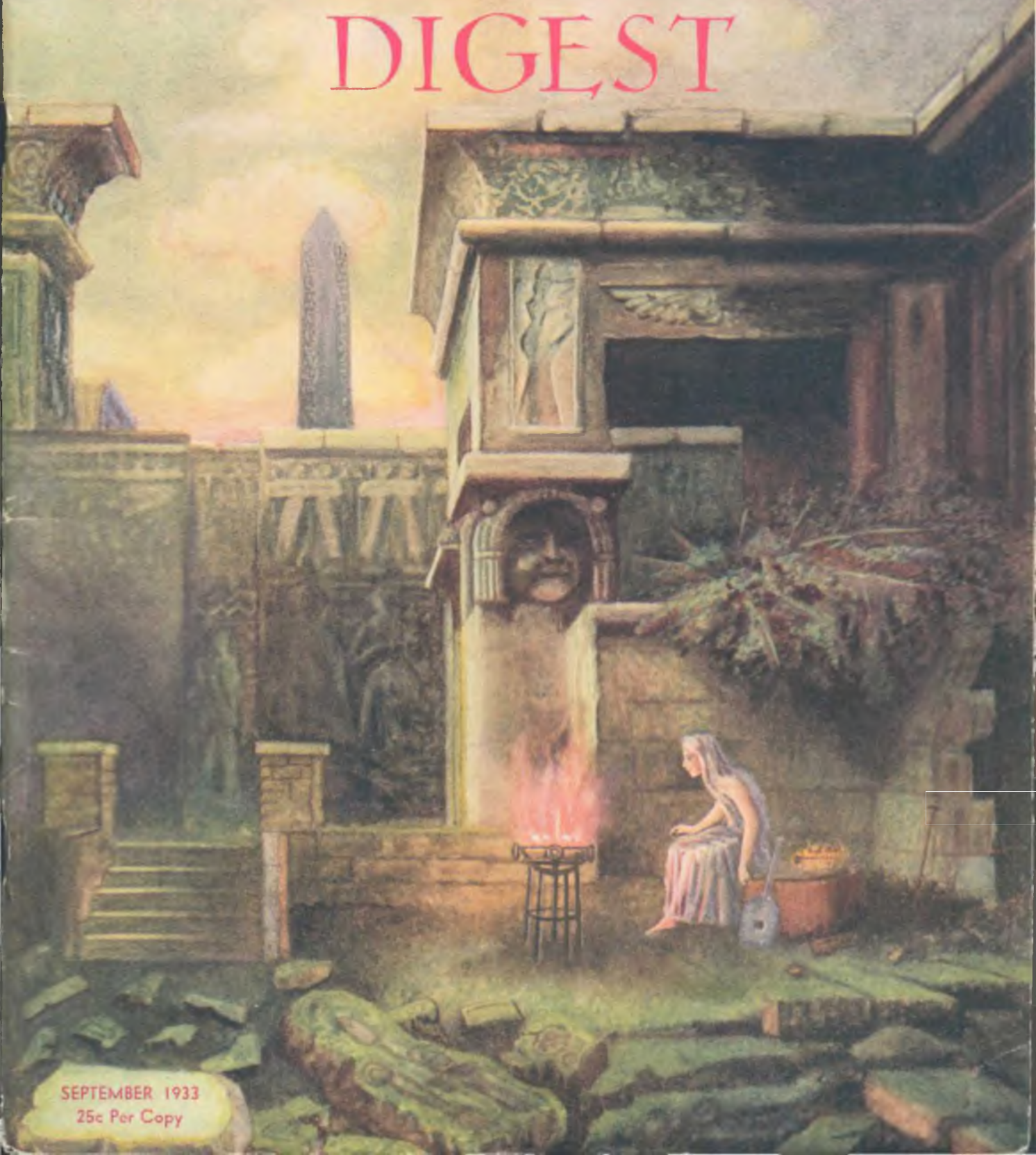


THE ROSICRUCIAN DIGEST



SEPTEMBER 1933
25c 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, \$1.85. Women's style, with patent safety catch pin, \$2.00.

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CHARLES DANA DEAN, F. R. C.

High priest of the Illuminati, R. C., Grand Master of the Rosicrucian Order for North America, President of the Grand Council of the AMORC, and a member of the Board of Directors of the corporation.
Passed to the Highest Initiation through transition on Tuesday, July 25, 1933.



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FRIAR S. P. C.

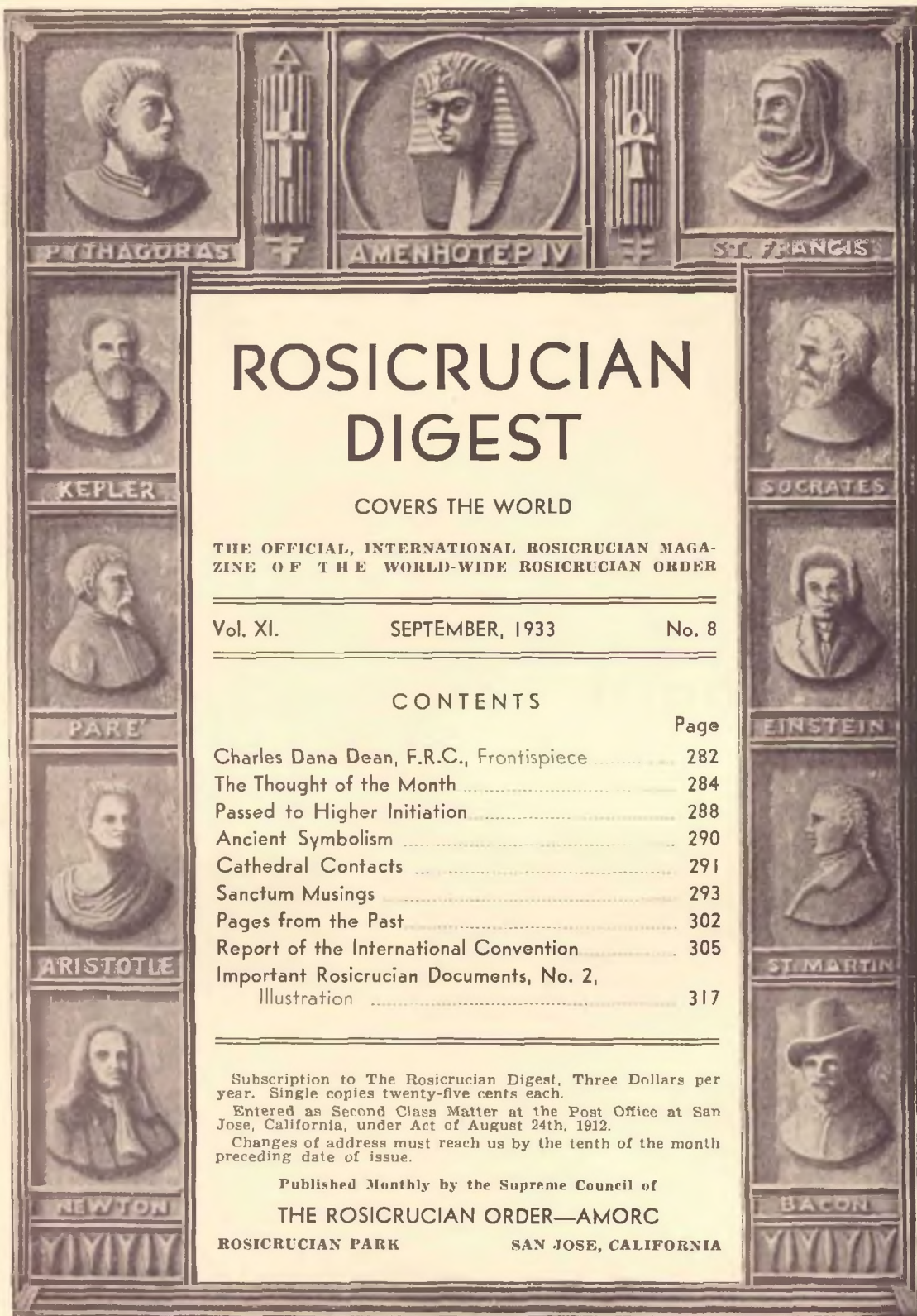
ROSIKRUCIAN BROTHERHOOD

SAN JOSE

(AMORC)

CALIFORNIA

The World's Largest Metaphysical Movement Devoted to the Advancement of Man



ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XI.

SEPTEMBER, 1933

No. 8

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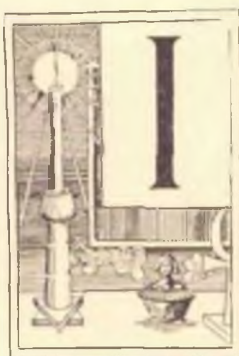
ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH

THE NEW ROSICRUCIAN CYCLE

By THE IMPERATOR



IT WAS the consensus of opinion on the part of every person attending the Convention here last week that the new plans and new ideas revealed in the various addresses and voted upon because of the suggestions made by the various representatives plainly indicate that a new cycle of Rosicrucian activity is being born throughout the world and that America will be the very center of this world-wide awakening during the next twelve months.

It became plain, as the various reports and proposals were read, that the AMORC in North America had utilized the past twenty-four years in laying a very strong material foundation for the greater spiritual structure which will begin to rise into view this fall and winter.

It is true that the Rosicrucian organization as a school of philosophy deals more with the spiritual and higher things of life than with the material, but it is also true that the organization as a human brotherhood and a worldly fraternity deals with the practical things of life in a very definite manner. But if the spiritual and esoteric features of our great work are to be made paramount and of the greatest benefit to our members it is necessary that a strong material ground-work be established upon which to create and maintain the super-struc-

ture. Jesus the Christ revealed His understanding of this great law when He made the allegorical statement about building His church upon a rock. The rock to which He referred was not exclusively the material and physical experience of those who had followed His preachments, but was composed of the elements of organization, system, faith, integrity, solidarity, uniformity, and law.

In the same manner AMORC has divided its efforts in the past years in establishing a foundation of integrity, faith, system, law, and order, while revealing its power in things spiritual and esoteric. The spiritual structure cannot be brought into full manifestation until there is a recognized and firm foundation to support it.

Those of our readers who recall the history of Athens will find in it an excellent example of this principle. Today Athens stands in our memories as a great center of cultural refinement. We think that all of its citizens were philosophers, artists, sculptors, scientists, and those devoted to the promotion and spread of higher thought and cultural attainment. A true census of its citizens would probably reveal that these persons were of a great minority, and that the majority could not be thus classified, but the attainments and the achievements of the minority and their contributions toward the development of culture in civilization is so outstanding and so world-wide in its influence in the past and present that Athens may rightly stand in our minds as one of the several ancient monuments of cultured civiliza-

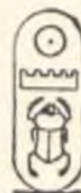
tion. But Athens did not attain this position by any degree of arbitrary decision on the part of those who constituted its minority, nor did it attain this position quickly and without a foundation that would support and maintain the glorious super-structure.

The thinkers of the world may have gone to Athens with the hope of creating there a great center of higher learning, but we find from its history that the procedure was slow and carefully considered. Those who realized that something must be done preparatory to the building of a great center of learning, a great power of culture, argued that Athens must first become a strong center of material, physical, worldly influences before it might proceed with its higher ambitions. History shows that everything was done to make Athens a great trading center, a great business mart, a great commercial center. For years Athens flourished locally and in the minds of distant nations as a very mecca of material and practical activity associated with all of the mundane affairs of human kind. Its firm position thus assured, its integrity thus created, and its dependability thus established, it attracted to its hills and valleys artists and musicians, sculptors and poets, who could find prosperity in this great city and likewise opportunity to dream and create. The achievements of these artists, musicians, writers, and thinkers, attracted the attention of philosophers, dreamers, musicians, and seekers for the higher truths. Upon the material foundation of commercial citizenship was gradually laid a second plane of human effort generally classified as the higher culture. Athens would never have attained its cultural position in the world had it not been for the firm material foundation previously laid.

There have been those who have openly expressed the opinion in the past ten years that AMORC was perhaps giving too much thought to business systems, to business integrity, to rigid rules of commercial forms, and to the protection of its physical rights and privileges. There have been some who have openly expressed the thought that the highest officers of the organization were sharing some of their thinking time

and efforts to the solving of business problems, the creation of good will among business organizations, and the building up of a material reputation in the physical and commercial channels of the Western World activity. But at each National Convention held here in San Jose the members and delegates present who investigated the matter more closely and made an analytical study of the physical organization of AMORC came to the conclusion that nothing less than the definite steps taken in the past in this regard would have permitted of the gradual building of the spiritual and esoteric activities. Each Convention has closed with many resolutions unanimously adopted expressing the complete faith and co-operation of the members and delegates in the procedures, methods, and systems being used by AMORC to further its definite ends.

