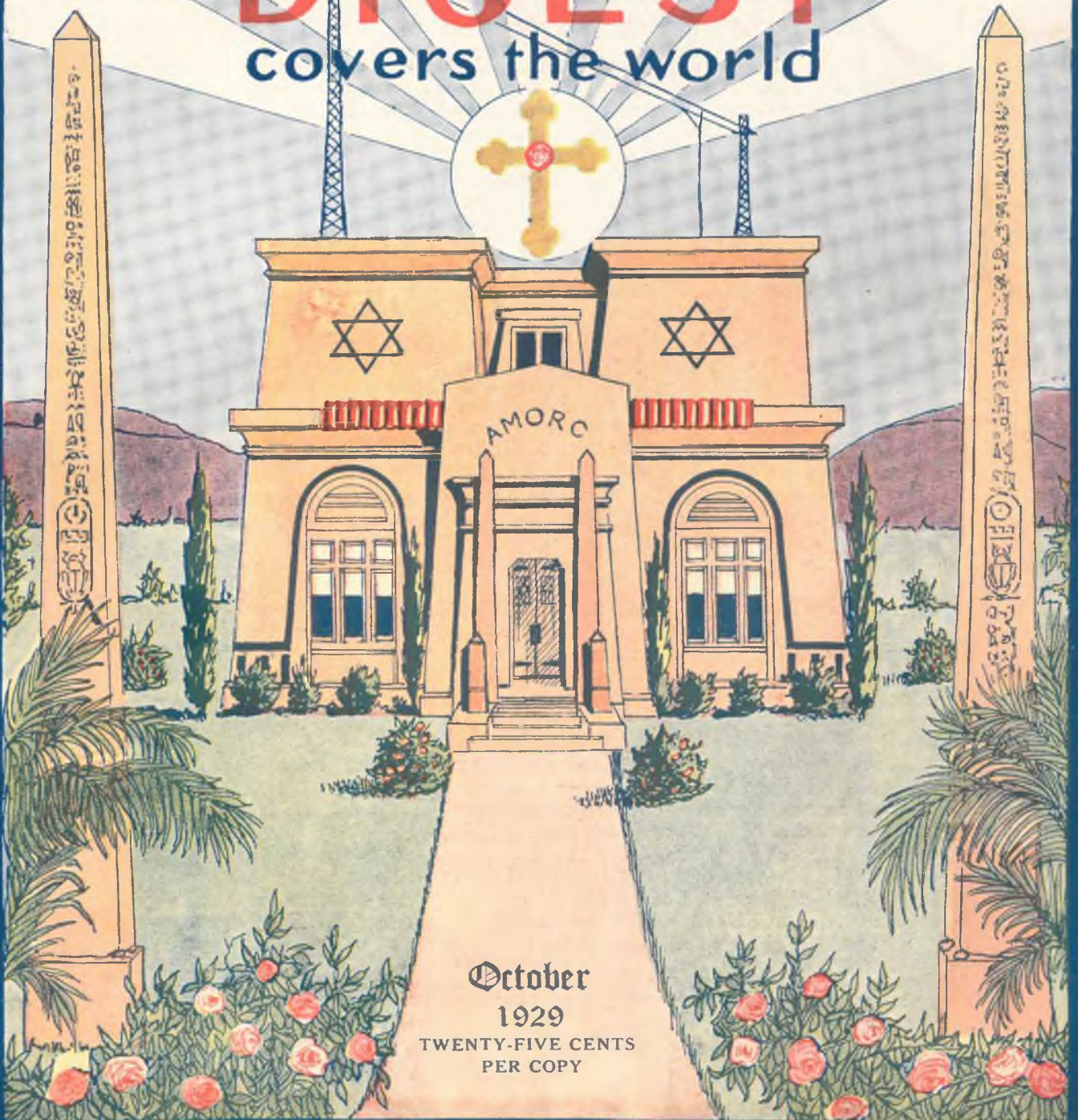


The
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DIGEST
covers the world



October

1929

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The Rosicrucian Digest

"The Mystic Triangle"



Covers the World

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

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The Thought of the Month

A Rosicrucian Survey of the World's Thinking

By THE EMPEROR



THROUGHOUT the religious and philosophical world attention is centered at this time on a plan which originated in Denver, Colorado, and has spread to every large city.

A prominent lawyer and Jew suggested that a committee be formed of the leading international lawyers, Jewish historians, and Rabbis, to review the trial of Jesus and attempt to come to a legal decision as to whether He was guilty of the charges made against Him. The committee would constitute a virtual Sanhedrin like the Great Sanhedrin, composed of seventy-one priests, scribes and elders of the Jewish nation, which it is believed, passed the original sentence upon Jesus. This new body will spend several years in Jerusalem and finally determine whether the original sentence was justified.

It is already evident that the researches to be made by this committee will throw new light on the secret years of Jesus' life, and startling revelations are promised. For this we shall all be thankful, for unquestionably the sacred records of the Essenes and the early Rosicrucians will receive competent recognition outside of our organization, and the chapters in my recent book on the "Mystical Life of Jesus" will be found to anticipate these revelations.

What this new Sanhedrin will learn, however, that is of real religious and mystical importance, is that the Great Sanhedrin of Jesus' time did not condemn Jesus nor even sit in official hearing of the charges made against Him. It was not within their province since the charges were of a political nature; and certainly the Sanhedrin could not have condemned Jesus to death for it

was not within their power to render such a verdict, according to Jewish law.

To the Rosicrucians there is one point in connection with the condemnation of Jesus which carries to our minds a great lesson and reveals a great law. It was well known to the Essenes, to the Great Masters of Egypt and Palestine, to the Nazarenes, and to Jesus Himself, that His Messiahship was to end just as it did end, and just as had ended the career of every true Avatar before Him. The mystical close of His life was ordained as truly as was His birth and His mission. Therefore, it is immaterial who acted as the worldly instrument for the fulfillment of the law in that regard. By His birth, His life, and His "giving up of the Ghost," He revealed and demonstrated the great laws which show us the Way to Salvation. It was to be—it had to be! The lesser actors in the Great Drama merely played parts written centuries before in the Cosmic Book of Life,

How often we try to lay blame at the feet of others or attempt to find the hand of *chance* in the larger things of life! For centuries the nations of the world have been divided in racial and religious hatred while accusing one people or another of having been responsible for the crucifixion of Jesus! Condemnation against condemnation! And now the accused seek to learn whether they were justified in their actions. Suppose they discover that no tribunal was justified in condemning Jesus. What then of the prophecy, the Divine Revelation, of His Crucifixion? Suppose that these learned men decide, after five years study and deliberation, that Jesus should have been permitted to continue His preachings and demonstrations until the normal end of His

life? What then of the doctrine of the Divine Atonement and the suffering of *death* for the redemption of man? Would such a decision make it appear that Jesus passed through His Sorrows only because of a human mistake in judgment and not by Divine decree? Would the Christians, accusers of Jewish prejudice in condemning Jesus to *death*, be willing to accept the newer finding and consider Jesus as the victim of circumstances and not the Divine

Lamb whose blood was *intended* to save the world? By what a slender thread hangs the false conception of the real life and *Great Experience* of Jesus!

Let us rejoice in the fact that regardless of what this modern Sanhedrin decides, the Rosicrucian conception and understanding of the doctrines of true Christianity cannot be affected, and Jesus will always remain the Great Redeemer, the Son of God, and the Rose on the Cross, pointing the way to Salvation.



"To Me Jesus Is All in All"

The English Viewpoint of Mysticism

By RAYMUND ANDREA, F. R. C.

Grand Master, AMORC, Great Britain



AS THE DAYS shorten and the year draws near to its close, and the spiritual vibrations increase in momentum to reach their culmination in the birth hour of the Christ, the mind becomes introspective and inclined to meditation upon divine things. During the long, bright days of summer many confess to a disinclination, some experience a disability, to make the necessary detachment from objective attractions and interests at regular intervals required for spiritual progress. This is largely due to the fact that they are not yet sufficiently polarized in the spiritual life. But for those who are well along the path this hindrance has passed away; the mystical impulses are so strong and persistent within them that the varying rhythms of the year have lost their power to disturb the greater rhythm of aspiring consciousness. There is no rest for the awakening spirit; nothing in nature has the power to diminish or to satisfy the unquenchable thirst for the knowledge of God; nothing in the objective world can take the place of holy communion or deflect the will from the passion for service. If it were in the power of man to take from these

souls the divine ardour, they would perish, utterly. But this is the one thing which the world can neither give nor take away from those who have found a peace beyond the oscillations of personal existence.

In a series of miscellaneous articles during the past months we have considered various aspects of truth relating to our studies; we have reflected upon different phases of soul life and endeavoured to give concrete expression to experiences almost too subtle sometimes for words. In moments of inner brooding, with the earnest desire of sensing the present problems of other souls on the path, the fire of the immortal self has awakened, a vibration has been contacted, and that which appeared to elude all expression has taken form and found utterance. We have found pleasure and received new impetus in our lives in tracing the hallowed footsteps as well as we could of some of the greater souls who have trodden the path and left glorious memorials of exalted living and works that we might be inspired to follow them.

Many have written beautiful appreciations of what we have striven to do. It is well, and it is good to know that we go onward together, striving to un-



derstand and express the deeper truth. It is a solemn and responsible task; and the further we go the more the soul demands of us. And the note of my present article is this: Do we individually realize the solemnity and responsibility of this mission we are engaged upon? It is one thing to intellectually appreciate; it is quite another to seize the spiritual vibration of that which is appreciated and so permit it to work in the life of the soul as to bring about a higher order of culture and growth. We students of the divine science should take ourselves with real seriousness; our lives in thought should be a continual metamorphosis into higher and higher values. We should have such a conception of the Christ to be born within us that every day should be counted as lost in which we do not deliberately and consciously take some definite step in preparing the way for the holy birth in our own souls. Every transcript we read of the soul's earnest experience in those who travail towards this birth should have a pregnant message for us; our reading should be translated living upward to Christ.

I write in this way because I am possessed with one dominant thought: We cannot fulfill our mission in life as students of the divine science unless we set our hearts steadfastly upon the goal of personal sanctity. No matter what our professional or commercial ambitions may be if we wish to give a worthy example to our fellowmen, if we elect to be a light and leading in an age of materialism bent mainly upon worldly success and personal prestige we need to lay primary emphasis upon the spiritual. Worldly success and personal prestige are not wrong in themselves; but if we are resolved upon living the life of Christ, then the things of Christ must come first. There is tremendous opposition in the world against us, but for this ideal we must stand if we mean what we profess. We may suffer for our profession; we may want many things which we feel we ought to have; yet every soul who has attained Christ-hood has suffered and wanted, and we must choose the one path or the other. Every great soul whose life we have considered in these pages has been

clearly seen to have made this choice; every one of them has given himself in the name of Christ active in soul. Let us resolve now, as one composite soul organism, in one great aspiration to redeem the time and forestall the Karma that so easily besets us.

