

The

OSICRUCIAN DIGEST

covers the world

DEC 17 1937



December
1929

TWENTY-FIVE CENTS
PER COPY

Suggestions

ROSICRUCIAN EMBLEMS

Members desiring Rosicrucian emblems may obtain them from Headquarters. They are made of gold, beautifully inlaid with enamel, neat in size, and consist of the triangle surmounted by the Egyptian cross. Men's style emblem with screw back \$2.00. Women's style, with patent safety catch pin, \$2.25.

HOME SANCTUM SUPPLIES

Rosicrucian Candlesticks: Beautifully designed to represent Egyptian columns like those in Egypt and in the Supreme Temple at San Jose, finished in dark red mahogany, mounted on double triangle base. Each will hold regular size candle. Price \$2.50 per pair; postage prepaid.

Sanctum Cross: Design of this cross is like the famous Egyptian Crux Ansata (the looped cross), mounted on double triangle and finished to match the candlesticks, with red stone in the center of the cross. A very beautiful and symbolical ornament. Price \$2.50; postage prepaid.

Student's Membership Apron: For those members who wish to wear the typical Rosicrucian triangle lodge apron while performing ceremonies at home, this symbolical device made in the ancient manner and easily tied around the body and containing the Cross and Rose within the triangle, will be found very appropriate. Price \$1.50 each; postage prepaid.

Rosicrucian Incense: A very delicately perfumed incense, carrying with it the odor and vibrations of the Oriental flowers. Made especially for us in condensed form, so that a very small amount is necessary at one burning. Far superior to any high priced incense on the market. Price \$1.00 for a box consisting of twelve large cubes sufficient for many months' use, postage prepaid by us.

Complete Sanctum Set: Includes two candlesticks, the cross, box of incense, and the ritualistic apron, all described above. Special price if complete set is ordered at one time, \$6.50; postage prepaid.

ROSICRUCIAN STATIONERY

Boxes of twenty-four sheets of beautiful blue stationery, broadcloth linen finish, with envelopes to match, club size. Each sheet bears a symbolic Rosicrucian emblem. This is fine stationery to use in writing to a friend or acquaintance to show your affiliation with the Order. Price per box, \$1.25; postage prepaid.

AUTO EMBLEMS

Made especially for your automobile, but can be used anywhere. Made of metal, finished in gold and red in duco enamel. Emblem is identical with the smaller emblem worn on lapels. Easily attached to radiator. Five and one-quarter inches high. Price \$1.50; postage prepaid.

ATTRACTIVE SEALS

Beautifully printed and embossed gum seals about the size of a twenty-five cent piece in red and gold to be used in sealing envelopes or on stationery. Contain the emblem and name of the Order. Price 50c per hundred, postpaid.

The Rosicrucian Digest

"The Mystic Triangle"



Covers the World

The Official, International Rosicrucian Magazine of the
World-Wide Rosicrucian Order

VOL. VII

DECEMBER, 1929

No. 11

Contents

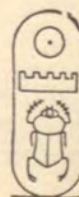
<i>The Thought of the Month</i>	By the Emperor
<i>Love's Apotheosis</i>	By Raymund Andrea
<i>Turning Failure into Success</i>	By Arthur B. Bell
<i>The Spirit of C. R-C. Arises</i>	By Royle Thurston
<i>Evolution—Its Visible Records and Dual Aspect</i>	
.....	By Bro. W. Jerome Chambers
<i>Report of the Egyptian Tour</i>	By The Trip Secretary
<i>The Intellectual Failure</i>	By Cecil Woodhouse
<i>Marriage and Alchemy</i>	By Alice Theere
<i>A Sign is Given</i>	By Cyrus V. Woodman
<i>The Rosicrucian Path</i>	By J. E. Wilson
<i>Mystical Communion</i>	By William Forsythe
<i>The Chatter Box</i>	By The Listener In
<i>Little Journeys into Psychic Nonsense</i>	By Geo. B. Lane

Subscription to the *Rosicrucian Digest*, Three Dollars per year. Single copies, twenty-five cents each.

Entered as Second Class Matter at the Post Office at San Jose, California, under Act of August 24th, 1912.

Changes of address must reach us by the tenth of the month preceding date of issue.

PUBLISHED MONTHLY BY THE SUPREME COUNCIL OF
AMORC, THE ROSICRUCIAN ORDER
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



pendent upon the kind and quality of the service rendered."

Careful study of this law will open a vast reservoir of knowledge and through compliance with its requirements you will unlock the secret chambers wherein may be found the treasures which you seek.

A few days ago while at Headquarters we were discussing the problem of "supply," and the numerous letters arriving each week from members throughout the world seeking assistance through the Welfare Department and I learned that the Emperor had been inspired to write the book entitled "*Rosicrucian Principles For the Home and Business*," for the express purpose of helping our members to better understand the factors, rules, and regulations which are so intimately associated with their financial problems as well as many other vital subjects. Although just recently published, the demand has been so great that it is now in its second edition and this is being rapidly depleted.

Many of the members have, through the application of the knowledge contained in this work, been successful in working out quickly and with remarkable results, problems which had before remained a mystery to them, as evidenced by the large number of letters that has been received expressing gratitude for the great good which has come to them. One letter was particularly interesting for it told a very sad story of adversity through which the member had passed over a period of many months during which time the "breaks" had been severely against him to such a degree that he had despaired of ever getting on his feet again. He had gotten into debt so deeply that it seemed impossible that he would ever be able to care for his obligations. As a sort of a forlorn hope he sent in his order for a copy of the book and upon receipt read it from cover to cover. Then, he began to study in real earnest and in Chapter V, "Securing Money," he found the answer to one of his misfortunes. It seemed that some years ago he had invested several thousand dollars in a business enterprise which at the time gave promise of becoming a highly successful institution but due to various causes had not only failed to make

progress but had lost its original capital; he had long since given up all idea of ever getting back a dollar of his investment to say nothing of interest on the amount. He had held on to this negative view of complete loss so long that he did not even imagine any possibility whereby it might be turned into an asset. As he read this chapter the realization suddenly came to him that all of his past processes of thinking were totally at variance with the law of compensation and he determined to change them so that they would correspond with the ideals stated in the book; so he went to work with that thought in mind.

A week later there came a letter to our friend from one of the officers of the defunct company asking him to come at once as an offer had been made for the plant by a group of business men. For years the officers had been trying to sell the property for even enough money to take up their company's obligations but without success. Now suddenly and without warning here was an offer of nearly double the amount they were willing to sell for. The deal was closed and for cash providing enough money to clear up all indebtedness, and to return to each one of the investors not only the original sum invested but an additional amount equal to nearly twenty-five per cent interest on the money from the time of its subscription.

All were dumfounded at the turn events had taken but our friend determined to get at the bottom of the matter and so after the transaction was completed he inquired of the purchasers how they happened to learn of the plant which they had just purchased. It appeared that they were officers of a very large organization with headquarters in New York City and were on their way to the central west to make a final inspection and arrange for the purchase of a certain property about two hundred miles distant from this town. There were three in the group and on the way to the depot in New York some sort of a traffic mishap occurred and the taxi-cab in which they were riding was delayed nearly fifteen minutes before it could be extricated from the jam with the result that the train on which they were to

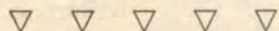
proceed west pulled out just as they arrived at the station forcing them to go to another depot and to take another train, moving over another route. This one passed through the town in which the decrepit plant was located. While the train was standing at the depot in our town, these gentlemen observed the property which they later bought, and saw that its location and apparent condition was more suitable for their needs than the one they had expected to acquire. They proceeded on their way and the following day telephoned back to inquire about the property they had seen and to ask whether an offer would be considered for it.

If these gentlemen had not missed the train they were scheduled to travel on they would have known nothing of the property they purchased. The amount of money they were to spend for the property finally rejected was

considerably more than the cost of the plant they bought, thus substantially benefitting both buyer and seller.

Some may say that events leading up to the final result were brought about by chance, luck, or accident. When we understand that chance, luck, and accident merely reflect the misunderstood law of compensation, and realize that no event, condition, or manifestation can occur outside this law, we begin to perceive that the Cosmic possesses unlimited resources for the working out of the problems which are properly presented.

By following out carefully the principles made clear in this valuable book, many have made unusual demonstrations thus fully justifying our Imperator in his untiring efforts to give the members every advantage which association with our Order necessarily unfolds.



The Spirit of C. R-C. Arises

GOOD NEWS COMES REGARDING THE GERMAN ROSICRUCIANS

By FRATER ROYLE THURSTON



INTO the hands of the Department of Extension of AMORC has come official information to the effect that after many years of silence and after a number of years of adjustment following the world war, the German jurisdictions and the Central European jurisdictions have united in arranging for the rebirth of the Rosicrucian activities in Germany. According to the information at hand, a number of German and Austrian jurisdictions, which have been silent for approximately one hundred and eight years have united with a number that were about ready to begin their new cycle of one hundred and eight years of public work, and in this way establish one large central jurisdiction that

will include many of the smaller ones. The original German jurisdiction that had its popular revival in Cassel in the beginning of the seventeenth century closed its last one hundred and eight years of activity in 1928. The official limitations of that jurisdiction made it one of the smallest of all the jurisdictions in the world, and it is very likely that this small jurisdiction will not be included officially in the new arrangement, but its members may continue to carry on their activities by affiliation with adjoining jurisdictions.

The changes in jurisdictions and in national officers and leaders in Central Europe, as a result of the world war, has necessitated many changes in jurisdictions. And the very wide and rapid



Three Hundred Twenty-seven

growth of the activities of the Order in other jurisdictions has so greatly increased the demand for the Rosicrucian teachings throughout Central Europe that a new arrangement of jurisdictions and the period of silence and activity had to be devised.

All of our readers in North America will be interested in the following facts. Of course, our readers in Europe will be glad to know that we are working in cooperation with their plans. Considerable newspaper comment has been made throughout the world in regard to the revival of the Rosicrucian work in Germany, and these newspaper articles cause us to recall the fact that when the great revival occurred in the years 1604 to 1610, there was just as much publicity and speculation about the revival, resulting in just as much misstatement of some facts as there is today.