And now at this last Convention the enthusiasm which still rings in the offices, halls, and chambers, of these buildings while I write these words, shows that a new cycle of activity is about to be born. The spring of 1934 will mark the quarter century of activity in behalf of the foundation work for AMORC. In reviewing what has been accomplished, and in gazing upon the foundation already created it seems like a miracle even to those of us who have been actively engaged with the problem day and night throughout these years. To the new member and to the outsider the accomplishment seems like something superhuman or supernatural. As a fitting conclusion to the long period of foundation work the recent court trial embracing as it did a year's investigation of the Rosicrucian field throughout North America and the rest of the world with many preliminary court trials, and the activities of various vigilant committees and highly trained specialists who had to render very careful reports, the integrity of AMORC's claims and the integrity of the Rosicrucian rights and privileges in this country has been established beyond any question, and beyond any successful attempt to weaken it. The value of such established and proven integrity must be self-evident to every thinking member of the



organization as it is to every inquirer and every person of authority and position outside of the organization who may have to deal with the matter at any time in the future.

The court trial was the climax of all previous legal actions to protect the rights of the organization, and its name and symbol from misuse and commercial degradation. It removed forever the choice morsels of falsification which a conspiring group of representatives of the black forces has been using for twelve years, or more, to prevent the continent-wide activities of the true Rosicrucians. It will silence forever the enemies of truth, light, life and love. It will take from the minds of newspaper editors, magazine editors, investigators, and persons of influence, the doubt regarding the integrity and good intentions of the organization that has been created in the past twelve years by these conspiring enemies of the Great Work. Already letters and telegrams from places high and low in authority and power outside of our organization have come to us stating that the court's vindication of our claims and the court's rebuke of the conspirators has placed the Rosicrucian organization high in the esteem of every thinking man and woman. In every branch and chapter of our organization throughout the countries constituting this great continent there have been awakened and quickened the dormant activities that were held in abeyance until it was safe to proceed further without interference and without the constant efforts of defense.

The effect of the court's decisions and judgment was like some act of magic in its effect upon the members and delegates assembled here. It was as though some great master had pressed a magic button and released the great gates that held back a flood of Rosicrucian activity and spiritual illumination and power. From out of the vaults here at headquarters were brought documents, papers, correspondence, certificates, manuscripts, and relics showing what the officers of AMORC had carefully preserved and held in seclusion until it was safe to release these things for public exposure. Letters from foreign jurisdictions offering additional and

valuable manuscripts and many marvelous contributions to our teachings and instructions were read and placed before the Convention, and its committees, that these committees might begin immediately to plan for the carrying on of a greater work that has been purposely withheld in order that the integrity and the permanency of the organization might be assured and a freedom from the vilification and treachery of its enemies might be guaranteed by the courts of the land as well as by the lives and sacrifices of its members. No longer can a group of conspirators misappropriate our monographs, our seals and emblems, our terminology, and our processes for purely mercenary and selfish purposes. No longer need the great workers of our organization protect their acts with the veil of obscurity, and no longer need we spend hours of effort each day in defense of that to which we would gladly give our lives. Now every action, every thought, every effort will be devoted to the increasing of our activities, the spreading of new work, and new ideas, the creating of new plans, and new methods, the enlargement of our teachings, the widening of the scope of benefits to each member, and to many other things that we have held sacred and protected in the past years.

The members returning home from this Convention were unanimous in their enthusiastic view of what the future now holds for Rosicrucianism in the Western World, and this means a great help to the Rosicrucians throughout the foreign lands. As one by one bid us goodbye their last words were, "On with the greater work, and the floods of hell cannot prevail against it!"

Each and every one of the categorical false charges made against AMORC and its officers individually and collectively were investigated by the court and found not only wanting but malicious in their intention, and dispicable in their use. Not a single charge, serious or otherwise, was partially proved by even the least attempt to support the attack as admission was made by the conspirators that the charges were figments of fiction. The chief of the conspirators refused to answer questions because of an admission on his part that

any answer he might make might incriminate him of felony. The documents and papers, the indisputable evidence of authority and genuineness which the conspirators claimed had never been possessed by AMORC were presented in court evidence in such abundance as to be magestically overwhelming, but these valuable things had been held in seclusion until the proper time and proper place in order that they might not become contaminated with misrepresentation and misapplication by the conspirators.

It was a notable fact that the conspirators represented other organizations and that they looked upon AMORC as their rival, as a great and powerful influence that threatened the life of their mercenary and selfish activities. Each and every one of them had planned that if they were successful in the overthrow of that which was their common enemy, they would share the spoils between them to recompense them for their efforts. Our silence for so many years due to a mistaken attitude of passivity and refusal to answer the malicious charges made, had been taken by the enemies as an indication of our weakness, and as an inability to prove every claim that we had made. Men and women leaders in other so-called humanitarian and brotherly-love organizations soliciting the high regard and respect of men and women in this country and claiming to represent the idealism of Christianity and the great light of the Great White Brotherhood were found to be secretly and maliciously working with the conspiracy as trusted conspirators. The facts were shocking to the Convention assembled, and the self-organized committee that volunteered at the Convention to examine the evidence that had been taken into court, and to examine the court papers, were astounded to find among the conspirators those who claimed to be the representatives of the true Rosicrucian movement in the world. Not only were they found wanting in any evidence to support their claims, not only were they found to be parties to a conspiracy in which no true mystic would be engaged, but by their very letters and communications between themselves

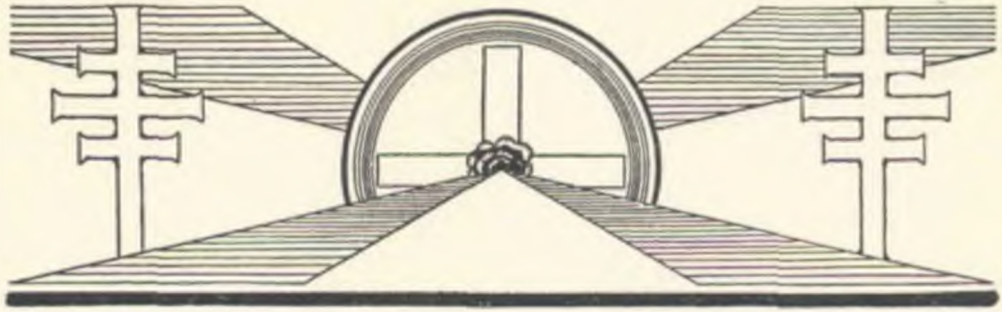
they admitted their own false positions and condemned each other as being irresponsible, mercenary, selfish enemies of light and truth.

Perhaps never before has such a situation arisen in this country, and most certainly never before has AMORC felt so prepared to proceed now with that which is held sacred awaiting the dawn of the new cycle. Our members and friends everywhere should rejoice in the victory that is theirs as well as ours, for it will prove to be a victory for all seekers for light and all lovers of truth. Thus as we predicted some years ago 1932 and 1933 have brought their cyclic changes in the lives of men and women throughout the world not only in the material, economic, and civic affairs just as we stated, but in the spiritual and ethical things of our lives, and 1934 will stand in history as the dawn of a new day, of a new era, and of a new cycle, and we are happy in the knowledge that Rosicrucians anticipated and prophesied every one of the great events, civic, political, economic, and spiritual that have occurred in the past year, and were prepared for these things, and prepared for what is yet to come. Those who have remained steadfast and loyal to us, giving the AMORC the largest membership of thinking men and women philosophers in this country throughout the whole period of so-called depression, will not only find their reward in the months and years to come, but they will be recorded in history as the pioneers of a new race, and a new type of divine beings on earth.

The Alcove for September

September was considered in the great mystery chamber of the year as the alcove of arts. No discrimination was made between the expressions of art since music, painting, sculpturing, and other fine arts were included. Among the many ancients assigned to this alcove as notable workers therein were Apelles, Reni, Correggio, Titian, Reubens, Corot, Hoffman, Bach, Mozart, Mendelssohn, Wagner, Verdi, and more recent ones. Among the great mystics and Rosicrucians were Da Vinci, Rafael, Beethoven, and Schubert.





Passed to Higher Initiation *Charles Dana Dean,* *Grand Master for North America*



OUR VERY good Frater, friend, and companion has just left our garden of flowers and wended his way down the path that leads over the hills to the distant horizon in answer to a call to enter the sacred temple on the mountain top and find there the

higher initiation which he hoped might come to him at some time. The flowers in the garden all seem to bow their heads for they will miss his gentle touch, his loving understanding, and sympathetic appreciation. He loved to be a worker in this garden of human hearts and his love was for every flower alike. He was a gentle gardener, and his first consideration was to see that each growing thing had its water of life and its sunshine. He knew naught of time or conditions, but could hear only the restless music of the impatient swaying of the growing plants as they tried to resist the power of the winds or yielded to them. In the midst of this great garden that he loved was the temple in which he worshipped, and here he found opportunity daily to meditate and to pray and

to lift up his soul and consciousness in appreciation and thankfulness; but the garden outside was the joy of his life for here were his close friends and here were the expressions of life in all of their colors and adornment.

Charles Dana Dean was born in this life to fulfill the mission which occupied so many years of his earthly efforts. His mind was peculiarly inclined to the sciences and to the mastership of that knowledge which would lead to the creation of things that brought joy and happiness, comfort and convenience to man's needs. Yet he was a true philosopher in every cell of his physical constitution, and in every throb of his thinking body there was a profound comprehension of life's higher mysteries, and the unveiled and unknown laws of God and the Cosmic. He was well-beloved indeed by men in his employ, or under his direction who labored carefully and diligently to carry out his scientific instructions. And yet with the same patience and the same helpful manner he has directed the thoughts of thousands of human beings in their search for the greater light, and for the illumination that rises above all material affairs.

Born in Brooklyn, New York, in the year 1878, he was soon associated with

*The
Rosicrucian
Digest
September
1933*

Two hundred eighty-eight

various scientific laboratories in the East where his valuable knowledge and patience could be used to good advantage. Becoming associated early in life with the Bell Telephone Company, he rose in its ranks as a skilled engineer, and expert in the planning and construction of remote controls, amplification of sound, the adaptation of the telephone to radio, and the development of television. It seemed but natural that his footsteps should have been led early in life to the threshold of the Rosicrucian Brotherhood and that in this organization—the only fraternal or cultural society to which he belonged—he would find such wisdom and such practical information, as well as such spiritual light as would help him in his scientific progress as well as in his spiritual unfoldment.

Early in his association with the Rosicrucians of California there arose the golden opportunity for him to display his devotion, defend his chosen spiritual field of guidance, and prove himself worthy of the honor and love that came rapidly to him. In all times and in all circumstances he never faltered in his devotion, and never was silent when he might speak a word in defense. He became Grand Master of the largest lodge in California in San Francisco, and later defended the Order against the malicious attacks of enemies of the organization. His tireless efforts in behalf of the members, his devotion to research work, his spiritual illumination, and the great love in his heart soon placed him in the position of Grand Master of all of the Grand Lodges for North America, a position which he held up to the time of his transition.

Overwork, the ceaseless expenditure of seemingly unlimited energy, the refusal to rest and discontinue some of his many activities, finally told on his physical body, and brought him face to face with the great problem of measuring one's years of future activity. Even when those in the great national corporation which he served for thirty-five years expressed in their kindest and most loving manner their serious regard for his health and advised him to take a long vacation under their protection and

help, he hesitated. Great problems still had to be solved in connection with the redevelopment and reestablishment of many great principles still held in the heart of the telephone company for this district, and to these problems he continued to give his deepest thought, the while trying to find a little rest in his garden of flowers among the multitude of members with whom he came in contact, and when the great voice of the Cosmic whispered through its chosen channels and advised him that the end of his present activities was close at hand, there was but one prayer on his lips and one petition to God—that he might be spared to live through one more of the great annual Conventions held here in this State and Valley. The nurses in the hospital to which he was finally taken in order to force him into rest and relaxation, and everyone who came in contact with him, urged him to become peaceful, but he proceeded along his chosen path and still wandered among the smiling flowers and spoke of nothing else, even in the last partially unconscious hours, *but of the Convention*, the great work that was to be accomplished by members and delegates, and the far-reaching effects of its decisions. All who saw him during these last days of the Convention realized that only the will of God, and the great determination on the part of our beloved Grand Master united to permit life to remain in his body until the last of the delegates and members were starting on their way homeward, having declared the Convention duties completed and the great work accomplished.

