

The ROSICRUCIAN DIGEST



SEPTEMBER 1932
25c Per Copy

Suggestions

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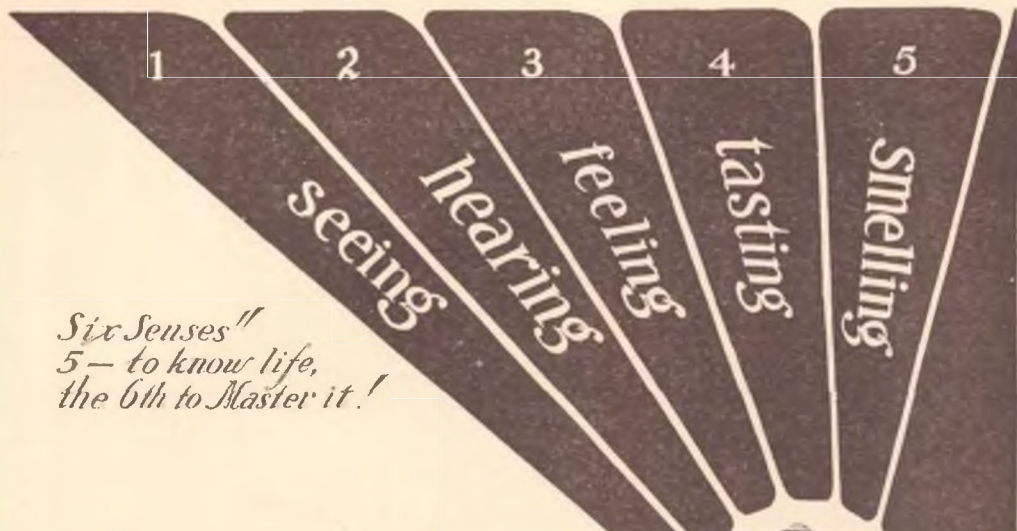
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THE HOUR OF PRAYER

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—(Compliments of the Rosicrucian Digest)



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5— to know life,
the 6th to Master it!*

*Arouse the 6th Sense
and Master your Destiny*



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ROSIKRUCIAN BROTHERHOOD
AMORC

SAN JOSE, CALIFORNIA

(Those who are members do not need this book)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH CREATING KARMA

By THE IMPERATOR



THE other night my brief period of recreation at a moving picture house was greatly disturbed by a so-called "sport" picture of men hunting for quail.

As I looked at the picture and watched the men prepare to go on their great "hunt,"

I saw that each of them possessed a very modern gun representing the ingenuity and cleverness of scores of individuals who have given years of time to the inventing and planning of an instrument that would be susceptible to the lightest touch, extremely accurate in its aim, highly destructive to the object at which it was pointed and certainly safe for the one doing the shooting. Then I watched them selecting from among many, a few dogs, those called "pointers," who had been trained and bred for a number of generations so that every one of their God-given faculties of scenting and seeing what humans cannot scent or see might be applied and limited exclusively to the search for innocent victims. I also noticed that specially bred horses, specially arranged harnesses and equipment, and specially made costumes for the men were essential parts of the outfit needed to enter into this great "sport." Then I watched and saw how these "brave" men rode out into the wilds of the country and stopped short of their goal, dismounted from their horses and stood in waiting while they

released their dogs from the leashes and permitted them to go scouting for the little creatures that were resting in peace and goodness in the tall grass. When the dogs scented these little living things and stood still, pointing to the men the location of their hiding place, the men approached and waited for the birds to fly and then with all of the bravado of a strong man matching his strength against a terrific lion or wild animal of his own size these men lifted their guns and shot the birds on the wing and then sent their dogs to pick them up and carry the bruised and bleeding body to them so that they might hold the little victims up in the air by their legs and proudly display the results of their sportsmanship.

Is such a thing as this an accomplishment for boastfulness on the part of any man or woman? Think of it! It took carefully invented rifles, well trained and carefully bred horses, four or five men with higher faculties than any other animals possess, suits of clothes, exploding powder and all kinds of equipment, in order that one man might be able to match his wits against a peaceful little creature not much larger than a human hand. From my way of thinking, as a human being, real sportsmanship would consist in a human being matching his wits, his power, his prowess with a creature of equal intelligence, equal strength, and equal prowess. When a great, big, strong man, or a healthy, normal woman calls to their aid all of the products of modern invention and science and then marches forth with this divine, plus man-made equipment, to overcome a

little creature, I feel that it is one of the most cruel, inhuman, and unGodly displays of lack of sportsmanship that can be made manifest in human civilization.

I have seen pictures of the so-called lion hunts and tiger chases in Africa. Dozens of men on fine horses or elephants with malicious mechanical equipment, accompanied by a score or more natives, going forth into the wilderness to surround and corner one creature of the wilds. Talk of bravery! Each one of these hunters knows that the guns he has supplied to the natives are pointed on the poor creature and that if his one shot fails to stay the onrush of the infuriated animal, the shots from the many guns held by the natives will do the work. Bravely he stands aloft on his elephant or high on some rock and aims at the animal that does not have a ghost of a chance to reach him before it is slain by a score of bullets. If his one shot causes the animal to topple over, a second shot ends its life and then after the natives have stripped the hide from the animal and left its body to the vultures he proudly exhibits his trophy and asks the world to acclaim him a brave hunter.

If such a man were challenged to go into the wilds of the jungle alone with naught but his hands and his physical power, with only God-given abilities like the animal has and no man-made accessories, then he would have an opportunity of demonstrating his superiority. What real sportsmanship is there in such unnecessary slaying when there is not the least test of either mental or physical abilities?

I have seen that most horrifying and cruel pastime of the whole of Europe, the pigeon shooting at Monte Carlo. Hundreds of beautiful birds held entrapped within a small area where man may indulge in vain boasts of marksmanship and shoot at birds that do not have a chance to escape nor an even break in protecting themselves against, not the skill of the mind of the shooter but the scientific device that he holds in his hand, and into which actions of many men for many years have been centered in bringing about a perfect device of destruction.

I wonder whether these men and those who associate with them in such pastimes and who provide the means for

them are ever conscious of the Karma they are creating for themselves. The destruction of life in order to preserve life is a fundamental law of earthly processes. The destruction of living matter in order to provide food is another earthly law. Both of these we can tolerate with some degree of quietude to our consciences but no thinking man or woman can truly tolerate this unnecessary and wholly unsportsmanlike destruction of animal life, described above.

Here in California the Sierra Nevada Mountain Range is inhabited by mountain lions. They destroy property and life and are a danger and menace to the ranchmen and farmers. The State of California is anxious to eliminate these animals. It offers a reward for every mountain lion skin that is brought to the government's proper department. One man is engaged officially in constant search for these lions and has to his credit the shooting of a score of them. He goes out in his automobile into the highest mountain places and the most isolated districts and alone with his gun he challenges these ferocious animals and outwits them. I have talked with him many times and he does not look upon his work as a sport but as a duty. yet from the sportsman's point of view he more nearly approaches the ideal hunter, for, after all, he is attacking a ferocious animal single-handed. Yet he shudders at the thought of the animals he has killed and he is constantly aware of their blood upon his hands, even when he realizes that they have been responsible in killing many deer and that he has saved the lives of these more gentle animals through the elimination of the ferocious ones.

We cannot destroy a single thing that God created without taking into our hands arbitrarily and without divine warrant the power to disrupt the creative processes of this earth plane. The more unnecessary, wanton, and cruel that destruction is the more severe and sure will be our punishment. Karma considers the motive as well as the act itself. From the Karmic point of view, the "sport" of destroying animal life is one of the greatest sins against God and the universe and the automatic reaction in Karma is sure to be profound and impressive.



I have talked with individuals in this life whose daily affairs seem at great odds and whose desire and wishes are frustrated and who seem to reap in the daily course of events, more suffering and sorrow than any other individual. They cannot help but wonder at their predicament and they seek an answer, a solution, an explanation, and, of course, a relief. "Why, oh why?" is what they ask. Very often in talking to them I can see by the color of the aura and in looking into their eyes, the windows of the soul. I can see the cruelty, the indifference, and the cunning destructiveness that was once the dominating passion of their hearts and minds either early in this incarnation or in a past one. But I cannot tell them what I see! They laugh, or they smile with ridicule, and generally blame their predicament and their suffering upon luck, chance, world politics, local enmities, friendly indifferences, business diplomacy and many other things.

It is not merely a matter of sowing what we reap but of creating for ourselves, attracting to ourselves, and even forcing into our own life arbitrarily and of our own volition wilfully and with determination a course of events, a series of situations and a gross result of true cause and effect that constitutes our cross, our burden, and a part of our very nature and existence.

Jesus created for Himself by His fight against evil, the cross that He eventually had to carry—but it was a cross of honor as well as crucifixion. All of the crosses that mankind carries, however, are neither honorable nor desirable and most of them wholly unnecessary.

Watch for the child who in youth displays this destructive tendency. At first it destroys toys and tears pages from books and batters the faces of its dolls. It tears mechanical things apart not for the sake of investigation but for the pleasure of casting them aside. Later in

life it seeks to pinch the flesh of its living pets. It likes to throw stones at the little sparrows and see them fly in fright. When it can do so it will step upon or crush other living things. As it grows older and can think in terms of cruelty it will find a pleasure in such sarcastic and unkind remarks as cut deeply into the heart of human beings and causes others to sense a shock of emotional pain. Such children represent the destructive forces of life. If not properly trained, guarded, and guided they become the bullies of the school and later on the gangsters of the youthful underworld.

Teach your children sportsmanship if you will, but teach them that the real sport is one who would rather suffer himself than see the least degree of suffering brought to the smallest living thing. Prize-fighting is but the outgrowth of the destructive desire that manifests itself in the bosom of the unevolved primitive being. Sportsmanship that centers upon or expresses itself through the destruction of animal life is but another form of primitive emotionalism having no place in modern civilization. Let all Rosicrucians unite in waging a war against cruel sports. Do not let your children see such pictures without pointing out the horrible lesson. Tell them that when it comes to contests of human strength the greatest hero would be one who could match his wits and intelligence against the wits and intelligence of some of these animals that man considers lower than himself. To unite in destroying an unprotected creature is just as much of a manifestation of the bull nature of a human being as would be the taking of a candy away from a crying baby and then boasting of one's superior prowess and power. But also teach your children the law of Karma that their lives may be free of the suffering and the sins, the trials and tribulations that they create for themselves unknowingly.

ROSICRUCIAN BOOK IN LATVIAN LANGUAGE

More and more publications of the Rosicrucian Library are being printed in numerous languages. We are pleased to announce that the "Mystical Life of Jesus," has just been published in Latvian. For those Brothers and Sisters who are Latvian and would like to make a gift of it to a Latvian friend, we are pleased to say it can be secured from the Rosicrucian Supply Bureau for the economical price of \$1.00, postpaid. It is a paper bound edition.

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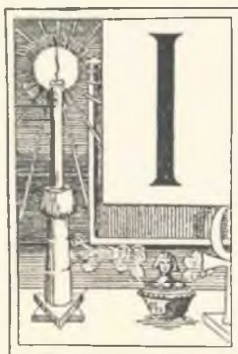
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Fusion and Merging of the East and the West

By FRA. DR. JAMES D. WARD, F.R.C.,

(American Representative of the Mystery Schools of India)

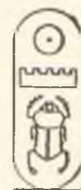


IN compliance with my promise to the Emperor for an article each year I am writing this year's contribution on the above subject. This subject was suggested to me by Dr. Bhagat Singh Thind. At a moment's thought I realized it to be a noble task but at

the same time felt a timidity in attempting it. Also I thought the subject a serious one at this time, and even after promising Dr. Thind, I wrote to the Emperor and asked him what he thought of it and he advised me to write the article.

Bible-history and the Occult Schools teach us that 1936 years ago, there was a happy mingling, fusing and merging of the East and the West when the Three Wise Men rode on the rocking backs of camels from the far East following that beautiful planet Mars, known as the Star of the East, its bright beacon light leading them thousands of miles to the far West to pay homage to the coming Sire whom they believed to be Zoroaster reincarnated as Jesus the Christ.

