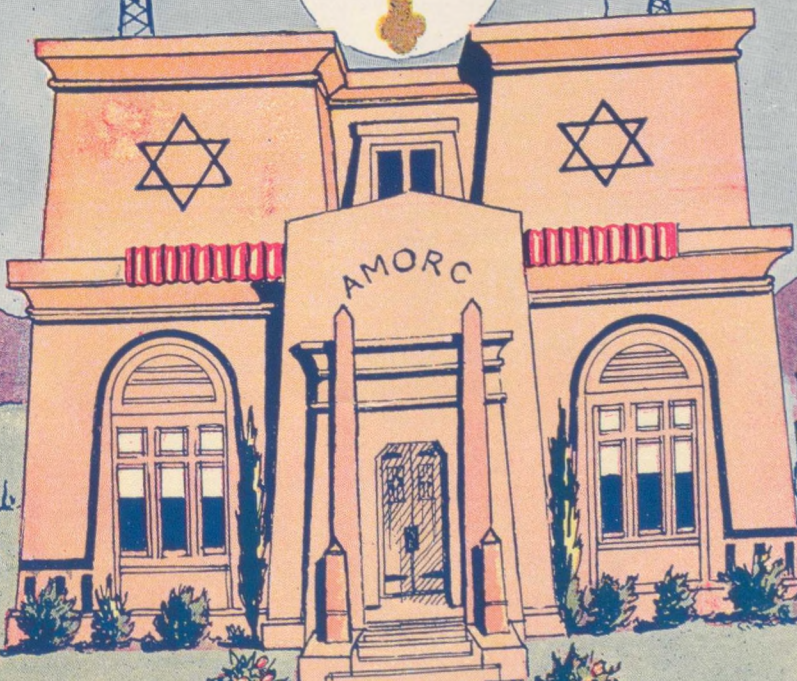


The
ROSI CRUCIAN
DIGEST
covers the world

JUN 1937
RIGIDITY EXTENSION



June
1930

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Suggestions

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The Rosicrucian Digest

"The Mystic Triangle"



Covers the World

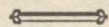
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World-Wide Rosicrucian Order

Vol. VIII

JUNE, 1930

No. 5

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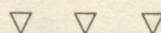
PUBLISHED MONTHLY BY THE SUPREME COUNCIL OF
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The Thought of the Month

"UNTO THE LEAST OF THESE"

By THE IMPERATOR



IT HAS been my pleasure ever since I have had the privilege of serving our organization as an executive to make one very definite appeal to our members every few years. Such an appeal I make with that full degree of urgency and sincerity which I have used in no other appeal or form of request. I cannot think of anything connected with the material or spiritual welfare of our organization, and certainly nothing connected with my own personal affairs, which would prompt me to make so strong an appeal to our members under any circumstances.

I presume that every human being has some emotional weakness or some joyous and unselfish desire, and most certainly every mystic has some ambition which is close to his heart and to which he would give his all, unselfishly and unhesitatingly.

You may be sure that in the position I occupy of chief executive of our Order, I find hundreds of opportunities each week for efficiently rendering service to others and bringing joy into the hearts of many. I need not look beyond the horizon of my desk with its piles of letters daily to find many channels and many methods for indulging in the service of human helpfulness and the joy of doing something for others. Every employee here at Headquarters, who comes in contact in any way with the heavy correspondence passing through this institution daily is aware of the source of our great happiness, for it lies in the many letters opened expressing appreciation for unusual service rendered by the Welfare Department as an organized system, or for help given by the

individual officers at Headquarters in a direct and unique manner. The joy of doing is the great vitalizing sunshine that fills every hour of our daily lives.

But beyond all this there is still another joy for me that, strange to say, seldom presents itself through the correspondence from our members. For years I have found it to be not only a personal joy and not only a real service that is deeply and profoundly appreciated by those who are benefited through it, but one that I have found is also beautifully and magnificently recognized by the Cosmic as something close to the heart and soul of the universal consciousness. In hundreds of instances I have noted with what promptness, what precedence over other forms of service, the Cosmic notes this particular form of helpfulness and loses no time in showing its approval and appreciation. This is because the service I refer to, the helpfulness I am suggesting, is fundamentally a Divine principle of human association, and since it involves the least of these human beings, it is the most essential.

I refer to the wonderful service of giving homeless, motherless, underprivileged children a fair opportunity in life. I refer especially to orphan children, who are in the protection of some institution or impersonal home, and lacking the human, soulful, interesting sympathy and understanding of a mother and a father.

Therefore, once more, as in various periods of the past, I appeal to our members who have no children at home or who have only one or two, to search their hearts, delve deeply into the consciousness of their soul, and see if they cannot find a place therein for one little child.

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Is your heart so filled with the joys of life and with the pleasures, the happiness, the bounties, and the blessings, that there is no room to add one more life, one more smile, one more joy? Is your time so filled with activities for yourself and for others who are capable of taking good care of their own interests, that you cannot find room for just a little more time, a little more thought, a little more interest for one who is already incapable of doing for himself? Is every nook and corner of your home so filled with beautiful furniture, attractive novelties, fancy decorations, costly fittings, many books, art work, and what-nots, that there is not a little space left for the tiniest body and the patter of little feet? Could you not find room somewhere for a little crib, a little chair, a little wardrobe, and a few toys? Is your table so laden with dishes and so set for places where friends and guests, where neighbors and congenial companions assemble to compliment you on the excellency of your menus and the charming nature of your hospitality, that there is not room for one more little plate in blue with its pictures of animals and flowers, and one more spoon, and one more cup? Are your hands so busy with the routine of personal affairs and the pleasures of the home that they have no time to spare from reading, writing, the playing of games, or the sewing of pretty things for yourself, that there is no time left for the caring for the clothing of a little child and the bathing of its body and the reading to it from picture books? Are you so busy at your office making money and doing the big things of business for the big men and big women of the world and building your own reputation, your own fame and success, that you have no time to spare for the idle chatter of a little child whose every simple question opens a new book to a world of knowledge and whose little walks with you in the evening or on Sunday would be like an angel leading you by the hand on the Path to a new kingdom? Have you so many pets in your home, so many birds and dogs, so many automobiles and pleasures that there is no place among these things for the time required to enjoy the company,

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love, friendship, loyalty, admiration, devotion, and faith of a child?