Among the many newspaper clippings relating to the new activities in Germany, we find a long one from the "Philadelphia Inquirer." This article refers to the newly elected Imperator for the German jurisdiction as a "Messiah." It further states that "Mystic Promises Adherents, Revelations on Life and Death . . . Similar Sect Once Made Home on Banks of Wissahickon in Fairmount Park": continuing to give the details, the newspaper article, which was evidently written by someone who made exhaustive attempts to get at the facts says that the new leader of the movement in Germany has centered his headquarters in Berlin, and appears to have an established organization of more than one hundred and twenty thousands persons. We are sure that if the actual facts were known, this number would appear very small indeed. The writer then goes on to say that there is a relationship between this movement and the one which established itself in Philadelphia in 1694 and became a very large and significant movement in 1714. The writer calls the organization the Rosicrucian Brotherhood, and evidently went so far as to visit the old ruins of the original buildings in Philadelphia, for he speaks of one of them with intimate knowledge as follows: "Their first act was to construct a meeting house. It was a log cabin about forty feet

square, with large windows looking toward the west. The east wall was reserved for the emblem of the Rosicrucian Brotherhood, the ancient society to which they were reputed to be affiliated." Then he goes on to speak of their other buildings, including the observatory and the botanical garden, school, and temple. He refers also to the musty and ancient records that are still preserved in Philadelphia, and which he evidently consulted in the preparation of his newspaper article.

Aside from the fact that this and other newspaper articles verify the AMORC historical statements regarding the establishment of the first Rosicrucians in this country in Philadelphia in 1694, these articles also bring to light the fact that the Rosicrucian work throughout Europe has not ceased to exist.

For some months, our Department of Extension as well as our Editorial and Publishing Departments have been asked to cooperate in the preparation of the modern Rosicrucian teachings in the German language so that the new period about to start in Central Europe may have the advantage of the revision and modernization of the teachings as carried on by those jurisdictions that have been very active in the past fifty or more years. According to a request of the Germans, the AMORC in North America is going to prepare a very complete translation of all of its lectures and lessons so that these may be used by the German students in addition to their own German manuscripts. We have received letters from many persons in Germany of high governmental and professional position, who have offered to aid us in this work and for a number of years, we have had on our membership list in America those advanced Rosicrucian students in Germany who have been reviewing our work and aiding us in the modernization of the ancient teachings.

As soon as the work in German is ready for issuance, we will make further announcements in this magazine.

In the meantime, all jurisdictions are being notified that that "body" of C. R.-C. has been found again and that his tomb has been opened once more and a new manifesto issued. A reestablish-

ment of the true Rosicrucian Order in Germany under the ancient charter and papers of C. R.-C. will immediately bring to an end the activities of those small groups of unofficial workers in Europe or America who have been using the name and symbols of the Rosicrucians as supposed branches of the original "Christian Rosenkreuz" in Germany. In other words, those pseudo-organizations in any part of the world that pretended to be descendants of the "Christian Rosenkreuz" movement of the seventeenth century will now find themselves unable to support their claims or to continue to pretend to be a part of an organization with which they

were never affiliated and with which name they had no connection whatsoever.

The result of the present movement in Germany is the forging of the last link in the strong chain that unites all of the true Rosicrucian jurisdictions of the world, and we can all rejoice in the fact that at the present time the organization is at work and actively represented in nearly every civilized land. In only a few jurisdictions do we find the usual silent period and even in these the members of the organization are continuing their studies and keeping in close touch with the other active jurisdictions of the world.



Evolution— *Its Visible Records and Dual Aspect*

A LEARNED CONTRIBUTION TO OUR
SCIENTIFIC TEACHINGS

By FRATER W. JEROME CHAMBERS, 32°

MAN'S origin and his evolution is a theme of inexhaustible interest." From whence he came, his purpose here, his obligation to life, and his future destiny, are questions of great importance to the wise traveler. Is the new born child a newly created soul from above sent to inhabit a house of clay for a few short years and at death receive judgment for eternity according to his acts done in the flesh, or has he climbed upward through the long dim ages, tracing his humble ancestry from the primeval planting of the essence of existence through the various kingdoms to man's estate? And is his end chaos and oblivion, or are his evolutionary struggles the schooling for the development and ultimate attainment of personal individuality and spiritual perception?

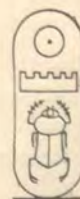
"Answers to these questions are found in the guarded scriptures of the ancients, in the shadowy traditions

handed down by great minds of the past, in explorations of archiologists, in the discoveries of the geologists, in the researches of science. All confirm the ancient records in ascribing to the earth and to man a period of existence of vast extent and marvelous complexity. Hundreds of millions of years are required for the slow and formative processes of nature."

The evidence of the existence of primeval man is being pushed further and further back into the dim ages, and as we progress in knowledge we get glimpses of lost continents and lost civilizations.

"The lost Atlantis is no longer regarded as a fairy tale told by an Egyptian Priest to a Greek Philosopher; Babylon is known to be one of a series of highly civilized cities buried in the debris of the night of time."

As unfolding knowledge reveals the marvelous complexities of universal



law, the vast age of the earth, and the ancient lineage of man, there comes into existence new branches of science, students are studying the strange powers, the mystical memories, the suggesting personalities of the subconscious mind, and the claims of the geologist, the embryologist, and the evolutionist, all blend in seeming accord that every individual contains the record of his ancient lineage, that locked up in his subconscious mind is the memory of his past history, the mystical story of his evolution, the sum of his past experience. With sleeping magic o'er his conscious mind there comes forth strange suggestions; perhaps he was a Greek scholar, one familiar with a Roman Arena, a Phoenician sailor, a pagan warrior, or a pirate slave; thus the operator gets a kaleidoscopic vision into the buried history of his subject's past.

Man's present abilities and capacities, one might almost say, are the refined virtues distilled from the generations of savage and pagan activities, the fruits of which in turn were grown from ages of animal instinct.

The rites of the primitive savage, the pagan religions of man's ancient tribal ancestry, instilled into his mind the principle of mystery, the power of the unseen. The potent influence of the unknown is a built-in content of the human mind. Man worshipped or feared the mysterious unknown which had the power to bring him weal or woe.

The secret hatred of an enemy, the malign influence of the evil eye, the dark rites of the medicine man, the signs and spells of the magician, the Priests' influence with the Gods to avert the malignant powers that menace. All these contributory elements formed in the human mind the foundation of fear, reverence, romance, superstition, and a belief in miracles. Elemental agencies are rudimentary formative causes of the capacities of the human mind.

The conduct, the actions, and the reactions of life are largely governed and influenced by external appeal to the subconscious minds content. In other words the individual is attracted by external objects which call to some internal built-in attribute, an outer call is responded to by an inner kindred vibration.

The individual has wrapped up within himself, stored up in his subconscious mind, the emotional episodes, the romances and the tragedies of his evolutionary journey, and he is largely a prey to his environment until experience acquires knowledge from contact.

The object of existence, the goal of the journey, the intent of the plan is to rationalize the contents of the subconscious mind, to attain to a conscious realization of operative law, and to acquire the ability to utilize and manipulate law.

Man has a long, long way to go to rationalize the content of his subconscious mind, the accumulation of his evolutionary journey. But, as the emotional conduct of life merges into intellectual control it becomes necessary that the superstitions of past generations, and past ages, which guided development of emotional life, be superseded by scientific conceptions of creative energy.

To insure the stability of civilization it is necessary that religion become scientific, and that it emphasize the miracles of Universal Law instead of dwelling on the miracles of mythology.

The various articles that have recently appeared in prominent monthlies regarding the conflict between science and religion, or rather between science and theology, have been both interesting and instructive. These articles have set forth the views of scientists, geologists, and evolutionists; they have compared the conclusions with the faith of orthodox christianity, which has its foundation based solely on belief in a book, a book of misty origin and doubtful authorship, a book containing a mixture of tradition, tribal history, folklore, mythology, interwoven with a knowledge of spiritual law; consequently a book which holds an interest for every grade of intelligence.

The conclusions and the actual knowledge of science are supported by facts in nature, established by careful research of technically equipped scholars; in fact, by the peaks of intellectual ability in the world today, while orthodox religion is supported by a vast majority of people not sufficiently technically educated to intelligently investigate the truth of the basis of their be-

lief. They condemn Evolution without knowing either its physical or its occult relations.

Dr. George Duncan, in "Scientific Monthly," has this to say on the subject:

"Evolution is a scientific question of a highly technical order. The man in the pulpit, pew, or street is in no position to express an authoritative opinion on such a subject. No state or national legislature is competent to decide scientific questions. The Supreme Court in scientific matters in the United States is The American Association for the Advancement of Science, with over fourteen thousand members, embracing all the leading scientific men of the country. This organization, at its annual meeting in Cambridge, in December, 1922, affirmed without a dissenting vote the following:

"'No scientific generalization is more strongly supported by thoroughly tested evidences than is that of evolution. The evidence for the evolution of man is sufficient to convince every scientists of note in the world.'

"Such an opinion ought to carry infinitely more weight among open-minded people than all the voices which are railing at evolution."

It has been said that everything in nature is engaged in writing its own history, and according to the radio-activity clock the earth has been in the recording business for several billion years, and though the changing mists of by-gone ages have dimmed and blurred the earlier records, the earth's historian, the Geologist, has deciphered the larger portion of the cryptic scroll. One group of the historians assistants sends in a report—In the beginning God created—and the inscribed history of the earth's own recording establishes the fact that the method of the process of creating was Evolution. Religion can be readily recognized as an instrument of necessity for control in the old tribal times, and the imparted knowledge filtered down through emotion to intellect.

Science reversed the procedure and worked through classification of matter organic and inorganic association of relations, the nature of elements, cohesion, repulsion, electricity, magnetism:

Science is working up to a relation of spiritual law.

The Bible is not a scientific book. Those ancient writers of scriptures knew nothing of modern scientific exactness. The thoughts and teachings of biblical writers were confined to the limits of the knowledge of their time; if Divine wisdom had revealed to them true facts of nature, the revelations would agree with modern scientific knowledge, for in its finality, Science is a method for physically demonstrating and establishing the actuality of Law.

Technical knowledge of astronomy, anthropology, evolution, vibratory law, electronic construction of matter, is the culminating knowledge of evolutionary development, the flowering product of evolving intellect.