There are certain formulae or statements of esoteric experience which have fallen from the lips of holy men through the ages, and which are destined to survive and inspire throughout the whole duration of the evolution of man. Such are many of the profound utterances of Christ, of the Masters and their elect, of the philosophers and sages of every nation. They shine forth from the sacred pages of history and biography and repossess the mind after long intervals of ripening experience with a power and significance unbelievably great. In the Fama we meet with one of these magical utterances: "To me Jesus is all in all." I remember being deeply moved on first reading it many years ago; and in thinking over it recently the cosmic import of the statement came upon me in all its fullness and divinity. The realization came to me that if indeed Jesus to me is all in all, then nothing else matters. Why should I strive for anything else? What matters it whether I realize this little ideal or that if in the attainment of Christ I find the consummation of all things? But the full strength of this realization did not come to me simply from a riper process of logical thinking; it came after an interval of acute experience. I will not hesitate to refer to it, since upon it I base my theme.

I had been sitting by the bedside of a precious mother, a soul I deeply revered. She was passing calmly and with entire resignation to her rest in Christ. The clinging mortal self would have held her back, but peace profound was there with us and I knew its wise decree. Then it was that Jesus to her and to me became all in all. And I remembered that this mother it was who first read the sacred text to me in childhood, and that that early influence had bound us together to the end. I am not writing emotionally to assure myself of a sympathetic response. I write simply of a common experience which

means little or nothing to one man, but which in another becomes the occasion of a further ascent of consciousness in which the purpose of life is more clearly revealed.

"To me Jesus is all in all." If that were really and in fact so with us, we should know in truth the illumination and blessedness of the Christ light. Since this is a goal to which we yet aspire, the veils of mortality still prevent the holy consummation. And it is plainly obvious that only by the long and arduous road of experience encountered and transmuted within do we make advance to that which is above and beyond and includes all. It is a wonderful fact of the path that when one speaks intuitionally, sometimes prophetically, of that which is essential to personal advancement, the moment is often not far distant when that which has been prophetically intimated transpires in the life as a fact of experience. It is as if the Christ within had voiced a phase of the soul's evolution for the blessing of others, which nevertheless must be thereafter *lived* in joy or in sorrow in the soul that uttered it. It is as if the Christ within in the process of reaching its full stature, cannot attain to full expressiveness even upon the basis of truth uttered as intuition or prophecy, but that the soul must know it in concrete vital experience. I have always felt this, but never perhaps so fully as now.

I venture to affirm that, strongly as some lay emphasis on the fact that true religion is joy, no man will have progressed far along the path of the Christ life without realizing acutely that pain is one of the most pronounced factors in the culture of the soul. It is long indeed before we recognize the mission of pain and willingly suffer it to accomplish its beneficent purposes in our lives. To many the fear of pain is greater than the fear of death. They tremble and shrink at its mere approach. They have not the strength to question it, subject it to patient analysis and divine meaning of it. Like a terrible apparition, it confuses the senses, disorganizes the faculties, and enthrones darkness in the inner sanctuary. In innumerable cases the pain of bereavement has done this. The

pain of loss has rendered insignificant every other pain of mortal existence. Yet how often has it cultured the soul to cleaner vision, a profounder life, unusual experience, and opened a secret door of communion with God.

The acceptance of pain and the understanding of it are often simultaneous. If loss on the physical plane means possession on the spiritual then there is compensation even in death. The physical eyes grow dim with tears while the eyes of the spirit become radiant with love. And the ample testimony we have of this inspires us to set our feet to tread the path of research, not of despair.

We can observe the metamorphosis of pain through all the planes of existence. There are some who know nothing of pain beyond that experienced in the physical body. But pain becomes increasingly acute as consciousness passes upward and functions upon the mental and spiritual planes. We experience pain through disharmony on the physical plane, maladjustment on the mental plane, and cosmic cognition on the spiritual plane. Cosmic cognition acquaints us with the collective pain of humanity. Thus pain is a factor in all real development; and no man so truly realizes this as he who can understandingly project into the Cosmic the divine fiat: "To me Jesus is all in all."

If this is the goal we really seek, let us never again fear when the Christ within compels us to suffer with him in the shadow of the Cross. In the first moments of loneliness and anguish we may ask that the cup be taken away; but if we can accept it in perfect trust and resignation, knowing deep in the heart that it contains the essence of immortal life, we shall find a divine strength unknown before. The mystic is ever the apostle of pain; he knows that the carrying of the Cross gives perfect strength; and therefore is he willing to be the suffering servant of God. And I do not hesitate to say, that one of the greatest blessings in his development is his personal acquaintance with the manifold experiences of pain which the indwelling Christ will have him suffer, that he may say with complete understanding, "To me Jesus is all in all."



In the Shadows of the Pyramids

A Survey of the Present-Day Mysticism in Egypt

By FRATER HATCHUEP



IN THE VALLEY of the Nile, as in the Valley of the Kings, the rulers sleepeth!

In the tombs of the kings, one is impressed with the silent power that subtly influences the lives of thousands of persons who still live in awe of the autocratic prerogatives of those who were once the Masters of men. But in the Valley of the Nile among the living kings of mystical understanding, the developed and prepared initiate is impressed with the still more subtle power that lies dormant in the hearts and minds of those who await the coming of the great day when Egypt will once again have its place in the sun.

The spirit of mysticism and of spiritual magic and Cosmic mastership of the natural laws has never left this ancient land and the illuminating knowledge which made the people of this nation the leaders of human thought still shines, though beneath the proverbial bushel basket.

Politically protected but economically surrounded by the meanest and most sordid things of life, the Egyptian still possesses as his birthright the rich heritage of his ancient forebears, and in every cell of his body there is a degree of that Cosmic Consciousness and that mystic power which makes the individuals of a nation the richest and most wealthy assets of any people.

The Egyptian has learned through ages how to subdue his passions and how to repress his emotions. He has learned how to inhale the fire of scorn and exhale the perfume of peaceful obedience. He still finds in the breezes that blow over the desert sands the wistful

tunes of Cosmic melodies, and he still hears in the ripples of the Nile's waters the rhythm of the temple dances, while in the monotonous of the native tom-tom he senses the ancient call to worship and the releasing of the fairy forms that visioned his imagination and inspired his soul with creative pictures of magnificent splendor. In outward silence he still roams through the ruins of his honored temples, and dwells in ecstasy in the despoiled sanctuaries of the holy shrine. The rising sun still calls from his soul the ancient adorations, while he must in physical form obey the mandates of the worldly rule that governments have placed upon his land. He still dreams of mighty structures towering to the skies, and paying testimony to the hosts on high, and of weary feet that will journey from distant lands to the sanctums within, to drink at the fountain of knowledge that now is dry, but will some day flow with a purifying water in which great Masters of the past have bathed and found the Holy Ghost and spiritual salvation.

In the silence of his heart there is still the Master who dwells in meditation, and who is not yet ready to rise from bended knee and assume his place in control of the outer man. For the days when this may be are not at hand, but they are on the calendars of the horizon and numbered by the twinkling of the stars.

Daily I meet with those who pray to the God of their hearts that the hour may come before transition lifts them up to higher realms, when more of them may come together in safety and in the protected sacredness of their ancient cathedrals and study and worship as in

days that gave Egypt her glory and her power.

Oh ye privileged ones in foreign lands, who dare speak your thoughts and work your miracles of science, and come together and tell of the things you know and the things you aspire to do! Have sympathy with the ones who first gave light to the world, and who welcomed in their midst the seeker and the neophyte. Extend your understanding and your hand of fellowship to the people who opened their gates as well as their hearts, who unveiled their altars and lighted their candles for the Master Jesus and the Masters who came before Him, and who have since tried to follow in His footsteps. Send forth love to those who now in sorrow and silence must find their joy in recollections of the days when the world paid homage to them, and came with open hands asking and pleading for the things that would make the world more joyful and more contented, and found a quick response and abundant realization.

I have watched with suppressed expressions and bleeding heart the quiet and emotionless attitude of mystics and Masters of profound power and learning, who have stood in the shadows of the Pyramids and watched the light hearted and irreverent tourist invade the holy entrance to the sanctums within, while they made facetious remarks about the purely physical and material grandeur of the structures they entered. I have seen these unknowing and unmindful persons pass up and down the sacred nave of our holy temples without realizing that they were treading upon spots and passing over places in which the silent figures standing in the shadows of the columns would not dare to enter without purifying their minds and their bodies and reverently asking God's benediction upon their beings. I have listened to the laughter and the insincere comments of the visitors, while a band of master musicians played their sacred chants in an isolated place of the desert, separated from the activities of the cities and towns in the hope of being undisturbed. Often the music has been designed and performed for the sole purpose of bringing to the little group

the only available attunement with the spirits of their great Masters, and even so their desires were interrupted by the unmerciful intrusion of those who do not understand.

On nights when the moon is just rising, and casting long shadows from the Pyramids and the Sphinx and the highest points of sand-blown hills, I have watched the noble sons of the mystics of the past steal quietly out into these shadows, to meditate and commune with God. I have seen them as they may have seen me, kneel in adoration to our ancient gods and goddesses, knowing them to be the symbols of the ever-living God of all. I have listened to their chants and mutterings, to their prayers and petitions. I have watched them scan the blue horizon of the partially lighted desert, when the moon rises higher, and I have seen with them the parade of the priests followed by the chariots, the neophytes the scribes, and the bearers of the holy covenant in spirit form moving over the silent sands as a mirage of memory and a picture of the sleeping past.

Are these souls without power and without the ability to do and accomplish as in the centuries that constitute the ancient pages of sacred history? A thousand times, no! I know that when the insincere and the unworthy, the oppressing and the rebuking ones have stood in the narrow doorways of the Pyramids or in the subterranean passages that lead from temple to temple, and from tomb to tomb, that any one of the silent watchers there could have uttered a vowel sound or breathed a note that would have caused the structure to tremble, the ground to move, and a convulsion to have shaken all the material things out of conformity with the lines of support, and chaos and disaster would have followed. I have seen these brethren withholding a power that rested in their minds, or a key which they held within the palm of their hand, and with which the mighty forces of the universe would have been unlocked. But in peace and in pain, in sorrow, grief and patient waiting, they abide their time to use their knowledge to direct the constructive forces of the universe in recreating the ancient Egypt



with a new splendor and a new power to glorify God and illuminate the world.