Have you as a woman ever experienced the Divine joy of a babe in your arms, looking up into your eyes with explicit confidence and trust while it reaches its chubby little hand to pat your cheek and say, "Mama"? Have you as a man ever experienced the thrill and the new and glorious interest in life of having a little smiling face meet you at the door when you come home at night? Have you ever had a little child place its confidence in you, worship you as a source of unlimited knowledge and a master of all things in life? Have any of you ever indulged and enjoyed the wonderful pleasures of watching a little life evolve under the modeling touch of your nature and the creative power of your mind and intellect?

I plead, therefore, that if your home is childless or if there is room for one more child in your home that this month, this period of the year, which is critical to many children of tender ages, you go to some public institution, some orphan asylum, and secure a little child and adopt it as your own. Or, if you do not care to do this, watch the classified newspaper advertisements, where you will find children offered, or better still, place an advertisement for several Sundays in the proper section of the classified advertisements in a newspaper and state that you are looking for a child to adopt as your own. If you have thought there was any joy in securing a new car, a new home, a new piece of property, or some other thing that you have believed would fill a vacancy in your life or contribute to your happiness, you will find that none of them, large, expensive, rare, and unusual as they may be, will give you the joy of possessing and having as your very own "the least of these."

There are a few practical suggestions that I will add here so that we may avoid unnecessary correspondence on the subject. Try to secure a child who is between one and two years of age so that it will be past the critical age of feeding and need not require a mother's nursing. Have a physician examine the child for soundness of health. Above everything

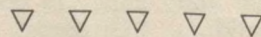


else, demand to know the nationality of each of the parents and something about the habits of them so that you may be guided in correcting any tendencies that you may not wish to have the child develop through inheritance. Be sure also to have the precise date of the child's birth even to the hour if it is possible. It is a simple matter to fulfill the legal requirements of adoption and is not a costly matter either. Do not allow yourself to be biased or prejudiced because the child was born out of wedlock, for when all other things are equal, the natural child, as the French call it, or the love child, as Ella Wheeler Wilcox called it, is very often an affectionate, parent-loving, attractive, and brilliant child in a mental and spiritual sense. Remember that the soul which enters the body of a child has never yet shown any prejudice or any discretion as to whether the physical body of that child was born in wedlock or not, and if the Divine consciousness of God is willing and ready to enter such a body, certainly you have no right and no reason to show any preference. Again, such a child may be the least of the children among others because of its worldly condemnation, but because it is the least of them, your love for it and your protection will burst open wide the gates of heaven in joyful appreciation.

Put yourself in the place of a little child who has not asked to come into this world, who knows nothing of its bitterness and sorrows, its possible joys and happiness, but who is, nevertheless,

so situated that its opportunities in life are few, because it has no parents, no love, no sympathetic understanding, no guiding, and no genuine welcome, no home influence, no equal standing with the millions of others it will have to match its natural abilities with in the future. You may be the one who can remove all of these handicaps at an expense that would not equal, perhaps, what you spend on other pleasures of the flesh and mind, and with a greater reward in happiness.

And remember also that the little soul that comes into your midst by entering your home and entering your heart may be the incarnation of someone who has achieved great things in the past and whose incarnation this time was purposely started in a manner that might bring the greater opportunities to achieve in the future. And it may be no coincidence and no trick of the law of chance that will direct your mind and your footsteps toward the presence of some old soul, some great master, some brilliant musician, famous artist, skillful inventor, or wonderful philosopher. Therefore, on behalf of these, I implore my brothers and sisters throughout North America to search their hearts and see if there is no room for a little child this summer and ever after. I will be glad to have those who yield to the Cosmic urge that may come to them in this regard write to me and let me know, and the Order of AMORC and its chief officers will be glad to aid you in every possible way in bringing greater blessings into the life of such children.



AN EXCELLENT SUGGESTION

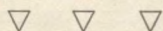
Many of our members inform us each month of the benefit others have derived from reading a copy of "The Rosicrucian Digest." Remember, our magazine is not a secret, private publication and is in every large library. Very often by loaning a copy of this magazine to one of your friends or to a seeker, you help that person to have a better understanding of what the true Rosicrucian ideals and principles are. You would be surprised if you knew how many persons have erroneous ideas regarding the doctrines and teachings of the Rosicrucians. This magazine helps to dispel those wrong ideas. Use the magazine freely in this way.

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The Miracle of Mental Healing

AN EXPLANATION OF HOW THE LAW OPERATES

By THE IMPERATOR



PRESUME that most of our members realize that we receive hundreds of letters each week and many telegrams each day from our members asking us to tell them how they can quickly and efficiently relieve a physical condition that has come upon them, or asking similar advice in regard to the treatment of some physical condition. Very often, such telegrams, however, ask us to give our help in an emergency, and these telegrams are immediately turned over to the highest officers of the organization and then assigned to workers in the Welfare Department. Some telegrams occasionally call for drastic and immediate help of a very important or serious nature, and these are given the personal attention of the officers.

The results of the activities of the Welfare Department bring us hundreds of letters that read like testimonials of miracles, and if all of these were to be published in a book, it would sound like the most marvelous work in the world. Too many of our members take this sort of work for granted and think that an expression is not necessary, and speak of the results only casually in connection with their reports. All, however, seem to look upon mental healing and especially the processes used by us at Headquarters as miracles. To us, there is nothing miraculous about the healing done through the Rosicrucian methods, and each and every member can learn to do this work without the help of anyone else. At times, however, some results do seem like those reported in the Bible as miracles and none of us ever fail to marvel at the goodness and efficiency of God's laws.

Let me tell you the story of one interesting incident in this connection.

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One Sunday afternoon while working in my studio at a painting, a messenger from the Information Bureau of Headquarters came to me with a telegram he had just received. Telegrams come to us very quickly over the telephone wires, and are received at all hours of the day and night. This telegram read like this:

"Doctor says I have very serious condition in gall bladder and states that operation is necessary and will make decision about it tomorrow morning. Am the only support of three children. Please help."

Certainly, that was an emergency call. A woman burdened with the support of three children and devoting her life to their welfare, threatened with an operation that would be very costly and mean separation from her children for many weeks, is a serious combination of conditions. I am sure that every one of our members will admit that. We did not stop to figure what might have been the cause of the condition in the gall bladder or what result would come from the operation; all we knew for the moment was that the condition in the gall bladder must be instantly healed or cured, and the operation prevented. I, therefore, sent her a telegram and told her to get in psychic contact with me at 5:00 o'clock that afternoon for ten minutes, and do the same thing at 9:00 o'clock and 5:00 o'clock the next day, and when the doctor came to absolutely refuse to have any operation. I followed the telegram with a letter from the Director of our Welfare Department, giving her further instructions on how to contact us at certain periods for three days and assuring her that we would do our utmost to prevent the operation. Then we proceeded to use the Rosicrucian principles. So much for our part of the case.



