

THE ROSICRUCIAN DIGEST

The background of the cover is a painting of an ancient Egyptian temple interior. The scene is dimly lit, with light streaming in from an opening at the end of a long, wide staircase. The architecture features massive columns with hieroglyphs and lotus-shaped capitals. In the lower-left foreground, a group of about ten people, dressed in traditional robes and head coverings, are gathered. Some are standing and looking towards the light at the end of the stairs, while others are sitting or kneeling. The overall mood is one of mystery and historical grandeur.

SEPTEMBER
1917

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The ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



THE TEMPLE OF THE VESTAL VIRGINS

The ruins of the once beautiful Temple of Virgins, on the site of the Roman Forum, is seen above. These maidens were secluded from society, living in a state of high morality. They ate, slept, and studied within the confines of their spacious marble edifice. In the ancient Roman rites they symbolized purity and innocence, and thus were kept from contact with the profane world. Known also as "Vestals," after the Roman goddess of the hearth, Vesta, it was their duty to keep the sacred fire continually burning.

(Courtesy of The Rosicrucian Digest.)

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THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH WHAT IS KARMA?

By THE IMPERATOR



NE of the subjects of mystical, metaphysical or oriental philosophy which seems to puzzle the Western-World type of mind, perhaps more than any other subject, is that of Karma. The very word itself appears to be so mysterious and

undefinable that it creates the impression in the minds of many casual readers of mystical and oriental literature that Karma is an indefinite something that is the cause of all of our suffering, illness, unhappiness, misfortune and despondency. The free and liberal manner in which the word and the law are represented, as translated and explained by self-appointed teachers of mystical and metaphysical theories, and the glib manner in which thousands of misinformed students and readers use the word to explain all the personal events of life, have led to a greater misunderstanding of the real principles represented by this word than of any other principle associated with the very broad field of mystical and occult philosophy.

Briefly stated, the word "Karma" is an oriental and unfortunately chosen and popularly adopted term for what is known as the "Law of Compensation." This law represents that form of spiritual and worldly action by which the thoughts and deeds of human beings are balanced. This process of balancing may be likened to the familiar process of nature whereby one reaps what one

sows. The law has efficiently demonstrated itself in the lives of millions of human beings and is a very definite principle, made manifest by many experiences in the understanding of every sincere student of mysticism and metaphysics. It shows that we can and do bring upon ourselves in the immediate or mediate future the conditions and circumstances which constitute our lot in life. Through our observation of the working of the law, we are warranted in believing that it is an immutable law and that it will work in the distant hereafter as well as in the present cycle of time and that we can and do create for ourselves in the future after-life many of the circumstances and conditions with which we will have to contend. There is ample proof of the truth of the statement that everything that occurs in life is due to some cause, and every cause has its definite effect. In the spiritual and social world it has proved that we cannot do a kindness or an injury to another human being, or even to a dumb animal, so-called, without some day in some way making adequate and just compensation for our act, or receiving just and adequate recompense for our act.

In carefully watching, studying, and analyzing events in the course of our lives, many thousands of us have learned beyond any question of a doubt that we can and do create for ourselves events and conditions in the near or distant future, by the thoughts we hold, the thoughts we express, the motives behind our acts, and the acts themselves. We have learned also that there is no way of avoiding the Law of Karma or the Law of Compensation ex-

cept by making compensation and adjusting the balance of the scale either before the law forces us to do so, or when the demand of the law is upon us and we are within its grasp.

And we have learned that no unkindness and no kindness, no unjust or just thought or deed, or unmerciful or merciful act or plan that goes into action, ever escapes the Karmic records or goes uncompensated, unadjusted or unbalanced. It may take months or years before the inevitable results of our acts are brought home to our attention or compensation is made, but the law is as positive and sure in its working as is the so-called law of the Medes and the Persians.

Man and his arbitrarily made laws for the civic conduct of citizens and the social and ethical and moral conduct of peoples may attempt to adjust and punish or compensate individuals for their acts, but such punishment or compensation is never as just, never as merciful, never as considerate, and never as sure and efficacious as is the inevitable operation of the law of Karma.

We have said that the law is immutable, and we mean by that that we mean to say it is a divine principle or divine law created by God, and in no wise contrary to His divine principles of mercy, justice, forgiveness and love.

And the law of compensation or Karma is not a blind, cold, mechanical thing that demands an eye for an eye and a tooth for a tooth as man demands in his arbitrarily made law. Such a process is never wholly just, is never merciful, and most of all is never constructive or beneficial to the individual and to society, whereas the law of Karma naturally and eternally seeks to be constructive and wholly beneficial to the individual and to the society of individuals.

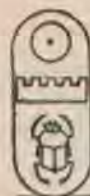
But for some strange reason—probably due to the misrepresentation of the true law of Karma and to the lack of intelligent understanding of it—many thousands of casual readers of mystical philosophy and many early students of such philosophies believe, along with some of the Theosophical leaders and the leaders of other so-called humani-

tarian and mystical movements, that *all suffering is Karmic*. This belief is undoubtedly based upon logical fallacy often stated as: "All misdeeds lead to suffering, therefore all suffering is due to misdeeds."

If the law of compensation is a just and merciful and constructive law, as we must consider it to be if it is universally active, and therefore a universal law of divine origin, it must make compensation for good deeds as well as demand adjustment for evil deeds. The fairness and justice of the operation of the law in both ways appeals to our good sense and at once brings out the absurdity of the idea that the law of compensation is only a form of punishment for misdeeds.

I have inferred that the word "Karma" is an unfortunately chosen word as a name or title for the "Law of Compensation." To many students of oriental philosophy and to many of the oriental minds the words "Karma" implies only suffering, or the trials and tribulations of life. Therefore, it is not a good term to describe the Law of Compensation. For unless our good deeds were compensated and rewarded, if by nothing more than the personal pleasure and happiness we get out of doing good, man would not be tempted or inclined to live a noble life, to do good unto others, and to contribute freely to the constructive, uplifting progress of civilization. If man were only punished for the evil he did, he would neither be deterred in his evil actions nor motivated and inclined to do good in place of evil. Most of man's arbitrarily made laws relating to our social, ethical, moral and civic conduct provide forms of punishment for our evil acts, even to the demand of an eye for an eye and a tooth for a tooth. But a review of the history of civilization since its dawn up to the present moment proves very convincingly that the threat or promise or provision of punishment for evil acts has not lessened crime nor lessened the amount of evil done by those who are inclined toward evil doing.

If we were to take out of our scheme of things all of our natural desires to reward good deeds and to give praise or compensation or acknowledgment to



the good that is done and to encourage those who try to do good, we would soon find more evil in the world than good, despite any Cosmic or man-made law of punishment for the commission of evil. The operation of the Law of Compensation alone would be sufficient reason for the human individual to strive to do good, to be tempted to do good rather than evil. Our good acts, our good thoughts, our good intents and good motives bring their rich rewards inevitably and as surely as our evil acts and motives and intents and purposes bring some form of suffering, some form of chastisement, some form of denial or adjustment which impresses upon us the fact that we cannot be unjust, unfair, and unkind to man and God without having the lesson or principle brought to our attention in that form or that degree or that nature or that time, or under those conditions when the chastisement or correction will be the most impressive and the most constructive.

The idea, however, that all suffering, all illness, all pain, all sorrow, all disappointment, and all so-called bad luck is a Karmic result of some similar or dissimilar unkindness or evil act or intent on our part, or that all blessings, all rewards from God or man, from the Cosmic or from worldly society, or all joy or all happiness or all so-called good fortune is also the Karmic result of good deeds and kind acts and constructive thoughts on our part, is an absurdity.

There are many causes for some of our illnesses, some of our misfortunes, some of our unhappiness, and some of our trials and tribulations that have no relation to any evil or unfortunate or erroneous act or thought, consciously or unconsciously performed or expressed by us, either in this life or any previous life. While it is undoubtedly true that our lot in life today is very greatly the result and the accumulated effect of what we did and did not do in previous years or previous times, on the other hand, life is daily fraught with unexpected, unanticipated, and seemingly undeserved blessings, benedictions, rich rewards and magnificent opportunities. And each day brings its incidental trials and tribulations and various forms of sorrow and suffering, either in a minute

or large degree, from no cause that is remotely associated with yesterday, or yesteryear, or any preceding year of our life, or any act or thought performed by us at any previous time.

The idea, for instance, that the three little girls who were brutally and fiendishly murdered during the last days of June of this year in Southern California by a madman and an individual of criminal instincts and passions were victims of a Karmic action and must have committed some acts or possibly some act in their present lives or preceding lives which brought upon them this unfortunate tragedy, is an unsound idea, and unsupported by logical reasoning and by an analysis of all universal laws. In the first place, if we are to believe that all the suffering, all the pain and sorrow, and all the illness and misfortune which comes into our lives is wholly and solely decreed by Cosmic Law operating as Karma, then we would have to assume or believe that the individual who so fiendishly and brutally mistreated these three very young children and then murdered them was acting as an instrument for the law of Karma and was a channel through which that law operated. In other words, if we assume that what occurred to these three children was Cosmically decreed through the Karmic law, then the man accused by the police, and looked upon as a criminal, and classified as out of harmony with all Cosmic and divine principles is, after all, an instrument of the Cosmic, a worker in God's vineyard, a channel through which one of the divine laws operates, and therefore he should neither be punished by man for what he did nor should he suffer at the hands of the law of Karma for the crime he seems to have committed. Certainly it would be unjust of the Law of Compensation or the law of Karma for it to choose an individual to carry out a divine decree of Karma and ravage, mutilate, and then murder three young children who could not have committed any crime in this incarnation to deserve such punishment, and then punish the instrument which the Cosmic chose for carrying out its divine decree.

In other words, can you consistently believe that the law of Karma is just if

it selects and then causes and empowers a man to commit a horrible crime against life and society, and then punishes that man for fulfilling the divine mission that was decreed?

If, on the other hand, you should want to argue, as some of the unthinking occult students argue, that since the man acted as an instrument or channel for the fulfillment of the Karmic law in the case of the three children, he should be allowed to go free of any man-made punishment or Cosmic punishment, then in such a case you would have to admit or assume that *there are crimes which an individual can or may commit against God or God's children, against universal laws, against life and against society, and for which the individual will never be punished and never censured, and should not receive even condemnation at the hands of man.*

God and the Cosmic laws working in accordance with God's scheme of things have the right, the privilege, and the prerogative of bestowing upon man certain blessings, benedictions and rewards, certain unexpected and unanticipated advantages or opportunities which will enable him to maintain or continue his mission in life or to help others or carry out a Cosmically inspired plan of humanitarianism, or to bring resulting advantages to society generally or add one more step to the progress of civilization. These advantages and blessings and benedictions may come in this manner to individuals who have not directly or indirectly earned them or deserved them through any definite act or thought in the past which could be logically or reasonably interpreted as a direct cause of the blessings and benedictions. There is some cause, of course, for the results that have been made manifest, but that cause need not be wholly or solely of a Karmic nature. What the individual does with these blessings and advantages, these benedictions and these opportunities, may be the *cause* of future Karmic action, but they are not always the *result* of some Karmic action. The same is true of unfortunate things that come into our lives.

Undoubtedly God often grants to us or visits upon us many blessings and awards, many forms of trials and tribu-

lations for the sake of testing us or giving us an opportunity to test ourselves, or contributing to the general scheme of things as a channel or an instrument. Much good has come into the lives of many individuals through suffering, through trials and tribulations, and even through spells of illness without the action of the law of Karma. We grow spiritually, and in every element of character and makeup of personality, through the things we experience, both good and evil, both happy and unhappy. To make all of the experiences of life a direct result of previous acts would be to put the whole of life upon a purely mechanical basis, and would leave no provision for the intervention of God or the spontaneous expression of God's rights or privileges. It would reduce the universal scheme of things to an unintelligent system of action and reaction, with no progressive outlook, no anticipatory consideration, no evolutionary factor, and no divine element of mercy and love.

Perhaps the Rosicrucian Order is the only mystical organization operating in the Western and oriental worlds today which has this distinct and comprehensive understanding of the law of Karma and the Law of Compensation; but that is no reason why all Rosicrucians should not do their utmost to understand the matter thoroughly, competently, and interpret their understanding and spread a comprehension of it among those persons who are unacquainted with the real facts and who do not have this correct understanding. We should all do our utmost to correct the false impression that exists in regard to the true nature of the law of Karma and the true operation of the Law of Compensation.

