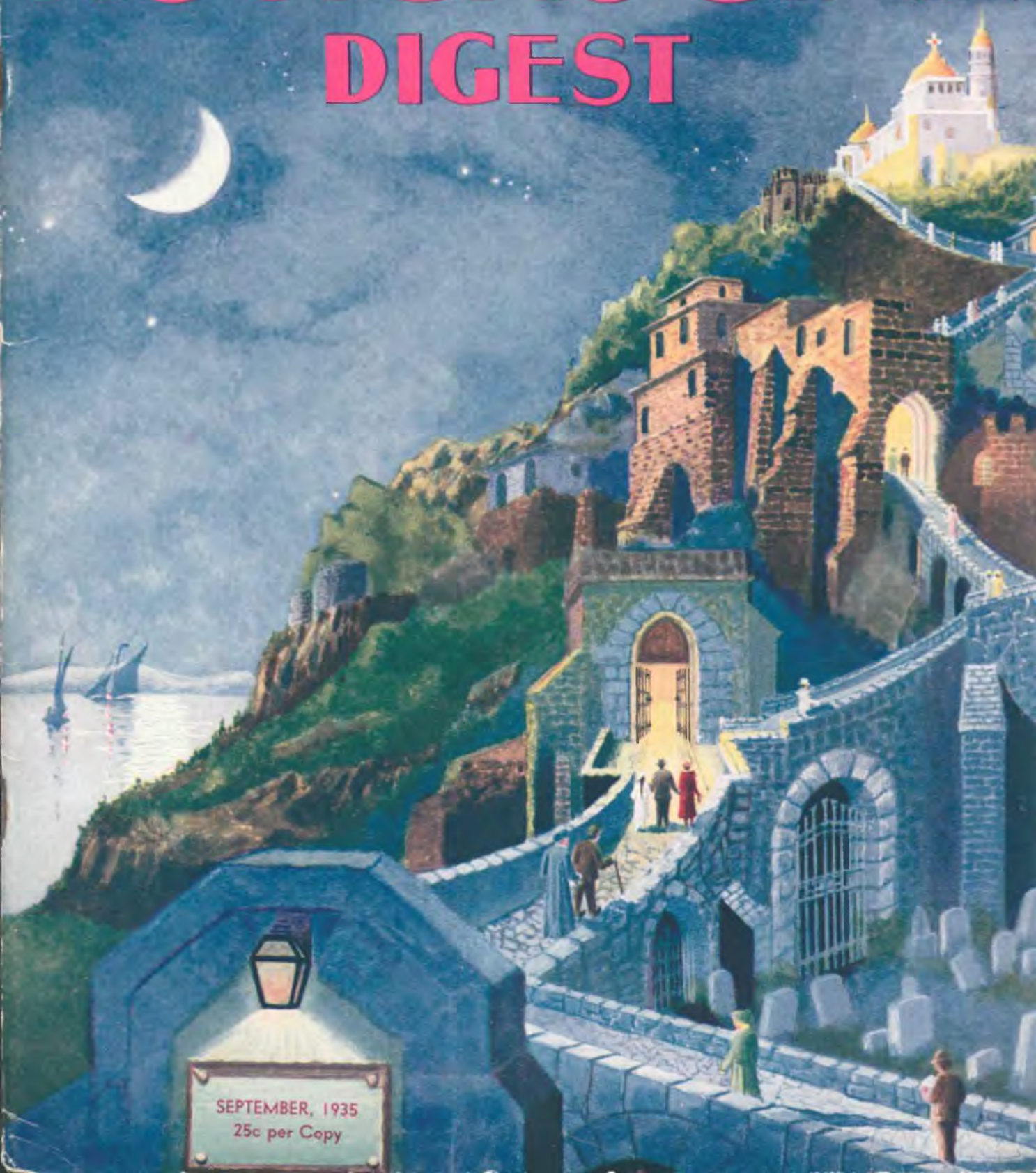
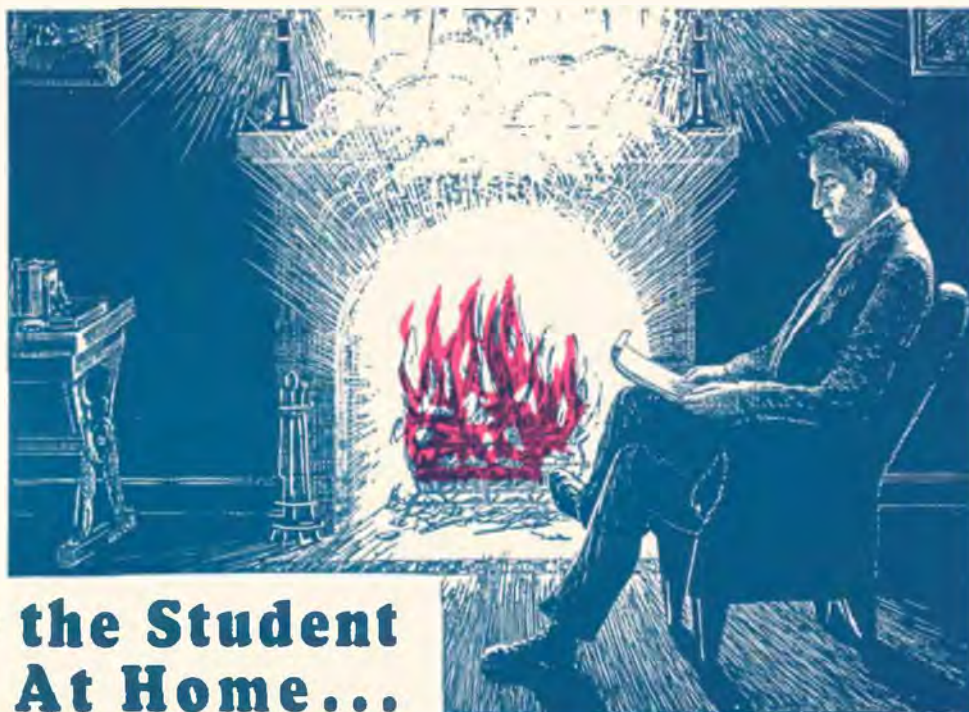


# THE ROSI CRUCIAN DIGEST







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**A Meeting of the Minds**



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*"The man  
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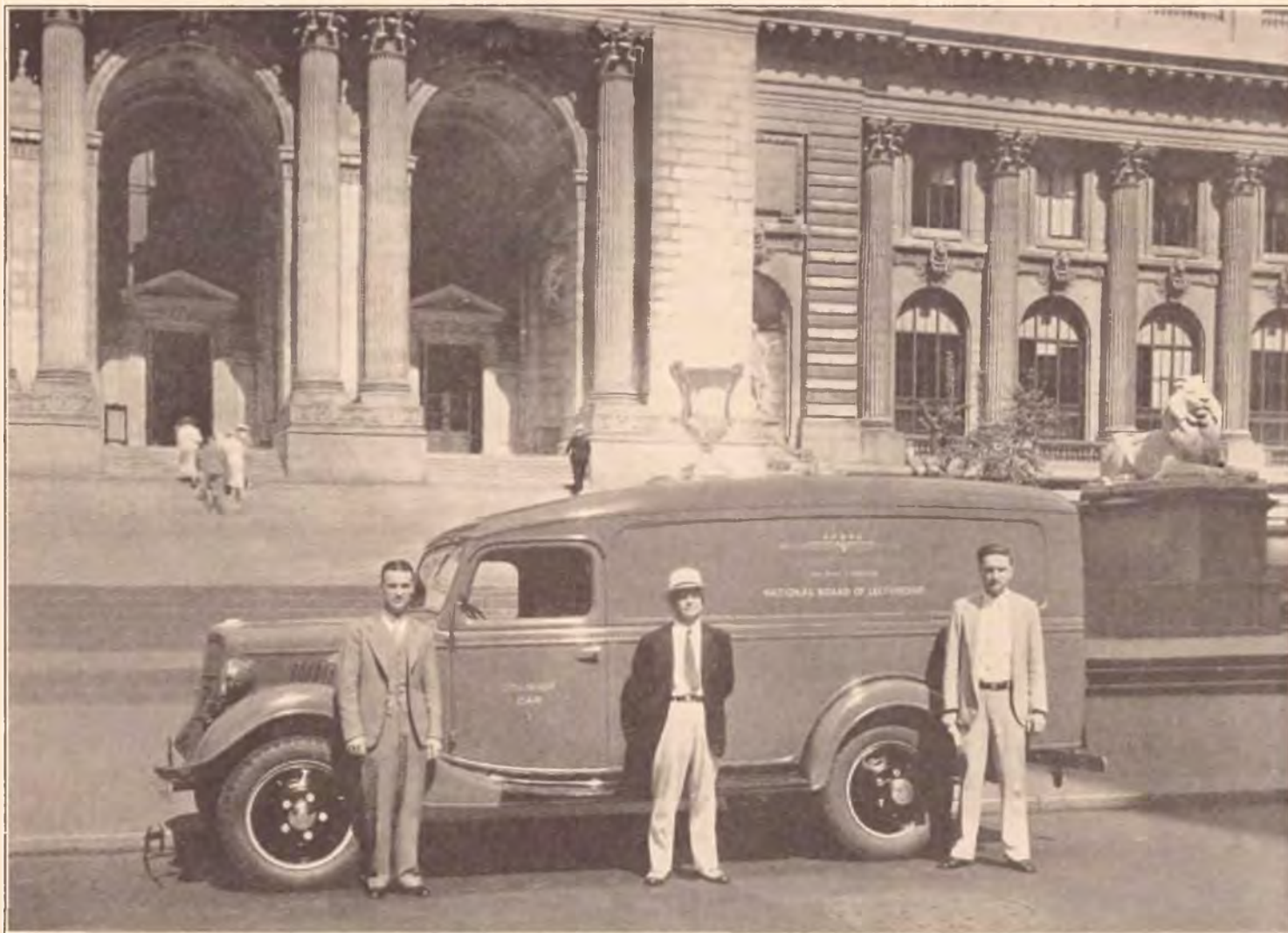
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**ROSICRUCIAN STUDY BUREAU**  
**SAN JOSE, CALIFORNIA, U.S.A.**






### COURIER CAR CROSSES CONTINENT

The courier car is seen here in front of the world famous Main New York Public Library on Fifth Avenue, New York City, having just completed the first of its transcontinental tours, visiting dozens of cities where Rosicrucian lectures were held, and sound and talking motion pictures of the Order's activities exhibited. In front of the car, from the left, are Kendal Brower, technician; Thor Kiimalehto, Inspector General of AMORC; and Cecil A. Poole, member National Lecture Board of AMORC. This photograph was taken with the special permission and assistance of the New York City Police Department.

—Courtesy of *The Rosicrucian Digest*.



## The Lost Word

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIII

SEPTEMBER, 1935

No. 8

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



SOCRATES



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# THE THOUGHT OF THE MONTH THE VALUE OF DRAMATICS

By THE IMPERATOR



OUT of the many things for which the month of September is renowned in history, there is one event associated with it that is of interest to mystics and students of ancient philosophy and the customs of civilization. I refer to drama. In the

western world today our clear and proper appreciation of the value of drama is colored by our familiar contact with its modifications and perversions in the form of modern plays and cinema productions. We have lost sight of the origin and truly classic importance of drama and the essential part it has played and always will play in the lives of civilized human beings.

Both dancing and drama had their origin in the mystery schools of the Orient and in the temples of worship of Egypt and India. Only a few days ago I had an interesting discussion with Frater Lafferty who has come to our Headquarters to take charge of the school of dancing in connection with the College of Fine Arts. We have here in the college the professor of music and voice culture, harmony and orchestration, and the professor of sculpture and painting, form and color, and the professor of rhythmic motion, the poetry of motion and dance, as well as drama and tableau. I called to the attention of our Frater the fact that rhythmic motion in the form of the swaying of the body began as an accompaniment

to prayer, meditation, and chanting, in order that the consciousness of the individual might be attuned to the rhythmic motion of the universe, but that a little later the companion art of pantomime was added to that of the rhythmic motion and this was the foundation of dancing as revealed in our Rosicrucian teachings and records. I had not taken the time to investigate what histories and encyclopedias say about the origin of dancing, nor have I done so today, but I learned from Frater Lafferty that what our Rosicrucian records say in this regard is quite different from what he has been taught and what the best schools teach. He had not been taught to appreciate the place of pantomime in the art of dancing but saw at once that it was the only explanation to logically account for the various positions of the body in any interpretative dance or ceremonial dance.