In his conscious moments he urged that his condition and his absence should bring no note of sadness into the activities of the Convention. He urged that his wife, always his companion in all of the Rosicrucian activities and ever an important worker at each Convention, should continue her duties even on this occasion despite his loneliness at times in the little chamber room of the hospital surrounded by trees and flowers. She was unable to bear the separation, however, and toward the end of the Convention week she devised ways and means of being close to him as were the wives of the Supreme Officers who kept



vigil with her. And so it came about that on the closing night of the Convention we offered prayers of thankfulness to God that our beloved Grand Master was still with us, still moving about amid the flowers of his happy, sunlit, fragrant garden.

Then came Monday midnight, July 24, when the angels of the Cosmic hovered closely and softened the lights in his room and bid the flowers nod their heads, and we who heard and understood the signs gathered at his bedside and there in the presence of the women who had kept the watch, and with others standing in the shadows of the trees under the starry heavens, came the call, and our beloved Grand Master at four minutes past the midnight hour stepped through the open gateway of

his garden out onto the path and ascended the mountain.

A fitting memorial will be erected to his memory in Rosicrucian Park where amid living flowers, symbolical of the flowers of human life which he loved, will rest his ashes, but a greater memorial and a greater monument to his beautiful life and character has been erected in the hearts and minds of everyone who knew him, and in this loving memory will remain and rest forever the power of his influence, and the greatness of his goodness. Some day our beloved Grand Master will serve us again even more richly than he has in the past, and in the meantime his Light moving onward and forward will be the starry beacon to guide us on our individual journeys through life.







ANCIENT SYMBOLISM



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

THE HOUR GLASS

This is another emblem which has so obvious an exoteric meaning, that its mystical interpretation is often lost sight of. Truly, time is fleeting, and the human life on earth is like the passing of the sands.

But, to the mystics, the hour glass was not known and in its place time, measured by the sun's movements, was symbolical of opportunities that come and go.

In the first place, we must remember that the second, minute, and hour of time as now used, is a man-made affair and to the mystic no such arbitrary standard or gauge could have a deep and divine significance. To the Master mystic neither time nor space exist; both are artificial creations of man's mind to explain away, or excuse his inability to overcome seeming obstacles.

In the Cosmic world and in the world of thought, the present is linked with the past and future. What was, is now, and shall be. Thought travels so instantaneously that The Word, spoken now, reaches all places as it leaves the mind and is here and there and everywhere at the same time. Thus time and space are not annihilated, for they do not exist; they are not overcome for they constitute nothing to be overcome. Thus the hour-glass with the wings is an emblem or symbol to remind us that time and the journey through space are mere symbols themselves and that our lives on this earth are like unto the symbol—seeming conditions.









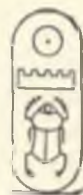
The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening.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



AMORC members everywhere seem greatly interested in the recent contest being conducted to test the preciseness of our Cathedral periods. In the last contest, for instance, conducted on July 9, we stated in The Rosicrucian Digest that we would make a special contact with those members whose last names begin with the initials N and O. We stated that a number, a color, a sign, or symbol, a

musical note, and a Biblical verse would be transmitted, and that we would like to have those whose initials were as stated above report to us what they received during the contest period. We are happy to say that the test was highly successful, and a very large number of members received all of the five ideas transmitted with absolute correctness, or unusual degree of closeness to precision. In order that those who took part in the contest may check up on what they received, we will enumerate here the ideas transmitted. The first was a number. Number 7 was transmitted, and nearly every contestant received this number correctly. The second idea was a color, and blue was the color transmitted.

Two hundred ninety-one



This also was received by a very large majority. One interesting fact about this color was that if a wrong color was seen by any contestant it seemed to change later either into the correct color or a color containing the correct color. For instance, if the first color seen was yellow, the second color visualized was green, which is equivalent to the original yellow with the blue added to it. If the first color seen was red, the second color was purple which is equivalent to red with the blue added to it. This presents an interesting field for investigation. The third idea transmitted was a circle with a triangle within it with its point downward, and a large dot in the center of the triangle. It is interesting to note that practically all of the contestants saw either a circle, triangle, or dot, within a triangle. A few, however, had the triangle with the point upward in their reports which may have been merely an error in drawing the design. A number also reported seeing the all-seeing eye and some drew this more or less as a circle with a dot in it. The design transmitted might have looked much like an eye if the triangle was eliminated. A number reported seeing a cross which would indicate that they allowed their imagination to influence them in regard to the symbol. The fourth idea was a Biblical verse, and the one chosen was that which begins with, "Come unto me all ye that are weary and heavy laden, etc." This too was received correctly by a very large number, and a few quoted other paragraphs from the Bible of a similar theme. Number five was a musical note, and in order that logical reasoning and imagination should not enter into the visualization of this note, F natural was purposely chosen for this is a note seldom used in our ceremonial work. The inter-

esting part about this is that fully eighty per cent of the contestants received the correct note, while most of the remainder either received middle C or F or G. Very few reported the musical note of A which would have been the natural selection if the imagination or logical reasoning had been used. Why so many chose middle C is something that is worthy of psychological investigation.

Our next contest period will be on Sunday evening, September 17, beginning at six o'clock Pacific Standard time. The time for concentration will be ten minutes. Five ideas will be transmitted again consisting of first a number, then a color, then an emblem, then a Biblical verse, and then a musical note. It is suggested that you have pencil and paper at hand, and write down your ideas, and each of these five impressions immediately upon receiving them, for they will be sent in the above order one at a time following each other. Waiting until later to make your notations is very apt to lead to errors. This contest will be for those whose last name begins with the initials P, Q, and R. Send your reports to the Secretary to the Imperator, c/o AMORC, San Jose, California, and mark your letter on the top of the first page with the words, "Special Cathedral Contact." Mail your report as soon after the evening of September 17 as possible.

All of the regular Cathedral periods as outlined in Liber 777 will be conducted as usual and the reports coming in to us indicate that the Cathedral work is still becoming a greater factor of service than we ever anticipated. Until our members and friends give these Cathedral periods an actual test for a week or two they cannot judge all the benefits.

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We are pleased to bring to the Rosicrucian student a low-priced, especially-made, serviceable, and attractive lecture binder. Why let your lessons become lost and disarranged? This special binder will ACCOMMODATE A YEAR'S LECTURES. It is very attractively stamped in gold with the symbol and name of the Order. It CONTAINS AN INDEX FORM for indexing the subjects of your lectures for easy reference, and is made of durable material. This will be sent postpaid anywhere for only \$1.00. (Three of these binders may be had for only \$2.50.)

ROSICRUCIAN SUPPLY BUREAU—Rosicrucian Park—SAN JOSE, CALIFORNIA

*The
Rosicrucian
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September
1933*

Two hundred ninety-two



SANCTUM MUSINGS

Attention Readers: The following article is a negative view of the doctrine of the immortality of self. It attempts to reason away much that is accepted by the believers in the above doctrine. Does it succeed? To merely say that you don't agree with it, is insufficient. Can you logically refute, at least to yourself, the conclusions it presents? It is presented here for the purpose of compelling us to substantiate our own views.—EDITOR.

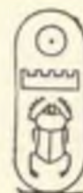
IMMORTALITY



HERE is much about man that little distinguishes him from the other members of the animal genus. By comparison his manner of living, his methods of defense, and the erection of his shelter, appear exceedingly unique and are considered

indicative of his supreme place in the universe. They are, however, the result of physical causes. His peregrinations, environment, and the consequent physical and mental refinement are indisputably proven to account for these temporal achievements. We may observe, for example, other contrasts in the manner of preparation of shelter nearly as extreme in the animal kingdom as we find between man and ape. Zoological and evolutionary causes also account for their differences. If man is to receive approbation it must be for his concepts, because of all his accomplishments they are the most apt to be credited entirely to him as not even a rude

similitude exists among the other beings. The most pronounced concept in all the phases of man's advancement of which we have either chronological or archaeological record is immortality. The origin of the concept of immortality corresponds with the birth of reason. It implies a reason capable of questioning into existence. The conception of immortality precludes any doubt as to whether the being was conscious of his existence. To contemplate immortality it is necessary to know of a beginning and be aware of growth, development, and an approach toward an end. A man that would have no realization of a beginning of anything could not imagine its end. Being aware of a beginning of something gives rise to knowledge of its previous apparent non-existence and results in the logical conclusion that that state could re-occur. Things which have a beginning and end, or appear to have, constitute a process of change. The desire for immortality is the desire to check that process, for if a thing or state has no end, then it must remain constantly as it was at the beginning. Though it may be argued that there be no end to anything, yet a change of nature or appearance constitutes an end



of a particular state. A conception of immortality that admits change of a thing or state cannot confine the virtue of immortality to a single thing or state, for by that reasoning everything is immortal. In truth only that which was without beginning and has no end and is, therefore, changeless, could be immortal. Man has found no such organic or inorganic being. The nearest approach to such an ideal are the laws inherent in being. If the laws of being are immortal, then again by the same reasoning, all things are immortal. If all things are immortal, then why has man designated certain things only as such? Does man intentionally deceive himself?

It is undeniable that man's discovery of complete change in a thing or state was the origin of his idea of death or end. It was the realization of the actualization of the potentiality of the particulars about him as Aristotle has told us. The apparent end of a flower comes in its complete transformation, not in color or scent alone, but in composition and finally its thorough disintegration and invisibility. The end of something we therefore see, is appreciated as such only when it is accompanied with the perception of the beginning of something else, even if it be a beginning of an apparent state of non-existence. We can readily comprehend, therefore, that those phases of nature of which man was cognizant and in which he could perceive no change, were thought to be immortal. In time man eventually evolved mythological beginnings for all things for by approximation to the number of things which were having their beginning daily in and about him, all things were thought to have individual beginnings. These things, however, of which man had no knowledge of their beginning and invented one for them, did not necessarily preclude an end for them. Since man could perceive no change in them he considered them immortal but possible of an end. In his own nature man believed he had discovered such an immortal being. The transient state of his physical being and its thorough dissolution left no basis for reason to assume its future reassem-

bly from the original elements. With the coming of the realization of ego or self as apart from all else, there was born the concept of an inner spirit or entity. This idea of duality was further confirmed by the dream state where the consciousness had an awareness of things and conditions the equivalent of the awakened state. When this etherial being entered the physical one, was a matter of conjecture for the earliest thinkers and remains a polyemic discussion among theologians and philosophers today. Suffice to say that its entrance was not perceived by man nor was its leaving, yet it apparently remained with him until the end of the existence of the physical. This ego or etherial entity resident in man was, of course, not perceived by the senses. He knew of it only by its effects upon him. Since it was intangible it was naturally thought not to be affected by the debility of the body. It was also considered to be immune from any injury which could be inflicted upon its counter part, the physical form. The origin of the idea of the indestructibility of the soul or the spirit of man, using this term in the religious sense, was because of its intangible nature. The idea that it was under the aegis of a diety was a subsequent conception and was intended to account for its intangibility rather than its indestructibility. Because the soul was imagined to be indestructible it was then reasoned to be immortal. This attribute of immortality was not alone attributed to the inner essence of man, that is, to an imaginary form or substance, but to the state of consciousness. The soul was imagined a being, alive, capable of thinking, doing, and functioning in an invisible way as completely as did the body. The immortality of an essence not capable of appreciation of its existence would not have been comprehended by man as being of himself. Even to early man, consciousness was self. He did not know of the term of consciousness or its equivalent, but he did realize his ability to discern reality apart from himself and to realize that it was so separated was a demonstration to him of an inner individuality. Where there existed realization of his own being, there he knew

he was. He could not conceive of a substance of his nature being still of him if it lacked the faculty of knowing of its existence. As he was easily able to distinguish between himself and his amputated leg, so he believed that of him which was to be immortal was the self—that which would have awareness of its own nature. We find him, therefore, assuming that consciousness is the essential attribute of the immortalized element of his being. From this it appears that the conception of an immortalized form is superfluous. If the human conceives consciousness of self as soul or the spiritual entity, then logically it may be asked, why does the human mind persist in associating a form with that soul or self consciousness? Why must the immortalized self be clothed in a form? Consciousness is itself formless. It is the effect of a cause and always assumes the characteristics of its cause. We become aware of it only by what it realizes.

To describe consciousness of self we proceed by describing our own nature of which we have realization. An idea of self apart from form could not be comprehended by the human mind. Whatever sensations consciousness realizes as self, it identifies, and the identification becomes the form of self. We say we know a personality or individuality. We mean we are cognizant of certain physical and mental characteristics which are embodied in a person. If you were to eliminate one by one these identifications which your consciousness has given to the sensations it had received by seeing or hearing them, then you would have destroyed the form, the composite picture constructed of the person in your mind. We cannot, as we shall see, separate sensation from form.

