

# The ROSICRUCIAN DIGEST



FEBRUARY 1932  
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*(Presented with the compliments of the ROSICRUCIAN DIGEST)*

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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## CONTENTS

Isle of the Dead ..... Frontispiece  
 The Thought of the Month ..... By The Imperator  
 Purposeful Life ..... By Ralph M. Lewis, F.R.C.  
 Sanctum Musings—The Freethinker .....  
 Mysticism of the West Coast  
 Native ..... By Frater George H. Griffen  
 Cathedral Notes .....  
 Pages from the Past .....  
 What Occurs after  
 Death? ..... By H. Spencer Lewis, Ph. D., F.R.C.  
 Solitude ..... By Gordon A. Glennie, F.R.C.  
 Possessed of an Evil  
 Spirit ..... By H. Spencer Lewis, Imperator  
 Prayer ..... By Frater Gordon P. Langdon  
 The Mystery of the Shape of the  
 Earth ..... By Profoundus XII  
 The Principle of  
 Attunement ..... By Dr. Arthur B. Bell, F.R.C.  
 The Alchemist ..... Illustration



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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

# The THOUGHT OF THE MONTH REACHING THE ROOF

By THE IMPERATOR



NOT long ago a contractor started to build a home in the suburbs of this city, and I was interested in watching the care with which he constructed the foundation. It appeared to me that a very fine and attractive home was to be built on the concrete walls which he planned and constructed so carefully.

Shortly thereafter I met the contractor at a luncheon and asked him how his new house was progressing, and was astonished to hear him say that he was just completing the roof. "Why," said I, "you have reached the roof very quickly."

"Yes," replied the contractor, "you know when some persons build, they plan a roof that is very close to the ground and does not take much time or much effort to build up from the foundation to the roof."

I could not help pondering over his rather philosophical statement because it contained a whole bookful of thought. Undoubtedly, one of the reasons why so many persons in the world today have not achieved a higher or greater place in life is that they have too easily reached the roof. In all of their plans, in all of their considerations, desires

and ambitions, they visualized a roof that was very close to the foundation, and after their structure was completed and the roof in place, their building was lowly, humble, insignificant and probably insufficient to represent their true possibilities in life.

Truly one can dream too vaguely, too ambitiously, or too magnificently, and place the roof of one's contemplated structure far beyond feasible heights, but it is very seldom that the ones who do this fail to reach an impressive height in their desire to reach the roof. They may fail to fulfill their plans, but in their attempts to do so they often rise far beyond those who are ultra-conservative and too careful. Of the two classes of individuals, the one who is extremely conservative or pessimistic, doubtful, skeptical, reserved and hesitating is the loser in life's great game. He starts out with limitations self-imposed, and it is seldom that he reaches beyond those limitations. The one who is overambitious and who seems to hitch his wagon to a star and who thinks the sky is the limit and that nothing is beyond his capabilities is more apt to achieve success and at least accomplish something magnificent than those who are self-restrained.

I have heard economists and some of the most eminent financiers in America say that the only way that young married couples or young persons individually ever accumulate vast material holdings or become possessed of real material wealth is by getting into debt

and by assuming large contracts and obligations, and then being forced to meet them. They say that more homes have been acquired by young couples who have plunged themselves into the obligation of paying for a beautiful home than by those who attempted to save for it and buy such a home when sufficient funds were at hand. However true this may be, I do know that the man or woman who mentally conceives and plans a great structure or career in life and determines to make good in these plans is the one who generally succeeds in doing so.

The greater the ambition, the greater the enthusiasm and the desire to make good. The higher and more lofty the goal, the more determination is exerted to reach it. Commonplace obstacles that deter and disparage the individual who is attempting to reach only a mediocre place mean nothing to the one who has a great plan or an enormous idea to work out.

Resorting again to the illustration of the building of a home, we can see that the man who plans to build only a four-room bungalow, twelve by fourteen feet in height, and build it quickly with a limited amount of money and time, will become greatly discouraged in his efforts to complete such a building if the day he starts to lay the foundation the rain pours upon the ground and continues to do so for a number of days until the ground is wet and soggy. And if, after the rain is over, a few days of snow and freezing temperature come, and after this a period of cold and cloudy weather, he will surely abandon his plans of going to work to start his home. If, then, he meets with a few disappointments in securing the right material or the right amount of capital, he will probably be discouraged completely, and permanently abandon the whole enterprise.

Such a person in planning a small and limited structure expects to complete it within a very short time and have it over with. Any obstacles that delay the matter for weeks or months are equivalent to obstacles which prevent him from achieving his end altogether. With the man who is planning a structure that is to take years to complete and which he knows will have

to be carried on through all kinds of weather and through divers conditions and circumstances, the obstacles that delay him a few weeks or a few months at a time seem inconsequential in comparison to the time that he knows must be spent to eventually realize his desires, and he is, therefore, unaffected by them to any serious degree.