But out of the art of pantomime also came eventually the artistic features of drama. Drama would have remained a purely mechanical and lifeless recitation of ideas or historical events always reporting that which had already occurred or might occur, but never portraying the lifelikeness of the ideas, if it had not been that the art of pantomime had developed this special feature of instruction and illumination.

In nearly all of the most ancient of Oriental rituals we find the High Priest and the other ritualistic officers in temples, synagogues, cathedrals, or school assemblies attempting to dramatize certain prayers and ideas with pantomime. Even in the adorations to the mythological gods in the various Egyptian, Indian, and Persian religions,



the High Priest or Priest emphasized some of his ideas with pantomime by placing himself in certain postures and changing these as certain ideas were being expressed. Interpretative dancing today has simply elaborated upon the rhythmic motion and introduced more definite postures of pantomime, but unless pantomime explains and interprets the ideas of the dance, the mere artistic, graceful, or mechanical movement of the body, hands, arms, and feet will not add interest, grace, nor consistency to the dance no matter how beautiful it may be in its rhythmic motion.

The same is true of dramatics. It is a notable fact that the tendencies to dramatize are often developed very strongly in children, for they find it easier to express their ideas and emotions through pantomime and dramatic action than through words. Even before they can speak properly, little children will give dramatic emphasis to their incoherent sounds or words. Later, as young children, the limited vocabulary makes it almost necessary for them to use pantomime or elements of dramatics in attempting to convey an expression of their emotions.

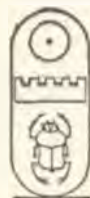
The art of drama has come down through the ages as one of the fine arts because in its purest form and in its ideal and ethical application it has become a school of instruction bringing to our senses of sight and hearing and to our consciousness a better understanding of the incidents of the past and of the reactions to human emotions. The cinema art and the modern applications of dramatic principles have modified the pure form of the drama and even perverted it, but drama in its highest form will never be eliminated from the list of necessities of life any more than will music, painting, or sculpture.

It is interesting to note that the month of September is important in the dramatic history of North America because on the 5th day of September in the year 1752 the first drama, the first play, ever produced in America was presented at Williamsburgh, Virginia. It was the impressive *Merchant of Venice* which was selected as the most fitting for this important event. Perhaps few of those associated with the stage or

drama are familiar with this important event but nevertheless it will always remain an outstanding date in the historical calendar of this western world.

The month of September has many anniversaries in it and brings to mind a number of important events in the development of civilization. The first day of the month is associated with the transition of Louis XIV in the year 1715. The sixth of the month is the anniversary of the transition of William McKinley who was shot only a few hours earlier by an anarchist while the beloved president was genially associating with those who loved him at a great national fair. We learned many lessons here in the western world through that unfortunate incident, the principal one being that the freedom of the press can easily become a form of licentious expression going beyond all bounds of reason and good taste. We refer, of course, to that division of the press that is commonly called "yellow" or radical. We all remember how certain newspapers for many days prior to the assassination of the President carried large cartoons which were later printed life-size and posted upon billboards in many eastern cities demanding that something be done to McKinley because of his reluctance to do many things that radical types of minds demanded, while others were in sympathy with his reluctance. Some of these cartoons and pictures urged or promoted the idea that the President should be assassinated or punished in some cruel way for his peaceful attitude, and we recall that the resulting catastrophe was almost a precise carrying out of the destructive ideas promoted in these radical newspapers.

Among the events of the past that have their anniversary in this month and which brings to our mind the peculiar stages of evolutionary thinking and development of civilization is the Leopold and Loeb conviction and imprisonment on the 10th of September, 1934. This case gave to all of us an illustration of what can happen when the human mind becomes perverted and tends to operate in the wrong direction. Here were two young men students at a university and sons of wealthy par-





ents who had been allowed to develop their lives without responsibility, without any appreciation of the value of money, the value of human life, and the spiritual things of life. They developed ideas of perversion and sought for the monstrous and bizarre in life's experience. They finally reached the point where they wanted to see what experience the human consciousness would have as a result of destroying the life of another or of torturing an innocent victim, and they proceeded to work out their strange view-points, their strange desires, regardless of the injustice to another. Their case brought to light the weakness of our moral and ethical educational system in the western world and the danger that surrounds a life of affluence, opulence, laziness, and irresponsibility. These young men had more money to spend than ten ordinary young men and yet they produced nothing but disaster, contributed nothing to civilization but regret and wrecked their own lives and set backward the development of American standards of youthful education.

September is also the anniversary of the birth of the Republic of France in the year 1792 on the 21st day of the month. On the 26th of the month Balboa discovered the Pacific in the year 1513 and thereby contributed to the advancement of civilization. In ancient times on what is equivalent to the 20th of September in the year 356 B. C., Alexander the Great was born.

Interesting to a large portion of the public of North America is the fact that the year 5696 of the Jewish era begins on the 15th of September. This reminds us of the fact that our calendar is a human made device with many arbitrary

features and, therefore, inconsistent in its general application and usefulness, and like all other man-made institutions, subject to many errors, abuses, and misunderstandings. The month itself was named after one of the Roman rulers and the whole calendar of years beginning far back in the centuries before the birth of Christ has been altered from time to time until there is much dispute among the most learned of men in regard to how many years have actually passed since any great event occurred in the centuries before the Christian era. It is claimed on good authority that the year A. D. 1 should be A. D. 4 or possibly A. D. 3. But the Jews have their own calendar and so do the Mohammedans and many other religious cults or denominations, and many organizations or great international movements have a calendar of their own such as the Rosicrucians who began their calculations with the outstanding events in the life of the traditional founder, Amenhotep IV, in 1350 B. C. Allowing for the 1350 years that preceded the Christian era, the 1935 that have passed since then, and the three years discrepancy at the beginning of the Christian era, we have now 3288 years as the traditional cycle of Rosicrucianism.

September introduces to us the Zodiacal sign of Libra, beginning about September 22 according to your position on the earth's surface, and it is the beginning of the fall season and the ending of our summer months. Throughout most of the civilized countries, it marks the beginning of new activities, a cycle for study, profound thought and development, investigation, and progress. Let us make the most of the months between now and the holidays to improve in wisdom and character.



● READ THE ROSICRUCIAN FORUM ●

A REGRETTABLE ERROR

In the Thought of the Month Department of our August issue it was stated that the first child of English parents born in America was born in 1857. Please take pencil or pen and ink and alter your copy so that the year reads 1587. We greatly regret this typographical error that is of importance.—Editor.

*The  
Rosicrucian  
Digest  
September  
1935*





## Intolerance

### HOW IT PREVENTS OUR LOGICAL REASONING

By FRATER G. N. GARRISON, F. R. C.



THE famous Greek philosopher and first sophist, Protagoras, who lived between 480 and 410 B. C., once said that "There are two sides to every question, exactly opposite to each other."

Apparently, many of our educators, scholars, religious "teachers," and so-called "men of letters" have never heard of Protagoras nor his dictum; if one may judge by certain of their pronouncements anent matters that cannot, by their very nature, be disposed of by a mere wave of the hand, the flourish of a pen, or the handing down of "considered" opinion.

Most of us, for example, believe that the earth is spherical in shape and that we live on the outside of it. But why do we believe this? Simply because, from our early childhood days, we have been taught this theory. And we say "theory" advisedly, because it is nothing more or less than a theory, entitled to the same consideration, and no more, than any other theory. Had we been taught, since childhood, that the earth was

square, oblong, or triangular in outline, we would now believe, with equal conviction, that the earth, in actuality, possessed these various shapes.

A majority of those who believe in the spherical shape of the earth have not taken the trouble to inform themselves of the various other shapes that the earth might, under a given set of conditions, conceivably assume; have never read such books and dissertations as "The Cellular Cosmogony" by Koresh, or "Arcane Cosmology" by AMORC. In other words, if they have given the subject any thought at all, they have studied but "one side of the question"—their reasoning, in consequence, is lopsided.

There are many among us who sincerely believe that Shakespeare was the author of the plays and sonnets that bear his name. Some few, in fact, are even accredited with being "authorities" on Shakespeare. They seem to be blissfully unaware of the many books, published both in this country and abroad, that absolutely discredit the Shakespearean hypothesis and transfer the authorship from Shakespeare to Francis Bacon. Or, if they are aware of contrary evidence, they pass it by as "foolish" and "immaterial," or ignore the evidence altogether—preferring to remain lopsided.





A certain friend of ours, when queried as to his reaction to a well-known radio talk given every week, replied, "He's a lot of bologna." When asked how often he listened to the radio talker, his answer was, "Oh, I heard him once or twice." Our friend, of course, was suffering from a large over-dose of "superiority complex." The experiences he had had, what he thought, the exactitude and veracity of his pre-conceived opinions were not to be called into question by anyone, "on the air" or off it. Since he had listened to the radio speaker "once or twice," his gigantic intellect amply qualified him to pass final judgment on a man and his entire program. No wonder Bacon caused Shakespeare to say, "Lord, what fools these mortals be!"

Yet, is this experience so very different, in essence, from that of many of us? We approach a subject—almost any subject—with a home-made, pre-conceived opinion concerning it and, in order to convince ourselves that we couldn't possibly be in error, we listen to every argument, we read every treatise, and buy every book that supports our side of the question; ignoring all the rest as trifling and inconsequential, and assuming a thoroughly intolerant and superior attitude toward anyone who dares to differ with us. We and our opinions are not to be questioned!

Before one is qualified to pass as an "authority" on any subject—in fact, even before one may hope to hold a logical and reasonable opinion on any subject—it is first necessary, in the one case, to thoroughly master, and in the other case, be equally well-informed, on both sides of the question involved.

Anything less than this must, inevitably and of necessity, breed intolerance.

In this world of artificiality one should ever keep in mind that it is not well to let others do your thinking for you. If you will examine both sides of every question—of every doubtful issue—with an ever-abiding sense that all are theories, without a bit of proof to back any one as being even 1% right, it will be far better for you than examining just one side and getting hallucinations that it may be entitled to wear a crown.

And this goes for every ism, sect, creed, church, plain or fancy religion, cult, or whatever. There's some good in all, and each one admits itself to be the best. So far as any one belief is concerned, no one has any copyright on basic theories or the frills which many and sundry have added thereto. The only one which, in any way, lives up to the basic principle of "ministry for its own sake," is the Quakers—who have no paid ministers and who take up no collections at meetings—under any pretext.

It is also well to remember that there is no royal road anywhere. There are sincere folk in every cult. So sincere that Catholics burned Protestants when they could; just as Protestants executed Catholics when they could—both sincere.

So—read, learn, study and compare all and you will be able to judge for yourself. And in the end, if you are able to see that being on the level, helping others, and being kind is "the whole law of the prophets"—the only religion worth while, intolerance will automatically disappear and you will have graduated!

### "BY THIS SIGN—"

Among the mystery schools of antiquity it was customary, as well as it is in the secret societies of the present, to designate certain signs by which the brethren could know each other. Rosicrucians, too, have certain signs and symbols by which to make themselves better known. Of course, it is stated that a true Rosicrucian shall be known by his works, by his thoughts and method of living. But the little Rosicrucian membership emblem assists you in recognizing other Rosicrucians and identifying yourself with the organization. So why not obtain one? They are made of 10K gold, beautifully inlaid with enamel, and consist of the triangle surmounted by the Egyptian cross. There are two styles: The men's style consists of the emblem with screw back, at only \$1.85. The women's style consists of a patent safety catch pin, at \$2.00, postpaid. You will be proud of these distinctive, neat, attractive membership emblems. Order one from the Rosicrucian Supply Bureau, San Jose, California.





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.*)

## THE MYSTERY OF 7-7-7



THE very widespread interest in the Cathedral of the soul has led many hundreds of those who have benefited by its great work to investigate the esoteric principles and all the other little details connected with this unique western world idea.

In eastern countries and especially among the Orientals the idea of a Cos-

mic cathedral or Cosmic meeting place of the minds of those united in spiritual meditation is not new; and in many parts of Europe there are branches and inner circles of the Rosicrucian organization which have taken advantage of the esoteric principles back of such a Cosmic plan and have held weekly periodic sessions for the uniting of the minds of the members in Cosmic Consciousness.

In the western world, however, and especially in North America, the idea is quite new or at least it was quite new until a few years ago when the Cathedral of the Soul was first intro-





duced through our organization. Instead of calling the great central place of contact a "Cosmic Assembly," as some of the European Rosicrucians have done for many years, or the "Cosmic Convent," as many esoteric students of the Rosicrucian Order have done in past centuries, we thought that a slightly different name would be more understandable to the average student of our organization. Bear in mind that in the French language the word convent means convention and all of their assemblies, congresses, and general conventions of members are called convents. An assembly of the minds in the Cosmic world would therefore be a Cosmic convent.

