

THE ROSIKRUCIAN DIGEST





A MEETING OF THE MINDS

When you write, you have one party in mind. That party may be one individual or a group of them, but your thoughts are alone for them. You do not wish your thoughts to reach a mind or minds for whom they were not intended. Furthermore, you do not wish others to interpret your ideas for you. However, this is only possible when you take the proper pre-

cautions to see that your communications are brought directly to the personal attention of your correspondent.

The Rosicrucian student who fails to properly address his or her communications, or give all needed information for their proper delivery, causes his or her letter or report to be read, interpreted, and handled by many persons before reaching its proper destination.

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The ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



DEDICATION OF ROSICRUCIAN PLANETARIUM

The above photograph shows a portion of the hundreds of Rosicrucians who stood on the lawns of Rosicrucian Park, listening to the dedication addresses from the Moorish balcony of the new planetarium. The edifice was officially open to Rosicrucians by Dr. H. Spencer Lewis, Imperator of the Order, on July 13. The dedication ceremony was held during the annual AMORC Convention.

(Courtesy of Rosicrucian Digest.)

Concealed from the Eyes of Man

A Secret Sought For 3000 Years!

An elixir to prolong life!

A strange process to change the composition of metals!

A weird device for communication with distant planets!

Did the ancients accomplish these things? Were they masters of a lost wisdom? Down through the ages these rumors persisted. Was it possible that a vast knowledge accumulated by forgotten civilizations still existed? Tales of strange phenomena gave support to the belief that there was hidden from the world stupendous secrets of nature, possessed by a chosen few.

To the far corners of the earth journeyed men in search of these gems of wisdom. To the finder would come fame, power, wealth. Tyrant and peasant alike strove to find this, the greatest of all treasures—a mastery of nature. One man had the key. He alone seemed to know the answer.

To Roger Bacon, medieval monk and scholar, man of mystery, the eyes of the world turned. He accomplished feats at which the peoples of the eleventh century gasped. They begged and implored him to divulge his formulas, to reveal his source of wisdom. To these and their threats his lips were sealed. He knew the wisdom was too powerful, too dangerous to be in the hands of those who might locally use them.

For generations his manuscripts were a hopeless confusion of strange hieroglyphs and symbols. Then in recent years came their decipherment, and the world learned of many of his great experiments and the source of his tremendous knowledge. He was one of a secret brotherhood which had carefully guarded in code the great knowledge of the ancients.

OBTAIN THIS FREE SEALED BOOK

Today this great brotherhood, known as the Rosicrucians, still flourishes. It still keeps from the eyes of the curious, as in Bacon's time, the profound truths of nature, which give man mastery of self and happiness in life. Its keys of universal wisdom are extended to all who are sincere in their desire to unlock the hidden truths of the universe and find freedom, power, and success in such knowledge. A fascinating free book, "The Secret Heritage," will explain how you may receive these helpful facts. Direct a letter to the address below, asking for it.

SCRIBE S. P. C.

The ROSICRUCIANS

« A M O R C »

SAN JOSE, CALIFORNIA, U. S. A.

(Rosicrucian members have had this unusual booklet.)



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ST. FRANCIS



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PAREZ



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIV

SEPTEMBER, 1936

No. 3

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 ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



SOCRATES



EINSTEIN



ST. MARTIN



BACON



THE THOUGHT OF THE MONTH COSMIC POLITICS

By THE IMPERATOR



IT IS generally understood by all of our members and friends that our organization does not deal in political matters to the extent of advising our membership to support any one political party or any one candidate for any office. So far as political alliances are concerned, our organization remains absolutely neutral and the only thought that any of us give to these matters is to try to determine which of the various candidates for the many, many offices to be filled at each election are best qualified from a universal point of view. We may from time to time express in this department of *The Rosicrucian Digest* or in *The Rosicrucian Forum* some of our own personal views regarding candidates and political principles, but we have never expected all of our members to adopt our opinions as a matter of course, or as an incident to their membership in the organization.

The mystic and the student of natural philosophy may be inclined to say that politics constitutes a field of activity and study that is entirely outside of his realm, but he forgets that the Cosmic is very greatly interested in politics and without a political scheme of some kind the Cosmic could not carry out its universal principles. In the course of many years I have noted with much satisfaction that in any complicated situations

the Cosmic intervenes and selects or elects a person to a position who is best fitted to meet the crisis. In fact, in the intervention of the Cosmic, as in instances where God intervenes to settle a much mooted point, we have a distinct revelation of the political acumen, the political understanding, and superior comprehension of things political here on earth.

The cyclic birth of a great avatar in each nation, the periodical rise of a great leader to guide the thoughts of men, and the powerful influence of a savior of man's best interests throughout the ages clearly points to a supreme, divine, omnipotent comprehension of our needs, and a dependable intervention on the part of God and the Cosmic forces when we are in need of superior guidance.

This does not mean, however, that each one of us should fail to study the situations that have arisen from our own attempts to control our worldly affairs. With the human error that is inevitable, we make mistakes from time to time and these mistakes must be corrected and this lies in our own hands to a great extent. Inasmuch as man has taken unto himself the prerogative of creating laws for governing himself and his fellow beings, and inasmuch as man has also assumed a superior position in interpreting God's universal laws and applying them in a specific way, man has assumed a responsibility that he cannot lightly cast aside or pass on to God and the Cosmic when he himself must work out the problem. For this reason, if no other, each individual should give serious thought to the selec-

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tion of candidates for such offices as control the administration of man-made laws, or the working out of new laws and the interpretation of them.

Man can do his best in this regard by keeping in mind the political attitude which must be that of the Cosmic. Certainly the Cosmic does not take into consideration the religious race, or color distinctions which man has magnified to such great artificial importance. In the sight of God all of the children on earth are of one human family, and regardless of race or color or of religious faith, our worldly problems are much alike and can be solved only by a common understanding and a common application of sensible interpretations of fundamental principles.

We should therefore analyze each political situation from its international and universal point of view rather than from its distinctly local point of view, and each candidate for office should not be analyzed from any limited, narrow, or local situation. A mayor of a small city is not just a ruler or administrator of the interests within the confines of the city, but he becomes a member of a more or less universal hierarchy of worldly rulers, and his actions, his decrees, his rulings, decisions, interpretations and evolving ideas cannot be separated from our universal interests. At any hour of the day during his term of administration he may become an important national figure or even an international influence. Certainly his influence upon the people within his own city can become of nation-wide importance. A President of the United States is not merely an administrator of the interests of these United States alone, but he becomes a part of the international scheme of administration and we must consider his qualifications to meet and act with the international problems that will arise along with the local ones.

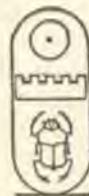
And in analyzing the individual we must not be guided by party ties and affiliations nor by his promises, no matter how sincerely and honestly they may be made before election. We must consider what his tendencies may be in future situations that are not anticipated or unexpected at the present time. We must judge him not by what he wants

to do or desires to do in the future but what he may be capable of doing under stress or in circumstances now unknown. It is probably true that the average political candidate is anxious to give a better administration than his predecessor and tries to make his administration a monument to his integrity, goodness, honesty, and creative powers. But this desire, this honest intent, is not the most important thing that we should consider. We must analyze his character, his abilities, his methods of thinking, and his fundamental appreciation of Cosmic and universal laws.

Throughout the United States and in many parts of North America and elsewhere in the world the next few months will see the wildest possible activities in political circles. We shall hear and read of contentions, arguments, disparaging remarks regarding one or the other of each classification of candidates, and bombastic promises for the future. There are millions of voters who will blindly vote for the one or the other of the many candidates either with the belief that all are good or all are bad, and any attempt to select one as better than the other is a useless waste of time or that it makes little difference who is elected inasmuch as political influences, conniving and underhanded scheming will control the candidate's actions regardless of his claims. This is a wrong way to look at the matter, the wrong way to vote inasmuch as it fosters the very situation that is so seriously criticized. There have been candidates in the past who were elected to office on the basis of their promises, and they have sacrificed their future success and fame in remaining steadfast to the promises made and in fulfilling their obligations regardless of all pressure from the outside and all temptations.

We can encourage men of fine character and fine mind to take an interest in political matters by showing in our manner of voting that we are using discrimination, that we are approaching the subject prayerfully, analytically, and Cosmically.

There is no greater power on earth of a mundane nature than that of public opinion. It is a complementary and secondary power to Cosmic law. If all

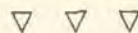


human beings would unite at this time in a demand for universal peace by thinking only of peace and of brotherly love and of universal prosperity and happiness, not only would the thought of war be eliminated from the minds of those who make wars possible, but even the reflection of this power of opinion would affect the Cosmic laws and universal peace would become an immediate and unchangeable condition. When public opinion in any locality or in any nation centers itself upon certain demands that are righteous, reasonable, fair, or especially of general good to all, the strongest and most influential of political powers, political parties, and political leaders is set to naught and can accomplish nothing in the face of this decision on the part of the mind of man.

A man who is elected to office by the universal opinion of the vast majority of persons who believe and demand that he is to do the things that are right, is suddenly given from the Cosmic a power to fulfill the demands of the public and is made fearful of any varia-

tion of those demands. In such a case the public who has established the opinion and who has elected the man to office must assume all responsibility of its judgment. This man is in a position to exert powerful influence and to be the master of his own fate in all political senses just as he is a master of his own personal life and must therefore assume the responsibility of his own acts.

Therefore, it is right and proper that the members of our organization attempting to work in harmony with universal Cosmic laws should analyze the political situation of today and select their candidates and vote for such persons as they honestly believe will conform to Cosmic rules and give the public the very best service possible. Part of our duty lies in attempting to make worldly conditions proper in a national or community sense, as well as in a private, social sense, for, after all, we are our brother's keeper in a wide interpretation and a nation's Karma can become a part of our own Karma.



IMPORTANT BULLETIN

We regret to state that our Sovereign Grand Master, Dr. Clement LeBrun, has not fully recovered. He is still in an extremely precarious condition and we are all doing our utmost to make him rest and to give nature and the Cosmic principles an opportunity to strengthen him and master the condition which has affected his body for several years.

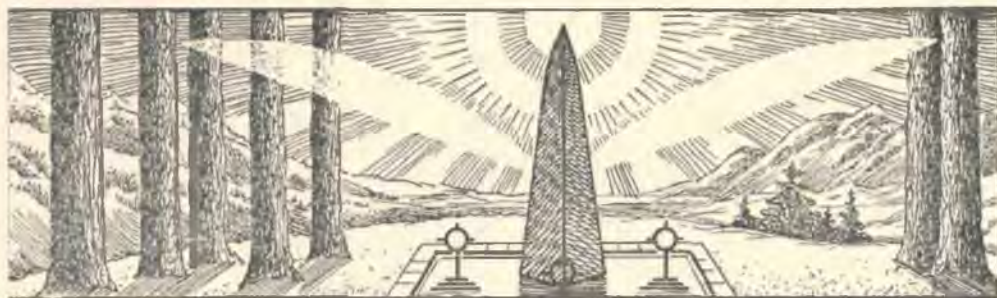
Your continued good thoughts and prayers are solicited while he is in a place of retirement and rest, and our members will understand that it is impossible for him at the present time to answer any of the letters or carry on his former activities.

THE EMPEROR.

ROSICRUCIAN RADIO BROADCASTS

During the fall and winter months it is customary for the Rosicrucian Order to broadcast entertaining programs of a mystical, inspiring, and instructive nature over the leading radio stations of the United States and Canada. This year we extend our broadcasting to the Hawaiian Islands where we will present from station KGU in Honolulu a weekly program starting September 17. Tune in at 8:45 to 9:00 p. m., Pacific Standard Time and hear this inspiring program. Another radio broadcast will be presented from Hollywood over station KNX, a fifty thousand watt transmitter operating on 285.5 meters, 1,050 kilocycles. This KNX program will start on Tuesday, September 15, at 8:45 to 9:00 p. m., Pacific Standard time. Tune in on these two stations and enjoy the period of meditation and concentration, the unusual, inspiring music, the "philosophical proverbs," and the high type of program in general. Tell your friends about the programs and help us to create a large radio audience.

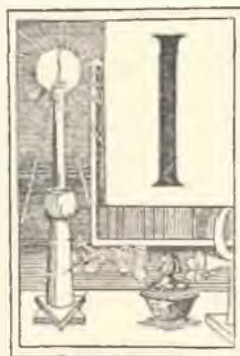
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A New Lemurian Mystery

A SURPRISING STORY ABOUT THE MYSTICS OF MT. SHASTA

By THE EMPEROR



IN THE first week of August just past, several men of distinction and unique character arranged for a confidential interview with me in my private sanctum. It was the fourth time within the past fifteen years that these representatives of a unique class of evolved beings have been in confidential communion with me and have given to me interesting facts for release through our official publications. The first time that these gentlemen spent many hours with me was in the year 1919 while my sanctum was in San Francisco. After making a special appointment in a very secret manner, they called upon me and as a result of our long interview, the papers and notations, photographs, and drawings which they left with me, I was able to get in direct contact with many persons and groups of persons in California and in other parts of the United States and the Orient, and through these contacts verify the importance of their mission and the reasonableness of their astonishing stories. The outgrowth of the interview and investigations was a very

reserved and carefully edited announcement about the existence of a mystic colony living in or near Mt. Shasta in California. The announcement thus appearing in one of our magazines immediately brought additional facts and substantiation and led to many independent investigations, and throughout the years 1920 to 1935 the facts regarding this mystic colony have been multiplied and verified in a very satisfactory manner. But in keeping with the very spirit of the story and in harmony with the facts in the case, AMORC has been reserved and carefully reticent in what it has said and in the manner in which it has stated the facts. Every sincere mystic and every other investigator of the matter has discovered or had revealed to him in some manner a realization of the true situation, and has come to the understanding that the officers of AMORC have refrained from publishing all of the facts possessed by them and have carefully withheld such data as was necessarily secret and confidential. The astute and well-developed student of mystical philosophy has read more between the lines of our statements about this mystic colony than we have actually put into print.

Our book entitled, *Lemuria, the Lost Continent of the Pacific*, has contained for the past few years all that we have felt was proper and safe to say regard-



ing the mystic colony, and the reservation of facts so self-evident has whetted the curiosity of the insincere seeker and hundreds of others who have tried in every possible way to fathom the unexplained mysteries.