And in answer to the inevitable question that will be asked, "How can one tell or determine whether a condition that has come upon an individual, either good or bad, is a result of Karma or of direct divine decree?" Let me add that the *cause* of any mysterious or unexplained occurrence in our present lives is not so important as our realization of the *lesson* to be learned from the occurrence. If we receive at any time a rich reward or an incidental reward, a



blessing or a benediction, an opportunity or an advantage, let us give thanks to God and the Cosmic for it and realize that whatever may have been the cause that brought it about, our obligation and our duty now is to unselfishly, lovingly, and constructively use it. If illness or sorrow, disappointment or disadvantage comes to us, instead of searching into the remote past for a probable cause, we should strive to learn the lesson that the situation may include, and do our utmost to overcome and master the conditions and

thereby strengthen our character and add to our wisdom, and determine to so live our lives from day to day that we shall not earn again a similar experience through any possible Karmic action, and be prepared to meet such a contingency in the future. In this wise we will be harmonizing with universal Cosmic law in turning all of our experiences, good and bad, and all of our situations, circumstances, and incidents of life, to good advantage for the benefit of ourselves and the benefit of mankind generally.

Prudence

By SOROR LEILA LE GROS BOND

"Put a bridle on thy tongue; set a guard before thy lips, lest the words of thine own mouth destroy thy peace."

"Unto Thee I Grant."



OW quickly the ready retort springs to our lips, the vibrations of anger flow out from ourselves, increasing the anger of our aggressor. Our words sting the heart of our fellow being. Angry and hurt he tries to thrust words that will wound us as much or more than our words have wounded him. Coals heaped upon coals 'till the heat scorches our very souls and we drag ourselves away to nurse our wounds. Deep inside we feel a sense of shame. We have hurt a brother. We have been the instrument that has caused misery, pain. The day has become darkened because of us! If we could but erase those words spoken in the heat of anger! But they have been spoken; they

have accomplished their purpose. Is our grief caused by self-pity, or is it in shame we weep as our inner being cries out against us and grieves for the errors we have created?

How sweet the reward if we can master our tongue for that tempting moment! If we can hold the silence or give the soft answer that checks wrath as cool water upon fevered lips; if vibrations of love and understanding flow out in place of the destructive ones of anger, will not the result be worthy of the effort to curb our passion? What joy will be ours, what bliss, as we see the clouds blow over, and the face of our fellowman brighten with joy. We have given him those happy moments, we have helped him, just a little, through the journey. We have created! Created harmony and peace. Our being is bathed in the glow of perfect joy; the outer man is in accord with the inner. Our moment is full!

CONVENTION PHOTOGRAPHS

To really know what the Convention is like, of course one must attend in person. The next best thing, however, is to have one of the large photographs showing the hundreds of smiling faces—persons from every part of the United States and Canada, and from foreign countries, who attended the happy conclave. You will be proud to be associated with an organization which can conduct conventions of this kind.

Obtain one of these exceptionally large photographs, 47 inches by 8 inches in size. Frame and hang it in your home, your sanctum, den, or your office. It will have a pleasing significance to you. These convention photographs may be had at the economical price of \$1.50 each—postage included.

You may also have a souvenir copy of the Convention program such as was issued to all who attended, so that you may see just what transpired daily at this past Rosicrucian conclave. Perhaps it will be an incentive for you to attend this coming year. Price 15c each.

Send orders and remittances to the Rosicrucian Supply Bureau, San Jose, California.



Our Recent Convention

THE INTERESTING HIGHLIGHTS OF THIS VERY PLEASANT EVENT

By the CONVENTION SECRETARIES



ALL of our members and friends will be glad to know that our recent International Convention — from July 11 to July 17 — was one of the largest, finest and most happy gatherings of members and delegates that the organization has ever had.

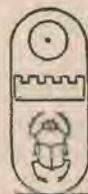
It would take too many pages of *The Rosicrucian Digest* to report all of the events, incidents and detailed routine activities of this great Convention, but we feel that it is only fair to a large majority of our members, and proper for our permanent records that the interesting highlights of this great Convention should be presented in this publication. Every member will find in these highlights some interesting, inspiring and helpful ideas.

More than three weeks before the opening of the Convention, students for the Rose-Croix University courses began to arrive, and since they always remain throughout the Convention, we can really say that Convention delegates and members began to come to Rosicrucian Park early in June, and now, in the first week of August, we find a number of them still in the city. As has been the custom for many years, a number of those who visited Rosicru-

cian Park and California for the first time have decided to remain, and are buying or renting or even building homes here. The wonderful climate, the beautiful scenery, the wonderful selection of fruits and vegetables at economical prices, simply astonish many who live in the eastern part of United States, and who have been dreaming of some day finding a garden spot in which to live. This valley in which San Jose and Rosicrucian Park are located has been known for years as "The Valley of Heart's Delight" and the average visitor looks upon it as we do, as the nearest possible approach to a paradise on earth.

On Saturday, July 10, and all day Sunday, July 11, trains and automobiles brought delegates and members to the city in large groups, and by six o'clock on Sunday evening approximately five hundred members and delegates had registered for the Convention. And when the doors of the Convention Hall in the center of our Park were finally opened in the evening, there were approximately six hundred registered delegates and members, with more arriving every hour throughout the night and all day Monday and Tuesday.

The first session of the Convention was duly opened on Sunday evening by the Sovereign Grand Master, Frater Thor Kiimalehto, stepping upon the platform and announcing that in his official capacity he opened the Convention as a Convention of the Grand



Lodge of AMORC of North and South America. The Supreme Secretary then stepped upon the platform and called for nominations and the election of a Convention Chairman. The assembly elected Frater O. Hughes of Topeka, Kansas, as Convention Chairman. It was the first time he had served in this capacity or in any capacity at Headquarters, and we were glad to have someone representing the Midwest taking full charge of the Convention.

Frater Hughes then proceeded to read, paragraph by paragraph, the customary rules and regulations for a Convention and permitted the assembly to vote upon them and adopt them. After this, he appointed the chairmen of the various committees which the rules and regulations called for, selecting individuals as chairmen who represented various parts of the country, and who were in no wise connected with the official activities at Headquarters. Then he announced that, in accordance with the usual custom at all of our Conventions, the registered delegates and members were at liberty to join voluntarily any of the committees by making application the next day to the appointed chairmen. Members were encouraged to unite with these committees in accordance with whatever Convention activities they wished to encourage and emphasize.

The committees thus formed were as follows: 1. The Administration Committee, composed of members who desired to look into and examine and thoroughly investigate all of the official and semi-official administration activities at Headquarters and throughout the Order generally; to audit the books at Headquarters, analyze all of the financial accounts, scrutinize the methods of auditing and bookkeeping maintained at Headquarters, analyze all of the systems used for the preparation of the monographs, the mailing of them, the rendering of welfare service to members, the operation of the various correspondence departments, the examination of the allied activities of the Order, the study and examination of the original charters, documents and foreign papers of authenticity, the correspondence with foreign branches of

the Order, and the legal papers involved in all of the past activities of the organization. The purpose of the committee was to satisfy itself regarding all of the claims of the Order and to make any recommendations that it might find proper, and at the same time to consider the recommendations of the members and delegates generally assembled at the Convention.

2. The Resolutions Committee. Its purpose was to receive from the members and delegates throughout the Convention week any resolutions, recommendations, and suggestions which any new members or old members wished to present or bring before the Convention, to put them into proper form and present them for Convention examination and vote.

3. The Grievance Committee. Its business was to receive from any of the members complaints, criticisms or suggestions of a critical nature, investigate them by examining books, records, and business methods, or to call to their committee room any witnesses or individuals who could throw any light upon any critical problem, and then to work out a solution for these problems and present such solutions before the Convention for a vote.

There was also an Entertainment Committee to arrange for special forms of entertainment during the Convention week, and there were several other minor committees voluntarily organized to investigate and look after any special matters.

After the appointment of chairmen for the various committees, a sergeant-at-arms was appointed, and then Frater Hughes introduced Madame Beatrice Bowman who graciously furnished the opening musical numbers, presenting two of her vocal pupils, and accompanying them on the grand piano.

The various officials and department heads at Headquarters were then introduced to the assembly, and each made a brief address of welcome. A number of cablegrams and greetings from foreign jurisdictions were read, and finally the Chairman introduced the Imperator, who made a brief speech of welcome, and then addressed the University graduates assembled in the front seats

Two hundred ninety

of the Auditorium and, with the assistance of the Rose-Croix University Registrar and the Dean of the Faculty, he handed the graduation certificates to those who had successfully completed the special courses. The Dean called attention to the fact that a large percentage of the graduates had attained high honor grades in their examinations. He pointed out that this percentage of honor grades was higher than in the average university in the country, showing that the students at the Rose-Croix University were of a higher intellectual status and more deeply interested in their studies than the average university student.

At the conclusion of this feature of the program, the president of the University class arose and read a resolution that had been passed by the graduates, thanking the Emperor and the officers of the University for their valuable assistance and guidance and especially for the wonderful instruction they had received.

Then the Emperor called for a period of three minutes' silent meditation while Soror Cowger, the Dean of Music of the University, played some very soft music on the organ. The Emperor asked all present to send kind thoughts to all who were absent and who had planned or hoped to be at the Convention, and to direct their spiritual love toward those members everywhere who had passed through transition since our previous Convention.

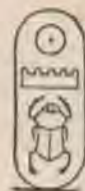
After this period the Emperor delivered his annual message, which appears as a separate article in this issue. This concluded the first session of the Convention.

Early Monday morning the members began to arrive at the Park and to take advantage of the several different meetings, demonstrations, and forms of official activity taking place in the various buildings at Rosicrucian Park. Throughout the Convention week members arrived as early as seven o'clock in the morning and left only at midnight. With facilities for eating their lunches, and even their breakfasts, close to the Park, and their evening meals, likewise, as well as refreshments at various intervals, the members were reluctant to

leave the beautiful grounds with all of the fascinating types of shrubbery, trees, bushes and flowers, and the shady nooks, the fountains, the convenient benches and expanses of lawn.

When there was not something of importance being done in one of the main buildings, and no official committee meetings or discussions taking place among small groups, there was always the helpful and inspiring social contact and conversation among the members in quiet little corners and shaded portions of the Park. On one of the lawns an information tent had been erected, with microphone and loud speakers situated in different parts of the Park, and here members could call for one another or have one another paged, and they could also make appointments to see one another, or learn just what activities were going on every minute and every hour in some part of the grounds or buildings, or secure other information. It was considered that this information booth with the several clerks in charge of it was one of the busiest places in the whole Park throughout the entire week.

Each morning throughout the Convention there were special Temple sessions, the first beginning at 8:00 A. M. in the Supreme Temple Lodgeroom. At these sessions a brief ritual was conducted by the officers of the Supreme Lodge and officers of the local Chapter. Vowel sounds were practiced, appropriate music was played, and periods of meditation were held for those who wished to enjoy this special feature. Practically every member attending the Convention enjoyed these sessions on two or three occasions. Then there were special class meetings at 10:00 A. M. in the Main Auditorium each morning. They started Monday morning with special personal instruction to the members of the first three Neophyte degrees. On Tuesday morning there was instruction for members of the first three Temple degrees, and this was continued each day until on Friday only the members in the very highest degrees, or those in the upper Ninth degree and beyond met for personal, private instruction under the Emperor. In each case, the instructors for these class ses-



sions were experts in the matters of those degrees represented by those present. Members of the higher degrees, of course, were permitted to attend the sessions of the lower degrees, but the members of the lower degrees could not attend the higher sessions. When the members of the Sixth Degree were in session one day, Frater Miles and several others who are expert in the work of contact treatment and the principles of the Sixth Degree gave demonstrations upon some of the members on the platform, and many questions were asked and answered and special instruction given. These morning sessions in the Auditorium proved to be not only a new feature but a very important feature of the Convention and will be continued in the future.

One morning the members and delegates visited the Rosicrucian Printing Plant and saw *The Rosicrucian Forum* being printed, and the cover of *The Rosicrucian Digest* being printed in its many colors. They were shown the score or more of methods of printing, the photographing, engraving and art departments, the bookbinding and book making department, and the many other features that make this printing plant one of the largest on the Pacific Coast, which prepares over six million pieces of printed matter for the use of AMORC each year.

In the afternoons at two o'clock there were special lectures in the Auditorium by various members of the Order from distant cities who were authorities in special lines of study. These special afternoon sessions were well attended and were considered highly profitable in bringing out special emphasis on many of the subjects covered by the courses of study in our monographs and degrees. The entertainment committee also presented various talented members during these sessions. In addition there were afternoon lectures in the Museum by the Curator, Frater Brower.