A sensation to which your mind will not give identity, you cannot realize or know. Can you imagine seeing something which will be formless; that is, that will not suggest a distinctive shape or by approximation appear like something else? For the mind to embrace the idea of immortal existence of self it must associate with the self the form or personality it had in the physical. Though the mind conceives the consciousness of

self or soul as having form, the form logically is assumed to differ in some respects from the physical one. This deduction is reached by the observation of the fragility of even the strongest body; that is, its susceptibility to disease and injury. For the immortal form of the consciousness of self which is thought to be the counter part of the physical to endure, it must not be affected by material limitations or conditions. If it were composed of the same substance as the body it naturally would be. The natural general conclusion is that the immortal form of self is incorporeal. That which is of the elements of the earth is subject to the natural forces of which the earthly elements are composed. That which is presumed to be immune to physical law and phenomena must of necessity fall into the category of the immaterial. If one persists in the concept of the immortality of the form of self after transition, reason compels the belief that it is an incorporeal form. The soundness of reasoning the existence of an incorporeal form after transition depends on the substantiation of the premise that consciousness of self is immortal. The consensus of opinion is that the phase of consciousness which permits the realization of self is distinctive from the consciousness of the world of reality. The latter is considered purely an organic function, a sensitivity to impulses which engender sensations in the brain or what is commonly termed the objective mind. It is conceded that with the destruction of the brain, the seat of the consciousness, awareness of the outer world would cease for there would be no further classification of impressions received through the sense faculties. Self consciousness, on the other hand, is generally emphasized as a separate function interrelated with the objective consciousness but not dependent upon it. It is also declared to be an affinity of the energy of life or soul. This accounts for the terminology of subjective and subconscious, meaning that consciousness which is beneath or behind the common consciousness attributed to the classification of the sense impulses.

This theory of separation of consciousness is further upheld because of



the inner consciousness' seeming independence at times of conditions which affect the outer consciousness. Anæsthetics, for example, may be applied gradually to a subject until one by one the faculties become dormant and with complete suspensions of the use of the senses there is not registered in the brain any stimuli, and accordingly, there remains no objective consciousness. However, with the suspension of objective consciousness there yet remains a dream state when the subject recollects previous experience or combines ideas into imaginary incidents. At times they are so vivid that when the objective consciousness is revived the subject can relate them and at other times he is merely aware of having dreamed or experienced sensations which are too vague, too obscure in the memory to recall. This would appear to be a demonstration of the duality of consciousness and the support of the popular theory of an inner, separate consciousness. But let us analyze further. If we can maintain a new theory seemingly as infallible as the former,—a theory of single consciousness but with a dual manifestation,—we have at least established our right to challenge the former theory.

We shall proceed with the axiom that consciousness is a sensitivity of mind to impulses registered upon it which results in a realization of the impulses through the sensations generated. There is a process of classification of the sensations which confers identity upon them and they become objects of knowledge, things we know. It is rational to conclude that the more intense the impulse registered in the consciousness, the more pronounced the sensation. Therefore, those sensations which are the most prominent will be the ones of which the mind will be most conscious. In a room in which a subject may be seated if there are no extreme odors, nothing to particularly attract the sense of vision, or to affect the senses of tasting and feeling, the attention of the subject would be focused on any extraordinary noise that might exist. This would be because of the greater intensity of the vibrations received at that time through the faculty of hearing. We may, therefore, conclude that the most intense of the vibratory impulses re-

ceived by a faculty would dominate the consciousness. Let us conceive of the consciousness, for an analogy, as a small iron ball suspended in the cranium and all vibrations which are detectable by the consciousness as a magnetic flow in the direction of this iron ball. Let us further imagine that this iron ball, the consciousness, is free within a space in the cranium and capable of moving. If there were two flows of magnetism, one from without the cranium and one from deep within it, what would be the result? Whichever magnetic flow was the most vigorous would attract the iron ball and it would move in that direction. Assuming that the magnetic flow from without the cranium are the impulses which accentuate the objective senses and that it is the most vigorous of the two for the moment, the consciousness would be predominantly objective. With the diminishing of the outer flow which we can correspond to the suppression of the senses or to insensibility, the inner flow would be superior in attraction and would draw the iron ball, the consciousness, to it. We can without effort imagine a state of balance where the attraction from within and without would be equal. Such a state would be termed a condition of harmonious consciousness, an equal awareness of exterior things and of self, popularly termed a normal mind. Our theorem is that there is but one consciousness with the attribute of dual perception. What is termed objective consciousness is the extraspection, and subconscious introversion of the same consciousness. The suspension of objective consciousness or the phase of extraspection of consciousness will not end realization of self. The order of life energy, which is its very nature, we may term intelligence. We designate it such because of its persistent concern for its welfare. It reacts to every condition which disturbs its rhythmic nature. These disturbances produce impulses within our being which find their seat in our consciousness in the nature of sensations which we designate as emotions. In the higher developed organisms such as man, not only are these sensations realized but the reason analyzes them. This analysis of realization results in consciousness of self. The elimination of exterior impulses which

would shut out all knowledge or reality of the world would not mitigate one iota self consciousness. It is because of the persistence of self consciousness even when insensibility has occurred, that it is stated to be related to soul or life force. With the destruction of brain, the seat of sensitivity to impressions resulting in consciousness, consciousness ceases to be. This would apply to either phase of consciousness, awareness of self, and of things apart from self. It is a simple matter to demonstrate the suspension of the outer phase of consciousness but naturally difficult to materially prove to the skeptic that self consciousness ceases at transition. But since self consciousness can be indicated only by the actions of the being, we can deduce that with the end of acts which denote self consciousness, it has ceased. When we are unable to arouse objective consciousness in an individual it is said to have ended. From our view, as set forth herein, we would say consciousness has entered into a state of introversion, a turning within, unless of course, transition has occurred.

However, using the same premise, why can we not conclude that when we are unable to produce manifestations of self consciousness after transition, it too has ended? Accepting the proposition that consciousness is the realization of impressions registered in the brain whether from the interior of the being or from without, realization of self is, therefore, dependent upon the organ of brain. In addition, if consciousness is to be the consequence of exterior impressions such as light and sound waves, the impulses that we feel, taste, and smell, then the senses are needed. The super-sensitivity that is aroused to consciousness may exist without the senses but it is not consciousness until so aroused. The question may be asked: Which was prior, the cause of consciousness or the senses?

Consciousness, as previously stated, is an effect, but the cause, the super-sensitivity, must have preceded the senses. This is deduced from the premise that the senses serve the interest of the life force. They convey to the brain through the nervous system impulses which produce sensations either beneficial to the harmony of the life

force or injurious to it. If the senses existed first there would have been no organic mechanism for the transmutation of the impulses into sensations and their functions would have been useless. The sensitivity of the life force is a characteristic of life, whereas the senses are but a complexity of the functions of life.

Self has no existence apart from being. When self is realized, as previously stated, that self has form. The form is its identity. If you remove the identity or form, self has no being, no existence. We may look at it in this way. Can you conceive of a light isolated from its source; that is, it not being radiated from anything? You may say that the light waves in their nature are different from the cause of the light, yet you cannot separate them from that which produced them or they would have no existence. Consciousness of self may be a state different than that of the physical body or gross matter, yet the consciousness of self cannot be severed from that body and still have existence. With the destruction of animate being self ceases to exist. It has been asserted that since it is the order of life force, erroneously referred to as intelligence, which when disturbed produces sensations which incite consciousness of self, that therefore, the inner being or self is immortal. The supposition for this is that life is the consequence of the unity of two phases of universal Cosmic motion. These two phases separated would end the third condition, or life, but not either of the two fundamental causes. That is logical enough but they further argue that because the life force is either a separate phase of Cosmic motion or the combination of two others, it is immortal because Cosmic forces are immutable and indestructible. Further, that since life energy is the cause of consciousness of the ego therefore, this ego or self is immortal. That conclusion in its entirety is unsound because admittedly all universal energies are indestructible and therefore eligible to the status of immortality. Yet, as we have seen, what man regards as his immortal nature is the continued cognizance of his identity, self awareness, the ego, not merely a vital energy capable of achievement but not able to



perceive that capability. For an added simile, we may liken self consciousness to a mirror in which life reflects itself for the duration of its embodiment in its particular form. Life, whether it had the virtue of self consciousness or not, would and does function, but it could not appreciate its own functioning. With higher organisms like man, the characteristics of life energy existing within the being, are impressed on the sensitivity of the brain producing consciousness of itself like an object before a mirror reflects its own image. As the destruction of the mirror would discontinue the reflection of the image, so at transition the destruction of brain would end consciousness and the mental image of self would cease. It may be held that the destruction of the mirror would end merely the reflection, not the actual object. But the conception of immortality embraces the idea of the continuance of only the reflected image, the consciousness of self, not the body. It is also contended by the exponents of immortality that once self has been realized, once the object has been reflected in the mirror, the memory of the image remains even after the end of the reflection. This constitutes the doctrine of the immortality of the memory of self. This reasoning is based upon the premise that once the idea of self is had it imposes an indelible impression that cannot be removed. But upon what, may be asked, is this indelible impression of self made? If consciousness is a consequence of the organ of brain, then whatever in man's nature may be immortal, such as the energy of life, if after transition it does not have that organ of brain any longer, it could not have memory of itself. This is because memory is an attribute of brain. Are we to presume that a phase of Cosmic motion such as life force, is to be affected by the manifestations of its own nature? Are we to understand that an eventuality can affect its own cause? If an effect could alter the cause then with the change of the cause, there would be a different effect. Universal forces cannot be altered by their various expressions or they would no longer be dependable. Such a condition would result in chaos. We have seen that life force is either a result of two other universal energies or a distinct

phase of Cosmic motion and without being resident in a highly developed organism it has no consciousness; therefore, when consciousness, ceases, memory also ends. Even, therefore, if the energy of life was immortal without matter, the memory of self could not be immortal. Life force without consciousness can be compared to an object without consciousness and such an object would not be affected by any previous reflection of its image in a mirror. With the removal of the mirror would go the reflection. The object would not have any change in its nature because of the reflections. In other words, life force would not in any way be affected because it previously had consciousness of self. With the destruction of consciousness, even if we imagined the continued existence of life force, life force could not have memory of its consciousness of self.

There are constantly chronicled psychic experiences which appear indicative of a psychic bondage between species of higher organic life such as man. Impartial scientific investigation in that branch of psychology known as psychical research has proven veritable cases of psychic phenomena. They consist of such experiences as knowledge of occurrences transpiring in distant places and reception of thoughts from a distant person. These are held by many persons as proof of the unity of the psychic nature of all human life. By psychic nature they mean the psychic essence of man's being which resolves down to the energy of life with its alleged intelligence and which animates all living things. Is this truly a logical explanation of psychic phenomena? The first question to be answered quite obviously is: Is anything which has in its nature that which something else has, bound to it because of that common essence? We may best approach this answer by asking another question: What is individuality?

Two things may be identical in nature and form yet are separate if we are aware of a state of difference between them. For analogy: Two apples identical in shape, color, size, etc., are, nevertheless, appreciated by the mind as separate if there exists between them another object of a different nature or a condition such as space. As long as the con-

consciousness is able to comprehend a separation between two similar objects they are not one. Without entering a polymic discussion on the nature of life which has been done in past essays, we can realize that life always manifests itself into a form with certain general characteristics which assures us that life does not exist without form and without its properties. That being so, each specie is a separate unit of life, of the same family or classification perhaps, but individual manifestations. The life force in each human would naturally be the same force. Yet, in the form in which it is, it is isolated from any other form.

The life force is not the psychic bond it is thought to be we shall see. Assuming the common concept that life force as it flows through all life unites all life, even so the units of living matter or species are separate and we have seen that life force has no consciousness of its own and could not therefore, have an appreciation of its residence in each of the separate living things. Consciousness is isolated in the unit of living matter. Therefore, it has no other awareness of its nature except in the single body in which it is confined. This does not deny psychic phenomena but does debate the theory of the unity of life in all beings and the theory that that is the cause of psychic phenomena.