I remember well the plans for our own organization when it became apparent that I would have to work out most of the details for the development of the Rosicrucian activities in America for the new cycle under my direction. I might have given much thought to the possible delays, the inevitable disappointments, and the personal problems that would confront me. Considering these, I might easily have arranged to construct an organization that would have had a good foundation but a roof not too high above that foundation. But instead of doing this, I allowed my mentally created structure to tower into the skies to enormous heights and I raised the roof of the structure so high that from where I stood in the picture I could not see where it was nor what it looked like. In fact, I never felt sure that there was a roof upon this mental structure or that a roof was even necessary, for it seemed to me that the only thing to consider was the making of the foundation so strong and the walls so supported that story after story could be added to the building in its rising heights without limit and without fear of collapse or weakness.

The plans seemed to be beyond reason, and many were the serious warnings given to me that I was undertaking too great a work, too great a structure to be accomplished in a lifetime, or by any moderate sized group of individuals. Every possible or potential obstacle was carefully pointed out to me. As months and years passed, most of these obstacles made their appearance in due form and due time. Every predicted interference and hundreds unsuspected by even the most wise of builders likewise presented themselves. But since the work was an enormous one, the task a magnificent one and the structure so bewildering



in all of its dimensions, the obstacles, difficulties, problems and delays were taken merely as a matter of course and really spared us all in our efforts.

What the structure is today is a result of the great plans. Whether these plans will all be realized in my lifetime or not is immaterial. The very greatness of the work has carried us on in its ponderous and overwhelming vastness. We are also hopelessly entangled in the scheme of things and we have no more fear of the ultimate being attained than we have of our long and carefully layed foundation crumbling away.

True, we have not reached the roof and it is not our ambition to reach the roof rapidly. The roof is still so far beyond us that we can only think of the work we have to do on each rising level of each new section of height accomplished in our work.

How different is all of this to the conservative, limited plan of those who hesitate and fear to build and plan magnificently! It is only through the broadness of vision, through the unlimited heights of our ambitions and the very greatness of our ideals that we really lift ourselves up and beyond the commonplace. The Rosicrucian organization in America is planned to be

in its present cycle just what it has been in each of its previous cycles in this and other lands; namely, an unusual, distinctive, magnificent structure of unlimited and unrestricted heights of attainment. It must not only battle its way in attempting to rise above the pull and influence of earthly matters as it reaches up into the heights of glory, but it must push its way through the clouds that gather in the heights above the earth and often darken and obscure the heavens beyond. It means work and sacrifice and a steadfastness of faith, as well as a determination to bear the burden of the cross until the heights are reached, and then raise that cross upon the very pinnacle.

To those thousands of members and readers who have expressed their joy and pride of being associated with the work of this kind, let me urge that in their own lives they plan with the greater vision in mind and with the illimitable heights as the true domain of their creating, and in this way find the joy of reaching out and beyond the average and the commonplace into the unique and the exceptional.

Do not be in such a hurry to reach the roof of the structure that you will plan it too close to the earth.



#### WILL YOU HELP IN THIS GOOD WORK ?

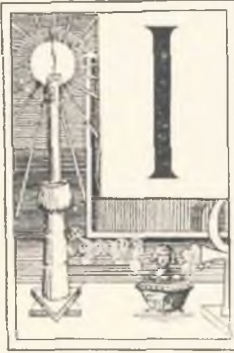
For several years the Rosicrucian Order, AMORC, has been donating hundreds of books and several thousand magazines monthly to public libraries throughout the entire world, to hospitals, also to prisons and other public institutions. The entire burden of this expense has fallen upon the organization, and the Order has gladly met it, feeling it was part of its obligation to carry on the work. Because of our radio programs and other activities, the public has come to accept the fact that we gladly present libraries and institutions with books and magazines, and that has resulted in a greater demand for these things—a demand almost greater than we could meet; and we now ask you to help us in this work. Will you make a contribution, whatever you feel you possibly can, towards the funds so that other libraries, other institutions throughout the world, may receive books and magazines? In other words, will you help the organization in carrying on this work? Your contribution, no matter how small in amount, will be appreciated. You may send it to Rosicrucian Order, AMORC, Extension Department. We are asking for this special assistance so that this unusually good work can continue.





## Purposeful Life

By RALPH M. LEWIS, F.R.C.



If we stop to realize the variety of the forms of entertainment, the devices, systems and means intended to occupy the human mind, we are apt to think that the fundamental purpose of life is play, or to pass time. The fads and fancies of the moment, common to us and to be seen displayed for sale in the leading emporiums throughout the world, are but transient. A year, even six months from now, many will be non-existent, so fickle is the superlative desires of man. However, a multitude of new ones will supplant those that exist, and they will intrigue and appeal for a brief period also. In most instances, the devices purchased or the methods resorted to are not intended to bring a lasting sense of satisfaction. The player, for an example, does not expect a feeling of exuberance nor does he really intend in some instances to produce a state of mental relaxation. Most of the devotees to the modern fancies and fads find dissipation, nervous disorders, and financial embarrassment to be the ultimate result of their devotions. A moment's contemplation soon convinces us that there is a fine but definite distinction between play and the occupation of the mind.