The spirit of true mysticism and of psychic power may have flown to other lands like a bird with outstretched wings flies above the seas and mountains and rests awhile in virgin realms. But its old home is here, and here for centuries the spirit implanted its seeds and its nature in the soil and every structure built upon it, like the blood that flows through the veins of every true son of the Pharaohs, is charged with it and it cannot be obliterated, and it will never die.

The Egyptian is a law-abiding, law-respecting citizen. He has no criticism of any government regulation, or any civic rule, for he has long since learned that these things have protected his land and have kept him from being annihilated as a race of the earth. In fact, he looks toward the day when the government supervision of his affairs will bring about the Renaissance and the reincarnation of the ancient glories of his land and people. He realizes keenly that his

land has passed through the cycle of a dark age, and that the protectorate of foreign governments has saved the day for him, and that whole-hearted cooperation with the spirit of reconstruction will bring about a solution of their economic and civic problems. Therefore, he remains silent and watchful and in this silence he exerts conservatively and masterfully such influences as will hasten the evolution in the lives of the worthy ones, and bring about the eventful ascendancy of the mystic power now static in the aura of every son of Ra.

In this attitude the new races of the Western World may learn a great lesson. Patience, sympathetic understanding, cooperation with all laws, discretion, and intense personal development, should be their watchwords. The Western races are but children of the world, while the Egyptians are old and are their ancient forbears. May the children observe the actions of their parents, and truly learn the lesson of Peace Pro-found.



A NEW NAME — A NEW MAGAZINE

We hope that all of our readers will like the new cover design and the new name of this publication. The circulation of the Mystic Triangle has so increased that it now reaches every large community of Europe and other parts of the world. In foreign jurisdictions of our Order, our magazine has been considered a digest of the world's activities in Rosicrucianism, and its articles have been reprinted in many other magazines. Therefore, we have accepted the suggestion often made and have changed the name to THE ROSICRUCIAN DIGEST.

Gradually we will broaden the scope of our articles and keep our readers informed of all the findings in Rosicrucian teachings throughout the world. We call your attention to the new department which appears as the first article in this issue, and to the new matter appearing on the last two pages. These last pages will give strangers a brief explanation of the purposes of the Order and an idea as to how to contact it.

Our magazine is now in the reading rooms of the principal libraries throughout North America and we intend to have it placed in every location that seekers may find it possible to secure a copy. Show the magazine to your friends and help build up its circulation throughout the world and make it an even greater international digest than it is now.

*The
Rosicrucian
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October
1929*

Two Hundred Sixty-four

Why Are We?

The Growth of Knowledge — An American Viewpoint

By EUGENE H. CASSIDY

PART 2 — SCIENCE

(Continued from Last Month)



It is as difficult to define the exact boundaries of science as it was of mythology. It is true that as soon as men began to observe and describe the physical facts of the universe science was born. At this stage it is impossible, however, to point to any example of pure science for observed phenomena are inextricably mingled with myth and philosophy.

The cosmogony of the early Hebrews, as given by Schiaparelli, is an example of this. A literal description of the universe is given in which observation and imagination assure an equal footing.

The body of beliefs now referred to as the Copernican system has been developed by slow degrees from the days of Pythagoras who is said to have been the first to teach the sphericity of the earth, although some give Parmenides the credit for this discovery.

There is a good deal of controversy as to whether Plato taught the rotation of the earth or not. His cosmology is given chiefly in the "Timaeus" with a further reference to the subject in the "Republic." The "Republic," however, does not add anything to the description given in the "Timaeus." The same system is simply given in different terms.

In the "Timaeus," Plato says: "And he made her out of the following elements and in this wise: Out of the indivisible and unchangeable, and also out of that which is divisible and has to do with material bodies, he compounded a third and intermediate kind of essence, partaking of the nature of

the same and of the other, and this compound he placed accordingly in a mean between the indivisible, and the divisible and material. He took the three elements of the same, the other, and the essence, and mingled them into one form, compressing by force the reluctant and unsociable nature of the other into the same. When he had mingled them with the essence and out of three made one, he again divided this whole into as many portions as was fitting, each portion being a compound of the same, the other, and the essence. And he proceeded to divide after this manner: First of all, he took away one part of the whole (1), and then he separated a second part which was double the first (2), and then he took away a third part which was half as much again as the second and three times as much as the first (3), and then he took a fourth part which was twice as much as the second (4), and a fifth part which was three times the third (9), and a sixth part which was eight times the first (8), and a seventh part which was twenty-seven times the first (27). After this he filled up the double intervals (i. e. between 1, 2, 4, 8) and thirty-six the triple (i. e. between 1, 3, 9, 27), cutting off yet other portions from the mixture and placing them in the intervals, so that in each interval there were two kinds of means, the one exceeding and exceeded by equal parts of its extremes (as for example 1, 4/3, 2, in which the mean 4/3 is one-third of 1 more than 1, and one-third of 2 less than 2), the other being the kind of mean which exceeds and is exceeded by an equal number. Where there were intervals of 3/2 and of 4/3 and of 9/8,



made by the connecting terms in the former intervals, he filled up all the intervals of $4/3$ with the interval of $9/8$, leaving a fraction over; and the interval which this fraction expressed was in the ratio of 256 to 243. And thus the whole mixture out of which he cut these portions was all exhausted by him, This entire compound he divided lengthways into two parts, which he joined to one another at the center like the letter X, and bent them into a circular form, connecting them with themselves and each other at the point opposite to their original meeting-point; and, comprehending them in a uniform revolution upon the same axis, he made the one the outer and the other the inner circle. Now the motion of the outer circle he called the motion of the same, and the motion of the inner circle the motion of the other or diverse. The motion of the same he carried round by the side to the right, and the motion of the diverse diagonally to the left. And he gave dominion to the motion of the same and like, for that he left single and undivided; but the inner motion he divided in six places and made seven unequal circles having their intervals in ratios of two and three, three of each, and bade the orbits proceed in a direction opposite to one another; and three (Sun, Mercury, Venus) he made to move with equal swiftness, and the remaining four (Moon, Saturn, Mars, Jupiter) to move with unequal swiftness to the three and to one another, but in due proportion.

"Now when the Creator had framed the soul according to his will, he formed within her the corporeal universe, and brought the two together, and united them center to center. The soul, inter-fused everywhere from the center to the circumference of heaven, of which also she is the external envelopment, herself turning in herself, began a divine beginning of never-ceasing and rational life enduring throughout all time. The body of heaven is visible, but the soul is invisible, and partakes of reason and harmony, and being made by the best of intellectual and everlasting natures, is the best of things created. And because she is composed of the same and of the other and of the essence, these three, and is divided and united in due proportion, and in her revolutions re-

turns upon herself, the soul, when touching anything which has essence, whether dispersed in parts or undivided, is stirred through all her powers, to declare the sameness or difference of that thing and some other; and to what individuals are related, and by what affected, and in what way and how and when, both in the world of generation and in the world of immutable being."

This account is commonly misunderstood because of Plato's poetic manner of expression. In fact he wrote in parables so that his meaning would be hidden from the general public. It is amusing to note the wistful perplexity of commentators who attempt to translate his terminology without the most rudimentary knowledge of his philosophy or the significance of his terms. After a lengthy discussion of the "Timaeus" Dreyer says, "I have entered into all these details and quoted Plato's own words so largely in order to impress on the reader that the doctrine of the daily rotation of the heavens in twenty-four hours round the immovable earth is the fundamental feature of the cosmical system depicted in the 'Timaeus'." Such certainly must have meant peace of mind for Dreyer, but it does not explain the "Timaeus." When properly understood Plato's system not only includes the rotation of the earth, but its heliocentric.

Pythagoras and Plato were philosophers rather than scientists and their purpose was to understand the universe rather than to describe it. Their systems would be entirely out of place here if it were not for the fact that they really include much scientific knowledge. After their day an entirely new movement arose. Astronomy divorced itself completely from any attempt to understand the universe and set as its aim merely the erection of mathematical systems for the prognostication of planetary positions as required for astrological purposes.

This new method is first seen in the system of homocentric spheres as originated by Eudoxus and modified by Kalippus. Eudoxus was a mathematician, not a material scientist, and his system makes no claim to explain the true motions of the heavenly bodies. It simply gives a mathematically possible system

of motions which may be used to predict their future positions. His concentric spheres, with the earth as their common center, are pure mathematical conceptions and were never intended to be regarded as physical objects. The same is true of all the systems of circles and spheres from that time on, although they must have been taken literally later, for Francis Bacon takes great pains to disprove the existence of actual spheres in his "Theory of the Heavens."

Eudoxus instituted the type of astronomy which was to flourish, but all attempts to find the true nature of the universe did not suddenly come to an end. Herakleides of Pontus continued in the tradition of the Pythagoreans and Platonists. According to Dreyer he definitely accepts the rotation of the earth. Aristarchus, his successor in the philosophic tradition, is supposed by the same commentator, to teach the annual motion of the earth around the sun. This principle is thought to be meant in the remark of Archimedes, "For he supposes that the fixed stars and the sun are immovable, but that the earth is carried round the same in a circle which is in the middle of the course, but the sphere of the fixed stars, lying with the sun around the same center, is of such a size that the circle, in which he supposes the earth to move, has the same ratio to the distance of the fixed stars as the center of the sphere has to the surface." It is difficult to see how an annual motion is meant here, even though Dreyer thinks, "We must, therefore accept it as an historical fact, that Aristarchus proposed as a way of 'saving the phenomena' that the earth performed an annual motion round the sun." Archimedes' expression is obscure and consequently it is hazardous to venture an opinion but it seems more likely than Aristarchus means exactly what Plato does by the circles of the "same" and the "diverse." One would like to ask Dreyer to explain the expression "the sphere of the fixed stars, lying with the sun round the same center."

After Herakleides and Aristarchus men seem to have abandoned as hopeless the attempt to understand the true nature of the universe. Astronomy became merely a series of mathematical

gymnastics to "save the phenomena." The system of homocentric spheres was succeeded by those of excentric circles and epicycles. From a purely mathematical point of view either system could be used equally well but epicycles were simpler and, therefore, gradually superseded excentric circles. Three great names are associated with the development of this system: Appollonius, Hipparchus, and Ptolemy. Of these Ptolemy is the only one who left anything in writing from which we can get an accurate knowledge of the theory. His great book "The Almagest," was the one authority on astronomy until Copernicus published "De Revolutionibus" in 1543.