THE PATIENT'S REPORT

Four days later, the sister who sent the telegram wrote the following letter to our Welfare Department:

"When I sent my telegram last Sunday, the doctor had just told me there was no help for me except through an operation. He said that his tests stated that I had infection of the gall bladder. I don't recall the name of the disease. I know I was suffering so intensely I couldn't move and could hardly breathe. Your answering telegram came a few minutes before 5:00 o'clock. I sat in concentration from 5:00 to 5:10, as you instructed. The next concentration period at 10:00 o'clock came when I had so much fever it was difficult for me to hold my mind on any thought and to retain consciousness. I actually fell into a sleep or a faint while trying to make the attempt. When I awoke, it was 1:00 o'clock in the morning. I knew that the gall bladder had begun to drain, for the intense pain was relieved and the swelling was reduced. When the doctor called later on in the morning, he was puzzled to find me better, and after examination said that no operation would be necessary. He said it was very unusual for the gall bladder to drain when in such a condition as mine was. The condition has improved right along each day, and I expect to sit up today and be able to go back to work on Monday, the beginning of the coming week. I can't express what a wonderful thing you have done for me nor my deep gratitude for it. I had gone to pieces over so much pain and your help was so quick and effective. I feel disgraced as a Rosicrucian student to have had such an illness befall me, and don't just understand why it did. I will certainly try to improve in the future. With my heartfelt thanks and with all good wishes for Peace Profound, Fraternally, V . . . N . . . Mc . . ."

This letter from Arizona was brought to my desk in order that I might know how the sister felt in regard to the work, because it is a law of the Cosmic that unless a person expresses in some way appreciation for such individual help on each stage of progress made in the solution of a problem, no further help can

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be expected. This is not a rule or law that AMORC has made and if we had our way, it would be greatly modified in many cases. This letter of appreciation, however, warranted me in continuing to the next stage of help for her rapid improvement. Now, let us see another angle to this typical case. The patient has told us what the doctor said when he called in the morning and found that her condition had changed. Now, let us see what the doctor would say to us if we asked him what he thought of the whole case and its result.

THE DOCTOR'S STATEMENT

The doctor, sitting down opposite me and looking me squarely in the eyes with that understanding attitude that intimates that now he will be perfectly frank and honest, proceeds to speak as follows:

"Really, I was somewhat surprised when I called on the patient the next morning and found that she was feeling so much better. I had diagnosed the case and was quite sure that the inflammation, the congestion, swelling, and presence of pus in the bladder indicated the necessity for an immediate operation. Of course, after all I am only human and I may have misjudged the intensity of the suffering as well as the intensity of the inflammation and swelling. She may have had after all only a passing attack coupled with a cold that may have caused some of the pain, and, of course, the presence of a little pus would create as much fever as would a great deal of pus. In other words, the fact that she had pain and fever does not prove that there was a great deal of pus or that there was a serious condition. The woman was very anxious to have immediate help and relief and, of course, I know that an operation is the only thing that will cure such a condition when it is as intense and as serious as I thought it was, and that was why I conscientiously recommended the operation. When I called and found that a change had either taken place or that the temporary condition had passed and that the little congestion was being relieved through nature's own processes of draining when necessary, I naturally

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agreed that an operation was not necessary and, therefore, postponed the plans for the operation. Of course, you cannot expect me to admit, let alone believe, that your thoughts or your concentration, or whatever it is that you did in California, had any effect upon the gall bladder in Arizona. The woman's own mind may have some slight effect at times upon parts of her body and I am willing to admit that a cheerful attitude is better than a despondent one in any case of illness, but most certainly, I cannot conceive of any effect upon her condition having been produced by anything that you may have done in California. You may be very well-learned in pathology and physiology, as I note from your comments on the case, and you may understand the operation of the vital forces and healing principles of nature in the human body, but you certainly cannot know any law or process that will permit of your mind affecting an actual physical condition in a distant state. The whole case is merely one of mistaken diagnosis and I am glad that the patient is better."

A FRIEND'S REPORT

Now comes to us an intimate friend of the patient who witnessed much that occurred. Her report reduced to a few words would read as follows:

"I saw the patient in intense suffering for a number of days. The pain began slowly in a definite area of the body and before we could realize how serious it was, the patient was losing strength not only through the intense suffering but through the evident lack of functioning of certain parts or organs of the body. There is no question but what the patient was in a mighty serious condition when the physician was called in, and we were impressed with his very serious attitude and his statement that nothing short of an operation could relieve the condition. He spent considerable time in asking questions, investigating local conditions in the body, and in diagnosing the entire case. He was positive in his analysis of what was wrong and his statements agreed with what the patient had discerned from her own senses. After his departure, the patient

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was frantic with the thought that an operation would have to be performed and with the realization of the effect this would have upon her personal affairs, her finances, her absence from home at a hospital, and her care of the children. There is no question in my mind but what the doctor meant what he said when he plainly stated that there was nothing else that he or medicine could do, for the condition in the gall bladder had gone so far that only an operation could relieve the patient. He was to call the next morning and arrange for the accommodations at the hospital and the hour of the operation. The patient suffered intense pain and a high fever on Sunday evening and night up to the time that she awakened at about 2:00 o'clock in the morning. At that time she found she was being relieved of her pain and fever, and when the doctor came later in the morning, he was more than surprised and greatly in doubt when the patient said she felt better. He demanded to make an examination to see whether the patient was trying to deceive him and was considerably puzzled to find that there was an actual change in her physical condition. I have noticed that the patient is improving each hour and each day since she sent the telegram to the AMORC Headquarters."

OUR STATEMENT OF THE CASE

Now the important matter before us for consideration is simply this:

Was there a miracle performed and did our principles actually produce any real effect? The doctor, representing not only a great many in his profession, but representing thousands upon thousands of average human beings, says that it is impossible for any physical effect to be produced through mental concentration at a distance. On the other hand, the patient, who is the best witness in any case and an observer of the entire situation, is inclined to believe that the Rosicrucian methods did produce a change in the situation.