Among the many interesting questions asked about the work in this country is that pertaining to the mystical number 7-7-7 which we use in connection with the Cathedral of the Soul. In Europe and the Near East nearly all of the esoteric divisions of the Rosicrucian Fraternity and many thousands of esoteric students outside of the Rosicrucian organization have visualized and created in their ritualism and meditations a cathedral or a monastery or an imaginary edifice of some kind in the Cosmic where the "Heavenly Hosts" assemble for united worship and the direction of spiritual vibrations through the earth or where the minds and consciousness of the advanced mystics may reach upward and blend in unison with Cosmic minds of the Cosmic plane. In these foreign countries the symbol for this unity of thought has always been a white triangle with its point upward, probably symbolizing the uplifting to an apex of the consciousness of the multitudes on earth who are united at times in such spiritual meditation. At each point of the triangle the figure seven was placed as symbolic of the spiritual and esoteric principles involved.

All mystical students know that the number 7 is the highest and purest form or position mathematically that may be attained through the uplifting of the spiritual consciousness. The number 3, 5, and 7 have always been significant in esoteric matters including Freemasonry, as well as Rosicrucianism. In the Martinist Order the 7's are highly

significant and in many other divisions of esoteric schools the mathematical and vibratory value of 7 indicates the purest form of consciousness, life, love, and divinity. Three is the common symbol of the Trinity wherein all things are united while 7 represents the triangle upon the square, the 3 above the 4, but united in a manner to place the trinity of 3 above all of the material things represented by the cube or square. Three times 7 gives a total of 21, and if the digits of 21 are added together we secure 3 which is the number of divinity and of perfection. Therefore, the sacred symbol of the Cathedral is 7-7-7 upon the white triangle of pure spirituality.

The emblem of the triangle with 7 at each corner will be found on nearly all of the sacred, spiritual manuscripts of the mystics of the Orient and in many of the secret, private, esoteric schools of Europe. Dr. Papus, the one-time Supreme Grand Master of the Martinist Order, and perhaps the greatest living representative of the high spiritual doctrines of St. Martin, always used the white triangle with 7-7-7 impressed upon it as his spiritual emblem before his altar when reaching out to the Cosmic to contact the consciousness and souls of the Martinists in all lands. This eminent mystic whose very name is revered throughout the esoteric world made the symbol of the triangle and 7-7-7 more highly respected and revered than any other mystic of the past. In the archives of the esoteric schools preserved at Cologne and in similar archives in London, Paris, and Lyon, there are old vellum books bound with sheepskin and rapidly becoming yellow and faded, but on their covers is impressed the white triangle with the 7 on each point. Everyone familiar with esoteric principles knows that any book bound under and endorsed by this sacred emblem and three sacred numbers is one of the Holy of Holies in the secret literature of all esoteric schools.

But like many other sacred emblems that immediately command respect and reverence among mystics, the symbol of the white triangle and the three numbers 7-7-7 have been misused at times in the past. Those who have wanted



to appropriate some of the most idealistic emblems in order to use them to cover over any acts or thoughts that were questionable, found it convenient at different times to label their activities and reports, their books or their manuscripts with the symbol of the triangle and 7-7-7. But such deception could have its effect only on the general public, the unlearned, or those unfamiliar with mystical symbolism. Whenever a real student of mysticism found a book or manuscript bearing this esoteric symbol and group of numbers and found also that the book dealt with materialistic matters exclusively and not with Cosmic or spiritual principles, he knew that he had before him not only a book of errors but a deliberately conceived and planned piece of deception. The numbers 7-7-7 were first used on some of the rare manuscripts found in the tomb of Christian Rosenkreuz among the books known as Liber T and Liber M. But long before his time the number 7 used three times or occasionally six times was recognized as a symbol

that would lead to peace, spiritual attunement, Cosmic blessings and benedictions. For this reason the numbers 7-7-7 were used in conjunction with our Cathedral of the Soul. We call the little book that describes the great Cosmic assembly *Liber 777*. If you are a non-member and have not read this booklet and derived benefit from its many special features, we recommend that you get a copy at once by following the instructions given in the little box at the beginning of this article. You will note that the booklet deals wholly with the most beautiful of spiritual things and affords you an opportunity in your mystical practices to attune yourself with the Cosmic in unity with many others. Through these contacts the blessings of the Cosmic may be yours without any obligations except your spiritual obligation to God and the Cosmic. Why not join with many thousands of others throughout the western world in keeping these beautiful periods that lift the soul and consciousness into the sublime realm of peace, health, and happiness.

● READ THE ROSICRUCIAN FORUM ●



### CAN YOU AFFORD TO MISS THIS?

At the recent annual convention one hundred or more persons who are going with the Emperor on his trip to Egypt, the Holy Land, and a score of other mystical places, held a special meeting to express their appreciation of the opportunity thus afforded and to invite others to go with them. They were all agreed that it is unquestionably the most wonderful opportunity of a lifetime to visit the mystical places of the Near East and to contact and meet persons and conditions seldom experienced except in dreams. There may never be such an opportunity as this again. No real student and no person seeking the cultural benefits of foreign travel and association with teachers, writers, thinkers, and leaders in mystical subjects can afford to miss such an opportunity. If you have a longing to go on such a tour, you will always regret it if you do not make every sacrifice to join this touring party next January or February. For more information, address a request for literature to the Egyptian Tour Secretary, c/o AMORC, Rosicrucian Park, San Jose, California. Those who know they cannot take such a trip should not write for the literature because we will consider every request that comes as being absolutely sincere and almost a positive reservation. Every woman in the party and every young person in addition to the men will be well cared for with the utmost safety and convenience. The unpleasantness of journeying alone and the insecurity of travel without relatives or friends is entirely eliminated in this wonderful plan. Members young or old in any grade or division of the work of the organization and their relatives are entitled to go on this trip.



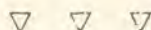




## Report of the 1935 Convention

IT WAS ONE GLORIOUS OCCASION FOR ALL

By THE CONVENTION SECRETARY



AM writing this on Monday — the day after the opening of the Convention — and my mind is in such a whirl that I may find difficulty in recalling all of the many little incidents attending the opening of this Convention, but I have definite notes

regarding what occurred during the first session.

This year our visitors and others coming to the Convention as delegates or representatives of our districts began to arrive very early. Because of the Rose-Croix University classes, thirty or more of them were here at least three weeks before the opening session, and many others were here for three, four, or five days ahead of the first meeting.

Wandering around on the grounds yesterday afternoon among the delegates and members arriving by the bus load, I heard over and over again the many pleasant comments regarding the improvements that have been made in

the enlarging and beautifying of Rosicrucian Park. The new buildings, new lawns, large shady trees, shrubbery, flowers, pleasant walking places and conveniently arranged shady seats made a strong appeal to the members. Long before the hour for the opening of the first session, it was quite evident that we were going to have a larger audience for the first night than at any previous Convention and that indicated that the total attendance at this Convention would be larger.

The first session opened promptly at eight o'clock with choral numbers by the Rosicrucian robed choir under the leadership of Mrs. Violet Cowger, the Professor of Music in the Rose-Croix University. This was followed by the invocation by Rev. Father Markovitch of the Greek Orthodox Catholic Church who invoked the blessing of God and the Cosmic upon the assembly in his native language. Then the Sovereign Grand Master, Dr. LeBrun, stepped upon the platform and declared the Convention open as being authorized by him in accordance with the constitution and statutes. The temporary chairman then called upon various city officials to welcome the visiting members and delegates. An official of the

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1935*

*Two Hundred Ninety-two*



Chamber of Commerce and one representing the City Council spoke in behalf of their respective bodies. They praised the work of the Rosicrucians in the community and stated in glowing terms their appreciation of the citizens' appreciation of the civic activities of Dr. Lewis and his wife. They assured the members that the Rosicrucian Order held a high place in the estimation of the citizens of this valley and of this section of the state, and that the very large number of persons attending the Convention each year constituted a select body of intelligent and cultured men and women that the city is always glad to have within its environment for a week or more each year.

Then a permanent chairman for the Convention was elected by unanimous vote. The honor fell to Frater Elrod Ward, Past Master of the Francis Bacon Lodge in San Francisco, and northern California Chairman of the Council of '76 of the United States Flag Association. He proceeded to read the rules of the Convention which were similar to those of previous years, asking for questions and comments regarding them and having them voted upon paragraph by paragraph. After the rules were finally adopted and put into application, Chairman Ward appointed a Sergeant-at-Arms and chairmen of the various committees.

In appointing the chairmen of the committees, he selected men from various parts of the North American jurisdiction who were more or less familiar with the proposed activities of the committees. Frater Kuhn of Washington, D. C., who is very familiar with diplomatic and other matters of organization work, was appointed chairman of the Resolutions Committee to accept and present before the Convention any resolutions containing suggestions, comments, criticisms, or other ideas brought to the Convention by members or delegates from any part of the North or South American jurisdictions. Frater A. B. Walker of Los Angeles was appointed chairman of the Administration and Welfare Committee, which committee was instructed to secure from the Defense Committee all of the pamphlets, booklets, letters, and other matter

of a critical nature written or published by Mr. Clymer of Pennsylvania, Mr. Batchelor of California, Mr. Aram of California, Mr. Daines of Canada, or others who have been for several years or months attempting to injure the organization by issuing malicious statements against the administration and executives of the organization. The committee was charged with the duty of reading all of these charges and proceeding at once with an investigation involving a study of the administration and financial records kept at Headquarters, of all legal papers filed in various court actions and of the so-called evidence claimed to be possessed by the conspirators themselves, or those who have been making the malicious charges against the Order in the past several years.

A chairman for the 1936 Convention Program Committee was also appointed and several other chairmen. Then the members and delegates assembled were told that they had the privilege of voluntarily joining any one of the committees thus being formed and that those who had any grievance should join the Grievance Committee, those who had resolutions to present, or suggestions in the form of motions or recommendations, should join the Resolutions Committee and assist in their work, and that those who desired to investigate the charges made by Messrs. Clymer, Aram, Batchelor, *et al.* should join the Administration and Welfare Committee. The Convention chairman explained that it was the desire of the Supreme Lodge and executive officers to have all of these committees represent as many different chapters, lodges, and districts of the Order in North and South America as possible.

The chairman then introduced the various officers and workers on the staff at Headquarters who stepped upon the platform and said a few words of greeting. Then this was followed by a unique and surprising incident in which the chairman, acting on behalf of a committee formed at the Convention last year, presented to the Imperator a new silk flag of very large size designed to be symbolical of the Order and voted upon by the various districts of the





Order throughout the country as the official symbolic flag of the AMORC for North and South America. He called attention to the fact that the silk material was of an unusual and costly nature and that the magnificent handwork in making so large a flag had been done by a real Betsy Ross of the Rosicrucian Order, Soror Alma S. Harrington, living in San Francisco, who is a graduate of one of the institutions of fine arts. The flag was unfurled and placed upon the platform opposite the American flag and there was real enthusiasm throughout the entire assembly as it gazed for the first time upon this beautiful banner. I understand that it is to be photographed and reproductions made in *The Rosicrucian Digest* at some later time.

Finally the Emperor was introduced to the assembly and called upon to make the annual address. After a few words of introduction, the Emperor proceeded to address the thirty-two graduates of the Rose-Croix University who had completed their courses of study the day before. He then assisted Dr. A. Cartland Bailey, President of the faculty of the University, in presenting graduation certificates to each of the students, amid much applause and joy.

In the Emperor's speech following the presentation of the diplomas, he dealt at length upon the need at the present time and during this present Convention for a complete investigation of the various malicious charges made against the organization and its administration by Batchelor, Aram, Clymer, and others. He called attention to the fact that Mr. Clymer had issued a series of new books in which the most derogatory statements were made and all of which could easily be proven untrue. He also pointed out the self-evident falsehoods in a letter being circularized by Mr. Batchelor attempting to portray the inner activities of AMORC, but, in fact, outlining the most untruthful conditions that the human mind might conceive. Taking some of these various charges and reading them to the Convention, he asked if there was any member in any of the lodges, chapters, or groups represented at the Convention that had ever dis-

covered one iota of evidence to support the statements made. The result of the long discussion and careful analysis of the charges was that the members and delegates voted at least seven times that they were whole-heartedly in support of the Emperor and completely refuted the statements made that were untrue and unkind.

The first session closed late in the evening with the large assemblage thoroughly awakened to the important duties lying before it and with an enthusiastic attitude that spoke well for the activities of the coming week.