Taking into consideration our present civilization under normal times, we find in this age of mechanization a larger amount of unoccupied time. It is not so far back in the memory of some

of our living today that they can recall the necessity of working from sunrise to sunset. Most of the present generation can recall twelve and fourteen-hour days of mill and farm. An individual who was occupied with duties twelve hours of the day, nevertheless, definitely established on some day during the week a period for play. This was intended for play in the full sense of its meaning. A sport or hobby was participated in, not to prevent the time from becoming monotonous but because actual amusement was desired. The result of such participation was a real mental tonic, a stimulant that carried the individual through the subsequent week with a renewed vigor. Perhaps if that same individual could have scheduled his affairs so as to devote more time to his hobby or sport, his appetite for it would soon have been jaded.

Our present eight-hour system of labor and the contemplated six-hour day afford in the average instance four or five hours' additional time which must be occupied. Those features which appeal to the senses in physical pleasure are soon exhausted. The constant repetition of any act eventually produces monotony. Thus, outer attractions intended to avoid monotony actually contribute to it, eventually. Real play is intended as a relaxation and that only. Occupation of the mind to one who needs to resort to external things to obtain it is the greatest labor man can impose upon himself. The men and women who in our modern world are compelled to go the highly accelerated pace of business or industry find that their objective brain consciousness must be concentrated intently on all the



impressions of the senses. They must be keenly, physically alert—their eyes, ears, senses of feeling, tasting and smelling, must function perfectly. Their nervous system must be highly keyed and respond instantly. Upon the close of the day and their return to their abodes, there is the ultimate reaction to be expected. Their senses have been trained to register every impression and their objective consciousness to handle hourly a mass of complex impressions, assembling and reassembling them. The human nervous system has been raised to a degree of high sensitivity, increasing year after year, until there can be no relaxation without the loss of consciousness. During the process of sleep there is a temporary suspension of this objective consciousness; but when awake and this consciousness is not occupied, this objective consciousness permits them in a subtle way to realize the nervous tension they are under. It produces unrest, monotony, distraction, ill ease, and the constant desire to resort to diversions.

These diversions, pleasing for the moment, satisfying for a time, soon become habits. As habits are fixed and established, they no longer occupy the consciousness of the brain—they become a routine. Then the devotee of external pleasure is compelled to flitter from one pastime to another always with the hope that one will be more fascinating than the other and more lasting in its satisfaction. There is but one avoidance of this dread condition of mental unrest—the dedication of the mind to a fixed purpose in life if one intends his life to be purposeful. Then every act entered into contributes toward reaching the final objective. There is a cause, and every act is to fulfill that cause.

If your present occupation is not your ideal one in life, but merely a means of livelihood, then in the time not occupied in routine work, prepare yourself for your true place or niche in the workaday world. If you are merely a human machine with no other object in life than to live, you will go the way

of all machinery. You will wear out while running and disintegrate while not running. The individual who visions his place in the Cosmic scheme lays out his entire plan of life systematically—his goal is his incentive; he never tires of aiming for it; it ever is appealing, alluring and satisfying. There is nothing that gratifies like creating toward a definite end because with each act or thought, we are placing a segment in place toward the erection of some complete structure.

This individual purpose of life, one becomes conscious of from within, not from without. By looking around us we cannot determine what our purpose in life should be. The paths that we see others travel, perhaps would not be the one we should travel. They might be contrary to our nature, our character and abilities. Your natural tendencies, your loves, your desires, the things that appeal from within are the things that should form your ideal in life and should be the purpose for which you live—the goal toward which you should travel.

Hesitate for a moment, what is the mad race of life about? Are you painting a picture of life by your actions, by your way and mode of living? You are, but are you in it? When your cycle here is closed, would you be proud of the picture that would be shown of your life from cradle to grave, or would you want to blot out the personality in the scene because of its ugliness, because of its lack of contribution to something finer or better? Would you stand out in the scene of your life as a mighty light that shone far ahead into the future? Have you ever thought why you are living at all and what the purpose is? Remember that even the simplest tool has a reason for its existence; what is yours? Have a purpose in life and you need not seek outside, exterior ways and means to absorb your time, to appease your senses or to occupy your mind. The bringing into fulfillment of that purpose will assure you a more lasting happiness than any illusive, illusionary appeal to the outer you.



## Sanctum Musings

THE FREETHINKER



**E**VER to and fro swings the pendulum of civilization. It never returns quite to its starting point, but ever swings wider and wider, encompassing a greater area with each outward swing. As we travel backward in history, we finally arrive at the scene

of the piercing of the veil. We find man groping out of the shadows of savagery; we see the first tendency toward self-expression. It is evident that the light of the soul is kindling the outer mind of man. There is a spark, a flame. Rude structures of shelter give rise to grace and beauty in the evolution of architecture. Visual and sound harmony are felt and expressed in the crude beginnings of art and music.

