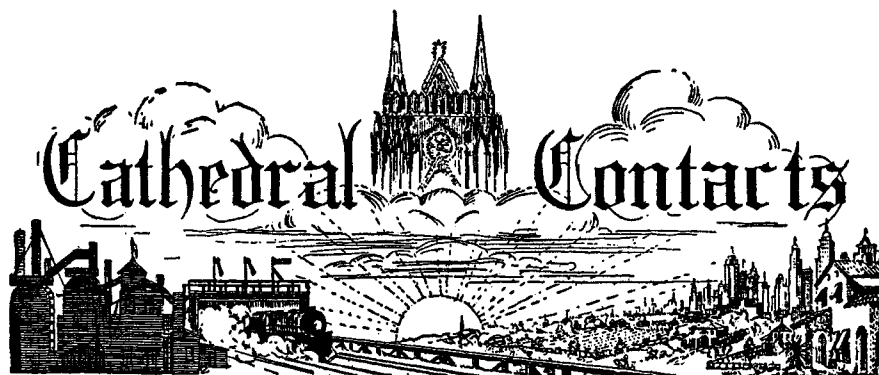
SO MOTE IT BE!

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1934**

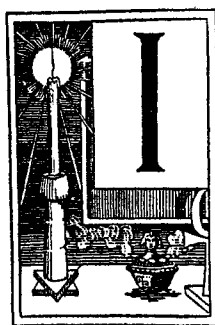


● READ THE ROSICRUCIAN FORUM ●

Three hundred seventy-two



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)



of our members in all of the countries across the Atlantic as it is here in North America where the principle and idea originated. And we do not want

AM sure that our members and readers will be glad to know that from very personal reports and intimate contacts made with our members in Europe, it was found that the Cathedral of the Soul is just as popular with members and friends

to leave out of consideration our members and friends living in Asia and Africa and other parts of the world.

In Europe, where the personal contacts with members and friends were made, it was found that the Cathedral of the Soul comes more nearly to an approximation of the ideal they have had in mind for many centuries than anything originated in their own country. We must keep in mind that in Europe there are many material cathedrals representing the many sects and divisions of religion, and that most of these are magnificent structures and marvelous examples of the type of architecture of different periods, different countries, and different forms of religion.



Three hundred seventy-three

These peoples, therefore, of these distant lands are quite familiar with the use of the Cathedral and with the significance of it, but on the other hand, they have become quite impressed in the past centuries and especially in the last fifty years or more, with the difficulties that surround the truly spiritual interpretation of the various cathedrals limited and surrounded by sectarian distinctions. There has grown in the consciousness of the truly religious and spiritual persons a desire for a type of sacred sanctum or dwelling place of the soul in meditation that would be free from any distinctions as to race, color, sect, or ideal. The Cathedral of the Soul, therefore, approximates more or less this desire on the part of these people and they have seized hold of our Cosmic Cathedral idea with a seriousness and sincerity that is truly elevating and inspiring.

We find that throughout Europe the various cathedral periods of the day are looked upon as the most important periods contributing to the individual's spiritual and Cosmic unfoldment, as well as material happiness and contentment. Many sacrifices of time and convenience are made by these people to adhere to the schedule of Cathedral periods and they are very willing to set aside many other important matters to give first place to these periods.

And from the reports they make, it is quite evident that the utmost of benefits are being derived in every possible way through the meditation contacts that are made with the Cathedral of the Soul. I am sure that here in the Western World, as we call it, the same unfolding appreciation of the significance of the Cathedral of the Soul is rapidly taking place and that those who have had any contact with the Cathedral are

just as enthusiastic as any we have learned about in foreign lands. But there are multitudes here in our Western World who have not yet given the serious thought to the Cathedral that should be given to it, and it is incumbent upon our members and friends to bring the Cathedral to their attention.

Nor should our members neglect to take advantage of as many of the Cathedral periods during the day as possible for even when one is not in need of any specific form of help from the Cosmic there is always a great benefit to the mind and soul through quiet meditation and attunement at these periods when rest to the body and to the mind is a direct benefit to inner attunement. And we should not forget that even though we have nothing to ask for at any of these periods, our uplifted thoughts, our prayers of thankfulness, and our attunement during the periods when so many others are in contact with the Cathedral, help to spread among all who are contacting it the great sense of the universal brotherhood and universal peace that results from such collective associations and contacts at a given time.

In other words, we can give to others through the Cathedral that which we are enjoying in peace, happiness, health and prosperity by our meditations at the Cathedral periods, and at the same time express to the Cosmic our thanks and appreciation for the benefits and blessings we embrace. The more who are in attunement with the Cathedral at any given time, the greater effect will be produced upon those who make the contact for the first time, and for this reason there is a Cosmic obligation to hold sacred these periods as often as possible and participate in them.

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ROSICRUCIAN CHRISTMAS HOLIDAY CARDS

Send the unusual and very attractive symbolical Rosicrucian Christmas Greeting folders this year. This year's unique greeting folders are of an entirely new design and are printed in several colors and contain a Rosicrucian gold embossed symbol. They may be purchased from the Rosicrucian Supply Bureau at the very special price of six for 80c or one dozen for only \$1.30, with the envelopes included. Orders will be filled at once. We pay postage on the order to you. Orders for less than six will not be accepted.

Rosicrucian Supply Bureau
Rosicrucian Park, San Jose, Calif.

Three hundred seventy-four



The Great European Conclave

IMPORTANT NEWS FOR EVERY MEMBER

By SOROR GLADYS H. LEWIS, F. R. C.



WHEN the manifesto came last Fall announcing the date and place of the long-anticipated European Conclave of Rosicrucians and allied organizations, and inviting AMORC of North America to send three of its Supreme Lodge officers and two of its Canadian officers as delegates, I had no idea that I would be one of the fortunate ones to participate in the astonishing, illuminating procedures of such a world-wide convention.

Our Emperor, Dr. H. Spencer Lewis, received a special invitation from the Venerable Emperor of Europe, and it was to be expected that Soror Lewis, the wife of the Emperor and a member of the Supreme Council, would also be one of the three, but because the Supreme Secretary, Ralph Lewis, could not be absent from San Jose at the same time, the Emperor decided in April that since I was the wife of the Supreme Secretary and a member of the Board of Directors, I should be the third official delegate, and Frater Merritt Gordon, Grand Master of Canada, and his wife, should be the fourth and fifth delegates.

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In accordance with these plans, the Emperor, his wife, their son, Earle, and daughter, Colombe Madeleine, Frater Gordon, his wife and their son, Vernon, and myself, all members of the AMORC, left San Jose, California, soon after the annual Convention in July, and journeyed to New York where we sailed on August first on the S. S. Washington for Paris.

At about the same time there were Rosicrucians and members of fourteen other mystical, oriental, Hermetic and alchemical societies leaving cities in all parts of the world to be present at the same great convention.

This was not to be a mere huge assembly of initiated members of the world's oldest mystical groups. On this special occasion only the highest officers—Emperors, Hierophants, Grand Masters, or members of the Supreme Councils, were to come together to meet with the representatives of the Great White Brotherhood.

Such a great convention or congress had been anticipated for many years. It was decreed for this cycle of world activities many years ago. The first attempt in 1914 was purely of a preliminary nature, merely continuing the preliminary efforts of 1908 and earlier. In 1921 and 1927 larger preliminary sessions were held, in which our Emperor participated. In 1931 various national



conventions in Europe crystallized the plans for the 1934 congress, and again our Imperator was an important delegate.

But, I had no idea of the high esteem in which our Imperator and the AMORC of North America were held until I witnessed the official sessions of the convention in Belgium, during the week beginning August 13th.

When we arrived in Paris on August 8th we found other delegates awaiting us at our hotel, and during the next few days others arrived from various parts of Europe. It was a merry, but tense party of individuals who travelled together from Paris to Brussels on August 13th and settled in a long suite of rooms in one of the foremost hotels where a special room had been set aside for large committee conferences. Here the Rosicrucian delegates from the United States, Canada, and various countries of Europe, held a number of long and important discussions between the official sessions of the great convention, often lasting until the wee hours of the mornings.

Those members of the International Rosicrucian Council who lived in very distant lands, such as Australia, Japan, China and South Africa, sent special letters of endorsement of the proposed recommendations to be voted upon, or offered suggestions for adoption. Fifteen nations of people were represented by the Rosicrucian delegates in person, and eleven other countries were represented by special communications or proxies.

These Rosicrucian conferences were, however, solely an adjunct to the great convention which opened its sessions Tuesday morning August 14th in the Symbolic Temple of the Rose-Croix University in Belgium. During all of the preceding week the highest officers—Imperators, Hierophants, Grand Masters, Grand Secretaries, Archivists, and special delegates from all parts of Europe, representing the Supreme Councils or Hierarchies of fourteen different mystical or "initiatique" orders and societies of ancient origin, had been arriving and holding preliminary conferences in various lodge rooms or committee rooms. But at 10 A. M. all of

these came together in one of the most impressive assemblies one could ever hope to witness.

Upon entering the Temple ante-rooms our Imperator and his American and Canadian delegates were given a very cordial greeting, and it was a happy moment in my life when I found that we were the specially selected ones to sit with our Imperator, Dr. Lewis, on the platform with four other very high officers; and I am sure that it would have given each of our North American members a real thrill to have seen the cordial, hearty greetings and embraces given to our Imperator by the Venerable Imperator of Europe.

The European Imperator, in keeping with European traditions, is known to the outer world only as *Hieronymus*. He is a tall, stately and majestic man of perhaps sixty years, with a long white beard, fine head, deeply-set magnetic eyes, a gentle mouth and a voice that is as spiritual as it is musical. He is one of Europe's most learned linguists, an author of many books dealing with oriental literature, and a professor of languages in one of the leading colleges, as well as being President of the Rose-Croix University of Belgium.

He was beautifully robed in a symbolic gown and presided over the opening session of the great convention. Side by side in the very center of the platform sat our Imperator and the Venerable, facing the large assembly of learned men—and some women—of the fourteen organizations.

The opening address made by the Venerable Imperator was translated into English, and it contained many and elaborate compliments to our Imperator and the work he has accomplished in North America. This speech was answered by our Imperator, but I will not take space or time in quoting from these two long addresses. They are covered in brief form in the official report of the convention made by Frater Lanval of Brussels who was elected International Secretary of the Federation.

Each high officer in turn made an impressive address in French or English, and each was translated or interpreted.

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The high objects of the convention were stressed and urged by each speaker. Among these were Fra. Wittemans, a member of the Belgian Senate, an eminent law authority and a well-known author of a very complete history of the Rosicrucian Order, published in several languages. There was also one who is a high officer in the Belgian Court of Appeals; one who is a well-known advocate; one a famous physician; one a professor in a leading university; one an eminent scientist; one an eminent author. Every one of the great professions or walks of life was represented by these delegates from many lands.