### *Monday, July 15*

Early Monday morning new visitors began to arrive at Rosicrucian Park and by nine o'clock the registry office was crowded with newcomers who had arrived during the night or early in the morning by train and automobile. Throughout the day this registration of additional members and delegates continued. Some of them had interesting stories of how they had been delayed by slight accidents, or accidents on the part of others, or by wrong routing in coming by automobile, or through visits that they made on the way. I imagine that quite a few of them overestimated their ability to speed across the country in automobiles.

Various committees appointed yesterday began their activities early in the morning hours and, of course, there were those who wanted to attend special mystical ceremonies in the Egyptian Temple with the practice of vowel sounds, breathing, and other elements that are only conducted in temple ceremonies occasionally. Others visited the Science Building and were escorted through the various laboratories by Prof. Bailey and shown marvelous pieces of mechanism which register human vibrations and make visible human auras, or enable an advanced member of the Order to register definitely his mental power to control physical things outside of his own body. Others visited the chemistry laboratory, radio room, and other departments of the building.

In the various offices interviews were being granted by the executives and

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departments chiefs, while members were going through department after department watching the entire procedure of caring for members' lessons and correspondence, the direction of specialized workers in the eighteen different departments.

Everywhere on the lawns under trees and large bits of shrubbery members were grouped for discussions of the principles and teachings, while the fountain was playing with its streams of water and band and organ music filled the air.

It is an inspiring sight to see hundreds of members in their various attractive summer styles of dress and all with their orange colored convention ribbons hanging from the left breast seated amid flowers and trees over a large space of beautiful ground, all of them happy, smiling, enthusiastic, and expressing their joy at being in such a wonderful environment.

Over and over again, as I have gone about asking for comments that might be helpful in regard to our plans for next year or otherwise, I have heard it said that the photographs and pictures we have published showing views and scenes of Rosicrucian Park do not do justice to the amount of space, number of buildings, and the beautiful pathways, stone seats, shady nooks, plazas, and other features of the grounds. The Museum, of course, is always an attraction, but so is the Egyptian Shrine and many of the other special structures and buildings. But around the Convention Auditorium the members flock and with their continued conversation and comments and bustling activities, I am reminded of a swarm of bees about a hive. Within the Auditorium the various representatives of the districts throughout North and South America were discussing their activities with others so that they might all cooperate. Over two hundred different districts of North America were represented by delegates or district commissioners, each planning for the united activities this fall and coming winter.

Early in the afternoon the Emperor escorted a group of fifty through the mysteries and marvels of the light and color laboratory of the Science Building,

which happens to be the Emperor's pet hobby in the sciences. Here he demonstrated to them the principles upon which sound was turned into moving form and color as applied in the construction of the color organ, and he showed the members how various musical notes would automatically radiate their vibrations of sound in a manner to cause other vibrating devices to give forth form and color upon a screen. He also demonstrated the marvelous colors to be found in a sunbeam and how this sunbeam falling upon a prism could be used to paint marvelous pictures by nature's own vibrations. As a concluding feature he exhibited to the members one of his latest arrangements and scientific achievements, which is a new form of that ultra, ultra violet light called "black light," and which is invisible to the eye as a ray of light but makes things that are ordinarily invisible to the human eye highly visible even to the extent of making the vessels and nerves in the human flesh visible and producing many weird effects, especially in revealing the human aura and the healing vibrations that emanate from the fingers and hands. Similar demonstrations to groups will be carried on each afternoon before the afternoon sessions.

At the afternoon session which began at two o'clock the chairman conducted an open forum for the asking and answering of questions. Questions of all kinds pertaining to the teachings and principles were asked by members and answered by advanced members or officers.

At five o'clock other groups were taken through the Science Building while still others wandered around the grounds. In the evening after a pleasant period in the moonlight watching the eclipse of the moon, the session for the evening began with preliminary announcements by the chairman and then an illuminating address by the Supreme Secretary on the Evolution of the Soul. This subject was so marvelous in its concept and explanation of the important principles that it was decided to have it printed and published in our magazine. At the conclusion of the address by the Supreme Secretary,





The Emperor was invited upon the platform to comment on the various interesting factors in the work and general activities of the organization.

Thus another wonderful day of the Convention was completed with registrants still arriving during the evening session.

### *Tuesday, July 16*

During the morning hours members and delegates continued to arrive and occasionally one of the large highway buses would drive up to the park and deposit a large number of members who had come from the various western districts.

In the Supreme Temple the morning period of drilling and training in mystical ritualism continued, accompanied with periods of meditation and concentration in the wonderful vibrations of that sacred place. These temple periods are always one of the outstanding features of our Conventions and are greatly enjoyed by every visitor.

There was an unusual attitude and spirit of happiness manifested everywhere in Rosicrucian Park at this Convention, perhaps because of the conviction on the part of every member and delegate that the annoying trials and tribulations instituted by our friendly enemies in the past had all been settled and because of the very evident increase in membership of the organization illustrated by the increased attendance at the Convention and the comments on the part of all District Commissioners and Inspectors General regarding the very notable increase of activities and number of members in their districts and the increase in the number of buildings and departments at Rosicrucian Park. Every member and delegate seemed to be extremely happy and with the music of bands and other types being played on the lawns, the fountain playing its pretty streams in the sunlight, groups of members under shady trees ever laughing and enjoying the summertime weather, one was reminded of the carnival season at the French or Italian Riviera or of a special holiday in one of the great eastern or western beach resorts. The first few days of this week

having been rather warm, it brought forth all the colorful wearing apparel of the season and this was enhanced by the hundreds of brilliant bushes of flowers, plants, shrubbery, and trees throughout the park.

The Emperor's little dog, Buddy, who seems to think that the whole of Rosicrucian Park and all of its offices were created as a playground for him, soon became very popular with the members and already he has had a Convention ribbon attached to his collar so that he considers himself an official part of the sessions. He has been performing a lot of his tricks for the young people and this morning delighted many with his pranks in the large pool where he played with two little children in sunbathing suits, splashing and jumping with them in the water and space of the fountain to his heart's content, bringing forth from every portion of the park the members and delegates who had cameras with them.

Early in the afternoon Frater Landis of Reading, Pennsylvania, who was appointed as successor to the late Frater Marx, Inspector General for the central eastern district, read to the assembly the Convention speech and report which Frater Marx had prepared and which he had intended to read on this occasion. Frater Landis has become very popular with all the members and delegates and is an enthusiastic worker.

Following Frater Landis, the Emperor paid tribute to the eastern members for their great loyalty and devotion and for their assistance in making the trip of Frater Landis possible. The Emperor also gave forth instructions to the various committees, District Commissioners, and others regarding the constructive work and recommendations which they were encouraged to carry out in this Convention. Then followed the annual address of the Sovereign Grand Master, Dr. Le Brun, who gave an instructive and inspiring talk on "The Spirit of Man," which was unusually enlightening and impressive in its simplicity of interpretation of the deeper principles of the teachings.

The evening session began very early with some wonderful violin solos performed by Miss Dorisse Thomasson.

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the little 11-year-old violinist who is a special protegee of the Emperor. She has played for the organization in San Jose many times, but this was her first appearance before one of our Conventions. She is a pupil of Frater Ebert, a member of the Order in San Jose, and is a marvelous performer on the violin, destined to become a successful concert musician. Her life and accomplishments even at this tender age illustrate what can be done with children who are permitted to express themselves in an unrestricted manner in accordance with the inner desires of their consciousness. Little Dorisse revealed to the Emperor some years ago that she was musically inclined and had an innate love for music which she probably carried over from another incarnation. Although her public school work has not been neglected, she has been given every opportunity to devote herself to music. She often arises at four o'clock in the morning and practices for hours before going to school and will slip home from school in the afternoons and practice for hours in preference to any other form of outdoor amusement. She frankly states that she would rather practice and play her violin than eat, sleep, or do any other of the necessary things. Of course, she has been carefully guided in this regard so that her health might not suffer, but her mastery at eleven years of age plainly indicates the success of this method of encouraging the free expression of inner abilities.

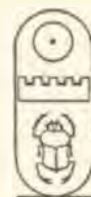
Following the music, Soror Ethel Ward, the Secretary-General of the Junior Order of Torchbearers and Rosicrucians addressed the Convention on the subject of *What Makes For Success In Rosicrucianism*. Her enthusiastic manner of speaking and her great familiarity with the problems of child training and child culture, as well as the application of the Rosicrucian principles in the life of every adult, enabled her to hold the attention of the entire Convention in intense interest.

The Emperor then asked permission to assist in the matter of calling the official roll of the Convention in order that he might make some personal comments in regard to the statistical infor-

mation. All present found this feature of the program intensely interesting. It was discovered, for instance, that the larger number of members and delegates present at the Convention, excluding those from adjacent parts of California, were from the middle central states with the second place going to the north-western states. The central southern states held a high position in the classification, as did the central Atlantic states. Texas once more presented an excellent representation, as did Canada. The various methods of coming to the Convention were classified and it was discovered that in addition to trains, airplanes, buses, trucks, automobiles and horses and carriages, there were two who came from fairly distant points by bicycles. In classifying all of the members and delegates present in accordance with their active religious affiliations, it was found the Methodist and Church of England or Anglican led the long list with equal numbers. The next highest number represented those of the Lutheran faith, the next Presbyterian, then the Christian Church and then Christian Science, while the Baptists followed thereafter and then the long list of other religions including the Jewish, Buddhist, Salvation Army, etc. A large number of Roman Catholics were also present, as were some from the Greek Orthodox Catholic Church which was represented by one of their priests who made the opening invocation on the first night of the Convention.

In regard to the professions, it was found that the highest number among the various ones was the classification of teachers, with almost an equal number of musicians. The next highest number were physicians and then nurses, followed with persons engaged in the newspaper and magazine editing field, and then architects, clergymen, accountants, attorneys, and many others.

In regard to length of time in the organization, a very large number identified themselves as having been in the Order for twelve or fifteen years. The next largest number were those who have been in the Order nine years. The average member and delegate at the Convention had been in the Order active as a student for five years or more





according to the official count taken on this occasion in the presence of the entire Convention. Two members identified themselves as having been in the Order but one week and two but one day. These were sons or daughters of older members who had come to the Convention with the intention of joining the Order and receiving special initiation.

Quite a number of members registered from outside of the United States and the most distant members and delegates were from Monte Carlo in Monaco, the Island of Cyprus in the Mediterranean, Panama Canal Zone, and Hawaii.

About one fourth of the members identified themselves as having been present at the Convention last year and less than half had been present at other Conventions. Every section of every state and province of the United States, Canada, and Mexico were represented by a delegate, a District Commissioner, an Inspector, and Councilor. At the close of this evening's session the members lingered in the park until a very late hour enjoying the beautiful moonlight and outdoor music.

Throughout the daytime hours the Imperator has been escorting groups of delegates and members through the light and color mystery chamber of the Science Building. In this room, illuminated only by a beam of sunlight brought into its center through a channel that permits the light to be reflected by revolving mirrors on the roof, the Imperator has been demonstrating the principles of the color organ by showing how prismatic colors of sunlight, or what is known as the spectrum, would be modified by vibrations of sound played upon musical instruments. The vibrations of sound cause prismatic mirrors to revolve and turn, thus forming unique designs upon a screen, each design being unique to the note that vibrates while the colors change in accordance with the deflection of the prisms, thus producing pictorial effects of a marvelous and fascinating nature.

The Imperator also demonstrated to each member and delegate the scientific mystery known as *black light*, an almost invisible light which illuminates

the human aura and distinctly reveals in a dark room the healing power and aura that emanates from the eyes, breath of the mouth, and the palms of the hands and finger tips of those who have had any psychic development. The hundreds of members who passed through this chamber and witnessed the presence of this radiating energy from the eyes, mouth, and hands in accordance with the stage of development and degree of study, were astounded at the marvelous arrangements for proving so many of the principles of the teachings. All acclaimed this half hour spent in the mystery chamber the most fascinating event of the Convention. Each member and delegate was permitted to examine all the equipment and even operate, since it was of such a simple nature that each and every principle of sound vibration, light, and color involved in the demonstration was easily understood.

At the same time the members and delegates were escorted through the large physics laboratory where hundreds of scientific instruments of a costly nature imported from France, Germany, Austria, England, and other countries, as well as those made in the craft shop of the university, were being tested; other periods were devoted to the examination of the equipment in the chemistry and biological departments where the large microscopes and other devices enabled members and delegates to see living matter in the smallest forms of cell life reacting to mental and other powers as taught in the Rosicrucian monographs.

*Wednesday, July 17*

While new arrivals occupied the interest of the reception committees and hostesses scattered in every point of the park, hundreds of members were participating in the various temple ceremonies again while the committees were busy holding meetings in the conference rooms, demonstration halls, lecture halls, and elsewhere where they could be alone. Most of the committees had a minimum of twenty volunteers as officially a part of the committee and others had many associate workers.