At the same time, there were demonstrations being given in the Science Building, in the Color and Light Laboratory where the Imperator had a number of groups daily witnessing the marvelous effects of mystical pictures being automatically painted in color by the

sun's rays through prisms and other reflecting devices. On no two occasions throughout the University weeks and the Convention week were the pictures painted automatically by the sun precisely the same. These pictures appeared as beautiful landscapes or marine views, strange oriental temples, beautiful clouds and skies, mystical symbols, visions of strange oriental characters, heads, faces, scrolls with lettering upon them, and every conceivable kind of mystical or fantastic picture. The members of each group were permitted to examine the very simple arrangement whereby the sun's rays were brought down into the darkened laboratory through a wooden channel where the reflected sunlight from mirrors on the roof caused a square beam of sunlight to play upon a revolving prism which automatically threw the pictures upon a screen on the wall four feet wide and six feet long. Without any human touch or any mechanism, the vibrations of the sun, the heat waves of the sun, and the gradual movement of the solar disk in the sky created the pictures. Reluctantly each group had to make way for another group after fifteen or twenty minutes' study of this fascinating demonstration.

This period was followed each day by other groups meeting in the Color and Light Laboratory, in charge of Dr. Collins, who demonstrated a large Black Light apparatus which enabled every individual to sit in Black Light and have his or her aura made visible and many other interesting things demonstrated. At the same time, in the science amphitheater in the same building, large groups of members were being given demonstrations and explanations of the scientific features of our lectures and lessons by the Dean of the University, Frater Bailey.

Likewise, in the Planetarium each afternoon the members were given demonstrations of the movement of the stars and planets in the heavens. One of the interesting features of this Planetarium, not found in any other Planetarium in the world, is the creation at the beginning of the demonstration of clouds of fog, showing how in the beginning of the creation of the universe

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moisture preceded the creation of everything else. In our Planetarium these clouds or fogs are so real that they block out the beautiful dome sky and cause the entire room to become moist and cool to such an extent that those present can feel the fog-like moisture or dew on their hands and faces. As those clouds gradually move by, through the movement of winds beautifully demonstrated, the clear blue sky above and beyond is revealed and gradually the stars make their appearance. After all of the stars of the six larger magnitude appear, the heavens begin to revolve and the twenty-four hour movement of the stars is demonstrated in precisely four minutes. This is followed, then, by a movement of the sun across the heavens, showing the effect of the red sunrise and the red sunset and the brilliancy of midheaven. This is followed by the movement of the moon across the heavens and the various other planets. Then, finally, the meteor that is now shooting through the heavens was demonstrated in a startling manner. Our Planetarium is popularly known here in the West as the "Theater of the Sky," and with the demonstration that usually takes one hour, all of the mysterious and inspiring and fascinating laws of astronomy are demonstrated in a manner that leaves the individual feeling that he is out on the top of a hill on a beautiful clear night, and can see the earth's horizon from East to West and North to South with the brilliant stars overhead. Other scientific matters are demonstrated in the lobby of the Planetarium, and a view of the moon in a very large size is shown daily, revealing the moon's mountains and lakes as they actually appear in the heavens on the day of the visit.

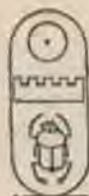
Each evening sessions began at seven o'clock after many other smaller meetings were held in various parts of the Park, and each evening session was filled with many special features. During these sessions various officers of the organization — including the Emperor, the Supreme Secretary, the Grand Treasurer, the department heads and those active in the Junior Order and the Spanish-American Section — made long and interesting addresses dealing with

a thorough analysis of subjects covered by our instructions and monographs.

Among the interesting events of Tuesday evening was the broadcasting, over a Pacific Coast hookup, of part of one of the Convention sessions, during which the Supreme Secretary interviewed in front of the microphone a number of the foreign delegates such as Frater Robert Sharp, who came as an official delegate from the Rosicrucian division located in and around Johannesburg, South Africa, and Frater Percy Piggott, a delegate from Hull, England, and Soror Ethel Rosenthal, a delegate from Lisbon, Portugal, and Colonel G. A. Phillips, a long-time resident of India in the British Service who came down from Victoria, British Columbia, as one of the number of delegates representing the Canadian jurisdiction. The remarks of these foreign members were very interesting indeed, and particularly those of Colonel Phillips who compared the higher value and practicability of the Western World mysticism, as found in the Rosicrucian teachings, with the purely esthetic teachings of India.

On Wednesday evening, preceding the evening session, there was a musical demonstration of the strange instrument called the *Theremin*. This demonstration was conducted by Soror Aszman of St. Louis. Her grace, poise and marvelous musical ability gave us a wonderful treat. The last number, our theme song, "Ah, Sweet Mystery of Life" was sung by Frater Brower who was the chanter and vowel sound demonstrator on the Courier Car last year, and an obligato to his singing was played by Soror Aszman. The demonstration was accompanied by Soror Cowger, playing on the Hammond Organ. This feature of the program made a perfect demonstration of music, produced synthetically by electrical vibrations or by electrical equipment, since the *Theremin* and the Hammond Organ are wholly electrical in nature and their tones are the purest that can be produced.

Then, after the usual lectures and addresses in the Auditorium, the Convention Pageant was held on the grounds. These Pageants are usually arranged by Frater Chester Lafferty, and this



year he was assisted in the preparation of the dialogues and descriptive matter by our new Editor, Soror O'Neill, and the dramatic readings were by Soror Gluth who performed so excellently in the Pageant of 1936. This year the Pageant consisted of a series of tableaux presented on a large stage built on the lawns of the Park, and beautifully lighted, depicting various events in the history of mystical and secret brotherhoods and the lives of the great mystical philosophers, including the life of Amenhotep, the activities of the Master Jesus, Benjamin Franklin, Francis Bacon, and several others. In each tableau the individuals were dressed in the precise type of clothing worn at the time, with interior or exterior settings that were appropriate. Special music accompanied the tableaux, and the audience said it was the finest historical and instructive, as well as dramatic presentation that they had ever witnessed out of doors.

On Thursday evening, in accordance with our usual custom, a special honorary initiation was held in the Supreme Temple whereby all those who made a small donation to the Temple Fund for the maintenance of the fixtures and equipment of the sacred Temple at Rosicrucian Park were given an honorary initiation with the ancient Egyptian ritual conducted by a full staff of officers in Egyptian costume. There was such a large number of applicants for this honorary initiation this year that the initiation had to be conducted in two sections. At the conclusion of the last section, at approximately 9:30 in the evening, all of those who were absent from the Auditorium returned to it in time to listen to the conclusion of an enlightening address that was being given, and after a brief recess, the Imperator opened the Convention session again for his usual mystical ceremony. This is one of the outstanding events of each Convention, and for two hours the Imperator in a sacred ceremony, and with the utmost reverence and dignity prevailing throughout the Auditorium, demonstrated the outstanding mystical principles of our teachings.

On this occasion he added several new features, the first being a demon-

stration of the effects of music and the control of these effects. Sitting at a Grand Piano on the Auditorium platform, he illustrated the fundamentals of music and then demonstrated the effect of each musical note or combination of notes in producing physical conditions in various parts of the body, and then demonstrated how the rates of vibrations of these musical notes could be controlled in a mystical manner. This feature had never been demonstrated in any of our classes or Temple ceremonies before, and it was a wonderful thing to see how the vibrations and the beats of each note played on the piano could be made more rapid or slower in their movement and produce different effects.

This was followed by demonstrations of the principles of levitation, projection, absent contact, extension of consciousness, absent treatment, and so forth. Then, with the lights lowered, the Imperator demonstrated how one's aura can be extended or caused to rise or float, and he also demonstrated the formation of a cloud which would make individuals invisible or parts of himself or of others invisible, such as making the arms or head or half of the body become totally invisible, without moving from his place in the center of the platform.

Then the usual astonishing demonstration of mental and physical alchemy was given by the Imperator. This is the eighth occasion of this demonstration at Rosicrucian Park, and the results have been uniformly the same. Every precaution and every test and every method of safeguarding the demonstration from any form of trickery, fraud, interference or collusion is used by the members assembled in the Auditorium. Little children are called upon to make a selection of certain individuals, and to pick out one individual who is to provide the assembly with any letter or piece of writing that he may have in his pocket or among his possessions. This piece of writing or written matter is then passed around among a number of individuals seated near the person selected, and they are instructed to scrutinize it carefully, and examine the written signature on the letter or piece of paper that is not of recent date. The

color of the ink as well as the style of handwriting is carefully examined. Then this piece of written matter is held high in the air by the person selected by the children, and while it is still held aloft and in sight of everyone, the Emperor proceeds to use the alchemical laws to cause the handwriting to change in its characteristic style, and the color of the ink to change. After approximately forty seconds, the paper is opened and examined quickly by all of those who are near the one selected, or by any others who are skeptical about the matter, and it is always found that the style of the signature has been changed, and the color of the ink changed, and the ink of the signature still wet from the change that has taken place. Because the ink dries rapidly, the examination has to be made hurriedly, but after the demonstration is over and the piece of written matter is passed around for examination among all who care to see it, and even twenty or thirty minutes later, the ink is still moist on the paper in parts.

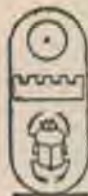
On some occasions a complicated system of drawing numbers has been used whereby one number represents the row of seats, another represents the number of individuals on one row of seats, and another number represents a particular individual in that group who is called upon, then, to select certain other individuals who in turn select another individual who is to provide a piece of writing and hold it throughout the demonstration. The Emperor usually asks the assembly to invent or devise its own means or methods of selecting the individual to hold the paper or to provide the piece of written matter and to select those who are to examine it during the demonstration, although all may see it after the demonstration is completed. On no occasion has the demonstration failed, and it is considered one of the most convincing as well as the most dramatic and fascinating demonstrations of many of our metaphysical and mystical laws and teachings.

Another unusual incident of the Convention was an afternoon period devoted to the activities of the AMORC Camera Expedition experts. They erect-

ed on the lawns a complete professional moving picture and sound recording outfit and brought before the recording microphone and camera foreign and American delegates and members and interviewed them, while every motion of their actions and every word they spoke were recorded on professional film to show at some future Convention and to remain as a permanent record in our archives. Many hundreds of feet of colored moving pictures were taken throughout the Convention week to add to the records, and on Friday afternoon at one o'clock the usual Convention photograph was taken, which included all of the hundreds of delegates and members gathered around the Charles Dana Dean Memorial Fountain and on the steps of the Science Building. It turned out to be the largest and finest photograph ever taken of the Convention assembly, approximately forty-seven inches by eight inches. The picture was on display for all to see the following morning and at the Banquet.

Friday evening's session opened with the christening of the Emperor's grandson, James Harvey Whitcomb, followed by the induction of five Colombes and one Colombe-in-Waiting. The Emperor, assisted by lodge officers in ritualistic robes, conducted both impressive ceremonies.

This being the last night of the sessions in the Main Auditorium, the various committees made their reports after four days of continuous activity. The Grievance Committee chairman reported that no grievance had been presented to them that they were not able to adjust immediately, without even consultation with any of the Supreme officers. Their only recommendation was that hereafter the Grievance Committee be named the Adjustment Committee, inasmuch as nearly all of the grievances were minor things that simply required adjustment. They reported that not a single member, delegate or representative, Commissioner, Grand Councillor, or Inspector-General of any of the districts in North and South America present at the Convention, or who had written to the Convention, had made a complaint pertaining to the general activities of the Order



or any of its administrative affairs, or reflecting upon the integrity, sincerity and loyalty of the officers and workers in the organization.

Then the report of the Administration Committee was read. It was a long report that had been duly signed by every one of the members of the committee and attested to before a Notary Public. It stated that they had examined individually and collectively all of the ancient documents, charters, records, and historical papers of the organization and had found the AMORC of North and South America to have every conceivable and possible form of authenticity that was indisputable, including documents from foreign jurisdictions, authenticated by the police departments of different cities in which they were signed, and authenticated by the national government of the foreign countries, and finally authenticated by the American ambassadors or consuls in that country, with all of their seals and signatures attached. The committee also reported it had gone over all of the official records and investigated the financial integrity and soundness of the organization, and the important matter of ownership and control of the assets of the organization. They reported most positively, as have all of the similar administration committees at previous Conventions, that not one of the Supreme officers, from the Emperor down to the Grand Treasurer or Grand Secretary, nor any of their wives, nor any member, delegate or officer in the organization, had any personal control of the funds or assets of the organization, and that every physical, material and financial asset including the property at Rosicrucian Park, all its buildings, books, and everything pertaining to the Order was held in the name of the Order only, and that this was arranged in a legal form that had been approved by the United States Federal Government through its departments of income and departments of justice; that no Supreme officers or any of their relatives or any member or representative of the Order could draw upon the funds for his or her own personal use indiscriminately or otherwise, nor could he give away any of the funds or property of

the organization, nor did any profit from the income of the organization pass in the form of dividends or shares to any of the officers, or to any members or other persons outside or inside of the organization, as individuals.