"Religion for the Infancy of the race." Religions are yet primitive trades. They all promise rewards for obedient conduct and punishment for disobedience to a craftily devised system exploiting humanity. As stated in an article in the June "Forum": "What are church laws and parochial schools for, if not to stultify mind activity and head off intellectual inquiry regarding truth of church creeds and the validity of their authority."

Who was it that formulated that important truth: "We are bound slaves through our ignorance. It is only knowledge which gives freedom."

The president of a great philosophical society began his convention address with: "Today Science leads the vanguard in the march of human progress," and when your religion conflicts with the proved knowledge of science, geology, chemistry, physics—it is time to investigate the origin of that religion, for all true religion is an exposition of universal law. "No religion is higher than Truth."

Religion is the one content of a man's mental make-up which he never submits to a rational analysis, though it may be the one tie which binds him to an inferior position in life. He accepts his burdens and his position of inferiority as the will of God, to attain his mental freedom or to change his undesirable environment.

Desire is a universal law of attraction. Prayer is simply a sincere desire, and a



persistent desire helps to bring to fruition the thing wished for. The keynote of Jesus' teaching emphasized the duty of life through action and the acquisition of personal individuality by the development of intellect. "Jesus taught growth into conscious realization of your own powers."

When an orthodox Christian realizes that the Will of God is Universal Law and knowledge of Divine Law is attained through a study of the arts and the sciences—that as one progresses in knowledge of law he grows in ability to dominate his life and his environment, he is then becoming a follower of the teachings of Jesus. "There is not an earnest student without a vibratory afinitization with what he seeks."

The habitual mass mind condition of religious belief persists until intellect gathers from nature and experience, knowledge which will rationalize unscientific conceptions of operative law.

There can be no basis of harmony between science and theology, while there is perfect unity between science and spiritual law, for the first principle of spiritual law is: "There is nothing outside the domain of science."

Since religion cannot perceive spiritual light through its miasmatic mythological fog of creeds, nor can unscientific religious views have any weight with science, it remains for the occult student to offer a common deviser which will elucidate religious problems and furnish a key whereby science may spiritualize evolution.

The first factor in solving the cryptogram of orthodox religious mythology is to realize just what is meant by the term "God."

For long ages people have been talking glibly and very intimately about God, whose ideas regarding Divinity were so nebulous as to defy all rational description. Consequently it is necessary to arrive at some basis of understanding of what is meant by the term "God."

According to the Bible version "God is a spirit." "No man has seen God." A great teacher said, "God is a concreated name meaning All Law; Spirit, Force."

From the Mahabharat we have the most sane and scientific description of

God—"Most High Supreme God, tell thy servant what is thy nature and thy distinction. I thirst for the living waters of knowledge." Krishna said: "Disciple, I will make thee acquainted with the chief of my Divine distinctions as the extent of my nature is infinite. I am the Soul that resideth in the bodies of all beings. I am the Spirit of all life. I am the beginning, the middle, and the end. Know, O Disciple, that every thing in nature, animate and inanimate, is a product from the union of matter and spirit. Divine Spirit resideth in the breast of every mortal being resolving with his supernatural power all things which are mounted upon the universal wheels of time. Take sanctuary then upon all occasions with him alone, for by his Divine guidance thou shalt attain happiness and an eternal abode. Place thy heart on me; penetrate with thy understanding my nature, for he my servant is dear to me, whose mind and understanding is concerned with my laws, for I am the source of all things. The whole universe proceeds from me. I am the essence of qualities. I am the eternal seed of all things that exist."

Such a view of God would rationalize protestantism, eliminate mythology from Christianity, and align religion with science. Then would a new discovery in knowledge, which science is giving to the world, be designated as another revelation.

The idea of a governing law persists in all literature, in an occult book we read: "There is no argument against materialism. That is a problem that must be worked out in structural education, and the more diligently it is studied the sooner the student arrives at the conclusion that life has its origin in the Invisible. Now what is the Invisible? It is nothing more nor less than the vast fields of vibratory matter that stretches on either side, above and below, the narrow range of the physical senses. We may use it; we may sense it; but we neither see, hear, nor touch it; out of it is concreated all that is visible and to it returns these concreations when they have served their purpose."

Again we read: "What is the purpose of life? Even the non-advanced student can see that nature spells pro-

gression in geology and chemistry, to say nothing of geography; for the planet earth that began as a mass of poisonous gases has gradually become the home of man, and it is logical that the planet builded as all other things have builded, from the ultimate atom up. We have not only the ultimate atom. We have the ultimate purpose which is evidently contained in the atom, and that purpose is being unfolded very slowly, but very surely, by the great architect — the builder and ruler of the universe."

Another occult paper: "It is well for the student of nature to feel the leisure of eternity in his bones, for he started on a path that came out from the Father, and he will eventually return to the Father, and the short span of one physical existence may not encompass the journey. Neither is the wayfarer returned empty handed."

From Superphysical Science — By Sinnett: "The Astral world to which every one born to die will pass, on after leaving physical life for a time, is a realm of stupendous magnitude, not to be thought of as a mystical next world independent of time and space. The Astral world is as definitely an envelope of matter surrounding the physical globe as the atmosphere may be thought of relatively as a mere skin on the surface of the globe.

"Astral world matter makes no appeal to physical senses, though like the atmosphere it is denser at its lower levels.

"To a person who has passed on to the Astral world it is just as real, just as solid and definite a phase of nature as that with which on the physical plane the five physical senses make us familiar."

This question is often asked: "What is the difference between a live man and a dead one?" The live one has a body plus: power of action, will power, intelligence, emotion, anger, hate, love, memory, seeing, feeling, and a mind with the reactionary function of intellect. In fact, the dead body is a vacant residence from which the occupant has escaped."

Occult knowledge states that the escaped entity has climbed the long evolutionary ladder through types and species up to man's estate, building countless houses of flesh about its spirit according to its necessity for experience in its inherent, instinctive quest for consciousness.

"Scientists are working on material bodies, fossils, species, types. They fail to trace the juice which ran the machine — the animating Spirit which inhabited the forms."

"Every thing is the expression of the Spirit Force back of it." Consequently, the important feature of evolution is not so much the bones and skeletons of forms, but the inhabiting entities which animated the forms, and the evolutionary journey of the animating entities through progressional types of forms."

This is the spiritual evolution of occult philosophy.

Holiday Greetings to All

On behalf of the entire staff of officers and employees at the National Headquarters in San Jose, I wish to extend to each member and each reader our very best wishes and good thoughts for a happy, joyful, and prosperous Holiday Season. And may these few days of joy be but the beginning of a year of continued realization of your dreams and aspirations.

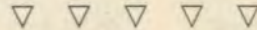
RALPH M. LEWIS, *Supreme Secretary.*



Report of the Egyptian Tour

CONCLUDING INSTALLMENT NUMBER TEN

Reported by THE TRIP SECRETARY



IN COLOGNE, on the banks of the Rhine, we visited first of all the great cathedral called the *Dom*, one of the most beautiful of the old cathedrals and still in very fine condition. Services were being conducted in parts of the cathedral, and our guide led us quietly from point to point, and permitted us to witness all that was going on as well as to examine the beautiful art and architecture. Later, we rode about the city and saw the beautiful homes and other points of historical interest; we then spent part of the evening and the following morning shopping in the many wonderful stores where the prices for laces, embroideries, linen articles, novelties of all kinds, and the famous colognes and soaps were exceedingly attractive to the women.

In very comfortable reserved sections of a long train we journed from Cologne to Paris, passing through parts of Belgium and close to the battle fields. It was a ride occupying the better part of a day and filled with many interesting incidents, and giving us a wonderful opportunity to see many small villages with varied forms of peasant life. In the evening we arrived at Paris and again found buses and automobiles awaiting us to take us to our hotel. We were all glad to find comfortable rooms with private baths and other conveniences, and for a number of days we were busy again sightseeing. The AMORC arrangements included sightseeing by automobile around the entire city with a number of competent guides who took us through all the cathedrals, art galleries, museums, and historical places. We passed through the Latin Quarter, the Bohemian section, and spent much time in the parks and gardens. On another day, the entire party was taken by automobile to Versailles where the guides accompanied our members in

small groups through the magnificent rooms of that palace, and where we could examine closely the furniture, draperies, art work, and other things that were valued by a number of kings and queens. The day's outing at Versailles included so many wonderful sights that almost a book could be written on this one day's journey. During the other days of our stay in Paris we visited the Eiffel Tower and the novelty stores of the Rivoli, the occult book stores, and similar places. A party of the members went to the Rosicrucian library and spent some time reading and buying some rare books. The officers of the AMORC attended a special reception given to them in the Rosicrucian Temple where they were served later with tea and shown around in the museum of antiques connected with the temple. Others visited the old home and temple of Cagliostro and the site of other Rosicrucian activities in Paris. The weather was wonderful and the opportunity for shopping made every man and woman in the party extremely happy. We had no difficulty in making ourselves understood wherever we went, for we found clerks and proprietors who could speak English fairly well. Many had looked forward to this visit to Paris as one of the biggest events of the entire trip, and the evenings were spent attending either the operas or some of the large musical shows with their gorgeous settings and magnificent programs. It was with regret that we finally started on our way from Paris toward London.

The train ride from Paris to the shores of the English Channel was very interesting and the scenery beautiful. We looked forward, however, to the reputed unpleasantness of crossing the English Channel, because it is said that one invariably becomes seasick. We

Three Hundred Thirty-four

picked a route, however, that necessitated only forty-five minutes of boat riding on the Channel, and all of us felt sure that we could stand even the roughest seas for so short a time. Our reservations were in the First Class section of the boat, and about noon time we arranged ourselves in comfortable deck chairs on the open, sunny decks of the boat, and waited its departure from the shores of France. Finally we began to move and all of us waited patiently for the beginning of the expected rolling. Five minutes passed, then ten, fifteen, and twenty. There was not the slightest indication of any rolling or any unpleasantness; finally we began to stroll about on the decks and joke with one another about the reputed *mal de mer*, and before we knew it, we were more than half way across the Channel with no signs of the rolling. We had discovered that the Channel can be as smooth as a lake and very often is. We reached the English shores without seeing anyone even slightly seasick, and without experiencing any sensation that could cause the most sensitive person to feel uncomfortable. The joke was either on us or on those who had attempted to frighten us with their stories.