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Each committee had been voluntarily formed and only the chairman and members of the committee knew the exact names of those participating in the work and investigation of each committee. It was determined on the opening night of the Convention that it would not be possible for any critics of the organization to say that the Emperor or any of the officers of the Supreme Lodge had personally picked either directly or indirectly any of the persons to serve on the committees. For this reason the Emperor stated that the rules of the Convention called for volunteers on each committee without restriction or limitation except a suggestion that each committee have as many members from as diversified sections of the North American jurisdiction as possible. Some of these committees have already made contact with the group of conspirators who have been trying to injure the organization for so many years and found that they were assembled in San Jose already planning to bring some unpleasant features into the Convention. When these committees contacted these persons they found that the conspirators were in very definite disagreement in regard to their individual motives and purpose for attempting to injure the organization, and that they were not ready to support or even admit the authorship of many of the letters and statements they had sent forth over their own signatures. It is very evident that these committees of our members and delegates, composed of newspaper men, attorneys, well-trained business men and excellent students of human nature, have found a number of keys to the conspiracy plot and will reveal the real purposes of the plot before the Convention is ended.

At the afternoon session of the Convention the assembly was addressed by Grand Councilor Thomas Kuhn of Washington, D. C., who spoke on the subject of *Rosicrucians in Business*. Frater Clark L. Bradley, an attorney, later addressed the Convention on certain legal phases of the committee's investigations and in regard to practical affairs of life in the business world.

At the evening session the entire assembly was presented with one of the

most unique and surprising musical features ever seen at one of our Conventions. The entire robed choir sang again a number of songs of an Oriental nature, including, *Indian Dancer*, *Song of India*, and *In a Monastery Garden*. The choir this time was accompanied by the Rosicrucian orchestra composed of the officers and employees on the staff at Headquarters. The accompanist for the orchestra and choir was Mrs. Ralph Lewis and the music was under the direction of Soror Violet Cowger, the instructor of music and its harmonics in the Rose-Croix University.

During the singing of the Indian songs, Colombe Emeritus, Ruth Prell of San Francisco, a very accomplished Oriental dancer and interpreter of classical dances, performed gracefully and symbolically on the stage amid colored lights, producing a marvelous effect, while the robed choir surrounded her in a huge crescent. It was a sight and an incident that will never be forgotten by those who were present. The musical feature was followed by an address by the Emperor entitled *The Inner Principles of Our Teachings and Their Application*. He dealt at length on the manner in which our teachings can be applied to meet the various problems of our daily affairs and in a very simple manner explained the application of the principles along new and helpful lines.

Among the many comments that I heard after the meeting in my casual contacts with members in every part of the park were those relating to the conveniences that had been arranged for all of the members, such as the economical meals that were prepared at the store across the street from Rosicrucian Park, and the cooperation that had been afforded by one of the large churches of the city near the Park in preparing noontime meals for members. There was no attempt to increase prices or to make the necessities of the occasion costly, but, in fact, to make everything as economical and convenient as possible. Nowhere were there any solicitations during the meetings or anywhere on the grounds of the park for donations or the purchase of unnecessary objects and articles. All of this has always been forbidden at all





of the Conventions. The regular supply department was open for those who wanted to purchase some books or little souvenirs such as postcards or Egyptian articles to take away, or as gifts for others, but there never is any attempt to make these purchases appear to be an obligation of any kind. It is always very evident at these Conventions that the Supreme Lodge has gone to very great expense in providing every kind of convenient facility, pleasure, and enjoyment. The large, beautiful souvenir programs, uniquely arranged and different in design each year, are unquestionably very costly, as are the badges, ribbons, and other things given to each registrant, and yet the only charge connected with the entire Convention is the registration fee of \$1.50, which not only includes attendance at every session, all of the programs, souvenirs and other things, but also includes the magnificent banquet that is held on the last day of the Convention in one of the large hotels of the city. The special musicians provided, the many decorations, flowers, and other things arranged for the Convention are unquestionably expensive yet willingly and gladly given to the Convention.

And I must not forget to say that among the many new additions and new features at Rosicrucian Park which pleased all of the members, was the magnificent outdoor mural painted by Frater Norman Gould Boswell, and which is perhaps the largest outdoor mural in this state, and depicts a coronation scene and reception given to Amenhotep IV in the height of his glory and power.

#### *Thursday, July 18*

Early Thursday morning the lawns and campus of Rosicrucian Park were filled with members more enthusiastic and happy than ever. The slightly warm weather had cooled with a delightful breeze and the sun was shining brightly and everyone seemed to be in the happiest mood. As I approached Rosicrucian Park, I could not help seeing the hundreds of cars parked on all side streets and avenues leading to the park and as I went along I deliberately

looked at the license plates on each car and was happy to see so many states and sections of the country represented. In fact, the license plates seemed to read like an index of the geography of North America and all of them were displaying on their windshields the Rosicrucian Convention sticker.

A number of children were in attendance at the Convention this summer or were brought to the park each day and allowed to play on the grounds and assemble in a small hall where they had various forms of amusement at times. Also there appeared to be a number of wives and husbands with us this year who were not members and they were furnished with chairs and seats and given interesting reading matter but, of course, they could not attend the sessions of the Convention. I think our members would do well to keep this in mind next year for a great many were disappointed in finding that husbands, wives, sons, or daughters could not attend any of the Convention sessions. The large Convention hall is always crowded in its seating capacity by the members and delegates and it would be unfair to deprive a member of a seat in order to entertain a visitor who is not a member. Furthermore, all of the sessions are private sessions, open only to those who are members in good standing. However, there is so much sightseeing and so many delightful things to do during the day and especially during the morning hours up to noontime that there is no reason why members who want to bring relatives with them cannot do so.

Before noontime hundreds of the members and delegates had formed themselves into a great party and with scores of automobiles and buses journeyed to the building where the Rosicrucian Press, Ltd., is located. This building is not on the grounds of Rosicrucian Park because of the residential district in which we are located and because of the great use of huge cases of paper and other printing materials, the building for the Rosicrucian Press is located in the city of San Jose near the freight depot and near paper supply houses. The building itself is a magnificent three-story structure with great

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columns in front and having more floor space than any other large printing plant on the Pacific Coast. It stands amid beautiful lawns like those at Rosicrucian Park and with such ample space that every window affords the brightest of light for each department inside. The building and grounds constitute one of the city's downtown sights and is always pointed out to visitors as one of San Jose's prides.

The visitors and members were taken through every department from typesetting to the makeup of the pages, the printing of all the books and magazines, the engraving, art, bookbinding and other features. Enormous presses and very delicate instruments are found in every floor of the building. The members were pleased to see the current issue of *The Rosicrucian Forum* being printed and other pieces of our literature being prepared. Many of the members who will read the next issue of the *Forum* magazine will be holding in their hands one of the very copies that they saw going through the intricate equipment in the various departments.

Right after lunch the members began to assemble on the lawns of the park for the great Convention picture that is taken annually. Each year this picture has to be larger, longer, and wider, and a huge grandstand has been built each year until this year when the number of delegates made it almost impossible to put up a circular grandstand large enough. Therefore, the members were assembled on the plaza before the Science Building and around the great fountain. This gave the picture a new and interesting background and allowed a picture to be taken that was 45 inches in length and 12 inches wide. It is one of the finest examples of photography and each of the hundreds of faces is very clear and distinct. The members seemed to be very proud of the picture which was sold to them direct by the photographer who makes them at a nominal price without any profit going to the organization. Before the afternoon was over there were two full-size finished pictures available and everybody was extremely happy about them. It is apparent to all today that we have reached the peak of our enroll-

ment at this Convention. It is certainly the largest and most enthusiastic group of happy and determined members and delegates we have ever had assembled in San Jose.

Their determination covers two important points: First, that everything shall be done to give the administration and the chief officers every opportunity to continue to carry out their ideas and ideals without restriction or technical interference; and secondly, to investigate all of the silly and foolish charges that Mr. Clymer of Pennsylvania and his cohorts have made in pamphlets issued and mailed to our various branches and other places throughout the country just prior to the Convention with the hope, no doubt, of interfering with the success of the Convention. As these pamphlets containing the charges were passed around among the members and especially among the groups forming the committees, there were many merry laughs and humorous comments over the ridiculous statements contained in those pamphlets. As one delegate from Washington, D. C., said, "Certainly Mr. Clymer never wrote and prepared those malicious statements for reading and consumption by Rosicrucians, for the average member of the Order can see the falsehoods in seventy-five per cent of the statements he makes while those who have visited Headquarters at Conventions can plainly see that the pamphlets are one hundred per cent malicious and false." Imagine hundreds of members who have spent days going through the Oriental Museum here at Rosicrucian Park and seeing rare statues and articles sent here by the British Museum, the Museum in Berlin and in Cairo and bearing the seal of those museums and having the customs labels attached, and then reading in Mr. Clymer's book that the museum is a farce and contains no rare relics and nothing of any value or interest! And then imagine also these members who have been in the Order for twelve years or more and most of them five years or more, having passed through so many of the grades of study, reading in Mr. Clymer's pamphlet that the AMORC teachings deal with black magic and the inane sex teachings and unsound, de-





plorable writings of a man by the name of Crowley who has an unenviable reputation in Europe, and has been referred to by us in our literature and teachings as the last of any of the so-called teachers of mysticism in the world whose writings should be read or even possessed by any of our members. Every member of AMORC who has passed beyond the third or fourth degrees knows precisely what the AMORC stand is in regard to the unhappy and undesirable writings and thoughts of Mr. Crowley. And every member beyond the first degree knows how carefully AMORC advises its members to avoid any such teachings at any time at the hands of any movement. And so our members apparently are enjoying the mad and fanatical claims of an individual who knows nothing about the AMORC except that he desires to injure it and destroy it. Is it any wonder that these members are determined to see that nothing shall interfere with the work of the organization?

In every part of the various buildings committees are at work with the commissioners and representatives asking various questions that were asked Sunday night at the opening of the Convention, such as: Have you ever seen any signs of black magic teachings in AMORC? Have you ever seen any teachings that resembled those that are attributed to Mr. Crowley? Have you ever heard or seen anything in AMORC that would confirm any of the charges made by Mr. Clymer, Mr. Batchelor, or any of their cohorts? From every individual comes the negative answer accompanied with the statement that the charges are so absurd that they could only have been made by a person deliberately falsifying and attempting to libel a decent organization.

At the one o'clock session Prof. Bailey of the Rose-Croix University delivered an address on *Religion and Science—Their Relationship*. This eminent scientist who was an associate with many of the great scientists in various universities is always an inspiring speaker when it comes to the subject of scientific investigation. He was followed by a Forum discussion of various Rosicrucian principles and activities.

Letters and comments of greetings in the form also of telegrams and cables were read at the close of the meeting showing that all the principal chapters and lodges of the organization were voicing their resentment at the recent Clymer attack and pledging their unswerving devotion and loyalty.

The usual temple service and ritual was held in the Supreme Temple late in the afternoon and as the dinner hour approached there was much evidence of excitement regarding the evening program.

When the evening session convened, the first on the program was Frater Chapman of Vancouver, Canada, who sang several very beautiful numbers in a masterful way. He was followed by a lecture by the Supreme Secretary on *Rosicrucian Doctrines* in which the Secretary outlined the various principles taught in the different degrees showing what constituted a series of doctrines which the student might accept after he had tested them and found them true, but which were not forced upon the members on faith.

While the Supreme Secretary was lecturing, the great honorary initiation was being held in the Supreme Temple, conducted by a staff of officers in Egyptian robes and using an ancient Egyptian ritual. This evening is one of the big evenings of each annual Convention and is looked forward to by the members as one of the outstanding sessions. In fact, two thirds of the members who come to our Convention each year come for the purpose of participating in this unusual Thursday night program. After the 100 members had been initiated as honorary members of the Supreme Lodge and were given a title of Temple Builder, they joined the other many hundreds in the great auditorium after a short recess to participate in the Emperor's annual mystical feat. This is the second feature of the evening that makes the Thursday night of each Convention so gloriously wonderful.