Now let us analyze what was actually done. Regardless of what the patient was suffering from and what was the cause of her suffering, or the remote cause of her physical condition, the fact



of the matter is that a responsible physician had definitely diagnosed the condition as an infected gall bladder requiring an immediate operation. Even the patient was little concerned with the pathological or histological nature of her condition, and she even forgot the name of the condition as given by the physician when he examined her. Really, she cared little whether the cause of her suffering was poison in the foot, the intestines, or the gall bladder. The cause might even have been an error in her mind and not a physical, mortal cause at all. So far as we, at Headquarters, were concerned, we were not impressed by the statement in the telegram that the patient was suffering from an infected gall bladder or from any other thing of a definite nature. All that we were concerned with was that the dear sister was in an inharmonious state and that she was facing not an infected gall bladder, or a high fever, or poison of the physical body, or suffering of the mortal body, but facing a threatened operation with the attending enormous expense, absence from home, and serious effect upon the three children whose sole support she was. Whether we believe that the physical body can have disease or not, and whether we believe that the diagnosis of the physician was an error of his thinking or not, or whether the whole condition was one of mortal thought in the patient's mind or not, the outstanding fact that was not imaginary, or mental, or psychic, or an error, but actual and real, was that an operation was to be performed which must be avoided and prevented.

Our treatment processes did not attempt to visualize and concentrate upon any pus or poison in the gall bladder, or upon any congested condition there, or upon the fever and pain that the patient was suffering, but was concentrated upon the thought that the patient must be relieved of any mortal condition of any cause and any nature, and that she must become so well and harmonious, and peaceful with the Cosmic vibrations, that no operation would be necessary. We did not attempt to tell the Cosmic or instruct the Cosmic to drain the poison out of the gall bladder if there

was any poison there, or to stop the pain if there was any fever, or reduce the fever, for we know that the Cosmic knows what to do better than we, and furthermore, that the Cosmic would be more intimate with the real cause of the condition and what was to be changed than any doctor or any mystic. Our process, therefore, was to place this sister in harmony with the constructive, creative, loving, peaceful vibrations of the Cosmic and allow the natural laws to pursue their normal process without any interference, whether that interference was due to a physical condition or a mental condition on the part of the patient. If there was any miracle in the change that took place, it was the natural miracle of God's magnificent creative, corrective, harmonic laws. It was a God miracle manifesting as a miracle of natural law. God performed one of his usual miracles and all praise must be to God for any cure that was effected. What was actually done, however, and what the patient is most interested in is that the threatened operation was prevented. The doctor may deny that any physical change was brought about in the patient's condition through our processes, but he cannot get around the fact that the operation did not take place. He may smile and say that nature stepped in and corrected what was merely a temporary condition and which he thought was a permanent one. But the fact still remains that even if this is true, the operation was prevented. Those who look askance on mystical and metaphysical healings may say that we did nothing, no one did anything, and that the patient just simply got well, but nevertheless, such persons will have to admit that by sending the patient a telegram and telling her not to have the operation, we prevented the operation. After all is said and done, this sister in Arizona appealed to us to help her avoid the operation and avoid the tremendous expense, and the effect the operation and expense would have upon the three children. This was done and in doing this, we rest with the satisfaction of having answered the sister's plea and accomplished completely what she requested. Some may call it a miracle, but we simply call it

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their gods and goddesses, and see where history was once in the making? And have you ever thought of the thrill of riding through the Dardanelles and visiting Constantinople and eating in its elaborate and fascinating restaurants, and walking through its bewildering and attractive native shopping bazarres?

All these things you may realize along with hundreds of other pleasures and joys experienced by few travelers and known to very few Americans. The AMORC provides this through its unusual tour to the Near East next January. It has combined a typical, costly, Mediterranean cruise, with a luxurious Egyptian and Palestine tour of several weeks with a very diversified travel through many countries of Europe with a cost that is less than the average tourist would pay for one of these elements of the trip alone. Because there are no commercial features connected with this tour, no commissions, advertising costs, overhead operating expenses, and similar extra items, this second AMORC tour to foreign lands is more elaborate, more complete in its comfort, and special features, and more economical than any tour ever offered by any tourist agency anywhere in the world. You may travel with the Emperor and his family and hear his lectures, hear his explanation of the mystical sites and places that will be visited, and enjoy the companionship of Rosicrucians and Freemasons who think as you think, who are seeking for the same light and guidance in life, and who will sympathetically understand and enjoy your companionship, and help to make you happy. Old and young, whether members of the Order or not, or whether just young in our work or old-timers, all alike are invited to go on this trip, which will start during the first week of next January, and end at the close of the first week in April. Ninety marvelous, never to be forgotten days, at a cost per day that is far less than you can travel in America with all of your expenses included. Many old people were with us on our first trip, and

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many young people, and many of them were unescorted, and yet there were no accidents, no illnesses, no delays, no unpleasant incidents. Think of what this trip may mean to someone in your family if you cannot go yourself. Think of the old folks, your parents, aunts, uncles, or other relatives who have always wanted to see the Holy Land or Egypt, or other parts of Europe, Asia, or Africa, but who could never plan to go alone. Here is an opportunity to give them the greatest joy of their lives. Think of the person who is tired of business, tired of the daily routine, and anxious for some means to rest and have one great thrill from life that will make life seem once again worth living. If you cannot go, think of the others who can. But do not be too sure that you cannot afford to go on this trip. Nothing pays such dividends in life as foreign travel and the education and culture that comes to the mind and soul through the human contact in foreign lands.

There are many reservations still available, but after this month they will rapidly close. This is the first warning notice that if you think it possible to go on this trip, you should write to me at once and make tentative reservations at least. Let me send you the beautifully illustrated Tour Book so that you can see what a wonderful tour we have planned for next January. If you find later on that you cannot go, no harm will be done. But to make sure that it will be possible for you to go, you should make tentative reservations now. Another tour of this same kind at this economical cost will not be planned by AMORC for many years. This has been definitely decided upon, because of the Emperor's inability for the next few years to accompany such a party. Be sure, therefore, to talk this over with your friends and relatives. Plan a gift of the most beautiful kind for someone if you can, and write to me for reservations and literature. Address your letter to the Trip Secretary, c/o AMORC Temple, San Jose, California.



Correcting Some Misapprehensions

By THE IMPERATOR



EVERY OFTEN copies of this magazine and pieces of our literature fall into the hands of men who are devoted to the study and investigation of strictly scientific principles along the recognized, orthodox lines, and these men occasionally write to us that they presume that our attitude is one of intolerance toward the material sciences. Others who have studied the so-called material sciences and have a high regard for them, occasionally feel that the Rosicrucian work is naturally antagonistic toward all the material sciences and arts. These persons are wrong in their presumptions and we occasionally take an opportunity to point out the fact that their opinions or assumptions in this regard are not founded upon fact.