As a means of prediction the system of epicycles proved quite satisfactory during the middle ages. Mathematically it is perfect, but it is significant that the three men who produced it have left almost no contribution to modern astronomy. The only discovery among the three is that of precession by Hipparchus. It should always be borne in mind that not even Ptolemy believed in the so-called Ptolemaic system.

After Ptolemy there is a long period in which no great astronomer appeared. The "Almagest" was the recognized authority on the subject and seemed to fulfil all requirements satisfactorily since men looked not to science but to the Bible for an account of creation. Early in the sixteenth century Copernicus developed the theory which has been the foundation of all later speculations even though in itself it was not as great an advance as is popularly supposed. Copernicus demonstrated the annual motion of the earth and the revolution of the lines of apsides of the planets, but along with the second motion of the earth he supposed a third, which was quite unnecessary and in his planetary theory renewed most of the Ptolemaic system. It took the observations of Tycho Brahe and the speculations of Kepler and Newton to develop what is now called the "Copernican System."

Astronomy has now reached that most satisfactory state where Moulton can say, "There is great pleasure now in working in a science whose data are exact and whose laws are firmly estab-



lished. The certainty of the results satisfies the human instinct for final truth." In the face of such childlike faith it would be cruelty even to suggest that the Copernican theory may not represent final truth any more than did its predecessors. However, in spite of a guilty feeling that a sacrilege is being committed, we must proceed to examine some of the laws which have been "so firmly established." One must be cautious here for the scientific heretic is as much anathema today as the theological heretic was during the middle ages.

If a system has any weaknesses they are pretty sure to appear in its assumptions, for if its premises are granted its logic is usually impregnable. Consequently it will not be necessary to examine the magnificent hypotheses which adorn the structure. They stand or fall with the first principles upon which they are based.

Let us take for example the theory that the earth is round. Of course we all believe it passionately, yet it is interesting to discover that the scientist in all his glory has not proved it, and that, therefore, it remains a theory in fact, if not in application.

The astronomer no longer tells us that a ship disappears over the horizon hull first. In fact Major Schroeder flew to a height of 36,020 feet and still found the horizon at eye level. Of course, this argument never did prove the sphericity but merely the convexity of the earth. Now even that will require a new demonstration.

The proof which at present carries most weight is that of the plumb line. It is difficult to get a really detailed account of this argument for most books on astronomy take the question entirely for granted while others still rely on the disappearance of a ship hull first. Moulton discusses the question in a manner which is probably characteristic for it shows how both the ship's hull and plumb line proofs gained credence. He shows by a geometrical demonstration that a plumb line would behave as he wants it to on a sphere. Then he concludes in one sentence, "Except for irregularities of the surface, which are not under consideration here, and the oblateness, which will be discussed in Art. 12, the observations prove abso-

lutely that the change in direction of the plumb line is proportional to the arc traversed."

The "observations" referred to could be made in two ways. The directions of the plumb lines might be related to the stars or might be obtained by actual terrestrial measurements at top and bottom. In either case it is assumed in the first place that the plumb lines are directed toward the center of the earth, a conclusion reached after considering the earth as a sphere travelling through space. Now if their directions are to be determined by the stars it is absolutely necessary to make some assumptions as to the nature and position of the stars. The assumption made is that the stars lie in an infinite sphere. Granted this assumption it is possible to make observations and thus prove "absolutely" the sphericity of the earth, after which we can easily prove that the stars lie in an infinite sphere.

When measurements are carried on entirely on the earth where only the law of gravity is assumed, results are rather disconcerting. The Geodetic Department of the United States carried out experiments in some mine shafts in Michigan. Plumb lines were dropped to a depth of 4250 feet and careful measurements were made at top and bottom by means of special tunnels. Although different substances were used to overcome all local forces or at least to prove their variability, the results remained constant. The lines were further apart at the bottom of the mines than at the top. The "Milwaukee Sentinel" published the following statement: "At another shaft the same phenomena were noticed, and with very little change. Several explanations have been offered for the fact that the wires were supposed to hang parallel to each other, but were further apart below the surface than they were at the surface, and no one has suggested anything that seems to cover the question." However, since these experiments did not support the hypothesis as expected, the results were hushed up as soon as possible and consequently we can still prove geometrically the sphericity of the earth.

The absolute scale of the solar system has also been "firmly established" and we are all completely convinced that we are distant 93,000,000 miles

from the sun and four light years from the nearest star, yet according to Einstein light travels neither in straight lines nor in constant curves. If this be true, and Einstein seems nearer the truth than most physicists, the absoluteness of the scale becomes somewhat doubtful. This curvature of light rays also affects the theory of the aberration of light and somewhat damages this evidence as to the annual motion of the earth. Varying curvature of light rays also offers a much more probable explanation of the variations in the apparent size of the sun than that usually given. If the sun appears larger on the horizon purely because of the comparison with terrestrial objects why does it not appear larger when seen through the leaves of a tree at midday? The significant factor seems to be the position low in the heavens—not the propinquity of earthly objects.

In his chapter on the "New Problems of the Universe," Simon Newcomb mentions the difficulty arising from the enormous rapidity with which Novae increase in size. The matter thrown off by these stars is said to travel more swiftly than light. But again, according to Einstein, the velocity of light is the maximum rate possible for any material thing. Nowhere else in the universe has a greater velocity been met with. Now

it is evident that this velocity is measured by the angle subtended at the earth and the absolute velocity depends entirely upon the distance from the earth. If the observations are unreliable and the phenomenon is occurring nearer the earth than is thought, the whole mystery is cleared up. At present this appears absurd but it should be remembered that the variability of precession was accepted for centuries on the basis of inaccurate observations.

These few examples may appear trivial in comparison with the enormous body of fact and hypothesis built up by astronomers, but they are keystones upon which the solidity of the whole structure depends. As usual their weakness does not seem serious as long as the general theory is accepted. After a mistake has been revealed and a theory has crumbled away one wonders how it was possible that no one should have detected the fallacy sooner. It is inevitable that this should be so, for an error is only significant when related to the truth. Moreover, we are prone to accept hypotheses and theories as facts simply from the respect due to age. What are at first recognized as symbols are later accepted as realities. We are most scornful of this tendency in mythology. It is no less reprehensible today.

(To be Concluded in Next Issue)



THE NEXT ROSICRUCIAN TOUR TO MYSTIC LANDS

During the last tour with the Emperor to Egypt and other mystic places, a number of the members in the tour party asked that another such tour be arranged, and made immediate application to be members of the second tour because of the wonderful success of this first AMORC adventure in foreign lands. Since then a number of other organizations have tried to imitate the Rosicrucian tour, which was the first large tour party to go into these mystic cities. The Emperor is now planning the second tour and in answer to the hundreds of letters asking for opportunity to go with him on this new tour, we wish to say that it is planned to take place during the early months of 1931, and will include a number of places not visited on the first tour. It will be the most wonderful mystic tour ever conducted by any organization, and at a very economical price. If you are interested, write to the Trip Secretary, care of AMORC.

More details regarding this tour will be given in future issues.

Two Hundred Sixty-nine



Report of the Convention

A Summary of the Sessions, Lectures, Debates, Discussions and Interesting Incidents of the Nineteen Hundred and Twenty-nine AMORC Convention in San Jose

By THE CONVENTION SECRETARY



VELL, it was a wonderful success! There is no question about that, and it was the unanimous opinion of every officer, member, and delegate in attendance that this convention was the most instructive, most thorough in its details ever held by the Order.

The members attending the convention began to arrive on Friday and Saturday preceding the convention week, and by ten o'clock on the morning of Monday, August 19th, the offices, hallways, lobbies, reception rooms, and other parts of the administration building in San Jose were filled with members who wanted to see every part of our building, and have interviews with the various officers at Headquarters. It certainly was a problem to keep the various departments of the administrative work operating with routine regularity, while hundreds of our members paraded through the offices and watched each operation and each branch of the work and asked questions of the large staff of employees.

The first session of the convention was opened on Monday evening by the Supreme Secretary, who called the convention to order, and made a few brief remarks regarding the purposes of the convention. He then introduced the Emperor, who reviewed the history of the Order in America and explained the benefits to the organization and to each member individually resulting from the previous conventions, and outlined what

he hoped to see accomplished at the present convention. During the course of his long and interesting talk to the officers, members, and delegates assembled in the Supreme Temple, he explained several of the problems which confronted the organization as a whole and several which constantly confronted the chief executive of the Order. He stated that he believed that most of these problems could be efficiently and interestingly solved during the convention week through the assistance of voluntary committees composed of members who would give of their time during the week to look into these problems and bring before the convention a proposed solution. The first problem which the Emperor wished to have considered by the large membership in attendance was that of the pretensions issued by a number of so-called Rosicrucian bodies in America, whereby the claim made by AMORC for its authenticity and exclusive rights to the emblem and work of the Rosicrucian Order was challenged. He stated that for many years he had attempted in various ways to have the pretenders to Rosicrucian authority submit to him or to an unbiased committee their papers of authority and authenticity, but that in each case the pretenders had either refused to reveal any such documents, or evaded the issue with the statements that their authority rested in Cosmic and psychic power, and not in any physical organization or in any physical papers of any kind. The Emperor called

attention to the fact that in recent years a number of the pretenders had abandoned their nefarious practices and had ceased using the name Rosicrucian and the symbol of the Order, and today only two or three organizations in America aside from AMORC put forth any claim to having any Rosicrucian origin or relationship whatever, and in practically each case the admission was frankly made by these organizations that they were not a part of the Rosicrucian Order. But, the Emperor stated, this did not clear the field of the misconceptions existing in the minds of the public, and there was but one way in which such a desirable condition could be brought about, and that was by the establishment of the AMORC'S exclusive rights and authority for North America. This, he said, could be established by an examination of the papers, documents, charters, correspondence, foreign books, and foreign magazines, patents, and other papers owned by AMORC and preserved in a vault. He, therefore, invited those visiting delegates, members, and officers from the various jurisdictions in the United States, Canada, and Mexico who were members of other fraternal organizations, and who were unconnected with the official staff at Headquarters and in no wise a part of the executive organization, to volunteer to form a committee on authenticity and examine carefully and without reservation or restraint the large collection of material preserved in the vault and which would be turned over to the committee for its examination. At the close of this session, such a committee volunteered and was representative of every section of the North American jurisdiction. What this committee found and reported will be stated in another part of this summary. The first session lasted for practically three hours and included addresses made by several of the delegates, who spoke on the value of the Rosicrucian work in their territories.