The West was more gracious and considerate then than now. Gracious in hospitality and considerate in its knowledge of the Three Wise Men who manifested intuition, divine inspiration and infinite wisdom in foretelling the coming of a new world teacher. The western people, especially those sublime parents of Jesus, knew and understood how the Wise Men discerned the child was to set an example of a perfect life, which if followed would lead all nations to a high plane where vibration, rhythm, peace, poise and universal brotherhood dwell. When the Wise Men bestowed their blessings upon the Christ child and an eternal benediction of divine love upon the household, and had rested themselves and camels, they departed for the East; and after traveling a few months they came again to that oasis and date grove where they had met for the first time in life. Each man made a symbol in the sand, each took the THREE SYMBOLS to his own country, and today the using of those symbols by each nation is proving just HOW they have used them. Those men parted after embracing each other, each going to his own native land where they told their High Priests and Rulers of the wonderful soul that had been born to their western friends, and how they had hopeful anticipations of a visit from the



Holy *Nazerine* as soon as he came into manhood, and that, inasmuch as he would be wise beyond his age, they would not have long to wait.

Now my readers, can you imagine that visit of the Wise Men to Jerusalem, and how they knew to go, and that they were going for the purpose of binding together the souls of the nations, the souls of the East and the West? Think of the divine guidance of our Eternal Parent who is all in all and knows all, and those Wise Men who never had an impure thought in life, keeping their minds concentrated on the welfare of all peoples of all nations. Consider how they could visualize and realize the coming of Jesus with a clearer vision than any other man or men in the world. No wonder these Wise Men, immortal souls from the East, could and did produce peace and harmony while mingling with the West.

I want you first to reflect on the task of those Three Wise Men, ponder well the scene, then, ah then, contemplate my task today in my present effort. I have a thousand times harder task to get even a fully clear thought of a fusion and merging of the East and the West. The Wise Men had from their three native countries followers who were nearly as pure and holy on earth as they who are in heaven. They met with favor in the West because the people of Bethlehem being righteous and Godly spirits knew that the Wise Men had manifested an occult philosophy which proved to them that they had something that they themselves did not have, and they were dumbfounded and nonplussed at their extreme wisdom and knowledge of God; but they welcomed them with outstretched arms, honest hearts and pure souls. Keep that picture in your mind for a moment! Remember the divine spirituality they had to deal with, and then think of the personality I have to face today. If I call you neurostenics you will not like it; if I tell you that you are all pure immortal souls, ready to commune with the Saints in the cathedral of souls you would know the statement to be false and that I could not tell you the remedy necessary and requisite for a harmonious fusion and merging of the East and the West.

Many of you know the remedy, but what are you going to do about it?

Suppose I start in now, and if this article does not get too lengthy, analyze the remedy. I will be just and do my best, but I will also be frank and true to my own sense of justice, and true to my God.

Such men as Hudson, one of the world's greatest writers of his day, who caused a misunderstanding between the teachers of the East and the West, had not the slightest conception of why there should be such a thing as secrecy in the old and ancient esoteric teachings of occult sciences, and even ventured dubious insinuations at the sacred philosophies of those Holy Masters. Hudson stood so high in the esteem and estimation of the western world that his writings did as much harm, perhaps, as "Mother India," and thus widened the gap between the East and the West. If Hudson had recognized the positive truth taught by the eastern teachers, that *God's infinite freedom meant liberty for all*, and that the eastern masters understood and taught that there was not on earth such a thing as a miracle but that they understood the law which enabled them to do the things they did, he would then have known that he or his friends could not pay \$20,000 a year for a pew in church to sit in on Sundays only, and go out into the world during the remaining six days and make sufficient money by way of high finance or sharp practice, to ever build a bridge across the fathomless space between the East and the West. If all, or any, of the western writers would have penetrated far down that path trod by Jesus they might have learned the Life—"In His Steps What Would Jesus Do?" What harsh words! I wish I did not have to use them, but Jesus used them. The ancient teachers knew that the teachings of Jesus Christ are as old as the human race, that is why they so loved him.

He who masters himself and the principles of Jesus will have brought himself up to that high plane, that divine plane of thought where Jesus dwelt in conscious consciousness of the Christ within. But how many students will try? If you will try I will show you the way; if you will not I will have to do as Jesus

did, make it so unpleasant for you that you will have to think.

First of all, such divine intelligence as directs the life and conduct of the eastern teacher cannot be withheld from those who are ready to receive it. But let me warn you, the infinite unmanifested cannot be recognized as a thing. You must have intuition, vision and divine intelligence sufficient to recognize it as Jesus did. He recognized it as an infinite reality, omnipresent, eternal, boundless and immutable.

Remember, all change requires action, no action no change. In order to hasten a fusion and merging of the East and the West, you and I, not you or I, but you and I, and all concerned, must have a change of heart; and we must have action. Also remember that the infinite eternal principle of God is indivisible; that which is infinite cannot be divided or separated without losing its essential infinity. There can be no such thing as divided infinity. In this case absolute indivisibility must be predicated of true unity and infinite being. Our eternal divine, infinite intelligence is all in all and incapable of essential change. It cannot be limited, bound, influenced or affected. It is absolute, original, ultimate and elementary,—yet under its shining sun, moon and stars dwell many nations and peoples whose thoughts of hatred toward their sister republic if crystalized would sink the continent. Other nations tax their colonies and islands to an impossibility to pay and yet they survive.

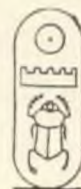
All nations have the one Eternal Parent but that parent has indulged her children until she has lost control. It is beyond my earnest effort to bring about a sense of justice, but I can do as Jesus did, point the way so plainly that a fool need not fall by the wayside. However, you will meet those with just a little superficial knowledge who will undertake to divert you into the byways. They are persistent, and such personalities seem surprised when a true disciple of Jesus will not adopt their way of thinking, not realizing they cannot teach what they do not know. I, myself, have listened to American and European students and teachers talking to eastern teachers, telling them what a vast erudition of fundamental principles, knowledge and wisdom they have in store re-

garding this great scheme of creation of which they think God has made such a failure. Those eastern teachers would stand for an hour and listen—never argue, reason nor deny, but seemingly agree with the antagonistic challenger just to please and not provoke him or stop his ranting. Our Jesus died on the cross rather than resist; he had the blessed assurance that he had within him the solution of eternal life and that life did not end with the grave.

If we could get all peoples of all nations to recognize, know and understand that the plane of personality is not above infinite reality but so far below it that the distance is immeasurable, no one but selfish fools would dare think of it in terms of personality. If they understood that explanation they would have a lesson well learned in the divinity of Jesus which is the solution to this problem. The ancient occultist, the sages of antiquity knew this same law and practiced it many thousands of years ago. They were farther advanced from ten to fourteen thousand year ago than we are today. They had flying ships similar to blimps but three times longer carrying fifty to sixty people, with equipment similar to radio and television. They did not use gasoline but had a suction circle pump which gathered ether from the air to furnish motor power. The blue prints of these ships were preserved in four different countries but with the sinking of the Atlantis the art of making and manifesting the ships was lost. Just this minute I received the impression that you will look upon this statement with an incredulous eye, but there will be readers with illumined intuition who will know and understand.

Consciousness is the essence of life. We must therefore, become consciously conscious of the all importance of this fusion and merging of the East and West or we must fall as Greece and Rome fell and they were mightier than we. We may see this nation fall before this article is forgotten or before the houses we live in shall crumble. This nation will get a jolt that will make worse history than the fall of Greece, and yet it could be avoided.

We must all have a realization in actual consciousness of atonement with the universal life. Within man is the



soul of the soul of the whole. The wise silence, the universal beauty to which every part or particle is equally related to the eternal soul. This is the deep power in which we exist and whose beauty is accessible to us. It is sufficient for us to bring about anything we desire—will we do it! I believe there are those who have their spiritual unfoldment, thereby discovering themselves by reason of having concentrated upon this holy work of universal brotherhood and the voice of the higher self speaking to the ego to love one another. "United we stand, divided we fall." If we believe we can do this and we have the feeling of exalted knowledge and wisdom wherein all doubt disappears and a sense of understanding the deeper meaning of things we must do, and had the power, expression and manifestation of the self as of the soul of the gods it would suffice for the purpose. There are today many advanced souls in whom this consciousness has begun to manifest. God's infinite wisdom should impress the western people with the importance of the duty they owe to those of the East, to their God and to themselves. But, alas, some people are ruled by the hand of greed, selfishness and graft. To such people this message will not mean anything but to the illumined and truly wise it will mean absolute allness of reality and express the true nature of the infinite essence of being.

Jesus did more to unite the East and West than five hundred million people are doing today. In his thirteenth year in company with a Magi and a certain Ravana from India he left Galilee for Jaganath to pay a visit to one of the Three Wise Men who had shown such deep interest in him at his birth and also to acquaint himself with the ancient teachings of the Buddhist faith. He was nearly a year going over the caravan route and he remained a year in that old monastery on the side of the mountain near Jaganath where one of the Wise Men lived. Jesus was known as young Joseph. While at the monastery they visited Benares and remained long enough for Jesus to take a course in ethics, natural law and languages under the tutorship of Udraka who was also known at that time as perhaps the greatest healer in the world. Jesus soon

understood and adopted their methods and at the same time he paid well for his tuition by teaching the children and young people. To them he introduced new ideas and principles. He returned to Jaganath and at sixteen years of age he received the news of his father's death and of his mother's sadness and how she now grieved for him. An Essene messenger promised him to deliver a message upon his return to Jesus' mother. Jesus wrote his mother as follows: "Beloved Mother; Be not grieved for all is well. It will not be long before your problems and toils here on earth will be solved and you will be ready for the greater problems of the soul. I am sure my brothers will care for you and supply your needs and I am always with you in mind and spirit."—"Your son, Joseph."

He would never call himself Jesus. A little later he started on the longest journey of his life. He made a long stay in the city of Persepolis where he visited the second of the Wise Men, this man also being a Magi. He remained there and studied with him and again taught many children. At the close of each lesson to the young, the High Priests, Kings, Rulers and Magis would ask Jesus to teach *them* some of the higher principles which they observed came to him through divine inspiration, and it was then that he explained to them the meaning of truth, man, power, understanding, wisdom, salvation and faith. In turn he learned the secret of healing in all of its forms. Jesus and his guides then proceeded to Euphrates where he met the greatest sages of Assyria. The Magis from all countries came to hear him speak and at the age of seventeen he attracted greater attention as an interpreter of the spiritual law than even aged teachers of Chaldea—where his healing powers became so widely known that multitudes sought to be healed.

Jesus went to Lasa and met Meng-Ste and then went to Ladak, there he was presented with a camel and he rode with a caravan to Lahore to visit Ajainin, a Priest who had visited him in Benares. He was about twenty-four years old when he started for Persia, homeward bound, and visited the third Wise Man. He then proceeded to the ruins of Babylon where Danial and the Hebrew children had their tests. He then jour-

Two hundred ninety

neyed to Greece where he contacted the Athenian philosophers and studied under the personal direction of Apollo who opened unto Jesus the ancient records of Grecian lore.

Jesus gave his camel to a poor pedestrian and sailed for Alexandria and thence to Heliopolis where he thought of settling down to a home life for a month's rest after seventeen years of travel and study, teaching and healing. By this time he had attained mastership and was qualified to go forth and fulfill his mission for which he was divinely ordained. It was at this time he proved his sincerity, faith, justice, philosophy, heroism and love divine, making ready for the coming of the Christ. He attuned himself with the highest spiritual laws of God. Thus it was that the East and West recognized Jesus as the son of God, divinely conceived, divinely born and predestined to be the savior of the world. At that time John and Jesus met on the banks of the Jordan for the first time since they were boys and when they met, John folded his arms across his chest with the right hand over his heart and his left hand on his right chest. Jesus replied, making the same sign. They communed for a moment, then Jesus stepped into the water and was baptized by John.

Thus ends the story that lasted thirty years. Thirty years of *fusion and merging of the East and the West* in one beautiful dream of universal brotherhood. Then came the parting of the way. Ever since that time sects, creeds, politics, Lord Carmines and money-mad maniacs practicing demonology and demonstrating the devil and hell have

endeavored to demoralize the plan of salvation, destroy the faith of the people and send more human souls to hell than the blood of Christ ever pardoned. I well remember when I told Reverend T. DeWit Talmage while on a Chautauqua circuit with him that I had learned the year before in India, that between the first day of September, 1932, and Christmas Day, 1936, we would observe another episode, how graciously he embraced me and said, "I hope and pray it may be an entire evangelization of the world." I am just this moment hoping and praying that every living soul on earth will pray as they have never prayed before, for that prayer of Rev. Talmage to come true, and if each of you do, it will come true. When it does we will all see the same happy mingling, fusing and merging of the East and the West that the Wise Men and Jesus brought about and enjoyed for thirty years, with peace, poise and universal brotherhood.