Just because the Rosicrucian teachings begin where science leaves off or wends its way along the path of knowledge by stopping and giving more consideration to the principles that the material scientists ignore or else treat lightly is no reason to assume that Rosicrucianism disregards the material sciences and belittles the work of the experimentalists in that field. We realize, of course, that scientists and students of the sciences who are not familiar with the Rosicrucian teachings assume that the Rosicrucian organization is much like many of the Spiritual, New Thought, or so-called occult movements in America, which base the foundation of their man-made philosophies and doctrines upon the premise that the material scientists are all wrong and must be negated as a preliminary to the building up of a new philosophy or science. Some of these actually begin their philosophies with the statement that there is no matter; there is no physical body; and there are no truths in any of the materialistic postulations. These sort of movements reach

nowhere in their ultimate achievements for the benefit of man and do not succeed in attracting and holding the attention of rational thinkers. The Rosicrucian organization should not be associated with this class of movements because its teachings are based upon all revealed and manifested truths and cover the facts of materialistic science as well as the spiritual science.

We may be excused, perhaps, for calling attention to the fact that many of the most eminent authorities of the recognized materialistic sciences were Rosicrucians, and many of their wonderful discoveries now accepted by science as fact and truth were made in Rosicrucian laboratories or in connection with the Rosicrucian studies and experiments. We are very safe in saying that at least fifty per cent of the important and astonishing revelations or discoveries relating to the materialistic sciences have been made by eminent and devoted Rosicrucian scientists.

It is a fact, however, that the Rosicrucians do take issue with the materialistic scientists on many points and on many occasions. This does not mean, necessarily, that the Rosicrucians are ready or even inclined to negate the facts established by science or the benefits to be derived from a very thorough knowledge of the materialistic sciences. There has always been and probably always will be a more or less friendly rivalry between the materialistic sciences and the Rosicrucians. If there is any bitterness in this attitude, it most certainly must be on the part of those few scientists who are as bigoted in their comprehension of universal knowledge as some students of the spiritual sciences are supposed to be. We find from our intimate contact with many scientists in all parts of the world that the usual attitude on their part is one of kindly tol-

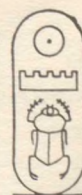
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erance. They frankly say that while the study of the soul and spirit, the mind and the Cosmic, and the influences of these upon matter and upon the living being are outside of their field of research and study, they are nevertheless quite willing to concede that this transcendental domain of knowledge and experience is important, interesting, and worthy of careful research and study. It is interesting to note in this regard that in our organization, here in America at least, many of the most advanced and well-known scientists dealing minutely and laboriously with the material sciences during the day are devoted students of our work in their hours of relaxation in the evening. This includes men who are at the head of the chemical and physical laboratories of industrial organizations, schools, colleges, and research laboratories. Many of these are teachers and instructors in the materialistic sciences. It is worthy of note that the occasional criticisms that come to us, based upon the belief that we are antagonistic toward science, never come from these scientists who are actually connected with scientific research and who are also actual students of our teachings and our work. It is true that occasionally a student or former student of the material sciences, or one who is in a general way associated with them, becomes critical of some of our lessons and lectures, and we hope that this present article will cause them to reason over the matter for a few minutes and arrive at a different conclusion.

It is true that in many of our lectures and lessons we refer to the fact that some principle, some law, or some experiment is presented, with a side comment that this thing will be found to be contrary to the claims or postulations of material science, and it is true that we occasionally take the pains to point out to our students that some point in our work has been denied by the material scientists as true, or has been rejected by science as unfounded, or has recently been accepted by science as true after having been rejected by them for many years. We also often take opportunity to point out to our students the fact that some law or principle taught by us has been included in the Rosicrucian teach-

ings for several centuries but has only recently been discovered or admitted and accepted by the general scientists. Some of these comments are made in an amusing manner, sometimes mingled with a little satire, but never with any bitterness or pointed sarcasm, as some of our critical students would have us believe.

The reason for these comments in our lectures is quite understandable and justifiable. In the first place, our lectures are written so as to be interesting in their presentment instead of cold and so scientific as to be void of all human interest. Secondly, the story of the discovery and the history of an experiment, a law, or principle, often throws some light upon its nature or at least associates it with other incidents and helps to make the facts easily memorized. Thirdly, we must remember that for many years and, in fact, for several centuries the intolerant bigots of materialistic science, few in number but very formidable in their speech and publication, have never failed to impress upon the public the idea that only in the materialistic sciences and in the work of the scientific laboratory can man find real truths and that when one takes up the study of the spiritual or metaphysical sciences, he is dealing with speculation, theory, guesswork, and unreliable personal opinions. Until very recent years, this critical attack upon the mystical and metaphysical scientists has been the universal opinion of the unprepared public and we find it reiterated in many magazine articles and newspaper comments every week of the year. We feel, therefore, that our students, most of whom are drawn from the rings of those who were impressed with this idea in the past, are entitled to know just how much guesswork there is in the Rosicrucian teachings and how many of the doctrines, principles, and ideas taught by the Rosicrucians are eventually discovered by science to be true. It is not a spirit of pride or boastfulness that moves us to speak in a complimentary way of our justification for the principles contained in our teachings, but rather the spirit of justifying the worthiness of many of the principles now being taught by the Rosicrucians, which have not yet



been proved true—nor untrue—by the material scientists.

Throughout our teachings there are hundreds of principles which the materialistic scientists must ignore. The rational, tolerant scientist simply passes them by or kindly disregards them because they are not within the field of scientific research. But this does not warrant so many of the scientists in not only assuming but vehemently declaring that these metaphysical or mystical principles are mere tommyrot and unworthy of any consideration or study because they cannot be found in the scientific text books and are not taught by any of the courses of materialistic science. Only a few years ago when the AMORC radio laboratory was experimenting very deeply in its continued radio and wireless work and producing results far in advance of anything that was then being done by the largest radio laboratories or organizations in this country, we made a discovery in regard to the effect of an aura around certain parts of radio devices. One device in particular then being introduced for the first time in any radio sets, but now used in every radio receiving set except those which are simple crystal detectors, was found to be greatly affected by the color of the aura around it. A careful investigation of all of the colors of the solar spectrum determined a certain line in that spectrum as being the most efficient color to use as a light aura around the device in order to establish a neutral field around it. In discussing this matter with a scientist who was at the head of a large electrical and physical research laboratory, the idea was so belittled and rejected as some more of the Rosicrucians' mystical guesswork that a hypothetical description of the effect of such an aura was sent to the manufacturing laboratory of some of the largest radio corporations in the country. Each answered the question by saying that the principle was merely a hypothetical guess without the least scientific foundation for any of the supposed principles involved and that the whole idea was unworthy of scientific thought, least of all scientific investigation. The idea was finally submitted to some patent attorneys in order to determine whether the