The principal objects of this convention—long the dream of all who were present—were the joining together in one *Federation* all of the ancient, time-honored, mystical, learned, initiatic orders and societies of the world, to work along cooperative lines for the advancement and protection of the great secret wisdom possessed by these bodies; to work more efficiently for the higher evolution of man; to exchange the knowledge gained by each of them through Cosmic revelation; to establish a truly universal brotherhood of man; to seek an immediate ending of international wars and strife; and to work together for a wider promulgation of the newer decrees of the Great White Brotherhood, *under whose direct guidance all of the fourteen organizations are functioning.*

In the soft lights of the Temple, and under the spell of the intense spiritual vibrations of love and good-will, it was not surprising that at various intervals during the day, the various Great Masters of the Great White Brotherhood made themselves quite manifest and gave approval to what was being considered or voted upon.

For several days the sessions continued, with ritualistic initiations in the late afternoons or evenings.

Our Imperator, already a member of several of the ancient mystical organizations represented at this convention, was initiated into the secret rites and ceremonies of the others. All of the Rosicrucian delegates from America, and others, were witnesses to the many high honors that were conferred upon

Dr. Lewis. Over and over in our own Rosicrucian conferences between the sessions of the great convention, he said that the honors and powers conferred upon him were truly of benefit to AMORC of North America because they permitted him to release to our members many of the secret teachings of these allied bodies, and also the many new Rosicrucian manuscripts and monographs obtained from the international archives.

Results of the Convention

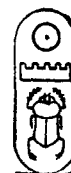
Of the many direct results, the following are the outstanding ones, of special interest to all our members:

(1.) The unanimous decision of the representatives of *all* of the Rosicrucian and other orders of Europe that the AMORC of North America, under the direction of Dr. Lewis and his Supreme Council, is "the only authentic and recognized Rosicrucian Order in North America perpetuating and promoting the original Rosicrucian rituals, teachings and ideals."

(2.) That because of the excellent work accomplished by Dr. Lewis and his Supreme Council in the past twenty-five years, he was unanimously declared to be the Imperator of Rosicrucianism for South America as well as North America.

(3.) That the terms Rosicrucian Order, Ordre Rose-Croix, Rosicrucian Fraternity, and Brotherhood, and similar terms in various languages, and the symbols used by AMORC in North America, were the *exclusive* and time-honored property of the genuine Rosicrucian Order, of which the Supreme Council at San Jose, California, was the only authorized and recognized custodian in North America and South America and the dependencies or countries under them.

(4.) That Dr. Lewis and the Supreme Council of AMORC at San Jose, California, are the *exclusive* directors and controllers of the authority, rites, rituals, and teachings in the jurisdiction of North and South America, of the organizations represented at the convention: This includes the Rose-Croix University, the Rose-Croix Kabbalistique of



France, The Martinist Order, the Brahmanist Order, the Egyptian Rites, and many others.

(5.) That AMORC of North and South America, as a part of the only genuine Rosicrucian fraternity of the world, shall maintain and govern itself as an independent jurisdiction, under an autocratic law with the present Imperator as Supreme Magus *ad vitam*, and the present Supreme Council constituting a self-perpetuating hierarchy, in accordance with all ancient Rosicrucian traditions and practices.

(6.) That two of the highest officials of each of the fourteen organizations represented at the convention shall constitute the Supreme Advisory Council of a Federation to be known as FUDOESI (Federation Universelle des Ordres et Societies Initiatique). Dr. H. Spencer Lewis, Imperator, and Frater Ralph M. Lewis, Supreme Grand Secretary, are the two officials representing FUDOESI exclusively in North and South America.

(7.) That Illustrious Frater Merritt G. Gordon of Vancouver, Canada, is authorized to represent the North American jurisdiction as Grand Master of Canada, and to represent the International Rosicrucian Fraternity as a member of the International Rosicrucian Council, with full autocratic authority under the new constitution of the Order for North America.

(8.) That the Supreme Council of AMORC at San Jose, California, shall continue to be the exclusive repository for North and South America of the genuine and authorized rituals, rites, teachings, and findings of the Rosicrucian Order or Fraternity, and its allied organizations.

I cannot hope, in this limited space, to outline all of the momentous decisions that were reached at this great convention. These are officially embodied in reports, *charters*, and *certificates signed and sealed by every representative attending the convention*.

One of the decisions provides for the issuance in America, in the near future, of a new Rosicrucian "Fama" and Manifesto, proclaiming to "all the people of the Western World" the of-

ficial rulings and decrees of this conclave. Then the important facts will be set forth in detail.

I do know, however, that our Imperator is bringing back to America, the largest *leather-bound portfolio of documents, charters, resolutions, official decrees and manifestoes* ever presented to one man. We never dreamed that our Imperator was so well-known, so greatly beloved and honored by so many organizations and individuals in Europe; and all of these were anxious to express in speeches and beautifully prepared resolutions their endorsement of his work in America.

On the second night of the convention a special banquet in honor of Dr. Lewis and his delegates from North America was held in a large banquet hall and tendered by the officers of all the other organizations. The special address of the evening was made by Fra. Wittemans of the Belgian Senate. It was a long and hearty toast to our Imperator. This was followed by glowing toasts and speeches to the same effect by Illustrious Frater Blanchard, Grand Master of the "Ordre Kabbalistique de Rose-Croix de France," by the representative of the Alchemistic Society of France, and many others. To all of these our Imperator was requested to make replies, and at the close of the banquet a large manifesto was presented to him containing the greetings and signatures and seals of all of the scores of persons present.

Our Imperator was also asked to grant an interview before the microphone of the large international radio station in Brussels, and the introductory remarks, made by two of the representatives of other organizations, were highly complimentary to the work of AMORC in America.

At the end of the week our North American delegates journeyed with our Imperator to Lausanne, Switzerland, where the Swiss Jurisdiction of Rosicrucians under the Grand Master, the eminent Dr. Berthelot, and the Martinist Order and a number of others had planned another initiation for Dr. Lewis, and a banquet on the lawns of the Temple, adjoining the edge of Lake

Three hundred seventy-eight

Geneva. This was unquestionably the most mystical and gorgeous setting we have ever witnessed. Beautiful lawns, flower beds, fountains, winding walks, wide stairways leading to the water's edge, drooping trees, marble statuary, festoons of electric lights, the beams of the moon, little tables grouped here and there, and a score of Switzerland's most eminent leaders of thought. It was like a banquet set in a veritable fairyland.

After the banquet we retired to the old mansion converted into a gorgeous home for the Rosicrucians living there, and amid symbolic fixtures another ceremony of honor to our Emperor was conducted, and many speeches of greeting and high esteem were made by Illustrious Frater Reichel, Grand Master of the Order of "Unknown Samaritans," Dr. Berthelot, President of the "Societe d'Etudes Psychique" of Switzerland, Frater Amertis, Grand Master of the Martinist Order of Switzerland, and others. At the close of this wonderful session a large certificate was given to Dr. Lewis, as a "Memento Souvenir de la Reception de Frater Dr. H. Spencer Lewis," and signed and sealed by the officers and members of all the organizations represented.

Dr. Berthelot also gave us an illustrated lecture dealing with his astonishing discoveries and practices in the field of animal magnetism, and presented Dr. Lewis with a certificate of Honorary Membership in the Swiss society of which he is President, and a number of manuscripts dealing with this important subject. Dr. Lewis was also given a certificate of high membership in the Swiss jurisdiction of the Ordre of Martinists.

Likewise we were thrilled with a moving picture demonstration by one of the Fraternes showing his latest invention whereby ordinary black and white moving pictures, taken of every conceivable subject, were turned into natural colors on the screen at will, by the use of a very simple device.

We shall never forget the wonderful hospitality of the two Rosicrucian Sorores and the others who made this visit to Lausanne a never-to-be-forgotten gem in the events of this summer.

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After touring to an old Rosicrucian village and gathering more historical data and visiting other sources of R. C. knowledge, we returned to Brussels where, at a final session with the officials of the Federation, our Emperor was given large packages of secret books, hand-made manuscripts and documents containing the rituals and principal teachings of the other allied organizations, into which he had been initiated, a number of additional charters and manifestoes of authority, and a large box containing all the official regalia, robes, jewels, and emblems of the different Orders.

Going on to London, we found that our AMORC legate in London, Frater Arthur Roberts, had cooperated with the Grand Master of England, Illustrious Frater Raymund Andrea and Frater James, in planning a banquet at the Hotel Washington for Tuesday evening, September 11th, to be followed by a meeting of the Rosicrucians of England, with Frater Roberts as the host.

Here again our Emperor was greeted most cordially and his work highly praised by those officers who are doing a great work in the British Isles.

During our visit in London, Dr. Lewis was invited to speak before the monthly assembly of the Bacon Society of England, of which he is Vice-President. He was given a hearty welcome and made a profoundly impressive address on "Bacon's Part in the Reorganization of Rosicrucianism."

I trust that my many references to the honors bestowed upon our Emperor will not appear as an attempt to glorify him. I am recording the facts, but I tell them with joy because I know what these many weeks of long hours, tedious moments, sleepless nights, and heavy study and thought, will mean to the future of our glorious work in America. It has been a partial vacation for most of us, but it has been exhausting and telling in its drain upon the mental and physical strength of our Emperor. He gives no personal acceptance to any of the honors so generously bestowed. To him each incident is a stone in the superstructure of the Rosicrucian work in all parts of the world.



We are resting now in London awaiting the day when our ship shall start across the ocean for the Western World. Everywhere we have been most cordially treated, and in fairness to the governments of the seven or more countries in which we have lingered for a few days or more at a time, I must say that we have seen no unkindnesses, no unpleasant embarrassments, no dangers of any kind, despite the stories that were so prevalent in American newspapers before we sailed on August first.

It has been the most momentous, most far-reaching and glorious period in the whole of our North American activities, and very appropriately celebrates the quarter-century anniversary of our Imperator's work in behalf of the Order.

I must pay our respects also to the noble men and women of Europe and other lands who made this great convention a marvelous success. To bring into realization a dream of many years, and to plan every detail of such a busy week, is no small task. The amount of personal correspondence passing between the convention secretary and the hundreds of representatives of various organizations throughout the world, covering a period of many years, the study and classification of their submitted documents, the selection of delegates, and the preparation of research matter in a number of languages, was an almost superhuman task for a small group of authorized committeemen in Brussels. Too much appreciation can never be expressed to the Venerable Illustrious Imperator of Europe and his staff, and to Dr. Jean Mallinger.