The train ride from the shore to London gave us an opportunity to see landscapes and small towns of an entirely different nature than we had seen in any part of our journey, and it was just before dinner time that we reached London, and were taken by automobiles to the large hotel conveniently located near the subway stations and the bus and train lines. For a number of days we enjoyed all that London has to offer, including fog, cloudy days, sunshine, and historical sites. One day, the entire party was taken by competent guides through Westminster, and many other buildings and old cathedrals of London, museums, and other interesting places. Others went in parties to the Shakespearian country, while still others journeyed to visit old castles and ancient landmarks outside of London. We enjoyed the wonderful theatres and fine dramas in the evenings, and spent many hours shopping in the wonderful stores with their unusual offerings. While at the hotel, moving pictures were shown of our journey through Egypt, Pales-

tine, Switzerland, and France.

The Grand Master and Grand officers of the Rosicrucian jurisdiction of England came to our hotel one evening accompanied by a number of the advanced members of the Order in London, and an interesting session was held in the lecture hall of the hotel. A number of eminent persons, including Grand Master Andrea, spoke to us and welcomed us. We certainly were glad to be made acquainted with the work and problems of the Order in England, and were happy to find that the English jurisdiction was working on the same lines as our organization in America.

Finally we left London with all of our purchases from many lands safely packed in trunks and suitcases, and with a large supply of rare, occult, and mystical books, which we had secured in the occult library and Rosicrucian book store and made our way to Southampton to board our ship for home. Our return journey across the Atlantic was extended to include stops at Halifax and Boston, before reaching New York. This gave us twelve days upon the water, most of which time was exceedingly comfortable and pleasant. We experienced high seas and high winds at times, and on two afternoons the boat rolled and dipped not unpleasantly but certainly in a manner to give us all the thrills and excitement that we could wish for with perfect safety. The journey on the water is always one of the interesting parts of such a trip. With concerts spontaneously arranged, and with all sorts of games, amusements, parties, dances, lectures, and experiments, the hours of the mornings, afternoons, and evenings seemed to pass all too rapidly. A number of our members had remained in France and in England to go on further journeys throughout the continent, but most of the party returned with the Imperator and the officers to New York. None were sick, injured, or so indisposed as to remain away from the party, and at Halifax and Boston some of our members left us to take Canadian or Northern trains, while the majority journeyed on to New York City.

We were glad to see the Statue of Liberty once again and to know we were back in America and the land of



liberty and progress. We were met by a number of Rosicrucians at the pier, including the Master of the lodge in Montreal, who flew by airplane to New York to meet us. Captain Thomson was again at the deck to greet us and extend to us all the courtesies of the port and he proved to be of great help in expediting the examination of our baggage by the government officials so that all of us were able to get away from the pier with little delay and little inconvenience. Most of the purchases we had brought with us were not even looked at by the officials because they came within the free duty classification, and soon we were in our taxicabs, and on the way to the hotel from which we had departed on the morning of January 10th. For several days most of us remained in New York, while some hurried hastily by train to various parts of the United States. The Emperor and his staff, and a number of members journeyed in a special car from New York back to the Pacific Coast, and thus concluded the first AMORC tour to the mystical lands of Europe, Asia, and Africa.

In concluding, I wish to say that I have never heard of another tour so efficiently, competently, and pleasantly arranged and conducted. That this tour was unique and set a standard for large party touring to these mystical lands is proved by the fact that now that I am back home and have had several months opportunity to study the literature of the various steamship and traveling bureaus in preparation for another tour requested by our members, I learn that a number of other organizations,

which have never conducted tours to Egypt, Palestine, or the mystical places of Europe, are attempting to imitate the tour we originated. I note, however, that all of these tours being planned by the other movements or organizations have failed to include many places that were included in our tour, have shortened the itinerary by a number of weeks, but have increased the tour cost to at least a thousand dollars more than the AMORC price. Careful investigation has shown that no other tour has ever been offered or is now being offered that is as complete in mystical interest as the one we made, or nearly as economical in price as ours, and the new tour now being planned has been increased in length by a great many days and is certainly more economical by a thousand or more dollars than any similar tour ever offered by those who wish to go abroad.

I also wish to thank all those who have written me expressing their appreciation of the report that I have given in this magazine, and I want to assure all those who were in the party that the companionship thus established, the lodge created in Egypt, and the ties, which bound us together so wonderfully for so many hours, days, and weeks will be continued, and we will all be in touch with each other on certain anniversary dates. Most of you, who were with us on the first tour, have expressed a desire to go on the second one, which will contain many interesting surprises and mystical incidents, which we will not publish to the public this time, but reserve in complete secrecy for our members.

ROSICRUCIAN CHRISTMAS HOILDAY CARDS

We have prepared a very beautiful folder consisting of fine, novelty paper, with envelope to match. On the front of the folder is an attractive picture containing the Rosicrucian symbol in gold, with decorations appropriate for Christmas and New Year. Inside of the folder is a timely greeting. These attractive greeting cards are printed in several colors with gold. They may be purchased from us at the special price of six for 90 cents or one dozen for \$1.70 with the envelopes included. Orders for these will be received at once, and delivery will be made to you, postage prepaid, at once. State the quantity of these you desire, and enclose the remittance for that number. No less than six to each order. Address your orders to the AMORC Supply Bureau, as soon as possible.

*The
Rosicrucian
Digest
December
1929*

Three Hundred Thirty-six

The Intellectual Failure

By FRATER CECIL WOODHOUSE



*Intelligence! what coldness in thy name!
Oft, oft for thee the mystic breathes a sigh;
World-honors, glory, vanity, and fame
Are gifts from thee—but, like thyself, must die!
Thy students love thy powers to relate,
But thou, alone, canst never conquer Fate
And raise us to the glorious realms on high!
Intelligence, thou art but glittering bait
To lure the hungry mortal passing by!*



TODAY, I shall relate to you the story of a failure. This story is taken from life—although one might imagine it to have been written for a motion picture scenario—but life is ever more mystifying than fiction; more seemingly impossible features enter into life itself than those devised in the imagination of the writers of plays and stories. Life contains more heart-gripping situations, more entangled plots, more sighs, tears and aches as well as smiles than the wildest flights of imagination could ever bring forth. This is so because Life is REAL, whereas fiction is unreal and mostly forced. Life is natural and the experiences we meet with and go through come about in natural sequence. Fiction is unnatural and ONE MIND only, enters into all situations, causing the characters to speak and act according to the desire of that ONE mind. Let us then go on with our story.

When I met him he had enough of the world's wealth to be called "handsomely fixed." His business was constantly growing—quite a respectable business it was. He was surrounded with a multitude of friends, in demand at all their socials and other gatherings, looked up to and respected by his business associates, known as an authority upon most subjects, and all in all, a man of whom could be said, "He is a success."

This doesn't start off as a story of a failure, does it? But let us go back a bit.

Three Hundred Thirty-seven

I shall try to relate his story as nearly in keeping with the one he told me as is possible.

Twenty years before, then a boy of eighteen, he lived with his parents on a small farm. He loved the country, the trees, the flowers and the birds. Most of all he loved farm life and work. His one ambition was to have a big farm whereon to raise exceptional vegetables, fruits, and so on; and around the beautiful house he had in mind, he pictured an abundance of flowers. Here he had visualized his parents living their few remaining days in the comfort they had toiled so long to bring about—here they would reside, surrounded by their favorite flowers and birds. Here was planned to be a home of love.

Such were his Winter dreams. During the other seasons he had too much work to do and had no time for dreaming, but always would his ambition carry him along so that work was made a pleasure and never a wearisome task.

Then she came! He interested her—he was clean, wholesome and good to talk with. She smiled at his quaint expressions; laughed at his shyness, and admired his strength in his ambition. He made the mistake of loving her, but of course he could not help that, and then made the greater mistake in telling her of his love.

In a few words she told him of her social position. Her family, her pride and her ambitions. He was so far removed from her. Her associates were intellectual people while he was but a



simple country boy, likeable enough, but impossible when it came to marrying him.

What could he do? She had pointed out to him very clearly that intellect was the one thing in life he should strive for. What chance had a poor farmer in coping with the intellectual giants of the world? What could he do? He was young, strong, ambitious! He would go out into the world, study, learn, and gather to him the knowledge required of one to be called "intellectual." He would win success, breaking down every barrier that stood between them and then, if she would wait, he would come to her and claim his right to ask her again to be his wife. Would she wait? She would, for five years and then if he had not "made good," he would have to take his chances.

He lost no time in drawing up his plans. Gathering together his few belongings, carefully placing his few hundred dollars in his inner pocket, bidding farewell to his parents and friends, he came to the city—and started in to conquer.

Working by day and studying by night, he soon made advancement. Within three years he had saved enough to start a little business of his own, and eighteen months later was well on the way to success. At the expiration of the five year period he had accumulated knowledge sufficient to enable him to hold his own among men; women liked him and overlooked his one big fault of having been country bred of poor farmer parents. He was invited to their socials, and owing to his simplicity of explaining even the most complex subjects soon was lionized by the fastidious hostesses.

He went to her, pleased her. She accepted him and they were married. With this, our story should, by all rules of fiction, come to an end, but we are not dealing with fiction now. This is life! And so we continue:

Business grew, friends were many. Financially and socially he became a huge success. His wife was envied by her friends and she, knowing it, respected him the more. Then, one day, their boy was born.

With the coming of the boy came a sense of new obligations, new duties,

new responsibilities. All the love a father is capable of possessing asserted itself in his heart and he knew that his boy must be given every opportunity to grow in pure, clean, sweet soil. And so, only the best of nurses, the best governess, and the best tutor was provided, as required, for the boy's education and welfare.

The boy grew up, just as any healthy youngster will grow up. He was bright and quickly learned his lessons. He was altogether a lovable little fellow, lively as could be, full of life and fun, yet attentive to his teachers and obedient to his parents. His father loved him as he had loved none other; the boy's future was the incentive to work the harder, accumulate more and more wealth and thus assure the boy's start in life on a firm foundation.

Thus it came to pass that business demanded more and more of his time. He would be called upon evenings to decide what action to take on certain business deals—his associates in business soon became his only companions by day and by night and he saw very little of his wife and boy.

Things went on in this manner for six years when his health broke down and he was ordered to take a complete rest. Forced, as he was, to do this, he went off to his country home together with his wife, child, and the child's nurse, governess, and tutor.

Once again with his little family he found peace and contentment. His wife and boy devoted themselves to him and his health improved quickly.