idea could be patented as a scientific principle, and here again the idea was rejected as containing absolutely no scientific foundation. This concluded the attempt made on our part to establish a positive rejection of the idea on the part of science so that we could show later on that science had a tendency to reject real principles merely because of their disbelief in the unknown laws of the universe. We have had the satisfaction since then of seeing this radio principle of ours adopted by one of the largest manufacturers of radio devices and acknowledged to be one of the most important principles in connection with improved sensitivity in reception. Are we not justified, therefore, in speaking of such an incident not for the purpose of boasting or showing that the Rosicrucian knowledge is superior to all scientific knowledge or that the principles which we consider are superior to the principles considered by the materialistic scientists, but for the purpose of showing that, as we read in the Shakespearian plays, there may be more things in heaven than are dreamed of.

In fact, it is the work of the Rosicrucian organization to delve into and analyze, study and evolve those principles, those laws of nature, and those revealed ideas which the materialistic scientists reject. If there were no organizations to take up these principles and investigate them and ultimately reject them or establish them, the world would today be minus of much valuable information.

I have on my desk before me at the present moment a clipping from the "New York Herald Tribune" in which is announced in a long article the fact that just recently there was placed on sale in New York a manuscript written in cipher code by Roger Bacon, the old monk and Rosicrucian experimentalist of the seventeenth century. This manuscript is now valued at one hundred thousand dollars and I feel free to say that there are very few manuscripts now existing written by eminent workers in the materialistic scientific fields that would bring one hundred thousand dollars. This manuscript of Roger Bacon contains in its veiled and cipher expressions the discoveries which he and other Rosicrucians made in the seventeenth century in

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their experiments with natural and spiritual laws. Most of the things that they discovered and which are outlined in this manuscript were not only rejected by the scientific minds of their day but the materialistic scientists generally could not accept or even concede the possibility of the things described in this manuscript because such acceptance would have meant the rejection of many of the postulations then being presented to the public by the scientists, and would have meant a revolution in scientific knowledge; therefore, the wise old monk did precisely what was done by da Vinci and many other eminent Rosicrucians, and his discoveries were preserved in cipher writing for the future to discover anew and use. Long before Roger Bacon's manuscript was finally taken from its hiding place and translated into understandable language, a majority of the things outlined therein had been discovered by science in a general way and some of them evolved to practical usefulness. There are hundreds of instances on record where Rosicrucians and others have learned through mystical revelations and through personal research along unique and eclectic lines certain facts, laws, and principles of nature, which the scientists have tabooed, rejected, and ridiculed and then later adopted as new discoveries and new findings.

It is not so long ago that the scientists absolutely rejected and ridiculed some of the laws of nature and of chemistry and physics contained in our present Three Degrees of the Temple lectures. In the lifetime of our present AMORC in America these things were cast aside by many of the scientific students who were the early members of the present AMORC, because they were contrary to the positive statements of science, and we recall how two large publications in America pointed out these teachings on the part of AMORC as typical of the foolish, inane, and "speculative bunk" being taught by the Rosicrucians. Yet in the last five years AMORC has seen science change its own positive statements and gradually and reluctantly adopt the principles contained in those Rosicrucian teachings, and in some instances scientists have

claimed that these principles were new revelations discovered in the laboratories of the material scientists and heralded as astonishing achievements of modern science.

Our members want the truth, and we are interested in nothing else than giving them the truth. We realize that the average student is of an analytical nature and is tempted by the present day claims of science to reject those things in our teachings which appear contrary to science or unknown to science. We would be neglectful of our duty and certainly failing in our mission if we permitted our students to be tempted in this manner without calling attention constantly to the fact that those points in our teachings which are contrary to science may still be true in spite of that fact. To impress this point upon the student's mind, we occasionally resort to instances in the past or present which illustrate the fact that the Rosicrucian teachings can be true and can be demonstrated as true even though all the world of material science rejects and ridicules them. We have seen instances by the score where business men and women at home have solved some personal problems and achieved some desire in life or have been healed or cured of some unusual condition through being convinced that it was really worth while to adopt our viewpoint and try the principles we presented and test the laws we taught, despite the fact that they were being ridiculed by scientists, scoffed at by physicians, and ignored by the general sciences. Such persons have frankly admitted that it was due to the fact that we have shown them in many ways how the Rosicrucian teachings were right when science said they were wrong that encouraged them to go on with our work, and to accept our seemingly impossible or untrue doctrines and put them to a test.

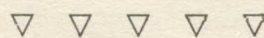
The material scientists have made marvelous discoveries and unlimited contributions of extreme value to civilization and have revealed to man many things that the Rosicrucians have never dreamed of or suspected, and a Rosicrucian is always ready to pay tribute to the good work and good intentions of all of the materialistic sciences. Their field is large and beneficial but there is



still a large field of extreme benefit to man lying outside of and beyond the domain of the material sciences. It is in this field which from the metaphysical or spiritual viewpoint is the more important that we labor and find our joy. But there are occasions when our labors in this field bring us very close to or across the intangible and invisible border line that separates our field from the field of material sciences and we do not hesitate to enter that field with the scientist and use his methods and agree with him in his processes and pay homage to the powers that are back of the manifesta-

tions in his field. Furthermore, we know that the material sciences are so related to the spiritual sciences and the physical principles are so related to the metaphysical that without a knowledge of both and an understanding of that relationship, no knowledge can be kept and no comprehension of the universe can be perfect.

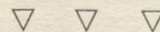
Therefore, let us all continue the same tolerant attitude toward all knowledge, all research, all labor in man's behalf and remember that the ultimate result of all study in every field is for the benefit of man and to the glory of God.



Light and Shadows

GOODNESS AND EVIL EXPLAINED FROM THE MYSTICAL
POINT OF VIEW

By FRATER A. LEON BATCHELOR, F. R. C.



HE little canary in his cage enjoyed his life. The cage was cleaned each day and at a definite hour the sunlight moved, crossed the room, and sent its warming, cheering beams into the cage; fresh water was placed there at definite periods for a joyful little bath; celery and lettuce, apple and seeds were freely provided, and altogether life seemed worth while to this little bird. He sang cheerily whenever he noted that persons were attracted toward his cage, and when they talked to him he would jump from his perch to various parts of the little enclosure in sheer happiness. In his little heart there was nothing lacking of affection and attention, and to his consciousness the world was kind, good, liberal, and beautiful.