Now the great task of international correspondence falls to Dr. Mallinger's hands and to the Federation Secretary, Illustrious Frater Marc Lanval. Every one of the Fratres and Sorores displayed the utmost consideration and enthusiasm, and it was a great pleasure to meet with these charming personalities from so many countries.

For us in North America this world conclave means the ultimate and final settlement of a century-old dispute among the uninitiated seekers for the mystical paths. How often we in America and Canada have heard it said by

the perplexed seekers, editors, publishers, researchers and curious alike, "Why does not some competent body of individuals declare which of the claimants for recognition are authentic and which are merely pretenders?" With a large number of indiscriminate publishers of alluring books claiming *Rosicrucian* and *Great White Lodge* connections on the one hand, and a number of radically different movements of strange philosophies claiming Rosicrucian and mystical authenticity on the other hand, and a sort of free-for-all use of the word *Rosicrucian* and other ancient terms and symbols, for purely commercial uses, it was rather disquieting to the sincere and careful seeker, most especially in America.

Now a truly competent body, composed of the highest recognized officers of the oldest and most authenticated mystical and initiatic orders and societies of the world, has examined the charters, papers of origin, doctrines and teachings of each other and *invited all claimants to submit their evidence* for similar examination. The result was the gradual falling by the wayside of dozens of small organizations in America and Europe which could not, or would not, attempt to prove any of the claims they had been making so bombastically for many years.

The fourteen organizations or orders finally recognized by the eminent historians and archivists of Europe and having indisputable authenticity and recognized authorization, include those which have been known to students and investigators for four centuries or more, or trace their continuous existence into the dark ages. No more competent body of judges of initiatic orders could be formed anywhere in the world. Its decisions and decrees must be final since there are no other groups or individuals outside of this new Federation which can impeach or even question the high competency of knowledge or unbiased attitude of such a conclave. That AMORC of North America is the only Rosicrucian Order representative of this Federation in the Western World is a satisfactory solution to the many problems which have confronted the investigator for many years.

Three hundred eighty

PAGES from the PAST



ST. AUGUSTINE

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing these lives through the presentation of the writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors or thinkers of the past. This month we bring to you Aurelius Augustine.

Aurelius Augustine was born on November 13, 354 A. D. at Tagaste in Numidia. He was born of what may be termed a pagan father and a Christian mother. His father, however, was well versed in the various Greek philosophies prevalent at the time. Augustine was well educated and led what the early Christians termed an immoral life, which, in reality, was the common life of the time and would not be considered immoral in the broader sense of the word.

He was not inclined toward the Christian views of his mother, considering Christianity an extreme form of asceticism. During his extensive travels he first gave thought to metaphysics when he became associated with the philosophic school known as the Manichaeans. It later appeared to him too extreme and impractical in its doctrines and he abandoned the study. His thoughts were led to the higher life through the study of Platonic philosophy introduced to him by the neo-Platonic exponents of the time. He was eventually led to the embracing of Christianity by St. Ambrose.

After three years spent in retirement as head of a small monastic society, he was called to be a presbyter at Hippo and later became bishop of Hippo. He was opposed to the philosophical and religious doctrine that there were two separate worlds—a world of evil and a world of good. He declared that everything was of the good and he accounted for the evil conduct of man by the fact that man was given will and through the agency of will had the right to choose whether he desired to continue in the state of goodness or deviate from it. It is by his doctrine of will that he made his greatest contribution to Christianity and to philosophy.

St. Augustine was more than merely a theologian—he was a philosopher. Students of mysticism, philosophy, and Christianity alike will profit by the reading of his works entitled, "The City of God," and "The Confessions." It is a pleasure to bring to you below excerpts from one of his famous writings.



THE manner in which Cicero addresses himself to the task of refuting the Stoics, shows that he did not think he could effect anything against them in the argument unless he had first demolished divination. And this he attempts to accomplish by denying

that there is any knowledge of future things, and maintains with all his might that there is no such knowledge either in God or man, and that there is no prediction of events. Thus he both denies

the foreknowledge of God, and attempts by vain arguments, and by opposing to himself certain oracles very easy to be refuted, to overthrow all prophecy, even such as is clearer than the light (though even these oracles are not refuted by him).

But in refuting these conjectures of the mathematicians, his argument is triumphant, because truly these are such as destroy and refute themselves. Nevertheless, they are far more tolerable who assert the fatal influence of the stars than they who deny the foreknowledge of future events. For, to confess that God exists, and at the same time to deny that He has foreknowledge of future things, is the most manifest folly. This Cicero himself saw, and therefore at-



tempted to assert the doctrine embodied in the words of Scripture, "The fool hath said in his heart, There is no God." That, however, he did not do in his own person, for he saw how odious and offensive such an opinion would be; and therefore, in his book on the nature of the gods, he makes Cotta dispute concerning this against the Stoics, and preferred to give his own opinion in favor of Lucilius Balbus, to whom he assigned the defence of Stoical position, rather than in favor of Cotta, who maintained that no divinity exists. However, in his books on divination, he in his own person most openly opposes the doctrine of the prescience of future things. But all this he seems to do in order that he may not grant the doctrine of fate, and by so doing destroy free will. For he thinks that, the knowledge of future things being once conceded, fate follows as so necessary a consequence that it cannot be denied.

But, let these perplexing debates and disputations of the philosophers go on as they may, we, in order that we may confess the most high and true God Himself, do confess His will, supreme power, and prescience. Neither let us be afraid lest, after all, we do not do by will that which we do by will, because He, whose foreknowledge is infallible, foreknew that we would do it. It is this which Cicero was afraid of, and therefore opposed foreknowledge. The Stoics also maintained that all things do not come to pass by necessity, although they contended that all things happen according to destiny. What is it then, that Cicero feared in the prescience of future things? Doubtless it was this,—that if all future things have been foreknown, they will happen in the order in which they have been foreknown; and if they come to pass in this order, there is a certain order of things foreknown by God; and if a certain order of things, then a certain order of causes, for nothing can happen which is not preceded by some efficient cause. But if there is a certain order of causes according to which everything happens which does happen, then by fate, says he, all things happen which do happen. But if this be so, then is there nothing in our own power, and there is no such thing as

freedom of will; and if we grant that, says he, the whole economy of human life is subverted. In vain are laws enacted. In vain are reproaches, praises, chidings, exhortations had recourse to; and there is no justice whatever in the appointment of rewards for the good and punishments for the wicked. And that consequences so disgraceful, and absurd, and pernicious to humanity may not follow, Cicero chooses to reject the foreknowledge of future things, and shuts up the religious mind to this alternative, to make choice between two things, either that something is in our own power, or that there is foreknowledge,—both of which cannot be true; but if the one is affirmed, the other is thereby denied. He therefore like a truly great and wise man, and one who consulted very much and very skillfully for the good of humanity, of those two chose the freedom of the will, to confirm which he denied the foreknowledge of future things; and thus, wishing to make men free, he makes them sacrilegious. But the religious mind chooses both, and maintains both by the faith of piety. But how so? says Cicero; for the knowledge of future things being granted, there follows a chain of consequences which ends in this, that there can be nothing depending on our own free wills. And further, if there is anything depending on our wills, we must go backwards by the same steps of reasoning till we arrive at the conclusion that there is no foreknowledge of future things. For we go backwards through all the steps in the following order:—if there is free will, all things do not happen according to fate; if all things do not happen according to fate, there is not a certain order of causes; and if there is not a certain order of causes, neither is there a certain order of things foreknown by God,—for things cannot come to pass except they are preceded by efficient causes,—but, if there is no fixed and certain order of causes foreknown by God, all things cannot be said to happen according as He foreknew that they would happen. And further, if it is not true that all things happen just as they have been foreknown by Him, there is not, says he, in God any foreknowledge of future events.

Now, against the sacrilegious and impious darings of reason, we assert both that God knows all things before they come to pass, and that we do by our free will whatsoever we know and feel to be done by us only because we will it. But that all things come to pass by fate, we do not say; nay we affirm that nothing comes to pass by fate; for we demonstrate that the name of fate, as it is wont to be used by those who speak of fate; meaning thereby the position of the stars at the time of each one's conception or birth, is an unmeaning word, for astrology itself is a delusion. But an order of causes in which the highest efficiency is attributed to the will of God, we neither deny nor do we designate it by the name of fate, unless, perhaps, we may understand fate to mean that which is spoken, deriving it from *fari*, to speak; for we cannot deny that it is written in the sacred Scriptures, "God hath spoken once; these two things have I heard, that power belongeth unto God. Also unto Thee, O God, belongeth mercy: for Thou wilt render unto every man according to his works." Now the expression, "Once hath He spoken," is to be understood as meaning "immovably," that is, unchangeably all things which shall be, and all things which He will do. We might, then, use the word fate in the sense it bears when derived from *fari*, to speak, had it not already come to be understood in another sense, into which I am unwilling that the hearts of men should unconsciously slide. But it does not follow that, though there is for God a certain order of all causes, there must therefore be nothing depending on the free exercise of our own wills, for our wills themselves are included in that order of causes which is certain to God, and is embraced by His foreknowledge, for human wills are also causes of human actions and He who foreknew all the causes of things would certainly among those causes not have been ignorant of our wills. For even that very concession which Cicero himself makes is enough to refute him in this argument. For what does it help him to say that nothing takes place without a cause, but that every cause is not fatal, there being a fortuitous cause, a natural cause, and a voluntary cause? It is sufficient that

he confesses that whatever happens must be preceded by a cause. For we say that those causes which are called fortuitous are not a mere name for the absence of causes, but are only latent, and we attribute them either to the will of the true God, or to that of spirits of some kind or other. And as to natural causes, we by no means separate them from the will of Him who is the author and framer of all nature. But now as to voluntary causes. They are referable either to God, or to angels, or to men, or to animals of whatever description, if indeed those instinctive movements of animals devoid of reason, by which, in accordance with their own nature, they seek or shun various things, are to be called wills. And when I speak of the wills of angels, I mean either the wills of good angels, whom we call the angels of God, or of the wicked angels, whom we call the angels of the devil, or demons. Also by the wills of men I mean the wills either of the good or of the wicked. And from this we conclude that there are no efficient causes of all things which come to pass unless voluntary causes, that is, such as belong to that nature which is the spirit of life. The spirit of life, therefore, which quickens all things, and is the creator of every body, and of every created spirit, is God Himself, the uncreated spirit. In His supreme will resides the power which acts on the wills of all created spirits, helping the good, judging the evil, controlling all, granting power to some, not granting it to others. For, as He is the creator of all natures, so also is He the bestower of all powers, not of all wills; for wicked wills are not from Him, being contrary to nature, which is from Him. As to bodies, they are more subject to wills; some to our wills, by which I mean the wills of all living mortal creatures, but more to the wills of men than of beasts. But all of them are most of all subject to the will of God, to whom all wills are subject, since they have no power except what He has bestowed upon them. The cause of things, therefore, which makes but is not made is God; but all causes both make and are made. Such are all created spirits, and especially the rational. Material causes, therefore, which may rather be said to be made than to make,