The recent visit on the part of these emissaries of an age-old mystical group which does not function any longer in a material or worldly manner was not wholly unexpected. Contacts made with this very secret group of individuals from time to time in the past years, and particularly in the past months, has inclined us to believe that certain important changes were taking place within the secret organization or group of beings and that we would be informed about these things very shortly.

And so it came about that these representatives called upon me for another long and pleasant interview and made many startling, interesting, and important announcements, and arranged with me an outline of what might be said publicly to our members and readers, what might be said very confidentially to our international officers of the Hierarchy, and what might not be said to any others than our own staff of executive officers here in California. Therefore, the facts which I am presenting at this time in this announcement in *The Rosicrucian Digest*, constitute all that I may say or explain at the present time. There may come a time in the very near future when additional facts may be released, but I must definitely state here and now that under no circumstances and for no pretext, or reason, and certainly for no worldly consideration, will I give any additional facts to any member or reader of this magazine nor to the world at large and, therefore, may not augment the announcement made here. For this reason I hope that our members and friends will not write, telegraph, telephone, nor call upon us in personal interviews for any additional facts, not even for names, addresses, dates, descriptions of locations, or any other points concerning this announcement, for such additional information will not be given under any circumstances.

The purport of the visit was to inform me quite definitely and thereby

support my intuitive and Cosmic impressions that the main body of this mystic colony, meaning the essential group of individuals and their chief officers and most advanced directors of the colony, has moved the center of activities and isolated residence from the very old location at Mt. Shasta to another more isolated, secret, and desirable location in California. The new location is not an arbitrarily selected site but rather a place that was for several centuries occupied and used by these mystics and especially by a large section of them that had at one time occupied a large territory in another part of this Western World. This new location was never completely abandoned, but has always been maintained by a few with great secrecy because of the treasures (not gold or silver coin) hidden and preserved there and because of the existence of several very beautiful and unique temples or sanctuaries.

The most important reason for this change of location and the almost complete abandonment of the Mt. Shasta district was the unfortunate and wholly inconsiderate publicity that was being given to the location and the resulting intrusion upon their privacy, secrecy, and spiritual progress made by curiosity seekers, newspaper investigators, skeptics and doubters of all kinds, bold and brusque persons with unlimited selfish demands, and an increasing degree of commercializing the historical facts.

From the reports given to me, it would appear that there has hardly been a week of any month during the past two years that has not seen individuals and groups of individuals prying into the secret, sacred areas of the colony of Mt. Shasta and refusing to obey any of the requests made by persons who would kindly ask them to refrain from trespassing and intruding. There were persons who would deliberately set fire to sections of the underbrush, or who would throw small bombs into deep recesses to cause an explosion of light or flames or illuminating powders for the taking of pictures, resulting often in damage to property and life. Furthermore, many of the investigators would approach the dark sections or wooded areas in the

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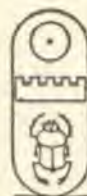
daytime or nighttime with loaded guns and would discharge these guns into the dark areas upon the least provocation, giving little heed to the suffering or destruction that might result therefrom. A few unworthy and unprepared investigators from time to time would find entranceways to caves or subterranean passageways and force their way into them and cause great consternation, loss of property, and sometimes injuries to themselves and to the peaceful inhabitants who had every right to remain unmolested in their own area. But even all of these annoyances and dangerous disturbances and intrusions did not affect these quiet, reserved, peace-loving and sincere mystics as greatly as did the increasing use of the Mt. Shasta traditions for commercial purposes and fraud. At one time as many as six different colonies of investigators or seekers for mystical experience were encamped in various sections around Mt. Shasta, each under the direction and control of a self-appointed leader who had either promised and guaranteed to his followers in exchange for their contributions and their support that he would lead them to the mystics in the colony and show them marvelous experiences, or through their support of his claims and through their following of his system of instruction and guidance they would witness, somewhere in the Shasta district, the birth of a new Master, a world saviour, a divine child, or a great god.

Many of these groups remained into the winter months suffering great privation along with bitter disappointments. Others were encamped sufficiently long to discover that they had not only been deceived but had helped to fill the coffers of some individual leader. In other cases, travelling psychology lecturers going from city to city in the United States and Canada have claimed to have direct or secret connection with the Mt. Shasta colony of mystics and have claimed to have had initiation in their mystic temples or to have discovered these temples, and a vast fortune along with valuable equipment, scientific instruments, and other things thereby enticing men and women everywhere to become interested in their

private classes or to buy their books or to follow their system of unique mysticism. This deception has resulted in thousands of persons being misled even to the extent of hundreds of them journeying to the Mt. Shasta district in the hope of discovering these marvelous possessions or coming face to face with the mystics themselves.

We, the chief executives of AMORC, voluntarily assume some blame in this regard. We regret that in our first announcements years ago we made the mistake of mentioning almost too definitely the location of these mystics. We should have avoided mentioning Mt. Shasta or the area around it. But at the time the information was given to us there was no restriction placed upon the mention of the area and we did refrain from being geographically exact, much to the chagrin of hundreds of curiosity seekers who have demanded from month to month and year to year that we give them a map or a more detailed description of the exact location. But until a few years ago when certain individuals discovered that the stories of the Mt. Shasta district and its strange people contained commercial possibilities, no real harm had been done by the announcements which we made. Our announcements were the first in many years to give all of the traditional stories about these mystic people and yet many of the self-appointed schools of mystical thought, claiming to have a connection with Mt. Shasta, now pretend that they possessed this information and this secret connection for many, many years.

Those who have read the story of the descendants of the lost continent of Lemuria will recall that those descendants settled in various groups in different sections of California, Oregon, and Mexico. They will recall that one of the largest of the groups of descendants established itself on a large island just off the coast of California near Santa Barbara. For many years government and state records, as well as historical and expeditionary records, referred to this strange island and its strange people. Gradually, however, there was a reduction in the number of people living there and finally the island was



abandoned as though all had passed through transition within a few years. Today that island with its strange structures and strange memorials of the ancient race that occupied it constitutes an interesting field of investigation. But the remnants of the occupants of that island did not cease to exist as has been believed by some. They moved to the mainland, coming into California by strange methods of their own and going inland into the foothills and valleys still unexplored by any but a few, and here they have been continuing their existence, and, according to information just given me, the birthrate among them has kept pace with the so-called death rate until there are today practically the same number in this colony as in the days when they were living upon the island. Their location in California is known to many of the mystics of various international schools of mystical philosophy which are of age-old integrity and responsibility. Another such colony exists in Lower California, just across the borderline that separates it from the United States. One of the larger colonies to remain after the beginning of the 17th century made its headquarters in the foothills or sides of an old volcano in Mexico not far from the American borderline. The eminent mystic, Mr. Van der Naillen, author of such books as *In The Sanctuary*, and with whom I was well-acquainted many years ago, visited this colony in Mexico and brought back with him to his sanctum many manuscripts of the mystical teachings held so sacredly by these mystic philosophers. It was this colony that his son later attempted to locate in Mexico and came in contact with other mystics instead.

From time to time I have had reports of strange sights and occurrences having been witnessed or accidentally noted in at least four parts of California aside from Mt. Shasta, and these lights, sounds, and other effects were precisely like those witnessed so often near Mt. Shasta, which confirms the old traditions of a number of mystical locations in California, Lower California, and Mexico.

Part of the very interesting story given to me by these representatives

dealt with the manner in which this mystic colony that had been living near Mt. Shasta for so many years accomplished the feat of moving itself little by little to another point of the state. Heavy pieces of furniture and large caskets of iron, strange boxes, were moved in wooden crates that were prepared to look like ordinary express shipments, and these were taken to various points near Mt. Shasta for shipment by railroad and motor trucks without creating any excitement or interest on the part of those who handled the large crates. They were delivered to two or three different points near the old mystical location where the re-establishment of their activities was to take place and then gradually brought to the location by trucks or private automobiles. Other articles of a more portable nature were taken in trucks direct or in what appeared to be private automobiles.

This transfer of material things was carried on for many months beginning last October 12. During the winter months, and especially during the cold and rainy seasons, a great amount of the matter was transferred and shipped because the presence of intruders and investigators in the district was at a minimum. Some very large things and some things that were not crated and were of a strange nature were taken to a northern point by several friendly persons who secured the use of large motor trucks, and some were brought to a southern point and then reconveyed northward again to the new location.

A fantastic incident of the transfer was in regard to the movement of groups of members of the mystic colony. Because of the strange dress and strange appearance, countenance, and height, and age of some of these old mystics, it would have been impossible for them to make the journey in automobiles or by trains without attracting a great deal of attention and without revealing the object of their journey. Therefore, according to the very surprising story given to me, these persons were taken by private automobile owned by a few friends, to an open area just north of Shasta and there

placed in a strange dirigible which rose into the air at night and proceeded southward taking twelve to fifteen of the persons on each trip and making a number of trips back and forth to Mexico, bringing and taking various objects and persons to the old colony previously referred to. These representatives related how even this method came very near exposing their plans, for on one of the trips of the dirigible between Mexico and California a sudden thunder storm with considerable lightning in the distance lighted the sky to such an extent that the dirigible was seen by the natives of Mexico and because of its very unique form and other peculiarities it was thought to be a foreign aircraft and was immediately reported by the natives to various army stations and even to American border patrol officers or other persons near the American line. The newspapers later contained an item about the strange object seen in the sky and witnessed by several hundred persons, but neither the army nor navy could give any answer or explanation, for it had not been observed by them and the whole affair eventually passed out as a myth. I remember seeing some of the newspaper clippings in this regard for a number of them were sent to us by our members.

In answer to one of my questions, I was reminded that we had already explained in some of the articles about the Lemurians that in their day they possessed great secret knowledge and scientific ability regarding the building of ships that would float in the air as well as on water and that a motive power is used that is unknown to us today.

At any rate, the mystic colony that formerly occupied certain structures, caves, subterranean passageways, and grottos in the Mt. Shasta area, is now located in an entirely different area where the members occupy very old structures once possessed by another group of their fellow beings and more secluded and isolated than they have been in recent years.

A few caretakers, so to speak, or appointed guardians, remain in the Mt. Shasta district who will protect the possessions there, but will carry on no mystical activities and will refrain from being seen or contacted in any way by any who may approach that district. Other interesting facts regarding these mystics and their new plans I may explain in a future article at some time after I have had another interview.

One thing is certain, however, and that is that all the stories we have been reading in newspaper, magazines, and especially the literature of various travelling teachers and lecturers regarding their connections with the Mt. Shasta colony of mystics and their ability to take their students to Mt. Shasta for mystical initiation have been absolutely untrue and unsound, and by this move of the colony from the old location to a new secret place which will not be revealed, thousands of foolish followers of such matters will have a sad awakening. We have predicted this from time to time and have tried to warn our members not to give credence to such claims as have been offered in the past year or two. Many were misled, however, and we are glad that this will not be continued for long.

DO YOU LIVE NEAR THESE CITIES?

For the benefit of Rosicrucian members living within the vicinity of the cities listed below, we suggest that they avail themselves of the opportunity of attending Chapter meetings which are held there regularly. The special addresses, ritualistic ceremonies, and association with others of like mind will prove most beneficial. It is only necessary to visit the Chapter and present one's membership credentials to be entitled to all the privileges of attendance.

Oakland and East Bay Chapter: W. Meadows, Master. No. Entrance Madison Masonic Temple Library Room, 15th & Madison Sts. Meetings 1st and 3rd Sundays, 8 p. m.

Dallas Chapter: Mrs. A. C. Tumey, Master. Meetings 1st and 3rd Mondays at 4917 Junius St., 8 p. m. Meetings 2nd and 4th Mondays at the Hotel Jefferson, Room 229, 2nd Floor, 8 p. m.

Johannesburg Chapter: Mr. Norman Dingwall, Master. 7 Tower Building, Plein St. Meetings every Thursday, 8 p. m.





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 benefits 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 MAN-MADE GOD



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September
1936*

AS ONE journeys around the world and contacts various religious rites and rituals and listens to the diversified interpretations and understandings of the nature and being of God, one becomes convinced that the universal conception of God is a man-made conception to which man attempts to adhere and conform his life.

Even in the matter of ecclesiastical art and religious sculpturing and painting we see the universal attempt to create or interpret God in the light of individual understanding, colored by the national view-point and the historical background. To the ancient Jews, God was of a distinctly Jewish type, while to the Chinese, God was of Chinese characteristics. The Russians in their extreme devotion and reverence portrayed God as typically Russian. With each nation God was interpreted in the light of their own characteristics plus an emphasis of understanding of their own localized problems.

Two Hundred Ninety-two

To the mystic and philosopher of universal laws, God is not limited in characteristics, nature, or interpretation. He is of all nations and all people unified in one being and yet more than all of this. God is at once the god of the heathen and the god of the saved and redeemed, the God of the white man, black man, the yellow and every possible color and pigmentation. He is also the saviour of each race and the interpreter of the laws and problems of each group of peoples. And God is not only the sympathetic, the understanding knower of the past of each race, but of the present and the future.

Until we have the universal concept of God, we cannot have the correct appreciation of the fact that we are all children of God.

In the Cathedral of the Soul we have a place and condition freed from worldly, physical, material limitations, and beyond all political or social distinctions and national characteristics where the God of each being, the God of each race, the God of each nation can be found in his sublime glory and transcendental power. In such a Cathedral God is sensed in His purely Cosmic existence with such spiritual qualifications and powers as are easily comprehended in the language, character, and thought of each type of mind.

It is for this reason that the Cathedral has become such a happy, peaceful meeting place of the uplifted consciousness of thousands of human beings in many lands. If you have not sensed this inspiring, universal contentment; if you

have not enjoyed the freedom of the Cosmic existence, you should spend a few moments daily in attunement with the Cathedral of the Soul and the resulting contacts with the consciousness of God and the universal mind of all beings.