This year again the Emperor took every precaution to prevent the possibility of anyone claiming that any other principles were being used than those of a mystical or psychic nature. The hearty

Three Hundred Two



cooperation he received through the pleasant vibrations of those present in the crowded and packed auditorium made possible results which were far more impressive than at any other time in the past. The Emperor, standing almost in their midst on the large platform, proved to the members and delegates that all of the esoteric principles contained in the monographs are demonstrable. He proved that the human aura could be made to move forward and project into space. He proved that musical tones could be produced in the auditorium through psychic means so loud and distinct that they were easily audible and of a note and tone impossible to produce on any musical instrument. But after proving many other remarkable principles, he made his final grand demonstration in connection with some writing held by one of those present and who was selected by a little child present in the auditorium. The child selected various numbers in order to locate the individual who would be the receiver of the Emperor's demonstration. After the demonstration was over the members present were enthusiastic in their examination of the proofs of the demonstration and in indorsing the Emperor's program as the most wonderful ever given. Undoubtedly Mr. Clymer and his cohorts and those who are attempting to injure the organization will make much meat of these demonstrations and continue to call those who were present and witnessed them, "gullible individuals." However, the members take this lightly, considering the type of mind that condemns others and look upon it with the same amusement as they did the title conferred on all of them by the editor of a Canadian magazine who said that no smart persons attended the Conventions but merely "flapdoodles."

### *Friday, July 19*

This being the last day of the official business activities of the Convention, the grounds of Rosicrucian Park were buzzing with busy delegates and members flitting from place to place, room to room, and building to building, participating in the activities of the various committees in preparing their reports

*Three Hundred Three*

and in compiling the evidence that would refute the malicious charges recently made against AMORC.

There was a special session in the morning of the Junior Order and the matrons of various groups throughout the country gave brief talks on the work they are accomplishing. Great thanks is due the officers, young and old, connected with the Junior Order for the marvelous work that is accomplished and for the great growth of this movement throughout North America. At the close of this forum of the Junior Order, a special initiation of the Juniors took place and demonstrated the serious manner in which the young people conduct a ritualistic ceremony.

Immediately after lunch the various committees began to gather their reports together and have them certified by a notary and signed individually by the scores of prominent persons from all parts of the country who were actual members of each committee and actually participated in the search and study conducted by such committees.

In the middle of the afternoon the committees began to make their reports to the Convention, reading them at great length and allowing the assembled Convention to pass on each report. It was interesting to note that despite the fact that "The Rosicrucian Digest" for many months prior to the Convention carried a notice urging every member to file with his District Commissioner or Inspector General or with his lodge or chapter any letter of complaint, recommendation, or criticism, the various Commissioners, lodges, and chapters reported that they had received no critical comments nor any demands for any investigation of any kind from any member. A resolution was presented and unanimously accepted by the Convention to the effect that the reports and findings of the committees be embodied in a new booklet or pamphlet to be printed by AMORC and put into circulation among its members some time early in the fall of this year.

As the evening hours approached we noticed that preparations were being made for the great pageant to take





place on the campus and grounds of the park and finally all members and delegates were requested to assemble in the auditorium so that while they were within the building the grounds outside might be transformed as if by magic into a fairyland of lights and color. While assembled in the auditorium various addresses were made by officers and the attorney for the organization, State Assemblyman Clifford C. Cottrell, addressed the Convention and described to them the true and correct legal status of AMORC as he had determined it from a year's investigation and refuting those charges made by the few enemies that involved legal technicalities. He pointed out to the Convention how the attacks on the AMORC were being carried on by the same conspirators who had attempted to injure the organization for twelve or more years and how the best people of this community and of the state recognized in AMORC an organization of a high and idealistic nature being unnecessarily and unfortunately hampered or criticized in its work by mercenary conspirators.

When the time came for the Convention to adjourn to see the pageant, the sky had darkened but the moonlight was glorious and with the other colored lights on the lawns and plaza, the members gathered in a huge semi-circle to witness what all claimed to be the most novel and impressive outdoor program ever held by our organization. The music for the evening was under the care of Soror Cowger again, while Frater Lafferty was in charge of the dancing. A number of symbolical dances performed by Colombes and young women of the Order, in special Oriental costumes, illustrated the mystical principles of our Order and their application to life, and in rhythmic dances and tableaux portrayed the spiritual principles of life. With the fountain of living waters playing with all of its gorgeous colors in the center of the pageant, the scene with the palm trees and Egyptian buildings in the background was one of gorgeous splendor like the most elaborate setting that the greatest of theatrical producers have ever attempted.

Returning again to the auditorium, the session continued until almost midnight with many resolutions being offered by the members and testifying to the whole-hearted support of the present administration and officers and demanding that these officers be given greater leniency and freedom from restrictions that may have hampered them in the past. These resolutions approved and ratified everything that the officers had done during the previous year. More trips to Europe on the part of the Supreme Officers were recommended in a number of resolutions because of the valued information brought back to the Order through each one of the journeys, and these resolutions were adopted unanimously by the members despite the fact that the chairman and the Imperator solicited objections or comments from any person who was present. The various audits of the books of the Order dating back to 1916, as made by certified accountants of the State of California who are not members of the Order and by other officers outside of the Order, were ratified, verified, and adopted by the Convention, showing that there was not a discrepancy of a single penny nor a misappropriation or even an instance of poor judgment in any of the monetary or material activities of the organization. The Convention also adopted a resolution unanimously that Mr. Clymer and his cohorts be notified by telegram or otherwise to the effect that this Convention had thoroughly investigated all of his criticisms regarding the financial wrongs and other acts on the part of the executives and that they whole-heartedly condemned his statements as malicious and untrue. I saw the telegram being sent and it cannot be said now that these critics have not been warned that their statements are contrary to what the members of the organization have found and reported in the records.

As a part of this closing session of the Convention the members enjoyed a very instructive and humorous address by the Grand Treasurer, Harvey Miles, on *The Threefold Path of Plato*.

Brief addresses were also made by other executives of the organization and Frater Malcolm Jelks, executive-president of the newly formed Rose-Croix

*Three Hundred Four*



University Alumni, presented to the Imperator an engraved scroll pledging the allegiance of the graduates to the principles and high ideals of the organization.

Before the close of this session the new Grand Councilors for 1936 were elected by the Convention after the retiring Grand Councilors held a business meeting in another room and had rendered an annual report in accordance with the constitution. It was decided by the Grand Councilors that the position of Inspector-General and Grand Councilor should not always be combined in one person and that a Grand Councilor could appoint one or more inspectors under him to look after matters in his jurisdiction. The Grand Councilors who were elected for the coming year are listed in the box at the end of this article.

Mrs. Marie Clemens remains as the Inspector for the Massachusetts district in order that she may keep in contact with the various groups and chapters in that part of the country, and an Inspector General will be appointed by Grand Councilor Landis to cover the cities of Philadelphia and a few in the State of New Jersey. Other inspectors that are appointed throughout the year will be announced from time to time in *The Rosicrucian Digest*.

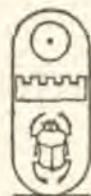
I want to take this opportunity of saying that throughout the Convention week after the ceremonies and sessions had ended, all of the larger hotels and restaurants in the heart of the city were patronized by groups of the members who enjoyed refreshments, dancing, music, and discussions into the wee hours of the morning. In talking to some of the hotel managers yesterday, I found them making the same comments as on previous years; namely, that the Rosicrucians represent a very high class of individuals and are greatly desired by all of the hotels and stores because of the liberal patronage and rational and cultured attitude and cleanliness of habits. It brought to my mind what the American Express Company officials said regarding the Rosicrucian tour to Egypt in 1929. They stated that all of their branches in various cities reported that hotels, store, steamships,

sightseeing conductors and others claimed that the Rosicrucians conducted themselves in a more intelligent, refined and cultured manner than any other body of tourists they ever dealt with. The hotels here in this city appreciate the fact that during the spare hours of the week there was no improper conduct in any of the rooms or lobbies of the hotels and a complete absence of that carelessness and boisterous conduct that is found in nearly all other convention groups. The members seemed to be too happy to think of anything else but the great joy of living and the pleasure of being here in this Valley of Heart's Delight.

### Saturday, July 20

The morning and afternoon of this day were given over to sightseeing on the part of those members from distant cities who desired to see the beautiful Pacific Ocean and the coast line of this part of the State, or the great redwood trees that are thousands of years old, or the beautiful sights in the mountains and valleys surrounding the Bay District. Other groups were taken through the Science Building and given further demonstrations in the chamber of light and color while the Supreme Officers completed the matter of routine interviews with those who were from distant points.

At six o'clock the members and delegates assembled at the Hotel St. Claire where once again the great banquet was given as a token of love on the part of AMORC. Everyone was dressed in his best and with a happy smile on his face anticipating as usual the gaiety and joy of this elaborate banquet. Because of the huge number of persons present, the diners had to be divided into the main dining room and some adjoining rooms, while microphones were provided so that the statements made at the speakers' table could be heard in each of the rooms. Mystery prizes were given to the members by means of a drawing. Many beautiful Egyptian and other articles were received by the winners who were all very greatly pleased. Telegrams of greeting from chapters and lodges and other officers were read from





the speakers' table and the various Grand Lodge officers commented humorously upon pleasant incidents that occurred during the Convention week.

One of the pleasant incidents of the evening occurred when the Imperator introduced to the members and delegates his aged parents who were seated at one of the tables, and who had recently come from New York to visit the Imperator during the Convention period. They were given a round of applause while the Imperator paid touching tribute to them.

During the banquet piano solos were rendered by little Miss Sonia Hayward, eleven-year-old prodigy, whose parents are members of Francis Bacon Lodge in San Francisco.

At nine o'clock the banquet ended and the members all looked toward the great dance held at the San Jose Woman's Club a few squares distant from the hotel. Here the Kepher-Ra Club, an organization composed exclusively of the fifty or more young women employees of AMORC, sponsored the banquet dance which was a greater suc-

cess than at any time in the past and lasted until the morning hours, thus closing a very happy Convention week in a glorious period of music and rhythm.

One would have expected the grounds of Rosicrucian Park to have looked abandoned the next day—Sunday—but as a matter of fact, many members are still remaining for further interviews and to sit in the shady grounds and meditate. Over and over again they have said to me, "It is so hard to leave and go home!"

Throughout the Convention sessions official secretaries took copious notes and complete records of every speech made, every resolution passed, and every act performed. Each speech and resolution has been certified to before a notary and once more a great Convention passes into history, and notable again is the fact that there was no condition of strife, no contest, and no unhappiness.

I hope I shall live to see many more such Conventions and welcome again on each occasion hundreds who have never been here before.

## OUR GRAND COUNCILORS

At the recent 1935 Rosicrucian Convention, held at Rosicrucian Park, San Jose, the following Fratres and Soror were duly elected Grand Councilors. The duties of a Grand Councilor are set forth in the Constitution and Statutes of the Grand Lodge, sections 17 to 22, inclusive. Members are invited to write to the Grand Councilor of their district on matters that concern the interest and welfare of the Order, or their interest as students.

Thomas W. Kuhn—Grand Councilor for the South Atlantic States.  
P. O. Box 105, Benjamin Franklin Station, Washington, D. C.

Thor Kiimalehto—Grand Councilor-at-Large.  
105 Pinehurst Avenue, New York City, N. Y.

S. R. Landis—Grand Councilor for Middle Atlantic States.  
602 Schuylkill Avenue, Reading, Pa.

Stanley J. Clark—Grand Councilor for Eastern Canada.  
19 Strathallan Blvd., Toronto, Ont., Canada.

James W. Blaydes—Grand Councilor for the Southwestern States.  
2910 Pine Avenue, Dallas, Texas.

Brian M. Casey—Grand Councilor for the Midwest States.  
Box 1204, St. Louis, Mo.

Manuel Rodrigues Serra—Grand Councilor for Porto Rico and South American countries.  
Apartado 702, San Juan, Porto Rico.

Annie L. Smith—Grand Councilor for New England.  
14 Fernwick Street, Springfield, Mass.





## PAGES from the PAST

### WILLIAM PENN

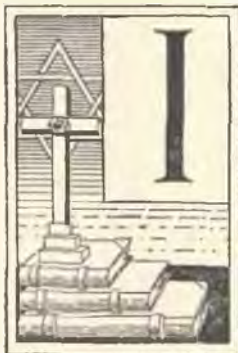
Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing their lives through the presentation of the writings which typify their thoughts. Occasionally such writings will be presented through the translations or interpretations of other eminent authors of the past.

This month we will devote our attention to William Penn, who was born in London, October 14, 1644. He received most of his schooling at Christ Church, Oxford, until his ardent enthusiasm for the Quaker belief and his evident dislike for the Church of England prompted extreme actions on his part and caused him to be expelled. His father hoped that travel on the Continent would help to change his view-points but he clung tenaciously to his faith. He studied law and later became a minister, preaching and writing treatises which often caused his imprisonment. His most famous one was written while in prison in vindication of his beliefs and was entitled, "No Cross, No Crown, and Innocency With Her Own Open Face."