The Administration Committee also, in auditing the books covering the entire history of the organization, claimed that it found unmistakable evidence of a legal and satisfactory nature to show that the Emperor had made, in the past years, many large donations, as well as loans to the organization's funds, and that none of these had been repaid, and that he had not made any application for repayment of any of them. The special auditor of the Administration Committee voluntarily made the statement from the Auditorium platform that the Emperor, no matter how long he might live, could not withdraw from the organization anywhere near the amount of money he had given or loaned to it, and that there was no indication that he had ever attempted to do so. The committee also found that the organization was free of any other indebtedness than its current bills, that there were no mortgages or liens against any of the property or holdings, and that even during the years of the financial depression the Board of Directors had kept the organization free of any losses or any reflections upon the financial integrity and soundness of the organization.

The delegates and members applauded these statements, realizing that they once more proved that any arguments to the contrary on the part of critics outside of the organization were based upon a lack of understanding of the true nature of the organization's methods of operating. Several business men on the committee reported that in the methods used in every department at Headquarters they found in the business end and administration end of AMORC nothing but the most strict, severe and modern, business-like methods.

Another section of the committee had investigated the manner in which the mail is received, the letters sorted daily, read, and passed to various departments where special dictators answer them, and competent stenographers and secretaries

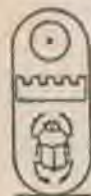
transcribe the answers and see that they are sent as promptly as possible. They were especially interested in the manner in which all incoming mail is opened by a staff of bonded employees working under a chief bookkeeper and auditor, and all money removed in a systematic manner, with a triple form of accounting, and these various sections of the financial department have to balance their records daily. They examined the bank books and all other accounting books and proved to themselves, the committee said, that it was impossible for any of the officers of the organization to have any control over the incoming funds or the recording of them or distribution of them.

Another section of the Administration Committee investigated the process of preparing the lectures. They found that beginning with the Research Council and the Editorial Council composed of special authorities in all parts of the country, who make weekly and monthly recommendations and amendments to the monographs in the form of modern scientific findings and references, the preparation then passes into the Editorial Department where the monographs are revised, augmented and improved from month to month. After being carefully re-edited and prepared again in typewritten form they are finally put into monograph form, carefully graded for individual degrees and individual members. They investigated the mailing of the monographs in the Mailing Department, and noticed how each monograph goes through a number of different processes and forms of preparation before it reaches the individual member. This was the first time any committee had analyzed the involved and elaborate process to such an extent, and after the report had been read, many members on Saturday checked up on this elaborate process because it astonished them. The committee further stated that they did not find stacks of monographs on hand that had been prepared years ago, and which were sent to all members alike, but they found that the monographs were being constantly prepared, re-edited and re-written, and that only a small quantity was kept on hand, just sufficient to

fill the requirements of the next month. The committee also investigated the one outstanding thing which has always elicited the admiration of members; that is, the mailing of monographs, whereby many thousands receive their monographs weekly on the same day, and usually without the loss of a single monograph in many years. They found the equivalent of a regular post office in Rosicrucian Park, where all of the mail is not only put into envelopes but run through a special meter machine, tied, and put into large mail sacks, just as is done in a regular post office. They said it was the most elaborate method of preparation for prompt delivery and correct delivery of mail that they had ever seen.

The committee found that over fifty thousand dollars is spent annually for postage alone at AMORC Headquarters, and that the express shipments represent the largest amount of express business in Central California. They were particularly interested in the telegraph office located in the Administration Building whereby telegrams which are sent through the Postal Telegraph come in on the ticker tape through a direct line, thereby saving an hour or more in the delivery of quick telegrams. They found every possible method of communication being used, including radio.

After the long report had been read, the Imperator called for the Chairman of the Administration Committee to come up on the platform and answer questions for him. He particularly asked the Chairman whether he had ever served on any committee before, had ever been at any Convention before, and whether he was friendly with any of the officers or members at Headquarters, and whether he had made a very careful and thorough search, along with his associates on the committee, and whether there was any question in his mind or in theirs regarding any point of the administration of the organization. To all of these questions the Chairman gave an emphatic, positive answer that everything was perfectly satisfactory and far beyond the committee's previous conception of what a good business system should be like.



All of the committees' reports were signed by the members of each committee, and then sworn to before a Notary, read to the Convention, left open for discussion, if any, and finally voted upon and approved unanimously by all of the delegates and members present.

During the latter part of this session the Imperator asked for statistics of various kinds. Again it was shown that approximately a third of the persons present admitted that whereas they had been delinquent in reading the Bible or had not read it often before joining the Order, they now found it an excellent book to read frequently. Over fifty per cent of the members voted that previous to joining the Order, they had not attended their own churches or churches of their chosen religions with regularity, but since joining the Order they had done so. Others voted that they were actively interested in churches of various denominations. The statistics regarding the various religious representations showed members and officers of all of the different religions. Statistics regarding ages of the individuals present at the Convention showed that there were those from sixty to eighty-five years of age down to sixteen, as regular members. It was also found that a number of members had been in the Order for more than twenty years and that Soror H. Spencer Lewis and Frater Thor Kiimalehto had been in the Order for over twenty-one years, being the oldest in point of length of membership. Quite a few had been in the Order over twelve years, and a majority had been in the Order for over eight or nine years. The youngest members present were two or three who had joined a day or two before the opening of the Convention.

A review of the history of the organization revealed that at the time of the first Convention held in Pittsburgh, Pennsylvania, in 1917, there were nine Lodges in existence, including the one in Pittsburgh, and that representatives from all of them had been present at the 1917 Convention and that it was on this occasion that the Master of the Boston Lodge was initiated and proceeded thereafter to form a Lodge in Boston, which became either the ninth or tenth Lodge of the Order.

A report of the Spanish-American Section showed that it was rapidly increasing in membership now that the work in all forms, including the monographs, has been duplicated in the Spanish language. The members and delegates were unanimous in voting, also, that what the Administration Committee had found was true: That the dues of \$2.00 a month were very small compared to the value received by each student, and the Administration Committee showed by its report that the amount of profit from the \$2.00 paid by each member was very small indeed, and that any idea of reducing the dues was thoroughly out of the question. In fact, the entire Convention was ready to object to any proposal that the dues be reduced. This was made plain by the applause which greeted the report of the committee.

On Saturday, throughout the day, various committees working for the next year held their meetings, including the newly elected Grand Councillors who had been elected by nomination and vote on the part of the delegates and members in assembly. A committee was appointed by the Convention to take care of the plans for the next year's Convention, to secure nominations for a Convention Chairman, and to make nominations for Grand Councillors for the following year.

At the close of this busy day—with all of its committee meetings and personal interviews — there came the occasion for the annual Banquet. Again the City of San Jose offered to AMORC the free use of its large Municipal Auditorium, where a wonderful Banquet was served by one of the large hotels. No charge is ever made to the members or delegates attending the Convention for this Banquet, and this year several prizes were given to those who were fortunate in having their registration numbers drawn from a box by a little girl.

Erwin Winterhalder, the famous sculptor, had carved out of three large cakes of ice some beautiful symbolic statuary—A rosy cross flanked by two sphinxes—which stood on a large table throughout the Banquet, and there were songs by the Rose-Croix University

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students, as well as various speeches and presentations throughout the three-hour period of the Banquet.

One surprise came when the veteran artist, Frater Anderson, presented to the Emperor a large portrait of the Emperor done in wool. It was a magnificent piece of work and greatly admired by all who attended the Convention.

In accepting the gift the Emperor said that during the early part of the Convention he had accidentally discovered one of the delegates making prolific pencil sketches around Rosicrucian Park, and in looking at a few of these wonderfully executed caricatures of members and delegates he noticed that the signature attached to the sketch was VET Anderson, the famous newspaper cartoonist and caricaturist. The Emperor had been a co-worker in the newspaper art field with Anderson thirty or more years ago, and had not heard from him in many years and was surprised to discover that he was a member of the Order. But this gift was a still greater surprise.

Then at ten o'clock the Kepher-Ra Club, composed of the young lady employees at Headquarters, approximately sixty in number, conducted a dance in the Municipal Auditorium and all of the members and delegates who could do so enjoyed this feature until the midnight hour, or early in the morning.

The University students had entertained themselves on the Saturday preceding the Convention by hiring a large transcontinental bus and taking an all-day ride to Carmel, Del Monte, and the various beach resorts of the Carmel Peninsula, including a visit to the old ruins of the first Rosicrucian Temple built in the Carmel Valley in the early part of the Seventeenth Century. So many things occurred on that trip that are solely of interest to the University students that it would not be of interest to all of our members to detail them here but, according to the little magazine published each year by the alumni association of the University, these University students had so many interesting experiences throughout their three-weeks' term of daily studies from

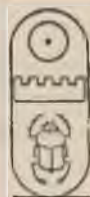
early in the morning until late in the evening, that they voted it the most interesting and beneficial period of their lives.

Then, on the last Saturday of the Convention, a hundred or more of the delegates and members took a special trip in a privately chartered bus to San Francisco and across the two new bridges, and around the city itself, visiting many of the important historical and picturesque sites.

The newspapers of San Jose vied with each other in publishing daily, both morning and evening, various snapshots of the delegates and members doing many interesting things around the buildings and grounds of Rosicrucian Park, and in giving the details of each day's program and a hearty broadcast of their official welcome to the Convention. Even editorials were published, praising the organization and its activities and speaking of the excellency of this large Convention.

Another pleasing incident was the afternoon tea attended by those members at the Convention who had been on the recent Egyptian Tour, to which were invited those who had been on the similar AMORC Tour to Egypt in 1929. The Emperor and his wife and other officers at Headquarters who were on the Tour were evidently delighted in meeting again with those who had accompanied them on the Tour; and throughout the week there were many humorous and seemingly significant references to things that occurred on the Egyptian Tour and those present who had been on the Tour apparently enjoyed these references while so many of us were left in the dark regarding the real meaning of the statements made.

One of the most common expressions throughout the week, on the part of those who had visited Rosicrucian Park for the first time, was that "none of the pictures or descriptions of Rosicrucian Park and its buildings and activities do justice to the size of the Park, the real number of many buildings, and the beauty of their architecture and color." What seemed to impress the new visitors more than anything else, besides the beauty of the buildings and



the spaciousness of the grounds, were the many different types and forms of flowers and shrubbery, representing the papyrus that grows in Egypt, vines and trees that grow in Palestine, and Japan, Australia, and even the unique type of tree that grows in the snow at the top of Mount Shasta. Flowers that have been developed from seeds sent from various parts of the world made a unique showing, and once again hundreds of the delegates took away with them slips and parts of plants in an attempt to have them grow in their own yards and homes.

The weather again was very pleasant and many decided to remain in this valley permanently or come back again very shortly to establish a home here.

The enlarged and specially designed form of the Hammond Organ used at the Convention attracted attention continuously, and during the afternoons when there were impromptu concerts conducted in the Auditorium between sessions, many musicians attending the Convention gave excellent performances, but all were impressed with the extreme purity and beauty of the tones of this unique Hammond Organ.

The high-domed ceiling of the Auditorium in the Park is covered with many foreign flags representing practically every large country in the world. These flags have been sent to the Auditorium by the officers of the various foreign jurisdictions, and demonstrate the international nature of the Order throughout the world. But at this Convention the State of Washington, through the branch of the Order in Seattle, presented to the Auditorium the first State Flag. This was presented through the special representative and delegate, Soror Mary Burke, who made an appropriate speech. It is hoped that all of our other branches and Lodges and Chapters throughout the country will follow suit and communicate with us about sending a State Flag for this display. But we hope that no Chapter or Lodge will do this without communicating with the Emperor's Secretary

first, so that there will not be duplications of flags.

This Convention was marked in a very definite way by the complete absence of any disturbing or unpleasant discussions because of the very noticeable absence of any legal problems or critical matters that have occupied the attention of the delegates and members at past Conventions. From the very opening session to the last minute of the Banquet and Dance, there was not an unpleasant note or word in any of the official sessions, in any of the committee meetings, or in any of the lectures and demonstrations in the various buildings. Everyone on the grounds and around the Park and in the buildings and in the neighborhood restaurants and stores was continuously smiling and happy and commenting upon the fact that the Rosicrucian Conventions are always the most cheerful and inspiring of any meetings held by such organizations as ours.