That same God that was, and is, and evermore shall be, holds within His hands the scales of justice and of right, and in the boundlessness of His love made all men equal. God's meeting place for the East and the West is in man's heart and soul, and there a wee small voice speaks of the unity of God and the Brotherhood of Man.

I have in this article proclaimed the teachings and doctrines of both the East and the West that should enlighten you, showing that there is but one eternal, everlasting Soul—God.

This life is a drama upon this world-stage. I have drawn aside the curtain. Act well your part!

ATTENTION ROSICRUCIANS!

All communications pertaining to any matter which is in the jurisdiction of the Welfare Department should be addressed, **NOT TO ANY INDIVIDUAL** who may be an assistant in the Welfare Department or who may be in charge of that Department, but should be addressed to the Department itself, namely,

The Welfare Department,
C/o Rosicrucian Order, AMORC,
Rosicrucian Park,
San Jose, California.

There are numerous members and others of the staff who must participate in the Welfare activities and by addressing communications to them it disturbs the efficiency of the Welfare Department.

Therefore, we ask you to address all Welfare Department communications as above and then they will be given, by the assistants of the Department, to those best qualified to assist.

Please keep this point in mind.





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 librarian S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*



THE matter published in this department in the August issue proved to be of intense interest and value to all of our members. Containing, as it did, the comments of those who have had difficulty in making contacts

with the Cathedral of the Soul and giving helpful hints as to how that difficulty might be overcome, the article was really a symposium of experiences and helpful suggestions. We trust that all those who have had any difficulty of this kind will take the opportunity to read the article in the August issue.

What the Cathedral Is

It may seem strange to our American members, but the fact of the matter is that our members in foreign lands and even readers of this magazine in foreign lands who are not members of the Rosicrucian Brotherhood seem to have a better understanding of the Cathedral of the Soul. To them the Cathedral is a spiritual creation resulting from the concentration of spiritual thoughts and spiritual vibrations directed to one point from the thousands of minds on earth. In all of the Oriental philosophies and religions such a focalization of thought and spiritual meditation and contemplation is not only possible and feasible but a great probability. Those Orientals who turn their minds several times a day toward the great Mecca of their religion have no question

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in their hearts or minds about the influence that is thus created at this earthly shrine. There are many other similar shrines held sacred by the Orientals who frankly admit that whatever Divine Power or spiritual efficacy may be found in these shrines is due to the focalization of this essence by the concentration of thought of the many who hold it sacred and think of it periodically.

In the more modern religions we find this thought included and not excluded even though an interpretation of it or description of it is spiritually different. Jesus understood this power and said that wherever a number might be gathered together in His name there would He be. Of course, He did not refer to His personal being in a material sense actually occupying material space in their midst but He referred to a spiritual emanation of HIMSELF or of the Christhood within Him reaching down to any point or place where a number of minds and souls were united in concentration, meditation in His name or in the name of that which He represented. The early Christian church and later the great Roman Church created sacred shrines and places that were acknowledged to be extremely holy and powerful in spiritual energy as a result of the prayer and thoughts directed to these places by multitudes.

To one who travels a great deal in foreign lands and enters the holy shrines, temples, synagogues, mosques, tabernacles, cathedrals and churches of the various religions, there are always some which are found to be almost vibrant in a physical sense with a spiritual energy that seems to make one's very being tremble. In some cases the vibrations are so intense that every nerve center of the human being responds. These places are not surcharged with any super-natural or special spiritual power emanating from on high in a unique manner but charged with vibrations that have been centered there as a result of the sacred thoughts and spiritual attitudes of the many in past centuries who have paid homage to the place and in its presence poured out the very life of their souls.

There is no reason for such a sacred shrine to be located wholly or solely on the earth plane. Such a focalized point

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of concentrated thought and prayer may just as easily be above the earth plane as on it. The Cathedral of the Soul was originated with this thought in mind. It is an imaginary, ethereal Cathedral, first created in thought and then sponsored and maintained by thought and it today is a living example of thought power. Contacting this Cathedral of the Soul in thought is equivalent to contacting a sacred shrine on the earth plane. When entering the Cathedrals and mosques and temples of the Holy Land it is not the physical self entering such a place that is significant but the mind and heart and soul coming within the range of the vibrations of the place that puts one into attunement with it and makes for a spiritual blessing. If one could leave the physical body behind and enter the Holy Sepulcher in Jerusalem or the Holy Shrine in Bethlehem or any other sacred place and there dwell purely in soul and spiritual thought one would have the same response, and same attunement, and same benediction as though in the physical body. In fact, the more one becomes unconscious of the physical self when in the presence of such places, the greater is the spiritual benefit.

In attuning with the Cathedral of the Soul, the spiritual body cannot be taken into the holy aura of the ethereal edifice. It can be approached only with the heart, the mind, and the soul consciousness. For this reason, the response and the effect is greater and the efficacy of the contact is made more evident.

All of those living in the Western World who do not have the Oriental concept of these sacred principles would do well to analyze them and give them deep thought before passing them by in a light manner.

The free booklet called "Liber 777" tells the story of the Cathedral and if you, as a reader of this magazine, have never had this booklet it will be well worth your while to send for it as explained in the box at the beginning of this Department and read it and follow the instructions in it, whether member or not.

Special Contacts

The Emperor will make special contacts with the members during the next



four weeks as follows: On each Thursday night at 8:30, Pacific Standard Time, which is equivalent to 12:30 A.M. (midnight), Eastern Daylight Saving Time, or 11:30 Eastern Standard Time, the Emperor will put himself in touch with other members and help them to contact him through the Cathedral of the Soul. For the time being the special contacts according to the alphabetical list will not be continued until after the summer vacation and more of the members are at home. All of the regular con-

tact periods of the Cathedral, as outlined in "Liber 777," will be maintained every day of the summer as usual.

Make yourself well acquainted with the Cathedral. Understand the deep principles underlying its very existence and help others to understand these for the Cathedral is becoming a very marvelous thing in the lives of many thousands of persons who testify to the unusual benefits in health and many ways which come from contacts with this Cathedral.



Principles and Personalities

By BRO. GORDON A. GLENNIE



HERE are two things in life which appear to be the sole source of man's struggle for existence — first, our own thoughts; secondly, the thoughts of other people. The manner in which these qualities are combined is the determining factor in man's evolution. Basically, each of them is creative, yet the necessity for their combination is one of our greatest problems, assuming, of course, that we desire to evolve and live in harmony and happiness. The whole process of this combination is, therefore, one of interpretation. It is a function easily recognized by every man or woman, but what is not easily recognized is the fact that this interpretation must be individually reasoned.

One of the most common faults of mankind is his inherent weakness for being swayed by the personalities and opinions of other people. It is a trait from which few can claim exemption. We acquire it in the cradle; foster it in youth; strengthen it in manhood; and in old age wonder what has been wrong

with our life. Countless men have gone to their graves wishing they had observed more of their own inclinations instead of being parasites upon the brains of others. Personality worship has become a mental disease, and is certainly a labor saving device for those whose desires lack the element of independent reason.

It is natural for us to seek that which is new, creative, and wholesome. It is human nature. Ideas, new thoughts, and inventions, are stimuli to any normal mind. They are just as much the seeds of the future as the present is the fruits of the past. But in recognizing that which is new we must not confuse the principles of the creation with the personalities responsible for its manifestation. More time and energy has been focussed upon the interpretations of other men than upon the actual study and application of the principles involved.

Let us consider the question from the standpoint of man's evolution, exclusive of any one leader or master. It is definitely established that each of us is an integral part of the Whole, a unit unto ourselves, and composed of a force vitalized with reasoning and creative faculties. We need not be concerned at the moment with man's origin, or his final destiny. The fact remains that we exist

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for some common purpose which, however mysterious it may be, is not the sole possession of any one man or man-made organization. Primarily then, a man's right to existence is totally independent of what another man chooses to think. Furthermore, there are certain Divine principles operating within each individual which make him common to all men. These principles are essentially creative, and by virtue of man's relation to such principles he too is essentially creative. Every man has the right to contribute to his evolution and, above all, is compelled to do so by his own interpretation of the principles pertinent to his existence. Such principles are infallible, but in general man's interpretation of them is not. The reasoning of any other person is to us but a theory or mechanical aid until we have proven the principles in our own minds and positively KNOW.

The result, therefore, is obvious. If we desire a true understanding of anything we must utilize our own powers of initiative and originality. The knowledge which comes to us from other men and from the outer world must be interpreted only as it pertains to the principles involved. Any decision adopted by other methods of reasoning carries with it the elements of delusion, fallibility and falsity.

Let us recall Emerson's thought when he said "other men are lenses through which we read our own minds." We should regard other men as being a service to us and not a god. This does not imply the cultivation of selfishness or egotism. Neither Jesus, Buddha, Confucius nor any other great man ever implied their followers to worship them for what they were. They segregated principles from personalities and endeavored to teach, among other things, the value of independent reasoning. This is hardly the practice today, when we find so many people diligently adhering to the tenets of purely man-made organizations. We are all aware of the myriad theories advocated by would-be leaders and salvationists, who have skillfully revamped erroneous interpretations of Divine principles. For countless years numerous religions, cults and societies have singled out a few brilliant men for adoration. They have set up a perso-

nality for hero worship, woven incongruous tales of his accomplishments, dramatized certain of his actions, mystified the true tenets of his ideals, and glorified his person to the exclusion of his principles—and frequently to the exclusion of other great men. All this leads to a stereotyped thinking and tends to obliterate originality.

Mankind has consequently thought itself into a ridiculous muddle. Today we witness the effect. We cannot blame any one organization or any one religion. Undoubtedly they have all acted in good faith. Man has only himself to blame for allowing his mind and his thinking to become a pendulum that sways to the diction of others. Many organizations with the power to accomplish much good have been wrecked for allowing this narrow minded policy to creep in and undermine the purpose of their creation. Would the Rosicrucian Order have continued to function for many cycles if it had been dominated by the influence of any one personality?

It is not difficult to find examples of this weakness—even amongst members of the Order. There are many who feel that by simply reading the lectures or conducting a few experiments the organization will automatically give them the elixir of life, love, and happiness, without any effort on their part. No one in the world can do this but ourselves. The Order is a medium, a servant, or a guide, and the premises of its teachings carry a latitude which is devoid of the limitations of personality. The works of all great men and the teachings of any organization should be regarded in the same light. Consider their principles, find out what they mean to us, and, by the use of our own thinking—create. The person who cringes to the words of any man is neither a credit to his Maker, to humanity, nor to himself.

We find a further example of this trait in the persons who say they have 'lost faith in human nature'. From such a statement it is only logical to assume that human nature is a servant immune to the influence of all mankind, yet sufficiently pliant to gratify the whims and desires made upon it. If it fails to satisfy someone then they lose faith in it. It is these idiosyncrasies that reflect man's weakness for idolatry. When



people talk of losing faith in human nature they admit having lost faith in something they do not understand—and this is impossible. When we know a thing, and understand it, we cannot lose faith in it. What they have really done is to idolize something which they should not have idolized, and the idol has been a personality from whom something was desired or expected. If people are wont to place faith in human nature then the sooner they lose that faith the sooner will they acquire an understanding of human nature. Socrates' leading rule of life, "Know thyself," and Pope's famous maxim may well be used as an antidote for the ills of personality worship.

Remember that man is not infallible in his interpretation of God's laws. Consequently we have every right to accept with reserve the opinions we encounter. In every generation interpretations change. It is a law of evolution. Through all the maze of philosophies

and theisms, through all the mental turmoils to which mankind is subjected, we find the real principles of creation steadfastly manifesting themselves to those who utilize their own thoughts without pride or prejudice.

Over 2,000 years ago Lucretius, the Roman poet, wrote the following inspiring lines in his "De Rerum Natura":

*"No single thing abides, but all things flow.
Fragment to fragment clings—the things
thus grow
Until we know and name them. By degrees
They melt, and are no more the things
we know."*

The thoughts of Lucretius may be well applied to this discourse of personalities. The only key to knowledge and understanding is by way of interpretation from within. Love all men and mark well their works. Judge their principles and test their teachings, but, above all, be not surprised at anything they say or do.