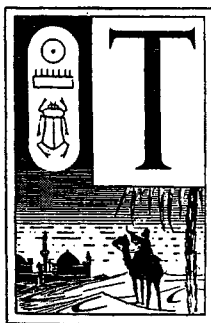
are not to be reckoned among efficient causes, because they can only do what the wills of spirits do by them. How, then, does an order of causes which is certain to the foreknowledge of God necessitate that there should be nothing which is dependent on our wills, when our wills themselves have a very important place in the order of causes? Cicero, then, contends with those who call this order of causes fatal, or rather designate this order itself by the name of fate; to which we have an abhorrence, especially on account of the word, which men have become accustomed to understand as meaning what is not true. But, whereas he denies that the order of all causes is most certain, and perfectly clear to the prescience of God, we detest his opinion more than the Stoics do. For he either denies that God exists,—which, indeed, in an assumed personage, he has labored to do, in his book, "De Natura Deorum,"—or if he

confesses that He exists, but denies that He is prescient of future things, what is that but just "the fool saying in his heart there is no God." For one who is not prescient of all future things is not God. Wherefore our wills also have just so much power as God willed and foreknew that they should have; and therefore whatever power they have, they have it within most certain limits; and whatever they are to do, they are most assuredly to do, for He whose foreknowledge is infallible foreknew that they would have the power to do it, and would do it. Wherefore, if I should choose to apply the name of fate to anything at all, I should rather say that fate belongs to the weaker of two parties, will to the stronger, who has the other in his power, than that the freedom of our will is excluded by that order of causes, which, by an unusual application of the word peculiar to themselves, the Stoics call FATE.



Sweep Your Own Doorstep

By A ROSICRUCIAN MOTHER



O many of the less evolved members of the human race, motherhood is a normal, physical function and little more. This message is for the more evolved type of woman; she who has either taken up the work of AMORC, or who has a member

in the family, or who desires to improve herself and her home. For she who DESIRES to improve HERSELF will affect all in her home circle.

We must face one fact—membership in AMORC does not make us, automatically, a superior, evolved human being. From our dissatisfaction with our

self, comes the first urge to seek greater light. If we can keep that humble attitude all through the years of unfoldment in the work, we will eventually reach a higher degree of attainment, but NO ONE ELSE can do it for us. No organization, no matter how high its ideals, can make us better just because we join it. We must do something ourselves.

So we must face the truth that no junior organization in existence, no matter how high its ideals, is going to transform our child overnight into an angel of behavior or personal attainment. Only as we are able to transform these ideals into our daily life, can we hope for the soul growth of our children. Therefore, let us study the junior movement, which was brought into manifestation by a group of mothers and fathers and others interested in children,

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and try to discover what its ideals are and how we can apply them in our own homes.

The foundation of the Torch Bearer plan is arranged so that a mother with one child may start a Chapter in her own home, if she can awaken the interest of four other children of similar age. What better way to become truly acquainted with your children's playmates and their parents? As these parents do not even have to be members of AMORC, it is quite necessary that you have a full understanding of the object of this Junior movement before you try to interest them in it.

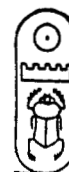
This is a practical world and the first question they are going to ask you is: "What can the Junior Order of Torch Bearers do for my child?" Perhaps the greatest thing this Junior movement will ever do, will be to awaken ALL PARENTS to their RESPONSIBILITY. It is your PRIVILEGE to guide the next generation to higher planes of living. ARE YOU DOING IT? Do you live in your own home, so your child will remember it as a place of harmony and love expressed in loving service; so it will desire to fashion a similar haven of Peace? For World Peace must come from National Peace which can only be evolved from state and neighborhood Peace, the result of *Peace within each home*. As long as selfishness makes it impossible for even two people to live under one roof in understanding and sympathy with one another, *how* can a community, an Order, or a Nation expect to attain the fullest expression of Universal Love? We mothers must sweep our own doorstep clean of hate, greed, bitterness, and selfishness, before we step out to reform the world.

Every mother has the first obligation of preparing food, keeping the home neat and clean, and her family suitably dressed. No matter how high she may spiritually aspire, these simple things come first. But are they ALL of wife and motherhood? By no means. Every mother has glimpsed a vision beyond the practical matters of everyday. She wants her child to go at least one step higher in the scheme of things. Within her is that often unspoken urge to smooth the pathway for her little

one, so that it will not be handicapped by the mistakes she has made, or that she can see others making around her. WE WOULD HAVE NO FUTURE JUVENILE OR CRIME PROBLEM IF EVERY MOTHER WOULD REALIZE HER RESPONSIBILITIES IN HER OWN HOME! Those of us who see these truths, have an obligation to the others who have not yet caught the vision of what mankind may become.

AMORC teaches a practical philosophy and if it has not made your life richer, and fuller of peace and joy, you have failed to get from it all you should. If it has not inspired you to hold out a helping hand to those brothers and sisters who have not yet found the pathway, or those who have wandered off the pathway into the mystic tangles of underbrush, the fault lies with YOU, not AMORC. We are given Cosmic principles of living; it is up to us to translate them into our every day living. No matter who you are, or where you live, your job is LIVING each day, as well as earning the daily bread; LIVING a harmonious life with those under your own roof. EASY? Nothing worth while is EASY; it takes thought, hard effort and self control, but it is worth it. How can you ask your child to be agreeable to others if you are not agreeable yourself? How can you expect him to be neat if you have not set him an example? Is example enough? NO! But nevertheless it is a necessary standard. Do children quarrel where perfect harmony exists between parents? Yes! Let us then get to the bottom of all quarreling or violent differences of opinion. It is the SEPARATENESS of the OUTER SELF wishing to express itself and dominate others. There are two forms of selfishness: that which wishes to grab, and that which wants its own way! Only by the cultivation of the INNER SELF and the true understanding of our unity with one another, can we hope to awaken the desire for harmonious living in the rising generation.

It is the *Awakening* of this latent INNER SELF, implanted in each child at birth, that is the real purpose of the Torch Bearer Chapters. This is being



done in many ways interesting to the children, and every parent who assists the Matron of each Chapter is also taking a step along the pathway by learning to understand their own and other children. No one should be "too busy" with their often trivial adult pursuits to study their children. Youth desires action, and a way of expressing itself. Part of the turmoil they cause in the home is this desire to express a "separateness" from the parent. They would fly from the nest before their wings are fully feathered. Parents must consider this natural re-action and give the developing child opportunities to express its inner individuality. This requires a deep study of what is INNER and OUTER in the makeup of each human being. We are each a small part of the huge jig saw puzzle of life. We are not truly happy until we have found the exact spot where we fit in, making part of the beautiful picture. It may have taken us many years to find our own particular niche; there are advanced students in our beloved Order who have not yet discovered where they best can serve. So let us help the young people find the place the Cosmic intended them to fill in this incarnation. This method of unfoldment, which should not be confused with education or instruction, consists of simple experiments, which cause the young person to THINK—a great need in our modern life, and something our public schools do NOT do. Ways of applying Cosmic principles in everyday living, cultural expression through art, drama, music, etc., and interesting facts in story form.

Therefore, the Junior Order of Torch Bearers will do for your child just what *you are willing to put into it*, no more or less. And think what it will do for YOU! Mothers, yes and Fathers, too,

spare a little time from your busy day, to interest yourself in the things your child *enjoys* doing. Let them see you are glad they are around, several times a day. Be sure to notice and praise the kind thought that prompted a labor of love or surprise they planned for you, even if its execution leaves much to be desired. Remember they meant well and wished to express their love through material means. Express your affection for them, and observe them in their work and play and you will become one "who is entitled to have a child," and worthy to take up Junior Work. For only those who have had some measure of success in their own home can hope to succeed in even a small Junior Chapter. So our first duty is to our own home environment. We must adjust this to the best working condition we can, before we can help others in our community. We all have twenty-four hours a day, but WE have to decide how we are going to use them. Be sure you are putting FIRST THINGS FIRST. It might be well for all of us to spend a few moments of our weekly contemplation in making a list of the things we feel are the most essential in life. First we must draw a pattern, before we can build an edifice. Sympathy, understanding and companionship with children and husband are more important than tucks and ruffles and an untracked kitchen floor. Know thyself, so you may understand the inner self of your children. It will prove to be the key that will unlock the door to their hearts. If you live a life of love and beauty, you will not need to spend time drilling noble precepts into the mind of your children. What we are speaks so loudly that no one can hear what we say.



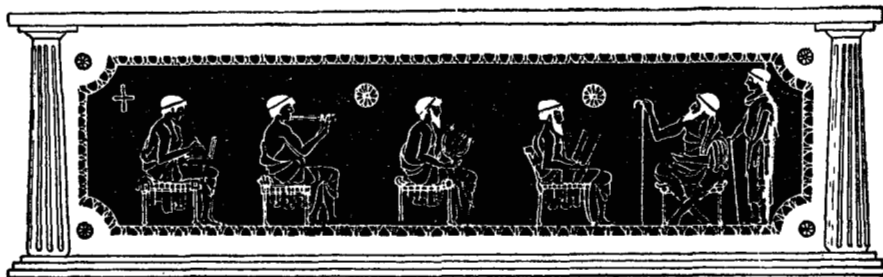
● READ THE ROSICRUCIAN FORUM ●

NEW COLORED JUNIOR CHAPTER IN CHICAGO

For those who are interested in the splendid activities of the Junior Order of Torch Bearers, it is a pleasure for us to announce that a separate Chapter for colored children has been organized in Chicago. For further information and details we would suggest that you write to Mrs. Bertha Brown, 3244 La Salle Street, Chicago, Illinois.

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SANCTUM MUSINGS

THE MYSTICISM OF DANTE



ALIGHIERI DANTE, one of the greatest of Italian poets, was born in Florence, May 1265, a descendant of a very ancient family whose real name was Durante. He was a great lover of literature, music and the fine arts and through his family heritage, at least, was greatly inclined toward religion, philosophy, and mysticism, and early in his youth began to master all of the philosophies of his time while maintaining a part in the social life and in touch with every aspect of Italian social activities. Through his writings and social as well as political activities, he was exiled and condemned to be buried alive should he attempt to reestablish any of the great social and political influence he had exerted in the past. Of all of his writings, he is known best by the one entitled, "The Divina Commedia."