Then came a day when house and all within were overshadowed with gloom. His boy, his life, his only worth while joy in the world was taken seriously ill. Physicians from all parts of the country were called in to attend the little fellow, but none of them could offer a word of encouragement. The helpless little fellow lay there on the bed, moaning and calling for his daddy, but though his daddy's arms were around him, the baby knew him not and continued calling . . . calling and moaning in his pain.

The father pleaded, threatened, wept, and implored the doctors to do something. He cursed and stormed at their

ignorance—then, in his anguish, offered his entire fortune if they would only save his boy.

One, more human than the rest, drew him aside and whispered, "Our only hope lies in God's hands—we can do nothing!"

"God!" "God?"

Like a thunderbolt from the heavens came that name to him. God? Since when had he spoken that name except to swear at someone, something?

Instantly he grew calm. His thoughts went back to his childhood home—his mother, his father, the little country house and the farm, his friends, the birds, trees and flowers, the old-fashioned country church with its kind, gentle, loving, old-fashioned minister; the memory of this brought to his mind a thousand and one things of boyhood days. Why, he could hear the old church bell ringing out its call to service; he could even hear the choir singing what had been his favorite hymn. Hark! Yes, the words were plainly heard—he remembered them:

*"Come ye disconsolate, where'er ye languish,
Come to the Mercy seat, fervently kneel,
Here bring your wounded hearts, here tell your anguish,
Earth has no sorrows that Heav'n cannot heal."*

How inspiring was that hymn in the olden days! How quieting an effect it had upon him now! "Earth has no sorrow that Heav'n cannot heal!"

And then the old minister stood there in the pulpit; his face lit with the softening smile of love, his voice carrying a message of Peace, and memory recalling:

"The kingdom of Heaven is within you." "Seek and ye shall find!"

Then came the awakening. He reviewed his life—the life he had lived in worldly vanity, pride, fame, and glory. He had accumulated a vast knowledge of the world and its affairs. He knew business from start to finish, he knew men and he almost knew women. He was in possession of hundreds of business and social secrets—nothing went on in the world in which he was not well versed—he had wealth

enough to keep several families in comfort for the rest of their lives, by a turn of his hand he could break thousands of men or make fortunes for quite a few. He had everything the world could offer him, BUT—

HE WAS HELPLESS TO SAVE HIS BOY!

With all his knowledge; with all his wealth, friends, business and social associates he could not save his boy.

World renowned physicians and specialists, with all their knowledge of the human body, medicine and science, skilled as they were, learned and well practiced in their professions, even they could not save his boy.

Again came to him the words spoken by the physician, "Our only hope lies in God's hands—we can do nothing!"

With a great moan of anguish he threw himself upon his bed and cried out to God for help—cried out to the God he knew in his childhood, the God of love, mercy, justice. To the God he had mocked, shunned, disowned and cursed did he make his plea for help in the hour of need. All through his business and social career had he refused acknowledgement of this God; his motto had not been "Do unto others as ye would they would do unto you," but "get all you can, no matter how you get it." "God" meant nothing to him for Business was his God. His fate depended entirely upon himself and he had "made good."

But now? As if in answer to his cry of anguish, he heard his wife's voice saying: "Our boy has awakened and is calling for you—come!"

Into the room of his boy went the father. Not at all the father of a few moments ago—not the worldly, proud, unmerciful business man, but just the humble, loving father of a very sick little boy, a boy whom he loved with all his heart, all his strength, and all his soul.

Kneeling at the bedside of the little fellow, he placed his arms beneath the boy's neck and drew him to him. The little fellow, now very much awake, and feeling better, spoke in a voice weakened by illness and filled with wonder and awe.

"Daddy, Dod's angels took me to Heaven, but I didn't see Dod. Where is Dod, daddy?"



And there arose a great lump in the father's throat. He couldn't answer for he didn't know. His heart was crying out in its anguish, his pulse beat high, his whole body shook and all that came from his lips, as he pressed the boy closer to his heart was a sob from the depths of his soul.

"God," he thought—"yes, where are you?" Again the little fellow spoke to him, and this time the father's grief was more than he could bear, for the boy said: "I know, daddy, God is you!"

Allowing the baby to sink back on the pillows, the father withdrew his arms, arose, and instructing his wife to remain with the boy, went out into the night. He wandered about as if in a daze—his mind refused to think—his heart felt heavy as lead in his breast. One word remained with him—one thought—one problem to solve: "God—where is God."

He came to an abrupt halt by a branch of a tree striking him in the face. It brought him to himself again and he found he could think clearly. He sat down beneath one of the big oak trees and began to think. His boy had said he was God. He wanted to know where God was.

The old-fashioned minister had always said God was Love—God was good—merciful, kind, just, forgiving. Could God be found in business, then? No, of course not, for business was none of these. Was God to be found in and among his Society? Again no, for there was injustice, hatred, intolerance, revenge, and all things unlike the God he had heard of. Was God to be found in the scientific studies, in the books he had read and the intelligent conversations he had held? Once more came the answer "no" for in such things God had been freely discussed and accredited to be a myth. Where then could God be found? He realized now that there was a God—just such a God as he had heard of from the little old minister, but where was this great, powerful, loving God to be found?

Puzzled, unable to answer this mighty question, he walked slowly back to the house. His wife met him at the door with a smile and told him that the

doctors said the crisis had been passed and the boy would recover.

Such wonderful news, instead of making him happy, caused him to feel more sad at heart, for he thought: "They haven't cured him—I haven't helped him—no one on earth could help him and yet he has recovered. Truly there is a God and He heard my prayer. That doctor knows this God, my boy has seen His angels and knows, too, that God lives, but I—I who have overcome all other obstacles—I cannot find Him. I, with all my intellectual knowledge, am a failure! God help me!"

That night, after a restless sleep, he awakened. He awoke his wife with his glad cry: "God lives within ME!" Then, sinking back on his bed he rejoiced in the revelation—rejoiced and cried like a baby. He had sought and he had found. He knew then that the kingdom of Heaven is within and that life, without that realization amounts to but little.

The greatest happiness that can come to man came to him then. All else faded into insignificance that night, and he knew that intellect alone does not carry with it love, trust, happiness, and Peace Profound.

The story is finished, Brothers and Sisters. Does it mean anything to you? Has it awakened within you a desire to find that which is worth-while in life, or is it just a story?

Some day each of us will awaken as did this man. Someday we will know that the wealth, the honors, the position, the fame we seek so much now will be as naught if we have not also awakened to the realization of the master within us—the inner man—the real self—the soul! This is all that counts in life; it is YOU—and without a true realization of yourself, your powers, your possibilities, all the knowledge in the world will be of no avail when the great test of life comes to you as it must come to all of us.

Find yourself—the master within—and you will overcome every obstacle, go through every trial and test and find that happiness that comes with Peace Profound.

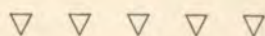
Take up your life work with Love in your hearts. Practice brotherly love, kindness, tolerance, mercy, justice, and forgiveness. Be unselfish in your acts—

Three Hundred Forty

A Sign is Given

EXTRACTS FROM A LETTER FROM THE MASTER AMATU

By FRATER CYRUS V. WOODMAN



THE multitude demanded a sign from the Master Jesus that He might prove His divine authority. They saw not in His message the authority of His mission. Paying no attention to His message, they did not practice what He recommended, and they failed to experience the spiritual touch, which would have revealed to them the sign they sought.

A sign is given to all who walk along the Path and become attuned with Cosmic consciousness. This sign is the increasing sensitiveness to the world's joys and sorrows accompanied by an infusion of discernment and creative power.

Each who enters upon the path and proceeds to develop must expect to find every center of the psychic being becoming more highly attuned and receptive, and therefore, more sensitive to the mental and spiritual vibrations of the universe. As we journey along, we find that we become increasingly sensible of the prayers in the hearts of the millions about us and of the joys and raptures of those who have found peace.

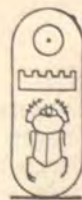
At times, we feel the loneliness that Jesus felt, and that every good master and every soul expression feels in this world of complex natures. But each period of loneliness is followed by a period of intense realization of the universal contact that is being increased in our consciousnesses. We realize more and more that the soul of all being is united and that the tears of sorrow, the smiles and joys of each are ours also. This makes life filled with realization and makes our existence truly abundant in its fullness of manifestation.

There are moments when we feel that

the world is empty, and that we alone are upon the path which all have forsaken, and which now seems like a sand-swept route over a great desert. No imprints are there to show that any have preceded us, and no sign indicates that any follow. Before us there are only the rolling sand dunes fading into the golden sunlit horizon of a western sky; behind us the path we trod fades into the night, and we seem to be absolutely alone.

At other times, the bright light of the midday sun or the fascinating silver light of the moon and stars illuminate and reveal the existence of thousands of companions, who are with us in our journey, and whose smiles and laughter, lightness of hearts, and joyous living encourage us and show us the beauty of the course we have taken. No longer are we indifferent to signs and indifferent to any manifestation of attunement. The thrill that comes to us at sunrise when we break the spell of sleep consciousness and greet the coming of another day and the peace that comes to us at night when we lie our bodies down in slumber to live in Cosmic realms and the intensity of the life force that rises in us with each breath we take and with each coming of an inspiring thought are signs that show us the divine authority, for our studies and our practices as students of the great work of the masters.

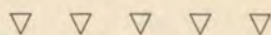
In our loneliness we are alone only in a physical sense in our joys and companionship, we are surrounded by multitudes, invisible perhaps to those not on the path, but real and lifelike to our souls. The music of the sphere becomes real music, indeed. The creative powers of the universe move our beings to creative contemplation, and our thoughts radiate in building empires of marvelous spirituality and worlds of



material goodness. The blessings of life, the requirements of our daily existence, the luxuries of our dreams come closer to realization day by day, and we find our selves seeing the sign of God's spirit in all things.

Seek ye, therefore, the path and with

all its complex impressions and all its vacillating expressions live the life abundant and enjoy to the fullest extent the attunement with the developing and evolving soul of mankind inspired by the God consciousness that actuates all beings.