Health, invigorating strength and understanding, peace beyond the description of words, and a marvelous strengthening of the spiritual and mental faculties and powers come to those who give a few minutes of communion and meditation daily in this universal Cathedral. Regardless of your doctrinal beliefs or the sectarian nature of your religious faith, you can meet with others in this Cathedral not on common ground but on a fundamental spiritual and universal plane. You can take with you into this Cathedral the cross you carry on your back, the burdens you carry on your shoulders, the sorrow in your mind, and the grief in your heart and the problems that weigh heavily on your hands. All of these you can take with you and leave there and come forth free and unburdened, happy, inspired, empowered, and strengthened to meet the situations and to resist the evils and the influences that disturb your tranquillity and make you a victim of circumstances. You emerge from each period of meditation a Master of Cosmic law because of God's omnipotence and power residing in you.

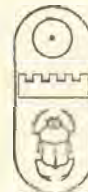
If you have not enjoyed or even experienced these Cathedral contacts, send for the free book, *Liber 777*, and let it be your guide from day to day.

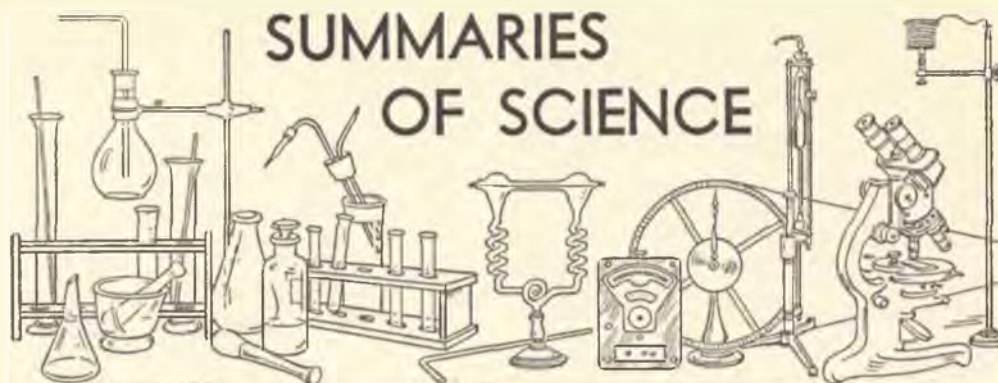
SEEKERS FOR WORK IN CALIFORNIA

We find it necessary to advise our members and friends that planning to abandon one's home or temporary position or location in any part of the United States and come to California with the conviction or hope that it will be a simple matter to secure a position of some kind throughout the fall and winter months is a very serious and disappointing action. There are many thousands of unemployed in this state and according to California customs, those who have been living here for some time and paying rent and taxes are given preference whenever there is an opening in any form of work or labor, or any trade or profession. Thousands are being returned to the East by charitable institutions or have to wend their way back eastward bitterly disappointed and minus their previous homes and funds.

AMORC itself cannot offer any opening to members who live in the East in the face of the natural rules of adding to its staff from time to time from the list of members who have been living in this valley or state for many years, and who are taxpayers and contributors to the state support. Therefore, do not make plans to come to California in search of any kind of a position without first writing to the Chamber of Commerce of some one of the larger California cities and making proper inquiries.

WELFARE DEPARTMENT.





Each hour of the day finds the men of science cloistered in laboratories without ostentation, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

It is with pleasure, therefore, that we afford our readers a monthly summary of some of these scientific researches, and briefly relate them to the Rosicrucian philosophy and doctrines. To the Science Journal, unless otherwise specified, we give full credit for all matter which appears in quotations.

The Evolution of Physical Concepts



FEW of us, perhaps, realize as often as we should how many startling and important changes have been made in our physical concepts and our knowledge of physical laws during the last fifty years. In that little stretch of eternal time man has seen

more of these changes than in any other similar period in the history of civilization. The writer has seen in his lifetime, for instance, the invention and application of the telephone and the radio, the telegraph and the cable, the X-ray and the moving pictures, the dictaphone, phonograph, and recording of sound on film, television, and even the transmission of energy for power through the air, the mastery of the air in flying, and the mastery of the depths of the sea in submarines. Just taking these few things by themselves, man has changed more of the universal or general concept of physical laws than the greatest of

dreamers could have imagined in past ages.

The result of these rapid changes has more or less paralyzed the imagination of present-day thinkers. We might say in one sense, however, that these magnificent accomplishments of the past fifty years have encouraged or strengthened the art of imaging or imagining, for one could truly say that we have learned in the past fifty years that nothing is impossible and that one therefore may venture to imagine almost anything with a very good possibility of its being fulfilled. But the truth of the matter is that it is difficult today to imagine any really surprising and startling innovation, any unthought of concept or law, any really new discovery without finding that it has already been touched upon or included in the fundamental principles involved in the achievements of the past fifty years.

One of the most universal concepts of man that has been changed in recent years is that which was so often expressed as "seeing is believing." Less than fifty years ago it was quite universal to say that if a thing could not be seen or felt, tasted, weighed, or

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smelled, it did not exist. In fact, that strange law of measurement is still applied by those who deny the existence of the Soul. But think of how that concept has been changed!

Right in your room at the present time, wherever you may be, there are more than likely the strains of beautiful music—music unseen and unheard by you yet nevertheless so real in its existence in your room that it cannot be shut out, it cannot be eliminated, and it cannot be denied. Merely with the assistance of a small box containing electrical devices for the transmutation of inaudible vibrations into audible ones, the unheard music in your room becomes something of startling reality. The transmutation of the alchemists of the past was as nothing compared with the transmutation that takes place in the ordinary radio receiving set. And it is not a matter of large equipment nor of expense to perform this great feat of transmutation. One can take a small coil of wire, a single phone piece, a piece of crystal, a needle, and a few little pieces of wire and by connecting one wire to the water pipe and another to the window screen one can instantly transmute and translate the inaudible radio vibrations and hear what is going on in a distant musical studio. This feat would have been not only hailed as a miracle in the past century, but a demonstrator of the principle would very likely have been burned at the stake.

This matter of the evolution of physical concepts is very excellently dealt with in the *Science Monthly* of May, 1936, by Dr. Saul Dushman, Assistant Director of the Research Laboratory of the General Electric Company. He says: "Let us summarize briefly the new developments in physical science since 1895.

"Roetgen discovered X-rays in that year, and Becquerel made his first observations on radioactivity in 1896. In 1902-1903 Rutherford and Soddy brought forward their theory of spontaneous disintegration of radioactive elements. The atom had lost its attributes of indestructibility. In 1897 J. J. Thomson first published the results of his investigations on the charge and mass of the electron, and shortly after-

wards O. W. Richardson began his researches on thermionic emission, thus initiating an era which was to witness the harnessing of these electrons to the electromagnetic radiations which had been discovered by Hertz in 1887.

"During the last decade of the nineteenth century refined measurements were carried out on the energy distribution in the radiation from a black body. These observations could not be reconciled with certain deductions from the kinetic theory of gases and statistical mechanics. In consequence, Planck was led in 1901 to enunciate his theory of energy quanta. The new suggestion received scant attention in spite of its application by Einstein (1905) to the interpretation of the variation with temperature of the specific heats of solids.

"But in 1911 Rutherford put forward his theory of the nuclear atom; in 1912 v. Laue carried out his famous demonstration of the wave-nature of X-rays, and in 1913 Moseley published his investigations on the relation between X-ray frequencies and nuclear charge. All these observations and the mass of spectroscopic data, which had hitherto failed to find a satisfactory explanation, were now fused together into a beautiful conception by N. Bohr in 1913.

"It is difficult for the present generation to realize the immense transformation in physical concepts which resulted from the publication of Bohr's papers. The idea of discrete energy states as the origin of spectral lines furnished a union of Planck's quantum concept and electromagnetic radiation. However, this new point of view raised what appeared to be insurmountable difficulties. Bohr used classical, that is, Newtonian mechanics to give us a model of an atom constituted of one or more electrons revolving in periodic orbits about the nucleus. But in order to limit the number of these orbits, as required by the observations on the relations between spectral lines, he had to bring in a so-called quantizing condition. Only those orbits can exist, he claimed, for which the angular momentum of the electron is an integral multiple of $h/2\pi$. The theory worked for hydrogen and ionized helium, but it required a tremendous amount of patching to explain the spectral behavior of more complex



atoms. Bohr attempted to bridge the gap between his peculiar mechanics and Newtonian mechanics by means of his famous Correspondence Principle. But none of the mathematical physicists could even suggest a plausible theory for the behavior of the electrons in a helium atom.

"Moreover physicists were confronted with another grave difficulty. Is light, or electromagnetic radiation in general, to be interpreted on the basis of the undulatory or on that of the corpuscular theory? The experiments of A. H. Compton in 1923 showed conclusively that in the interaction of X-rays with electrons the radiation behaves as if constituted of corpuscles having energy $h\nu$ and momentum $h\nu/c-h\lambda$. On the other hand, these X-rays may be diffracted by a crystal lattice and they then behave as waves.

Physicists were thus confronted with a dualistic conception of the nature of radiation. But meantime the difficulties involved in the Bohr theory began to accumulate in spite of the valiant efforts of Sommerfeld and a number of theoretical physicists. In 1925 Goudsmit and Uhlenbeck showed that the electron must be regarded as possessing an energy of spin. This smoothed over some of the difficulties, but raised others. There arose a searching of the heart, as it were, which was reminiscent of that time five hundred years or so ago when the Ptolemaic system began to break up under its own weight of *ad hoc* assumptions. A French physicist, Louis de Broglie, boldly suggested (1925) that perhaps, after all, classical mechanics is not valid for atomic systems, that corpuscles which possess a momentum of the order of magnitude of h may not behave like Newtonian particles at all and that they may even exhibit the properties of waves. Thereupon an event occurred

which was quite dramatic. Two American physicists, Davisson and Germer, showed that de Broglie's hypothesis was the very explanation which could account for their observations on the reflection of electrons from nickel crystals. Moreover, to add further evidence in confirmation of de Broglie's suggestion, G. P. Thomson repeated with electrons the same experiment which v. Laue had devised to demonstrate the wave nature of X-rays. Only in this case, what was proven, beyond the shadow of a doubt, was that if G. P. Thomson's father had not already found that the electron behaves like a little bullet, the son would have concluded from his experiments that the electron is a wave motion.

"The physicists, like other intelligent human beings, have always had the intuitive feeling that any interpretation of nature must be monistic. It made them extremely uncomfortable, especially before their colleagues in the realm of philosophy, to be espousing waves on Mondays, Wednesdays, and Fridays, as Einstein described it, and to think in terms of corpuscles on intervening days. Perhaps they needed a day of rest in order to reconcile this Jekyll and Hyde existence.

"In this dilemma the physicist began to inquire, quite rightly, 'What got us into this trouble?' Well, for one thing, we had tried to put into our theories more than we could ever test by observation. It became evident that the Bohr model was too concrete. It suggested too many questions that could not be answered. Bridgman designates them 'meaningless questions.' Perhaps that is why we discard so readily the naive stories of our childhood. The fairies and princes are so well drawn that when we begin to compare them with actual beings it is no longer possible to believe that both can exist in the same world."

A NEW MEMBER OF THE STAFF

We are pleased to announce that we have added Frater Cecil A. Poole to our staff of employees at the Grand Lodge, because of his proficient work in connection with the Courier Car Tours and as a lecturer for the National Board of Lectureship of AMORC.

Frater Poole will assume a position at the Grand Lodge as an assistant in the Department of Extension. Frater Poole is well qualified for his duties as an Extension Department employee and assistant, because he has met hundreds of District Commissioners of the Order and has learned of their problems, lectured to thousands of the AMORC members as part of his duties, and spoken to other thousands of the public from the lecture platform.

PAGES from the PAST



AVICENNA

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally, such writings will be presented through the translation or interpretations of other eminent authors of the past. This month we present Avicenna, also known as Abdallah ibn Sina.

Avicenna, born in 979 in the province of Bukhara, was one of the greatest of Arabian physicians and philosophers. At the age of ten he was well acquainted with the Koran and the Arabic classics, and for the following six years he studied philosophy, mathematics, astronomy and medicine. In connection with his philosophical studies he memorized the *Metaphysics* of Aristotle, but its meaning was not understood by him until he chanced upon the commentary of Alfarabi of Farab, who was the compiler of the first encyclopedia of Rosicrucian science and art. At the age of seventeen Avicenna proved his medical knowledge by curing the Samani ruler, Nuh ibn Mansur, from a dangerous illness, the event leading to a post in court and access to the royal library. After his father's death, Avicenna traveled quite extensively and lectured for a period of time on logic and astronomy at Jurjan, near the Caspian. Later when in Hamadan he gained the favor of Shams Addaula and was made vizier; but the soldiery mutinied against their sovereign and demanded the life of the new vizier. Under the successor of Shams Addaula, Avicenna was imprisoned in a fortress, but managed to escape and fled to Isfahan. When the ruler of Isfahan captured Hamadan in 1024, Avicenna spent the remaining thirteen years of his life as court physician to Ala Addaula, as well as general literary and scientific adviser. Avicenna led a very arduous life, and although he traveled a great deal, he still found time to write—many of his writings contributing greatly to our Rosicrucian literature and teachings. About 100 treatises are ascribed to Avicenna, but his most influential work was his *Canon of Medicine*, which was translated into many different languages and used as a text-book in both the Orient and the Occident. Avicenna was greatly influenced in his philosophical studies by Aristotle and to some degree by Neo-Platonic ideas. It was his desire to reconcile philosophy and religion, an object which was the endeavor of many later Arabic and Jewish philosophers. However great his attainments in the field of metaphysics, logic, and astronomy, the eminence which Avicenna gained lies chiefly in his contributions to philosophy and medicine not only in his own country of Arabia, but to the advancement of philosophy and medicine throughout the world.

Below we give you a short excerpt from his most famous work entitled *Canon of Medicine*, which our members especially will find most interesting.

ON MEDICINE



MEDICINE considers the human body as to the means by which it is cured and by which it is driven away from health. The knowledge of anything, since all things have causes, is not acquired or complete unless it is known by its causes. Therefore

in medicine we ought to know the causes of sickness and health. And be-

cause health and sickness and their causes are sometimes manifest, and sometimes hidden and not to be comprehended except by the study of symptoms, we must also study the symptoms of health and disease. Now it is established in the sciences that no knowledge is acquired save through the study of its causes and beginnings, if it has had causes and beginnings; nor completed except by knowledge of its accidents and accompanying essentials. Of these causes there are four kinds: material, efficient, formal, and final.