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Then one day, while the cage was being cleaned, he suddenly found himself in a larger space than the confines of the wired enclosure. He found he could hop and skip with greater freedom

and in stretching his wings to fly the usual short distance, he found space unlimited and off he went through the window and out to a distant tree. Here there were branches of all kinds upon which to perch; there were green leaves fanning and playing the breeze; there was sunshine everywhere instead of so much darkness with just one beam of light to pass across his body for an hour each day. Surely, this was a different world than the one in which he had lived for so many months. This was a world of light, of brightness, greatness, freedom, whereas the previous world was one of semi-darkness, of shadow, of confinement, limitation.

Thus the little bird that once thought that all the world was good now discovered that his previous world was dark and limited.

It is only through our consciousness of light that we ever become aware of shadows and of darkness. Those who might live in caves or underground passages and never see the light of day

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would have no consciousness of the significance, the unpleasantness, and handicaps of a life in the shadows. Such a person would naturally assume that the life of shadows is normal, natural, and universal. Only after experiencing light and the joy of its blessings would the absence of light appear to be a detriment.

Goodness in life is the light of life. Evil is only the shadow where the light has not yet penetrated. If there was no light, there would be no shadow. If there was no goodness, there could be no evil.

Many of our members constantly ask in their correspondence why we take the position that evil is not a positive, actual, real thing and that it only appears to be something that it really is not. A shadow across the room cast by an obstacle to the light is not a real thing but a mere absence of the positive thing that is real. If we go out into the great open spaces of the country on a moonless night, we find hill and dale, highway and byway, clothed in deep shadows. The absence of sunlight leaves the country lacking in a positive element but does not give or produce, or establish a condition that is actually detrimental or evil. If sunlight should never come to bathe this land in the glory of brilliant illumination, and the shadows were to continue eternally, we would adapt ourselves to the conditions and find our consciousness of darkness accepting the shadows as normal and natural. But the coming of the great light reveals continuously to us the fact that in darkness, light is simply absent and that the light is the real, the positive, the actual, while the darkness is merely unreal and negative.

In judging of the quality or nature of a thing throughout life, we unconsciously adopt some standard by which to make comparisons. We say that a thing is red in color because by comparison, we find it is not black, or yellow, or white, or green, or any of the other colors to which we have given names, therefore, by the standard of known colors, we call red by a distinctive name. We say that certain things are hard or

soft, brittle or strong, by comparison with other things. We say that the weather is warm by comparing the temperature at the moment with the temperature which is standard for the time and place. A day that we might call very warm in June in the heart of Chicago might be a very mild day in temperature as compared with the average standard day on the Sahara Desert in June, and it might be an extremely warm day as compared with the average temperature for June at the North Pole. Here in California we say that we have had an average amount of rain in the month of April if, during the month, we have a rainfall of two inches. In Florida, where the tropical storms bring thunder showers every day or nearly every day, a rainfall of one or two inches for April would be far below the average and it would constitute a dry month indeed.

The Christian standard of goodness in life is an entirely different one from the standard recognized by the Buddhist, the Mohammedan, by the religious devotees of many lands. The Christian would count a day as being perfect in his life and his conduct as being wholly satisfactory if he attended his church devoutly that day, spent some of his spare time in reading the Bible or in doing some kind deeds and in refraining from doing any work or labor not actually necessary. He might, however, in the course of his rambles about the home discover that some insects from the garden were attempting to enter a crevice in the foundation walls of the home. He might proceed with a clear conscience to crush the bodies of these ants and destroy the nest from which they came. To the Buddhist in far-off India, a perfect day of meditation and spiritual contemplation would be filled with evil and divine condemnation if he were guilty of destroying the body of the smallest living creature. In some lands and among some peoples, a day is imperfect and evil is upon the person who goes from sunrise to sunset without bathing before each meal and offering a prayer to the God of all gods for the morsels of food which constitute his meal.

By some positive standard do all of us judge that which is below the standard, and therefore, negative in its nature.



But we tend to attribute to the negative a power which it does not possess and an actuality which it does not have. Goodness is the positive, actual, divine principle in all things, while so-called evil is only the absence of goodness, and therefore, nothing at all. If we had no goodness by which to judge evil, then evil would not be what we think it is. When a scientist creates a vacuum in a container, he does not put something in or add something to an already existing condition but takes something from it, and therefore, the vacuum is the absence of that which is normal and natural. It is, therefore, not a positive condition but a negative condition. The vacuum condition in the container is not altered by eliminating something but by adding that which is absent. Evil in life is not something that positively exists but something that seems to exist because of the absence of something that would make it positive instead of negative. We can make anything in life appear to be evil by taking the goodness from it and we can make good a thing that appears evil by adding the goodness to it, which it has lacked.

In answer to the question so often propounded by those who wish to argue as to God's omnipotent judgment and justice, why God made both goodness and evil, since all things which exist were made by God, let us call attention to the fact that from the mystical and metaphysical point of view, evil does not exist and has no actual existence. It is not a real thing or an actual thing, but the absence from something. God did not make the darkness and He did not make evil. God made the light to dispel the darkness and there is only darkness where the light has not yet reached.

There is only seeming evil where goodness has not penetrated. If we stand in goodness, we will see evil only as something which has not yet become actual and real through the influx of goodness, the same as when we stand in light, we will see shadows as only a negative, unreal condition requiring the light to make them real.

Therefore, evil, sin, and error are not things to be combatted with, contended with, overcome. They are not things to be fought, destroyed, or annihilated. They are not things which can enslave us, master us, or overpower us, or even tempt us. They are unreal and are nothing. They have not been created by God or the devil but are uncreated things, non-existent, and negative. They will cease to seem to exist the moment we put actual existence in their place. By bringing goodness, love, understanding, and the light of life and divine intelligence into the place or condition which we think is dark or evil, we will immediately have a positive thing that is good instead of a negative something that only seems to be evil. This is the only true way to look at goodness and evil, and for that reason we should be merciful, kind, tolerant, toward all error and all who are living the negative existence of shadows. God has commissioned all of us to be messengers of light and to be real lights among men. If there are shadows along the highway where we journey, we should not condemn the shadows or those who dwell in them but bring the light to dispel the darkness and thereby bring real existence, positive light to those who are waiting for the illumination that brings salvation, redemption, and eternal existence.