He is looked upon by Rosicrucians as a follower of its doctrines and teachings and there is much to indicate that he had been either privately or partially initiated into some of its mysteries and was very familiar with its mystical ideals.

The following discourse upon the mysticism of Dante is from the work,

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Dante and the Mystics, by Edmund G. Gardner, who lectured on Dante in the University of London. This work may be obtained in America from E. P. Dutton and Company of New York City. It is highly recommended to all students of mysticism who are interested in the writings of the great Lights of literature.

Dante describes himself in the *Paradiso* as one who, while still in the flesh, *all' eterno dal tempo era venuto*, "had come from time to the eternal." Speaking generally, it may be said that a mystic is one who thus conceives of religion as an experience of eternity; one who holds that the soul, even in this life, can unite herself with the Divine, and who believes in the possibility and the actuality of certain experiences in which the mind is brought into contact with what it believes to be God, and enjoys fruition of what it takes as the ultimate reality.

We find admirable, though partial, expression of this in two of our own poets. Thus Henry Vaughan:—

"I saw eternity the other night,
Like a great ring of pure and endless
light,
All calm, as it was bright;
And round beneath it, Time in hours,
days, years,
Driven by the spheres
Like a vast shadow mov'd; in which the
world
And all her train were hurl'd."



And, again, a more modern poet,
Francis Thompson:—

"I dimly guess what Time in mists con-
founds;

Yet ever and anon a trumpet sounds
From the hid battlements of Eternity,
Those shaken mists a space unsettle,
then

Round the half-glimpsed turrets slow-
ly wash again;

But not ere him who summoneth
I first have seen, enwound
With glooming robes purpureal, cypress-
crowned;

His name I know, and what his trumpet
saith."

The famous author of *Il Santo*, An-
tonio Fogazzaro, has said: *Dante e'*
mistico in amore, in religione e teologo.
And a French writer, Dr. Albert Lec-
lere, has argued that there is an incon-
sistency, however unconscious on the
poet's part, between his love and his re-
ligion, and that, even in the Empyrean
Heaven Dante does not really succeed
in reconciling his worship of Christ
with his worship of a creature, but
simply makes his Christianity serve the
supreme interest of his passion.

Such a representation of Dante's love
and Dante's religion seems to me an er-
roneous one. Theology is, for the poet
of the *Divina Commedia*, identical in the
main with Scholasticism, and for him
the distinction that we are frequently
tempted to draw, between Scholasticism
and Mysticism, hardly exists. They are
but the two roads, of science and experi-
ence, along which the soul travels to-
wards the same goal; and, at times,
they merely present two aspects of the
same truth, even as, in the Earthly
Paradise, the double nature of the sym-
bolical Gryphon is seen reflected in the
eyes of Beatrice.

The relations of Scholasticism and
Mysticism are singularly illustrated in
the legend of St. Thomas Aquinas. This
most typical and highest representative
of the Schoolmen ended as a sheer
mystic. In his commentary on the *De*
Trinitate of Boethius, Aquinas had
written: "We cannot in this present
life attain to a knowledge of God Him-
self beyond the fact that He exists. And
nevertheless, among those who know
that He is, the one knows this more per-
fectly than the other." Again, in the

Summa Theologica, discussing the ques-
tion "whether any one in this life can
see God in His essence," he answers
with a somewhat qualified negative.
God, he says, cannot be seen in His es-
sence by a man unless he is severed
from this mortal life; the soul, while we
live in this life, has her being in cor-
poreal matter, and cannot be so lifted
up to the supreme of things intelligible
which is the Divine Essence. But
"even as God sometimes works super-
naturally by a miracle in corporeal
things, so also has He elevated the
minds of some, while living in the flesh,
but not making use of the senses of the
flesh, supernaturally and beyond the
common order, even to the vision of
His essence; as Augustine says of
Moses, who was the teacher of the
Jews, and of Paul, who was the teacher
of the Gentiles." Now it is precisely
such a direct mystical experience that
Guglielmo di Tocco, whose work is con-
temporaneous with the *Divina Com-*
media, attributes to Aquinas himself, at
the very end of his life, after he had
abruptly laid down his pen, leaving the
Summa Theologica to be completed by
another hand. The Angelical Doctor,
with his companion, Fra Rainaldo da
Piperno, was staying at his sister's
castle of San Severino, when he had a
prolonged ecstasy, in which he seemed
entirely alienated from his senses.
When he returned to himself: "He said
with sighs: Son Rainaldo, I will tell
thee in secret, forbidding thee to dis-
close it to any while I live. The end of
my writing has come, for such things
have been revealed to me that all that
I have written and taught seems to me
very little; and from this I hope in my
God that, even as my teaching is ended,
so my life will soon close." And his
biographer, remembering what St.
Thomas himself had written about such
ecstasies, adds: "For as God wondrous-
ly revealed many things above human
understanding to those who were pre-
eminent in the law of Moses, which
brought the law of justice to the Jews,
and to Paul who preached the law of
grace to the Gentiles; so it pleased Him
to reveal some supernatural light of
mind to this blessed Thomas too, who,
from the hand of Him that sat upon the
throne, received the rolled-up book of

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both laws, and by his exposition offered it open to the whole Church—that he might believe that greater things remained which he saw not by natural understanding."

It may, indeed, be said that, while Scholasticism is the body of Dante's religion, Mysticism is the soul, and Love the animating spirit of both. Aquinas, discussing the question *utrum charitas augeatur in infinitum*, "whether charity is capable of infinite increase," declares that, even in this present life (in statu viae), no bounds can be set to the increase of charity: "Charity, by reason of its very nature, hath no limit to its increase, for it is a certain participation in the infinite charity, which is the Holy Spirit." Read "love" for "charity," as we may legitimately do, and it was such a love for a woman that first set Dante on the mystical road through time to eternity, and led him along it to its supreme goal:—

"O donna, in cui la mia speranza vige,
E che soffristi per la mia salute
In inferno lasciar le tue vestige;
Di tante cose, quante io ho vedute;
Dal tuo potere e dalla tua bontate
Riconosco la grazia e la virtute.
Tu m'hai di servo tratto a libertate
Per tutte quelle vie, per tutti i modi,
Che di cio' fare avei la potestate.
La tua magnificenza in me custodi,
Si che l'anima mia, che fatta hai sana,
Piacente a te dal corpo si disnodi."

It has been finely said by George Tyrrell: "All love is mystical, in that it refuses the exact analysis of reason, which, without contradicting, it ineffably transcends." In the relations between Dante and Beatrice we have the key to the poet's mysticism, and the *Vita Nuova* already shows how his love for her became the guide to the fruition of the Divine.

A mystical note is struck at the outset of the *Vita Nuova*, in the first appearance of Beatrice to the poet's eyes, when he was "almost at the end of his ninth year":—

"From thenceforward I say that Love held lordship over my soul, which was so early wedded to him, and he began to exercise over me such great assurance and such great mastery, through

the power that my imagination gave him, that it behoved me to do perfectly all that was his pleasure. He commanded me many times that I should seek to see this youngest of the Angels: wherefore I in my childhood often went seeking her; and I saw her of so noble and praiseworthy bearing, that certainly of her could be said that word of the poet Homer: *She seemed not daughter of mortal man, but of God*. And albeit her image, which continually abode with me, was an exultation of love to rule over me, nevertheless it was of so noble a virtue, that no time did it suffer that Love should sway me without the faithful counsel of Reason, there where such counsel were useful to hear."

This is closely analogous with that first revelation of the Divine in early childhood, which is related of so many mystical saints: a vision foreshadowing the spiritual espousals of the soul, and leaving her in like manner the handmaiden of celestial love. Thus St. Catherine of Siena saw, or thought in after life that she had seen, her first vision of her heavenly Bridegroom when she was six year old: "From that hour," writes her biographer and confessor, Fra Raimondo, who had heard the vision from her lips, "Catherine began to show herself no more a child, but adult in holy virtues, gravity of bearing, and ripeness of wisdom; in such sort that, in her actions, nothing of childishness nor immaturity was displayed, but rather an age inspiring veneration. For, already, the fire of divine love had taken hold of her heart, through the virtue of which her understanding was illumined, her will inflamed, her memory strengthened, and her outward actions showed themselves in everything in harmony with the rules of the divine law." Similarly, a fifteenth-century follower of St. Catherine, the beata Osanna Andreasi of Mantua, tells us of a religious experience that came to her in her sixth year, and completely coloured all her subsequent thought and action. In the form which her memory gave to this experience, as she wrote it down for Girolamo da Monteoliveto many years afterwards, a great voice said in her heart: *Life and death consist in loving God*; A vision followed, in which she



was led by an Angel to behold the whole universe bound together by love and proclaiming the law of love, from the God of Love Himself and the Mother of the Incarnate Word, down to the beasts of land and sea, the plants and inanimate things. Then, in her own words, "she feared greatly because of the vision she had received, knowing herself not to be a true and perfect lover of God, as she needed to be"; she prayed for guidance along the way of love, and her "new life" began, in which (she says in a letter) "all things that I saw and heard represented God to me in my mind, with such great knowledge and taste, feeling, and sweetness of God, that many times my spirit was absorbed in Christ . . . and it seemed to me that Christ ever discoursed in my heart, whether I walked, or stood, or conversed with others."

The first realization of the significance of beauty by the youthful Dante, the first more explicitly religious experience in the still younger Catherine and Osanna, leads in each to the revulsion or renovation of being which is the *Vita Nuova*—the "new life," in which in Crashaw's great phrase, Love is "absolute sole lord of life and death." In part, the apparent difference is one of degree rather than of kind; and in part, to adopt a scholastic expression, it is in the nature of the recipient—troubadour or saint.

For, among the many things to which Dante is heir, he is heir to the troubadour tradition. Throughout the *Vita Nuova*, the perfect troubadour and the incipient mystic are reacting upon each other; troubadour conventions and troubadour motives are receiving mystical colouring; mystical feeling, and, at the end, what seems mystical experience, are finding expression in troubadour phraseology. And, throughout, the mystic is gradually absorbing the troubadour.