During the morning and afternoon of the second day of the convention, the delegates and visiting members and officers spent considerable time going through every one of the departments of the administration building and examining in detail the routine work nec-

essary to the many activities of the organization and in visiting the large printing plant known as the Rosicrucian Press. Most of the members were deeply interested in watching the installation of one of the newest and largest Inter-type typesetting-machines with its supplementary equipment whereby many different fonts of type can be instantly utilized. The operation of the very large magazine press upon which all the pages of our magazine can be printed at one time, or thirty-two pages of one of our books printed at the same time greatly interested our members at this time; the souvenir issue of the magazine was being printed while they were present. Delegates and members continued to arrive throughout the day, and by the time the evening session was ready to open, the seating capacity of the Supreme Lodge Temple was taxed to its capacity.

The Emperor again made the principal address and then called upon various officers and delegates to present surveys of the activities in their jurisdictions. One of the interesting addresses made at this time was made by a Sister who has been in the organization for many years, and is a physician and highly proficient worker of all of the mystical laws of the higher grades. She spoke for thirty minutes on the mystical and mystery experiences which the tourist members of our Order enjoyed while with the Emperor on his trip to Egypt, Palestine, and other lands last winter and spring. Her enthusiastic description and detail of many unusual experiences held the audience in rapt attention, and since there were many others present who had been on the trip, there were many additional comments made, substantiating the praise of the excellent management of the tour offered by the Sister.

At the close of this session, various groups of members representing the different sessions formed themselves into committees to promulgate the plan for another Oriental tour in 1931, and a large number of members offered their applications for participation in the anticipated tour. Other committees were formed to carry on the work suggested by the Emperor in his second address, which touched upon other problems of



the organization. He emphasized the fact that one of the problems which the hundreds of groups and lodges and branches of our organization have to contend with is the argument put forward by a publishing company here in America that is attempting to operate as a Rosicrucian movement. This movement deals almost exclusively in the printing and selling of books claiming to have the full and complete and true Rosicrucian teachings, and operates no lodges or lodge system, and is in no way connected with the international Rosicrucian organization. Yet it advertises in its literature and circular matter that it does not sell its teachings, but gives them freely on a voluntary donation basis, and that any seeker who wishes to have the true teachings may become a member of this Rosicrucian movement and secure the Rosicrucian instructions by making a voluntary pledge of just a few cents per month. It constantly decries in its literature the system of charging dues or fees for membership in any Rosicrucian Order and claims that Rosicrucian teachings should never be sold but given freely as all spiritual truths must be free and never sold. This contention and claim has been given some circulation throughout the United States, and many seekers come to our organization with this claim upon their lips and believe that the argument of the movement referred to is rational and true. Every investigation that has been made has revealed that the organization making these claims does give membership in its body upon a voluntary donation basis, but the members receive in exchange for their donations simply a monthly letter of advice and suggestions, coupled with a list of questions and references which can be understood only through the purchase of the books written and sold by this movement, and the members soon find that whereas they are not paying any dues, the purchase of books constitutes a considerable fee each month. The Emperor, therefore, called upon the formation of a committee to report on the investigation it had made of the so-called voluntary donation as promulgated by this movement, and the system of dues charged by AMORC, not for its teach-

ings, but for membership in the AMORC, and the many other benefits which no other organization offers its members.

Wednesday morning was spent in sightseeing by most of the delegates and visiting members, and at two-thirty in the afternoon the Emperor conducted a special session in the Supreme Temple in the nature of an open forum, during which he answered a score or more questions pertaining to the work and the teachings presented by members of the Order who were present. This was perhaps one of the most interesting and profitable sessions of the convention because of the illumination that was given by the Emperor on many points of the work which have been difficult to explain in the correspondence.

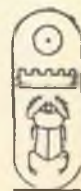
At the Wednesday evening session the Emperor held the convention in rapt attention for an hour while he reviewed the early history of the Rosicrucian work in America beginning with the establishment of the first foundation in Philadelphia in 1694. He had at his hand a mass of documentary evidence and records and referred to the many books and papers dealing with this subject which were in the library room of the Temple, and which were accessible to all the members who wished to see them. He called attention to the fact that a publisher of so-called Rosicrucian books in the eastern part of the United States, and who had no right to the use of the term Rosicrucian, and whose books were generally condemned because of their misleading nature, had challenged the AMORC or anyone else to prove that there had ever been a Rosicrucian settlement and organization in America during the years 1694 to 1801. The evidence and records presented by the Emperor of an indisputable nature, and the books and records examined by the members after the session proved conclusively that the Rosicrucians played an important part in the early foundation of the American nation and contributed in hundreds of ways to the foundation of the present-day American educational systems. In the museum connected with the Supreme Temple, the members saw a number of jewels and other articles used by the

early Rosicrucians containing emblems and markings, proving the true Rosicrucian nature of the first American settlement, and at the conclusion of the Emperor's talk, the delegate from Philadelphia who has been in the organization for many years made a short address, during which she stated that the original Rosy Cross, brought to America by the first Rosicrucian Master in 1694 and used by him during the sessions he conducted while he was on this earth plane as Master of the Order, had been turned over to her by the last living relatives of this man as a token of recognition of the present AMORC lodge in Philadelphia, because of the fact that the cross had been used almost exclusively in the Philadelphia section of the first organization. Her story and her interview with the persons who had held the cross and many other vital records and documents in their possession was intensely interesting, especially since it was shown that a number of so-called Rosicrucian publishing houses and individuals had offered large sums for the purchase of this cross and the right to its possession and the recognition of authenticity that went with it.

Other addresses were made by the Grand Master of Massachusetts and the delegates of other cities, and the convention closed at eleven o'clock in order to permit various committees to continue their activities before leaving the Temple building.

On Thursday afternoon another open forum was conducted by the Emperor covering many of the mystical principles and secret teachings of the organization, and at seven-thirty in the evening the Temple was closed in preparation for the special initiation that was to be conducted by the Emperor and his high staff. Only those who had previously been initiated through a high temple ceremony were admitted into the Temple, and all who participated in it said that it was one of the most solemn and beautiful ceremonies ever witnessed. With the beautiful music, rich oriental robes worn by the officers, the unique moonlight effect in the Temple, and the solemn ritual, everyone was carried back to the days of Oriental splendor, and those who had been on the Egyptian

tour recently and had participated in the ceremony in Egypt recognized instantly a replica of the ancient ritual and picturesque setting of the Temples of the Orient. Thirty-nine members were given honorary initiation at this time, and during the course of the ceremony, the vibrations within the Temple which are always kept at a high rate were so impressive that every person commented afterwards upon the mental and physical effect resulting from them. The initiation ceremony ended at nine-fifteen, and the Emperor then permitted every visiting member delegate, and officer, to enter the Temple, and for an hour and a half the Emperor conducted what he called a session of mystical demonstration. This session began with the Emperor's invocation of the Holy Assembly, and the Emperor's chanting whereby he petitioned the presence of all the great Masters, visible and invisible, to make themselves sensed by all who were present. In the soft moonlight with weird oriental music that came into the Temple by various means, the members soon found that great characters were present with them, and were visible and otherwise sensed throughout the whole period. During the ceremony one of the most unusual demonstrations occurred. The ashes of the cremated body of one of the small children of a member of the Grand Lodge of Massachusetts were handed to the Emperor, that a ceremony of burial might be included during the convention session, and the ashes returned to the dust of the earth in conformity with the Rosicrucian principles. On this occasion the Emperor placed the small metal box of ashes within the golden vessel in the center of the stone shekinah which arises in the Temple. After placing the ashes there, the Emperor chanted in oriental manner and applied the Rosicrucian methods of attracting to the center of the Temple the projected personality of the little child whose personality was probably earth-bound, awaiting the final disposition of the ashes. Thereafter the members assembled saw the magnificent and brilliantly illuminated aura of the little child rising above the shekinah and moving in the space above the holy sanctum. When the session was ended and many



of the higher mystical laws of the Order had been demonstrated by the Emperor, the members vied with one another in explaining in the outer chambers of the Temple their personal experiences, and how they had indisputable contact with the great Masters and had witnessed sights and experiences never thought possible. All in all, the Thursday night session of the convention was one that will be remembered throughout the lifetime of everyone who was present, and it was agreed that a similar special initiation session and night of mystical experiment directed by the Emperor should be held at the Supreme Temple twice a year for the benefit of those who live in distant points and who do not have ready access to one of our regular lodges, and must, therefore, look to the home Lodge as their spiritual center. It was agreed that the next initiation of honorary membership for such members would take place in January, 1930.

Friday morning a number of the members were formed into a party to visit the science and seismograph department of the Roman Catholic university at Santa Clara, where Father Ricard, the eminent padre of the rains, and scientist conducts his great work. When the members reached the padre's laboratories, wearing their AMORC Rosicrucian convention badges, he greeted them cordially and much to their surprise stated that he knew all about the convention being held in San Jose, was thoroughly familiar with the ideals of AMORC, and that he had been a student of the Rosicrucian teachings in Europe many years ago. Although a Jesuit, and therefore a representative of the strict orthodoxy of the Roman Catholic church, Father Ricard was extremely cordial, and his associate went to great pains to conduct our members through the underground and sound-proof chambers where the recordings of earthquake temblors and shocks from all parts of the world are received, and where many other wonderful experiments are conducted. This courtesy was greatly appreciated by all of those who enjoyed this privilege. Other members and groups visited the beaches and the hills and valleys, and returned for the first formal business session of the con-

vention which was held in the afternoon at two-thirty in the main part of the Calvary Methodist Church of San Jose. There were so many delegates, visiting members, and officers attending the convention for this special session of business that it was impossible to seat them all in the Supreme Lodge room, and therefore the church cordially offered its platform and pews for our use. After a few introductory remarks made by the Emperor, he called for reports by the various committees and the presentation of any resolutions that the delegates and officers desired to have passed by the convention as an assembled body.