The Rosicrucian Path

A FEW WORDS REGARDING THE NATURE OF OUR SYSTEM

By FRATER J. E. WILSON



SURVEY of the various courses of business instruction issued in America by recognized schools was recently called to my attention. This survey was prepared by a competent committee, and intended to show the various systems offered to the youth of America for preparing them to enter the business world. In other words, the survey pointed out one hundred and twenty-three paths that lead to business efficiency and open the portals to the chambers of trade and commerce in America. Some of the courses of systems were long and elaborate like those conducted by universities and colleges; others were moderate in length, condensing much study into short periods of time; others were very brief and superficial and touching only the high lights of business education; many were simple outlines of short cuts, intended to qualify persons for mediocre places in the great world of business.

As I studied and analyzed these paths to business, I could not help thinking of the many Paths that lead to higher worlds than the world of business. We have been told that there are many Paths that lead to Heaven, and that eventually all of them end at the same Portal, and those who tread these Paths in diverse ways will meet at one point and resume their universal association.

The argument is often presented that since all of the Paths eventually lead to the same goal, there is no necessity

or reason for the diversity of Paths. Others argue that since all Paths bring the journey to the same end, it makes little difference which Path is selected. Both of these arguments are wrong, and the survey before me emphasized the value of the diversity of Paths in even such simple, earthly affairs as training and preparing for a business vocation.

Among the many paths by which men and women may progress toward that greater goal where their life dreams and ambitions are brought to a realization, there is one most unique and alone in its nature, *The Rosicrucian Path*. For many centuries it has been distinctive, and among many peoples of many nations, recognized as the most efficient as well as the most happy of all.

If a survey of the paths that lead to business efficiency is a proper and ethical study, and the comparison of various paths enables one to select the most appropriate, surely a survey and comparison of the paths for personal development will help many also. In this spirit, therefore, one may say that of all the paths or all the systems devised by the leaders of human thought to enable men and women of all classes and beliefs to advance most successfully and happily toward the goal of personal power and personal achievement, none is so rational, practical, convenient, and satisfying as the Rosicrucian Path.

Perhaps the two unique qualities of the Rosicrucian Path are its *rationalism* and *practicability*. The Rosicrucian sys-

The
Rosicrucian
Digest
December
1929

Three Hundred Forty-four

tem recognizes the desires, the tendencies, hopes, and beliefs of the average human being as essentially sound and not wholly contrary to his progress. This is the foundation of its rationalism. It does not hold that man's belief in the importance of worldly achievement, worldly happiness, worldly prosperity, and worldly pleasures are obstacles to mental and spiritual growth or to his attainment of spiritual or Heavenly Bliss. The Rosicrucian system does not hold, either, that the physical body of man is to be negated or belittled, humiliated or ignored, but that the duality of man's expression and existence on earth is in accordance with a divine decree, and both phases of his being and his existence should enjoy to the utmost the privileges that have been granted as beneficent blessings. It does not teach that the unnatural suppression or repression of human instincts brings a greater degree of spiritual or mental prowess, but rather, that a normal and temperate indulgence in all things in accordance with divine nature and ethical laws brings about the greatest happiness and greatest progress. It does not believe, however, that because natural instincts should be normally expressed, that this warrants any emphasis of them to a degree that becomes stressed and objectionable in either an ethical or moral way.

The Rosicrucian system recognizes that each man and woman has a definite mission or work to accomplish on the earth plane in addition to perfecting the inner-self to live a more happy life hereafter. It realizes that happiness *here* and *now*, and success and mastership in the problems of the every day affairs, is as essential to the growth of the human life and development of civilization toward a higher standard of living as is success and mastership in spiritual and divine principles. It, therefore, concentrates at least half of its efforts in aiding men and women to develop those latent, moral, or underdeveloped faculties and abilities. This enables each human being to more efficiently contribute to the welfare of civilization and add to the accumulative results in the business world, the scientific world, and the worlds of art, music, and education.

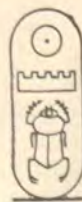
Three Hundred Forty-five

In other words, the Rosicrucian system contends that the more successful, and therefore, more prosperous, happy, and masterful each individual may become in a business, social, financial, or ethical way in this world, the more good will result to humanity generally, and the more progress will be made by each individual in lifting himself or herself to higher planes of thought and to the ultimate goal of a successful career.

In these things the Rosicrucian Path is unique. Its freedom from extremes in belief or practice, and the absence of all fanaticism in its teachings and activities distinguishes it from those metaphysical, mystical, philosophical, or cult systems, which demand extreme modifications in diet, wearing apparel, ethical customs, religious belief, or social standards. It recognizes the truth of the existence of a *universal brotherhood*. The undeniable fact is that in whole hearted cooperation, and in sympathetic understanding with the extension of a brotherly hand in good will and fellowship, there is the medium for service to one another that makes for universal Sonship in the Consciousness of the all directing Father.

Therefore, the Rosicrucian Path is like a broad highway, wide enough for all races and all types of beings to move along, and the sides of which are lined with libraries of thought, schools of instruction, laboratories of experiment, and colosseums of discussion and debate. At every new grade of the heights on the Path stand those who have reached such places in advance of the others, but wait with extended hands to help lift the others upward and ease their weary steps to make the journey more sure and happy.

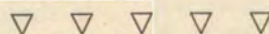
Thus, the Rosicrucian Path has blazed its way through the centuries of developing civilization, and left behind it a well trammed road bordered with banners and wreaths of success and fame, marked in many places by monuments of high achievement and notable recognition. The entrance to this Path begins in your heart where the portals of desire, hope, aspiration, and achievement, wait to be opened so that the inner self may pass through and be free from the prison of ignorance, superstition and doubt.



Mystical Communion

THE ORIENTAL VIEWPOINT of AN OCCIDENTAL DOCTRINE

By FRATER WILLIAM FORSYTHE



HE term "communion in the Occidental world seems to be limited almost exclusively to association with religious or church doctrines. The Occidental development of the idea of communion is not only different from that of the Orient, but has many forms in the western world greatly at variance with each other.

One finds from a careful study of the systems of communion used by the western world peoples that it is part of a ritual wherein the letter of the law is more significant than the spirit.

Among the Orientals, communion is an ancient practice and a strictly individual one. The very idea of any formality or system being associated with it is contrary to the Oriental thought.

Communion has always been a method of attunement of the outer self with the divine, inner self, whereby the two beings come together for the interchange and exchange of thought and the communication of ideas and ideals as a method for instruction or illumination. The inner divine self becomes the absolute authority and conveys to the outer self the wisdom of the Cosmic consciousness and of God. As a method for the development of the outer self and the refinement of the worldly nature, it is an opportunity for the outer man to reach beyond the material limitations and attract the divine effulgence of the God consciousness. In other words, communion is an opportunity for the divine self to become highly expressive, and the outer self to become submissive and spiritually humble.

Such communion has always been the great joy of the Oriental mystics and

they indulge in it frequently, and seldom miss the daily period of meditation when they commune with God in this manner.

In the earliest teachings of the Great White Lodge, we find communion recommended as an individual practice, and a necessary procedure to increase and maintain spiritual attunement. The practice became so universal that it was adopted as a necessity in every religion, and eventually found its way into the Jewish and Christian religions, and later ritualized into a collective ceremony recommended only as a weekly or monthly formality.

To go into the silence of the within or to sit in physical silence alone in the sacred chamber of the home or the isolated place of the countryside and commune is one of the privileges that all of us can still enjoy. It brings great profit, in the nature of benefit to the soul and other outer self.

Ten minutes daily of real communion by turning the mental, outer thoughts inwardly to the God consciousness and losing one's self in blending the dual nature of man into one single consciousness of divine mind brings strength, inspiration, illumination, contentment, and peace profound.

Do not miss any opportunity to commune in this manner.

It will reveal to you each day some truths that you have missed and some strengths and powers of your being that you have not realized.

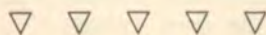
God's mind is ever within, anxious to commune with you. It is the outer you that must submit and open the door of the sanctum and step into the holy of holies.


*The
Rosicrucian
Digest
December
1929*

Three Hundred Forty-six

The Chatter Box

By THE LISTENER-IN



 I ROAM about from office to office and department in the Administration building, I am impressed with the greatly increased activities of this fall, as compared with last year or several years ago. More employees, more desks, more departments, more systems, more correspondence, more comments, and more of everything.

One thing I have noticed very pointedly. More and more members are reaching the higher grades and more enthusiastic become the letters received in all departments. No matter where I may pick up a letter on any desk with permission to glance through it, I find the reading much like a testimonial. Of course, there is the occasional complaint about a wrong lecture or a missing magazine, or something that has gone astray in the mail, but the very way in which these members deplore the missing of a single piece of literature, or the skipping of a single day in their studies plainly indicates their enthusiasm and nearly all such letters end with comments of praise.

And speaking of praise that is specific, I want to say that we have received more letters praising our new books and the new form of the magazine than we ever expected to receive. The average member seems to think that we lost many years of good opportunity in not issuing the Rosicrucian library of books long ago. The praise for the "Rosicrucian Principles," "The Mystical Life of Jesus," and "History of the Order," as well as for "Unto Thee I Grant," and "A Thousand Years of Yesterdays" is increasing in frequency and emphasis, as the members study these books and derive more benefit from them. Of course, the "Rosicrucian Manual" will always be a popular book with members, and there is much reason for that book being valued as a great help.

Three Hundred Forty-seven

The letters commenting on the new cover and new arrangement of the magazine indicate that it is making a strong appeal to those outside of the Order, and that when copies are loaned to friends or inquirers and seekers, they make a strong impression because of the liveliness and up to the minute spirit that both the cover and the contents suggest. The average comment distinctly states that the articles in our magazine are more practical, more helpful, and more inspiringly written and arranged than those that appear in any other mystic or occult publication.

The new book entitled "Self Mastery and Fate with Cycles of Life" will be ready for mailing before this magazine reaches our readers. It is certainly going to be a wonderful help to those who have tried to find some system for selecting the fortunate and unfortunate hours, days, weeks, and months in each year of their lives. The system is so simple and yet so absolutely dependable that we, at Headquarters, who had an opportunity to test it, are simply astounded at its efficiency. I notice that the Emperor and his personal staff have been working evenings for a long time on the preparation of the itinerary for the 1931 trip to Egypt, Palestine, and mystical places of Europe and Asia. What a wonderful trip this is going to be for our members who can afford the time to go. I heard one consultation between the Emperor and the representative of several foreign steamship, railway, and transportation companies and noticed how the Emperor was insisting on certain conditions, extensions of sightseeing, and reduction in price at the same time. Hundreds of pieces of travel literature have been mailed to him and we have had an opportunity to read these, and it is quite evident that the last AMORC tour and the new one to come are more economically priced by 50 per cent than any tour ever offered by any of the tourist organizations.