This is very clearly seen when we compare the first with the last poem of the book. In the opening sonnet, *A ciascun' alma presa e gentil core*, "To each enamoured soul and gentle heart," with its invitation to the *trovatori* to a *tenzone*, a contest or correspondence in rhyme, written ostensibly in 1283 in the poet's eighteenth year, Dante is merely following the fashion of his age, a

fashion that had been transplanted from Provence into Italy. And the dream which is the subject of the sonnet, the dream in which Beatrice at Love's bidding eats of the heart of her worshipper which Love holds aflame in his hand, is simply investing with poetical beauty and transforming with spiritual significance a troubadour tradition: a tradition that appears in many forms, in oriental as well as western literature, usually associated with a sordid and horrible tragedy of jealousy and revenge. The closing sonnet, *Oltre la sfera che piu larga gira*, "Beyond the sphere that hath the widest circling," written apparently in 1292, nine years later, tells of a spiritual ascent in which a "new understanding," *intelligenza nuova*, implanted by love, draws the poet's thought as a "pilgrim spirit," beyond the last of the moving spheres, to look upon the glory of Beatrice in the Empyrean Heaven. This is, as it were, a poetical rendering, into the language of exalted human love, of the special theme of the mystics, according to the famous definition formerly attributed to St. Bonaventura, in which mystical theology is "the stretching out of the soul into God by the desire of love." It is the mystical subject of the *Divina Commedia* in germ. But, obviously, it is not yet mysticism in the fullest and truest sense of the term. It is an intellectual attempt on the poet's part to conceive of the glory of his lady in Paradise: not yet a personal experience of eternity. But now such a personal experience comes, on a totally different plane from anything which has preceded it in the *Vita Nuova*:—

"After this sonnet there appeared to me a wondrous vision, in which I saw things which made me purpose to speak no more of this blessed one, until such time as I could treat of her more worthily. And, to come to that, I labour all I can, even as she knoweth verily. So that, if it shall be the pleasure of Him, through whom all things live, that my life continue for some years, I hope to say of her what was never said of any woman. And then may it please Him, who is the lord of courtesy, that my soul may go hence to see the glory of her lady, to wit, of that blessed Beatrice, who gloriously looketh upon the face of Him who is blessed through all ages."

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This *mirabil visione*, with which the *Vita Nuova* ends, is clearly no mere poetical phantasy, but a true religious experience, foreshadowing that greater vision which was to become the subject of the *Divina Commedia*.

The "stretching out of the soul into

God by the desire of love," thus foreshadowed in the *Vita Nuova*, is the mystical theme of the *Divina Commedia*. But, between the composition of these two works, Dante began and left unfinished the *Convivio*.



READ THE ROSICRUCIAN FORUM

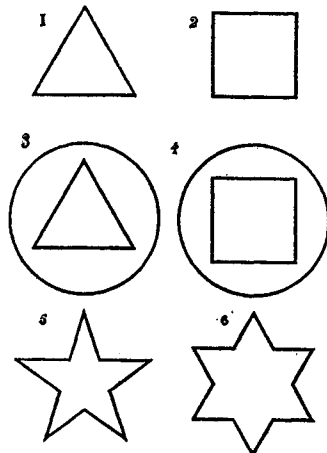


ANCIENT SYMBOLISM



Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol or symbols, with their ancient meaning.

GEOMETRICAL FORMS



The first association of mathematics with the laws of Nature in a scientific manner, was by the Greek philosopher, Pythagoras. He conceived matter as being minute particles which combined according to the law of proportion and number. It was, he contended, the mathematical proportion and assembly of matter that accounted for its geometrical design and harmony. Plato, Archimedes, Euclid, and other early thinkers, assigned to certain geometrical designs a symbolical interpretation of natural law which has come down to us today. In fact, in Nature do we find, as one philosopher aptly put it: "God geometrizes."

Figure One alludes to the triangle. The triangle is the symbol of perfection. Two points represent the dual forces of the universe and the third point their perfection at the point of combining.

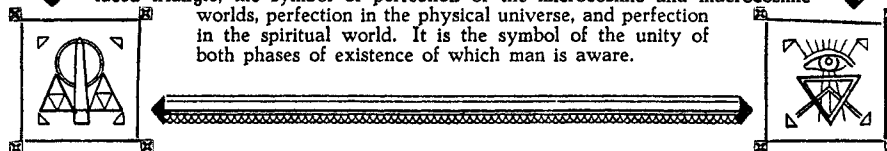
Figure Two alludes to the square, the symbol of stability and soundness, also the earth, earthly life.

Figure Three, the circle, alludes to completion, the universe without beginning, without end. The triangle within the circle represents a perfect universe and eternity.

Figure Four alludes to the eternity of life, being the square within the circle.

Figure Five is the five-pointed star, and it contains five Alphas. It is called the Star of Beauty; once called the symbol of health and held to be a talisman against witchcraft.

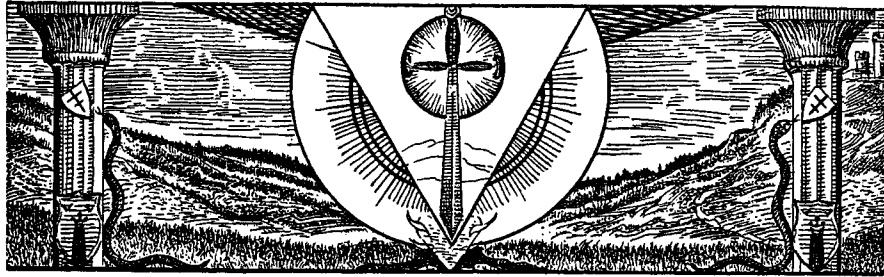
The six-pointed star is a symbol of the Creator. In reality it is the interlaced triangle, the symbol of perfection of the microcosmic and macrocosmic worlds, perfection in the physical universe, and perfection in the spiritual world. It is the symbol of the unity of both phases of existence of which man is aware.



This series of articles dealing with symbolism will be published later on in a small pamphlet or book. Members need not mutilate their magazines, therefore, by cutting these articles out and preserving them in a scrapbook.

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Is There a Personal Devil?

WHAT EVIL INFLUENCE TEMPTS US TO COMMIT SIN?

By THE EMPEROR



RECENTLY a very young man in the State of California committed the atrocious crime of brutally murdering his mother with a hatchet. I am not going to describe any of the sordid details of his act, nor deal with but one of the motives which

may or may not have been responsible for his act. The police and criminal investigators have suggested many theories which represent possible motives, but to the astonishment of the court the young man's only explanation is, "I was impelled and forced to commit this crime by some mysterious power or influence within me. I was reluctant and hesitated and tried my best to overcome this influence but I found myself being forced to yield and finally to do what I did!"

Here is a case for the sincere study of psychologists, metaphysicians, criminologists, and the clergy. It will not do to ridicule the young man's statement, and to say that his explanation is merely a concession to his conscience, because of his deep regret and inability to otherwise explain his act. It will not do to say that he is seeking mercy and sym-

pathy at the hands of the judge and the people. Nor will it be completely satisfactory to say that he is attempting, through the skillful advice of some clever attorney, to lay a foundation for the future claim of mental unsoundness and thereby possibly escape the state's punishment for murder in the first degree. There is something more back of this young man's statement than the invention of an excuse.

I remember that in my earlier years of study of psychology and psychoanalysis, in the days when the theoretical power of the unknown principles of hypnotism were being widely advertised by schools that claimed to teach the "art" of hypnotism through correspondence, and when the vaudeville performers and itinerant showmen were giving false and misleading demonstrations of the supposed power of hypnotism, especially between the years of 1900 and 1910, many persons accused of crime of various classifications attempted to excuse themselves and relieve themselves of all personal responsibility by claiming that they had performed their criminal acts or their immoral acts while under the hypnotic influence of some powerful mind possessed by a person known to them or unknown to them. To the student of psychology and natural laws these claims seemed so preposterous that it was surprising to find judges and juries

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giving credence to such explanations, and yet more than one experienced criminal and more than one delinquent young man and young woman found sympathetic pardon at the hands of the court because of the claim that they were forced unknowingly into their acts by this strange influence exerted by someone. So little was actually known of the real and false principles of hypnotism, and of the true and false pretensions of the possibilities of hypnotism that almost any claim might be made, and this misunderstanding was fostered not only by the absolutely ridiculous advertisements of correspondence schools of hypnotism and the bombastic announcements of showmen, but by writers of some books who put forward the claim that after a thorough investigation it was discovered that persons possessing a hypnotic mind or a stronger mind than another person could influence him for good or bad at any time and for any purpose, and thereby enslave others and make them do their bidding. Such books, also written by persons pretending to have modern psychological knowledge and conducting classes and lessons in modern applied psychology, often stated that one of the greatest criminal influences in the world today enslaving thousands of decent and respectable men and women was the hypnotic minds of strongly mentally developed persons who knew the "secret" of hypnotism.

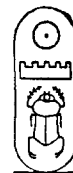
And immediately after the bursting of this fictitious bubble, and the discovery by the more intelligent men and women of the courts and juries that genuine hypnotic influence could not be used so easily, so freely, and so maliciously, and especially so unknowingly on any human being, there developed in the criminal records another very common excuse for crime. This second one was also fostered by the false and wild advertising and claims of so-called mediums and other persons pretending to great spiritual and psychological knowledge. This excuse centered around the explanation that there were dark, invisible entities floating in space known as "evil spirits" which could at will take possession of the soul and mind of decent, normal human beings, and influence them to do evil things.

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One such example of this sort of explanation was that of a famous case in the State of New Jersey in which a man murdered his farm neighbor and claimed that while driving his hay wagon along the road a little black man, only a few inches in height and almost transparent and invisible, jumped upon the wagon and sat on the seat beside him and forced him to drive off the main highway to the neighbor's farmlands, and enter the house and kill the individual against whom he had neither grudge nor any ill-feeling. Such preposterous claims in the court were actually analyzed by the judge and the jury, and given considerable thought and explanation by the prosecuting and defending attorneys and the newspapers of the time discussed the claim with seriousness, and the guilty man was unquestionably shown a considerable degree of leniency because of the dire influence that affected his life and caused him to do this unnatural thing.

Today such explanations would not dare to be considered by a defending attorney, and not even the most ignorant of persons would think of presenting such an excuse in any court of law. Yet there are still those who are pretending even in our most modern teachings of psychology and metaphysics that there are living, invisible entities that can take possession of us and influence us in an evil manner, and there are even some books claiming to deal with Rosicrucian principles issued by a widely advertised Rosicrucian publishing concern which warn their innocent and ignorant readers and followers to beware of such invisible entities, thereby fostering the idea of fear and supporting one of the most ancient of superstitious beliefs. This sort of preposterous teachings takes one back to the days of witchcraft and to the times when the uneducated and illiterate portions of the world's populace believed that normal, natural human beings could be suddenly and unwarrantedly "possessed" by external evil spirits.

But while intelligence and understanding, and our more profound and reliable scientific and spiritual knowledge, has warranted us in casting aside any and all of these ancient and ridiculous beliefs, we cannot cast aside the



fact that many normal human beings are at times tempted by some influence to commit the gravest of sins, and to even pervert the normal, natural instincts which appear to be well-grounded in cultured men and women. We cannot deny the fact that when a perfectly sane, rational, cultured person suddenly commits an act or participates in a plan that leads to the gravest and most deplorable sins, and especially those which are so incompatible to the natural character and actions of the individual, and so abhorrent to his or her usual methods of living, we are warranted in believing that some strange and mysterious influence or power has exerted itself in a dominating and uncontrollable manner.