Circumstances turned his attention to the New World, however, and in 1681 Penn obtained from the crown a grant of territory which is now the state of Pennsylvania, and in doing this realized his great ambition to establish in America a home for his coreligionists where they might preach and practice their convictions unmolested. In 1682 he founded the capitol, which was later called Philadelphia, a name beloved to all Rosicrucians, because it was the location of the first Rosicrucian Headquarters in America in 1694. They were also known as Philadelphians. Not only Quakers but persecuted members of other religions sought refuge in his colony where from the first the principles of toleration were established by law. Penn made himself famous by his peaceful negotiations with the Indians, which resulted in a lasting treaty of peace. His colony thriving successfully, he then returned to England and through his influence obtained the release of hundreds of persons who were imprisoned on account of their religious beliefs. The latter part of his life was involved in periodic charges of treason and conspiracy against the crown, acquittals, and finally his financial ruin because of the treachery of his steward. Later he was stricken with paralysis and passed through transition May 30th, 1718.

Below are some excerpts of his Reflections and Maxims relating to the conduct of human life, which, though written over two centuries ago, are still filled with practical and applicable rules for modern living.

### REFLECTIONS AND MAXIMS



IT IS admirable to consider how many millions of people come into and go out of the world, ignorant of themselves, and of the world they have lived in.

If one went to see Windsor-castle, or Hampton-court, it would be strange not to

observe and remember the situation, the

building, the gardens, fountains, etc., that make up the beauty and pleasure of such a seat. And yet few people know themselves; no, not their own bodies, the houses of their minds, the most curious structure in the world; a living, walking tabernacle; nor the world of which it was made, and out of which it is fed; which would be so much our benefit, as well as our pleasure, to know. We cannot doubt of this when we are told that the "invisible things of God are brought to light by the things that are seen;" and consequently we read our duty in them, as often as





we look upon them, to him that is the great and wise author of them, if we look as we should do.

The world is certainly a great and stately volume of natural things, and may be not improperly stiled the hieroglyphics of a better; but, alas, how very few leaves of it do we seriously turn over! This ought to be the subject of the education of our youth; who, at twenty, when they should be fit for business, know little or nothing of it.

#### *Inconsideration*

The want of due consideration is the cause of all the unhappiness man brings upon himself. For his second thoughts rarely agree with the first; which pass not without considerable retrenchment or correction. And yet that sensible warning is, too frequently, not precaution enough for his future conduct.

Well may we say, "Our infelicity is of ourselves;" since there is nothing we do that we should not do, but we know it, and yet do it.

#### *Disappointment and Resignation*

For disappointments, that come not by our own folly, they are the trials or corrections of heaven; and it is our own fault, if they prove not our advantage.

To repine at them does not mend the matter; it is only to grumble at our Creator. But to see the hand of God in them, with an humble submission to his will, is the way to turn our water into wine, and engage the greatest love and mercy on our side.

We needs must disorder ourselves, if we only look at our losses. But if we consider how little we deserve what is left, our passion will cool, and our murmurs will turn into thankfulness.

If our hairs fall not to the ground, less to we, or our substance, without God's providence.

Nor can we fall below the arms of God, how low soever it be we fall.

For though our Saviour's passion is over, his compassion is not. That never fails his humble, sincere disciples. In him they find more than all that they lose in the world.

#### *Discipline*

If thou wouldst be happy and easy in thy family, above all things observe discipline.

Every one in it should know their duty; and there should be a time and place for everything; and, whatever else is done or omitted, be sure to begin and end with God.

#### *Industry*

Love labour: for if thou does not want it for food, thou mayst for physic. It is wholesome for thy body, and good for thy mind. It prevents the fruits of idleness, which many times come of nothing to do, and lead too many to do what is worse than nothing.

A garden, a laboratory, a workhouse, improvements, and breeding, are pleasant and profitable diversions to the idle and ingenious; for here they miss ill company, and converse with nature and art; whose varieties are equally grateful and instructing, and preserve a good constitution of body and mind.

#### *Temperance*

To this a spare diet contributes much. Eat therefore to live, and do not live to eat. That is like a man, but this below a beast.

Have wholesome, but not costly food; and be rather cleanly than dainty in ordering it.

The receipts of cookery are swelled to a volume, but a good stomach excels them all; to which nothing contributes more than industry and temperance.

It is a cruel folly to offer up to ostentation so many lives of creatures, as to make up the state of our treats; as it is a prodigal one to spend more in sauce than in meat.

The proverb says, "That enough is as good as a feast;" but it is certainly better, if superfluity be a fault, which never fails to be at festivals.

If thou rise with an appetite, thou are sure never to sit down without one.

Rarely drink but when thou art dry; nor then, between meals, if it can be avoided.



The smaller the drink, the clearer the head, and the cooler the blood, which are great benefits in temper and business.

Strong liquors are good at some times, and in small proportions; being better for physic than food; for cordials, than common use.

The most common things are the most useful; which shews both the wisdom and goodness of the great Lord of the family of the world.

What, therefore, he has made rare, do not thou use too commonly; lest thou shouldst invert the use and order of things, become wanton and voluptuous, and thy blessings prove a curse.

"Let nothing be lost," said our Saviour; but that is lost that is misused.

Neither urge another to that thou wouldst be unwilling to do thyself; nor do thyself what looks to thee unseemly and intemperate in another.

All excess is ill; but drunkenness is of the worst sort. It spoils health, dismounts the mind, and unmans men. It reveals secrets, is quarrelsome, lascivious, impudent, dangerous, and mad. In fine, he that is drunk is not man; because he is so long void of reason, that distinguishes a man from a beast.

### *Friendship*

Friendship is the next pleasure we may hope for; and where we find it not at home, or have no home to find it in, we may seek it abroad. It is an union of spirits, a marriage of hearts, and the bond thereof virtue.

There can be no friendship where there is no freedom. Friendship loves a free air, and will not be penned up in straight and narrow inclosures. It will speak freely, and act so too; and take nothing ill, where no ill is meant; nay, where it is, it will easily forgive, and forget, upon small acknowledgments.

Friends are true twins in soul; they sympathize in every thing, and have the same love and aversion.

One is not happy without the other; nor can either of them be miserable alone. As if they could change bodies, they take their turns in pain as well as in pleasure; relieving one another in their most adverse conditions.

*Three Hundred Nine*

What one enjoys, the other cannot want. Like the primitive Christians, they have all things in common, and no property, but in one another.

### *Rules of Conversation*

Avoid company, where it is not profitable or necessary; and on those occasions speak little, and last.

Silence is wisdom where speaking is folly, and always safe.

Some are so foolish, as to interrupt and anticipate, those that speak, instead of hearing and thinking before they answer; which is uncivil, as well as silly.

If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it.

Better say nothing, than not to the purpose. And to speak pertinently, consider both what is fit, and when it is fit, to speak.

In all debates, let truth be thy aim; not victory, or an unjust interest; and endeavour to gain, rather than to expose, thy antagonist.

Give no advantage in argument, nor lose any that is offered. This is a benefit which arises from temper.

Do not use thyself to dispute against thine own judgment, to shew wit; lest it prepare thee to be too indifferent about what is right; nor against another man, to vex him, or for mere trial of skill; since to inform, or to be informed, ought to be the end of all conferences.

### *Temper*

Nothing does reason more right than the coolness of those that offer it; for truth often suffers more by the heat of its defenders, than from the arguments of its opposers.

Zeal ever follows an appearance of truth, and the assured are too apt to be warm; but it is their weak side in argument; zeal being better shewn against sin, than persons, or their mistakes.

### *Truth*

Where thou art obliged to speak, be sure to speak the truth; for equivocation is half-way to lying, as lying the whole way to hell.





### Knowledge

Knowledge is the treasure, but judgment the treasurer, of a wise man.

He that has more knowledge than judgment, is made for another man's use more than his own.

It cannot be a good constitution, where the appetite is great, and the digestion weak.

There are some men, like dictionaries, to be looked into upon occasions; but have no connection, and are little entertaining.

Less knowledge than judgment, will always have the advantage upon the injudicious knowing man.

A wise man makes what he learns his own; the other shews he is but a copy, or a collection at most.

### Industry

Industry is certainly very commendable, and supplies the want of parts.

Patience and diligence, like faith, remove mountains.

Never give out while there is hope; but hope not beyond reason; for that shews more desire than judgment.

### Balance

We must not be concerned above the value of the thing that engages us; nor raised above reason, in maintaining what we think reasonable.

It is too common an error, to invert the order of things, by making an end of that which is a means, and a means of that which is an end.

Religion and government escape not this mischief; the first is too often made a means, instead of an end; the other an end, instead of a means.

Thus men seek wealth, rather than subsistence; and the end of cloaths is the least reason of their use. Nor is the satisfying of our appetite our end in eating, so much as the pleasing of our palate. The like may also be said of building, furniture, etc., where the man rules not the beast, and appetite submits not to reason.

It is great wisdom to proportion our esteem to the nature of the thing; for as that way things will not be under-

valued, so neither will they engage us above their intrinsic worth.

If we suffer little things to have great hold upon us, we shall be as much transported for them, as if they deserved it.

It is an old proverb, "*Maxima bella ex levissimis causis*," The greatest feuds have had the smallest beginnings.

No matter what the subject of the dispute be, but what place we give it in our minds; for that governs our concern and resentment.

It is one of the fatalest errors of our lives, when we spoil a good cause by an ill management; and it is not impossible but we may mean well in an ill business; but that will not defend it.

If we are but sure the end is right, we are too apt to gallop over all bounds to compass it; not considering, that lawful ends may be very unlawfully attained.

Let us be careful to take just ways to compass just things; that they may last in their benefits to us.

There is a troublesome humour some men have, that if they may not lead, they will not follow; but had rather a thing were never done, than not done their own way, though otherwise very desirable.

This comes of an overfulness of ourselves, and shows we are more concerned for praise, than the success of what we think a good thing.

### Patience

Patience is a virtue everywhere; but it shines with greatest lustre in the men of government.

Some are so proud or testy, they will not hear what they should redress.

Others so weak, they sink, or burst, under the weight of their office; though they can lightly run away with the salary of it.

Business can never be well done, that is not well understood; which cannot be without patience.

It is cruelty, indeed, not to give the unhappy an hearing, whom we ought to help; but it is the top of oppression to brow-beat the humble and modest miserable, when they seek relief.

Three Hundred Ten



Some, it is true, are unreasonable in their desires and hopes; but then we inform, not rail at and reject them.

It is, therefore, as great an instance of wisdom as a man in business can give, to be patient under the impertinencies and contradictions that attend it.

Method goes far to prevent trouble in business; for it makes the task easy, hinders confusion, saves abundance of time, and instructs those that have depending, what to do, and what to hope.

## Popularity

Affect not to be seen, and men will less see thy weakness.

They that show more than they are, raise an expectation they cannot answer; and so lose their credit, as soon as they are found out.

Avoid popularity. It has many snares, and no real benefit to thyself; and uncertainty to others.






# ANCIENT SYMBOLISM






## EGYPTIAN HIEROGLYPHICS

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.

<p>15  <i>spr.</i></p> <p>16  <i>šāh, šāh,</i></p> <p>17  <i>šba, lua,</i></p> <p>18  <i>tust.</i></p> <p>19  <i>to.</i></p> <p>20  <i>lat.</i></p>	<p><i>A rib, to arrive at, to reach (a place or condition), termination of a journey.</i></p> <p><i>Moon, one month, a period of 28 days.</i></p> <p><i>Star, star of dawn, one hour, to pray.</i></p> <p><i>The underworld, the world of darkness, sin and despair.</i></p> <p><i>Smooth land, land of good, fine soil, the most fertile land, a very receptive mind.</i></p> <p><i>Rough land; land of soil mixed with large stones, wood, etc, a mind filled with sin or delusion.</i></p>
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Because of the ever continuous interest in Egyptian hieroglyphics, we again present some of these symbols of the early Egyptian civilization from which originated some of the characters of our present day alphabet.

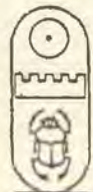
We will continue this series of hieroglyphics, which we believe will prove most interesting to our readers.





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.

Three Hundred Eleven







## SANCTUM MUSINGS

### EVOLUTION OF THE SOUL CONCEPT

An address given by the Supreme Secretary at the Rosicrucian Convention

(Continued from the August Issue)



THE philosopher, Plato, advances beyond his great teacher, Aristotle, in giving to mankind a concept of soul. He begins with a recognition of the duality of man; the body, on the one hand, earthly, mortal, transient, fallible, and the soul, on

the other hand, as infallible, perfect, and the only true reality. He recognizes a conflict between the two, that the body, through the desires and passions, is constantly drawn to earthly things, and the soul is forced into the background and denied; that the soul is nailed to the body while the body is interested in transient things, and that man should strive to rise above these temptations, these mortal bonds, these temporal things, and permit his soul to soar unfettered.