The pendulum of civilization has moved slightly—its first motion. The area it embraces is limited as yet, limited as is the consciousness of man. Man's mind is the motivating energy behind the pendulum of civilization; man's mind acts as a magnetic force whose polarity constantly oscillates from positive to negative. As man in his thinking becomes more positive, progressive, he pushes outward the boundaries and limitations of the physical world.

The pendulum is repulsed, and swings in a vast, outward curve. We find the area of progress embracing every field of thought and endeavor of man. If man becomes negative in his thinking, intolerant, prejudiced, and ignorant, he attracts again to himself the pendulum. As it swings with a great force toward him, the field it circumscribes becomes less and less until finally it vanishes. The field representing civilization with all its advantages, its attributes, and its refinements disappears.

At times the pendulum of civilization has rebounded toward man so rapidly that it has not only closed up the space between him and the world of greater wisdom, but it has even swept him from the face of the earth. We find such a period existing during the time of Copernicus, when the pendulum had swung outward from man but a trifle, and civilization was exceedingly limited—as limited as was man and his thinking. Copernicus, the great astronomer, dared offer the world a new cosmological theory. He dared declare the thought that the earth was not the center of the universe; furthermore, that it was not stationary.

Two counts were charged against Copernicus for such a declaration: First, it was said that he indirectly belittled the profundity of the importance of man. If the earth was not the center of the universe, then it was an implication that there were other worlds of equal or greater extent, and that per-



haps they, also, were inhabited. It would be possible, then, that this earth was not alone God's chosen realm for man. This reasoning made man truly seem insignificant in the plan of the universe. The Church contended that it was sacrilegious, that the theory was opposed to the literal translation of sacred literature and the doctrines of Theology. The second charge confronting Copernicus was his audacity of pitting his individual mind and intelligence against the accepted creeds and dictates of the Church and doctrines of the day. "Dare he," they said, "imply that the illustrious ones of the secular belief be wrong?" The fact that he had experimented alone in his laboratory was in itself heretical. It was schismatic. He branded himself by his researches as different, distinct in his views, from the mass or, if you wish, society.

Of still greater importance, his views were considered sacrilegious in the sense that he dared explore the universe. Man, they claimed, had become so egotistical as to permit his thoughts to leave the immediate realm of his affairs and roam the universe. What right had man to ponder upon the Cosmic plan? To attempt to fathom the Infinite? To question the prophets or doubt the literal translation of sacred literature and its orthodox conception of the creation of the universe? Man was, by virtue of his birth, so they declared, damned to the acceptance of the order of things as he found them. To attempt to improve upon things, upon traditions, or upon the interpretation of natural laws, was to be in league with the Satanic forces of the universe. Such a person, be he termed philosopher or not, was considered a menace to the welfare of man. He jeopardized humanity by placing it in an affronting attitude before divinity.

Such a picture as just described is one of the Middle Ages. It is true, similar conditions existed before, but this will do to prove a point. Free thought was generally suppressed at the time; it was not indulged in except by the courageous. Even the courageous were obliged to seclude themselves for fear of detection in their studies and practices in pursuit of

knowledge. Conviction, even suspicion, meant diabolical torture. It was thought that by torture, the soul of the evildoer would do penance for humanity, and that would appease the anger of God.

These early freethinkers did not decry or denounce the known and established natural laws which were true and of which few were generally known. Their studies and researches were intended to make man further acquainted with the laws of the macrocosm and the microcosm. It was their object to amplify the knowledge which man already had. They also held it a duty to purge absolute truths from the myths and superstitions which were commonly associated with them. These students, these freethinkers, were charged with the corruption of the public mind. These thinkers dared to oppose the view of the mass; they dared to urge them to climb out of the mental rut in which they were and to seek beyond themselves and throw off the shackles of the traditions around them. All of the knowledge which society did have of the arts and sciences and which was true and absolute, regardless of its source, was regarded by these freethinkers as worthy, and they embraced it as being unalterable and dependable, but they wished to go still further. Secular societies were formed—organizations whose members met in secret conclaves and delved into the mysteries of the universe and gave to mankind glorifying truths which were always, of course, established but not before known to man. Each profound revelation meant a sacrifice of life. All who dared to introduce the new, by that very act were obliged to denounce the old which might have been wrong, and suffered accordingly for their contributions to humanity.

The pendulum has swung again. It has swung outward. It embraces a larger territory than ever before. Civilization has expanded. We have another age, the age of today. We profess to be progressive; we advocate education and all of its departments of specialization. Still, every *real* freethinker who rediscovers some Infinite laws which disprove old theories or disrupt established customs and beliefs, is

subject to mental torture as severe as, if not more so, than the physical torture of his predecessors. He must go through a mental purgatory—a condition of scoff, inference of insanity, ridicule, and rebuff—until eventually, by the force of material circumstances and the sheer persuasion of logic, his magnificent contribution is accepted.

Yet, because of the declared liberalism of the day, there is a throng of self-styled freethinkers. It seems to be the spirit of the day to term themselves a freethinker, perhaps because they glory in the freedom they have in labeling themselves as they wish without physical punishment. But how extremely different are these freethinkers from those in the past! How different are their concepts of what free thought really is!