Material causes, on which health and sickness depend, are—the affected mem-

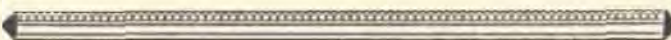


ber, which is the immediate subject, and the humors; and in these are the elements. And these two are subjects that, according to their mixing together, alter. In the composition and alteration of the substance which is thus composed, a certain unity is attained.

Efficient causes are the causes changing and preserving the conditions of the human body; as airs, and what are united with them; and evacuation and retention; and districts and cities, and habitable places, and what are united with them; and changes in age and diversities in it, and in races and arts and manners, and bodily and animate movings and restings, and sleeping and wakings on account of them; and in things which befall the human body when they touch it, and are either in accordance or at variance with nature.

Formal causes are physical constitutions, and combinations and virtues which result from them.

Final causes are operations. And in the science of operations lies the science of virtues, as we have set forth. These are the subjects of the doctrine of medicine; whence one inquires concerning the disease and curing of the human body. One ought to attain perfection in this research; namely, how health may be preserved and sickness cured. And the causes of this kind are rules of eating and drinking, and the choice of air, and the measure of exercise and rest; and doctoring with medicines and doctoring with the hands. All this with physicians is according to three species: the well, the sick, and the medium of whom we have spoken.



ANCIENT SYMBOLISM

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



Many will recognize in this illustration age-old geometrical symbols, and their arrangement will recall their mystical meaning. The circle represents the universe without beginning or end. Within the circle is the square, representing stability and dependability. Within the square is shown the equilateral triangle with point upward, alluding to nature's manifestations on the material plane.

Written in Latin about the circle are the names of the seasons. Behind all is humanity represented by the figure, attempting to render justice as is indicated by the scales and the sword which he holds.

Since an understanding of justice will come from a careful study of nature and her laws, it is noticed that the figure is shown scrutinizing the symbols of nature before him. This is another combination of mystical symbols reproduced from a Rosicrucian book dated 1618 A. D.—the original book being in the archives of AMORC.





Our Happy Convention

INTERESTING DETAILS OF THE 1936 ANNUAL CONVENTION

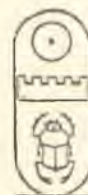
By THE CONVENTION SECRETARY



THIS was the twelfth national Convention. We anticipated an attendance somewhat larger than the preceding ones because each year has shown a growth in membership, and a consequent increase in attendance at the Convention. But we could not have anticipated, nor even hoped for the extremely large attendance that we had this year. The members and delegates started arriving here four and five weeks ahead of the Convention date. Then came those who were going to take the summer course at the Rose-Croix University. They arrived here three and four weeks ahead of the Convention, and much to our surprise the attendance at the University this year a little more than doubled that of the preceding year. The students were enthusiastic, and the spirit they manifested throughout the many days preceding the Convention indicated that we were going to have a glorious time.

While speaking of the University and the students, may I be permitted to express my opinion from contact with all

of them, and say that not only were they highly enthusiastic when they arrived, but each hour of the day added to their enthusiasm. Some additions and improvements had been made in the faculty and in the arrangement of the study and lecture periods, and some new features of a scientific and metaphysical nature had been added to the subjects. When a large group of students are willing to attend classes from very early in the morning until six-thirty or seven o'clock in the evening, and then return again in the evening for additional lectures and demonstrations, and keep this up for six days a week including Saturdays and the Fourth of July, and then wish at the end of the term that there were more weeks in the term, there must be something very unusual about the course of study and the manner in which the subjects are presented. The students elected a new Secretary and President of the Alumni, they composed new songs which were sung at the banquet, and then even produced a play one evening. A few of the students were those who had taken a previous course at the University, and some who graduated this year have already planned to return for another course next year. The students highly praised the faculty, and indorsed the system and methods with much enthusiasm. Quite a few of the students



were graduates of other universities and colleges, and very freely admitted that they found our laboratories, our scientific equipment, our lecture system, and the entire method of instruction superior to anything they had seen or experienced in other institutions. It was indeed a happy class of graduates who received their graduation certificates on Sunday night during the opening session of the Convention. They passed various resolutions which they engrossed and signed and presented to the Emperor and other officers of the organization. Each of them gladly accepted the University pledge to become a representative of the highest and most idealistic principles of Rosicrucianism in America, and to perpetuate and preserve the integrity and honor of the institution. We are certainly proud of the graduates of our University and the work they will accomplish in their own lives and in their communities.

The First Day, Sunday, July 12

Before the first session of the Convention opened, the number of members registered in the precise manner that has been maintained for registration at all of our Conventions equalled the total registration of last year. While we were all happy about this, it caused some consternation in the hearts and minds of the officers of the organization, for it revealed the fact that before the week was over our auditorium, grounds, and all of our facilities would be taxed beyond anything that could be hastily arranged or planned.

Promptly at eight o'clock on this first evening, the Supreme Secretary stepped upon the platform of the Convention Auditorium in the grounds of Rosicrucian Park, and announced that the Convention should come to order, and that as Temporary Chairman he would introduce the Sovereign Grand Master, Dr. Clement Le Brun. There had been days and weeks when we despaired of any possibility of having our Sovereign Grand Master personally present to open the Convention, and it was a joyous sight to see him smilingly and proudly announce that in accordance with the Constitution and

rules of the organization he proclaimed the annual Convention in session, and heartily welcomed every member and delegate. He made a very brief speech which was limited by the officers of the organization who have carefully watched and guarded his actions for many weeks in order that he might conserve his strength and health.

At the end of his brief address he announced that the election of a permanent Chairman for the Convention, and the adoption of Convention rules were in order. This proceeded in proper manner in accordance with our rules and regulations, and after various nominations had been made by the membership committees from the floor of the Convention, and after Marie L. Clemens, the Inspector-General of the New England district, and Mr. Elrod Ward of San Francisco had declined their nominations, and others made similar statements, the Convention finally elected Frater A. B. Walker of Los Angeles as permanent Chairman of the 1936 Convention. The rules for the Convention were carefully read and analyzed, and adopted section by section without any dissension. The Chairman then proceeded to appoint chairmen to function throughout the Convention, and announced that the usual procedure would be followed of permitting the members and delegates present at the Convention to voluntarily join any one of the committees which they believed they could assist, or through which they believed they could well serve the Order during the Convention. No restrictions or limitations by any of the officers of AMORC were placed upon the method by which members or delegates could voluntarily join these committees. At the conclusion of the appointment of the chairmen of the committees selected by the Convention Chairman in accordance with his own personal judgment, the various high officers and department heads of the organization were introduced, and each made a brief speech of welcome. A voluntary Convention Reporter was accepted, and the Emperor's private secretary was appointed as a second Convention Reporter, and these two were charged with taking accurate steno-

graphic notes of all the official and semi-official sessions of the entire Convention, along with the reports of the various committees, and the signed comments by delegates and members to form a very complete and accurate record and picture of the entire Convention. After all of the officers and department heads had made their speeches of welcome, the Emperor was introduced, and he gave the official opening address to the Convention with his annual message. First, he made the sacred invocation, and followed this with a discourse on the spiritual values of our lives and our contacts with human affairs, pointing out the necessity for individual attunement with the higher planes of thought and action while here on this earth as children of one Father and members of a universal brotherhood.

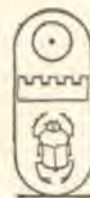
A number of times while the Emperor spoke he was interrupted by enthusiastic applause and cheering, and on several instances it appeared as though the entire audience of many hundreds of members and delegates, officers, and special workers in the organization was about to rush toward the platform and make a mighty demonstration of their unanimous concurrence with his remarks, his challenges, and his inspiring suggestions.

The first session closed late in the evening, and all agreed that it was the most spiritualized, happy, and inspiring session of any Convention assembly we have ever had. In the hearts and minds of everyone were the ringing words spoken by the Emperor during his message to the effect that, "In peace and spiritual love do we once again open a national Convention, and this peace and love will be maintained to the very last hour as has been so notably demonstrated in all of our Conventions, and we are assembled in love, pledged to bring peace on earth, and this is the paramount keynote of our Convention."

I should like to say in passing that the members and delegates freely expressed their surprise and delight at the many, many wonderful improvements that have been made in Rosicrucian Park since the last Convention. One of the outstanding improvements was the

enlargement of the park grounds, and campus, and of secondary though fascinating and intriguing interest was the new Planetarium building in all of its beautiful colors and architecture, and so beautifully placed in new green lawns facing Park Avenue and with an attractive balconade facing the interior grounds of the park, and surrounded by beautiful oriental shrubbery of the type that grows in Egypt, Palestine, Syria, and other places near the Mediterranean. With more large trees casting their shady places on the lawns, with more stone seats and benches, the members found ample places to meet throughout the day and evening in little nooks and corners where they could carry on group discussions, committee meetings, and also rest and meditate. All day Sunday and Sunday evening after the opening session, and throughout the whole Convention week, I heard from hundreds of lips the expression, "What marvelous work the officers have done, and what an achievement it is to build a park and place like this with ten or twelve units of oriental buildings so grouped and arranged that when one enters the park and moves around under the palm trees or among the flowers on the lawns, or sits around the playing fountain, he feels as though he were in an oriental country separated from all of the material strife and trials. And it is literally true, for within Rosicrucian Park there is not a single modern building — modern in architecture, coloring, or plan. Standing anywhere in the park and looking in any direction one faces the fronts or sides of various oriental buildings typifying the spirit of Egypt, India, Persia, or Palestine.

Late Saturday afternoon, just as the sun was beginning to set, there arrived at the park the large bus of pilgrims from New York City, headed by that very old member and early worker in the Order, Mr. Thor Kiimalehto. A score of members had traveled across the country, and as they stepped out of the bus into Rosicrucian Park they expressed their delight by claiming that it was as though they stepped from a magic carpet that had whirled them from America to the Orient. Perhaps



nowhere else in America has any organization or group of people a national park or center of activity of a distinctly oriental nature so completely separated from the spirit of the Western World architecture and landscaping. The members felt that they had come to their spiritual home or mystic home, and before the week was ended they expressed regrets that they had to leave this part of California and be separated from a place that was so ideally beautiful, and yet so mystically attractive and alluring.

All of the officers felt well repaid for the time and trouble they put forth throughout the year in making improvements and adding features to Rosicrucian Park that will live for years to come, and which express the sentiments and emotions of the members throughout the country.

The Second Day, Monday, July 13

Early in the morning the Registration Department was busy again registering those who had come to San Jose during the night, or early morning hours, and, in fact, the registration desk had a line in front of it practically the whole of the second and third days. It seemed to us that there would be no end to the arrival of members and delegates, and since we were already beyond the mark for other years and reaching the capacity of the Auditorium, we did not know what to do to carry out our organized plans.

From eight-thirty to nine forty-five in the morning there was a special Temple Service in the Supreme Temple for those who had never enjoyed a ritualistic service, and especially for those who had never had the opportunity to hear the chanting and use of the vowel sounds in connection with the various exercises contained in the monographs. Then from ten forty-five to noon there was a special class held in the Auditorium for Neophyte students, or those who had recently joined the Order, and who were still in the Neophyte Degrees. Soror Ethel Ward took charge of this class and made explanations and elaborations upon the various laws and

principles contained in the first three degrees. Early in the afternoon announcement was made that the new Rosicrucian Planetarium would be dedicated with a ceremony conducted by the Emperor. The hundreds of members and delegates gathered on the campus around the Planetarium building, while the Emperor and his staff stood upon the oriental balcony facing the campus and fountain and inner courtyard of Rosicrucian Park. It was a brilliant sight because of the artistic oriental coloring of the building itself and the bright coloring of the summer costumes of those who were present. In his speech the Emperor said that since the first great astronomer in America to give America a real observatory and make valuable contributions to the science of astronomy was David Rittenhouse, a member of the early Rosicrucian settlement in Philadelphia and an active worker in all of the scientific departments of Rosicrucianism, he took pleasure in dedicating this new Planetarium in the name of the Supreme Grand Lodge and the organization to the memory of David Rittenhouse. He said, furthermore, that while the Planetarium would always be available to our members, and would be a valuable addition not only in research work, but in demonstrating the Cosmic laws and principles and the marvels of the heavens, it would be open to the public certain days of the week throughout the year, and thus would be another factor in the contribution on the part of the organization to the cultural development of the public generally, thereby augmenting the work that is being done by the organization throughout the country.

After the dedication services the Emperor personally conducted two groups of sixty members each through the Planetarium, and operated the equipment revealing the marvelous mechanical devices and the startling effects of being seated on an open plateau of the Santa Clara Valley under a beautiful canopy of stars. Even the effect of the wind blowing the clouds of fog from the Pacific Ocean into the Valley was demonstrated in such realistic manner that the real cold and moisture of the

fog could be felt by those sitting in the Planetarium. And with the rapid revolution of the celestial sphere, whereby the whole of the twenty-four-hour day was presented in twenty-four minutes, the fog was cleared away revealing the clearest, brightest, starlit night. The movements of the planets through the Zodiac, the phases of the moon, the journey of the sun, the shooting comets, and even the approach of the Peltier Comet to the earth were shown in the demonstrations. There were also other scientific exhibits shown in the Planetarium such as the surprising principle of the Foucault pendulum which proves the revolution of the earth upon its axis.

All those who visited the planetarium said that it was the most beautiful building inside and out that they have ever seen in the Western World. Many referred to it as a beautiful jewel or gem in the setting of Rosicrucian Park, because of its sparkling colors and green luminous domes which reminded one of an emerald. Each hour of the day as tourists go through California and travel the main highway from North to South, and pass along one side of Rosicrucian Park facing the new Planetarium, men and women alike stop to view the building and photograph it, for it makes beautiful photographs to take home to any part of the country, inasmuch as such pictures appear to be taken in some foreign land.

The newspapers printed daily accounts of the Convention and its activities, with the daily program of the Convention itemized, with photographs of the delegates and members, and with comments regarding the Planetarium.