ROSICRUCIAN RADIO BROADCASTS

We are pleased to again bring to our members and friends the voice of the Rosicrucian Order over the leading radio broadcasting stations of the country. Follow the "ROSICRUCIAN DIGEST" announcements carefully and every time we are to broadcast from one of the leading stations the date and schedule of hours will be listed.

The Rosicrucian programs are extremely unique consisting of excellent music and announcements as well as a mystical period of concentration. These programs will not only be of interest to all Rosicrucian students but to their friends and acquaintances who enjoy classical music and enjoy a program that is inspirational in nature. Invite your friends to listen in.

Our first program for the season will be over one of the largest Pacific Coast stations, KNX of Hollywood, California. The program will be every WEDNESDAY NIGHT from 8:30 P.M. to 8:45 P.M., PACIFIC COAST TIME. SEPTEMBER 7th is the first date of this broadcast. The wave length of this station is 285.5 meters or 1,050 kilocycles. This station will continue to broadcast all through the fall and winter months regularly at the above time.

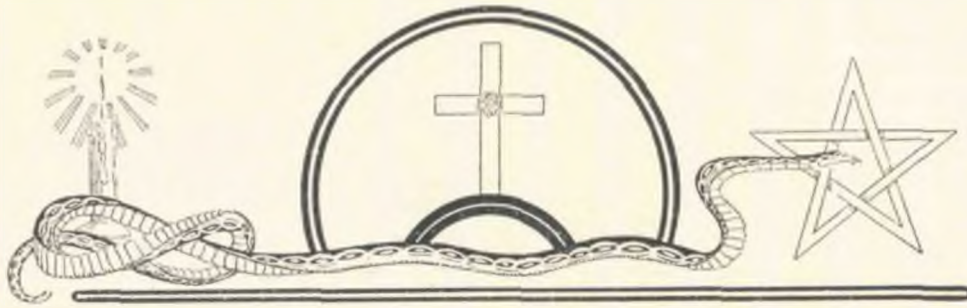
ATTRACTIVE ROSICRUCIAN SANCTUM CARDS

Place in your sanctum the attractive card containing the Rosicrucian Creed. It will be a daily inspiration to read its simple but forceful declarations. It is a large card, 10"x14½", well printed, and worthy of framing.

The Maat Card containing the ancient Egyptian laws of ethics is a companion to it. Thousands of years ago the ancient Egyptians repeated these laws daily and modern man could well govern his life by them. This card is handsomely printed in two colors and of the same size as the one above.

Either large card may be procured for 35c, postpaid, or the combination of both, for only 50c postpaid. Send your order and remittance to Rosicrucian Supply Bureau, San Jose, California.

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A Report On The 1932 Convention

AN OUTLINE OF THE VARIOUS SESSIONS AND THE WORK ACCOMPLISHED BY DELEGATES AND OFFICERS

By THE CONVENTION SECRETARY



THE Convention of 1932 passes into history, as have the previous ones, and we all feel that this one was the largest and finest we have ever held. Despite the so-called depression our members from all parts of North America and from many foreign cities

appeared early on the scene and remained throughout the week to participate in every one of the daily sessions.

This year there were three sessions held daily in the Convention auditorium at ten o'clock in the morning, two in the afternoon, and a final one at eight in the evening. In between these sessions there were temple services and ceremonies in the Egyptian Temple, committee meetings, interviews and consultations with the officers, and escorted tours through the new museum and other buildings at Rosicrucian Park and the large printing plant.

Sunday Evening, July 10

On the evening of Sunday, July 10, the first session of the Convention was held. The Supreme Secretary opened the Convention and the invocation was

made by Rev. C. Anderson, a member of the Order. Then the Secretary introduced Mr. A. M. Myers, president of the City Council of San Jose, and Mr. George Campbell, president of the Chamber of Commerce. Both of these gentlemen made speeches of welcome to the members and delegates and emphasized how glad they were to have not only visiting delegates and members in the city for the week but to have the Rosicrucian organization permanently established in San Jose. They spoke of the fine buildings, the beauty of Rosicrucian Park as an asset to the city, and the fact that the organization brought to San Jose hundreds of visitors and tourists every month. Each speaker took occasion to praise the work of the organization and to pay the respects of the city to the Emperor, Dr. Lewis, as a worker for the civic betterment of the community and as a leader in educational and cultural work.

The Secretary then introduced the various officers of the organization, including Grand Master Dean, Brother A. Leon Batchelor, Brother Bell and Brother Shibley. Each of these made a speech of welcome to the members and this was followed by the introduction of the Emperor who gave his annual message to the Convention. (The annual speech of the Emperor was published in last month's issue of the "Rosicrucian Digest" which was printed during the



last days of the Convention while the members were visiting the printing plant and watching the complete operation of producing the Digest.)

At the close of the Emperor's address the Supreme Secretary gave an address outlining the purposes of the Convention and various committees were appointed to take charge of the activities of the week. Among the committees appointed were those which were to deal with membership interests, organization welfare, the adoption of resolutions, the examination and reading of greetings received from all foreign branches of the organization, and the investigation of any complaints, criticisms, or constructive comments made by the delegates.

Monday, July 11

The second day of the Convention started with crowds of members and delegates arriving very early in the morning at Rosicrucian Park prepared to have interviews with the officers and attend the first temple service at 9:15. At 10:00 the Forum was opened in the Convention hall where all of the members and delegates participated in the Forum discussions like those which are printed in the Forum magazine. In fact, many of the matters discussed at these sessions will appear in the next issue of the Forum magazine. Every member was given an opportunity to express himself at this Forum and will have further opportunity throughout the week.

At one o'clock there was another Temple service and at two the business session of the Convention opened again in the Francis Bacon Auditorium. This session was devoted to a review and analysis of the work of the organization. The members were urged by the Emperor to be critical in their comments and to express any secret or private opinions they might have in mind and to freely offer suggestions on any point of the organization's work. The question of dues was brought up by the Emperor who urged that the same discussion of the subject of dues be given as at previous Conventions. He asked for any criticisms that might be in the mind of any delegate or member present and there appeared to be none. In fact, only

one suggestion was made and that was that an addition to the dues be made to offset the additional cost of postage resulting from the government increase of postal rates. This suggestion was heartily applauded by practically every member in the Auditorium but the Emperor explained that such an increase in dues would not be necessary nor even considered by the organization if the members continued to pay dues promptly. The concensus of opinion as expressed by a number of resolutions was that the dues were very nominal for what was given in return and that the organization was conducting its affairs on a very proper basis and free from any possibility of criticism from a business point of view.

A number of delegates brought to the attention of the Convention a recent article that appeared in a Canadian cult magazine criticizing AMORC and it was pointed out that these criticisms were not only wholly untrue and unfounded but were maliciously intended to deceive the reading public and to work an injury that was unwarranted. Resolutions of condemnation were expressed and it was finally decided that the Convention at a later session go on record as protesting against such unfair criticisms. Each and every point charged against the organization by the magazine was discussed and found wholly misrepresented or wilfully untrue.

The evening session opened at seven o'clock with one hour of unusual music by a stringed orchestra composed of twenty-five pieces under the direction of one of our Sisters. During the course of the program Brother Batchelor sang a number of Irish songs in his professional and unusual manner which the entire Convention greatly enjoyed. The music was certainly as sweet as we understand angelic music to be.

The Supreme Secretary then introduced Grand Master Dean who made one of his marvelous spiritual addresses to the Convention and all were deeply moved. Then came the surprise of the evening.

The Secretary introduced Rev. Dr. Brunner of Minneapolis who made a presentation speech presenting to the AMORC a casket to contain its valuable documents for many centuries to come.

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This casket was made by Brother E. D. Bufmyer of the State of Washington, who conceived the idea last year at the Convention and spoke to all of the foreign delegates about it. Beginning last fall he wrote a letter to the Grand Master or Grand Secretary of every foreign jurisdiction and of every part of the American jurisdiction asking them to contribute certain pieces of unusual wood native to their section of the world. These unusual pieces of wood were selected because of their rarity and beauty and because of certain symbolism associated with them in the ancient records of Egypt and Palestine. Some of the woods selected were those identical with the rare woods used in the making of Noah's ark, the Ark of the Covenant, and other sacred caskets. Other jurisdictions were asked to contribute metals of various kinds and even pieces of tusks of elephants and walrus. The finished casket is large in size and contains many ornaments and symbols of inlaid wood made from the pieces sent to him. All in all seventy-two different pieces of wood and metal were contributed from one hundred and fourteen points of the earth. The casket contains a tray and a secret compartment in the lid in which is framed, behind glass, an illuminated certificate stating that the casket was made from wood from various parts of the world and presented to the Emperor, Dr. H. Spencer Lewis, and is to pass from him to successive Emperors of the North American jurisdiction. In one part of the casket is contained a bound volume in which is carefully preserved under celluloid, the original letters, envelopes, and labels which accompanied each contribution of wood or metal. This volume, bound in blue silk and stamped in gold, contains the words, "July, 1932, AMORC Casket-Roster" and then various symbolical dates. In reading the letters of greetings and good wishes the Convention was delighted to know that the woods came from as far north as Alaska and the frozen lands of the North and as far south as the Gold Coast of Africa, the banks of the Nile, and the southern extremities of South America. There are woods from China, Japan, Australia, and all countries of Europe. One unusual piece of wood

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was contributed by the Emperor's wife and made into a triangle as one of the ornaments.

When the Emperor was called upon to receive this unusual gift he was unable to speak because of surprise and the magnificent and sacred purposes of the casket. Brother Bufmyer explained to the entire Convention how he had personally written to all of these foreign jurisdictions and had received letters from them assuring him of their hearty cooperation in his plans and later sending to him a letter of greetings to be bound in the souvenir volume. He said that he was glad to find such world-wide unity in the organization and happy to find the universal recognition of the AMORC in North America as a part of the ancient and old world jurisdictions. The casket was then put on display and later photographed in the San Jose newspapers.

The meeting was closed with a long lecture by the Supreme Secretary who reviewed the ideals and purposes of Rosicrucian development. His speech was a magnificent and inspiring address that was warmly applauded. This closed the sessions of the second day of the Convention.

Tuesday, July 12

After the usual Temple service at 9:15 the delegates began to assemble in increasing numbers, because during the night sixty more delegates had arrived from various parts of the country. Word had been received that forty more delegates in one caravan were crossing the hills of California and expected to reach here this evening. The Auditorium is being rapidly filled and the morning session of the Forum was enthusiastically indorsed by the members. Many important points of the organization's work were discussed during the Forum session and many motions were made or statements of appreciation put upon record in regard to the details, systems, and methods used at headquarters to carry on the work. The new museum building continues to be the center of attraction and the mural paintings made on the walls of the museum by Brother Normen Gould Boswell were so greatly appreci-



ated that the Emperor asked him to rise at the Convention and receive the thanks and applause of the delegates and members.

During the afternoon session many suggestions were made for the improvement of the work and another resolution was proposed regarding an increase of dues. The enthusiastic applause that accompanied this proposed resolution certainly seemed as though the idea would be carried through but the Emperor again protested and called attention to the fact that AMORC would attempt to adjust its affairs so that the additional fifteen thousand dollars each year for increased postage would be taken care of. He pointed out that many additional helps were being added to the lectures to make them more practical and more helpful. Several of the officers spoke in regard to the practical application of the Rosicrucian teachings and the afternoon session closed with special instruction regarding the various processes used for psychic development.

Another Temple service was held between the afternoon and evening session. These Temple services conducted by Brother Batchelor are proving of the utmost value and helpfulness to those who attended the Convention. Not only are the members taught in these services the various successful methods of concentrating but a half hour is spent in the practice of the various vowel sounds in connection with breathing exercises and the working out of the many experiments contained in the various grades. It was quite common to hear the members saying that these morning and afternoon Temple services were fully worth all the cost and trouble of coming to the Convention. They are but one of the many additional features of helpfulness carried on by the members and officers of the organization in the various periods between sessions in the auditorium.