The first sign of distinction between these modern, so-called freethinkers, and the genuine, sincere freethinker of the past is the evident intolerance displayed on the part of the freethinker of today—intolerance which in reality is the extreme opposite of the true virtue of free thought. Those freethinkers of today hold that every theory, declaration, statement, or concept held or made by another is either wrong in comparison with their own, or cannot be accepted by them because of the fact that it was made by another instead of by them. Even well-founded and well-known natural laws which may be tried and proven to one's own satisfaction and conviction and which may be presented in a logical, rational way by a school of thought, are denounced by these freethinkers (unless they happen to be associated with that school of thought) merely because it does not conform with their own opinion. It is not because they wish to be exclusive and independent in their thinking and action, because if that were the case, they would become recluses and take themselves away to the mountain tops or to the desert islands and stay there alone with their own impressions and thoughts and form their own ideas, never to be troubled or bothered by the concepts of others. But they are different from that. They are not only constantly agitating for their own opinions, denouncing orthodoxy, and raising the hue and cry for free

thought on the part of the individual, but they are also wanting humanity as a whole to accept their idea of what free thought is, and thereby creating a new form of orthodoxy. In reality, their concepts of free thought, if allowed to be built up by them, would become a new orthodoxy of its own. Their constant cry is, "I accept no concept but my own. I am an opponent of orthodoxy." Their view is as fanatical as the views held by the mass of the past.

The true freethinker does not combat orthodoxy if the orthodoxy consists of irrefutable knowledge and definite, established laws. He admits of them; he cannot help admitting of them if he is rational and just. But the popular freethinker of today is not willing to accept the elements of genuine knowledge of all sects and regulate them to fit his personal concepts; he is not prepared to measure the weight of the theorems presented. He denounces them all, holds only to his own views and claims that that is free thought.

It is very true that man is master of his own consciousness, and in that sense he is a free agent. He has the choice of rejection or acceptance of any proffered knowledge or any information he gains through experience. That is the God-given privilege of freedom of thought. It makes man, "the measure of all things." Man may wrongly conceive, his interpretations may be erroneous, but if he is willing to accept established laws and truths and attempt to weigh them and understand them, he must be commended for that, even if he makes a mistake. But lo! the fool who titles himself a modern freethinker and rejects all but his own perceptions not only sins against himself, but against Divinity as well. What is the distinction between real free thought and initiative free thought? True free thought means the Divine privilege of liberty in choice of thought—the right to assume and accept or reject all opinions. Thus one can take the golden grains of knowledge from the vials of experience that are in the laboratory of time, and from them he may compound even greater elements using his concepts as the formula.



Free thought does not mean the denouncing of all truths and established laws and facts merely because they are not of your own experience or origin of thought. There can be no thought so free or so original, even if it be Divinely inspired, that it does not find its reflection in the established laws of the universe. An original thought that could not find its counterpart in the existing laws and principles of the universe already in existence, would be a Divine Creation and certainly not within the limits of man.

Inspiration, after all, is merely a new visualization of that which is—an assembling of existing things into a new

pattern. The freethinker is free, unbound, unlimited only in his selection of the path that he chooses to tread in search of knowledge. He is not free to deny that which is known, or to declare himself free of those laws which do exist and must be recognized by him. Any philosophy that pits itself against the actual and the existing, no matter what realization it produces, is but an illusion. Beware, pseudo freethinker, that your attempt to shirk the responsibilities and recognition of established truths does not put you far outside the pale comprehension of all wisdom.

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### WE THANK ALL OUR MEMBERS

The Emperor, the Grand Master, Supreme Secretary, and every other officer and employee at headquarters wishes to thank every member for the wonderful Christmas and New Year cards, letters, and tokens sent to them. It is impossible to answer each one in person and so this method is used to express our appreciation.

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## *Mysticism of the West Coast Native*

By FRATER GEORGE H. GRIFFEN



HERE is a parable of India concerning the opinions of a certain number of wise, blind men. Each of them, upon encountering an elephant, expressed himself loudly and emphatically. One declared it was a wall because, in his groping, he had happened to feel the rough side of the pachyderm; another stated that it was a snake, judging from the contour of the animal's trunk. All of them had their say, and all were both right and wrong. They relied solely upon the sense of touch, by virtue of the fact that sight was denied them.

So it is with many of us. When a topic is mentioned we bring to it certain opinions, biassed or otherwise. These foregone conclusions we either keep to ourselves, remaining silent, or we speak out our views. If we seek

light, we listen, learn, and interpret. Sometimes our interpretations are warped, and our comprehension of a subject suffers therefrom.

It has been necessary for the writer to delve into the life, habits, religion, and mythology of the native of the West Coast of North America. While seeking material of a specific nature, it was unavoidable that certain facts should be unearthed which apparently had but little value. Like one of the blind men, hereinbefore mentioned, this data has been observed, commented upon, and mentally stored for future use. It is the purpose of this brief article to present to the student of mysticism definite information concerning the so-called Indian who, at one time, lived within sight of the Pacific Ocean, occupying territory from the mouth of the Columbia River to the frozen borders of Eskimo or Innuin Land.