COME TO THE NATIONAL CONVENTION

Every member of the organization as well as every officer is privileged to attend the National Convention of AMORC at the Supreme Temple in San Jose during the week of July 23rd to 30th. There will be sessions each afternoon and evening in the Temple with wonderful addresses, lectures, demonstrations, questions, and answers, discussions, and rituals. Come and meet the members from all parts of America and hear many eminent persons speak. An excellent opportunity to visit the "Valley of Heart's Delight" and see some of the most beautiful spots of California. Summer railroad rates, economical hotel rates, and other details of our plans make such a visit possible for many members. Write for further details to the Convention Secretary, c/o AMORC, San Jose, California, and also speak to the master or secretary of your lodge or group. The Emperor would like to meet as many of the members as can possibly attend, and promises to show the moving pictures of the trip to Egypt and the Holy Land once more. Don't miss this week of unusual treats.

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THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

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

AMORC TEMPLE

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA, U. S. A.

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

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

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

The following principal branches are District Headquarters of AMORC

New York City:

New York Grand Lodge, Mr. Louis Lawrence, K. R. C., Grand Master, 118 East 59th Street.

Boston, Mass.:

Mass. Grand Lodge, Mrs. Marie Clemens, S. R. C., Grand Master, Lodge Building, 739 Boylston Street.

Waterbury, Conn.:

Conn. Grand Lodge, Grand Secretary, P. O. Box 1083.

Pittsburgh, Pa.:

Penn. Grand Lodge, Dr. Charles D. Green, K. R. C., Grand Master, P. O. Box 558, N. S. Dimond Street Branch.

Philadelphia, Pa.:

Delta Lodge, AMORC, 767 North 40th St.

Hartford, Conn.:

Isis Lodge, AMORC, Mr. W. B. Andross, Master, Box 54, South Windsor, Conn.

Tampa, Florida:

Florida Grand Lodge, Mr. L. H. Sawin, K. R. C., Grand Master, 904 Twenty-sixth Avenue.

San Francisco, Calif.:

Calif. Grand Lodge, Mr. H. A. Green, K.R.C., Grand Master, AMORC Temple, 1655 Polk Street.

Los Angeles, Calif.:

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San Jose, Calif.:

Egypt Lodge No. 7, Mr. A. Leon Batchelor, K. R. C., Master, Rosicrucian Park.

Flint, Mich.:

Michigan Grand Lodge, George A. Casey, Grand Secretary, 1041 Chevrolet Avenue.

Chicago, Ill.:

The Illinois Grand Lodge, Chas. M. Banta, F. R. C., Grand Master, Information Bureau, Suite 1222, Kimball Hall Building, 25 East Jackson Boulevard.

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Salt Lake Lodge, Catherine S. Boes, Master, 20 West 24th Street South.

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Oregon Grand Lodge, E. L. Merritt, K.R.C., Grand Master, 19 E. Killingsworth Avenue.



(Directory Continued on Next Page)

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K. R. C., Grand Master, 213 Second St., S. E.

San Antonio, Texas:

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

Cleveland, Ohio:

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

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K. R. C., Grand Master, AMORC Temple,
560 Granville Street.

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K. R. C., Master, Apt. No. 4, 1431 Mackay
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Montreal, Quebec:

Société d'étude d'AMORC (French Section).
E. G. Clossey, K. R. C., Master, 3702 St.
Denis Street.

Verdun, Quebec:

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

Winnipeg, Man.:

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

Lashburn, Sask.:

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

New Westminster, B. C.:

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

Victoria, B. C.:

Secretary, AMORC, Box 14.

Edmonton, Alta.:

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

SPANISH-AMERICAN SECTION

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

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

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

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

ALL CORRESPONDENCE SHOULD BE ADDRESSED TO THE SECRETARY GENERAL

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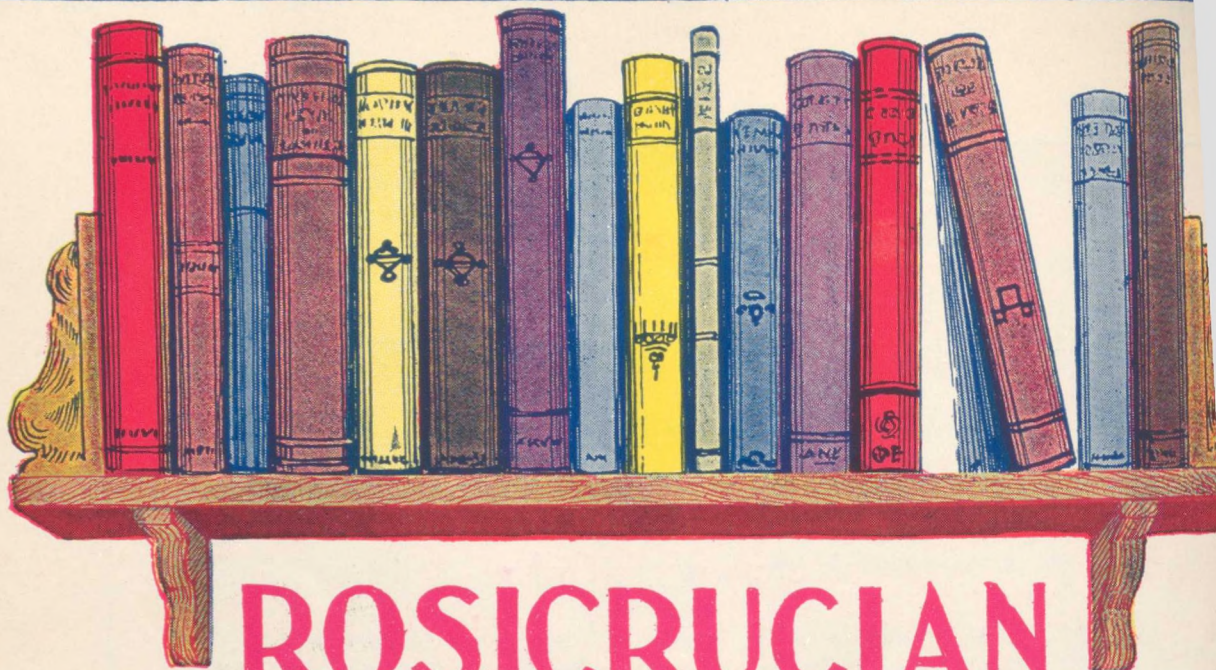
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