At the evening session the Emperor gave an address on the use of Rosicrucian principles in helping humanity. He pointed out the great work that was being so successfully done by the prison workers as one illustration of AMORC's humanitarian work. He told how certain officials had been appointed as representatives of AMORC in the

larger prisons of the West and how these men, because of training and abilities, had been granted free access to not only the assembly halls of the prisons but actual cells and private meeting places of the inmates. These men organize AMORC student classes in the various prisons and the lectures and lessons to these student groups and individual students within prison walls are sent without cost. Books were also sent to these inmates, both men and women, and every method was being carried out to aid them to change the course of their lives. Upon release these persons are being extended a friendship and companionship that is helpful to them and at the same time efforts are made to assist them in being located and able to care for themselves instead of remaining charges of the State.

The Emperor pointed out also that a second great work could be done in the name of humanity through the establishment of groups of Junior lodges for children in the larger centers and communities of the country. He stated that a plan for this sort of work had been in the process of evolution for a number of years and that last year Mr. and Mrs. E. J. Walters of Vacaville, California, had been appointed the heads of a committee to take care of this work. Through their tireless efforts a number of experimental Junior Rosicrucian groups were established in different cities and with different rituals, rules, and regulations, so that all types of children and all types of methods might be tried out and reported weekly for the purpose of arriving at a plan that would be ideal. A number of persons who are associated with these experimental stations in different cities reported on the results that had been obtained and a proposal was made from the floor of the Convention that this work not only be continued but augmented and announced in the Digest magazine so that it could be advanced very rapidly as one of the most important additions to our work. Many others and workers among children expressed the opinion that children from twelve to sixteen are very anxious for instruction of this kind and show a marked ability at being able to operate and regulate a Junior Lodge of their own. This pro-

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PAGES from the PAST



THOMAS A. KEMPIS

Each month there will appear excerpts from the writings of famous teachers and thinkers of the past. This will give our readers an opportunity of knowing of 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 introduce to you Thomas A. Kempis. His real name was Thomas Haemmerlin. It is thought that he derived his non de plume from his native town of Kempen. The little town of Kempen was near the Rhine about forty miles north of Cologne. Thomas Haemmerlin was born in the year of 1379 or 1380. He was a member of the Order of the Brothers of Commonlife which is understood to be one of the secret societies for the promulgation of mystic writings and practices of the middle ages. Many of these societies and organizations using names quite foreign to the Rosicrucian official name and title, were nevertheless, a part of the official body of the Rosicrucian Order.

Thomas Haemmerlin spent the last seventy years of his life at Mount St. Agnes, a famous monastery of Augustinian canons in the Diocese of Utrecht. Here he died on July 29, 1471, after a very active and eventful life. Most of the years of his life while confined in the monastery were devoted to copying ancient manuscripts with the object of perpetuating the work of teachers and thinkers of the past; reading and composing; and the peaceful routine of monastic piety. His famous work the "Imitation of Christ" is perhaps one of the most popular Christian works ever written and compares favorably in popularity with the Bible. Manuscripts of it in Latin are quite extensive throughout Europe and it was believed that the original was also written in Latin about the 15th Century. The exact date of composition is unknown. In fact the authorship of the work is debated. Most authorities, however, recognize it as being of Thomas A. Kempis. The work is not an original one. It consists of the interpretation of the writings and thoughts of the ancient mystics. It is really a compilation of medieval writings united by Thomas A. Kempis into a spiritual work which could not have been done if it were not for his insight and his sincerity of purpose. It is with pleasure that we give to you excerpts from this famous book. We suggest that every reader attempt to secure a copy in the public library or refer to the Harvard Classics.



O PEN not thine heart to every man, but deal with one who is wise and feareth God. Be seldom with the young and with strangers. Be not a flatterer of the rich, nor willingly seek the society of the great. Let thy company be the humble and

the simple, the devout and the gentle, and let thy discourse be concerning things which edify. Be not familiar with any woman, but commend all good

Three hundred one

women alike unto God. Choose for thy companions God and his Angels only, and flee from the notice of men.

"We must love all men, but not make close companions of all. It sometimes falleth out that one who is unknown to us is highly regarded through good report of him, whose actual person is nevertheless unpleasing to those who behold it. We sometimes think to please others by our intimacy, and forthwith displease them the more by the faultiness of character which they perceive in us.

* * *

"Avoid as far as thou canst the tumult of men; for talk concerning worldly



things, though it be innocently undertaken is a hindrance, so quickly are we led captive and defiled by vanity. Many a time I wish that I had held my peace, and had not gone amongst men. But why do we talk and gossip so continually, seeing that we so rarely resume our silence without some hurt done to our conscience? We like talking so much because we hope by our conversations to gain some mutual comfort, and because we seek to refresh our wearied spirits by variety of thoughts. And we very willingly talk and think of those things which we love or desire or else of those which we most dislike.

"But alas! It is often to no purpose and in vain. For this outward consolation is no small hindrance to the inner comfort which cometh from God. Therefore must we watch and pray that time pass not idly away. If it be right and desirable for thee to speak, speak things which are to edification. Evil custom and neglect of our real profit tend much to make us heedless of watching over our lips. Nevertheless, devout conversation on spiritual things helpeth not a little to spiritual progress, most of all where those of kindred mind and spirit find their ground of fellowship in God.

* * *

"We may enjoy abundance of peace if we refrain from busying ourselves with the sayings and doings of others, and things which concern not ourselves. How can he abide long time in peace who occupieth himself with other men's matters, and with things without himself, and meanwhile payeth little or rare heed to the self within? Blessed are the single-hearted, for they shall have abundance of peace.

"How came it to pass that many of the Saints were so perfect, so contemplative of Divine things? Because they steadfastly sought to mortify themselves from all worldly desires, and so were enabled to cling with their whole heart to God, and be free and at leisure for the thought of Him. We are too much occupied with our own affections, and too anxious about transitory things. Seldom, too, do we entirely conquer even a single fault, nor are we zealous

for daily growth in grace. And so we remain lukewarm and unspiritual.

"Were we fully watchful of ourselves, and not bound in spirit to outward things, then might we be wise unto salvation, and make progress in Divine contemplation. Our great and grievous stumbling-block is that, not being freed from our affections and desires, we strive not to enter into the perfect way of the Saints. And when even a little trouble befalleth us, too quickly are we cast down, and fly to the world to give us comfort.

"If we would quit ourselves like men, and strive to stand firm in the battle, then should we see the Lord helping us from Heaven. For He Himself is always ready to help those who strive and who trust in Him; yea, He provideth for us occasions of striving, to the end that we may win the victory. If we look upon our progress in religion as a progress only in outward observance and forms, our devoutness will soon come to an end. But let us lay the axe to the very root of our life, that, being cleansed from affections, we may possess our souls in peace.

"If each year should see one fault rooted out from us, we should go quickly on to perfection. But on the contrary, we often feel that we were better and holier in the beginning of our conversion than after many years of profession. Zeal and progress ought to increase day by day; yet now it seemeth a great thing if one is able to retain some portion of his first ardour. If we would put some slight stress on ourselves at the beginning, then afterwards we should be able to do all things with ease and joy.

"It is a hard thing to break through a habit, and a yet harder thing to do contrary to our own will. Yet if thou overcome not slight and easy obstacles, how shalt thou overcome greater ones? Withstand thy will at the beginning, and unlearn an evil habit, lest it lead thee little by little into worse difficulties. Oh, if thou knewest what peace to thyself thy holy life should bring to thyself, and what joy to others, methinketh thou wouldst be more zealous for spiritual profit."

Three hundred two



SANCTUM MUSINGS

RELIGION'S LAST STAND—IMPERSONALITY

(EDITOR'S PREFACE)—*In reference to the article below, we wish to state that its appearance herein is not to be considered as a countenance of its theory.*

The subject matter of the article is revolutionary and is the personal concept of the author. It is entirely controversial and should receive the careful study and analysis of every "Rosicrucian Digest" reader.

There is a tendency for some students to read only that matter which compliments their own conclusions and opinions. Readers who do this are permitting themselves to be placed in a mental rut. Controversy, polemic discussion, stimulates thought.

If this meets with your approval the Editor would be glad to hear it; if it meets your disapproval, we welcome your constructive criticisms. As students purporting to be tolerant and broad, let us weigh every opinion for its true value.



HERE are certain foundational requisites preceding the establishment of any religion. The nature of these requisites is in essence similar, though the interpretation of them gives rise in their variance to the sects. The

sects are the superstructures of these essentials. It is not presumptuous to reduce the basic religious requisites to three in number. An analysis of them brings us to the point where thousands before us have arrived, that of incorporating them in a system applicable to use. The application of them up to the present, has been so ill-applied as to have present civilization witness the decay of the structures, the myriad of religious movements, churches and theological processes. Religion's last stand is the attempt to erect upon its

foundational requisites an edifice that will make an appeal that will reach with no little emotional effect, the minds and psychic beings of all types of human life.

The first requisite is embryonic in religious evolutionary development. It is in nature metaphysical. It is the query of man as to his origin, his being. The most primitive mind does not conceive of man as just being, but whence came this being. Birth of man and its phenomena is accepted as a natural, material process of nature, complemented by the reproduction of other forms of both plant and animal life. The mind, however, conceives that a beginning must precede the first birth. This premise is logical and is supported by facts in nature. Though water may today, and for time past, fall over a precipice and can do naught but that now because of the manner in which it flows, still a time must have been when that water was first directed to the edge of the precipice. Even in nature are there evidences of the first, of a new appearance to man of a form of life.



That which was non-existent and becomes existent implies a purpose, a need for it. Man continues to reason, if man always were and never had a beginning then man is an exception to nature, which seems logical. If man were created or established either as man in form or permitted to attain the state of man, then there must have been a need for him and there must have been an intent. The knowing of the absence of something infers knowledge of a state of perfection.

In other words, if we appreciate the lack of something and the need for it, we must of necessity, have a comprehensive of a totality. The ability to determine need and cause is founded upon reason. Reason, in turn, is an attribute of mind. The function of reasoning is associated with the mental side of man. Therefore, this source from which man emanates must be a teleological one. The mystery in this first requisite, however, and which continues to shroud it in all religious denominations, is: what is the exact and definite plan conceived of by this infinite mind that resulted in it creating man? It will suffice, in brief, to say that the first requisite of religion is the belief in the emanation of man from a source; that the source conceived a need for man. By virtue of its conception of a purpose for man it must be possessed of an intelligence.

The second requisite is the attempt to establish a relationship with this source from which man descends. Creation, a purposeful creation, is not alone sufficient to prove contact between man and his source for that in itself could mean divorce of man from the source of execution of the act of creation. Man may conceive, as an analogy, of the creation of a stone statue. After tedious and laborious work, the idea would be executed, the statue would be completed, the sculptor would have performed his task, completed his plan. In so far as his original conception is concerned, he is divorced from it. It is finished, the purpose is fulfilled. If, therefore, the original idea of divinity was merely to create man, then by the act of man's creation, divinity's interest in him is terminated. But such isolation of man would have left him in despair, it would have been an ostracism of him. Yet if this source

has not fulfilled its purpose merely by giving existence to man, man is obligated to prove to himself, at least, a continuance of relationship with it. The burden of proof rests upon man to prove permanent contact with his infinite source.

Man's kinship with organic life about him offers the most plausible premise to establish his theory of constant contact with his primary inception. The cyclical events of birth, life, and death in the vegetable kingdom over which early man had little or no control indicated some governing factor unseen, but whose power was very manifest. In the animal kingdom were demonstrated events of life not unlike that of man—birth, existence with its continued fight for preservation, and the inevitable death with its attributes of pain and reluctance at departure. The vicissitudes of life were common also to the other members of the animal kingdom. Commonly, they were hunger, thirst, and disease. This similarity of conditions of life and existence invoked a sympathetic understanding on the part of primitive man toward all species of life which he knew. Since all these manifestations of life, in a degree, were confronted with conditions comparable to his own, there must be a common force, mind, or being, or several of them, that guided, and directed all living things.

Summing up the second requisite, we have an appreciation of the unity of all living things. This in turn gives rise to the premise that all living things, including man, are dependent upon an exterior essence or being for their existence, for man is not responsible for the continued existence of these forms of life. Therefore, it must be something apart from him, yet he is associated with it.

The third requisite, is the doctrine of immortality. The majority of religions, starting with the earliest Animism, and descending through the so-called pagan faiths to our considered era of illumination, have been spun with the silver thread of belief in immortality. It might be said that the other two requisites discussed could be discarded if it were not that they were necessary to support the one of immortality. In fact, remove immortality from the doctrines of a re-

ligious faith and the structure would crumble. Religion should not be so dependent upon this requisite of immortality, yet since it is, let us consider why.