Among the most experienced and learned of psychologists and psychoanalysts it is generally admitted that it is not impossible for a cultured, sane, rational, kind, loving, and righteous person to commit at times certain acts which are wholly incompatible and inconsistent with his usual course of thinking and living. It is also admitted that such persons are capable at times of indulging in acts which are wholly abhorrent to them generally, and positively contrary to their convictions and their established characteristics. What is more important, records and statistics of all kinds show that such persons are not only capable of committing such breaches of their own established codes of life, but that they often yield to some influence and actually do violate their own established codes and commit some crime, often inconsequential in a way, and generally of no harm apparently to anyone else, but nevertheless inconsistent with their normal conduct.

Students and specialists in human nature claim that these lapses from our normal conduct are due to the weaknesses of human nature, and the frailties of human character. They claim that none of us are free from some essential weaknesses, and that the course of human nature is a continuous struggle toward improvement and the overcoming of these weaknesses. Rosicrucianism in its teachings and principles recognizes this great fundamental fact by claiming that even the most advanced and highly evolved Rosicrucian

students and masters of the Rosicrucian art and teachings are simply attempting to purge themselves of inherited and acquired weaknesses of character in the hope of evolving toward that ideal state of perfection which may or may not be realized in this earthly incarnation. In the advanced and truly worthy adept of the teachings a majority of these weaknesses may have been overcome, and the remaining ones may become less in number, and unimportant in nature as each week and month passes by, but while man still lives on this earthly plane there will remain some dross in the mental and spiritual elements of his being, and these will be gradually transmuted into the finer and purer metal of the perfect being as man's evolution continues.

However, there is one other point to be considered, and this is the very serious possibility of man's individuality possessing within its very being essentially the element of satanic character attempting to express itself in thoughts and acts that are evil and sinful. In other words, man may have within his consciousness and his very being a secondary personality that is truly typical of the ecclesiastical and theological "Devil."

Man is not only dual in the important divisions of his constitutional being. He is not only dual in the sense of having a physical body and within it a spiritual or immaterial soul and character, but in his mental and psychological nature man is also dual, having an outer personality representing his acquired knowledge, his wilfully adopted beliefs and convictions, his honest and sincere code of life, but he has within him an inherited nature or consciousness that is typical of a secondary personality in its potential powers to influence the thinking and acting of the outer self.

This secondary personality or inherited consciousness may be the remnant of a previous personality possessed by his soul in a previous incarnation on this earth, as is believed by the mystics, or it may be the sinful personality representing the remnant of the consciousness that descended from Adam and Eve in their fall from Grace. In other words, the secondary personality in man when of an evil nature may be either the remnant of a previous incar-

nation that was evil-minded, and never purged itself of its evil before becoming reincarnated, or it may be that degree of evil in all living beings which the Christian theology especially teaches as being what man inherited and which can be eliminated from our being only by redemption through Jesus the Christ, or the Christ Consciousness and the Blood of the Lamb. Christian theology and the oriental philosophies of mysticism each have their opinion in this regard, and it is for the individual to decide through his experiences and religious and philosophical convictions to determine which of the two foregoing explanations most adequately explain the cause of man's duality of consciousness and the evil tendencies that exist in so many beings.

But in either case, we can truly say that when the inherited consciousness is an evil influence it most certainly represents the personification of worldly evil which theology has named The Devil. Therefore, each man and woman has to some degree within their beings a personal "devil" representing the darker and evil forces of the universe and constantly challenging and contesting the good and noble side of human life.

If this is true, as I believe it to be from many years of experience and observation in dealing with many thousands of human beings in their complex worldly activities, we find a possible explanation for the contrary and inconsistent actions of all human beings. I do not know of a living being who would venture to say that he or she has actually submerged or eliminated this personal devil from his or her consciousness to such a degree that it is no longer a power or an influence to be given any consideration. I have contacted and associated intimately with many men and women whose whole noble lives and whose pure and unadulterated actions have made them living examples of goodness and beauty, and yet I have heard most of them frankly admit that they were still struggling in the secret and private periods of their lives against certain tendencies that threatened to violate the high ideals they were attempting to establish in their lives. I cannot conceive of any of the most spiritually beautiful and noble beings now living who would venture to say that

they no longer found themselves tempted and influenced to yield in their thinking or acting in a manner that would be contrary to their better desires. Such pretensions on the part of any individual would at once brand them as guilty of falsehood and of a sin itself.

Strength of character does not lie in being free of all evil or wicked, unkind, or unnatural influences, but in being able to meet these influences and deny them and overcome them. Sinfulness does not always lie in being more greatly influenced to commit evil, but more often in too frequently yielding to the same sinful impulses as come to most human beings.

Self-mastership is attained only through the constant contest of the outer self with the evil within; yielding to the impulses of the good consciousness and Divine Self and gradually weakening and negating the influence of the "devil" within.

Undoubtedly, there are those types of persons whose objective mental fortitude is below normal in its ability to resist and combat both the influences from within and influences from without, and there are those probably who more often yield to the evil influences from within than to those from without simply because the impulse from within seems to be so personally powerful, so intimately impelling that it is a mysterious inhibition of the ability to reason and to decide. In such cases the impelling influence of the evil one within us leads us to acts which we recognize at the very time as being sinful, as well as illegal, criminal, and destructive of our best interests. This weakness of mind and character to resist these inner influences constitutes a form of psychopathic or psychological status in human beings that is a serious matter that must be studied and analyzed by the most profound students of human nature and natural laws. Undoubtedly, the young man who committed the atrocious crime of matricide was influenced from within and I believe that his explanation is essentially correct, notwithstanding that there may be some external conditions that constituted a motive for the crime. These so-called motives merely contributed toward rousing the power and strengthening the influence of the evil



character within him, and were perhaps used as arguments from within in order to convince him of the justification for his crime.

For all these reasons man should seek to know himself and understand himself the better. He should constantly and persistently analyze his thinking and his impulses, and seek ways and means of strengthening the good side of his character that he may have greater fortitude, and along with it the greater understanding to help him in the constant contests that exist not only within all human beings, but throughout the whole universe, between the forces of

evil and the powers of goodness, between Light and Darkness. This is what the Rosicrucian Order has ever sought to do through its teachings, through its revelations of Cosmic laws and spiritual principles, and through its departments of guidance, advice, helpfulness, and cooperation. Until man attains mastership through the direct process of intelligent domination of the superior character within him which will give every opportunity to the spiritual self within to master his life, he will ever be a subject enslaved at times by the impelling influences of the evil that still remains in his consciousness.



● READ THE ROSICRUCIAN FORUM ●

TO ALL MEMBERS—OFFICIAL PROCLAMATION

We hereby proclaim to all members of the A. M. O. R. C. in North America and divers lands that, in accordance with the desires of the entire membership expressed in recommendations made by their accredited representatives at the National Convention held in San Jose, California, during the week of July 8 to 14, 1934, the officers of the Supreme Grand Lodge, with the help of various competent advisors, have completed a redrafting of the Constitution and Statutes of the AMORC for North America, and the Board of Directors of the Supreme Grand Lodge, after careful study and analysis of the new Constitution and Statutes, adopted same by unanimous vote on Saturday, October 14, 1934, at 8:19 P. M. (Pacific Standard Time), making said Constitution and Statutes effective as of that date and binding upon all Officers and Members of all degrees and affiliations within the Jurisdiction of this organization.

As quickly as possible the new Constitution and Statutes will be printed and copies made available to all Lodges, Chapters, Officers, and members.

In order that all may be guided in their official activities in harmony with the new Constitution and Statutes, every Officer and member is requested to read and become familiar with the essential, fundamental points of the New Constitution as summarized in the report of the National Convention, printed in the September 1934 issue of the Rosicrucian Digest, which report should now be read carefully and completely.

This Proclamation constitutes due and proper notice to all officers, members and sundry, of the adoptions of the said new Constitution and Statutes for this Jurisdiction.

Signed this fifteenth day of October, 1934 E. V. in the Bonds of the Order and to the Glory of God and our Venerable G... M... Ill... F... C.R.C.

H. SPENCER LEWIS,

Imperator.

(See the "Thought of the Month" article in the forepart of the present issue of this magazine.)

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INTERESTING DOCUMENTS

The illustration above shows some of the new Charters, Manifestoes and Documents issued to Imperator H. Spencer Lewis at the recent Rosicrucian and Federation Conventions and Congress held in Brussels, Belgium. The large emblem shown is that of "FUDOSI" (Federation Universelle des Ordres et Sociétés Initiatique). The AMORC is the only active body of the Federation in North America. (See Report of the International Convention in this issue.)

(Courtesy Rosicrucian Digest.)



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(Courtesy Rosicrucian Digest.)



COME WITH ME ON AN . . .

Adventure into the Mental World

¶ There is a lure to tales of embarking on a journey to strange lands, or setting out in search of a place whose known location is but a crude tracing on a time-worn parchment map. One can also easily imagine the crackling of underbrush as it is tramped beneath the cautious feet of intrepid explorers as they wend their way through Nature's living barrier—the jungle. A cold chill can be felt as one reads of gurgling water rising over a daring diver as he slowly sinks to the inky bottom of an inlet in search of pirate loot aboard a galleon now embedded in the shifting sands of the sea. But none of these challenges the imagination to pound quite like an adventure into

tion, quickens the breath, or causes the pulse to pound quite like an adventure into the unknown—the mental world.

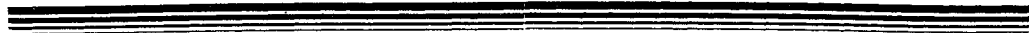
SOME MYSTICAL ADVENTURES

¶ Come with me to seek out what the eyes cannot see, the ears hear, or the senses perceive. There lies more to be conquered, more to be mastered, than all the expeditions of the world have brought to light. You who are adventurous may, in the security of your home, travel through space and time in search of mysteries far greater than those which lurk in the jungle or frozen Arctic.