In the evening, Chairman Arthur B. Walker opened the greatly crowded Convention assembly promptly at eight o'clock, and the first feature was the introduction to the members and delegates of the various chairmen of the Convention committees, so that members who wished to voluntarily join such committees would know to whom to appeal. After various preliminary announcements were made, the Chairman introduced the Supreme Secretary, Ralph M. Lewis, who delivered an interesting address on "What Is Man?" This very

enlightening subject was highly applauded, and at its conclusion the chairman introduced to the audience the Masters and Secretaries of various chapters and lodges who were present. Dr. J. C. Guidero, Deputy Grand Master from Los Angeles, and Frater George A. Baldwin, chief of the Sunshine Circle work of the Order in the western division, were presented to the organization, and they made brief addresses telling of the fine work being done by the Sunshine Circles everywhere, and by the Shut-In Movement headed by Frater Gordon Williams. The members were greatly pleased in knowing of the marvelous activities of the Shut-In Movements under the care of our Sunshine Workers.

At the close of the evening session the members remained on the lawns and campus until after midnight, enjoying refreshments, the cool evening breezes, the beautiful colored lights on the fountain and various buildings, and the social contacts with members from all parts of the world.

The Third Day, Tuesday, July 14

Again the day began with two services in the Temple, one at 8:30 and the other at 9:45. On each occasion the Supreme Grand Lodge Temple was crowded to its capacity and all were enthusiastic about the beautiful spiritual service and the marvelous results from the intonations of vowel sounds and chanting.

During the remainder of the morning there were demonstrations in the Rose-Croix University laboratories under the direction of the Imperator and Dr. R. K. Collins. Two of the most fascinating features of these demonstrations were the painting of mystical pictures by sunlight and the marvelous revelations of black light. By using a sunbeam coming down into the dark laboratory through a special channel, the rays of sunlight were broken into the spectrum colors. These were thrown upon a large white chart on the wall and through the revolving of the prism and the rotation of a lens, the colors painted large mystical pictures on the screen. These pictures varied from minute to minute and in-



cluded magnificent sunset scenes on lakes and oceans, Oriental scenes, sandy deserts, old world castles and temples, magnificent trees and sky with foregrounds of flowers, symbolical and emblematic designs, sometimes letters and words spelling mystical terms, and patterns and pictures that intrigued the imagination and startled the observation of all in the room. By the mere movement of the sun in the sky changing its angle of reflection in the room from minute to minute marvelous pictures were formed. No other mechanism than the prism, lens, and mirror was used and yet day after day throughout the Convention, as at last year's Convention, these pictures were formed and seldom were two of them alike.

During the early part of the afternoon the meeting of the first three degrees of the Temple studies was conducted by Soror Ethel Ward who covered the essential points in an interesting manner.

Later in the afternoon there were two demonstrations for two groups of members and delegates in the new planetarium showing the marvels of the sky and the ancient traditional mysteries in their scientific unfoldment. About three o'clock in the afternoon sound moving pictures were taken of the members and delegates and visiting officers, and at four o'clock the Supreme Secretary gave a lecture in the Oriental Museum on the various exhibits, pointing out their ancient mystical use and significance.

The evening session opened promptly at eight o'clock after many preliminary committee and council meetings were held in various parts of the Park. It was announced that Soror Clemens, Inspector-General for the New England district, and one of the oldest officers of our chartered lodges present at the Convention, would be available for informal interviews every morning beginning at 8:30. This service on her part proved to be one of the most valuable helps to members who were advancing through higher as well as lower degrees.

A further announcement was made of various special meetings to be held and then the chairman introduced Frater George Baldwin, the chief director of the Sunshine and Welfare activities for

the West, and stated that he would deliver a special address on Wednesday afternoon.

The chairman then appointed Frater Elrod Ward as guest chairman for the evening. Frater Ward of San Francisco was the very proficient and happy chairman of our Convention in 1935. Frater Ward made a few introductory remarks and then an address was given by Soror Ethel Ward. At the conclusion of her interesting lecture, the Emperor stepped upon the platform and informally announced a surprise for the evening. He called attention to the fact that in recent years there has been much publicity given to the scientific experiments being conducted in various universities regarding the possibility of human telepathy and clairvoyance. He called attention to the fact that one of the outstanding scientific leaders in this new field of research was Prof. Rhine of Duke University, who made himself well known throughout the world by his unique test of the telepathic ability of human beings through the use of five cards containing special emblems or designs. Then the Emperor stated that Prof. Rhine was present, not as a member of the Order, not as a delegate, but as a visiting scientist paying his respect to the organization and its officers, and that he had consented to make a brief address.

Dr. Rhine was warmly greeted and made a very interesting talk on the future possibility of investigating more thoroughly the latent mental or psychic abilities of human beings from a purely scientific point of view, and spoke of the manner in which these investigations were now being conducted by a number of universities. He cited as an illustration his recent investigation of a young boy who was described as having remarkable psychic ability and whose claims had appeared in many newspapers throughout the country. The result of Prof. Rhine's careful investigation was of a nature that cannot be revealed here to the public, but the startling and surprising results were given to our members during Prof. Rhine's address.

One outstanding thought expressed by Prof. Rhine was this, speaking of

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the work that is being done by other professors and himself: "We want to find out what powers we have as personalities that will enable us to better dominate our scheme of living, to realize more fully our own capacity to create a better society out of the increased abilities we hope to find. We have found certain distinctly marked capacities in the mind which have not been recognized by academic psychologists."

After Prof. Rhine's brief talk the Emperor directed that the statistics of the Convention be compiled by having questions asked from the platform and answered by the members themselves. First, in regard to the number of various religions represented, the various professions, occupations, trades, etc. This is done at each Convention to show the great diversity of mind represented. Among the surprising facts brought out this year were: That there were almost as many Roman Catholics present as those of either the Episcopalian or Methodist denominations, and more than those of the Baptist, Lutheran, Presbyterian, or Congregational. There were eighteen religious denominations represented, the highest number being those of the Episcopalian section.

There were more young people present at this Convention than at any previous year, especially those below the age of twenty-five, and there were a very large number between twenty-five and thirty-five.

In regard to sectarian matters and to settle the point as to whether the Rosicrucian Order had any tendency through its teachings or otherwise to subtract membership from churches or orthodox religions, it was found that sixteen of those present had gone back to their churches as sincere worshippers since becoming members of the Order. It was found that 90 per cent of those present had become more sincere and careful readers of the Christian Bible since becoming members of AMORC. In answer to the question as to how many believed since joining the AMORC that churches of all denominations are doing good work and should be supported by our members, 700 persons present answered in the affirmative.

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In regard to the twenty-five definite occupations and professions represented, it was found that the highest number came in the classification of musicians, the next highest being professors in universities and colleges and followed by nurses, physicians, electrical engineers, agricultural, newspaper editors and reporters, army and navy men. There would have been a very high representation of the dental profession if it had not been that on this particular evening there was a special meeting for dentists at the dental convention being held in San Francisco, which caused many of them to be absent from our Convention. Of course, homemakers, or so-called housewives, also represented a large number. Once again, however, it was found there were more males than females attending the Convention.

In regard to the locations represented by the members and delegates, it was found that 22 outside of the United States were represented, including two from England, one from Germany, one from Finland, one from Italy, one from Havana, one from Hawaii, seventeen from Canada, one from Porto Rico, and two from Mexico. The figures also showed that every state in the country was represented, the largest number outside of California, coming from the northeastern, the central, and the northwestern States, followed closely by the midwest and south central States. In regard to the length of time the members had been in the Order, the following interesting facts were revealed:

Those longest in the Order had joined in 1917. Twelve of those present had resigned from the Order definitely at one time or other and had rejoined again. The newest members in the Order were those who had joined a few hours after the opening of the first session, or on one of the first two days of the Convention.

It was found that there were present one hundred man and wife couples who were members of the Order as a unit. It was found that there were represented ten families whose children were in the Junior Order, in addition to those who were workers in the Junior Order.



There were a large number of the children of the Junior Order who produced a play during the Convention.

In regard to the races represented, it was found that outside of the English, those of French birth had the largest representation by far, and the Scandinavians second, closely followed by those of Irish, Swiss, Holland, Italian, and German birth.

Speaking of large families, every member of which belonged to the Order, it was found that in the Convention auditorium were sixteen families representing five members each; eighteen families of four members each; twenty-one families of three members each; sixty families of two members each; and one family of six members. We do not think there is any other organization that can show such large family representations as this where three, four, five, or six persons in a family are advanced members in the organization at the same time.

Another interesting fact was in regard to the ages represented. There were two 76 years of age, one 79, one 77, one 72 and twenty-seven over 65 years of age. Finally one dear old Frater arose and said he broke the whole record because he was over 80 years of age. This answered the question as to whether elderly persons can find any benefit, any interest, or any reason for being active in the work. Of course, there was present not only Soror Clemens, who was one of the earliest workers in the Order, but Frater Thor Kiimalehto who joined in the preparation and foundation of the Order, and who was actively assisting in the important affairs back as far as 1915 and who has been a loyal member ever since. He came with a large party of members in a special bus from New York City.

The meeting was closed at ten o'clock with the announcement that there would be two more sessions of demonstrations in the new planetarium followed by social activities on the lawns. The weather was ideal, and the enthusiasm over the statistics and the information revealed thereby, plus the many other little surprises of the evening, made the whole day a very happy one.

The Fourth Day, Wednesday, July 15

In the morning there were the usual mystical services in the temple with special classes for the members of the Fourth, Fifth, and Sixth Degrees at ten o'clock, and a Forum session conducted by Deputy Grand Master, Dr. Guidero. A little after ten o'clock Frater Harvey Miles of the executive staff addressed the members of the Fourth, Fifth, and Sixth Degrees covering the salient points of their work, and he was followed by Frater Dr. Herdocia, a medical physician of long experience who has been proving in recent years the value of the Rosicrucian principles in his professional work. He greatly thrilled the members and delegates with an explanation of the many wonderful things that can be accomplished by a scientific and careful application of the Rosicrucian principles in curing disease and preventing ill health.

During the lunch period a special meeting of the Sunshine Circle was held for the purpose of working out some new details in connection with the extension of the Sunshine and Welfare activities throughout the organization.

Immediately after lunch a special meeting of the Masters and Secretaries of all chapters and lodges was held with Soror Clemens and the Imperator present to make special recommendations and answer questions regarding problems that face the officers of the various chartered divisions of the organization.

A little after one o'clock a special meeting of the Junior order was held under the direction of Soror Ethel Ward, and a model meeting of a typical chapter of the Junior Order was presented with all of the ritualistic and formal elements, making an excellent presentation of the scientific training these young people are receiving in the various branches of the Junior Order throughout the country.

The Planetarium lectures by the Imperator and his associates continued also during the afternoon with scientific demonstrations in the Rose-Croix laboratories.

At four o'clock the Supreme Secretary delivered a lecture in the Museum on the mystical exhibits to be found there.

Promptly at eight o'clock in the evening the Chairman called the hundreds of members in from their recreation and social gatherings around on the lawns to open the important evening session. Some cablegrams from foreign jurisdictions were read and the Chairman introduced the first speaker of the evening, Grand Councilor Thomas W. Kuhn, who spoke on the subject of "Why AMORC Should Make Itself Known." Following this very illuminating and helpful lecture delivered in Frater Kuhn's very pleasant and magnetic manner, Inspector General Frater Landis of Reading, Pennsylvania, gave an address on "Why Spiritual Orders Need Mundane Authority." His talk revealed the true relationship between spiritual, Cosmic, and Mundane laws, and the so-called spiritual mundane correspondence whereby mundane law and authority is necessary to carry out spiritual principles. His talk answered hundreds of questions that were in the minds of the delegates and representatives who are actively engaged in organization work throughout the country.

Then the Emperor, Dr. Lewis, was introduced, and he immediately apologized for finding it necessary to bring before the Convention an old, old subject but one made necessary again because of certain unsettled and disputed legal problems facing the organization. He called attention to the fact that a notice had been mailed to all members in good standing on the records of AMORC in North America advising them that certain administrative, legal, and organization matters would come before the 1936 Convention for voting and that proxies had been sent for all to use who could not attend.

The Emperor said he hoped that this would be the last occasion when such matters would have to be brought before one of our Conventions and the peace and harmony of the spiritual nature of the work disturbed by dealing with such unpleasant, mundane matters as were forced on the organization by the few enemies who had for years contrived to use every legal device to constantly revive and re-present every few months the same conditions and the same mooted points. He announced that

it was at the advice of a number of eminent attorneys consulting with various judges that resulted in his decision to permit these matters to come before the Convention again, especially since the 1935 Convention had so unanimously voted its approval of all the so-called mooted points and had believed it had cleared these things from the slate of consideration for all time. After making these introductory remarks, the Emperor carefully went into detail regarding each and every one of the charges and mooted points which the enemies were using in efforts to injure the integrity, repute, and good standing of the organization. It was very evident that the Emperor was not attempting to mitigate or make light of the charges made by the enemies nor to set aside any of their contentions. In the same fairness of spirit with which the Emperor has always presented the problems of the Order before the assembly of members at each Convention, he told in carefully selected words precisely what the enemies charged against him as chief executive, against the Board of Directors, against the Supreme Grand Lodge, and against each and every department head or assistant executive. It became quite evident that the Emperor's purpose was to present their side of the case as fairly and as completely as though he were an attorney, or someone representing them in a complete hearing.

At the conclusion of his remarks he then introduced the present attorney of the organization, Mr. Clifford Cottrell, Chairman of the Ways and Means Committee of the California State Assembly. He called attention to the fact that Mr. Cottrell and the Lieutenant Governor of the State of California were the legal representatives of the Order in the recent hearing brought in the Federal Court of California by the enemies and which was still unsettled and which involved the few points that the members were to vote upon at this Convention.

Mr. Cottrell carefully presented the legal side of the entire contention and then read those resolutions, motions, and other principles upon which the Convention was to vote and which



would clarify the entire situation. As each resolution, each motion, was read, it was immediately proposed by some member from the floor, seconded by one or more members or delegates, and then analyzed and put to vote. In each and every case every motion and resolution was unanimously adopted without a single dissenting comment or protest. From time to time the Imperator insisted that the assembly consider their votes carefully and re-analyze the motion or resolution, and he requested the Chairman to give time for any person present to rise and make any protest or register any objection or negation in voting. Although members were urged to speak freely and were assured by the Imperator that their negative vote of disapproval would not interfere with their good standing in the Order, still there was no one present who voted negatively or protested. So each and every one of the resolutions was passed unanimously and in most cases with such enthusiastic applause as brought the entire Convention to its feet in a demonstration of approval.