The subject of immortality, not as to its nature but as to the reason for its persistent appearance in religion, has been debated for centuries by the greatest philosophical minds. Logically, immortality gives an adequate finis to the type of beginning afforded by our first requisite. A mind or entity of infinite wisdom projecting itself, either in physical form or in mind, to bring into being man and having a purpose for man, would not compliment its intelligence by having its preordained plan end in chaos with the ultimate dissolution of man. Since all religions have placed man in bondage to an infinite creator, certainly man could not, as Socrates said, "take better care of himself than the gods take care of him. A fool may perhaps think so—he may argue that he had better run away from his master, not considering that his duty is to remain to the end. . . ."

It has always been offered as a rational conclusion to religious polemic discussions that man must remain the charge of infinity, for if he did not, as aforesaid, infinity's creation of him would appear purposeless. As to why man, however, on the death of material form, shall be preserved in another form as a distinct exception to all or most living things, has never been adequately explained. Unprejudiced philosophers have ungraciously, but perhaps correctly, held man's vanity and ego responsible for the theory of immortality as solely for man. Man contends, and to an extent righteously so, that he is lord and master of all he surveys. He has superior intelligence, which is nature's weapon to him, to contend with the vast physical superiority of other members of the animal kingdom. This intelligence of man far supersedes the prowess of rude muscle and sinew. The status for the moment that man has gained as monarch has led him to believe that he has been so chosen. He believes himself to be *divinity's emissary on earth*.

This self aggrandizement is borne out in the sacred literature of all religious faiths, Zoroasterism, Mohammedanism, Confucianism, Buddhism, Judaism, and

Christianity, and the lesser lights of man's faith. All of these have their prophets and Avatars expound the supremacy of man and the unique relationship that exists between him and the infinite source. What is it in man that is immortal? If man avows his immortality, what portion of his being is it that is so blessed? Man cannot be immortal in the physical sense. Not only would this be another exception to the established order of nature but man is aware of the destruction of matter. He has seen the body become diseased, atrophied. He has seen it become lifeless, disintegrated. He has, himself, frequently participated in its destruction in personal combat and in war.

The urge to preserve the body is an admission that the body is not immortal. This immortal part of man is intangible. It is the part of man that is conscious life itself. Conscious life dwells within man, it animates him, it makes him a being as distinguished from mere form. This force has been named in numerous tongues. Some term it spirit, others soul, other intelligence. Why is it believed that this conscious life or inner spirit is the immortal essence of man? First, it is indestructible. The destruction of the body is not evidence of the suppression or abolition of the spirit. What occurs to this essence at death? Must it not return to its source? Life and consciousness are not to be found without form on earth. They are intangible unless manifest in some form. Therefore, it is reasoned that this force, this subtle essence, descends into man at birth since at death it as mysteriously disappears as it appeared. Is it not logical to assume, says man, that it returned to its fountainhead?

The summary of our third requisite gives us these outstanding points: that man considers himself immortal for reasons of egotism or to support the contention that he is infinity's agent and can never be severed from the principal who has conceived him for a purpose; that the immortal part of him is the inner intangible phase of his dual being which returns to its source. We now have arrived at the nucleus of our discussion, the establishment of the superstructure of religions.



The three requisites just considered have given us these concise elements. (a) A power beyond man. (b) Its control of man implies man's contact with it. (c) Man in part, is immortal. Though we may admit religion depends upon these elements they are without the form necessary to appeal to sentiment, the human emotions, the psychic part of every human. Reason and logic, perhaps unfortunately, are not incorporated in religious worship or practices and these requisites discussed are logical premises only.

Let us consider how man has embodied these logical premises in a form that appeals to his emotional self. What is man to worship? To whom is he to pay homage? A power, he may realize, exists that is in and of him or that influences him and that he ultimately returns to it or may be absorbed in it. Yet to the religions of the past and of today, it is not descriptive of God or Deity. Man's mind thinks in pictures. His concepts and ideas take to themselves the elements of the conscious world, the world of sensation, and build from them mental structures. The mind takes to itself forms which embody the characteristics of "things" relative to the world in which man lives.

Man's world, the world of sensation, is a world of the impressions received by his senses. These impressions are placed by the consciousness and reason into a classification of three dimensions. The world outside of man, insofar as he ascertains it by sensation, is three dimensional. For analogy: the mind may be inspired yet there is no realization of inspiration until the idea shapes itself into a form which is related to a thing of the world which the mind has become conscious of through the senses. It is quite possible that an original conception may enter the human mind as would have no counterpart in whole or part in the world of sensation, but it would not be possible of realization by the human consciousness and therefore impossible of expression by man. If the mind cannot cloak the idea in form, the idea will not be appreciated or realized by the mind. There is a process of rapid transmutation which takes place when a mental impression is brought into real-

ization, but it is so rapid that man is not aware of the idea as separate from the form it takes.

Thus this infinity, the source of all, man related to the world about him. He gave it form when he became conscious of it, he gave it personality, character, entity. Man made his god a PERSONALIZED BEING, a being truly not unlike himself. As man appeared unto himself the supreme specie of life on earth, is it strange that he imagined his God should resemble him? Man's God could not be like that over which man is supreme or no respect would be invoked toward it. On the other hand, if man's God were foreign to things about man it would make man's God not understandable to him. Therefore, man associated his God with himself in form. This alone was not sufficient, however, for man's God was most certainly not man's equal. This God must be supreme, the source from which man descended. To exemplify this superiority, this magnitude, man's god was visualized as a gigantic being, enormous in stature, or fierce and warlike with a body of Herculean proportions in accordance with his tasks. Man's God was also conceived of as a benevolent elderly being, a sage, having infinite wisdom, and exceeding the wisdom of the most learned of all men. He was imaged as an astute and austere judge.

This brief description depicts the *personalized God* of the earliest religious concepts and it also portrays the God of literal orthodoxy of today. Notwithstanding the tenaciousness of religious orthodoxy, the pressure of the evolutionary trend of society developed visionary idealists who dared digress from the traditional path and expound another God. This new God began to inculcate the mass mind of the religionists. This new theological hypothesis gave forth a God whose Cosmic splendor would *not be shrouded by semblance to human form*. To these new idealists, a God placed in the confines of any form was truly confined, limited.

This thought was a revolutionary one and admittedly progressive. But a God without form, would he not be difficult of realization? On whom, asked the multitude, is reverence to be bestowed?

Three hundred six

The new religion theorists replied, "Personality or character which distinguishes one being from another, shall remain." This was not to be sacrificed like a form on the altar of progress. The consciousness of the Deity was to remain; in fact, it was the consciousness of this God which now became *the God*. The personality of this consciousness was in the theory of its distribution and because it was cognizant of its spiritual perfection. This perfection distinguished it from the consciousness of man, which was thought of as imperfect.

At this point we find the evolutionary idea of these theorists coinciding with true mysticism. Mysticism contends that the God consciousness is supreme in that it is disassociated from anything of the world, yet has a supervision over it. This consciousness being apart from the universe in its totality projects itself however, into the universe. As a further advocacy of its personality, it was stated that this consciousness had an awareness of its own existence. This characteristic is also an attribute of the human consciousness—that of self realization, the ability to be cognizant of external things yet have an appreciation of one's own existence apart from every other thing. It was further contended that this God consciousness knew of its supremacy, knew of its relationship and obligation to all creation. It was teleological, purposeful, it decreed the acts of man, it advocated the life he shall live that would be pleasing to it. This God consciousness, so these idealists declared, was ever cognizant of the virtues and errors of man. It exercised a reason like that of man. Its projects were founded upon premises, whose conclusions were drawn from them in the manner of man's syllogistical reasoning. It was an exacting God. Its standards of justice must be adhered to or man was to suffer penalties which were severe. Its penalties were to be possible of execution by the fact of this God consciousness having an actual realization of man's violation of its standards.

In addition, this God consciousness is appellate. It sits upon the bench of justice and reviews man's appeals for mercy. All of this depicts a God without form yet its concept is of a personalized God as confining as the former.

Three hundred seven

This latter theory of a God, like the first, infers a centralization of the abode of God. The God of form dwelt in a realm which all religious and sacred literature devoted much description to. The God consciousness, though devoid of form, was also established in a particular realm. The residence of God was, except in a few instances, like that of ancient Greece, above the habitude of man, far above that which man could ascend to physically.

If the place which he was to dwell in after life was to be an inspiration to him to do so, it must exceed the splendor of the world in which he lived. It must excel in grandeur and magnitude. Therefore, the God consciousness was not conceived of by these theorists as being in man's immediate realm, existent on earth or beneath it. Such a view to them would seem sacrilegious, degrading, detracting from His glory. Since this God consciousness is by descriptive comparison related to the consciousness of man, its only indication of supremacy to man's consciousness is in its accomplishments and the locale of abode. These adherents of a God consciousness termed themselves modernists, progressives. In one sense they are not to be denied this appellation, yet the basic nature of their God is as primitive as that of the old school.

Man, during the centuries, was also adventuring in another realm of activity, that of a specialization in knowledge—science. From its inception the purely intellectual research and development of man advanced more rapidly than man's tending of his soul or religion. If we are to judge scientific development by its growth from theory to application, then truly man advanced more swiftly in knowing and directing nature than he did in coming closer to his God. Single centuries alone can be selected from history to reveal the evolution of art, architecture, government, transportation as having made tremendous strides forward. Yet religion's superstructures are still made up of the doctrines of a *personalized God*, either in form or as a state of consciousness. The growth of science brought to the attention of man the multi laws of nature by reasoning from their particular manifestations to



their general cause. Of greatest import to man was science's impression upon the mass mind, by demonstration, of the uniformity and immutability of these laws.

In the early history of science, religion was hostile to it. Science's constant extollment of the miraculous powers of its ward, the newly discovered natural laws, antagonized conservative religious circles. To them it appeared as though a rival were being established to challenge the allegiance of the devout orthodox. Most of the people during the early stages of science supported the old religious traditions and spurned and ridiculed science. To them the primary findings of science were merely earthly laws linked to this planet. They appeared as having no relation to the Cosmic plan and were not thought of as infinite. It was generally conceded that the arbitrary will of God would momentarily set them aside with a miraculous edict. Most certainly it was considered that these laws of science were not to be found existing in man who was of spiritual origin. When man violated a law of nature he immediately petitioned through prayer or religious rites his God to mitigate the effect of the penalty of the law or to entirely excuse him from the consequences. A continuance of such petitions without the desired effect did not shake their faith in their Deity but gave them rather an appreciation of the immutability of natural law.

The progress of science resulted in the introduction of numerous natural laws which were classified according to their phenomenon. Science further demonstrated that these laws were truly Cosmic, universal in nature, and not limited to the earthly domain of man. The science of astronomy plainly demonstrated the fact that astral bodies were subject to the same infinite laws. Science compared principles of physics as appertained to sound and light to the function of man's organs of sight and hearing. It sustained its earlier contentions that man himself was a product of these infinite laws and could defy them only at the price of death. It further contended that divine solicitation for suppression or suspension of these infinite laws was impossible for they were divine

in substance: A hue and cry charging sacrilege and atheism was heard throughout the world. Religious criticism was laid at the door of science. The narrow adherents of religious orthodoxy took up the bludgeon again against science, declaring it a ruiner of public morals and an institution devoted to blasphemy. Extensive campaigns were organized and executed to suppress the teachings of science and to declare it a public crime.

A most recent example was the Scopes trial in Tennessee involving the subject of physical evolution. Science, not as a reconciliatory measure but as a frank exposure of its stand, stated that to an intelligent, unbiased mind this new contention of science made the Deity a greater force than heretofore conceived by man. They further stated that if the premise was accepted as set forth in all sacred literature, that the universe was chaos in the beginning, then the present established order of things was a testimony to the greatness of divinity. It proved, contended the philosopher scientist, that an intelligence had ordained a plan of inconceivable vastness which remained in effect. How near the truth, the real truth, were they. *The plan itself* with its laws revealed and concealed, *is God*. Man can only comprehend a God through the expression of infinite law and order. It was infinite law and order, as we have seen, that gave man a realization of a force greater than himself. Man's first error was in the personalization of this force that led him astray. He began seeking for that which was beyond God when God was in his midst. As one of the Greek cosmological philosophers said, "All that is real is the law itself."