THE READERS' RESEARCH ACADEMY offers to you a supplementary series of enticing and instructive lectures entitled, "Some Mystical Adventures." They are concerned with such questions as the strange influences which are cast over human life and what lies behind the veil of the commonplace. You may obtain two of these most interesting lectures a month for the cost of only 50c per month. Just write to the Readers' Research Academy and state that you would like to receive these lectures and enclose a remittance of 50c for one month, or for as many months as you wish. You may discontinue at will. These lectures will bring the mental world to your fireside with all of its fascination. The number of this particular series is 196. Address:

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THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international Rosicrucian congresses. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Wisdom of the Sages." Address, Friar S. P. C., care of

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RALPH M. LEWIS, F. R. C.	Supreme Secretary
CLEMENT B. LE BRUN, F. R. C.	Grand Master
HARVEY MILES, F. R. C.	Grand Treasurer
ETHEL B. WARD	Secretary to Grand Master
HARRY L. SHIBLEY, F. R. C.	Director of Publications

Junior Order of Torch Bearers (sponsored by AMORC). For complete information as to its aims and benefits address General Secretary, Grand Chapter, Rosicrucian Park, San Jose, California.

The following principal branches are District Headquarters of AMORC

Los Angeles, California:

Hermes Lodge, AMORC Temple, Reading Room and Inquiry office open daily, 9 a. m. to 9 p. m., except Sundays. Granada Court, 672 South Lafayette Park Place. Mr. Lorenz Ernst, Master.

San Jose, California:

Grand Lodge Session for all members, Tuesday evenings, 7:30 to 8:30 p. m., Naglee Avenue, Rosicrucian Park.

San Francisco, California:

Francis Bacon Lodge, Mr. Harvey Miles, Master, 1655 Polk Street, San Francisco, California.

New York City, New York:

New York Chapter, 53 W. 69th. Hans Wiesner, Master; Ruth Farran, Secretary. Inquiry and reading rooms open week days, 1 to 8 p. m.

Philadelphia, Pennsylvania:

Delta Lodge No. 1, AMORC, S. E. Corner 40th and Brown Sts., 2nd floor, John Springfield, Master.

Reading, Pennsylvania:

Reading Chapter, Oddfellows Temple, S. R. Landis, Master, 602 Schuylkill Ave. H. N. Mucher, Secretary. Meeting 2nd and 4th Friday of the month.

Baltimore, Maryland:

Baltimore Chapter, Mr. Frank M. Glover, Jr., Master. 610 Arlington Ave.

Atlanta, Georgia:

Atlanta Chapter No. 650. Vincent Cunningham, Jr., Master; 496 Ashby St., S. W. Meetings 7:30 every Thursday night, 809 Cherokee Ave., S. E.

Hartford, Connecticut:

Isis Lodge AMORC, Mr. Wallace Andross, Master, 27 Kenyon Place, East Hartford, Conn.

Boston, Massachusetts:

The Marie Clemens Lodge, Miss Ruth J. Taylor, Master. Temple and Reading Rooms, 739 Boylston St., Telephone Kenmore 9398.

Chicago, Illinois:

Chicago Chapter No. 9, Victor J. Wood, Master; Elsie E. Mooy, Secretary. Telephone Harrison 6835. Reading Room open afternoons and evenings. Sundays 2 to 5 only. Room 705, Lyon & Healy Bldg., 64 E. Jackson Blvd. Lecture sessions for ALL members every Tuesday night, 8:00 p. m.

Chicago Chapter No. 10 (colored). Geo. W. Briggs, Master, Estella Durrah, Sec., Meeting every Wed. Night at 8 o'clock, Royal Circle of Friends Hall, 104 E. 51st St., Room 10. Telephone Wentworth 1405.

Pittsburgh, Pennsylvania:

Penn. First Lodge, Mr. Ernest Jeffries, Master; 519 Woodlawn Ave., Oakmont, Pa.

(Directory Continued on Next Page)

Portland, Oregon:

Portland Chapter. Clara Grace Anderson, F.R.C., 1530 N. E. 10th Ave., Meetings every Tuesday, 8:00 p. m. Phone Murdock 1447.

Seattle, Washington:

AMORC Chapter 586. H. J. Huhn, Sr., Master; W. G. Simpson, Sr., Secretary. 311-14 Lowman Bldg., between 1st and 2nd Aves. on Cherry St. Reading Room open week days 11 a. m. to 4:30 p. m. Visitors welcome. Chapter meetings each Monday, 8:00 p. m.

Other Chartered Chapters and Lodges of the Rosicrucian Order (AMORC) will be found in most large cities and towns of North America. Address of local representatives given on request.

PRINCIPAL CANADIAN BRANCHES**Vancouver, British Columbia:**

Canadian Grand Lodge, AMORC, Merritt G. Gordon, F.R.C., Grand Master, AMORC Temple, 878 Hornby St.

Victoria, British Columbia:

Victoria Lodge, Miss Bertha F. Houghton Master; P.O. Box 14. Inquiry Office and Reading Room, 101 Union Bank Bldg. Open week days 10 a. m. to 6 p. m.

Winnipeg, Manitoba, Canada:

L. Emanuel Backman, Master. Session for all members every Sunday, 2:30 p. m., 212 "A" Enderton Bldg., Portage Ave and Hargrave Street, Phone 27204.

Montreal, Quebec, Canada:

Chapitre de Montreal d'AMORC (French Section). J. T. Beaudry, Master, 1252 Rue St. Hubert, Montreal, Quebec, Canada.

Montreal Chapter, Arthur M. Noseworthy, Master, Room 303 Builders Temple, 627 Dorchester St., W. Open 11 a. m. to 4 p. m. daily—Saturday 10 a. m. to 1 p. m.

Toronto, Ontario, Canada:

J. Kirkpatrick, Master. Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Ave.

Edmonton, Alberta:

James Clements, Master, 9533 Jasper Ave. E.

SPANISH AMERICAN SECTION

This jurisdiction includes all the Spanish-speaking Countries of the New World. Its Supreme Council and Administrative Office are located at San Juan, Puerto Rico, having local Representatives in all the principal cities of these stated Countries.

The name and address of the Officers and Representatives in the jurisdiction will be furnished on application.

All correspondence should be addressed as follows:

Secretary General of the Spanish-American Jurisdiction of AMORC, P. O. Box 36, San Juan, Puerto Rico.

A FEW OF THE FOREIGN JURISDICTIONS**Scandinavian Countries:**

The AMORC Grand Lodge of Denmark, Mr. Arthur Sundstrup, Grand Master; Carli Anderson, S.R.C., Grand Secretary. Manogade 13th Strand, Copenhagen, Denmark.

Sweden:

Grand Lodge "Rosenkorset." Anton Svanlund, F.R.C., Grand Master. Jerusalem-gatan, 6, Malmo.

France:

Dr. H. Gruter, F.R.C., Grand Master, Nice. Mlle. Jeanne Guesdon, S.R.C., Corresponding Secretary for the Grand Lodge (AMORC) of France, 56 Rue Gambetta, Villeneuve Saint Georges, (Seine & Oise).

Austria:

Mr. Many Cihlar, K.R.C., Grosseekretar der AMORC, Laxenburgerstr, 75/9, Vienna, X.

China and Russia:

The United Grand Lodge of China and Russia, 8/18 Kavkasshaya St., Harbin, Manchuria.

Australia:

The Grand Council of Australia, S. L. S. Kowron, F.R.C., Grand Master, "Sandhurst," Quirk St., Dee Why, Sydney, N. S. W.

New Zealand:

Auckland Chapter, Attention Mr. C. D. Mill. Wakefield College, Palmerston Bldg., Queen St., Auckland.

England:

The AMORC Grand Lodge of Great Britain, Mr. Raymund Andrea, K.R.C., Grand Master, 41 Berkeley Road, Bishopston, Bristol, Eng.

Dutch and East Indies:

W. J. Visser, Grand Master. Bodjong 135 Semarang, Java.

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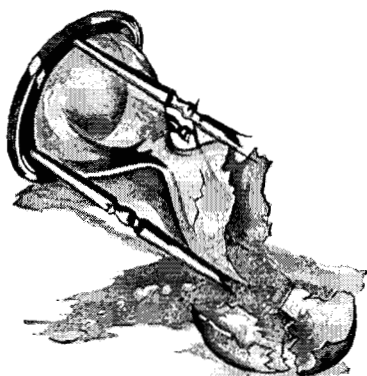
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The Grand Lodge of the Gold Coast. AMORC, Mr. S. H. Addo, F.R.C., Grand Master, P. O. Box 424 Accra, Gold Coast, West Africa.

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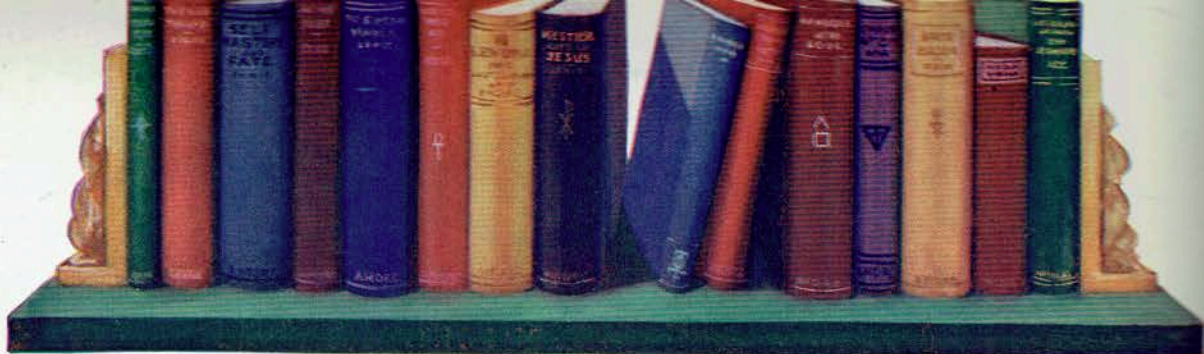
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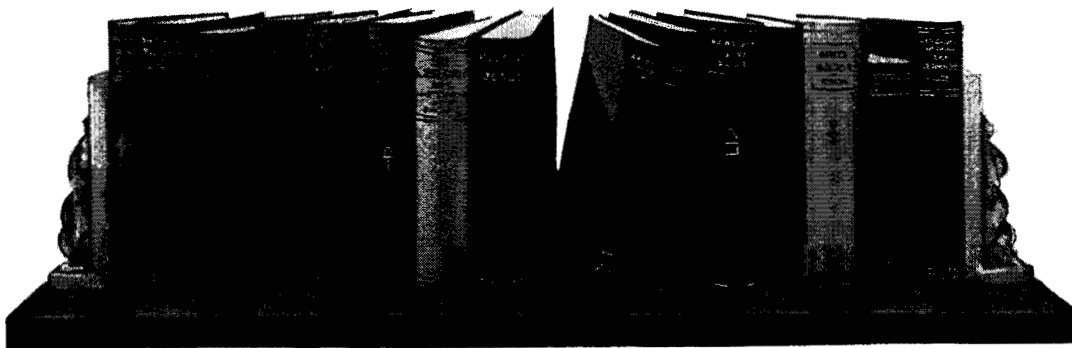
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