And now we are already making plans for the 1938 Convention, taking into consideration the many suggestions that were made for little improvements and little additions. It would be well indeed for those of our members who want to spend a pleasant vacation in a most economical manner to keep in mind the possibility of the University courses for three weeks preceding the Convention, and then the week of the Convention itself. Many sent their regrets that they were unable to attend either the University or the Convention this summer because they waited until the last minute to try to arrange for their absences from business or from home or from professional duties, and at the last month found that they had waited too long. Members of all degrees and in any branch of the study, who are in good standing in the Order, are entitled to attend the Convention, and every branch, every Chapter, and every Lodge of the organization is entitled to send one or two official delegates to the Convention. So make your plans now for next summer's vacation.

PAGES from the PAST



MOHAMMED

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 interpretation of other eminent authors of the past. This month we present the great teacher Mohammed who gave the Qur'an (Koran) to the world and founded a faith which, today, has many more followers than Christianity.

Mohammed was born at Mecca in 570 A. D. In his twenty-fifth year he became manager of the estate of the widow Kadijah and their ensuing marriage was a long and happy one. In the peaceful years which passed between his youth and his illumination—at the age of forty—he retired yearly for a period of solitude and silence and prepared himself through meditation and fasting for the coming of cosmic consciousness.

Kadijah was the first to believe in the revelations Mohammed received, and, at first, only her faith stood between him and the mockery and disbelief which are the portion of all prophets. It is related that, after three unsuccessful years, he invited forty of his chief kindred to a banquet, told them of his mission and asked who would second him. Only his sixteen year old cousin Ali responded. The magnitude of the enterprise to be undertaken by an old man and a youth appeared ridiculous to the rest and the meeting dissolved in laughter. For thirteen years he traveled, preaching the revelations which were vouchsafed to him from time to time (and gathered in the Koran). Pursued by enemies, threatened with death, homeless and scorned he finally arrived at Medinah and there gained some adherents. He was now fifty-three, aging and desolate—except for the comfort from within—and he turned to defending his beliefs with the sword, backed by an increasing number of converts, so that after ten years of grueling activity the faith was rapidly spreading.

The tenets of the Koran bettered the social, as well as the spiritual and religious, conditions of the time and served to stimulate and enlighten the Arabian world so that, in the following centuries, it became a leader in civilization. Mystical students find the life of Mohammed an impressive illustration of cosmic attunement. Here was an unschooled man, far from the centers of civilized life, who yet laid the foundations of a social and spiritual regime destined to influence millions of persons throughout the centuries and up to the present moment!

In the essay, "Mohammed and Mohammedanism" Carlyle gives a sympathetic picture of the prophet and his mission. "... A spontaneous, passionate, yet just, true-meaning man! Full of wild faculty, fire and light; of wild worth, all uncultured; working out his life-task in the depths of the Desert there." ...

We are presenting three excerpts from the translation of E. H. Palmer. The first, from the Chapter of the Table, illustrates his interest in the Master Jesus whom he mentions so frequently. The second, from the Chapter of the Night, should be compared with the "commandments" in the Bible. The third, the Chapter of the Folding Up, presents a passage of poetic beauty.



HEN God said,
'O Jesus, son of
Mary! remember
my favours to-
wards thee and to-
wards thy mother,
when I aided thee
with the Holy
Ghost, till thou
didst speak to men
in the cradle and
when grown up.
And when I taught
thee the Book and

when thou didst create of clay, as it
were, the likeness of a bird, by my
power, and didst blow thereon, it be-
came a bird; and thou didst heal the
blind from birth, and the leprosy by my
permission; and when thou didst bring
forth the dead by my permission; and
when I did ward off the children of
Israel from thee, when thou didst come
to them with manifest signs, and those
who misbelieved amongst them said,
"This is naught but obvious magic." ...

And when God said, "O Jesus, son of
Mary! is it thou who didst say to men,

wisdom and the law and the gospel;

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take me and my mother for two gods, beside God?' He said, 'I celebrate Thy praise! what ails me that I should say what I have no right to? If I had said it, Thou wouldst have known it; Thou knowest what is in my soul, but I know not what is in Thy soul; verily, Thou art one who knoweth the unseen. I never told them save what Thou didst bid me. — "Worship God, my Lord and your Lord," and I was a witness against them so long as I was amongst them; but when Thou didst take me away to thyself Thou wert the watcher over them, for Thou art witness over all. If Thou shouldst punish them, verily, they are Thy servants; if Thou shouldst forgive them, verily, Thou art the mighty and the wise.' God said, 'This is the day when their confession shall profit the confessors, for them are gardens beneath which rivers flow, to dwell therein for ever and for aye.'

God is well pleased with them, and they well pleased with Him; that is the mighty happiness.

God's is the kingdom of the heavens, and the earth, and all that is therein, and He is mighty over all.

II.

Put not with God other gods, or thou wilt sit despised and forsaken.

Thy Lord has decreed that ye shall not serve other than Him; and kindness to one's parents, whether one or both of them reach old age with thee; and say not to them, 'Fie!' and do not grumble at them, but speak to them a generous speech. And lower to them the wing of humility out of compassion, and say, 'O Lord! have compassion on them as they brought me up when I was little!' Your Lord knows best what is in your souls if ye be righteous, and, verily, He is forgiving unto those who come back penitent.

And give thy kinsman his due and the poor and the son of the road; and waste not wastefully, for the wasteful were ever the devil's brothers; and the devil is ever ungrateful to his Lord.

But if thou dost turn away from them to seek after mercy from thy Lord, which thou hopest for, then speak to them an easy speech.

Make not thy hand fettered to thy neck, nor yet spread it out quite open, lest thou shouldst have to sit down blamed and straitened in means. Verily, thy Lord spreads out provisions to whomsoever He will or He doles it out. Verily, He is ever well aware of and sees His servants.

And slay not your children for fear of poverty; we will provide for them; beware! for to slay them is ever a great sin!

And draw not near to fornication; verily, it is ever an abomination, and evil is the way thereof.

And slay not the soul that God has forbidden you, except for just cause; for he who is slain unjustly we have given his next of kin authority; yet let him not exceed in slaying; verily, he is ever helped.

And draw not near to the wealth of the orphan, save to improve it, until he reaches the age of puberty, and fulfil your compacts; verily, a compact is ever enquired of.

And give full measure when ye measure out, and weigh with a right balance; that is better and a fairer determination.

And do not pursue that of which thou hast no knowledge; verily, the hearing, the sight, and the heart, all of these shall be enquired of.

And walk not on the earth proudly; verily, thou canst not cleave the earth, and thou shalt not reach the mountains in height.

III.

In the name of the merciful and compassionate God.

When the sun is folded up,
And when the stars do fall,
And when the mountains are moved,
And when the she-camels ten months' gone with young shall be neglected,
And when the beasts shall be crowded together,

And when the seas shall surge up,
And when souls shall be paired with bodies,

And when the child who was buried alive shall be asked for what sin she was slain,

And when the pages shall be spread out,
And when the heaven shall be flayed,

(Concluded on Page 307)



The Increment of Life

SIDELIGHTS ON THE ART OF WEIGHING ADVICE

By LEROY E. SCOTT



OMEBODY is always trying to have us change our mode of living. One would have us change doctors; another would have us change our underwear. Some shake their heads at our tooth-paste; others say we're smoking the wrong cigar-

ettes. Some prescribe larger families while more recommend a cruise in the South Seas — however impossible the latter may often be.

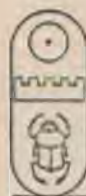
Whether such actions are motivated by an altruistic complex or whether the complex is entwined about a weather-beaten dollar sign there is little difference in the approach. The thing is that a nice percentage of our people think there is something haywire with the rest of the world and they feel it their cardinal heritage to save those so afflicted. And the saving may be anything from three cents on a bunch of bananas to the salvation of our spongy souls.

Personally however, I fear I have learned to go slowly in these things. It is no longer easy for me to suggest that a man lay off eating green peas or quit staying out nights. A man followed some such suggestion of mine once and

still he went wrong. Soon afterwards it dawned on me that he might have done better under his own power. If one has persuaded another to reform is he not thereafter somewhat responsible for the new member of his faith? And as the days go on and no improvement is seen that responsibility often becomes terrific!

Certainly there is no knowing like the knowing of what one wants. And those who have come to know what they want will take nothing less. It is this power of observation and little else that makes all the difference there is to make. The uncertainty of not knowing what is good for us is possibly one of the very few certain things about life. If a man be drunk, whether with liquor, self-pity, egotism or religion it matters not. He is still drunk. And he has probably failed to realize that those things which go to make up life can be, and should be, tested before we adopt them. Or, on the other hand, he may at the time be in the process of testing these things and it might be well of us to hold our judgment in abeyance.

I had always taken life hit-or-miss until the viewpoint of seriously testing life's ingredients crept upon me — that is, testing them before I adopted them as permanent baggage. It was a bit of a shock to realize that for years I could have been analyzing all things as to their relative efficiency. And, in a universe where there is such great order, is



it unreasonable to believe that the solution to all things is available if one will but douse the panic and resort to common sense? Life is a continual process of sorting and choosing. Our every movement and thought listens first for a reason. Finding no reason it acts mechanically. This in spite of the fact that life is often referred to as a process of breaking down. But if that be true, that which is broken down finds the life in the building anew.

The panic with which most of us attack life is as much of an anachronism as changing tires on 5th Avenue. Machines have replaced labor. But common sense has replaced but few of the hereditary notions. In building a tree Nature takes her time and when she is through usually has something that will stand. When building a reputation most of us grow too impatient to do a good job. At various times in our lives we are proud of our choice. Sometimes husband, sometimes wife. Sometimes investment, sometimes vacation. But how often does that choice reflect the richness of analytical reasoning as to relative or intrinsic value?

Some day, some philosopher who is also a mathematician will bring the variables of life within the concepts of us all. He will probably group them and show how much of each should go to make a desired effect. Just what a gas station attendant or college professor should have for breakfast and just what papers he should read.

We read fiction to find life as we would like it, when if we would sensibly use that which lies all about us we could probably make the life we desire. The force of this application would make for greater individualism. There would still be the patterns of life but they would be broader and more intricate.

Even as a mechanic knows now which bolt to tighten and how much grease to put in the transmission, some day we may know how many children to have and how to inspire them to eat spinach, to say nothing of how to pay the bills—that will perhaps come later. In the meantime, the crippled and diseased will inherit what we cannot or will not overcome.

The world today is pregnant with practitioners of every sort. Religious,

medical, social, governmental and abominable. Of this vast number only a few stand on a firm foundation of reasoning. Most belong to a calamity school in a district where the taxes are 95% delinquent. Selfish interests hide under bouyant slogans. It is the crying need of many people that they find a way to know what is best. Yet although that decision must come from within it is only when notions have been replaced with proven theories that we can hope for general improvement. The notion that a thing which is practical in the finite may have no application in the abstract is wholly "notion." True the animal without the power of reason often does better than the human who possesses it. But that is no argument against reason.

Some there are who pity us for our conservatism while others predict our disaster at every turn. The government is not immune. It wants us to build homes but at the same time it also attempts to say how we shall earn the money. The ice company has its investment. But if it cannot sell ice it cannot recommend electric refrigerators.

We are walking down the street. If we cannot walk fast without hurrying we are paying homage to some power—visible or invisible. Yet if we cannot walk slowly without annoying our conscience we are little better off—emergencies of life and death excepted.

The automobile dealer can show us how we are better off to turn in our car each year and the cobbler says it pays to sole our old shoes. The correspondence schools advertise that midnight oil pays great dividends but our helpmate says we need more sleep. Some advise more sunshine. Others hint we should wear better clothes. A few say we're fools to pay our bills.

But nobody ever thinks of opening a book on heavier mathematics to back up these consequences of life. Still, hidden away in the pages of mathematics for the last 200 years or so, is a little trick which has served the engineer gloriously but which the economist has made little use of. It is grossly simple yet the mere mention of its name—differential calculus—gives most people a synthetic

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headache. How short-sighted of us to assign this gift from Heaven—for such it is—so wide a berth. And if our great mathematicians did not often wear such heavy spectacles they might see within the student that so essential spark of real life.

But this little trick of which I speak. It has to do merely with the theory that *any accomplishment is merely a summation of many tiny accomplishments or parts; that the value or effect of each separate part may be increased or decreased at will but that when an increase in the value or effect of any separate part no longer enhances the whole then such separate part is at its most efficient value. And, to arbitrarily increase the value or effect of any part when such increase does not increase the value or effect of the whole, creates an undue load upon the whole and of consequence reduces the value or effect of the whole. And, that the whole is at its peak when each of the several parts is at its peak for the given condition.*

In every day life that means that a person wears enough clothes to keep comfortably warm but not so many that they become a burden to him. It means that he eats enough food to satisfy the hunger of his body but not so much that he will have indigestion. That he will drive his car fast enough to make the trip worth while but not so fast that he will upset on some curve or intersection. That, being a man, he will know as much as he can about women, but not so much that he will no longer be able to love his wife.