This was damned as a pagan faith—Pantheism. Term it what you may, but what a splendid and more embracing concept of a God. Pantheism is dual in nature but this version of its doctrine is termed Pancosmism. Pancosmism recognizes the God force as inherent in everything of the earth, of the universe. Theologians contend that Pancosmism is "the loss of God in things." If God can be found everywhere, if His intelligence or immutable laws are expressed in everything, how then can He be lost? His eminence does not radiate to man or

to the universe but is infused in it. Adoration and worship need not be offered to a beyond but to an immediate realm in which divinity resides with a majesty equal to His reign elsewhere. Does this image of God flounder man? Has he less a dependence for consolation than before? Most certainly not. This should be the salvation of a believing world, a world of believers whose very beliefs on one hand tear the soul from the faith of the others.

Here is a God man cannot doubt be he ever so much a fool. Here is a God who is made manifest to him; here is a God he can know, who is with and of him, today; here is a God whom he may test and who will never be found wanting or will He ever be inattentive. These *infinite laws, natural laws, or God*, are known to man by their nature. The penalties for the violation of them are also within the comprehension of man.

This *God, these infinite laws*, work unto all men alike and their working may be witnessed. The judgment of this God is not in a hereafter but in a *NOW*. True, we have given the name of God to a force, to a power. It is not a misuse of the name or is it a substitute for another of lesser importance. It is sincerely felt that no greater honor can be given than to name *God natural and Cosmic law*, for the natural and Cosmic laws are known; they are reality, they are all that may be ever known of God; then are they not God? By His works shall ye know Him? This God is a God without prejudice, jealousy, or hatred, but it is an exacting God. Groups of men, sects, races or nations cannot implore for an exception nor can they expect to invoke its power for or against anything because of prayer or entreaty. Its justice is supreme. It countenances no man's act because of the man or his religious affiliations. The nature of the act itself is the only assurance given to man as to what the result will be. The result and its consequences are inevitable. Real justice is seen in this God's infliction of punishment, the penalty for the violation of laws, without revocation or exception. To many this would seem to annihilate the sympathetic, emotional and psychic bondage that exists between man and his God. "Is God," many

would exclaim, "to be found in the intellectual realm only?" "Where is the literal significance of religion to be found in this ideal, that of the spiritual binding of man to God?" They further exclaim that knowledge of the necessity for man's unity with God is not sufficient, but that a *selfless love* seeking to be so united with God is the foundation of spirituality.

This Greater God, this God of Cosmic law and order, excites a spiritual love within man that can never falter because it can be directed toward a really knowable God. The very being of man is dependent upon rhythm, harmony, order. Chaos in man, either in physical body or psychic self, is impossible. A condition of absolute chaos, disorder, would mean the non-existence of man. Chaos is a non-existent status in the universe where all is *system and order*. If man is not in tune with the infinite, both physically and psychically, he is irritated, he suffers. The harmonium of man's being must be maintained. When it is, there is created in his being sensations which he interprets as a state of happiness. Man seeks, desires, a state of happiness. It is not merely the gratification of the physical appetites and desires but the gratification of those emotional impulses of the inner self which are more exacting than those of the outer senses. The happiness sought for by the spiritual self is a positive desire. It is not merely to eliminate a discomforture, but because there is an attraction like a positive electrical pole toward a negative pole. This is the *love* of order, the *love* of the soothing peaceful state that accompanies harmony and order.

The adherent of this new religious ideal will not be denied his process of worship, his rites and rituals. The worship afforded him by this ideal is intensive but fascinating and free from the monotony that annihilates religion's interest in the systems of orthodoxy today. The Cosmic plan of which the laws are the principles afford ample subject for worship. The perfection of the laws, their immutability, their preciseness, the justice of their performance, the protection they assure, these are worthy of the highest tribute and devotion. They are sacred yet man can never



defile or defame them for if in so attempting he violates them, then these divine, Cosmic, natural laws will be impressed forcibly upon him. Man's new worship shall consist of an exhaustive study of the Cosmic and natural laws, the God of the new era. The more man's knowledge of the workings of these infinite principles, the greater his adoration of them. The test of this new ideal and the evidence of the sublimity of this new God will be found in its effect upon man. This new monotheistic ideal recognizes a God who shall be known not by a form, the result of man's mind, but by His reality as found in the manifestations of the universe.

There can be one creed, that devoted to a curriculum of research into the phenomena and mysteries of life to find the God therein. A creed which deviates from this deviates from God. This will unite into one sect, one religion, mankind, for as a matter of logic, this trial God can be interpreted by but one method. With an understanding as to the true nature of God, that nature can be sought but in one way. As it is now, there will also be degrees of illumination and attainment, for as man is unequal in intelligence so his knowledge of God will be in accord with his understanding of divinity's workings. Devoutness will not, even as now, be dependent upon man's knowledge of God for he who knows but few of the natural and Cosmic laws will be as devoted to them as

he whose knowledge of this God is vast. The stage of one's religious progress will be determined by the degree of intensive study and research one makes of the God of Cosmic and natural law. Illumination and attainment will be judged by the extent of one's emulation of these infinite principles. One may attain a high degree of religious understanding in this new religious ideal by familiarity with natural law and a thorough understanding of their working in so far as he studies, yet in his personal life may violate them.

True spirituality will, however, consist of both a high degree of wisdom of this God and a sincere emulation of Him. Faith alone in this ideal of an *impersonal* God is insufficient. It is wanting in that requisite that gives confidence. The balanced order of this new theology will be the exercise by man of both intelligence and soul. It shall be the *intelligence* that will make man cognizant of the God, Cosmic and natural law, that shall reveal to him the simple principles. It shall be the *emotions*, the sensations of what is known as the soul that shall weigh the experiences of man's mind and intellect and shall tell him those laws that are of God and that have the *true value* of divinity. Upon the foundation of this concept of an *Impersonal* God a universal system of infinite law and order, I sincerely believe religion will make its last stand.

ARE WE INSIDE OR OUTSIDE OF THE EARTH?

Does man live upon the inside or outside of the earth? Is the earth the only exception in the universal scheme? Is it a cell with life on its surface in contrast to other cells with life in their centers? Do you know that there are facts and theories to support the cosmological hypothesis that the earth is hollow? It is claimed that the planets we believe millions of miles away are small, and only as far distant as some hundred miles. Is the sun in the center of space within our globe?

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A Report on the 1932 Convention

(Continued from Page 300)

posal was met with enthusiastic applause and the matter was duly accepted as a suggestion and will probably reach the form of a resolution before the Convention is over.

Wednesday, July 13

After the morning Temple service was over the members assembled again in the Francis Bacon Auditorium at ten o'clock. Some time early in the morning hours or before sunrise an additional group of delegates had arrived from Los Angeles and they brought with them one of their famous signs reading, "City Limits of Los Angeles." This was promptly planted in the center of Rosicrucian Park in such a manner as to make it appear as though the Auditorium and the Convention hall were in the heart of Los Angeles. Many humorous incidents arose through this jest on the part of the Los Angeles delegates and then the assembly settled down to a Forum discussion of many interesting principles of the work.

In the afternoon the session was addressed by some of the higher officers who further explained and illustrated the correct practice of some of the teachings and laws of the organization.

At the evening session, the Emperor conducted a sacred mystical ceremony. Special music was played and one of the typical radio programs used throughout the year by the organization for sending forth healing and helpful vibrations was produced, and then this was followed by demonstrations on the part of the Emperor for the use of vowel sounds in treating persons at distant places and in the mind. These demonstrations were then followed by the concentration of mind power upon material things and upon parts of the human body in various places in the auditorium to demonstrate how the concentration of mind power can affect objects at a distance. Before the evening session closed, the Emperor had given many convincing demonstrations of the development of the aura, the projection of the aura, the projection of consciousness, and the ability of the

mind to affect even pieces of paper containing writing at a great distance. This was probably one of the most intensive mystical evenings that has ever been held at Rosicrucian Park and the members freely stated that the lessons learned through these demonstrations would remain with them for many years to come.

Thursday, July 14

Another morning Forum session was held after the Temple service and here again many valuable suggestions were discussed. The work of placing our books in the public libraries of America was commented upon by the librarians and representatives in various cities who have made it their business to see that the Rosicrucian books are not only donated by AMORC to the various libraries but that the books are kept in good condition and in circulation. It was reported that in most places in America seven or eight of our books are handled or seen every day of the year. Plans were proposed for the enlargement of the library activities and for the spreading of the magazine circulation into places where millions would read them instead of the limited thousands.

During the course of the arguments a motion was made that AMORC should never include the subject of astrology in its graded courses of lessons. This motion was enthusiastically seconded by the many delegates and was carried unanimously, despite the fact that in the Convention hall were many eminent astrologers and students of astrology. They all agreed that a study of astrology and the making of horoscopes had no definite place in the Rosicrucian teachings and that any who were interested in these subjects and wanted to take it up in a complete manner should apply at some good school of astrology. Other motions along similar practical lines were made and carried, including a motion to the effect that the entire Convention disapproved of the false and malicious statements recently made in the Canadian Theosophical Society magazine which were fully investigated



by the members and delegates at the present Convention. There appeared to be not a single dissenting voice to this proposal.

It was also proposed that the Editor of the Canadian magazine be asked to make a retraction of the errors he had permitted, as a demonstration of his desire to see justice done and only truth contained in his publication. Members spoke freely from the floor and commented on the fact that they had investigated practically every one of the critical statements made in the Canadian magazine and found them not only untrue but so easily disproven upon the least investigation that it was evident that the Editor had made no investigation whatsoever.

Another motion made was to the effect that a summer school should be planned by AMORC for the purpose of offering a six weeks' intensive course of study and clinical practice in the art of healing by Rosicrucian methods to be limited entirely to those who were now licensed physicians or registered nurses. It was pointed out that since AMORC is not primarily a healing organization and does not seek to make practicing healers out of its general membership but nevertheless contains in its archives such valuable knowledge as was testified to by many medical men present, that this reserve knowledge that is of special value to physicians and nurses should be given to them in a summer school. It was further moved and carried that this summer school should be operated upon a basis of nominal tuition fees that would enable the AMORC to secure the services and assistance of good physicians, well skilled in the Rosicrucian practices, as teachers, and to operate a proper clinic for the demonstration and test of these principles. After the motion was carried unanimously, the Emperor explained that plans would be evolved for this school and an announcement made later during the year in some issue of the Rosicrucian Digest.

During the noon period of today the official Convention photograph was taken with the many hundreds of members and delegates grouped in a large semi-circle grandstand that was specially built for the purpose. Those desiring copies of this picture, which will be

over three feet long and seven or eight inches wide, may secure one by sending \$1.15, which includes postage and packing to the Rosicrucian Supply Bureau. Such photographs make fine souvenirs of the Convention even for those who were not able to be present.

After the taking of the picture, the members and delegates assembled again in the Convention hall to listen to further lectures and talks on the practice of Rosicrucian principles. The attendance at the Convention has greatly increased and the meetings are becoming more enthusiastic and profitable as each hour passes.

Between the afternoon and evening sessions the usual Temple service was held and at 8:00 P. M. a special honorary initiation was held in the Egyptian Temples for those who are honored with the title of Temple Builders. This special initiation is granted to those who have made a voluntary donation toward a special fund for the maintenance of temples built by the organization. The Emperor conducted the initiation and at its close another daughter of one of the members was inducted as a Colombe-in-waiting, and a Brother from one of the eastern States was appointed and authorized representative of the organization to assist in its wider spiritual activities.

During the initiation ceremony a general session of the Convention was held in the auditorium at which time the Supreme Secretary delivered a magnificent lecture on the subject of Rosicrucianism and comparative philosophies. It was generally reported by every member and delegate that this was the most complete survey of the ancient philosophies and religious teachings ever made at any Rosicrucian assembly.

Friday, July 15

This day being the last of the official business activities of the Convention all members and delegates in or near San Jose arrived early and attended all of the committee meetings, temple services, and small group assemblies prior to the opening of the morning Forum. This session of the Forum was spent in carefully analyzing the various problems of the student with the idea of augmenting or adding to the lectures and lessons in

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such a manner as to make every point more clearly understood. It was a session of intensive analytical study of the instruction system and of the fundamental laws of the Rosicrucian teachings.