The number of visitors coming to headquarters daily is rapidly increasing, and we are always glad to see them. The hostess takes them through the Temple, the Oriental Museum, and all of the executive offices and departments. If you are ever near San Jose, be sure to stop in.

AMORC has been broadcasting some programs of oriental music over a number of stations in the past month, and will do so again during the latter part of the year for several weeks. The programs that were sent out every Thursday night from station KNX, Los Angeles, which is the largest super-power station on the Pacific Coast, has reached as far north as Alaska, as far west as Honolulu, and south into Mexico, and to most of the eastern states, and the letters of comment praising the AMORC orchestra and oriental selections have been voluminous.

I have noticed also that every day we receive clippings from members, who have noticed something about the Rosicrucian Order or the activities of the Rosicrucians in their local papers, and the scrap book containing this general publicity is large and well filled. I do not recall ever having seen so much publicity of a favorable nature about an organization, as AMORC has received in the past year. The time is soon coming when there will be very few who will have any misunderstanding at all regarding the true nature and high ideals and activities of our organization in America and other lands.

The Emperor has not yet completed his plans for the construction of the large university, college, and laboratory buildings, which are to be built adjoining the present AMORC buildings in San Jose. When these plans are completed, some announcement will prob-

ably be made. I have noticed letters from every part of the country coming to the various departments, urging the construction of the university building, and the establishment of personal classes for those who wish to come to San Jose and study.

At a recent meeting of the members of the research and editorial staffs there was some discussion regarding a few things, which are needed at Headquarters, and which our members may wish to donate, because they may have these things in their possession and have no actual need for them. Among the items wanted is a large Atlas of the world with countries and states on separate pages, and each page about twenty by twenty-four inches or larger. Such Atlases have been published, but it is difficult to locate one in this city. If anyone possesses such an Atlas and can spare it, it would be appreciated at Headquarters. Many members send books from time to time for the large library here, and all members, who have any books to spare dealing with chemistry, physics, anatomy, the general sciences, metaphysics, or philosophy are urged to donate them to the AMORC library, for in this way the library can be continuously increased. If any member owns any scientific apparatus such as microscopes or devices used in laboratories, and which are not needed, they would be greatly appreciated at Headquarters.

The Emperor is beginning to receive many letters from distant places, and from this country, wishing him congratulations, health, and prosperity for his coming birthday in November, and he is as pleased with the receipt of these remembrances as most of you have been with the receipt of the birthday cards, which he sends to those whose birth dates he has in his personal file.

IMPORTANT NOTICE

We learn through our correspondence that some of our readers believe that this magazine is a secret, private publication. For this reason they have hesitated to show copies of it to interested persons or seekers for truth and light. This magazine should be given as wide a general and public distribution as possible, and we will thank you for not only loaning copies of it to your friends, but for telling your friends to look for it in your public library.

*The
Rosicrucian
Digest
December
1929*

Little Journeys Into Psychic Nonsense

NO. ONE — A HUNT FOR A STRANGE ATOM

By FRATER GEO. B. LANE



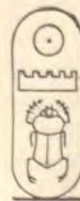
IN THE PAST, the executives of AMORC have advised us to be careful in our reading and in our study of occult, psychic, or mystical subjects. We have all felt that this was not due to a desire on the part of AMORC to force us to read only certain books, because the organization has recommended hundreds of good books to read, covering a very wide range of subjects. It is only when we indulge in the reading of some so-called metaphysical or especially Rosicrucian literature issued by some organization not truly a part of the International Rosicrucian Order that we realize the necessity for being more discriminate in our selection of literature for home study.

These remarks are brought forth by the reading of a pamphlet which claimed to give to me the Rosicrucian insight into the science of death. If these facts are believed by many to be true Rosicrucian teachings, then I am sorry for those who have never had an opportunity to look through the vast literature of ancient and modern Rosicrucian teachings, covering all of the periods of the issuance of Rosicrucian literature from the early dawn of printing until the present time. Nowhere in the past teachings of the organization can we find warrant for the strange ideas presented in the pamphlet I read.

Now, I am on a still-hunt for a strange little atom that is supposed to be a thing resident in the heart. It cannot be a material thing, because it seems to be spiritual; it seems to have a memory; and yet it seems not to have one. And it seems that there are other atoms that can be ruptured or pass away, and all in all I am so tangled in my comprehension of this complex mystery that I will leave it to our brothers and sisters to untangle, and perhaps set me straight. If you would smile with me as well as regret with me that such things as this

can be offered as Rosicrucian teachings, when the real AMORC teachings are profoundly sane, rational, sensible, and demonstrable, you will appreciate my reason for contributing the following brief extract from the pamphlet I have just read.

"At death the desire and mental bodies leave the physical, taking with them but one permanent atom, which during life was deposited within the left ventricle of the heart. This atom, like the negative film of the camera, has been impressed with all the experiences of the life just ended. At death this atom leaves the body, and all these impressions are transferred from the vital body (which is the storehouse of these experiences) into the desire body, which then forms the basis of the man's life in purgatory and the first heaven. This transferral is done by the spirit during the first three and one-half days after the rupture of the seed atom in the heart, the time of which is recognized by man as that of death. We may thus see that death is not complete until this transfer has been accomplished. Sensation is still present, and the spirit suffers through inharmonious surroundings. It can feel during post-mortem examination or embalming. When the body is mutilated or cremated before the silver cord is severed, the spirit suffers pain. The doctors and undertakers, believing that the man is dead, usually do not handle the body with the same care that they would during life. The writer has met cases where those whose bodies were mutilated immediately after death complained that they had suffered. In one case a woman stated that they had butchered her, and she was helpless to make the undertaker understand that she could feel the knife. If it were more generally known that our dead can feel physical pain up to a certain time, embalming would be done away with and the body kept on ice."



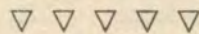
SPECIAL ANNOUNCEMENT

Just Off the Press!

The Mystical Life of Jesus

By H. SPENCER LEWIS, F. R. C.

IMPERATOR OF AMORC FOR NORTH AMERICA



This is the book that our members and friends have been waiting for. It has been in preparation for a number of years and required a visit to Palestine and Egypt to secure verification of the strange facts contained in the ancient Rosicrucian and Essene records.

It is *not* an attack on Christianity, nor a criticism of the life of the Great Redeemer of Men. It is a full account of the birth, youth, early manhood, and later periods of Jesus' life containing the story of His activities in the times not mentioned in the Gospel accounts.

The facts relating to the Immaculate Conception, the Birth, Crucifixion, Resurrection, and Ascension will astound and inspire you.

The book contains many mystical symbols, fully explained, original photographs, and a new portrait of Jesus. There are over three hundred pages, with seventeen large chapters, beautifully printed, bound in purple silk, and stamped in gold.

Here is a book that will inspire, instruct, and guide every student of mysticism and religion. It will be the most talked about book of the year, and will make a fine gift. Read it and be prepared for the discussion of it that you will hear among men and women of learning.

Sent by mail, postage prepaid, for \$2.90

Send Remittance and Order direct to

AMORC SUPPLY BUREAU

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

*The
Rosicrucian
Digest
December
1929*

Three Hundred Fifty

THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

Inquirers seeking to know the history, purposes, and practical benefits of Rosicrucian association, are invited to send for the free book, "The Light of Egypt." Address, Librarian, S. P. C., care of

AMORC TEMPLE

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA, U. S. A.

(CABLE ADDRESS: "AMORCO." RADIO STATION 6KZ)

Directory of the North American Jurisdiction

(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America.)

H. SPENCER LEWIS, F. R. C., Ph. D. Imperator for North America
RALPH M. LEWIS, K. R. C. Supreme Secretary for North America

The following principal branches are District Headquarters of AMORC

- | | |
|--|--|
| New York City:
New York Grand Lodge, Mr. Louis Lawrence, K. R. C. Grand Master. | San Francisco, Calif.:
Calif. Grand Lodge, Mr. H. A. Green, K.R.C., Grand Master, AMORC Temple, 1655 Polk Street. |
| Boston, Mass.:
Mass. Grand Lodge, Mrs. Marie Clemens, S. R. C., Grand Master, Lodge Building, 739 Boylston Street. | Los Angeles, Calif.:
Hermes Lodge, Nos. 41, 42, 43, 44, 45, and 46, AMORC TEMPLE, 316½ West Pico Street, Dr. J. C. Guidero, Master. Inquiry Office and Secretary, Suite 813, New Orpheum Theatre Building. |
| Waterbury, Conn.:
Conn. Grand Lodge, Grand Secretary, P. O. Box 1083. | San Jose, Calif.:
Egypt Lodge No. 7, Mr. A. Leon Batchelor, K. R. C., Master, Rosicrucian Park. |
| Pittsburgh, Pa.:
Penn. Grand Lodge, Dr. Charles D. Green, K. R. C., Grand Master, P. O. Box 558, N. S. Dimond Street Branch. | Flint, Mich.:
Michigan Grand Lodge, George A. Casey, Grand Secretary, 1041 Chevrolet Avenue. |
| Philadelphia, Pa.:
Delta Lodge, AMORC, 767 North 40th St. | Patterson, N. J.:
New Jersey Grand Lodge, Dr. Richard R. Schleusner, K. R. C., Grand Master, 33 Clark Street. |
| Hartford, Conn.:
Isis Lodge, AMORC, Mr. W. B. Andross, Master, Box 54, South Windsor, Conn. | Portland, Oregon:
Oregon Grand Lodge, E. L. Merritt, K.R.C., Grand Master, 19 E. Killingsworth Avenue. |
| Tampa, Florida:
Florida Grand Lodge, Mr. L. H. Sawin, K. R. C., Grand Master, 904 Twenty-sixth Avenue. | |

(Directory Continued on Next Page)



Washington, D. C.:

Columbia Grand Lodge, Jos. F. Kimmel,
K. R. C., Grand Master, 213 Second St., S. E.

Cleveland, Ohio:

Ohio Grand Lodge, Mrs. Anna L. Gaiser,
S. R. C., Grand Master, 15804 Detroit St.