The committee on the examination into the origin and authenticity of the AMORC reported with a signed statement of many pages, and offered a resolution to the effect that after examining a mass of books, documents, charters, patents, legal papers, correspondence in the form of letters, telegrams, and cables, covering many years, and magazines published in foreign lands as well as authentic records submitted by foreign jurisdictions, they found that without any doubt and without possibility of question whatsoever, the AMORC had been established by proper authority from abroad and had operated for a certain period under the sponsorship of a recognized and long established French jurisdiction of the Rosicrucian Order, and then had received a charter from the recognized and long established Supreme Council in Switzerland, making the AMORC of North America an independent jurisdiction and a part of the Supreme Rosicrucian Council of the world. And that the AMORC since then and up to the present time had been affiliated with the other established and ancient Rosicrucian jurisdictions in various parts of the world, and is in happy fraternal relationship with these others, and that the Emperor had attended the international conventions and congresses of the Order in various parts of Europe and had received high honors at such sessions. And furthermore, that in all of the old and new magazines, books, and records published by the other foreign jurisdictions of the Order in which the complete history and present-day operations of the Rosicrucian

Two Hundred Seventy-four

Order throughout the world were given, the AMORC was the only Rosicrucian movement in North America officially recognized and stated to be a part of the international Rosicrucian organization. The report of this committee was signed by the twenty-four who made the examinations of the records, and as previously stated, none of this committee were members of the executive staff of AMORC or a part of the staff at Headquarters. Another committee reported that after it had examined into the matter of voluntary donations and the monthly dues charged by AMORC, it was found that considering the many departments operated by AMORC in behalf of the general membership, whereby a great many special benefits were given to each member and considering all of the expenses involved and the general scope of the work, the monthly fees of two dollars established by Headquarters as nominal dues were indeed fair and unquestionably as low as could be set in consideration of all that was given in exchange, leaving but a small margin of profit to take care of emergencies, and casting the burden of all special operations and large expenditures on the Emperor and one or two others whose large donations to the organization maintained the financial integrity of it. They further reported that an investigation of all the so-called voluntary donation plans set forward by Rosicrucian publishing concerns were impractical and in fact were misleading inasmuch as the voluntary donations did not include the actual instructions and teachings supposed to be offered by these organizations and could not provide the members with what they anticipated.

Among the resolutions offered and unanimously adopted was one to the effect that all officers and members of every group and branch of the AMORC throughout North America were to be prohibited from offering for sale any shares of stock, bonds, or other negotiable papers to the members of our organization, or soliciting investments in personal or impersonal business affairs under penalty of immediate suspension. Another resolution was unanimously adopted expressing complete confidence

and faith in the Emperor's direction of the work of the organization, and praising the many demonstrations on his part of good will and high Rosicrucian idealism. Other resolutions of a less important nature were unanimously adopted during the afternoon.

Perhaps the most important of the new ideas suggested at the convention was that relating to the establishment of a Rosicrucian university and college here at San Jose. This has been the Emperor's plan and desire for a number of years, but he has hesitated to make this move even though he was willing to assume the greater part of the financial burden as a personal gift to the organization. However, the delegates and officers of the AMORC who were present during this afternoon session brought the matter up for discussion, and it was pointed out that even though the AMORC was not yet ready to begin all of the classes of instruction at the university, and even though it might be impossible to gather together a competent staff of instructors for a number of years, the foundation work of the great buildings should be started and if possible the university and college building completed in the property adjoining the present Temple and administration building by the time of the convention in 1930. The suggestion was made by some delegates and then in the form of a motion that was unanimously adopted, that since the university and college would be one of the greatest assets to the organization and one of the greatest helps in the promulgation of Rosicrucian ideals throughout America, it should be a work in which every member of the organization in North America could participate and support as a joy to his heart, and that therefore neither the Emperor personally nor the AMORC Funds at Headquarters should bear any large percentage of the expense involved in building the university and college, but that all members should be permitted to make voluntary donations toward a general building fund. The Emperor called the attention of the members to the fact that in the history of AMORC under his jurisdiction for twenty years no assessments had ever been levied against the



membership of the Order and that he intended that there never should be one, and that the general membership throughout North America had never been called upon even to make a voluntary donation toward any funds to be used by either himself or the general executive staff. Delegates and officers immediately argued that it was because this was a fact, and that they had never been allowed to participate in any general widespread expression of their appreciation and enthusiasm in the work that they should be allowed to participate in the building of such structures as would be a great credit and monument to the AMORC organization. It was pointed out that such buildings should include not only college classrooms and lecture halls, a large assembly and convention hall, the complete printing plant, experimental laboratories, museum, library, offices, and an open air court for outdoor lectures and ceremonies. The Emperor stated that the AMORC Funds would provide the necessary property for such large structures, and that if the convention decided that all members should be allowed to voluntarily donate to such funds, he wished to have the privilege of being the first to donate a thousand dollars to a university and college building fund. Immediately members and delegates rose to their feet with various motions, and the one that was enthusiastically and hastily adopted was to the effect that the AMORC of North America leave the entire matter in the hands of the Emperor personally, and that if he chose or decided to start the building work at the present time, in anticipation of future activities, he should proceed along any line he desired, and that the AMORC of North America would stand behind him one hundred per cent and was ready now to start the fund with voluntary donations. Before the Emperor could argue or present his viewpoint of this motion, it was adopted and members came forward with donations each anxious to be the first with a hundred dollar bill or more as a donation to the suggested fund, and before the convention ended a considerable amount had been voluntarily handed to the Emperor. It was resolved that mem-

bers could donate any amount from five dollars upward and that those who gave one hundred dollars would be constituted foundation contributors to the college and university, while those who gave less than one hundred dollars would be given a certificate acknowledging them to be builders of the university and college, and that those who gave one thousand dollars or more would be given life membership in the AMORC as a special recognition of their donations. The enthusiasm manifested in regard to the plans for a university and college certainly made plain the high regard in which the members throughout North America hold their organization and their affiliation. At six o'clock the members retired to the church parlors where the Ladies' Aid Society had provided a dinner for all who were in attendance. During the course of the dinner, all members were presented with a photograph of the convention assembly standing in front of the Supreme Temple. These were given to the members to take home as a souvenir of the occasion.

During the evening session of the convention held in the church, plans for the future activities of the organization were discussed, and a number of amendments to the constitution were presented, including one that all the material possessions in the nature of lodge equipment, books, records, robes, property and so forth, of each lodge and branch of the AMORC in North America was to be held in trusteeship for each individual lodge by the officers thereof, and such property could not be disposed of by any officer or individual of the lodge except with the direction and approval of the Supreme Council of AMORC. After many suggestions were made in regard to other amendments, a motion was finally made and unanimously adopted that the Emperor appoint a committee including himself and the attorneys of the organization for the redrafting of a Constitution that would include the many amendemnts voted upon, and those suggested, and that this redrafted constitution should be presented to the next convention for adoption. The evening session finally closed with a motion unanimously adopted

that the next convention of the organization should be held in San Jose for one week during the latter half of the month of July, 1930.

Saturday morning was spent in further sightseeing by the members and delegates, and at five-thirty in the evening, Egypt Lodge of AMORC No. 7 of San Jose gave a dinner to all visiting officers and delegates at the Hotel St. James, at which time a beautiful rose was given to every member as a souvenir, and the members went right from the large banquet hall to the hall of the Chamber of Commerce in San Jose, where from seven-thirty until eleven-fifteen the Emperor presented the motion pictures of the entire trip of the recent tour from New York across the ocean through the Near East, including Egypt Palestine, and finally through Europe and back to New York again. During the showing of the twelve reels of pictures, the Emperor gave a continuous explanation presenting one of the most instructive travelogues of a mystical tour ever given, and the result was an immediate further registration of applicants for the next tour in 1931. Thus closed the official sessions of the convention. Many members remained during the next few days to have further interviews with the Emperor. During the entire week of the convention, the Emperor's office was open both mornings and afternoons to all visitors,

for personal interviews, and his secretaries and the hostess at Headquarters were busy making appointments and ushering the members into the Emperor's office, and guiding them through the building and through the museum and Temple. It was estimated that over one hundred and fifty members had personal interviews with the Emperor and Supreme Secretary during the week.

Certain it is, that more was accomplished at this convention than at any previous as testified to by those members and officers who had attended many of them, and the spirit of good will, joy, happiness, and enthusiasm in regard to the work was so manifest that all commented upon it. The one outstanding impression of the entire convention was the enormous growth of the organization throughout the country resulting in the maintenance of so many offices, employees, and elaborate systems at Headquarters. Unlike conventions held by other organizations, there was not one moment of dissension, disagreement, or even immaterial argument.

It is hoped that at the next convention more members will be able to attend as visitors, and because the time is now set so far in advance, and because it is arranged to be held during the month of July when so many can take their vacations, we hope that thousands will attend the convention in addition to the official delegates.



ASTROLOGY — NUMEROLOGY

These two subjects are not dealt with in detail in any of our lectures. We have constant inquiries about them, however. We wish to say at this time that the Emperor is busily engaged in writing a new book entitled "Self Mastery and Fate, with the Cycles of Life." This book will contain a new and very interesting system whereby the Cosmic cycles which affect our lives in the affairs of business, health, success, prosperity, and many other ways can be easily and simply tabulated by each individual and applied in the mastery of conditions which persons believe are fatalistic. This book will be of more value and practical help to persons who want a dependable Cosmic guide than any of the popular books on astrology and numerology. The book will probably be ready around the first of November. The system given in this book has been used by the Emperor and the members of the higher work of the Order for many years, and is dependable and useful every day and week in the year.

Two Hundred Seventy-seven



Report of the Egyptian Tour

INSTALLMENT NUMBER EIGHT

Reported by THE TRIP SECRETARY



INCE OUR VISIT in Rome was to be for only two nights and a day, we planned to make the utmost of every minute and so early in the morning we ate a very fine breakfast in a magnificent dining room, with the most happy and pleasant surroundings, and proceeded in automobiles once more to do the rounds of the city. Our attention was centered of course, not only upon Saint Peter's and the Vatican, but the ancient Roman ruins. We were fortunate in St. Peter's church to be present at the time of the early morning high mass, and many of us took advantage of this to enter beneath the heavy velvet curtains and stand quietly and reverently while the mass was conducted. After that we were escorted about the church and the Emperor succeeded in getting some motion pictures of the interior. From there we went to the Vatican and we found that all of the members wanted to see more of this place than is commonly included in a sightseeing tour, and so the Emperor once more stepped forward and negotiated the arrangements by buying a complete sightseeing ticket for each member in the party, which amounted to a large sum of money. This gave us practically free entry to every part of the Vatican, and it was certainly a rare treat. One amusing thing occurred which we have all smiled about, whenever we thought of it, and which will always be recalled whenever the motion-pictures of the trip are shown. When the Emperor approached the entrance way to the Vatican and arranged for the special tickets for each member, he unconsciously put

his motion-picture camera on his arm and threw over it his overcoat, so that his right hand might be free to pay out the necessary money. While this was being done, a uniformed man in the hallway inspected all of the members and took from them their cameras. The Emperor did not know this, and since no one spoke to him about the camera he had under his arm he proceeded into the first gallery of the Vatican and seeing some scenes that were interesting, he began to operate his motion-picture machine. It seems that nobody called his attention to the fact that such pictures were prohibited and that no cameras were allowed within the Vatican, and therefore he went on from room to room, gallery to gallery, point to point, stepping outside of the large group of members of the party to get a clearer view of the rooms, and of the tourists as they passed by, and all the while unconsciously violating the severe rules of the Institution. Finally we all came to the chapel, which is the very heart of the Vatican, and one of the most secret places of all. It was here that the Emperor again began to take some pictures, when one of the members advised him that their cameras had been taken from them, and that pictures were prohibited. From then on the Emperor used discretion and took only such pictures around the garden of the Vatican as were permissible. Finally the cameras were all given back to the members, and we crossed a great space to go into another private building and the Emperor walked up to one of the dignitaries of the Vatican and said to him, "I have a camera with me; what am I to do with it in this next building which we are about to enter?" The dignitary

smiled a moment and said to the Emperor, "Well, I guess you can do with it about the same as you did in the other buildings if you want to." All of us smiled at the fact that the officials evidently knew all the time that the Emperor was taking pictures, but for some reason or other did not stop him, but let him go on in the belief that he was doing nothing out of the ordinary. It only goes to show how carefully every person is watched in this place.