To the present our discussion of consciousness has been quite general in so far as its nature is concerned and it is in consciousness that we will find the answer to the explanation of psychic phenomena. Consciousness is sensation and sensation is caused by impulses which generate the sensations. This statement may seem circumlocutory but in reality it is not, as we shall see. The process which produces consciousness is triune in its nature. The entire body is infused with the life force, every minute cell and every organ of the body. The natural rhythm of the animate being is, therefore, the rhythm of the life force. Accepting the brain as the foundational plexus of all impulses registered on the nervous system of the being, the inherent impulses of life itself would not register any effect in the brain as it itself would be composed of that same rhythmic energy. For an analogy: If we have a black slate an inscription on that slate

in the same shade of black would leave no visible impression. The old axiom holds good: A thing which is the same as something else is of the same nature. The physical forces exterior to man as, for example, sound and light waves whose impulses are conveyed to the brain by the nervous system and through the organs of sense, would be extraneous to the natural rhythm of the life force. When this foreign impulse would be received through the nervous system and would be superimposed upon this harmonious rhythmic field of life energy there would result a condition of either attraction or repulsion of these two energies. This encounter would result in a third rhythmic impulse which would be in contrast to both the rhythmic impulses of the life energy and the foreign impulses. *This third impulse is sensation.* To further explain this point we may use as an illustration a small stream of water with two boys standing twenty feet apart, on opposite banks of the stream. Each throws a rock into the stream at his feet. One boy's rock is large; the other small. The ripples or waves extending from the surface where the large rock struck the stream would be different from those where the small rock struck the water. One would have greater intensity than the other. When the ripples caused by the rocks encountered each other in midstream we can easily visualize the result. They would unite and form waves of different intensity than either of the two original undulations. We reiterate, the third impulse is sensation. The impulses received through the senses which encounter the rhythmic impulses of the life force produce this third impulse which is sensation. These sensations are of two general classes. One class is pleasurable and the other is not. Those which are harmonious to the life rhythm are pleasing and we term those sensations as pleasurable emotions. Those which are injurious or apt to permanently disturb the life rhythm, are painful and are also designated as emotions. The mechanical construction of the organ of brain permits of the segregation and classification of the sensations as we would classify books in a library. The continuous repetition of sensations of like nature give them distinction or



identity. This identity of sensation is consciousness. The continuous reception of light waves of a certain frequency producing identical sensations each time they are received result in conferring identity upon them by contrast with other sensations and we then realize, for example, the color of red or blue. This identification of sensations evolves the ideas of reality. It gives us awareness of the world of things in which we dwell. We must realize, however, that if no exterior impulses were registered in the brain there would be no sensations and consequently no state of consciousness. This may appear at first glance as contradictory to what was formerly stated, but in reality it is not. We realize that previously we stated that the objective faculties could be suppressed and consciousness would continue in another phase of its application but that is so only when consciousness has existed prior to insensibility. We have seen that sensations generated or classified are retained by the brain in a state we call memory. When the senses are destroyed it is impossible to perceive exterior stimuli. There can be no further consciousness of the world of things but consciousness is still possible, consciousness of self. The recollection of the sensations previously registered reenact the mental processes. The sensations produce the original impulses and we are cognizant once again of their particular relation to the rhythm of life. We feel, I use this term for analogy, the original pleasure or pain which we first experienced. If we had not first had the experience of the exterior impulses we would not only have no objective consciousness but no consciousness of self, for there would be nothing to excite the rhythmic energy of life, nothing to produce sensations from within which we know as emotions. Aristotle's theory of reason, the syllogism, confirms this proposition. Two premises united produce the third which is the conclusion and arises from the other two. Reason is the combining of sensations which produce a third sensation. Impulses, we have seen, produce sensations which through a functional process of the mind are classified. These sensations are therefore units of mental energy each of a different vibratory rate as, for example,

our illustration of the undulations in the stream caused by the boys throwing the rocks. When they are brought together the vibratory rates of both are combined and from their unity a new rate is produced and therefore a new sensation. With this theorem the experience of inspiration is not so mysterious as generally conceded. Inspiration is the unintentional combination of sensations which because of their originality to us, are startling and mystifying. Even the normal process of reasoning is merely the fortunate combination of the sensations. It is impossible to determine in advance what the third sensation will be, or in other words, the conclusion of a syllogism. Highly developed reason is merely a precise selection through recollection of such sensations as will, when combined, produce a third sensation nearest approaching an ideal.

The ability to successfully combine these sensations and retain memory of the combination is what we refer to as intellect. This ability is an organic development and like other organic developments may be transmitted from one generation to another.

To come back to our theme. If, as maintained, immortality of self is not logical and psychic phenomena though admitted is denied as the outcome of the unity of life force, what is the cause of this phenomena? Perhaps the answer to the following question will help us. Has consciousness the ability to transmit itself? We have stated that consciousness is an energy generated in the mind and we have surmised the manner in which it was accomplished. If it is an energy it is a phase of Cosmic motion and it is subject to the same principles that all other energies of the universe are. The first essential principle is that it would not be destructible. This statement may appear paradoxical in comparison to a previous one wherein we said consciousness ceased when the organ of brain was destroyed. The energy of consciousness, as consciousness, would cease at transition, but the energy itself would be converted into some other phase of motion of another vibratory rate entirely dissimilar from its previous nature. Energy cannot be destroyed but its nature can be changed. Consciousness or the thoughts of which

it is composed, does like other energies, have an harmonic above and beneath its fundamental vibratory rate or frequency. Those who are familiar with music know that each true note has an harmonic in an octave above and below the fundamental. A sensation of consciousness commonly understood as a thought, would have a superdelicate radiating harmonic impulse. Because of its extremely high vibratory rate in the scale of motion, it would not be opposed by any form of gross matter and therefore, neither limited by time or space; in other words, capable of penetrating anything which exists. With the conclusion that the energy of thought or consciousness can be transmitted by virtue of the same fundamental principles underlying all energies, our next question is: Is there an equally sound process of mental mechanics for its reception? This must be understood! The same thought generated by two individuals would be of different vibratory intensity in most instances due to the variation of physical organisms. The differences in brain, nervous system, etc., would be sufficient for considerable variation even though the subject of the thought might be the same. We may use the analogy of two boys each with a baseball. The baseball each had might be alike in size and weight but the physical nature of each boy might be so different that one could throw the ball much further than the other. If we had

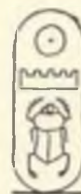
two individuals of exact mental sameness or nearly so, the mental sensitivity of one would be very much attuned or in resonance with the infinitesimal harmonic radiations of the consciousness of the other. The reception of those impulses would generate sensations of consciousness in the mind of the one receiving them in the manner previously defined and corresponding to those existing in the consciousness of the transmitter. It would not only require that the recipient be mentally similar to the transmitter but that he practically completely eliminate from his consciousness all exterior impressions. It would require an introversion of consciousness on the part of the receiver. The exterior impulses received through the senses would be so vigorous, as to so occupy the consciousness that no reception of transmitted thought would be possible unless he endeavored to suppress them or was in a state of passiveness of mind. Recognition by the scientific world of the fundamentals of transmission of thought or consciousness is but a short time off. As to the isolation of consciousness of self; that is, the conception of immortality of ego, it is as yet not demonstrable. For the millions who feel the need and necessity of this conception of immortality of self, let us hope that the inability to rationally demonstrate it at present is because of the inadequacy of the human mind to fathom the infinite principle by which it is governed.



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ROSICRUCIAN SUPREME TEMPLE MEETINGS

Starting with Tuesday, August 29, the usual weekly periods of meditation and the intonation of vowel sounds will be resumed in the Supreme Temple of the Order, Rosicrucian Park, San Jose, California. These sessions begin at 7:30 P. M. All Rosicrucian members of any grade of the organization are invited to attend. Whether you live in the vicinity of the Grand Lodge or whether you are traveling through the State, arrange to participate in these mystical exercises which you will find most inspiring and beneficial.





ST. THOMAS AQUINAS

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

St. Thomas Aquinas lived during the era of renaissance of knowledge, the time when learning was being restored. He was born in 1225 in a little town outside of Naples, Italy. At the age of seventeen he joined the Dominican Order and became a student of the other famous scholastic philosopher, Albertus Magnus of Cologne. His duties necessarily made him take an active part in the various church affairs, but he did an enormous amount of work in theology and philosophy.

He was a typical scholastic, well learned in Latin and in Greek, and an ardent student and admirer of Aristotle. He attempted to establish a new system of knowledge by combining the scientific methods of Aristotle with the theological ones of the church. He recognized two different forms of knowledge.

First, Divine Revelation, inspiration, or, as we would say, Cosmic attunement, wherein man receives an influx into his consciousness of Infinite Wisdom which expresses itself outwardly. The other form of knowledge was that expounded by Aristotle—observation of the facts of reality through the senses and the classification of them by the reason. He considered, however, that both of these forms of knowledge had their source in God.

We may see from this that St. Thomas Aquinas was a true metaphysician. He died March 7, 1274. Below we bring to you excerpts from his writings on the theory of knowledge.

THEORY OF KNOWLEDGE



HERE are certain intellectual substances which are called immaterial.

The substances mentioned before that we called immaterial are necessarily also intellectual. Anything, indeed, is intellectual which is free from matter because of its very nature to

be known can mean only to be perceived, for to be actually intelligible and an intellect in activity are the same things. It is clear, moreover, that anything is actually intelligible when it is separated from matter, for we cannot have intellectual knowledge of material things except by abstracting it from the matter of the thing. Hence the same judgment must be given concerning the intellect, that what are immaterial are also intellectual. For example, the immaterial substances are the first and highest in rank among individual things, for actuality naturally precedes potentiality. Moreover, the intellect appears superior to all other things, for the intellect uses bodies as instruments. Immaterial substances must, therefore, be intellectual. To this purpose as much as some things among individual things are of higher grade, so much the more do they approach to the likeness of God. We see things of the lowest grade to participate in the divine nature only so far as

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be known can mean only to be perceived, for to be actually intelligible and an intellect in activity are the same things.

It is clear, moreover, that anything is actually intelligible when it is sep-

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to exist, although inanimate; that some things, such as plants, both exist and live; that some, such as animals, even know things; but that the highest grade of existence and the one approaching the nearest to God is in the understanding. Hence the highest creatures are intellectual and because of their approach nearer to the likeness of God than any other creature they are said to be made in the likeness of God.

That substance through which man knows is the lowest in order of intellectual substances.

Since, moreover, it is not possible in the case of things to proceed to an infinite number of orders, just as there was found the highest substance among those previously mentioned which approached nearest to God, so there is necessarily found a lowest one which approaches nearest to corporeal matter, and this indeed can be made plain. For to *know* places man above the other animals. It is clear that man alone understands general truths and the customs of things and immaterial things which are perceived only through intelligence. It is impossible, moreover, that to *know* is an act exercised through the bodily organism the same as sight is a function of the eye. It is necessary that the whole instrument of knowledge should be free from that kind of a thing which is known through itself; just as the pupil is free from colors of its own. So, indeed, colors are recognized insofar as the kinds of color are received in the pupil, but the receiving part must be free from that which is received. The intellect knows all natural things of sense. If, then, it knows through a bodily organ, that organ must be free from any natural sensible thing, which is impossible; for example, every reason knows things that can be known by the species (general truths) becoming known to itself, for this is its first principle of knowledge. The intellect, moreover, knows things in an immaterial way, even those things that are in their very nature material, by selecting the universal form (or truth) from the individual material conditions. It is impossible, therefore, that the genus of a thing known in the intellect is material. Therefore, it is not known through some bodily organ, for

every bodily organ is material. In the same way it appears from this that the sense is weakened and destroyed by too much sensibility, just as hearing by great noises or sight by things too bright, which happens because the harmony of the organism is destroyed; but the intellect grows stronger by the excellence of the things it knows, for he that knows the higher things is able not only to know other things but to know them better. So, therefore, since man is found to be intelligent, and knowledge does not come through a bodily organ, there must be some other incorporeal substance through which man knows. For since this is able to be done without the body, the essence of it does not depend upon the body. For all characteristics and forms which cannot exist of themselves without the body are not able to act except through the body. Thus heat does not become hot through itself, but the body becomes hot through heat. That incorporeal substance, therefore, through which man knows is the lowest in kind of intellectual substances and the nearest approach to matter.

Concerning the characteristic of the intellect and the process of knowledge.

Since, moreover, to be intelligent is a higher grade of existence than to be sensible, just as the intellect is higher than the senses; and since, moreover, the things lower in the order of being, imitate the higher, just as the corporeal things, subject to generation and destruction, imitate the cycle of the heavenly bodies; so things of sense must be assimilated in their own way to things intelligible, and so, from the likeness of sensory things (to us), we are able to arrive at the knowledge of intelligible things. There is, moreover, in sensibles something of the highest grade that is active, such as the form (plan), and something of the lowest grade that is only potential, which is matter; also something intermediate compounded of matter and form. So also in the intelligible nature, for the highest intellectuality, which is God, is pure activity. The other intellectual substances are those having something of the active and potential after the nature of an intelligible being. The lowest of the intellectual substances through which man



knows is only in potentiality, like an intelligible being. This is witnessed by the fact that man is found in the beginning only potentially intelligent, and afterwards, little by little, is led to active intelligence — and thence that through which man knows is called a *positive intellect*.

That the possible intellect in man receives intelligible forms from sensory things.