Finally, as all of the resolutions were completed, one of the members present among the membership who had made recommendations or analytical comments on the resolutions arose and proposed one more. He identified himself as a judge of one of the superior courts of New York State and said he believed that the resolution which he was about to propose would prevent the continuance of the unfair persecutions and attacks that has been made upon the Supreme Officers, the Board of Directors, and the Supreme Grand Lodge by the few enemies. The proposed resolution was finally moved by a physician from Arizona and seconded by another member and unanimously carried. Inasmuch as the few enemies were constantly attempting to claim that they represented the entire membership in their criticisms of the organization's executives and claimed to be bringing their continued legal actions on behalf of the membership and pretending that they were supported by the entire membership as against the administration, officers, and chief executives, this resolution proposed by the judge and

adopted by the entire Convention without a dissenting voice, is very significant indeed. The resolution was as follows:

"We, the members of the 1936 Convention of AMORC, do not approve or accept or in any way tolerate the actions on the part of the enemies in going into court and saying that they represent us; therefore be it resolved;

"That we the members of the Grand Lodge of the Ancient Mystical Order Rosae Crucis do not approve, recognize, or in any way accept the actions of several purported members of this Order in bringing law suits or other actions which tend to annoy and harass the Directors of the Supreme Grand Lodge and which also are instigated to bring into disrepute the good name of the Order;

"Be it further resolved that these members so bringing such law suits are not properly representative of this Grand Lodge or the members thereof;

"Be it further resolved that we, the members of this Grand Lodge of the Ancient Mystical Order Rosae Crucis attending the 1936 Convention, request the court to dismiss all law suits now pending or existing against any officers of the Supreme Grand Lodge or against any of the directors thereof."

The enthusiasm which accompanied the unanimous vote for this resolution was a demonstration seldom seen at a Convention. The members and delegates cheered and applauded while rising to their feet.

It is to be noted that the reporters of the Convention carefully recorded each of these resolutions and the name of each person who proposed them, moved them, seconded them, or commented upon them. The representatives who had been empowered by the members to vote for them through the use of proxies, added these votes to the total number.

The result of the voting gave not only unanimous approval of the present constitution of the Grand Lodge and Supreme Grand Lodge, but complete approval of all the statutes and regulations of the autocratic power of the Supreme Grand Lodge in governing the Order, along with complete approval of the present Board of Directors and their

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method of perpetuating the Hierarchy of the Order and of all the past acts of the Board of Directors and administrators and unanimous endorsement of the chief officers, including the Emperor, the Supreme Secretary, and their associates. In other words, the voting on the part of the members and delegates and through the proxy vote of those who were not present completely denied all of the allegations made by the two or three critics, and completely denied the claim that the entire membership or any large portion of it was dissatisfied with the administration of AMORC, or disapproved of any of the administration acts, or had any desire to interfere with or continue harassing the present administration of the organization.

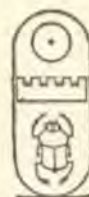
The attorneys and officers present at the Convention pointed out that whereas these enemies claimed that their sole desire was to save the organization's funds and prevent any mal-administration, or any wrong-doing, or any useless or unnecessary expenditure of the organization's funds or material assets, the continued harassing legal actions, injunctions, suits, and other activities of these enemies had actually cost the organization between \$25,000 and \$30,000 in legal fees, court costs, and other incidentals during the past few years without resulting in one iota of benefit to the organization, its administration, or the members, and that this fact in itself clearly proved that these enemies were not seeking to protect either the funds or soundness of the organization but were, in fact, doing those things which had a far greater destructive character to them than anything which they attempted to prove against the administration and the executives.

The Emperor made a very short speech at the end of the voting, thanking the members and delegates on behalf of the administration for their loyalty and sincerity and their devotion, and it was evident that the Emperor was deeply affected by the many displays of cooperation and sincere love expressed toward him and his associates. He assured the Convention that having spent this portion of one session of the Convention with such unpleasant details and the Convention having expressed its

self so completely in this regard, there would be no further reference to these matters throughout the remainder of the sessions and at no future Convention. Briefly, the Emperor explained that inasmuch as the entire membership having been given every opportunity to either be present or express itself through its proxy votes, or through various delegates or officers who were coming to the Convention, and since no protest had been presented during the voting, he and the other officers of the Supreme Grand Lodge representing the Hierarchy of the Order in North and South America would stand pat upon the decisions rendered by the evening voting and hereafter refuse to give any consideration to the claims made by these enemies, or by the few newspaper or magazine writers or others who had been misled by these insincere critics.

The present constitution and statutes of both the Supreme Grand Lodge and the Grand Lodge, therefore, having been first recommended by the 1934 Convention, approved and adopted by the 1935 Convention and now endorsed and made valid again by a 1936 Convention and the vote of the entire membership of North and South America, are in full force and constitute the unquestioned and unchallenged rules and regulations of the Order.

At the conclusion of the sessions in the Convention Auditorium all present were invited to arrange themselves as a large amphitheater audience on the grounds of the park to witness the annual Convention pageant. This year it was in the form of a three-act play entitled, "The Life and Times of Amenhotep IV." The great central portion of the park with many Egyptian buildings, tiled plaza, and fountain, presented an excellent stage for such a production. The dialogue of the play was written by Frater Chester Lafferty, based upon the writings and documents found in the Rosicrucian Order and in the books by Prof. Breasted. Frater Lafferty also designed the costumes for the score or more who participated in the pageant, including the characters of Amenhotep IV (the traditional founder of the Rosicrucian Fraternity), his wife, Nefertiti,



his mother, Tia, and many scribes, priests, temple officials, dancing girls, attendants, slaves, foreign visitors and others. With special lighting effects and specially made Oriental tables, chairs, and other pieces of equipment, the three acts moved from the front of one building to another, in keeping with the story of the play. Since the buildings are so typically Egyptian in color and architecture and the lighting effects emphasize this, it required only the addition of the coloring of the flesh of the slaves and others and the costumes of the characters to make the picture complete, and as we looked upon this play with the beautiful girls in white robes dancing barefooted across the lawns, the Oriental music filling the air, the Pharaoh and his court attendants in their costumes upon the Egyptian balcony reviewing the dances and all the other elements of the presentation, we could not help feeling that here was the most gorgeous replica of an Egyptian setting of 1350 B. C. that might be found anywhere in the Western World, and perhaps not even duplicated today in the very country that was so beautifully represented. The play lasted for an hour and a half and those who were witnessing it were moved deeply by the dances and music, the fine oratory and acting, and finally brought to tears by the scenes of transition and burial of the great Pharaoh. The funeral procession across the park with the elaborate sarcophagus of Amenhotep being carried by the slaves and the scores of relatives, friends, and temple priests following, made a picture of Orientalism that would have been worthy of presentation at any great conclave of an historical nature. These annual presentations are not only one of the most pleasing incidents of the Convention but one of the instructive features, and Frater Lafferty and his wife, a thoroughly trained and experienced instructor of drama, were highly congratulated for the wonderful production this year as they were for the magnificent one of the Convention of 1935.

*The
Rosicrucian
Digest
September
1936*

The Fifth Day, Thursday, July 16

The weather proved to be extremely mild during the Convention week and

the evenings delightfully cool, but we found that our members and delegates attending the Convention arose very early in the mornings and after an early breakfast came to Rosicrucian Park to enjoy the social contacts and the many interesting forms of recreation and amusement that various committees had planned. Many of the members brought with them their wives or husbands, sons or daughters, and in cases where these members of the family were not members of the Order, they were allowed to visit the campus and grounds of Rosicrucian Park, attending the lectures in the Planetarium or Science Building, or enjoying the amusements and recreation, but no one was ever allowed into the Convention sessions unless he was duly registered and proved to be a member in good standing. At each session the members had to show their registration cards in order to participate in any form of official activity.

It was a delight to arrive at the park early in the morning and to find the grounds sprinkled with so many happy persons in varied summer costumes and smiling so delightfully in manifestation of the joy that was in their hearts. This was especially noticeable on Thursday morning because of the happy events of the preceding night. But everywhere the attitude was "the voting is done, our decisions are made and — that's that!" There was no further discussion of any of the mooted points and it seemed to be as one of the Masters of a large eastern lodge said, "We are going to duck in the big pond here the first Frater or Soror who says anything more about the ridiculous charges of the foolish enemies."

Once again Frater Miles opened the first session in the Auditorium, addressing himself to the members of the Seventh, Eighth, and Ninth Degrees. After explaining many of the higher principles of these grades, he turned the meeting into a forum for the answering of questions and it was a lively and instructive session indeed.

Then at a little after eleven o'clock word was passed around that the Courier Car which had been traversing many of the states of the country with the moving pictures and other equip-

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ment used to demonstrate our principles to the various lodges and branches was entering the city of San Jose in conclusion to its long trip. Everyone within the confines of Rosicrucian Park assembled out on the lawns around the main driveway and awaited the arrival of the car and its three happy workers. They were given a great ovation and several hundred of those present who had seen the Courier Car, Frater and Soror Poole, and Frater Brower in their own cities were happy to see them again.

While speaking on this subject, I am permitted to say that the Courier Car will be reconditioned and equipped with some new and interesting additional scientific and demonstrative features and will be ready early this coming year to start out again on its transcontinental tour of many states and scores of cities. Frater Poole, however, has been assigned to an official position at Headquarters, joining the staff as a director in the Department of Extension. His contact during the past two years with hundreds of our chapters and lodges throughout the country and his personal interviews with several thousands of our members who are actively engaged in extension work and holding positions as Masters, Secretaries, Treasurer, or Trustees in the various branches, has given him a foundation and a background for directing the activities of the Extension Department that could not have been acquired in any other way. He is now familiar with all of the problems and all of the difficulties, obstacles, and requirements of the various localities throughout the country, and he is also familiar with the possibilities that are undeveloped in almost every section of the country. Frater Poole will have a staff of eight or ten to assist him and this coming year will see the extension work carried on in a wider or more systematic manner in cooperation with the Propaganda Department which has also been augmented.

A new lecturer to take the place of Frater Poole in next year's program has already been selected and is being prepared for this very important work.

During the noon period, Frater Dr. Roberto Herdocia again conducted an

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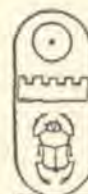
important session dealing with the healing and treatment principles of the organization and was assisted by Frater F. B. Brasau, who also delivered a very fine address.

During the day, the Emperor conducted a special session in the Supreme Temple lodge room for members of the higher section of the Ninth Degree and those who are the members of the esoteric Hierarchy. The Emperor was very pleased to find several hundred of these old-time and highly advanced members present. In fact, there were so many that two different sessions of these members had to be held because the temple could not accommodate them all at one time. The members were very pleased and enthusiastic about the secret matters discussed by the Emperor. All of them, representing the highest esoteric and spiritual body of the organization, were enthusiastic about the proceedings of the night before.

At one o'clock the official Convention photograph was taken, which is always a happy occasion. However, it is no simple task to arrange nine hundred to a thousand persons in one large circle and, of course, a few are always absent, some come at the last minute, and all are in the gayest of spirits, and the taking of such a large panorama picture forty or more inches long is really a problem. But while the individuals were being arranged in front of the Science Building and around the large fountain our own moving picture operators were taking sound motion pictures of the whole proceedings, and then later individual pictures as the various members and delegates walked past the fountain to other parts of the grounds. This film will make a permanent record of the attendance at this Convention.

During the early part of the afternoon further demonstrations were conducted in the science laboratories and Soror Clemens of Boston continued to conduct interviews and personal contacts with members who needed individual or personal guidance.

Later in the afternoon further demonstrations were given in the planetarium and at four o'clock began the special honorary initiations in the Supreme



Temple. This is one of the interesting features of each Convention. Members who have never had the pleasure and delight of participating in the Egyptian initiation ceremony of the ancient form known in the Rosicrucian Order as "Crossing the Threshold" are permitted at each Convention to attend such a ceremony and receive honorary initiation in the Supreme Temple. All of the officers conducting the ceremony—sixteen—were in beautiful Egyptian costume, and with the beautiful golden and colored decorations of an Egyptian type in the Temple, the soft lighting, the strange music, and the beautiful ritual itself, the incident was one never to be forgotten. This year there were so many who received this ceremony that it required from four o'clock in the afternoon until nine in the evening to complete the ceremony for the groups of twelve to fourteen who were taken across the Threshold. Each received later a beautiful certificate affirming the honorary initiation.

In the main Auditorium at eight o'clock Chairman Walker opened the evening session with a number of announcements, particularly calling attention to the fact that one of the large restaurants and soft drink concerns in the city had set aside that night for our members with an entertainment, frolic, and dance after the evening session.

The first speaker of the evening was Frater Kendall Brower, who had just returned with the Courier Car. He spoke of the many things that occurred in the various cities and his talk was thoroughly enjoyed by everyone. Frater Brower was followed by Frater Poole, who also spoke of his experiences during the Courier Car tour and then centered his address on the subject, "What Humanity Is Searching For." His outline of what thousands of enquirers and seekers in various parts of the country expressed to him regarding their desires and searches in life clearly indicated the growing demand for such instruction and help as our organization offers.

Frater Poole was then followed by Soror Clemens of Boston, who spoke on the subject, "Twenty Years in AMORC." Soror Clemens called attention to the fact that it was in the

summer of 1917 at the first national Convention of the organization in Pittsburgh, Pennsylvania, that she was initiated into the Order and at the same time received authority from the Imperator and the Supreme Council to return to Boston and organize the first lodge of the work in that city. Since that year the lodge has been maintained without interruption, and for many years Soror Clemens was Grand Master of the Grand Lodge of that state. This very old and sincere body of members is now known as the Marie L. Clemens Lodge of AMORC. Soror Clemens told of her own participation in the organization work at Headquarters in New York State during the early years when the Imperator was personally financing all of the activities, and working night and day with his wife and a few close friends, such as Frater Thor Kiimalehto, in laying the foundation of AMORC in such a permanent manner that it has withstood through all of these years the trials and tribulations that might have wrecked any other organization of such a nature.

One of the impressive points regarding Soror Clemens' address and many other talks throughout the week was the fact that although this dear Soror is now over seventy years of age and has worked hard and long each day throughout her life, she still has the appearance of a vigorous, vital, magnetic woman of fifty, or even less, and when she appears upon her lodge platform or the Convention platform in her beautiful official robes, she is indeed a startling as well as beautiful illustration of how the application of Rosicrucian principles can aid in the process of regeneration and the maintenance of a healthy, magnetic body and spirit.