Plato hails death because it permits the separation of the soul from the

body, and he advises temporary deaths on earth. By this he does not mean destruction of the physical body, but that man should free his mind and consciousness from physical, material interests and permit his consciousness to soar into the spiritual realm and to temporarily at least free the soul from its encumbrances. Plato believed that the soul could be perfected only through the higher ideals; that is, the inherent ideas we have of beauty and of love constitute the knowledge of the soul, the divine essence of the soul, and man can perfect his soul by aspiring to ideals here on earth which are in harmony or accord with these divine ideas. Thus man should interest himself in the cultural things, should seek beauty, whether it is in art, music, or sculpture, and thus lift himself upward, liberating and perfecting his soul.

Plato offers three proofs in his dialogue, the *Phaedo*, of the existence and immortality of the soul. The first is the proof of generation. That is, he declared that all opposites generate each other. A waking state is the result of a former sleeping one, and thus a living

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state is the result of a dead one; and if there were only a series of successive deaths, generation along one line only, eventually all things and everyone would be dead. But deaths generate the living, and thus there is maintained a constant balance.

The next proof he offers is the indissolubility of the soul. The body is composed of many elements, is transient, changing, fallible, but the soul is not. It is of one nature, constant, permanent, and not dissoluble. He relates how, if it is possible for the mortal body to be preserved for many, many years by embalming, such as was the practice of the ancient Egyptians, that certainly the soul which all men recognize as being the higher and finer nature of man should exist far longer, and therefore it must be immortal.

His third, final, and more emphatic proof that the soul is not destroyed at death is the recollection of its knowledge. Men who are not educated and even illiterate may reason properly and may come to the correct conclusion when a profound problem is properly presented to them. This proves that the knowledge they utilized to solve the problem was not acquired from without, but through meditation, through introspection, through awakening the knowledge of the soul. Since this knowledge was not given to them during their lifetime, it must have been possessed by them at birth; must have come into their being with their soul, and is proof, therefore, that the soul of man is immortal, and exists in many bodies over a course of time.

With Aristotle, we find the conception of soul following lines which are distinctly biological and psychological. In fact, psychology began with Aristotle. The basis of Aristotle's philosophy is not mathematical like so many of his predecessors, but biological. Therefore, his concept of soul is an intermingling of both psychological and biological principles.

He begins with organic matter. All organic matter has the property of motion, and Aristotle refers to that motion as the soul of matter. Soul is, therefore, the form of matter. Matter is always subordinate to the form which it takes in the philosophy of Aristotle. The soul

in man, Aristotle declared, was unmoved, yet it moved man. In this sense Aristotle did not mean merely the locomotion of man's body, but he meant movement in a sense of feeling, and emotions. Man's soul, however, reached its state by a process of development and attainment. A distinguishing characteristic of Aristotle's psychology and concept of soul is that he did not consider man alone, possessed of soul, but that other living things had souls as well.

He traced the evolution of man's soul from plant life. The soul of a plant is its functions of nutrition and reproduction. The ability it has to nourish itself and reproduce its kind, that stands as form in contrast to the matter of substance of the plant. The soul of the animal, or its form, in Aristotle's sense of form, is its locomotion and sensation, the ability to move itself at will and to have sensations. The soul of man is the universal ideas he has, the inherent instinctive ideas, and his reason. But man has not lost the souls of the lower forms out of which he evolved. These continue to exist in man, but they now become associated with his body. In other words, the plant soul becomes merely a function of man's body—nutrition and reproduction. The animal soul, locomotion and sensation, are also just a function of his body.

Furthermore, Aristotle recognized the five objective senses of man. He said there were five channels by which external impulses were carried to a sixth sense located in the region of man's heart, and there these external impulses were translated into sensations which gave man the ideas and concepts or perceptions he had of things of the outside world, and these ideas and concepts were then registered in his memory and constituted his empirical or objective knowledge. And such knowledge was the lesser knowledge of man's nature; the greater knowledge was the knowledge of the soul, the universal ideas and reason. The soul of man, to Aristotle, was the highest soul, and upon death it returned to what Aristotle termed the unmoved movent, the primary universal thought and idea which impregnated all things, which gave motion to all things,





and caused all things to advance in scale.

We should, most of us, be quite familiar with the Christian conception of soul. Naturally, the fundamental Christian conception of soul is modified by the various interpretations of the different sects. Generally speaking, Christianity considers the soul as having a continuous conscious existence. The soul has, in other words, according to the general Christian view, a self-awareness. The Christian recognizes the duality of man, the mortal physical body on one hand, and the soul—the spiritual life or being of man—on the other. It now declares that both are of God—something, incidentally, which the early Christians did not. Also, Christianity declares that the soul is not absorbed into God, but retains its separate identity, and it does not, as Hindu and Buddhist philosophies contend, become completely absorbed into the universal mind of God.

Furthermore, Christianity does not recognize (now this may be a point of controversy, but the controversy merely arises out of the differences of interpretation) the perfection of the soul. The soul of man to the Christian is imperfect until it has been purified, till it goes through the process of salvation.

Next we have the Rosicrucian version. The Rosicrucian begins with the recognition of the duality of man's nature also—the physical earthly body composed of the dust of the earth, imbued with spirit energy, the same as all animate and inanimate things. No distinction is made between the physical nature of man's body insofar as its general elements are concerned, and that of any other substance. All are considered mundane. Then it recognizes the soul, as a spiritual and divine essence resident within this body during the period of earthly existence. The Rosicrucian also declares that the soul is unshapen; that is, that the soul has no definite, concrete form that is describable or comparable with anything of a material nature. He considers the soul as a sort of an energy, just as a thought has no physical form, yet may give rise within the consciousness to the idea of form.

The Rosicrucian declares that the soul in man is not a separate entity, broken off, distinct from the soul of all other beings, but is a part of a universal soul energy which flows through all humans equally and alike, and the soul in the most degraded individual is just as pure and just as divine as the soul in the highly illuminated and spiritual being; that the difference which exists is a matter of interpretation, and a reacting to the soul force, just as the electrical energy which flows along an electrical circuit may cause some bulbs in that circuit to give forth a blue light and others a pure white light, but the quality of the electrical current is the same in all instances.

The soul, therefore, in man is at all times perfect, and it cannot be perfected. To declare that the soul can be perfected, the Rosicrucian contends, is to admit of its imperfection, and the Rosicrucian states that since the soul emanates from a divine source and is the only divine essence in man, are we to declare that divinity is imperfect by stating that the soul should be perfected?

The soul manifests in each of us differently, in each body, due to the mental development of the individual, and due to his ability to react, as said before, to the spiritual force within him. The ego or personality of the individual is that which must be perfected. As we develop and perfect our ego and inner personality, we eventually come to appreciate, comprehend and realize the soul force within us. We correct our thinking, correct our ways of living, and permit the soul to express itself without hindrance, and thus we find some individuals more illuminated than others, more spiritual than others in manifestation; but in essence all are spiritually alike, declares the Rosicrucian.

It is only fair to round out and conclude this discourse on the evolution of the soul concept, by a brief consideration of a rather new metaphysical and psychological version. This concept is a combination of abstract metaphysics and modern psychology. Undoubtedly many of you will not be in accord with it and perhaps feel that it is radically wrong. We are merely presenting it



here just as we presented the earlier primitive concepts to give you as nearly as possible the complete history of a basic idea.

This modern concept begins with the declaration that man has always given the name soul, or its equivalent, to certain different characteristics of his nature; that is, characteristics which are apart from his physical ones. These characteristics which he has named "soul" are certain sensations of his own being.

Now man is aware and realizes various sensations. First are the outer sensations. The impulses of light, heat, and sound, generate within us certain definite sensations which give us an awareness of the outside world; that is, the world outside of ourselves. But in addition to those, there are inner sensations which we are also aware of, which we cannot deny, and which we distinctly separate from the sensations of hardness, cold, warmth, etc. These inner sensations are the emotions. For example, the emotions of love, hate, envy, and fear—who has not felt them? Who has not distinguished them from outer sensations?

Emotions, it is contended, are not a product of intelligence. An individual need not be highly intelligent or well-educated to have an awareness of his emotions. The aborigine and the highly intellectual being, alike, have an emotional self and are equally aware of these emotions. These emotions, we know, can be stimulated from without. Certain things we experience in our daily life stimulate the emotions of hate, fear, love and envy, and it is easy for us to trace the stimulus to some outer sensation, the result of some experience we have had. Character, after all, is merely the regulation of these emotions, it is further declared. Where we refer to an individual as being a noble character, a commendable character, we mean the individual who properly regulates and controls and keeps within bounds his emotions, which means that the individual has applied his reason and will in supervising, directing and controlling his emotions.

The emotions are not only provoked or generated by sensations arising from without, for they may be provoked from

within, from causes which are just as definite as outside causes. These inner causes of the emotions are the instincts. It is declared that these instincts inherent in all humans are attributes of soul, for it is stated, if you are going to name those characteristics which you declare are the soul characteristics of your being, what would you say they are? Would you not refer to the immanent impulses and urges of yourself, and are not these inner impulses and urges traceable to the fundamental instincts?

Of course, some may say (so the exponents of this new theory declare) soul is intelligence, but are not also, (they reply) the instincts intelligent? What are some of our instincts? There are the instincts of repulsion, of curiosity, of self-assertion, and preservation. Are these instincts not for man's own welfare? Do they not seem to be concerned with his protection and good? And is not that a display of intelligence? When the instinct of repulsion causes us to have a feeling of repugnance for something which would be injurious to us, is that not intelligence? The instinct of self-preservation causes us to avoid danger or defend ourselves against destruction, is that not also intelligence? When there is the instinct of self-assertion, to move as an individual, to act as an individual, to follow individual impulses and thoughts, is that not intelligence? Then we must admit, these exponents declare, that instinct is intelligence.

They explain also by this method, personality. They declare it is the individual analysis of one's own feelings and an adjustment of our mental and physical life to those feelings? In other words, the way we react to our emotions, which are the sensations of our instincts, determines our personality. So, they conclude, that the soul idea with man begins when he has a realization of the inner sensations of his being.

According to this doctrine, it does not suffice merely to say that the distinguishing characteristic of soul is the fact that it is an inner intelligence, aside and apart from the reason and brain faculties of man, because it has been brought out here in this theory that instincts are obviously an intelligence.





And then we must consider life—the life force of the body. We find life showing the same signs of intelligence as instincts. We find, for instance, the plant adjusting itself to its environment instinctively without any realization of why it does so. We find it seeking sunlight, turning toward it or avoiding it, if necessary, for its existence. We find plants seeking water. This intelligence is instinctive in the plant. This intelligence ceases with the absence of life. Therefore, the conclusion is that life and instincts are one, or at least the instincts are an attribute or quality of life.

At this point it becomes difficult to distinguish between life and its intelligence and soul and its intelligence. So, this theory contends that the life force and soul force are one. In higher organisms such as man, where the organ of brain has become complex and highly developed, there is a particular sensitivity to the sensations, of the instincts or life force; and when a being becomes sensitive to these inner sensations, he has the consciousness of self, a realization of "I", and he defines this inner self as the soul. Plants do not have such a complex organism as man's brain, and neither do the many animals. Thus they lack his highly developed self-consciousness. But after declaring that life and soul are one, they then begin to question seriously whether life is really an intelligence, whether what we consider the intelligence of life is not merely the natural order of the life force in man. In other words, they declare, life is either a universal energy or force,

or the result of the combination of several energies, which makes matter animate, and has a distinctive order of its own. If it did not have that order, it would not be life. It would be something else. Naturally it tries to preserve its order, not because of intelligence, but because the maintenance of its order is more natural than to change to something else.

Therefore, the life force in man endeavors to maintain its existence as a distinctive order. It naturally opposes and repels any conditions, any influences which would have a tendency to disturb it, and any irritations or aggravations set up internal sensations and these sensations are the instincts which manifest as emotions. In other words, it is maintained that the instincts of man are merely the result of conditions which aggravate or attempt to disturb the natural harmony of the life force in the body, as the result of life's adjustment to environment and the ceaseless motion of life's order.

Since the instincts produce sensations, which compel the body to adjust itself to a state which is agreeable to the life force within man, man considers this adjustment as an intelligence rather than merely a natural reaction, and prefers to call this intelligence soul. This is, therefore, the modern speculative metaphysical and psychological concept of soul which has not as yet gained much ground, and naturally will be opposed on all sides.

This concludes our sketch of the evolution of the concept of soul.

THE END

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—*Courtesy of The Rosicrucian Digest.*





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