Since it is true, as said, that by as much as the intellectual nature is the higher, it has more general intelligible ideas, it follows that the human intellect, which we called possible, has less general ideas than other intellectual substances, and thence it is that it receives intelligible forms from sensory things. This is also evident in another way, if one considers. For the form must be proportionate to the susceptibility. Just as the possible human intellect among intellectual substances is found nearer to the corporeal matter, so it is necessary that its forms be nearest to material things.

That man needs potential sensory things for the understanding.

We must consider, also, that forms (truths) in corporeal things are individual and have a material existence; that in the intellect they are general and immaterial; which indeed shows the way in which we learn. For we know things universally and immaterially. The operation of understanding through intelligible forms (general truths, etc.), by which we understand, necessarily follows. Since one cannot pass from extreme to extreme save through a medium, the forms from corporeal things must pass to the intellect through some medium. Of such a nature are the potential sensory substances (qualities) that receive the forms of material things without the matter. The form of the stone comes to the eye, but not the matter, yet the forms of things in particular are received in the potential sensory substances (qualities); for in these potential sensory qualities we know only particulars. Therefore, it is necessary for man, in order to learn, to have senses. The proof of this is that if a

sense is lacking a man lacks all knowledge of the sensory facts which are understood through that sense, just as a man born blind has no idea whatever of color.

That it is necessary to presuppose an active intellect.

From the above it is plain that the knowledge of things in our intellect is not caused through participation, or by the influx, in the act of knowing, of certain forms existing in themselves, as Plato believed, and others following him, but the intellect acquires knowledge from sensible things through mediating senses. But since in potential sensory things the forms are particular, as has been said, they are not actively intelligent but only potentially intelligible. The mind, indeed, does not know universals, moreover; it exists potentially; it is not led to activity except by some other agent. Therefore, there must be some other agent which makes forms existing in potentially intelligible things to be actually intelligible. The human intellect cannot do this for it is itself more *potentially intelligible than actively so*. It is necessary then to presuppose another intellect which makes forms potentially intelligible to be actively so, just as light makes colors that are potentially visible be actually visible, and this we call the active intellect, which would not have to be supposed if forms were themselves actually intelligible, as the Platonists have said. Therefore, in knowing there must be first our possible intellect which receives the intelligible forms, and, second, an active intellect which makes these forms actually intelligible. Since the intellect is perfected through intelligible forms so that it can use them as it wishes, midway between mere potentiality and complete activity. Since it also holds the general truths before mentioned in complete activity it is called the active intellect for it actively comprehends a things when the class of the thing has been made a form of the active intellect. Therefore, it is said that the active intellect is knowledge and activity.

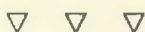
—Compendium Theologiae.



Report of the International Convention

ROSICRUCIANS FROM ALL PARTS OF THE WESTERN
WORLD IN JOYOUS CELEBRATION

Recorded Daily by THE CONVENTION SECRETARY



THE great Convention of Rosicrucians is now under way. Much to the surprise of all of us it is the largest and most widely attended of all the Conventions we have ever held. The Cosmic had warned us to be prepared for many important events

in connection with this Convention, and we had laid careful plans to bring before the members and delegates many serious and timely matters. Nevertheless, many eminent authorities warned us that because of the so-called depression throughout the country we should not anticipate a very large attendance. The Cosmic was right in its warnings, however, and we were prepared. For a whole week preceding the opening of the Convention members arrived from every corner and part of the continent so that on the opening day of the Convention, Sunday, July 16, we had to start making registrations hours before the auditorium was opened for the first session in the evening. Before six o'clock in the evening over five hundred members and delegates had registered

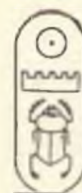
and each minute of the evening hours brought more and more until when the moment arrived for the Supreme Secretary to step upon the platform and declare the Convention open, the large auditorium was packed to its capacity. Never before in the history of our many years of Conventions have we seen so large an assemblage for the opening session. One glance over the audience with the hundreds of smiling faces, the cheerful, healthy, prosperous, enthusiastic expressions, made one feel that if there had been any depression in this Western World continent it most certainly had not affected the Rosicrucians.

The Opening Session

The opening session started tonight with an invocation made by the Reverend Dr. Charles S. Knight, a clergyman of this city who is also a well-known writer and author, and whose new book dealing with the secret, scientific prophecies of the Great Pyramid of Egypt will soon be published by AMORC.

Dr. Knight's invocation sounded the sad note that is pervading the entire Convention, and has brought the membership into closer contact than any other incident during our present cycle

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of existence. He petitioned God and the Heavenly Hosts to bring health, strength, and life eternal into the minds and hearts of all beings, and at the very moment that he uttered these words we realized the sad fact that our greatly beloved Grand Master, Charles Dean, was lying in a hospital not far from the auditorium in a state of coma and that his life was despaired of because of the illness that came upon him gradually during the past few weeks due to a very serious breakdown from overwork.

After the invocation several of the city officials representing also the City Council and the Junior and Senior Chamber of Commerce made welcoming speeches to the Convention in which they praised highly the value of the organization and its activities in local affairs, and paid high respects to the Emperor as a citizen, a civic worker, a friend, and a leader in many humanitarian, social and educational activities.

The Supreme Secretary then introduced the members of the official staff at headquarters, each of whom made a brief address sounding the keynote of the Convention, and followed this by a reading of some of the many letters, telegrams, cablegrams, and radio messages from the officers of the Rosicrucian Order throughout the world. He asked for volunteers on a committee to take charge of the portfolio of greetings that had been received from foreign jurisdictions in order that these communications might be passed among all the members during the week, and carefully read and examined. He took occasion to read to the Convention a few of these communications, especially the one from Mr. Thor Kiimalehto, the first Secretary-General of the organization, and still one of its enthusiastic members. He also read a long cablegram from the Inspector-General of AMORC for North America in foreign lands, Arthur Roberts, the eminent scientist, who announced in his cablegram that through the working out of some of the laws and principles contained in the Rosicrucian teachings he had succeeded in evolving a new liquid fuel which would supplant the many expensive liquid fuels now being used throughout the world. The Emperor then asked for volunteers to

form a committee to examine the large books containing all of the AMORC charters, letters of patents, and papers of authenticity received by the Emperor since the year 1909. This committee, composed of members from all parts of North America, will permit every member and delegate to examine these important documents and verify them before the Convention closes.

The Emperor then made reference to the recent law suit conducted in the Superior Court in San Jose, in which case the Judge rendered a decision in favor of AMORC as against the group of conspirators who had been devoting a number of years to a very extensive campaign of vilification for the purpose of injuring the good name and reputation of AMORC. The Emperor called attention to the fact that after AMORC had submitted to the court all of its evidence of authority and genuineness, and the conspirators had been unable to produce a single piece of evidence to support their contentions and even refused to answer questions "because such answers might tend to incriminate them of felony," the Judge rendered an opinion which contained a strong condemnation of the activities of these conspirators. The Emperor read from the official court records a part of the Judge's opinion in the following words:

"The unity of purpose, the concert and action of the defendant Smith, the former defendant Thomas, and of the three or other persons named in the complaint, have not only been proven, but admitted by the defendant himself on the stand, and these constitute what is termed a conspiracy." The findings of the Judge as signed by him show a complete refutation of all the charges made by these conspirators and establish the fact that AMORC is precisely all it has always claimed to be and has never been involved in any questionable position regarding its authenticity, genuineness, affiliations, purpose, or method of procedure.

At the Convention last year the delegates and members unanimously voted that the administration officers of AMORC should take action against these conspirators because of their ma-

licious defamation of AMORC and its officers. The members assembled at this present Convention were astounded to learn that in the evidence submitted to the court in the form of correspondence seized in the home of the conspirators by the Sheriff, it was revealed that the leaders of two or three other so-called *Rosicrucian* organizations in America had been participants in the conspiracy, furnishing money to the conspirators and advising them how to proceed in their malicious and secret activities with the expressed hope of receiving some personal benefit if AMORC could in any way be closed down in its activities, and entirely eliminated from every field of activity. Among the persons revealed in the correspondence as assisting these conspirators were Alfred H. Saunders of New York City, a Mr. Daines of Calgary, Canada, a Miss Myrtle Crane of Detroit, Michigan, a Mr. E. E. Thomas of Los Angeles, a Mrs. Max Heindel, head of the so-called *Rosicrucian Fellowship* of Oceanside, California, and a Mr. R. Swinburne Clymer who is at the head of a so-called *Rosicrucian Publishing Company* in Pennsylvania, and several others. Perhaps never before in the history of fraternal organizations in the Western World was there ever revealed such a carefully organized body of conspirators working entirely without any sincerity or noble purpose, and so evidently hoping to derive personal benefits as a consequence of their activities. Even the strangers in the court-room when the case was tried expressed extreme surprise when the details of the malicious activities were revealed.

At the close of the Emperor's official address he consented to give another demonstration of the color organ, and was assisted by Professor George Ebert, the eminent organist, and Colombe Ruth Prell of San Francisco, who danced the *Temple Fire Dance* before the screen of colored lights, illustrating the place taken in music by rhythm, and the effects of the combinations of color, sound, and motion as produced through this color organ. Among the musical compositions played on the color organ were special tone poems and chants composed by our Brother Hughes of

England, who is an eminent organist, Brother Lang of New York, and others.

The Second Session

Monday morning the delegates and members continued to arrive and Rosicrucian Park is now a riot of color composed of the attractive summer costumes worn by the women attending the Convention, the banners, flowers, streamers and other things which make the grounds and various buildings attractive. In every department of the Administration Building and in the Museum, Laboratory, Auditorium, Temple, Shrine, and other places members were being escorted by hostesses and guides, while committee meetings were being held in nooks and corners, and others were busy making social contacts. Because of the growth and development of the junior organization this Convention is unique in the number of children attending.

At two o'clock in the afternoon the second session of the Convention was held with addresses by several of the officers, followed by an open Forum conducted by the Emperor during which various committees were appointed and put to work, and the general problems of propaganda were discussed by the delegates and official representatives of each district. During the discussion it was revealed that the delegates and representatives, as well as the members present, were in perfect agreement in indorsing the present form of advertising and publicity used by AMORC. A question had arisen as to the nature of this advertising and methods for extending it. One representative expressed a criticism of the advertising, as told to her by a prospective member, and the result of the discussion was that the members and delegates at the Convention unanimously indorsed the present form and methods of advertising and propaganda as absolutely necessary in the face of the unfair competition created and maintained by a number of organizations falsely pretending to be truly Rosicrucian. Literature was presented and read by delegates showing that a so-called *mystic university in Florida* had been circularizing literature



throughout the country claiming that it held a charter from the *Great White Brotherhood* authorizing it to present Eastern and Western teachings in North America, including extracts from the AMORC pamphlets and lessons. The Emperor then presented to the Convention several letters written to the university in Florida informing it that it did not have any right to claim that it was chartered by the *Great White Brotherhood*, and had no right to claim to be Rosicrucian in spirit or purpose.

He also read a letter from the chief executive of that organization in Florida addressed to him in which it was admitted that the university in Florida *did not have* a charter from the *Great White Brotherhood*, and that the statement in their literature to that effect was untrue. This and other extracts from literature issued by Clymer of Pennsylvania, and the so-called *Rosicrucian Fellowship* of Southern California, revealed that their pretensions to be the genuine Rosicrucian organizations were inconsistent with the facts revealed in charters and documents that had been presented in court and were available to all of the delegates present. This form of competition in America was unanimously condemned by the delegates and members present, and plans were immediately discussed for the further activities of the Vigilance Committee in suppressing such malicious and mercenary pretensions as might affect the AMORC in the future.

A humorous element was introduced into the Convention this afternoon by the issuance of the first copy of the daily "Flapdoodle Gazette" in which the news about all Flapdoodles is to be published day by day. It was explained in the first issue that the title of Flapdoodle is conferred upon all persons attending the National Convention and voting in favor of all constructive proposals. The term was originated by an editor of a Theosophical magazine in Canada who claimed that all persons attending the Rosicrucian Conventions and supporting the AMORC in its activities must be *Flapdoodles*. But, since this self-same editor was revealed as being a co-worker with the conspirators condemned by the court proceedings, and found to

be a willing tool in their hands, his biased and prejudiced attitude was taken as an explanation for his criticism of the Rosicrucians.

At the close of the afternoon session the Past Master of the Lodge in Los Angeles presented a resolution calling upon the entire Convention to indorse and praise the activities and administrative principles exercised by the Emperor and executive officers during the past year, and calling for a continuance of the same excellent services, high ideals, and diligent application during the coming year. The resolution was unanimously carried without even a single critical comment.