The mathematician calls these things "variables" and he deals in functions which follow an infinite number of paths over a piece of cross-section paper. The discovery came almost as if by accident simultaneously to Newton and Leibnitz, yet it was probably the result of great thought. Luckily it came before the machine age, not after. Without it our machine age would likely have been an age of many monstrosities. The well-balanced citizen may have no specific name for the variables of his own life but nevertheless he will do well to vary each part of his make-up so as to get the most out of life.

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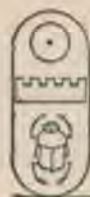
Like the curves or graph on a piece of plotting paper the lives of some people seem to come from the great unknown, above or below, and disappear likewise; while others seem to have neither beginning nor ending, merely do they go about in circles. The mystery of these beginnings or endings, is as yet not for us to understand. Merely is it that as we pass through this period of transition, which is life, we can be of service, or we can be something else.

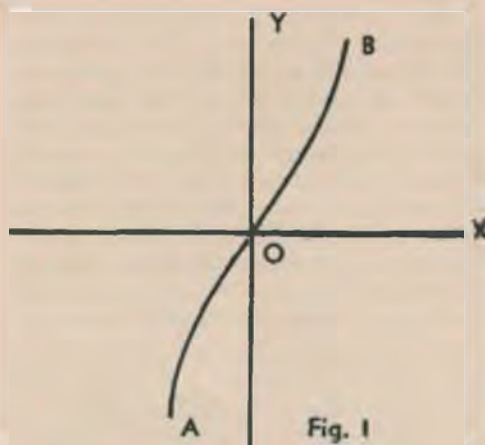
So it is that the beginning or ending of a curve as plotted by an engineer may not be ascertainable, regardless of how interesting or important it may seem. What he is interested in is what the curve does as it crosses his paper. What interests him is for what value of the variables which go to make up that curve does the curve reach high points or low points. He is interested because when he know the *values* of the variables for these points he can make use of the curve at its most valuable points.

What we as human beings should be interested in is not so much our beginning or our ending, but what we make of ourselves as we cross this thing called life. Not that our beginning and ending—if we have either—are not of extreme importance but only that few of us can spend our lives solely in contemplation of these two mysteries.

When a man knows, or can find, how much time he should spend on education, exercise, entertainment, clothes, reflection, and social functions, not to mention a thousand other things, he will have learned what there is to know about life and can then take up its consequences—which, if it were not that there are countless millions of us in the same boat, would drive us individually insane. We dislike being alone. Yet being with others makes our struggle the more difficult.

Contemplate if you will Fig. 1. This curve (AB) comes from the unknown on one end and goes to the unknown on the other. It passes through "O" (which is comparable to our inception into this world) with the least possible resistance and is gone. The variables which make it up do nothing to make that curve individual or significant except as the path of least resistance.



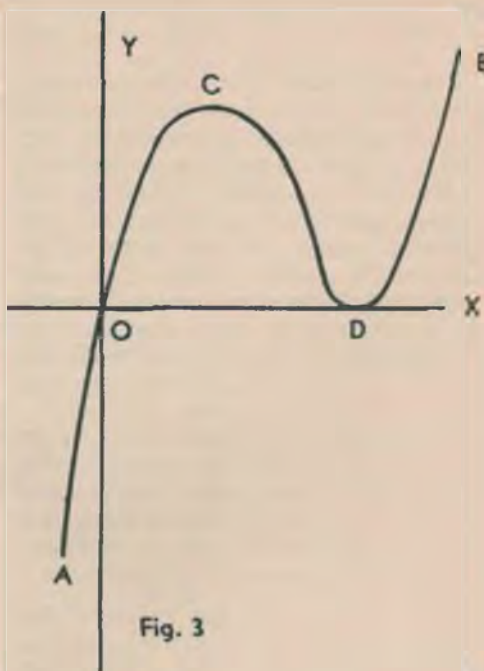


Now look at Fig. 2. Here the curve (AB) goes about in a circle. It makes no decisions of its own. True it has some use but it cannot get away from itself.



But Fig. 3 is different. Here the curve (AB) has become independent for that short period (OCD) which is comparable to our lives. To find the point "C" the mathematician merely finds for what value of "X" the curve not only no longer goes upward but actually starts downward. "X" is one of the variables of the curve and he merely varies that variable until he gets no more out of his curve. To find point "C" in our lives we merely test each load we are carrying for its efficiency—we merely ascertain if each is paying us dividends. But these dividends need not necessarily be hard cash. They may be self-respect

and peace of mind. Education is one of life's variables but if we spend 80 years with our noses to the grindstone we may go down but not in history.



If we could all approach life with this theory in mind we should probably do much better in most applications. Our solutions obviously cannot have the accuracy of mathematics but if we continually put our variables to this simple test of efficiency we cannot help but show improvement—if it be improvement we desire. Of course if our game calls for nullo and our goal on the curve of life is point "D" on the curve in Fig. 3, then we must merely discard any ingredient or activity which enhances our prestige.

It often seems a shame that we take the gift of life so carelessly. The old idea that we profit by having some one do our thinking for us leaves us pretty vulnerable after a few hands. Try it sometime. It is easier for us to diagnose another's complaint than it is for us to diagnose our own. If we in our wisdom can so readily prescribe for another why can we not use that knowledge to good effect upon ourselves?

And this is not in any way an impracticable philosophy. It is no mere

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hobby. And, on the other hand, it would be sad if it *were* reducible to finite figures for we then might be considerably more animal than human—or in some cases the vegetable might predominate.

If we cared to analyze we might learn that when a certain value of "X" has taken us to point "C" on our curve of life, increasing that value of "X" may send us rapidly down the curve of life towards point "D." And when "D" is reached, further increases in "X" may send us even more rapidly to Heaven, which is somewhere beyond point "B." Just where we do not know. Ironically, that seems to be one way of getting to Heaven. Some day we may have a chance of trying it.

Take as a very elementary example that rugged pastime of dieting. Here we reduce the thing almost to a science. That is, if we are reducing. We need only to look at the pointer on the scales. And depending on where we are on our curve of life we will be governed accordingly. The point "C" is usually where we start the down grade. It may also be our point of highest efficiency or success. Or it may mark only the spot where they begin to administer the adrenalin. In any event what we eat has everything to do with what we do and what we become. Not that there is one, and only one, significant glory-hallelujah set of victuals. But merely that of all things which we must decide empirically, our choice and assimilation of foods heads the list.

The test therefore lies largely if not wholly with ourselves. It has little to

do with whether we are rich or poor, though extremes of either are often inimical to our well-being. Before we take to heart any advice, written or spoken, costly or gratis, subsidized or competitive, we should first compare its pattern with our own color scheme. If the two blend it is one thing. If they contrast it may be something else.

The mathematician takes an arbitrary change in the variable and over it he places the resultant change in the whole function. When the result of this is zero he knows he has reached the point he desires.

As individuals, we have the opportunity of considering arbitrary changes in whatever goes to make up that something we call ourselves. When more of a certain thing makes us no better off than that is a good point to stop, for that thing. For, a countless number of things, in their desperate struggle for existence, each day surround us and attempt to enter our lives. If we allowed them all to enter we would be bogged down before we had time to see a doctor. If we allowed none to enter we would become sterile exponents of the inert.

The acceptance or rejection of these things is life. And our ability to make a quick and unbiased analysis of them does, as I said in the beginning, make all the difference there is to make. When all the variables of life learn that we are going to be firm with them, the petty ones will perhaps hesitate before pestering us as they do now and life will probably be on a more efficient basis—whatever good that will do us.

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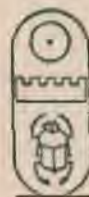
And when hell shall be set ablaze,
And when Paradise shall be brought
nigh,
The soul shall know what it has
produced!
I need not swear by the stars that slink
back, moving swiftly, slinking into
their dens!
Nor by the night when darkness draws
on!
Nor by the morn when it first breathes
up!

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Verily, it is the speech of a noble
apostle, mighty, standing sure with
the Lord of the throne, obeyed and
trusty too!

Your comrade is not mad; he saw him
on the plain horizon, nor does he
grudge to communicate the unseen.
Nor is it the speech of a pelted devil.
Then whither do ye go?

It is but a reminder to the worlds, to
whomsoever of you pleases to go
straight:—but ye will not please, ex-
cept God, the Lord of the world
should please.





Being a Mystic and Being Sane

A TIMELY DISCUSSION OF THIS IMPORTANT MATTER

(Annual Message Delivered at the 1937 Convention)

By THE EMPEROR



WHILE returning across the Atlantic this spring, and reviewing all of the many pleasant, surprising, inspiring and illuminating experiences associated with our Tour through many lands and contacts with students of mysticism of all types and

degrees of development, I could not help passing from the stage of retrospection to introspection. What would I find again in America upon my return, and what outstanding differences in the schools of philosophy and metaphysics would I observe, comparing the Western World type of students with the types of the East?

My analysis of conditions brought me face to face with one of the most disturbing and most interesting phases of the subject, as I have contacted it for many years.

Analyzing the nature and practices of a large number of so-called mystical, metaphysical, occult and "spiritual" movements in America, and reviewing again the hundreds of pieces of propaganda literature, books, pamphlets, let-

ters and circulars issued by these movements and their many leaders, and finally summarizing the elaborate, extreme, pretentious, fantastic claims on the part of most of them, I finally asked myself this question: "Why is it that so many otherwise intelligent, rational human beings seem to believe that a study of metaphysics or of the mystical, spiritual, philosophical and mysterious laws, principles, and facts of life must be accompanied by or based upon erratic, impossible, and often inane assertions, implications, promises and expectations?"

In other words, why do so many seemingly normal human beings believe that a correct and proper study of the mystical laws of life and the spiritual laws of the universe cannot be accompanied by sane and rational thinking and sane and rational living, and especially by sane and rational believing?

A survey of the propaganda, the claims, the promises, the activities, and the final crash to earth of a score or more of new, surprising, "mystical" or "occult" movements which have had an overnight mushroom birth in the Western World in the past twenty years plainly reveals that he who offers to the public the most outlandish, extremely fantastic, highly improbable and elaborately painted program in the fields of

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mysticism, mystical philosophy and spiritual revelation immediately attracts thousands upon thousands of individuals who wholeheartedly and enthusiastically cast aside all rhyme and reason in their thinking, throw aside all previous rational training, ignore all conservative principles, and blindly though diligently accept the fantastic and the illogical as truths.

Is it not possible to be a student of mysticism or of Nature's partially concealed laws and principles and of the spiritual fundamentals of life, and still be sane? What is there about the study of these arcane subjects that should warrant any individual to become irrational in his thinking and so gullible in the acceptance of principles offered him that he becomes obsessed with ridiculous ideas and inhibited by impossible beliefs?

In attempting to answer these questions I returned again to a survey of the many strange movements that have appeared in North America, for instance, in the past years, and have attracted a wide following, seeming to rise to great heights of worldly and physical strength and prosperity, and then suddenly close up voluntarily because of inability to fulfill their promises or because the local city or state police or departments of the federal government close them up, or because newspapers and magazines reveal the hypocrisy, the deceit, the immorality, and the insincerity of the leaders and their associates. Each and every one of these new and surprising movements has made unique claims, has seized upon unique ideas, has offered impossible rewards to those who followed it, and has deliberately taken the names of great thinkers or leaders in the past, or paragraphs from their writings, or spiritual truths from the Bible, and has misrepresented or twisted and turned them and tried to show that new truths, new facts, new marvels had been discovered and were now available only through the new organization and the new leader. Some of them have claimed that they were created by the high command of some great "invisible Master" or by the decree of one of the well known and beloved master thinkers of the past, or more often by authority of the "Great

White Brotherhood" or occasionally by the official and positive instructions of Saint Germain or of Jesus the Christ, or of John the Baptist or of one of many other eminent spiritual and philosophical thinkers and leaders.