We saw miles and miles of statuary, art, and interesting historical relics, but we did not see the Pope or any ecclesiastical official directly connected with the greater work of the Vatican. The rest of the day was spent at the Roman forum, and one of the interesting sights there was the ruins of the ancient monastery of the Vestal Virgins, and of course this brought to our minds the early history of the Vestals and Colombes in our own organization. We finally reached the Catacombs and the outskirts of the city, and went down several stairways until we were on the first level of these very old and mysterious burial places. They say that there are many miles of these Catacombs still unexplored, and we walked through several miles of tunnels, lined from floor to ceiling with square openings in which stone caskets or containers had once been placed, and in which now one could plainly see and examine the bones of those who had been buried here centuries ago. The Emperor and his staff were especially interested in the strange mystical markings and engravings chiseled on the stones of some of the caskets or on the walls of the tunnels and succeeded in having the *Franciscan monk who was acting as an escort* admit that many of the Christian signatures and markings on the walls were really marks that antedated Christianity. Here again the Emperor was permitted to take flashlight pictures, and these were probably the first ever taken in the Catacombs. The depression, sorrow, and grief, as well as the vibrations of destruction and intolerance which were quite manifest in this place made it necessary for us to cut our visit short and hasten to the sunlight above

ground. We were in many grottos and underground places in Egypt and elsewhere where the vibrations were peaceful, harmonious, and even uplifting, but certainly this underground place is the most depressing and cruel of any to the mystic.

After traveling along the famous Apian Way and going to the Coliseum and visiting other sights in the city, we returned to our hotel late in the afternoon, and had ample time for sight-seeing and shopping. The Emperor and his staff made a round of many of the art stores and archivists, and secured a number of rare prints and some copies of manuscripts, as well as verification of manuscripts he had with him to use in connection with his preparation of the book entitled "The Mystical Life of Jesus." He also purchased a considerable supply of artist material with which he intended to paint many fine water-color pictures of the scenes we had witnessed during the whole trip.

We left Rome early in the evening and started for Naples again, and reached that city about two o'clock in the morning. After going aboard and having a little sleep, we rose early in the morning to do some further sight-seeing in Naples, and late in that afternoon our boat left Naples for Monte Carlo. We were happy to be back in this gay city once more, and getting into the automobiles we hastened on our way over the old Cornich road into the Maritime Alps on our way to Nice. As a special treat the Emperor had arranged that instead of going to one of the usual hotels in Nice, our entire party should go to the Regina, which is the former winter palace of Queen Elizabeth. This surprising treat was but one of the many which the Emperor provided as a contribution to the joy of the trip, out of his private funds. Certainly we found ourselves in a magnificent palace with large bedrooms elegantly furnished with antiques and luxuries in every sense of the word. Every modern facility has been added to this hotel, and we all wished that our stay in Nice could be for weeks instead of days.

We were in Nice two days during which we made trips to various parts of the country. The most interesting of



these was the one promised us, and filled with real Rosicrucian interest. We proceeded by magnificent charabancs with all of the luxury and comfort of a modern Pullman car in the form of auto busses, up the steep hills of the Alps to the town of Vance, where the Knight Templars first held a secret conclave of a Rosicrucian nature, and where the Rosicrucians of Europe held their first secret Supreme Council meeting. There the Emperor and his staff met some Rosicrucian acquaintances and pointed out to us the old landmarks of the Order. From there we proceeded through a number of towns, and at Gourdon stopped long enough to play with the snow and pelt one another with snowballs, even though the weather was mildly warm. At the Gorge du Loup, we had lunch at a magnificent outdoor cafe, situated on the edge of a ravine with waterfalls and river furnishing the music, while we were surrounded with flowers and brilliant sunshine. Remember, this was during the winter months, and we all enjoyed the outdoor restaurant as greatly as though it were in the summertime. From this place we proceeded over the hills to Grasse, where the famous perfume factories are, in one of which the well-known Christmas Night perfume is made. It was a Sunday, and the Emperor and his wife had arranged with the young woman who is usually the hostess at the place during the week, to be there and escort us all through every part of the factory. The Emperor's wife had told most of us of the charm of this young woman, and we certainly were delighted to find one of the most beautiful French women, with a remarkable, magnetic personality, so far up in the hills and away from

modern civilization. And how we did enjoy her charming explanations, and her gift samples of the various rare perfumes! Late in the afternoon we journeyed from the perfume factory to other parts of the Riviera, and finally back to our hotel in Nice. Then we started on our way again by train with reserved seats and every convenience arranged for, for a long trip through Marseilles and up along the Rhone river through the ancient towns where the mystic brotherhoods had their first meeting places in France. All the while the Emperor was lecturing to us and describing the sites we were passing, pointing out the old palaces and fortified homes involved in the early mystical and religious wars and reviewing the early history of France and its connection with the development of the Rosicrucian work in that country. Late in the evening we reached Lyon, and there stopped overnight while the Emperor and his staff went out to visit a number of Rosicrucians there who are in charge of the ancient Cagliostro lodge temple building, and the museum of Rosicrucian antiques reserved in that city. The next morning we proceeded by train again up the hills of Switzerland to Geneva, the city where many recent Rosicrucian international conventions have been held. We arrived there in the afternoon and found excellent reservations at a hotel, previously used by the Emperor and other Rosicrucians, and where we were especially welcomed. It was raining, and we could do little sightseeing in the afternoon and so we waited for the coming of morning when we would start on a tour by automobile to see this interesting city.

(Installment Number Nine will follow next month.)



FOR YOUR HOME

*The
Rosicrucian
Digest
October
1929*

A great many of the members have secured the attractive wall card which is 11 by 14 inches, in several colors and gold containing the "Confessions to Maat." This is a beautiful and useful decoration for any sanctum. I am sure that those of you who secure this card will find a beautiful addition to your sanctum. It may be had at 35c, postage prepaid by us. Send all orders to AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

Two Hundred Eighty

Pinning Your Faith to a Star

A Review of Some of the Superstitious Beliefs in the Orient

By FRATER DEIGNE



HAVE BEEN surprised in reading some of the metaphysical and philosophical literature from America to find many advertisements therein which plainly indicate that there are those in the new and enlightened world that are believers in various forms of superstition, even though these forms have been dressed in new clothing and given new names. I was so surprised at this that I discussed it with an American tourist recently, and he convinced me that however that may be, the idea prevails in America that the Orient is the home of superstition and that all the superstitious beliefs in the world had their birth in our lands.

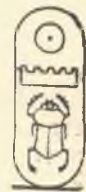
I must admit that in a general way, the American was right, but there is this great fact to be taken into consideration. Superstitions are always the result of misconception and misunderstanding of fundamental natural laws, and among ignorant and uneducated persons, such misconceptions are apt to be great in number. When you consider the illiteracy and accompanying lack of knowledge among so many millions of persons in Oriental lands, you will appreciate the reason for the continuation in our countries of so many old and new superstitious beliefs.

Have you ever considered the fact that whereas you have many magazines and newspapers in America which may be purchased for a mite or found in public places for free reading as I understand it, the only medium we have in Oriental lands which will take the place of your newspapers and magazines among our poorer millions, are the stories told by word of mouth by the natives. I understand it is common

practice in America for persons who think and who have had some education, to pay little or no attention to stories or statements of supposed fact that are repeated by word of mouth until they turn to their recognized authority in the form of some daily paper or weekly print, and find therein an authentic opinion or conclusive statement. The educated Oriental smiles kindly at this mental attitude on the part of persons in the Western World, for he has no such convenient method whereby he can verify the things he hears, and has learned to depend upon his reasoning and his intuitive faculties.

What is the uneducated and unthinking, as well as poor, native of these Oriental lands to do? Perhaps once in many moons he will see a newspaper or public print that is cast aside by a tourist or a person of means; and in many parts of these lands, books and prints are luxuries indeed. In many families, none but a child or two, being given education at the hands of a government school, is able to read anything that is in print, and often these children are incapable of reading and interpreting anything other than the most simple statements pertaining to every-day affairs. Therefore, any great light on the subjects of religion, philosophy, ethics, and natural and spiritual law, is not revealed to these millions of persons, except through extraordinary means.

When we realize, furthermore, that most of the superstitious beliefs in all lands deal either with the natural or supernatural laws of the universe and pertain to religious or philosophical matters, so far as explanations are concerned, we may see at once why it is that the masses in these Oriental lands



never have an opportunity to alter their opinions or learn the truth regarding the superstitions that have been handed down to them by word of mouth from generation to generation.

Of course, all the foregoing is an explanation and perhaps an apology for the existence of superstitious beliefs in my part of the world. But what explanation have the men and women to offer who live in Europe and America? I am told that the average school student who enters what they call the higher school or high school in America, for instance, has more opportunity in one year to disprove the tenets of many superstitious beliefs by the experiments in chemistry and physics in the laboratories, than any of our most educated persons would have in a lifetime, even with the expenditure of great sums of money. And you have your daily papers, your pamphlets, your journals, your public lecturers, libraries, reading rooms, church discourses, and radios. Why then should any superstitious beliefs continue to have any power in the Western World?

Is it the result of a tendency in human nature to pin our faith to a star? Is it an inherent tendency on the part of human beings the world over to have more faith in the mysterious and supernatural than in the known and natural phenomena of the universe? When the pagan created his artificial gods in stone, he was attempting to create something in which he could place his faith and rest securely ever after. Man long ago discovered that he was weak in faith in himself. Hence he has always sought to place his faith in something greater or different than himself. The so-called heathens who built enormous stone statues of grotesque gods and goddesses that towered high above their huts and the trees around them, created things so much bigger than themselves that it was possible for them to place their faith in them, as superior creatures and above the limited greatness of man himself. All this is perfectly understandable, and it is only by closely studying this psychological tendency in man that he can appreciate the existence of so many pe-

culiar beliefs today in which the educated and the uneducated alike place their faith.