These natives today are but miserable remnants of an ancient and glorious race. They were decadent when Lewis and Clark first visited their settlements; their sun had set when Cap-

tain Gray discovered and explored the mouth of the Columbia. Steeped in fetishism, ridden by shamans or medicine men, who wielded enormous power over them spiritually, they were nevertheless a splendid people physically. When the white man attempted to civilize them, the results were disastrous to the native. Space does not permit to deal with each of the component nations, of which there were several. Because of their insular location, the *Haida of the Queen Charlotte Islands* offer an interesting example.

Rightfully has this warrior race of sailors been called the Children of the Sun. They differed radically from the Indians of the Plains, being in no way like them in any respect. One of the chief articles of wealth among the Haida was the "copper". These objects of shield-like forms of virgin copper, beaten thin and with tapered edges, were called "tau-scho-ass". The significance of the appellation will be more startling when one has a mental picture of the article. Measuring about two feet long and about half as wide, it was shaped like a buckler, only it was never used as a mode of defense in fighting. The plate, in its lower half, was dented to form a letter T, or a tau cross. Where these symbols of wealth came from, not even the native appeared to know. This may have been wisdom on his part for he was a shrewd trader. But the question is this: What did the sign upon the "copper" signify? The plate was reversed, in some cases special lodges were erected in which they were placed.

The Haida were firm believers in reincarnation. A great many of their songs, especially the lullabies, indicate this. These crooning melodies were sung principally to the off-spring of noble families by female slaves who attended them. Who originally taught them this philosophy?

Numbers play, and have played, an important part in symbology, as every

Rosicrucian is aware. Why, then, did the early West Coast native always use seven wedges, either of wood or bone, to split his logs for the purpose of making boards? Seven were used, no more and no less. These were driven in one at a time by means of a stone hammer. During certain ceremonies, it was necessary for the individual to get in touch with the subtle forces of nature. To do so he would journey alone into the forest to remain for four days. During that period no food was partaken of by him, and personal cleanliness had to be as perfect as possible. From whence came this custom originally, and why exactly four days?

Sickness rarely troubled the native. It was a case of the survival of the fittest, but there were occasions when a chief, or a noble, became ill. Failing all other methods, a system of breathing was resorted to in an endeavor to banish the disease. The shaman was the doctor. Using a tube, either the radius or ulna bone from the wing of an eagle, he breathed into the mouth or nostrils of his patient. Whether suggestion or otherwise accomplished a cure, no scientific records state. But there is a principle hidden in the method. Where did the native derive this from?

Extant among the Haida songs and myths were many stories woven about a diety of more than ordinary powers. This assertion applies also to the other adjacent nations, the only difference being that the personage was called by various names. It is remarkable how closely he resembled the Sun God of the Mayas and the Aztecs. Without a doubt, he visited this Earth and was known, in almost every instance, as a benefactor of mankind. The Great Raven totems of the aborigines of the Queen Charlotte Islands were erected to his honour. Some of the legends indicate that he was born of a virgin, others that he had his origin in a drop of pure water. Knowing these facts, did the Haida and their closely related neighbors possess an avatar?

#### ROSICRUCIAN BOOKS IN SPANISH

Volumes of the Rosicrucian Library as listed on the back cover of this magazine are procurable from the Rosicrucian Supply Bureau at the economical price of \$1.60, postpaid.





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



THE special contacts of November 25 and December 24 were certainly marvelous in their results. In fact, the contacts just preceding November 25 and Christmas day were the most wonderful of all of our united efforts since the work of the Cathedral of

the Soul was started under the present cycle. It was a pleasure for our Supreme officers to be in touch with thousands of members in this and then later to read of the experiences of those who made such contacts.

For the coming months we wish to announce that the special class contact conducted by Grand Master, Charles

Dean, every Tuesday evening, will be continued because of the wonderful results reported in this connection. Every Tuesday evening at eight o'clock a contact is started among the members assembled in the Supreme Temple in San Jose. For fifteen minutes, beginning at eight o'clock these members reach out to all who are attuned with them or who may be trying to attune with them. If you live anywhere in or near San Jose be sure and come to the Temple every Tuesday evening and partake in the beautiful spiritual meditations of the Cathedral conducted by Brother Dean.

As stated previously, this 8:00 o'clock to 8:15 period on Tuesday nights is equivalent to 11:00 to 11:15 in eastern parts of the United States and you can easily determine what the time is in your city by securing information from

(Continued on Page 34)

*The  
Rosicrucian  
Digest  
February  
1932*



## Pages from the Past



Each month will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing these minds through the presentation of writings which typify their thoughts. This month we present a thesis by Paracelsus on faith. Paracelsus, the student and scientist, was born December 17, 1493; entered transition September 23, 1541. Many of the fundamentals of alchemy, surgery and medicine were taught him by his father. He studied further as a monk in the convent of St. Andrew. At the age of sixteen he entered the University of Basel, Switzerland. He traveled extensively throughout the East learning much of the Oriental philosophies and literature. He was initiated in the mystery schools of the Orient. He later became professor of medicine

in the University of Basel. He taught, however, in an unorthodox manner, that is, he did not prescribe to the customs and manner of teaching of his adopted science. He became known as a prominent healer and was accorded recognition throughout all of Europe. He made enemies of his colleagues because he went beyond the limits of the prescribed medical knowledge and used some of the wisdom gained from his association with the Rosicrucians and mystery schools of the East. He was attacked from all angles—his morals, his concepts, and even physically. The world today, however, is beginning to appreciate his contribution to medicine and pharmacy. Rosicrucian students, however, have long appreciated his knowledge of the infinite laws and inner workings of man.