At the conclusion of the address by Soror Clemens the Supreme Secretary delivered another address on the subject of "The Problems of the Student." There were many humorous as well as a great many serious points brought forth by this address, and it tended to straighten out in the minds of our branch officers and directors, and in the minds of our District Commissioners and representatives, the puzzling problems with which they have to deal.

Three Hundred Twelve

Before the mystical demonstrations were given, the Emperor asked permission of the Chairman to give a short talk on "The Origin and Universal Application of Ritualism." It is noted at these Conventions that the Emperor is inclined to give two different forms of address or lecture—those which are very serious and those which are humorous. This was the occasion for one of his spontaneous and humorous talks in which he pointed out that although a great many persons claim and firmly believe that there is something in their natures antagonistic toward ritualism and therefore they seek to eliminate ritualism from their lives, they are nevertheless slaves to some form of ritualism from the time they arise in the morning until they go to bed at night. He pointed out that the manner in which in each country the common practices of life have been adopted, the common customs, habits, social methods and programs, etc., are truly ritualistic whether the individuals realize it or not. Humorously he pointed to the manner in which persons arise and bathe and dress, following almost a standard system. He spoke of the manner in which the dishes and other utensils are placed upon the table for meals, and the manner in which the children go to school, and the sessions are opened, or the manner in which the business man enters the office and proceeds with his business, the manner in which telephones are answered or calls made. The audience laughed and cheered throughout the talk because it pointed out very clearly the frailties, foibles, and follies of modern life whereby we are much like sheep following certain rules and regulations of a ritualistic nature with no better reason or excuse for doing so than that "It is being done."

At the conclusion of the address the usual Thursday night mystic session was opened by the Emperor, and after a brief spiritual ceremony and invocation, the lights in the Auditorium were lowered and the doors closed and all remained in perfect silence while the Emperor again made his annual demonstrations of the highest esoteric and mystic principles of the Rosicrucian teachings. This is one of the annual

Convention events which is looked forward to by all who have ever attended a Convention or heard the details of the program. The principles of thought transference, increasing of aura, projection of consciousness, the giving of distant treatments through the extension of conscious contact, the formation of clouds for obliterating or making invisible certain objects, the methods of causing his own body to disappear from sight on the stage, and finally a demonstration of levitation, were among the many interesting things manifested by the Emperor during this period. Then with the lights turned on full again the Emperor performed once more his strange demonstration of mental alchemy whereby the handwriting and ink on a piece of paper selected by the audience itself was changed by thought waves without the Emperor coming closer to the paper than fifty or more feet. This one demonstration that has been repeated under the most severe test conditions during the last seven or eight Conventions is one that always proves conclusively the power that can be exerted by the human mind.

The evening session adjourned at 11:45, and although it was late the members remained on the lawns and grounds to indulge in social contacts and particularly enjoy the formation of the many scenic effects produced through the colored lights upon the various groups of Oriental buildings.

The Sixth Day, Friday, July 17

Again there were temple services throughout the morning in the Supreme Grand Lodge with personal interviews with the various officers and committee meetings occupying most of the morning.

A special exhibit was made in the Convention Auditorium of the charters and documents granted to the Emperor and the Supreme Grand Lodge by the various foreign officers, lodges, and Rosicrucian societies. Many of these had attached to them the certificates of foreign diplomats, American consuls, and government officials certifying to the genuineness of the papers. Other historical records of a rare nature were on exhibit also for all of the members to examine and read.



Various newspapers of the West had representatives present to photograph groups of foreign members and delegates for the official reports of the Convention.

At one o'clock there was a meeting of the Grand Councilors, while a very large group of other members visited the Rosicrucian Press building in the business section of the city and were escorted through all of the many departments and witnessed the August issue of the Forum magazine being printed and bound.

Between one and two in the afternoon a special and newly invented airplane circled around over Rosicrucian Park in a gesture of salutation and dropped souvenirs in the form of parachutes containing the American flag, the Rosicrucian emblem, and the words, "Welcome Rosicrucians." Airplane views were also taken of Rosicrucian Park on this occasion and one of these was published in the August issue of this magazine.

Demonstrations in the Planetarium and Science Building continued and committees were very busy in various rooms of the Administration Building and in groups under trees and in shady nooks preparing their reports for the evening.

The evening session opened shortly after seven thirty o'clock and Chairman Walker introduced as a surprise for the evening the world famous violinist, Jan Kubelik, and his equally famous son, Rafael, the eminent orchestra conductor of Europe. The auditorium platform had been especially arranged for them and the enthusiastic greeting given to these two wonderful musicians was impressive indeed. A selection of eight masterful numbers was rendered and at the conclusion of this surprise program when the applause was exceedingly great, Jan Kubelik requested that the Emperor go out on the stage between him and his son, both of whom placed their arms around the Emperor and made quite evident their high esteem and respect for him.

At the conclusion of this wonderful period of marvelous, masterful music, Soror Clemens of Boston was again introduced in order that she might bring

a special message to the assembly. Soror Clemens concluded her message with a request that the entire audience repeat after her a famous old affirmation: "I will walk in mine own integrity." She begged them to remember that this was a special message from her heart. The intensity of the vibrations at this time was impressive in both a mental and psychic way.

Frater Harvey Miles then followed with a dialectical discourse entitled, "A Rational Concept of God." His talk was thoroughly enjoyed by the members and has already been reproduced in one of the departments of this magazine so that all of our members and readers may benefit by it.

Then Chairman Walker introduced Dr. A. Cartland Bailey, a former associate of Dr. Millikan and other eminent scientists in the California Institute of Technology, and in recent years president of the faculty of the Rose-Croix University. His address was on the subject of "New Fields of Science." His brilliant and profound explanations of the marvelous possibilities of scientific achievement in the future were inspiring to all.

The Chairman then announced that in accordance with the constitution of the Order and the customary procedure of the Convention, the election of Grand Councilors for the coming year was in order. He read from the minutes of the previous Convention the appointment of a committee to recommend and nominate persons for such election and then called for the committee's nominations. Following the reading of these, he called for nominations from the floor of the Convention. When the nominations were completed, Deputy Grand Master Guidero made a motion that the entire group of nominees be elected. The motion was seconded and unanimously carried. These elected Grand Councilors for the coming year are: Thomas Kuhn, Washington, D. C.; Jim Blaydes, Dallas, Texas; S. R. Landis, Reading, Pennsylvania; Dr. Stanley Clark, Toronto, Canada; Annie Laurie Smith, Springfield, Massachusetts; Brian M. Casey, St. Louis, Missouri; A. Font de la Jara, San Juan, Porto Rico; Oliver Hughes, Topeka, Kansas.

Three Hundred Fourteen

Frater Walker then announced that the Supreme Grand Lodge had appointed Soror Marie Clemens as Inspector-General of the New England district for another year. The elected officers and appointed Inspector-General were given an impressive ovation.

Reports from the various committees were then called for by the Chairman. Frater O. Ray Stevens, President of the National Defense Committee, read an interesting report showing how that committee had worked diligently throughout the country to protect the interests of the members on all occasions when these interests were threatened by unfair criticisms or legal actions. The Convention generously applauded this report and a motion was made by Soror Crittenden that it be accepted. This motion was seconded by Soror Phillips and unanimously voted into the Convention report.

Frater Norris of New York State, as president of the Grievance Committee, read an interesting report of the recommendations and suggestions of his committee and this was moved for acceptance by Frater Huntington and seconded by Soror Hausermann and unanimously carried.

Frater Saunders of San Diego, president of the Resolutions Committee, read a fine report of the activities of his committee throughout the week, outlining the nature of many excellent resolutions that had been offered and emphasizing the fact that not a single unpleasant, unhappy, or critical resolution had been offered to him. Motion for its acceptance was made by Frater Nawjoks, seconded by Frater Parks, and was unanimously carried.

The 1937 Convention Committee then read its report and this was unanimously accepted. Then Frater Hammond of New Jersey, president of the Administration and Welfare Committee, read his report explaining how this voluntarily organized committee of a large number of business men and women had carefully analyzed all of the administration affairs of AMORC, had gone over all of the books and records, financial systems, banking and commercial activities, and had found no errors, nothing to criticize, and no important recom-

mendations to make. A motion for the acceptance of the report was made by Frater Ruch, seconded by Frater Blackwell, and unanimously adopted by the Convention.

A resolution was passed reaffirming and approving the activities of the National Membership Defense Committee with the same officers continuing their excellent work for another year. Another resolution was adopted recommending that the time, place, and conditions of the next annual Convention be left to an appointed committee, and that nominations for Grand Councilors for the year beginning at the Convention in 1937 be submitted by a special committee.

Closing remarks were then made by the Emperor commenting upon recommendations and suggestions that had been made throughout the Convention week and outlining the desires of the administration to cooperate with every recommendation that had been made and promising a number of improvements and additions to the work. He thanked the Convention for the several resolutions approving all the administration's affairs and particularly for the resolution that very carefully and definitely affirmed certain specific as well as general activities of the Board of Directors in the past years, and also for the resolution of faith and trust in the present administrative officers of the organization.

At 11:15 P.M. the Chairman announced that all of the business sessions of the Convention were closed and that the entire program that had been outlined and prepared for the Convention had been duly completed, and that all matters that had been brought to his attention, to the attention of the various committees, or submitted from the floor by any member, delegate, or representative of the Order, had been given full and proper attention, and the Convention unanimously endorsed his statements and accepted the closing as proper and warranted.

The Seventh Day, Saturday, July 18

Throughout the entire day there were no regular sessions in any of the build-



ings at Rosicrucian Park, but the members were to be found in every nook and corner of every part of the grounds continuing their social and educational discussions and participating in further demonstrations in the Auditorium and the Planetarium.

As evening approached, everyone dressed and prepared for the occasion of the beautiful banquet. This year the official banquet was held in the new Civic Auditorium where in a space that could accommodate three thousand persons, long and beautifully appointed tables were arranged giving everyone ample space to see and hear by means of the microphone and public address system that was provided. The banquet opened at seven o'clock with an invocation and ended at nine o'clock with the announcement that the Kepher-Ra Club, composed of the employees of AMORC, would conduct a dance until midnight in the adjoining hall.

During the course of the banquet there were many humorous announcements, and brief addresses were made not only by the officers but by department heads and their wives and associates. The AMORC acapella choir sang several numbers and the university graduates sang their new university song. It was the most elaborate and beautiful and impressive convention banquet ever given in the city of San Jose and certainly the most beautiful and impressive one ever given by AMORC.

A special gathering, composed of those members who are going with the Emperor and his wife to Egypt on the mystical cruise next February, was held after the banquet. All were surprised at the large number present who were a part of the registered cruise lists.

As the Emperor and his wife and other officers bade farewell at a little after ten o'clock, there were hundreds dancing to the rhythm of pleasing music, and everywhere was heard the joyous note of happiness and satisfaction because of the very peaceful, successful, and decisive work accomplished at this important Convention.

For many days after the Convention members continued to visit Headquarters for interviews and to enjoy the grounds and the many attractions that bring visitors to Rosicrucian Park throughout the year. Once more we found that a large number had decided to remain in California for an indefinite period, principally in the vicinity of San Jose, while a number of families decided to purchase or rent homes and remain here definitely, thereby adding to the large colony of Rosicrucian member gradually forming in this Valley of Heart's Delight.

And now we are looking forward to eleven months of intensive activity and then another Convention. In those eleven months the AMORC will unquestionably have a greater growth than in any other early period in its history. The new plans evolved, the important decisions reached, the unanimous clearance of all the mooted points, the whole-hearted endorsement of the administration and its activities, and the enthusiastic support of the organization vouchsafed by every member present, has given the organization an impetus, a swing, an incentive, as well as a power and a force that will not be stopped by any ordinary conditions.

The Convention Secretary salutes all of the members who were not present and instead of simply saying, "I wish you had been here," he says to you now, "I'll see you next July!"

THE ROSICRUCIAN EGYPTIAN TOUR

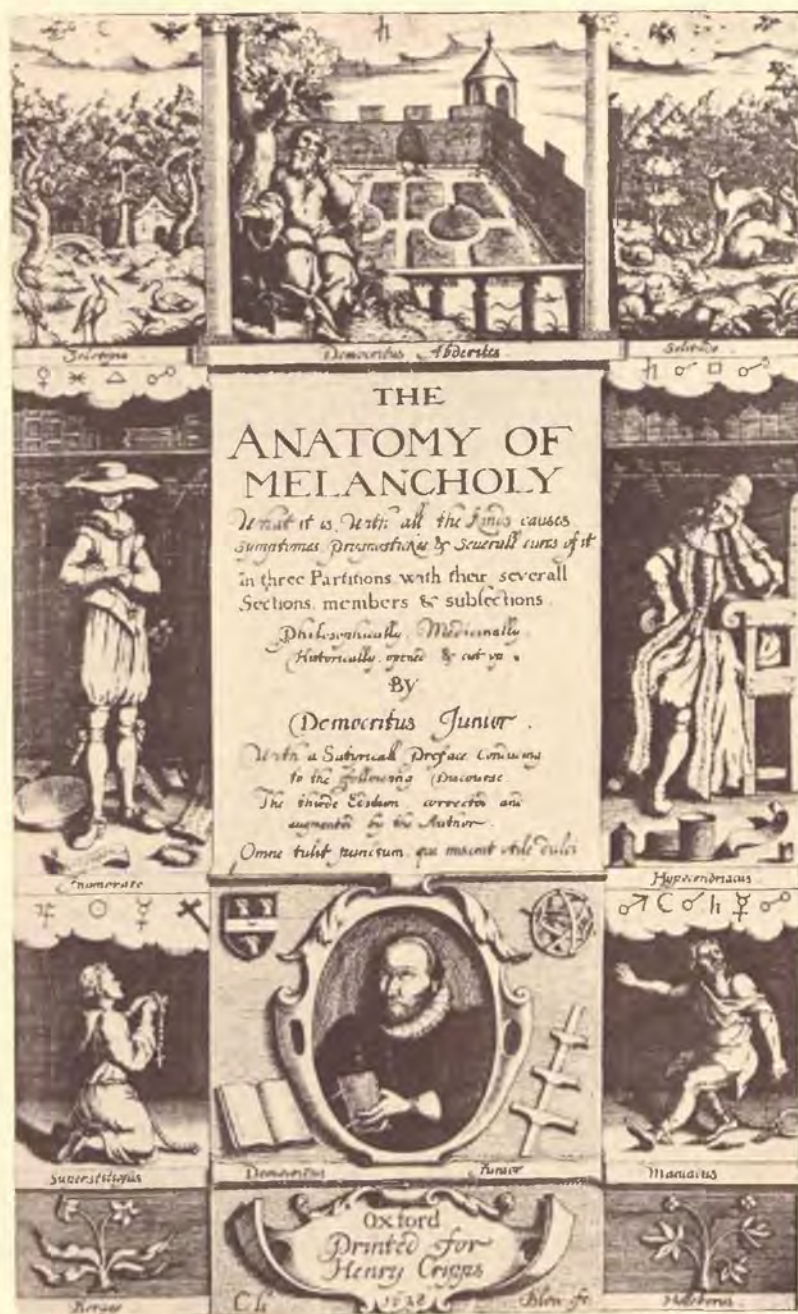
We have very good news to announce to all who have registered or contemplate going with the Emperor and his family to Egypt and other mystical places early next year. The Emperor has secured the use of the large and magnificent ship *Aquitania* which guarantees to the tourists many wonderful accommodations including a safe, steady journey across the seas.