It is true that here in my land there are millions who still believe in love powders and love potions which will attract the attention of the opposite sex and draw to them the auras and the soul-bodies of those they would interest. It is also true that in many of our lands jewels, amulets, and talismans are worn and things are placed about the homes and sleeping rooms for protection against evil spirits and the so-called evil eye. And, there are multitudes who place their faith in buried tokens, in signs and symbols, words and incantations, decaying fruits, dying flowers, sanctified waters, and drops of blood. But are the Westerners any more free of this tendency even though they change the symbols and the devices and clothe them with modern scientific terminology?

I see that there are those in the enlightened countries who place their faith in regaining health in electric belts, which are supposed to give to them the natural magnetism that the body requires to maintain a normal state. The uneducated Oriental may bathe in magnetized water or drink a magnetized potion for the same purpose, whereas the mystic, and especially the student of Rosicrucianism, knows that by walking barefooted in close contact to the magnetic qualities of the earth, he will receive more of the natural magnetism that his body requires than through any electric belt or magnetized water that has ever been found in any laboratory. But the tendency to place one's faith in something mysterious, something strange and incomprehensible, explains why the electric belt and the magnetic drink are preferred to the natural and understandable method.

I have learned also that in America many who suffer sprains and strains of muscles and tissues paint the affected parts outwardly with a solution of iodine, which stains the outer cuticle and has a mental effect upon the person to such an extent that relief is anticipated and often secured. Such a superstitious practice could not become

popular with the dark-skinned persons of the Orient for the iodine *would not show upon their skins*, and they would not have the hourly reminder from the stain that something was being done. Why can an enlightened person believe that a mineral stain upon the outer cuticle will work its way into the deeper recesses of the flesh and tissue and reach the strained parts, and work a miracle there? Perhaps the use of iodine has never been scientifically analyzed by the users of it, and I have learned in the medical college here that the practice of its use in this manner has been abandoned for many years by medical men who long ago discovered that the iodine did not penetrate sufficiently through the outer cuticle to affect even the tissues nearest to the surface. Yet those who have sprains and pains pin their faith in something that is dark colored, strange looking, and seemingly mysterious in its nature. Is this not another case of the natural tendency of human nature to which I have referred?

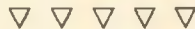
There are those who pin their faith to the belief in vicarious atonement, and who also place their faith in the existence of a God or a Heaven or a Host of Angels which they have never seen, and with which they have never held any communion. They are no different than the so-called pagans or heathens who place their faith in gods or goddesses of mythological existence, and whom no one has even seen or communed with. The mystic on the other hand, learns first of all to *know* the Ever Living God, and how to commune with Him. And through this communion and through this intimate acquaintance and understanding he acquires a faith that is not placed in an unknown and mysterious agency, but in a known and understandable one.

In what have you the utmost faith today? What things can you hold before yourself as being worthy of your faith, your adoration, your respect, and your obedience? First, and above all, the ever living God whom you should know as the mystic knows. Second,

the Self Within, as a part of the Ever Living God. Third, the voice of this Inner Self, which you may call intuition of conscience or divine wisdom. Fourth, the immortality of life and the indestructibility of the soul. Fifth, the love and infinite wisdom of the natural and spiritual laws of the universe, which always work in harmony, constructively, and with love, mercy, and justice. Sixth, the justice and exactness of the law of Karma. Seventh, the immutability of all laws made by God, and the universal progression of all things to a higher idealism and a greater degree of perfection.

If your faith is placed in these things, you will live a sane, rational contented, and successful life. Your trust may then be placed in the application of natural laws at the hands of physicians, surgeons, scientists, philosophers, and teachers, so long as they, too, have their faith placed in the seven principles stated above.

Thus we see that the mystic of the Orient and the mystic of the Occident may meet on common grounds and find their faith placed in the same things and to the same good end. And through our greater understanding it may be that we will be able to help those whose faith is misplaced through ignorance or misunderstanding, and instead of speaking lightly of the errors of our brethren, we will try to correct them through our acts and words. The mystic of the Orient was the first to discover where real faith should be placed, and in what things he could trust for the necessities and even the bounties of life. And it would appear that from his long experience in these matters, and through the lessons he has learned he can still teach the new children of the enlightened Western World some valuable lessons. It is through such agencies as the Rosicrucian Brotherhood and the Legates of the Secret Schools of these lands who issue their instructions through such organizations that great benefits may come to the Western World.



Thoughts, Words, Acts

By PURITIA



VHEN GOD created man He made him after His own image, and bestowed upon him, among other gifts, the creative power of mind, with thought. After consciousness, its prime factor, it is the source, wonderfully varied and abundant, inexhaustible, where he can gather the elements of all joys, of happiness, high ideals, but also the principles of hatred and evil, of all suffering and utter misery.

It is the most wonderful tool man may ever dispose of which permits him to combine perfect works of art, using the subtle and delicate shades of color and light, entrancing sounds, to imitate the most glorious creations of God; and also enable him to guide the searchlight of science unto the Path of knowledge and evolution. We should learn to use it with care, to make it the instrument for durable works, and not let it rust in misuse, wasting time in futile and frivolous dreamings.

Thus we can follow the impulse of our imagination, of our ego, use this creative faculty and either open to mankind Pandora's box, or bring into life the loving gifts of the gods, under the form of joy, happiness, artistic productions, new ideals.

In our study of life we may observe indeed that our thoughts, considered as original causes, are manifold in effects. Their influence is manifested upon others, upon ourselves; they bring after them their logical sequence, our acts and if we take care to meditate upon, and analyze the succession of the apparently casual facts of every-day life, we may easily follow the chain between cause and effect; this study is never useless but on the contrary fruitful in teachings.

The concepts which come to our mind might be roughly classified in

three categories; those indifferent, without importance, as aimless as a leaf in the wind, which knock one instant, by chance, at the door of our mind and go flitting without leaving any trace; those unpleasant; and those gratifying that are received as welcome guests; some cannot be put exactly in one or the other of these groups but the object of this article is partly to deal with the last kind, on account of their consequences.

Pleasure and pain are the gifts of nature to humanity, and they are the surest incentives to foster life in its perpetual motion and change. The evil forces have made of pleasure, in some instances, a snare where delusion leads away our objective senses and imagination; and undoubtedly a pleasing thought, either by its quality of strength or any other reason, be it a delusion of our objective mind or not, tends more to reproduce itself or attract thoughts of the same kind, be it of a constructive nature or a destructive one; this tendency creates in us the habit of thinking with all its consequences, and we are thus preparing little by little, today, what we will be in the future.

Have you ever stopped to meditate upon this habit of thinking and its consequences? We may not notice it during the period of formation, but some day we find that our liberty of volition is held prisoner fettered in the steel net we have been weaving unconsciously, and we realize that we are chained by a hundred links, more strongly and irremediably than the fly in the spider's web. If the thought has been constructive it is all right because we will thus have been building more strength of character, which will uphold us, later on, in the battle of life; but if it is destructive we may have to bear dire

Two Hundred Eighty-four

consequences; and as humankind is always comprised of unexpected and apparently inexplicable misfortune, we may wonder some day, either now, or later, or even in another incarnation upon the Karma of unhappiness our forgotten thoughtlessness has accumulated upon us.

If our thoughts are pure and good, they are redounding to our benefit, amongst other reasons, by the beneficial influence they have or will have upon our fellowmen, their way of thinking, their actions. So that our concepts may have an influence upon our Karma, they may also have the greatest weight upon the Karma of others. By their subtle essence they are radiating and influencing their minds, even before our fellowmen may have realized objectively our acts.

We all know of examples of this radiation of thought and most of us have had experiences of it in the family, or with friends with whom we are in daily contact; we are thinking of something and even before we have given to it the form of speech, our parent or friend answers, and thus shows that his mind in silent state of receptivity has been impressed by the thought vibration we have emitted. We may ignore what kind of impulse we have been transmitting and what will be the results, but we may be certain that good will bring forth good, and that the fruit of evil will ripen into a harvest of unhappiness: that our act has existed and nothing, not even God, may blot it out of the book of life; how many misfortunes might be avoided if we pondered more upon the consequences of our way of thinking.

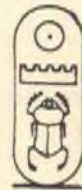
Nearly always there is some other human being near us, ready to receive the impulsion our example is giving either toward the ascending path to evolution, or in the descending way, more often in the last as it is so much easier to let go than to make the effort to fight and rise. The minds of those with whom we are in contact are mirrors always prepared to reflect or to reproduce our own attitude in life. So our responsibility is great, though we never think enough of the real importance of whatever we do, or say, when

by this, our carelessness or indifference for the results of our acts, we give the last impulsion toward the blamable act which another being will inscribe as a new debt to his Karma.

Thoughts have a very complex origin, they come from various sources, either through the subjective mind, from the universal storehouse of memory, in a combination of former concepts or as products of our imagination; or from outside, through the intermediary of any of the objective senses. But the question of the origin of thought is too deep and divers to be treated here the object of this being limited to the purpose of warning you against letting your senses open the door of your mind indiscriminately, permitting all impressions to put their mark upon you. An alert sentinel must be put at the entrance of the inner sanctuary where the alchemical work of Thought is made. Your consciousness must always be ready to analyze and accept or reject the new comers; concepts. Imagination, as a creative power, receiving inspiration from the Cosmic Mind, may lead us to the most sublime ideals and conceptions, but when it bases its aspirations solely upon the memories of past incarnations, or experiences of the present life, just as it may help us in our evolution, it may as easily deceive us, because our realization of things or facts is not always the exact expression of actuality, in the final interpretation which gives birth to our sentiments or sensations. Many factors interfere in our apprehension of things and the impressions they make or leave upon our mind, as the student of the Third Grade will know; and a wrong understanding or realization may possibly result in many subsequent errors.

Words and deeds, the offspring of thought, have also the power to heal or to wound; a few sympathetic words, coming from a Soul inspired by divine love, are the sweetest balm and act upon the suffering mind in the same way a tonic acts upon the physical body; but unkind words may just as well inflict durable wounds or kill.

Therefore, be watchful of your thoughts, words and acts!



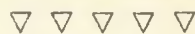
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*The
Rosicrucian
Digest
October
1929*

Two Hundred Eighty-six

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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.

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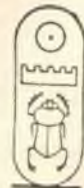
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