The afternoon session was given over almost wholly to the reports of the various committees which had been extremely active during the Convention and to the adoption of resolutions. The delegates and members were intensely serious and profoundly concerned in connection with the reports of the committees and the precise wording of each and every resolution and once again the Emperor implored, as he had in several other sessions of the Convention, that any member, as well as any delegate, who had any criticism or constructive suggestion lying within his consciousness should speak out and thoroughly voice what he had in mind and give everyone an opportunity to study the criticism or suggestion and act upon it.

It is a notable fact that at each of the Conventions held by the organization the spirit of democracy is very evident and the newest member in the lowest grade has an equal opportunity with every older member to express himself on any point that relates to any part of the work of the organization. In the many discussions that have taken place throughout the week and in the presentation of resolutions or suggestions in the various committees there has been absolutely no restraint, and on this particular occasion the Emperor stated that he did not want to have a single member or delegate leave the Convention without having had an opportunity of expressing any thought that might be in his mind. He said that this was the time and the place for any member to present any criticism or any correction of any part of the Rosicrucian system, or any personal opinion of a critical nature, and that no one should feel reluctant to so express himself inasmuch as the entire executive staff and the Grand Council of the organization were happy to receive such suggestions and act upon them.

Many of the resolutions finally presented to the Convention through the Resolution Committee or from the floor of the Convention after the Emperor made his speech imploring every delegate or member to have his say, were

analyzed and reworded and reformed a number of times in order to meet the approval of any who objected and in only one instance was a resolution adopted with a single objection and in this case a minority of three or four objected merely to a partial wording of the resolution and not to the spirit of it. In this regard the business sessions of the Convention were certainly the most harmonious and cooperative that we have ever held.

The following represents a very brief outline of the resolutions that were presented either through various committees or direct from the floor of the Convention and carried by a unanimous or majority vote.

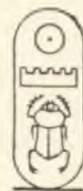
1. A resolution to the effect that the Convention in full assembly express its deep appreciation to the Emperor, Secretary and Supreme Officers and hostesses, as well as all the employees at headquarters, for the generous welcome and courtesy manifested throughout the Convention.

2. Resolved that the Convention express its appreciation to the delegates who came from distant lands and authorizing them to carry back to their home lands the good wishes and love of the members assembled at the Convention.

3. Resolved that the Convention express its appreciation to the city officials who made speeches of welcome, to the local newspapers that published the daily activities and pictures of the Convention, and to the citizens of San Jose for their cooperation in making the week one of great happiness and convenience.

4. Resolved that the Convention go on record as supporting the Supreme Lodge and the Grand Lodge and all of the executive officers in their policy of self-defense and that proper steps should be taken in the future to defend the organization against the attacks of those who represent the enemies of Light, Life and Love.

5. Resolved that this Convention, after investigation on the part of its various committees, go on record as condemning as false and deliberately malicious the matter published in the December, 1931, to June, 1932, issues of the "Canadian Theosophist" attacking the AMORC, and that a request be sent



to the Editor of that Publication that he make a retraction in one of his early issues as evidence of his desire to be fair and just in a typically Theosophical spirit.

6. Resolved that this Convention go upon record as dedicating itself to the spiritual conviction of unshakable confidence in the efficient and competent leadership of the Emperor to guide the destinies of the Order.

7. Resolved that greetings of love and peace as well as acknowledgment be sent to all of those officers representing foreign jurisdictions in many lands who sent special letters of greeting to the Convention and whose letters of greeting were read and examined, personally, by the members assembled in the Convention.

8. Resolved that this Convention select San Jose as the meeting place for the next annual Convention, the exact time of which shall be determined by the executive officers.

9. Resolved that the magnificent chest presented to the Emperor at this Convention and which is to become the archive of the Order's most secret and sacred papers for the future be photographed and reproduced in some form so that pictures of it may be made available to all members.

10. Resolved that this Convention express its desire to the members to cooperate in the subject of relieving pressure from headquarters in the matter of correspondence, particularly in incidental details, in order to give the Emperor and other officers more time for the promotion of the higher interests of the Order.

11. Resolved that a period of silent concentration, prayer and music be held during the last hour of the official sessions of the Convention in commemoration to all departed members of AMORC who have passed beyond the Veil since the last Convention.

12. Resolved that in view of the fact that the World's Fair will be held in Chicago next year that the members of that district cooperate with headquarters in establishing and maintaining some form of representation and distribution of literature at the World's Fair throughout the period of its existence.

13. Resolved that the plan adopted at last year's Convention called, "The Emperor's Corner Stone," be brought to the attention of all of the members of AMORC by an occasional mentioning of it in the Rosicrucian Forum despite the Emperor's personal objection to such publicity on the basis of modesty, and that the members throughout the country give this plan their hearty support.

The evening meeting, constituting the closing of the business sessions of the Convention, represented the largest attendance at any one of our many Conventions and there were a number of interesting surprises. Perhaps the most impressive was that of the unexpected presentation to the Supreme Lodge of an oil painted portrait of the Emperor in his official robes. The painting and its hand-carved frame were made by Brother James Cocks of the Grand Lodge and the presentation was made by his wife in a very impressive speech. The picture is remarkable for the fact that it was made without the Emperor's knowledge and without any sittings, as is the usual custom. The picture was presented to the Supreme Lodge to be hung in the Supreme Temple and to be an historical exhibit for future generations. It is a masterful piece of work and the members attending the Convention spoke of the fact that the painter had evidently worked from his spiritual contacts with the Emperor and had caught the psychic or spiritual character rather than the physical exclusively.

Closing addresses were made by each one of the officers of the executive staff and the Convention adjourned to meet once more at a banquet.

Saturday, July 16

Most of this day was spent in sight-seeing and in visits to homes, offices, and places of interests around the city and at 6:00 o'clock the delegates and members again assembled at the largest hotel in the city where the largest dining room available was taxed to its capacity, for it was unquestionably the largest banquet gathering the city had ever seen. Here, Sister Muntz had her stringed orchestra playing merrily from the time the

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members entered the banquet room until the time came for speech making. The many hundreds of members were dressed in beautiful colors and with colored lights playing upon them and a revolving chandelier suspended in the center of the ceiling reflecting the lights in all directions and with large baskets of flowers placed everywhere and on the tables, it was indeed an impressive scene.

During the course of the evening two huge baskets of flowers were presented to the Emperor and his wife and the Supreme Secretary and his wife as coming from those officers in various cities who could not attend the Convention and who had united in having these flowers represent them. At the close of the banquet the members were entertained by Madam Beatrice Bowman, coloratura soprano, formerly of the Metropolitan Opera Company of Canada. She was ably assisted by four other professional singers and several of her pupils. Madam Bowman was ultimately urged to render a number of her favorite selections, including one which some years ago was considered the sweetest song ever sung across the footlights of the Metropolitan Opera House; namely, "The Last Rose of Summer." All of the artists were charming in their renditions and the members were delighted with the magnificence of the music and perfect training of the voice. Brother Lloyd Curtis also entertained us with a number of cornet solos and Brother Deans, a delegate from Australia, demonstrated a new musical device which can be used on the piano keyboard by one untrained in music to play melodies in perfect harmony. This surprising instrument gave a marvelous demonstration.

There were many resolutions passed expressing the appreciation of the members for the hospitality and courtesy shown them during the Convention and expressing the conviction that it was the largest, finest, and most harmonious Convention that the members had ever attended. The Emperor finally brought the 1932 Convention to a close with a benediction and the members hurried away in a long caravan of automobiles and buses up the mountain side of the valley to an air castle dance pavilion,

where arrangements had been made to dedicate the entire evening to the Rosicrucians and where the younger people—and some of the older ones too—danced until midnight.

And now it is a day after the Convention has closed. Every bit of our office routine at headquarters has been upset and delayed for a week and we find ourselves in a jam so far as correspondence and other details are concerned, but what a wonderful week it was! There were hundreds of sidelights that I have not even attempted to mention and there probably will be reference to this Convention in our magazine articles and correspondence for months to come. Every hotel in the city did its utmost to entertain the Rosicrucian guests beyond all limitations. Every store, every restaurant, theater, and means of entertainment and comfort stressed a point to make our members happy. The city united in a wholehearted welcome and kept it up throughout the week. The weather was ideal and so cool during the evenings that many of the windows of the auditorium had to be closed. The middle of the day was warm enough to permit the members to wear outing suits and to roll around on the lawns of Rosicrucian Park and to have themselves photographed in groups of all kinds in front of the Shrine, the Temple, and the many pretty beds of flowers. It was naught but harmony, peace, constructive thought, good will, and happiness at every session of the Convention and at every group meeting, committee meeting, or informal conclave held on the lawns. Today, everyone is departing, smiling and peaceful and all are agreed that they must come again and enjoy another happy week.

The new museum building was one of the centers of attraction and the members spent much time in viewing the rare relics and works of art from all parts of the world. The letters and telegrams that came from members and officers who could not attend and the letters and cablegrams of greetings from foreign jurisdictions constituted another pleasant incident throughout the week. Thousands of photographs were made by the members here during the Convention and no doubt they will be distributed to all parts of the world and if any want to



have a large photograph of a major portion of the delegates and members assembled here they are at liberty to send \$1.15 to the Rosicrucian Supply Bureau and ask for a 1932 Convention picture and it will be carefully sent post-paid.

In closing I would like to repeat what I heard said today at a luncheon of the Kiwanis Club in this city, representing a very large number of the city's most prominent business men and officials. They said that this Rosicrucian Convention just closed, was a remarkable demonstration of how little the depression throughout the country has affected Rosicrucians, for while other Conventions held here and in other western cities have been smaller than anticipated and many have been abandoned, the Rosicrucian Convention was larger in every sense than we had hoped for and the class of people who attended and the spirit they manifested was a testimony to the teachings and ideals of the organization.

Thus once more our annual Convention has closed, helping us materially

with hundreds of valuable suggestions and in every way strengthening the organization and giving it the unlimited support morally and in every other way of its wide membership.

The Grand Council for 1932-33

By unanimous vote of the members and delegates assembled at this last Convention the following high officers and members of the Order were elected to compose the Grand Council of the Order in North America for the year ending at the Convention in 1933. Each of the following Grand Councilors is also an Inspector-General for the district surrounding the city and state in which he lives. Dr. J. B. Clark, Vancouver, B. C., Canada; Mr. John P. Callaghan, Montreal, P. Q., Canada; Mrs. Marie Clemens, Boston, Massachusetts; Dr. Charles Green, Pittsburgh, Pennsylvania; Mr. Joseph F. Kimmel, Washington, D. C.; Hon. Manuel Rodriguez Serra, San Juan, Porto Rico; Mr. F. H. Ingersoll, South Bend, Indiana; Dr. James D. Ward, San Antonio, Texas; Mr. E. D. Bufmyer, Raymond, Washington.



OFFICIAL ROSICRUCIAN CONVENTION PHOTOGRAPHS

Those who live at distant points and were not so fortunate as to be able to attend the successful Convention of the Order this July, may, however, have one of the large photographs showing the many delegates and representatives and members who were present at this unique session. One of the days of the Convention a photographer of the city erected before the Francis Bacon Auditorium, a large grandstand and the many hundreds of members and delegates were seated and an official photograph was taken of them. Mostly all of those present secured one of these photographs. You, too, will be pleased to have one. Frame it and place it in your sanctum. It is unusually clear and all details stand out well. Why not purchase one today? You may secure a Convention photograph for only \$1.15, postpaid. It is a large photograph—40 inches in length and 8 inches in width. Send your order and remittance to the Rosicrucian Supply Bureau, San Jose, California.

YOU ARE THE JUDGE

As a reader of the "Rosicrucian Digest" you are the one to determine the nature of the articles that you wish to appear herein. If you have any suggestions as to the subjects that should appear in the "Digest"—what particular articles you like, or what articles you do not like—please let us here from you.

After reading this issue, take a postcard, and comment on the different articles which you liked or did not like in this number. Do not feel that everyone else will do this and that you need not, because if everyone thought that, there would be no comments. We are soliciting your suggestions and your criticisms.

EDITOR, Rosicrucian Digest, San Jose, California.

*The
Rosicrucian
Digest
September
1932*



THE SACRED GROTTTO

This famous mystical painting as one looks at it conveys the feeling of penetrating the mysterious realm of the unknown guided only by the light of one's soul.—Painting by Gd. P. v. Erlang.

—(Compliments of the Rosicrucian Digest)

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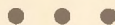


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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all 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, Librarian, S. P. C., care of

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

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