In addition, the Emperor has slightly modified the itinerary so that from three to five days will be spent at both Paris and London, including sightseeing and many forms of entertainment.

The date of departure of the ship from New York City has been definitely set for February 18, which will take us into Paris and London during the beautiful springtime.

There are still opportunities for registration. Write to me for further information.

EGYPTIAN TOUR SECRETARY.



A RARE ROSICRUCIAN BOOK

The above is a photograph of the title page of a book published in 1628. There were other editions at later dates. The author uses the fictitious name of "Democritus Junior." In all Rosicrucian records this name is registered as that of the well-known Rosicrucian Burton.

The title of the book is typical of those that were used to disguise the real nature of the book and its subject matter, often devised for the purpose of discouraging the casual inquirer from looking any further. The copies of this book are very scarce, but it is one of many preserved in the AMORC vaults in San Jose.

This book is particularly important because on one of its early pages there is a footnote describing the author of one of the quotations in it. This footnote reads: "Valent. Andreas, Lord Verulam." The discovery of this footnote some years ago substantiated the evidence of the title page shown above which reveals many Rosicrucian emblems and shows it to be a typically secret Rosicrucian publication. This conviction is also confirmed by the water marks in the pages of the paper. The footnote proves beyond all question that Valentine Andrea was the name often used by Lord Verulam, otherwise known as Sir Francis Bacon. This in itself proves that Andrea, the author of one of the first Rosicrucian publications, was an agent and representative of Bacon, and that Bacon had the permission of Andrea to use his name in various official ways.

Those who are familiar with the Shakespeare-Rosicrucian symbolism in the Shakespeare folios and Bacon publications will recognize the standing and seated figures in the central panels of the title page.

(Courtesy of The Rosicrucian Digest.)



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

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

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

AMORC TEMPLE

Rosicrucian Park, San Jose, California, U. S. A.

(Cable Address: "AMORCO" Radio Station W6HTB)

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

The following principal branches are District Headquarters of AMORC

Reading, Pennsylvania:

Reading Chapter, Mr. Carl Schlotzhauer, Master; Mr. George R. Osman, Secretary. Meeting every 1st and 3rd Friday, 8:00 p. m., Washington Hall, 904 Washington Street.

New York City, New York:

New York Chapter, Rooms 35-36, 711 8th Ave., cor. 8th Ave. and 45th Street. Mr. W. J. Norris, Master; Margaret Sharpe, Secretary. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Philadelphia, Pennsylvania:

Delta Lodge No. 1, AMORC, S. E. Corner 40th and Brown Sts., 2nd Floor. Mr. Albert Courtney, Master.

Benjamin Franklin Chapter of AMORC; Mr. James De Fullo, Master; Martha Aitken, Secretary, 2203 15th Street. Meetings for all members every second and fourth Sundays, 7:30 p. m., at 1521 West Girard Ave. (Second Floor, Room B).

Boston, Massachusetts:

The Marie Clemens Lodge, Chester A. Robinson, Master. Temple and Reading Rooms, 739 Boylston St., Telephone Kenmore 9398.

Detroit, Michigan:

Thebes Chapter No. 336. Miss Ella A. Milliman, Master; Mrs. Pearl Anna Tift, Secretary. Meetings at the Florence Room, Tuller Hotel, every Tuesday, 8 p. m. Inquirers call dial phone No. 1870.

San Francisco, California:

Francis Bacon Lodge, 1655 Polk Street; Mr. David Mackenzie, Master.

Pittsburg, Pennsylvania:

Penn. First Lodge. Ralph M. Ross, Master; 610 Arch Street.

Atlanta, Georgia:

Atlanta Chapter No. 650. Mrs. V. Cunningham, Sr., Master; Nassau Hotel. Meetings 7:30 every Thursday night.

Los Angeles, California:

Hermes Lodge, AMORC Temple. Mr. Duncan G. Wright, Master. Reading Room and Inquiry office open daily, 10 a. m. to 5 p. m. and 7:30 p. m. to 9 p. m. except Sundays. Granada Court, 672 South Lafayette Park Place.

Birmingham, Alabama:

Birmingham Chapter of AMORC For information address Mr. M. J. Collins, Master, 1516 So. 15th Ave.

Chicago, Illinois:

Chicago Chapter No. 9. H. C. Blackwell, Master; Mabel L. Schmidt, Secretary. Telephone Superior 6881. Reading Room open afternoons and evenings. Sundays 2 to 5 only. 100 E. Ohio St., Room 403-404. Lecture sessions for ALL members every Tuesday night, 8:00 p. m.

Chicago Afro-American Chapter No. 10. Oliver T. McGrew, Master; Nehemiah Dennis, Secretary. Meeting every Wednesday night at 8 o'clock, Y. M. C. A., 3763 So. Wabash Avenue.

(Directory Continued on Next Page)

Portland, Oregon:

Portland Chapter. Floyd D. Cook, Master; 405 Orpheum Bldg. Meetings every Thursday, 8:00 p. m. at 714 S. W. 11th Avenue.

Washington, D. C.:

Thomas Jefferson Chapter. Howard E. Mertz, Master. Confederate Memorial Hall, 1322 Vermont Ave. N. W. Meetings every Friday, 8:00 p. m.

Newark, New Jersey:

H. Spencer Lewis Chapter. Frank A. Hammond, Master; for information address Sylvia Kingsley, Secretary, 31 Leo Place.

Seattle, Washington:

AMORC Chapter 586. Fred Motter, Master; Mrs. Carolina Henderson, Secretary. 311-14 Lowman Bldg., between 1st and 2nd Aves. on Cherry Street. Reading room open week days 11 a. m. to 4:30 p. m. Visitors welcome. Chapter meetings each Monday, 8:00 p. m.

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

PRINCIPAL CANADIAN BRANCHES

Victoria, British Columbia:

Victoria Lodge, Mr. George A. Phillips, Master. Inquiry Office and Reading Room, 101 Union Bank Bldg. Open week days 10 a. m. to 6 p. m.

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G. F. Gostick, Master, 361 Machray Ave. Session for all members every Sunday, 2:45 p. m., 304 "B" Enderton Bldg., Portage Ave. and Hargrave St.

Edmonton, Alberta:

Mr. F. G. Powell, Master, 9533 Jasper Avenue E.

Toronto, Ontario, Canada:

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

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mrs. Ethel M. Ware, Master; H. B. Kidd, Secretary, AMORC Temple, 878 Hornby Street.

SPANISH AMERICAN SECTION

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

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

All correspondence should be addressed as follows:

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

A FEW OF THE FOREIGN JURISDICTIONS

Scandinavian Countries:

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

Sweden:

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

Holland:

De Rozekruisers Orde; Groot-Lodge der Nederlanden. J. Coops, Gr. Sect., Hunze-straat 141, Amsterdam.

France:

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

Switzerland:

AMORC Grand Lodge. August Reichel, F. R. C., Gr. Sect., Riant-Port Vevey-Plan.

China and Russia:

The United Grand Lodge of China and Russia. P. O. Box 513, Shanghai, China.

New Zealand:

Auckland Chapter AMORC. Mr. G. A. Franklin, Master, 317 Victoria Arcade Bldg. Queen St., City Auckland.

England:

The AMORC Grand Lodge of Great Britain. Mr. Raymund Andrea, K. R. C., Grand Master, 34 Baywater Ave., Westbury Park, Bristol 6.

Dutch and East Indies:

Dr. W. Th. van Stokkum, Grand Master; W. J. Visser, Secretary-General. Karang-tempel 10 Semarang, Java.

Egypt:

The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, 26, Avenue Ismailia, Heliopolis.

Africa:

The Grand Lodge of the Gold Coast, AMORC. Mr. William Okai, Grand Master, P. O. Box 424 Accra, Gold Coast, West Africa.

The addresses of other foreign Grand Lodges and secretaries will be furnished on application.

The Mystery of Levitation

India's Secret Control of Nature's Forces

It all seemed so uncanny. The tense atmosphere, the throbbing pulsations, as though an electrical current were passing through your body. Then, suddenly, before your eyes, the body of the subject to whom you had spoken but a few moments before, rises rigidly, horizontally, from the stone floor upon which it rested. Your senses reel, as you realize that this body, this weight is rising without any physical support. You involuntarily shake yourself, as if to awake from a dream. This cannot be possible, you think, this control of natural law. It must be illusionary. To confirm your suspicions you thrust your hand into the cold vapor-like substance which surrounds the rising form. Your hand passes freely about it, you encounter nothing. It is true, you gasp, the body is levitated — suspended in space.

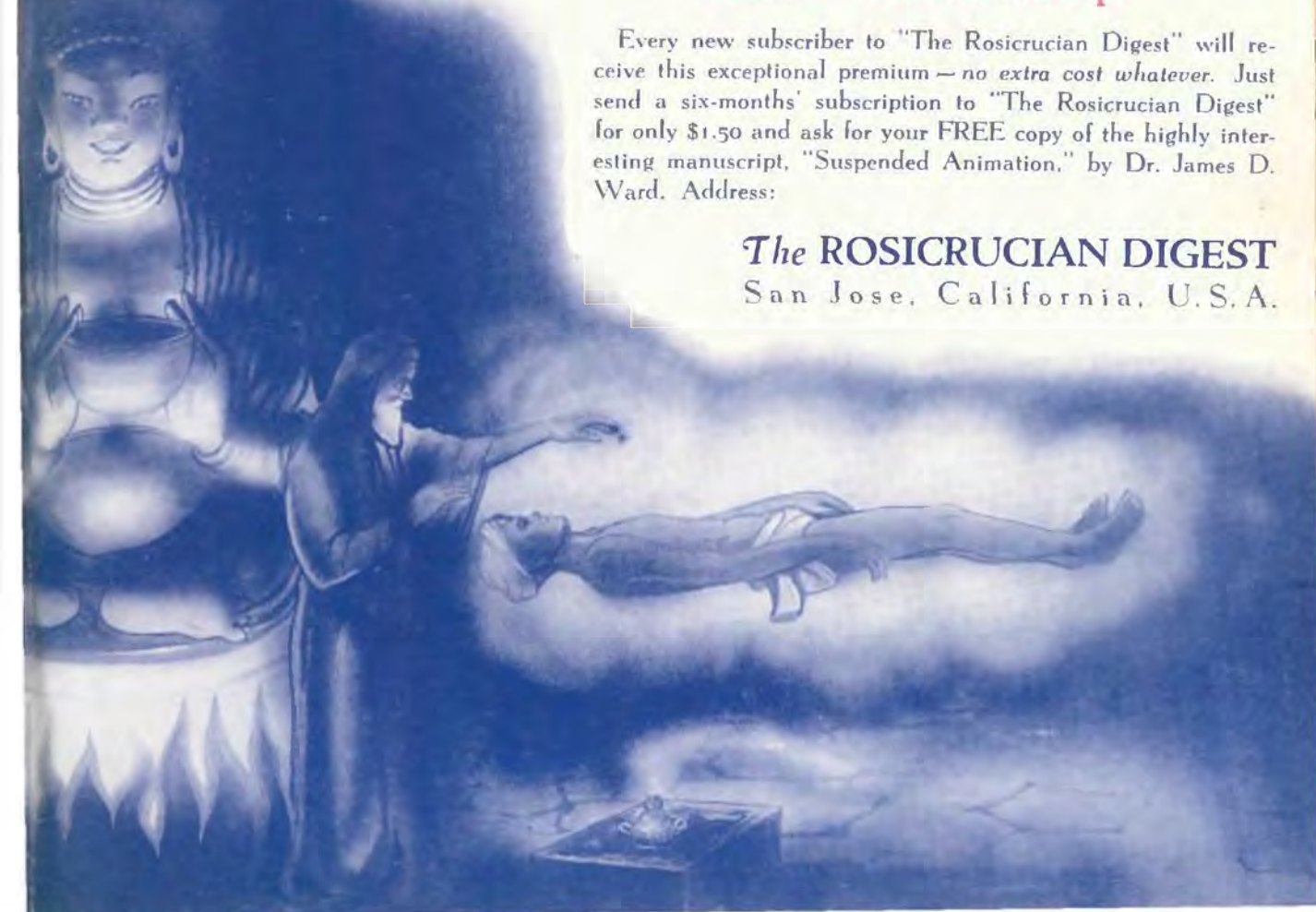
So James D. Ward, physician, world traveler, and metaphysician, described an experience in one of India's mystery monasteries. He was one of the few occidentals ever to be permitted to witness this feat. Scientists have scoffed at actual suspended animation, but have never been able to satisfactorily explain the phenomena. The secret principle is used in the Orient, not for theatrical effects, but for mystical purposes. Dr. Ward's remarkable discourse on the use of this strange power, entitled, *Suspended Animation*, is available as a *special gift* at this time.

Dr. Ward, on numerous occasions, was honored by the mystics of the Orient because of his keen insight into their ways and customs, and the integrity of the author is therefore unquestioned.

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