Then I turned to review the claims and pretensions of the leaders of most of these spontaneously born and suddenly extinguished organizations. In nearly every case where the organizations claim unique and extremely fanatical knowledge and power, the leader or leaders have clothed themselves with the most weird and highly improbable characterizations and pretensions. First of all, they always claim to be a direct, personal, divinely appointed disciple and messenger of some past eminent philosophical and mystical thinker or spiritual leader. Secondly, they always claim to have superhuman or supernatural powers and abilities, including the power or ability to voluntarily and momentarily ascend above and beyond this earth plane even in the twinkling of an eye, and hold confidential and whispered conversations and communications with saintly beings, invisible Cosmic Masters, or even with God. In the third place, they picture themselves either by direct statement or by implication as being so holy and pure, so pious and so divine in character and physical composition, that they live continuously in fear of a gust of wind that may blow them into space above the clouds, where their wings will suddenly exert their dormant power and keep them in eternal flight. Fourthly, they allow their followers to believe—and always discreetly encourage the belief—that they have few if any human traits, are above and beyond all human and earthly temptations and reflections; that they not only do not eat meat or smoke or drink, even to the extent of accepting a swallow of wine in making a toast, and that they are not only aesthetic and pure in all things natural and all things unnatural, but that they are immune even to the natural instincts of all kinds and are celibates, despisers of money and earthly rewards, unaffected by earthly praise or adoration, uncontaminated by earthly influences, and just too good to remain on earth except for their divine mission in teaching the



rest of the ignorant world how to be something like themselves.

In nearly every case, these leaders have proclaimed that although they appear to be forty or fifty years of age, they are in fact seventy or eighty or a hundred years old. Some have even claimed that they have lived here on earth for so long a time that they have forgotten their date of birth, and—most fortunately—have forgotten where they were born and where any records could be found of their birth. They always claim to have "a powerful organization" back of them, to have the moral, spiritual, and even physical support of a Cosmic or Holy Assembly, to make free and frequent visits to oriental and especially Indian and Tibetan monasteries and secluded temples, and to have the editorial and intellectual guidance and assistance of marvelous Masters, and even on occasion of Jesus the Christ or some of His Disciples.

Invariably they have claimed that there was no commercial element associated with their program; that for every dollar they receive from their followers they spend at least a dollar and five cents in doing good for their followers; that if they could, they would do away with the necessity of collections, the payment of dues, the high prices for private instruction, and the handling of money in any form. They generally assert most positively that their "divine mission in life" is unassociated with any selfish or personal desire to provide for themselves the necessities, let alone the comforts, of life. The most definite thing that they give to their followers is a list of promises which includes the ability to ascend in holy communication with the saints and spiritual beings of the past and present, the ability to become immune to all earthly problems, trials and tribulations, the power to be superhuman and supernormal, the "guaranteed" formula for lifting one's self quickly and thoroughly out of the average and ordinary routine of life to a high and successful and finally prosperous position, to dwell with the great "unseen Masters" in intimate association, and hundreds of preposterous but nevertheless alluring feats.

It is a fact that through the study of Nature's laws, the spiritual laws, the laws relating to man's being and his association with the Cosmic principles and powers, an individual can so improve himself in his thinking, in his understanding, in his comprehension, and in the development of his poise, his character, latent powers and abilities, that he can lift himself GRADUALLY to a higher place in life. It is true that as an individual studies and analyzes and becomes intellectually and spiritually familiar with the fundamental laws of the universe and tries to adjust himself SANELY with these laws and live in harmony with Divine and Cosmic principles, he does develop and awaken and quicken those actions, those essential and God-given traits of character and mental prowess that enable him to change the course of his life, to see beyond the every day horizon, and to follow a path of development, intellectually, ethically, morally and spiritually, that will make his life more peaceful, more contented, more PROSPEROUS in all of the things of life than the person who lives a life of narrowmindedness, bigotry and hypocritical thinking, and of unawakened comprehension.

But, the greatest prosperity in life is not that associated with money, or even with the worldly things that have no inherent quality but represent a power to buy. Good health, a moderate enjoyment of the necessities of life, a happy and contented mind, a sureness of what will be made manifest on the morrow, a lack of fear regarding the so-called unknown probabilities of life, a rational and understandable attunement with the Consciousness of God and the Spiritual Mind of the universe, the fortunate ability to make friends and hold them, to spread sunshine and happiness, to find ways and means of helping others (without the use of money or material things)—these are the things that represent the true prosperity of life. A person who has most of these would not abandon them, trade them, exchange them or sell them for all of the money, the gold, the jewels or material assets of this earth. Such persons may be humble workers, even unskilled laborers, underpaid hirelings, living in small homes, in small villages, and unac-

quainted with the scintillating, glamorous artificialities of this life.

Yet these sparkling and highly decorated and colorful movements do not offer such prosperity to their students, their followers, and their financial contributors. They always add to their list of promises of guaranteed peace, guaranteed health, and guaranteed knowledge the ability to do supernatural things, unnatural things, fantastic things, extraordinary feats and inane achievements.

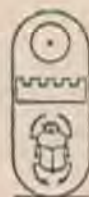
Not one of these suddenly popular and eventually dissolved movements has failed to include in its pretensions and guarantees some impossible spiritual and divine marvels; or it has intimated a course and practice in life that included immoral and unmoral practices under the guise of "the unfoldment of character and the purging of the flesh," or of strange physical and mental abilities, including levitation, ascension of the body, the location of gold mines and deposits of gold, the discovery of hidden fortunes, the attraction of jewels and rare metals, the indulgence in spiritual companions or "soul mates," or the rise to fame and glory in politics and in business and social life in a very short period of time.

Records of the past telling the story of mystical, philosophical and spiritual movements in Europe for many centuries show that ages ago, leaders and groups of independent thinkers making absurd and ridiculous pretensions and claims tried all of the ways and means that these new and modern movements in the Western World are trying to attract the attention of followers and deceive the government. Not one of these modern movements has invented or devised a scheme or plan that was not tried long ago. Europe is especially free in these modern times of many of these ridiculous movements that are making such bombastic claims in America. There are some absurd offerings still to be found in Europe, but America is certainly the most gullible of any country in the world.

We know from our experiences, from our records, from our contacts with thousands of members, that men and women of culture, of refinement, in-

tellect and rational thinking, can find time and good motive for the study of mystical philosophy and spiritual revelation. We do know that thousands of such sane and rational persons find inspiration and happiness, contentment, peace, and general prosperity in the study of such subjects as are covered in our graded courses of lessons. We know that with thousands of them, the study is like a hobby. It occupies a portion of their spare time, it becomes a tempting and inspiring pastime as well as a profitable intellectual and spiritual indulgence. We know only too well that they are willing to contribute nominally and conservatively to the upkeep of such an organization as ours. We have learned on many past occasions that they will even make sensible and reasonable sacrifices to defend the organization and its leaders, to protect the good name and integrity of the Order and its symbols, and to further the good purposes for which the Order remains in existence. We know that they love to travel from the Eastern coast to the Western, from the North and the South and even from foreign countries, to visit our Headquarters, our Park, our buildings and our offices. We know that in every city and community groups of them associate themselves to do welfare work and spread sunshine. We know that men and women of high position in the government, in the courts of law, in business, and in professions, give a portion of their time to help the organization and to help the unfortunate in and outside of our organization. We know that they take the Rosicrucian work—including its teachings, its humanitarian activities, its research, scientific explorations and analytical investigations, its promotion of good living and right thinking—very seriously. We know that with thousands of our members the high ideals and principles of our organization are equivalent to a religious philosophy.

But we do know also that our members are not interested in any fanatical claims, in any extreme promises, or in any hope of becoming superhumans or superhuman beings, or superior creatures equal to God. We know that thousands of them would instantly resign from the organization if we ever



attempted to claim for ourselves, as directors of the organization, or claim for the leaders of our activities in any part of the world, the ridiculous and absurd characteristics, abilities, powers and divine experiences that the leaders of these many other movements and organizations claim for themselves. We know that ten thousand of our members would resign overnight if we attempted to instruct them to sit for an hour or more in meditation with their hands uplifted in front of them, praying to God to help them to "ascend in the physical body" or ascend spiritually, or ascend in any other way. We know that many thousands would resign instantly if we attempted to tell them that we knew of hidden and inoperative gold mines which we hoped to open, and from which we intended to extract more gold than exists in the world. We know that practically every one of our members would resign from the organization if we told them that the next issue of our magazine was going to be edited by Jesus Christ, or would contain an editorial written or dictated, or even inspired, by Jesus Christ. We know that every member would abandon our organization in absolute disgust if we made one-half or one-tenth of the claims that were made by many of these other organizations, and we thank God that the average member in our organization is so sane, so rational, so intelligent, and so contented that he is not tempted even to read or listen to the wild and fantastic stories told or written under the authority of many of these other organizations.

We know that our members would not believe us if we said that we had found "a new way to talk with God." They know there is only one way to commune with God, and that is in the oldest way that man has ever known or ever used, and which millions have found through their own experience, and which is a natural method that comes even to the child mind because of its sane and rational procedure. We know that our members would not credit us with either intelligence or sincerity if we were to proclaim that Saint Germain or any other eminent Master of the past, philosopher, or Divine, was hourly associating himself with us in an

invisible or visible body, and was directing the affairs of this organization and dictating its policy and its teachings.

We know also that our members would scoff at us and ridicule us if we attempted to claim that we would bring "twin rays" (soul mates) together; or to produce the "violet flame" of Cosmic power in our group assemblies; or that by proclaiming that each one of us was the "ascended I Am" we could change the course of our lives; or that the real purpose of our organization was to start a new race by beginning with a few immaculate conceptions at Headquarters and having other members indulge promiscuously in the bringing into the world of children born out of wedlock but having reincarnated souls of Great Masters; or that some woman officer of our organization was the divinely appointed mother of a new race to give birth to children of specialized divine heritage; or that by burning some incense of a special kind manufactured by us in a secret laboratory while in a trance and sold by us in spiritualized packages, the individual who burns the incense could attract elemental spirits that would enter his body, take possession of him and change the being into a superbeing—or any of the hundred and one fantastic and ridiculous claims that are made by the organizations that are sweeping America today and sweeping the individuals to disappointment, to spiritual doom, and mental insanity.

We know that our organization has grown in size more rapidly than any other of the so-called mystical, philosophical and metaphysical organizations or brotherhoods, but we know that while it has grown in size and grown in prosperity in every sense through the sane and rational support of its members, it has grown in real spiritual power as well, and has done so through sane methods.

Every one of the Supreme officers and department heads in the Headquarters of AMORC would rather resign his appointed position and abandon his connection with AMORC tomorrow than to be expected to assume or to allow the members to believe that he or she was any specially divine Master, or had any special and unique divine powers and abilities, or was the reincarna-

Three hundred twelve

tion of any Great Master or was in daily or hourly companionship with an invisible Master or group of them, to such an extent that they were under the control and direction of these invisible Masters in some fantastic manner. We want our members to look upon us as sane and rational individuals holding our positions in the organization not by any divine right, but by the right of diligent service, sane thinking, careful management and dignified conduct and unstinted service to the members. And we do not want in our organization, as officer or member, any individual or any

human being who is beginning to think or has a tendency to think that he or she is developing a unique trait of spirituality, a special form of divine power, or a unique Cosmic position. We want to be always sane and rational human beings dealing with sane and rational human beings in a sane and rational manner. We hope in this way to continue to serve our membership and to present ourselves to the world in that same honest and sincere manner as have all of the past officers and directors of the Rosicrucian activities in all parts of the world.

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.



DUAL BEING

Not only does our common law consider marriage as uniting two individuals into a single entity, but the early Canon or Ecclesiastical law did as well. The mystical principle behind the church law was that man and woman were originally one being of dual sex, and thereafter became separate beings, each with but one polarity of life, or

sex, and this condition marriage strove to correct.

The allegory below depicts these ancient principles. To the right of the two sweethearts is Cupid, a well known symbol. Above them is a two-headed figure alluding to the state of marriage, wherein persons may have separate minds, yet can return to the original condition of man — the duality of sex and one being. (Reproduced from an early Rosicrucian volume — dated 1629 A. D. — in the archives of the Rosicrucian Order, AMORC.)



SANCTUM MUSINGS

THE WORLD OF MAKE-BELIEVE

(A Message Delivered at the 1937 Convention)

By FRATER FRANK FANNING



HERE is possibly no subject we can discuss that can not be opened by a quotation from Shakespeare. The Shakespearean dramas are infinite in wisdom—so by saying — "All the world's a stage, and all the men and women merely players," we

start with what we want to say about the world of reality and the world of make-believe. From childhood, we start to act—that is, we live in a world of our own imagination. As children, if we look back to that time, we recall playing imaginary events, events in which we merged the outer-self so completely as to lose consciousness of fact and dwelt in fancy.

"Make-believe," adults say, "is the imagination of children, they grow out of it when they develop." We never grow out of "make-believe"—we might believe we do, but we don't—if it were not for the so-called world of make-believe, man would vanish from the earth.