The Evening Session

Tonight the third session of the Convention opened with the Supreme Secretary delivering a long and intensely interesting address on the subject of Virtue and Justice. He dealt at length with the ancient philosophical interpretation of these terms, and then with their modern relationship to our emotions and our reactions. The audience was intensely pleased with the address for it touched upon many important mystical principles.

The Emperor was then introduced and after instructing various committees in the work to be carried on by them during the Convention, he called for a roll call of Representatives, which revealed that nearly every state in the United States and most of the provinces of Canada were officially represented by those present in the auditorium or within the city limits, while many others are still on the way to the city having been delayed by steamship or railroad connections. Other statistics were gathered revealing the number of persons present who were of the Roman Catholic faith, the various Protestant denominations, the Christian Science, and Jewish faiths, and the various oriental religions including the Greek Orthodox Church represented by several of their priests. Other classifications revealed the number of professional employment present at the Convention.

This was followed by the answering of questions pertaining to the teachings

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dealing with the highest principles, and finally by a long explanation of the nature and functioning of the Cosmic Mind, and the manner in which God in His various ways expresses Himself and functions through the Cosmic mind. This constituted one of the most important esoteric talks to be made by the Emperor at this Convention.

While the weather during the daylight periods is quite warm the evenings are delightfully cool and after each evening session the members and delegates gather in various units for sociability and enjoy the hospitality of the city and its various forms of attractions. During the morning hours many committees have been holding meetings while many of the members have been indulging in sight-seeing. Each day from one to two o'clock the Emperor and his scientific associates have escorted groups of members through the laboratory showing them the many unusual instruments and devices at work for the reproduction of color from sound waves, the analyzing of light and color, the measurement of vibrations, the registering of projected vibrations from the minds of persons, and many other interesting and unusual feats. The large collection of minerals representing the form in which matter is composed is one of the interesting exhibits in the Laboratory, as is the chemical department with its microscopes and other instruments for analyzing and watching the effects of mind on living matter. Of course, the large radio equipment constituting the most powerful short-wave radio station on the Pacific Coast attracts the attention of a great many of the visitors.

During the early morning hours and late in the afternoon the officers are granting fifteen minute interviews to each and every member who makes application for them. At lunch time and dinner time there is a great spirit of happiness while there is also a very definite sense of sympathetic understanding regarding the unhappy state that has come to our beloved Grand Master, making it impossible for him to be present and assist in opening and closing the sessions of the Convention as he planned.

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Wherever I meet the members on the lawns or in the lobbies of buildings, or on the street, I find the same enthusiastic expression and attitude regarding the Convention. Many of these members have driven for many days over long roads to be present at this Convention anticipating much, and now expressing their happiness and joy in being here, uniting with those who have been here before in saying that this is unquestionably the largest and most important of all Conventions because of the serious matters that are to be decided or voted upon. Certainly, I hope that all of those members who were unable to come this year will be able to be with us next year and take part in the many interesting features that fill each day from sunrise to midnight.

The Tuesday Sessions

Early this morning various committee meetings were held in the auditorium. The *Junior Order* leaders held a meeting for the purpose of comparing the reports from various junior branches throughout the country, for the purpose of laying a foundation for the standardization of a special ritual for the juniors and of other features in connection with that work. At the same time the foundation was laid for a Constitution for the junior organization. This meeting was attended by a great number of leaders and associate leaders, and was of extreme importance. There was another meeting held by the Representatives of the Extension Department from all the principal districts of North America. This meeting was for the purpose of analyzing and examining the various methods and processes used by the Representatives in their local forms of propaganda. The result was many excellent recommendations. The committee found it necessary to carry the discussions over to another day in order to complete their work. They were whole-heartedly in favor of the present national methods of advertising and propaganda as carried on by the Extension Department at headquarters.

Other committees and special meetings were held during the day, especially the committee on examination of the or-



ganization's charters and papers of authenticity and legality. As at every past Convention a committee of twelve to fourteen members was voluntarily formed, and this committee now contains members of other fraternal organizations, attorneys and business men and women were given all of the ancient records, charters, papers, and matters of authority possessed by AMORC so that a report could be made, and this report read to the entire assembly.

In the afternoon the Emperor conducted another Forum session of the Convention, answering many questions, and assisting the members and delegates in solving many of the problems of the work and principles of the organization.

At the evening session tonight the program was opened with a very beautiful vocal and instrumental program furnished by the members. This was followed by a brief address by the Emperor on the subject of *Reincarnation*. The whole doctrine and philosophy of reincarnation was discussed from many new and interesting angles, revealing the logic and rational foundation for this ancient doctrine. After the Emperor's address the Oakland (California) Chapter of the Junior Order of Rosicrucians presented a symbolical play on the stage in which all of the junior members participated and displayed unusual talent and revealed an excellent understanding of our teachings and principles. Everyone in the auditorium felt sure that if Rosicrucianism could do for so many children so much good in so short a time it could do many wonderful things for the entire youth of the country. The play was followed by a mystical period of demonstrations conducted by the Emperor, who demonstrated the laws of vibrations in sound and color. With the use of the piano he played many fascinating and unusual selections of music, and with the emphasis on certain notes caused the members throughout the entire audience to feel certain sensations in their physical bodies.

The Emperor explained how each nerve center of the body is attuned to a certain musical note, and how the harmonic of this note would cause that nerve center and its connected plexuses to produce a physiological effect in some

definite location of the body. Through playing certain chords and notes of music he caused sensations of warmth and coldness, tingling and pain or peace in many widely separated parts of the body. At the close of this interesting demonstration he offered to repeat one that has never been demonstrated since it was shown at the First Convention held in Pittsburgh, Pennsylvania, in 1916. Allowing a member in the audience to pick out mentally a note on the keyboard, but retaining this information secretly and conveying it only by mental telepathy, the Emperor on the stage of the auditorium received the impression of the correct note and without saying anything to the young Colombe standing at his side he was able to place his hand upon the right vertebra of her spine and cause her to mentally send forth the musical sound of the note selected by the one standing at a distant point of the auditorium. This note was heard by a majority of the members as though it were a very soft tone sung throughout the building, but when the Emperor stepped to the piano and struck the note of F all the members were surprised to find that it was precisely the note which they had heard. In all of the tests made a very large majority of those present raised their hands to indicate that they had felt the sensations as produced. It was probably the most successful demonstration of this kind ever held at any of our Conventions.

Throughout the day the weather has been fairly warm but nevertheless comfortable for those who enjoyed lying about on the lawns or under the shade-trees, and living a typical outdoor California life. Cameras were clicking everywhere taking moving and still pictures to send back home or to be preserved in albums. The joyous celebration and the richness of color in the wearing apparel of the members, continues to make Rosicrucian Park look like a huge flower garden. Every one of the officers is extremely busy with interviews granted to each visitor to the Convention, while guides and hostesses are taking the members through every department of the buildings.

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Wednesday Sessions

This afternoon the Imperator and others conducted the Forum and business sessions in the auditorium while various committees were busily at work completing their investigations and preparing their reports. The members and delegates in the Convention voted upon many important matters, including the proposal to have all of the AMORC terminology in North America revised to include the ancient Rosicrucian terminology which it originally had when the organization first started in this country, but which was temporarily modified in 1915 and 1916 because of the belief that the ancient terminology would not be as easily understood in the Western World. The members and delegates were enthusiastic over the idea of having the ancient terms, words, and phrases appearing again in all of the official documents and literature, making the American literature agree with that which is universally used by the Order. A discussion was entered into regarding the enlargement of the amount of instructions in each weekly monograph, and not a single member or delegate offered a proposal for the enlargement of the lessons. Each speaker on the subject contended that the lessons and weekly monographs were now sufficiently complete and in most cases filled with more vital information and practical exercises than a conscientious student could properly digest in one week. Every suggestion regarding the enlargement or increase of the lessons or exercises was unanimously voted down by the committees and delegates considering the matter. The concensus of opinion, without a single objection, was that the present AMORC course of instruction as issued during the past ten years constitutes the most complete and thorough system that human agency could devise, and in comparison with other so-called courses of instruction in metaphysics, psychology, occultism and higher thought, the Rosicrucian system was notably superior.

At this evening's session of the Convention, interesting music was furnished by some of the employees of the Administrative Staff at headquarters and

after a very interesting and instructive address on the *Practical Application of the Rosicrucian Lessons* by Ethel Ward, the secretary to the Grand Master, a surprise was introduced into the program by the presentation on the part of Frater Bufmyer of a very large and magnificent pulpit made by him out of pieces of wood sent to him for the purpose by the members of the International Rosicrucian Council and specially selected Rosicrucians in all parts of the world. Many unusual and rare pieces of wood and some from unusually unique places, such as from a Danish frigate lying at the bottom of the sea, contributed by a Frater who is a Naval Commander for Denmark, and a piece of wood from a rare tree growing only along one section of the Nile in Egypt, and another from a very ancient treasure chest, constituted some of the interesting descriptions given by Frater Bufmyer. There were pieces of ivory contributed by the members of the Junior Order of the Rosicrucians, rare metals contributed by distant members, and a very large diamond in the center of a handcarved rose that was contributed by an enthusiastic member in a distant city. The pulpit is highly symbolical in its carvings containing much inlay work with Egyptian hieroglyphs and other emblems in beautiful enamels. A book containing the original letters and wrappers that accompanied each of the hundred or more pieces of wood that went into the pulpit is contained in a little drawer. The pulpit was presented to the Imperator in trust for the organization of the present and future in the Western World, and in accepting it the Imperator stated that he could not accept it in any personal sense but impersonally accepted it as something that would become a sacred relic as well as a practical piece of equipment for the future Supreme Temple or Sovereign Sanctuary of the Order in the Western World.

The presentation of the pulpit was followed by an intensely interesting discourse by Frater A. Leon Batchelor, in charge of the Correspondence Department, who dealt at length with the problems of the principles and teachings of the Rosicrucians and their application to our human affairs.



Thursday Sessions

During the morning hours today the various field workers and branch leaders of the Junior organization completed their discussions and prepared a formal report. The exhibit of the constructive work done by the Juniors in North America in the form of practical things of value to children in other lands to be sent to them as love offerings from this country occupied the attention of all of the members and delegates and illustrated what could be done in the way of co-operation on the part of the children in the various branches of the organization. The various banners displayed around the walls of the auditorium representing the different branches of the Junior organization illustrated the uniqueness of design and cleverness of artistic work on the part of these young people, and the reports revealed that the Junior organization has become a permanent and enthusiastic activity in all of our western jurisdiction. The committee rendered a report calling upon AMORC to standardize the name, emblem, ritualism, teachings and regalia of the Junior organization after the past year's experimentation with various forms of ritual and instruction in the different cities. The reports also reveal that in many districts children were being brought into the Junior organization whose parents were not members, but who believed that the instruction and other benefits of Junior membership would be of advantage to their children. Unquestionably, the Junior work will grow in the coming years to a tremendous degree.

At the afternoon session the Forum composed of the members and delegates entered into an analysis of the various points of the work of administration, propaganda, membership, and personal guidance. Men and women of all walks of life and all the arts and professions expressed themselves in this regard, stating that they had found among the AMORC leaflets and pieces of printed matter such types of appeal and presentations as would fit each and every occasion and each type of individual, and that it was easy to approach any type of mind with the proper piece of AMORC literature and find a hearty

response. Some additional pieces of propaganda literature were recommended and various additions to the activities of the different departments were recommended.

It is noticeable in all of these Forum discussions that every member has an intense interest in the administrative end of the organization, as well as in the student benefits. A question arose as to the practical application of the teachings to all the affairs of human life, and the Emperor asked one very unusual question that brought a most pleasing response on the part of the large and enthusiastic audience. With the hall filled with over five hundred members and delegates, he asked all those members to raise their hands who had found in the past three years of so-called business depression that the lessons and instructions, principles and rules of Rosicrucianism had enabled them to go through the depression without any loss in finances or any inconveniences in their mode of living. From the hands raised it appeared to be almost unanimous and immediately scores started in to testify that throughout the depression period the work of the organization and its principles had enabled them to even increase their income or increase their conveniences and benefits in life. The Emperor finally called a check on this testimony, smilingly stating that he did not want to have the time of the session turned into a period of testimony, since that hardly seemed necessary in the face of the statistics that were being gathered by the various committees. Again and again there were expressions of enthusiastic indorsement of every department at headquarters, and since the members had spent a part of the morning hours in visiting the Rosicrucian printing plant and watching the scores of large presses and other huge pieces of machinery producing Rosicrucian literature and turning out the current issue of the Forum magazine, they were highly enthusiastic about the extremely elaborate and highly efficient equipment of this largest of all printing plants of its kind to be found anywhere in the State of California. It was purposely planned that the August issue of *The Rosicrucian Digest* with its new cover and the current issue of the Forum magazine

and other important literature which the members and delegates would take home with them would be in the process of production in the printing plant while the Convention was in session so that members might see these things actually being produced.