REGARDING the true and the false faith, Paracelsus says: "It is not a faith in the existence of a historical Jesus Christ that has the power to save mankind from evil, but a faith in the Supreme Power (God), through which the man Jesus was enabled

to act. The former 'faith' is merely a belief and a result of education; the latter is a faith belonging to the constitution of man. Christ does not say that if we believe in His personal power to accomplish wonderful things we would be enabled to throw mountains into the ocean; but He spoke of our own faith, meaning the divine power of God in man, that may act through ourselves as much as it acted through Christ, if we become like Him. This power comes from God and returns to

Him; and if one man cures another in the name of Christ, he cures him by the power of God, and by his own faith. That power becomes active in and through him by his faith, and not out of gratitude for his professed belief, or the belief of the patient that Christ once existed upon the earth.

"The power of the true faith extends as far as the power of God. Man can accomplish nothing by his own power of faith. If we did not have faith in our ability to walk, we would not be able to walk. If we accomplish anything whatever, faith accomplishes it through us.

"Faith does not come from man, and no man can create faith; but faith is a power coming from God. Its germ is laid within man, and may be cultivated or neglected by him; it may be used by him for good or for evil, but it only acts effectively when it is strong and pure—not weakened by doubt, and not dispersed by secondary considerations. He who wants to employ it must have

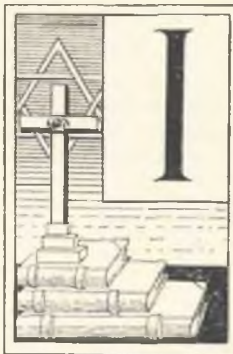
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## What Occurs After Death?

A DISCOURSE GIVEN IN THE FRANCIS BACON  
AUDITORIUM, ROSICRUCIAN PARK, BY  
H. SPENCER LEWIS, Ph. D., F.R.C.



**I**N the discourse preceding this one, on miracles of the mind, we touched upon the duality of man's existence. We explained the fact that man was at all times dual in nature, but not dual in consciousness except when he was in a perfectly normal, living state in his normal, physical body. We pointed out that the moment the brain consciousness or the physical consciousness of the physical body was inhibited or made dormant or suspended by accident, injury, drugs or any other cause, man was then of one consciousness, a Divine, psychic consciousness.

Now we have the question as to what occurs after death. Some might say when reading this, "My, what a cheerful subject," and I say, "Yes, it is rather cheerful." And, after all, the more we understand about so-called death, the more we know about what occurs at the great moment transition takes place.

In twenty-five years of talking with individuals who have been in sorrow and grief over some transition that has just occurred, or who are sick and anticipate that transition may be close at hand, I have found that their

great anxiety, their great worry, their great depression concerning transition or so-called death is due to their fear of it. To the average individual, it is one of the two great mysterious events in life. It is a fact that we know more about death or transition or what occurs thereafter than we know about what occurs before birth. There is more of the greatest chemical, physiological, magnetic, pathological, scientific mystery connected with birth than there is with any other pathological process known to nature. We have delved into the mysteries of what happens after we leave this plane, but science has been able to tell little about what occurs before life comes to this plane.

The average person attempts very little to understand the mysteries of so-called transition and is greatly misled and misinformed. We hear, for instance, in all of the Christian churches and in most other churches a constant repetition of the statement that there is no death. It would seem to be a slogan of the Christian Church and it would seem to be the key-note to a hopeful message that these churches and religions want to establish in the minds of the populace and individuals. It would seem to be the one silver or golden note that makes man or woman here on earth accept the situations as they come, battle on against all obstacles and fight for all that is worth while.—this one grand and glorious statement that 'there is no death.'

And yet while this very same slogan may be written in gold letters and presented with a band of ribbon in the church and may be recited in the rituals, there are songs that are sung in the same churches that speak of death and the fear of it, and your preparation for it. There is a funeral ritual that paints a picture of death as the most horrifying condition. There is everything around us and about us in these churches to remind us of the terrible-ness of death, and yet we are told there is no death.

To the mystic, neither of these statements that death is terrible or there is no death is true nor does he speak of these things in such a manner. There is no death to some things and some parts of man, but there is nothing terrible, nothing mysterious about it. We speak of the immortality of the soul or hear it spoken of in rituals and doctrines as though that were the only part of man that continued to exist after so-called death—after transition; and yet I would like to make plain to you in a few words at this time, and perhaps in more words at some other time in another discourse, the fact that the body, the physical part of man is no more subject to death, annihilation, than is the immortal soul and spirit of man.