San Antonio, Texas:

Texas Grand Lodge, Mrs. C. Wanblom,
S. R. C., Grand Master, 1133 So. Laredo St.

OTHER AMERICAN BRANCHES

Chartered Branches and Groups of AMORC will be found in most large cities and towns of North America. Addresses of local representatives given on request.

PRINCIPAL CANADIAN BRANCHES**Vancouver, B. C.:**

Canadian Grand Lodge, Dr. J. B. Clark,
K. R. C., Grand Master, AMORC Temple,
560 Granville Street.

Montreal, Quebec:

AMORC, English Division, Albert E. Poad,
K. R. C., Master, Apt. No. 4, 1431 Mackay
Street.

Montreal, Quebec:

Société d'étude d'AMORC (French Section).
Adrien Arcand, K. R. C., Master, Apt. No. 7,
5317 St. Denis Street.

Verdun, Quebec:

Mr. R. A. Williamson, Master, 3809 Well-
ington Street.

Winnipeg, Man.:

A. G. Gaillard, P. O. Box 681.

Lashburn, Sask.:

Mr. V. William Potten, Master, P. O. Box
104.

New Westminster, B. C.:

Mr. A. H. P. Mathew, Master, 1313 7th Ave.

Victoria, B. C.:

Secretary, AMORC, Box 14.

Edmonton, Alta.:

Mr. James Clements, K. R. C., Master, 9533
Jasper Avenue, E.

SPANISH-AMERICAN SECTION

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

Hon. Manuel Rodriguez Serra, F. R. C., Supreme Grand Master, P. O. Box 702, San Juan Puerto Rico.

Armando Font de la Jara, F. R. C., Secretary General, P. O. Box 36, San Juan, Puerto Rico.

The name and address of other Officers and Branch Secretaries cannot be given general publicity, but may be obtained for any information or special purposes, through the Head Office at San Juan, Puerto Rico.

ALL CORRESPONDENCE SHOULD BE ADDRESSED TO THE SECRETARY GENERAL

A FEW OF THE FOREIGN JURISDICTIONS**England:**

The AMORC Grand Lodge of Great Britain,
Mr. Raymund Andrea, K.R.C., Grand Master,
41 Berkely Road, Bishopton, Bristol, England.

Scandinavian Countries:

The AMORC Grand Lodge of Denmark,
Commander E. E. Anderson, K. R. C., Grand
Master, Manogade 13th Strand, Copenhagen,
Denmark.

Netherlands:

The AMORC Grand Lodge of Holand, Mr.
F. A. Lans, K. R. C., Grand Secretary,
Schuyststraat 244, The Hague, Holland.

France:

The AMORC du Nord, Mr. Charles Levy,
Grand Secretary.

Germany and Austria:

Mr. Many Cihlar, K. R. C. Grosseekretar der
AMORC.

China and Russia:

The United Grand Lodge of China and Rus-
sia, 8/18 Kavkazasaya St., Harbin, Man-
churia.

Australia:

The Grand Council of Australia, Adelaide.

India:

The Supreme Council, AMORC, Calcutta,
India.

Dutch East Indies:

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

Egypt:

The Grand Orient of AMORC, House of the
Temple, Grand Secretary, Nasreih, Cairo,
Egypt.

Africa:

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

British Guiana:

Mr. Frederick E. Charles, Master, Victoria
Village, Demerara, British Guiana.

Costa Rica:

William T. Lindo, F. R. C., Grand Master,
P. O. Box 521, Limon, Republic of Costa
Rica, C. A.

The addresses of other foreign Grand Lodges
and Secretaries cannot be given general pub-
licity.

Special Announcement

The Joy of Every Rosicrucian and a Guide to Every Seeker

A NEW BOOK

Rosicrucian Questions and Answers With Complete History of the Order



ALL Rosicrucians in the world will be happy to read and possess this book as will be every seeker who has tried for years to contact the real fraternity of the Rosy Cross and learn how and where to enjoy its teachings and its benefits.

For years seekers have had to thumb through hundreds of miscellaneous books in large libraries in order to secure a little light and some definite information regarding the Rosicrucians, their history, rules, regulations, and manners of carrying on. Many seekers who have finally contacted the true Rosicrucian Order state that they sought for years before they could find the definite keys that would unlock the mysteries of the origin and existence of the Order, and the path that would lead them to the portal of the first chamber. A few books in foreign language in distant lands have contained a brief history of the Order, but never before in English or in any language has such a complete history been published of the ancient origin of the Rosicrucians and their activities in all foreign lands and in America.

To the seeker it opens up the sealed chambers of the traditional and actual history, and presents a picture that is alluring enticing, fascinating, and instructive. To the member of the Order the book is a joy, because it brings to him a proper pride in the origin and great accomplishments of his brotherhood, and enables him to show the high ideals, purposes, and attainments of this very old brotherhood.

SCORES OF QUESTIONS ANSWERED

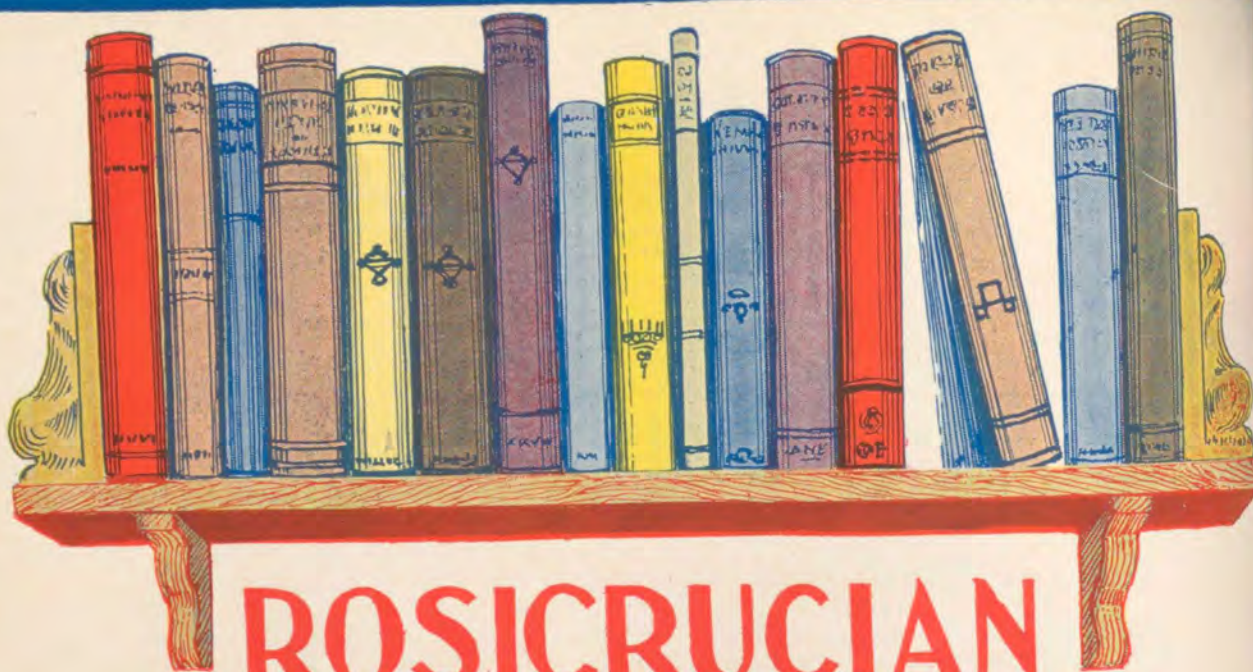
In addition to the very complete and interesting history, there is a second part of the book in which scores of important questions are indexed and answered in detail. To the seeker and member alike, these questions and answers form an encyclopedia of great value and unlike any similar book of mystical and occult information ever published.

The book was written by Dr. H. Spencer Lewis, F. R. C., Imperator of the Rosicrucian Order for North America, is well printed on antique book paper, with over three hundred pages, bound in green silk cloth, and stamped in gold. It makes a valuable addition to the Rosicrucian library. Price per copy, \$2.50, postpaid.

ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park

San Jose, California



ROSICRUCIAN LIBRARY

The following books are recommended because of the special knowledge they contain, not to be found in our teachings and not available elsewhere.

Volume I. Rosicrucian Questions and Answers and Complete History of the Order.

The story of the Rosicrucian ideals, traditions, activities, and accomplishments is told interestingly in this book, and the answers to the scores of questions form a small encyclopaedia of knowledge. Over 300 pages, printed on fine book paper, bound in green silk, and stamped in gold. Price \$2.50 per copy, postpaid.

Volume II. Rosicrucian Principles for the Home and Business.

A very practical book dealing with the solution of health, financial, and business problems in the home and office. Well printed and bound in red silk, stamped with gold. Price \$2.25 per copy, postpaid.

Volume III. The Mystical Life of Jesus.

A rare account of the Cosmic preparation, birth, secret studies, mission, crucifixion, and later life of the Great Master, from the records of the Essene and Rosicrucian Brotherhoods. A book that is being demanded in foreign lands as the most talked about revelation of Jesus ever made. Over 300 pages, beautifully illustrated, bound in purple silk, stamped in gold. Price \$2.90 per copy, postpaid.

Volume V. "Unto Thee I Grant . . ."

A strange book prepared from a secret manuscript found in the monastery of Thibet. It is filled with the most sublime teachings of the ancient Masters of the Far East. The book has had many editions. Well printed with leatherette cover. Price \$1.50 per copy, postpaid.

Volume VI. A Thousand Years of Yesterdays.

A beautiful story of reincarnation and mystic lessons. This unusual book has been translated and sold in many languages and is universally endorsed. Well printed with flexible cover. Price 85 cents per copy, postpaid.

Volume VIII. The Rosicrucian Manual.

Most complete outline of the rules, regulations, and operation of lodges and student work of the Order, with many interesting articles, biographies, explanations, and complete Dictionary of Rosicrucian terms and words. Very completely illustrated. A necessity to every student who wishes to progress rapidly, and a guide to all seekers. Well printed and bound in silk, stamped with gold. Price \$2.30 per copy, postpaid.

Send all orders for books, with remittances, direct to
AMORC SUPPLY BUREAU, Rosicrucian Park, San Jose, California
Volumes IV, VII, IX, and X will be announced when ready.