The usual Convention photograph was taken this afternoon with the huge grand stand built in a crescent form and the panorama camera in the center. These pictures have become a series of historical documents for each and every one reveals an increasing number of persons at the annual Convention and, of course, every member and delegate is anxious to be in the picture and take one home to show his chapter, group or lodge. The pictures are approximately three feet long and eight inches high and show clearly the face of everyone at the Convention. If anyone of our members who has not attended the Convention desires a copy of this Convention picture, it can be secured by sending \$1.00 to the Supply Bureau and asking for a copy of the 1933 Convention photograph.

In the early part of this evening the annual honorary initiation was held in the Supreme Temple. This special initiation is for those members of the Order throughout North America who have contributed toward the Temple Fund and are known as Temple Builders. This fund is used exclusively for the maintenance and improvement of the Museum Auditorium, Temple, and other buildings. The ceremony is the ancient Egyptian initiation conducted by a large staff of officers in Egyptian robes under the direction of the Emperor, and is a most impressive and sacred occasion. At the close of the initiation in which approximately eighty members were thus honored, two new Colombes were accepted into the Supreme Temple as part of the ritualistic staff. These Colombes were Dorothy Dougherty of Redwood City, California, and Colombe Madeleine Lewis, the youngest daughter of the Emperor.

While this ceremony was being held in the Supreme Temple the Grand Secretary and some other officers were conducting an important session of the Convention in the Auditorium, and at ten-thirty o'clock the members in both

buildings, along with the officers, united in a special mystical ceremony held in the Auditorium at which time the Emperor demonstrated in a sacred and reverential manner a large number of the most esoteric and mystical laws taught in the Rosicrucian system. This special mystical ceremony, lasting until midnight, has always been one of the outstanding features of the Convention and thousands of our members throughout the North American jurisdiction will testify to the fact that in the past years these occasions have given them an unusual opportunity to see the highest esoteric principles of our teachings applied and demonstrated in a very remarkable manner. Several of the Masters of the Great Hierarchy were present during this ceremony and many fascinating, astonishing, and weird effects were produced in a manner that left no doubt as to the precise operation of the laws and principles involved.

Before the opening of many of the sessions of the Convention, the members have been entertained with interesting music and beautiful songs rendered by some of the members who are professionals in their line of entertainment and the general comment among all members seems to be that the vibrations are more intense and of a higher degree at this year's Convention than they have ever been at any time in the past. There seems to be a greater unity of purpose and certainly there is even a greater degree of manifestation of peace and harmony at this Convention than at any of the preceding ones, despite the fact that all of our Conventions have been notable for the fact that there have never been any of the disagreements or unpleasant discussions that often arise at other conventions.

Friday Sessions

Early this morning the members and delegates seemed to congregate more rapidly and with greater interest in the different buildings of Rosicrucian Park, for everyone realized that this would be the last day for all business or official action. Committees were anxious to complete their reports and many important questions had to be settled at the afternoon and evening sessions.



In the afternoon a great many points relating to administrative matters and official activities in the various branches were discussed by the personal addresses made by the Delegates and by the special District Representatives, each of whom was given ample time for a full and complete expression of opinion. It was noticed that no Delegate or Representative presented a single letter of criticism on behalf of any member in his district. Many valuable and constructive ideas were presented, however, each looking toward the strengthening and beautifying of the great work.

At this evening's session there were a number of surprises. Among these came first the special music including a number of beautiful violin solos masterly rendered by Miss Doris Thomassen, who is an eight and a half year old protege of the Imperator under the personal instruction of Prof. Geo. Ebert. On this occasion she performed upon a very rare old violin that served for a long time in a temple in Egypt for Rosicrucian ceremonies. The violin and its case containing Egyptian and Rosicrucian hieroglyphs was loaned to the little girl for use during her course of study that she might be inspired by playing upon it, and the audience was unusually thrilled at her magnificent work, especially when she played with much feeling and mystical understanding the Rosicrucian theme song, "Sweet Mystery of Life."

Another surprise was the presentation by Frater Ballam, past Master of the Francis Bacon Lodge in San Francisco, of a beautiful painting of the Master Jesus and His Disciples on a canvas approximately seven by ten feet. It was unveiled on the platform before the Convention with appropriate speeches and is to be on permanent exhibition in the Auditorium.

The third surprise was the exhibition of a talking moving picture made in India of the various forms of worship of animal life in mystical ceremonies, including the charming of snakes and other animals and the place these animals hold in various superstitious Oriental religions.

During the course of this final business session of the Convention the final report of the committee on *Credentials*

and *Authenticity* (voluntarily formed among members and delegates present and containing sufficient members to represent all of the districts of North America and to include members of various fraternal societies other than the Rosicrucian, and business men of various walks of life), was read by the chairman of the committee. The report was exhaustive and lengthy because the committee had spent many hours of each day in the careful examination, reading, study, and analysis of all of the official foreign correspondence that had passed between the various Rosicrucian organizations of Europe and the Imperator and supreme officers of the organization in America. Among this correspondence were the charters and documents of authority and authenticity and official letters bearing government seals and the seals of foreign American Ambassadors. The documents also included the official papers of the recent court trial against the conspirators who have made various false charges, and the court's official decision and findings.

The report of this committee was an enthusiastic indorsement and positive affirmation of AMORC's exclusive and legitimate position in North America, as the only true and genuinely chartered, authorized, sponsored, and affiliate branch of the Rosicrucian organization of the world. The report also included a survey of the evidence examined by the committee which proved conclusively, often by *definite admissions* on the part of other so-called Rosicrucian organizations, that these other claimants for recognition *were not chartered* at all and had no legitimate foundation for the claims of authenticity set forth by them. The revelations of their participation in the conspiracy and the admission of conspiracy action between them revealed that they looked upon their own claims as being weak and unsupported.

In submitting the report to the Convention, the committee asked that the report be printed and permanently placed on record in a proper manner as the *final, impartial investigation of the entire subject*, and pointed out the fact that such an investigation need never come before any future Convention or require any further consideration.

Three hundred fourteen

When the Credential Committee's report was read at the Convention, it was adopted without a single dissenting voice. Thus is closed one of the important and serious matters which each Convention has considered during the past ten years and voted upon favorably.

Upon motions made, seconded, and unanimously adopted, the Grand Council for the coming year was elected and is composed of the following Fraters and Soror:

Manuel Rodriguez Serra, Supreme Master for the Spanish-American Jurisdiction.

E. D. Bufmyer, for the Northwest District.

F. H. Ingersoll, for the Midwest District.

Brian M. Casey, for the Central District.

Joseph F. Kimmel, for the South-eastern District.

Marie Clemens, for the Northeastern District.

Alexander Chevalier, for the Eastern Canadian District.

Merritt Gordon, for the Western Canadian District.

The Emperor issued a manifesto honoring Nicholas de Roerich, and Thor Kiimalehto as honorary members of the Supreme Council.

Another committee voluntarily composed of the delegates and members rendered its report regarding the examination of greetings sent by the various foreign jurisdictions. This report was adopted by the Convention and made a permanent part of the records. During the Convention week every member and delegate had been given permission and opportunity to examine not only all of these letters and documents of greetings from the foreign jurisdictions sent especially to this Convention, but all of the correspondence, documents, and charters being examined by the credential committee and covering the years from 1915 to 1933. The Emperor on several occasions stated from the platform of the Convention that he did not want a single member or delegate to return to his home group or location without having had an opportunity to examine and question every bit

of the official correspondence, documents, and charters in the hands of the credential committee and when the entire assembly at the Convention was asked if any member or person had not seen these things or had not had an opportunity to examine them, there was no word spoken.

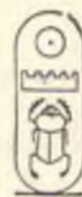
The committee, voluntarily composed of members and delegates to look into the administrative matters of headquarters and to examine the business books and records and to make suggestions or criticisms regarding the activities of any department, reported that there was no criticism and no suggestion offered by any member or delegate.

A suggestion was offered proposing that the next Convention be held early in June rather than in July, but upon vote it was found to be almost a tie, and so the matter was left open for further investigation and inquiry among the members throughout the entire organization.

This last and final business session of the Convention closed with resolutions of thanks and appreciation, greetings and good will, and with many enthusiastically expressed comments regarding the great amount of work that was accomplished by the Convention and the unusual harmony and peace that prevailed throughout.

Saturday—the Last Day

Since there were no business or official sessions of the Convention during the day of Saturday, the members utilized this time in being taken on official and unofficial visiting trips to various parts of the Santa Clara Valley including the great Leland Stanford University at Palo Alto, the Naval Dirigible Airbase nearby, the various astronomical observatories and scientific departments of the State, the mountain resorts, the beaches, and dozens of other fascinating sights. The members have freely commented on the magnificence of the scenery, the abundance of vegetation, flowers, and especially fruits and vegetables. All those who came from eastern and southern points were greatly pleased with the fine accommodations provided at very reasonable prices for meals and other necessities and the de-



lightful weather, despite the fact that in the midday the weather was warmer than is usual for this district but delightfully cool in the evenings.

Finally at the close of the day the members and delegates gathered in the Spanish dining room and open patio of the largest hotel in the city where a superb banquet was furnished without cost to all. On this occasion special music and song was rendered by the members and the Emperor made his closing remarks while many resolutions of thanks and appreciation were offered by the members and delegates present. Many members remained after the banquet to participate in an informal dance while others hurried to catch trains or to make arrangements for outings covering the next two or three days.

All in all this year's Convention was not only a great success in accomplishing the work put before it, but it has revealed a great many important necessities for future consideration. All of

the officers and delegates present united in saying that unquestionably the work of the organization between now and the next Convention will be so effective, so greatly increased, and so contributory to the growth and development of Rosicrucianism in North America that the Convention this year will be the outstanding one in the history of the American jurisdiction.

Speaking on behalf of the Supreme Staff, I wish to say that each and every officer has enjoyed meeting and contacting the members. We had more opportunity for intimate contacts and for the free discussion of problems than ever before, and all of this led to a greater degree of enthusiasm and devotion. We feel sure that each visitor enjoyed the occasion and now we shall look forward toward making plans for the next Convention as well as for the great work that lies before us in the intervening months.

SEARCHING

These quiet autumn days,
My soul, like Noah's dove, on airy wings
Goes out and searches for the hidden things
Beyond the hills of haze.

With mournful, pleading cries,
Above the waters of the voiceless sea
That laps the shores of Eternity,
Day after day it flies.

Searching, but all in vain,
For some stray leaf that it may light upon
And read the future as the days ago—
Its joy, its pain.

Listening, patiently,
For some voice speaking from the mighty deep,
Revealing all the things that it doth keep
In secret there for me.

Come back and wait, my soul!
Day after day thy search has been in vain.
Voiceless and silent, o'er the future's pain,
Its mystic waters roll.

God, seeing, knoweth best,
And day by day the waters shall subside,
And thou shalt know what lies beneath the tide;
Then wait, my soul, and rest.

—Ella Wheeler Wilcox.



IMPORTANT ROSICRUCIAN DOCUMENTS, No. 2

The above is a greatly reduced photograph of a very large document on parchment issued by the Venerable Sri. E. L. A. M. M. Khan, Hierophant of the Great White Brotherhood Lodge for the Occidental World by authority of the pontiff of the Great White Brotherhood name of Sri. (Reverend) Sobhita Bhikkhu and appointing him to be the successor in apostolic succession to the position and power of the Venerable Sri. Khan after the transition of the latter, with all of the rights and authorities to "institute and establish in the Occident of the world for and during the Aquarian cycle, the Occidental section of the Great White Brotherhood Lodge, to be and to continue to be an active body with all of the privileges as of the Oriental section, to accept and admit members who have been duly tried through the grades of the recognized and approved Order, to confer upon them the rights and powers of the G. W. B. L., and to affiliate them with the Oriental section of the G. W. B. L."

The document is signed and witnessed on the 20th day of October, 1930 A. D. (2508 A. B.—3273 R. C.). The Venerable Sri. Khan passed through transition in December of 1931, from which time the powers conferred upon the Imperator of AMORC became active. This charter and unique document establishes the position of the Rosicrucian Order of AMORC in North America as the "recognized and approved Order" for the preparation and training of those Adepts who may become affiliated with the G. W. B. L. This is one of the most interesting of the many documents that we will illustrate from time to time.

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A gigantic finger pointing heavenward from whence all infinite knowledge and omnipotence come.

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

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

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

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(Directory Continued on Next Page)

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THE ROSICRUCIAN DIGEST

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U. S. A.



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