We might come across a man whose outer existence is that, say, of a bricklayer. His work seems very matter-of-fact and dull. We see him working,

covered with dust and mortar. Away from his every-day work, we might meet the same man and learn that he dwells much in a world of fancy, profoundly interested in music, in art, and studying along mystical and occult lines. These things have nothing to do with his ordinary work. What causes him then, to turn to the finer things in life?

It can be only his imaginary realm of thought. In imagination he desires higher things in life. In imagination, he has created an ideal for himself.

The motion picture screen has given the human race, especially the "average" man, more comfort and enjoyment than any other medium of entertainment. In a motion picture theatre you sit down and relax. You forget yourself, your physical body, your every-day troubles and work. You rest. Concentrating on the screen, you forget the world of fact about you. You project your consciousness onto that screen with the actors and actresses and become one of them in their sorrows and difficulties, in whatever role they may be portraying.

How do we do this? We know that what we behold is only a shadow of events, yet nothing seems more real to us than those shadows. The surroundings in which we are have vanished, our entire attitude is emotional, imaginative.

Perhaps the screen might be compared to the psychic eye of man,—on this eye, in the center of his forehead, are flashed myriad pictures of other places, scenes, events—a veritable motion picture theatre in the human head. In our game of make-believe we often dwell in strange surroundings of imagination, so that our difficulties in life are temporarily forgotten. The motion-picture world has given us a medium by which we are able to do this very thing when ever we wish — that is, forget actuality and enter the world of imagination. Here in this mythical, incorporeal, intangible and immaterial place, one is a "unit," a "type" who is "cast" as a character or a "bit" in a picture—one of the segments that go to make up the many component parts of a production, like "notes" in the scale of a musical composition, which eventually produce the harmonics of a symphony or a "bit" of jazz, but both essential to their time and place.

A good actor, portraying the role of a particular character, makes us *feel* that "imagined" character, whether tragic or comic, yet it is only make-believe. While enacted it draws us away from reality into the very part the player assumes. Let us remember that, when in the motion picture theatre, to see scenes of foreign lands is to feel ourselves projected into those very settings, to forget temporarily that we are in America, only looking at films.

The psychic-eye in man is a screen upon which are reflected scenes of far off places. Our imagination conjures up scenes for us. May we not, with equal ease, enter into those imaginations, just as we *feel* part of a setting on a motion picture screen?

The ancient Greek, Aristotle, said that "true drama should be a 'purging' for the spectator." In any high, elevating motion picture, such as "The Lost Horizon," we temporarily transcend time and space and dwell for the moment amid the settings we see on the screen. Coming away from it, we feel as though we had undergone a purging,—we feel we have transcended actuality for a while, which makes returning to it more bearable.

This is the secret of imagination. Spiritual imagination is the secret of all

occult study. As the theatre takes us out of ourselves, so does imagination lift us into realms of spirituality where we find ourselves "lifted-up," and where imagination becomes the world of reality, our own world of reality seeming, in turn, to be only a shadow of the real.

Every scientific discovery is in reality the materialization of a spiritual truth. The motion picture screen, with the motion picture camera, are outer demonstrations of the psychic eye and the light within man. The duality of the camera is symbolic of man's consciousness. First, the camera with its positive film unexposed is useless until the "light" is contacted, the "light" causing a polarized action which instantly changes the positive film (unexposed) to the negative (exposed). Here the process of "developing" is necessary, then it is ready for "projection" in its negative form. It is now placed in the "projection" machine, the result is witnessed at the third point, namely the "screen," where the manifestation or picture, necessarily and naturally follows.

Thus are many of the major and minor laws demonstrated in this mystical, mythical, and mechanical manner. Here is seen the multicolored fanfare of life, in all its moods and moments. Here, in reflected pomp and circumstance, is life's looking-glass. Here we sense ourselves as others see us, timed and placed—and full of fear—and what is time but an illusionary vision of material man, to space his illusionary ideas of a timeless creation, conceived and accepted, for the purpose of self and as his only answer for his dismissal. Ideas can not be spaced, neither are they timed, only civilized man uses time-devices and worships at its altar. What knows nature of it, or the lack of it? Through reiteration and ready-made beliefs, readily proved faulty yet accepted as fact, we have inherited—time.

Perhaps the greatest desire of man is to "get away from himself" — that is, away from his material troubles and discomforts. The theatre has been an age old solace. Momentarily, man has been lifted out of himself by "make-believe." In imagination, he has followed the events of the magic show he has seen. All of us live to a greater or



less degree in a "world of make-believe"; we are actors and actresses living in an imaginary realm. We must believe that we are constantly being "cast" for something better, something higher. We must each have an ideal and must strive continuously toward that ideal, for today is but a "part" or a "bit" we must play toward the fulfillment of a tomorrow. To continue to live just in a world of immediate reality and to respond to things as they actually are, in and around us, causes life to appear drab and monotonous. Thus, as in the world of motion pictures, it is necessary that we live in an imaginary world, a potentiality of becoming something over and beyond what we are at the moment. The part we each must play, must merge its ordinary consciousness with that of the whole; the objective with the subjective, the negative with the positive, and he who comes increasingly under the guidance of his soul, enters, more and more, into the consciousness of the master-craftsman.

The moral of a motion picture production is its personality, which is a blend of mental and emotional energy with a vital force — the result of the union of these three energies, in objec-

tive form, is the picture. The motion picture, in counterdistinction to consciousness, provides the "waters of space" in which the human being thrives and grows; and, by his unfoldment, he becomes aware of the greater and larger issues and through the agency of scientific, religious and educational influence, his consciousness is steadily expanding.

Most of us feel like getting away from ourselves. Our Rosicrucian study shows us the way of obtaining peace whenever we so desire it. We do not have to be lifted out of ourselves. We do not have to ignore our physical bodies. In fact, it is through and by the physical body that a manifestation of spiritual laws comes to us. Man has ever willed to do and yet, without the quality of will, how could he bring into actual use the power of imagination, to shape and change his course of life, his environment and his ideals? Imagine forth what you will, but remember imaged thoughts go forth and return to you just as you imprint them. So we must learn to raise our thoughts and our ideals to the highest concept of harmony, beauty, peace and love, and reap the harvest that is bound to return to us, two-fold and overflowing.

A CORRECTION

In last month's issue of "The Rosicrucian Digest" there appeared a report of the highlights of the recent Rosicrucian Egyptian and Mystic Lands Tour. In the beginning of the report, reference was made to the departure from America on the S. S. *Rex* of the Italian Steamship Line. The departure was made on the S. S. *Roma*, and wherever the name *Rex* is mentioned in the aforesaid report, the word *Roma* should be substituted.

—THE EDITOR.

CONVENTION REPORT

"Along Civilization's Trail," the interesting travel serial by Frater Ralph M. Lewis, has been deleted from this issue to provide room for the Rosicrucian Convention report. This series of articles will be resumed in the next issue, as will the two departments, "Summaries of Science" and "Cathedral Contacts."

JUNIOR ORDER

The Junior Order of Torch Bearers, Los Angeles Chapter, is again active. Those interested are invited to attend sessions at 10 A. M. each Sunday, Hermes Lodge, 148 N. Gramercy Place. During the Junior sessions Forum meetings are held for parents.



THE WISDOM OF A CHILD

The innocence and frankness of a child, with its naive reaction to reality, often cause it to speak words of wisdom by which the most astute can profit. The above picture is a reproduction of a large painting in the art gallery of the Vatican, which magnificently depicts a learned patriarch recording the words of a young lad. It is also a splendid character study.

(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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This Jurisdiction includes all countries of North, Central and South America and all land under the protection of the United States of America.

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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

Los Angeles, California:

Hermes Lodge, AMORC Temple. Mr. Paul Deputy, 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. 148 N. Gramercy Place.

New York City, New York:

New York Chapter, Rooms 35-36, 711 8th Ave., cor. 8th Ave. and 45th Street. Mr. Joseph Weed, Master; Martha L. Mullins, Secretary. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Horace I. Hamlett, Master, 491 Classon Ave., Brooklyn; Ida F. Johnson, Secretary, 286 McDonough St., Brooklyn. Meetings every Sunday evening at 8:30 p. m., Y. M. C. A. Chapel, 180 W. 135th Street.

Philadelphia, Pennsylvania:

Benjamin Franklin Chapter of AMORC; Mr. H. Baker Churchill, Master; Mr. George M. Stewart, Secretary, 617 Arch Street. Meetings for all members every second and fourth Sunday, 7:30 p. m. at the Universal Peace Institute, 219 S. Broad Street, 2nd floor (over Horn & Hardart's).

Birmingham, Alabama:

Birmingham Chapter. Convocation for all grades, each Friday night, 7:30 p. m., Lodge room, Tutwilder Hotel. Mr. Orlando S. Finch, Master, 1604 16th Ave. N. or C. C. Berry, Secretary, 721 S. 85th Street.

Pittsburg, Pennsylvania:

Penn. First Lodge. Mary S. Green, Master; 610 Arch Street.

Detroit, Michigan:

Thebes Chapter No. 336. Mrs. Pearl Anna Tift, Master; Mr. Ernest Cheyne, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Avenue, every Tuesday, 8 p. m. Inquirers call dial phone Townsend 6-2967.

San Francisco, California:

Francis Bacon Lodge, 1655 Polk Street; Mr. Elmer Lee Brown, Master. Mystical convocations for all members every 2nd and 4th Monday, 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

Reading, Pennsylvania:

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

Boston, Massachusetts:

The Marie Clemens Lodge. Mr. Pierpont F. De Lesdernier, Master; Temple and reading Rooms, 739 Boylston St., Telephone Kenmore 9398.

Chicago, Illinois:

Chicago Chapter No. 9. Fred D. Wedge, Master; Miss Sue Lister, Secretary. Telephone Superior 6881. Reading Room open afternoons and evenings. Sundays 2 to 5 only. Lakeview Bldg., 166 S. Michigan Ave., Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8:00 p. m. Chicago (Colored) Chapter No. 10. Dr. Katie B. Howard, Master; Nehemiah Dennis, Secretary. Meetings every Wednesday night at 8 o'clock, Y. M. C. A., 3763 So. Wabash Avenue.

(Directory Continued on Next Page)

Washington, D. C.:

Thomas Jefferson Chapter. Richard D. Ames, Master. Meetings Confederate Memorial Hall, 1322 Vermont Ave. N.W., every Friday evening, 8:00 p.m. Secretary, Mrs. Gladys Short, 3323 Holmead Pl. N.W.

Seattle, Washington:

AMORC Chapter 586. Mr. C. R. Cleaver, Master; Mr. Geo. Peterson, Secretary. 311-14 Lowman Bldg., between 1st and 2nd Aves., on Cherry Street. Reading room open weekdays 11 a.m. to 4:30 p.m. Visitors welcome. Chapter meetings each Monday, 8:00 p.m.

Portland, Oregon:

Portland Rose Chapter. Mrs. Emma Strickland, Master; Phone Ga. 8445. Information Tues. evening, 7 to 9, 405 Orpheum Bldg. Chapter meets Thursday 8:00 p.m. at 714 S.W. 11th Ave.

Newark, New Jersey:

H. Spencer Lewis Chapter. John Wiederkehr, Master. Meeting every Monday, 8:15 p.m., 37 Washington St.

St. Louis, Missouri:

St. Louis Chapter. Douglas M. Bryden, Master. Melbourne Hotel, Grand Avenue and Lindell Blvd. Meetings first and third Tuesday of each month, 8 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. Melville, Master. Inquiry Office and Reading Room, 725 Courtney Street. Librarian, Mr. C. C. Bird, Phone G3757.

Winnipeg, Manitoba, Canada:

Charles Dana Dean Chapter, 204 Kensington Bldg. Mr. Ronald S. Scarth, Master, 834 Grosvenor Avenue. Session for all members every Tuesday at 7:45 p.m., 204 Kensington Building.

Edmonton, Alberta:

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

Toronto, Ontario, Canada:

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

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. E. A. Burnett, Master; Miss Mabylee Deacon, Secretary, AMORC Temple, 878 Hornby Street.

A FEW OF THE FOREIGN JURISDICTIONS

Scandinavian Countries:

The AMORC Grand Lodge of Denmark. Mr. Arthur Sundstrup, Grand Master; Carl Andersen, 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., Hunzestraat 141, Amsterdam.

France:

Dr. Hans Gruter, Grand Master. Mlle. Jeanne Guesdon, Secretary, 56 Rue Gambetta. Villeneuve Saint Georges (Seine & Oise).

Switzerland:

AMORC, Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F.R.C., Grand Master, 6 Blvd. Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Secty., Surlac B, Mont Choisi, Lausanne.

China:

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

New Zealand:

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

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