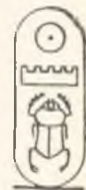
All that man is composed of, physically, is of the dust of the earth, from the food he eats, the water he drinks, the air he breathes, and the physical part of man is truly the chemical elements of the earth. At transition these elements return to earth and whether the body is cremated and the ashes deposited in the soil, or whether the body, itself, is deposited in the soil, the physical elements of the physical part of man continue to live, for every test and every demonstration shows that the fundamental laws of cohesion and adhesion do exist. There is a retroactive action going on. There is a chemical action going on. There is every kind of action going on in that physical body that there was ever going on in it when alive. It may be a reverse action. These elements return to earth and they become once again the simplest elements from which they came and they help to form new life—new

vegetation on the earth plane. They begin again a new cycle and we can easily and truthfully and beautifully think of the physical elements of our body as contributing to some of the beautiful vegetation, the flowers and other forms of life that nature evolves from the simplest elements in filling the earth with life.

There is no death to the physical part of man's body; but aside from this point, which is only incidental in my talk tonight, I want to speak of what occurs at the moment of transition and thereafter. First of all, from this moment on, let me say that I do not want to use the word 'death.' I prefer to use the word 'transition'; and hope the day will come when our newspapers and magazines will stop using the word, "death." We pick up the Sunday paper and read an editorial, perhaps a religious editorial; it may have the very subject of "There is no death," and then we turn to the news columns and find a list of persons who died or that death has taken this one or that one. To be consistent, this word should be eliminated.

The majority of the people belong to a church or organization that holds to the principle that the real part of man is immortal; therefore, the word 'death' should be eliminated, and I will eliminate it now during the rest of my discourse.

After all, what *does* occur at transition? It is merely a change. I spoke in my last address of what you could observe in the unconscious body that is still living. I said if you had ever looked upon a person who was in a faint or unconscious from drugs or anesthetic, you would find there is a normal body with all of the normal activities to maintain life and that all that was missing was a form of brain consciousness. I said that the Divine or mental consciousness, the mind consciousness of the real inner self was intact, uninjured, unchanged by the outer change that had taken place. All the outer change had done, whether by injury, accident or anesthetic, drugs, or temporary indisposition by faint from weakness, was to close the eyes against seeing, (although the eyelids may be open) shut the ears against hearing,



the nose against smelling, the tongue against tasting, and fingers against feeling.

With these five faculties shut off from making any impressions and conveying any intelligence and being able to send forth any intelligence, the brain consciousness of the individual was closed like a book, temporarily. Inwardly, however, the Divine consciousness, that is, the consciousness of God, was maintaining its state of activity. It was keeping the heart beating to the proper rhythm; it was keeping the lungs breathing; it was keeping the various other organs of the body functioning with their rhythm; in fact, so keen is that consciousness that if that unconscious body was taken from a warm room into a cold room, the temperature of the body would automatically change to meet the conditions in the new room, and any other disturbance would be met. If the arms were violently exercised by some apparatus or by someone doing it, the heart would beat faster to make up for the exercise. There is a knowledge and mind control and consciousness guarding and protecting that unconscious body despite the fact that the outer consciousness sleeps.

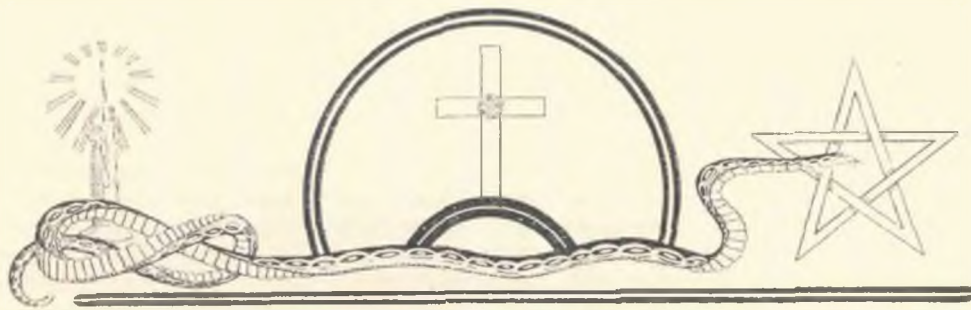
Now, I pointed out that this so-called unconscious state of the person was only temporary. At transition we have the same situation, but it remains permanent. Transition is nothing more or less, physically and pathologically, than the separation of the two forms of consciousness. But in the case of transition, the Divine consciousness withdraws itself from the body instead of remaining and this leaves the brain consciousness incapable of any further activity. And so we have the soul of man, the mind consciousness, the Divine, immortal consciousness in man, withdrawing at the time of transition. True, disease may have been responsible and we find transition an abnormal condition, an injured body, but we have found in many cases, and the physicians and coroners find everyday, the bodies of those where transition has occurred without the slightest injury, with no sign of disease, where the heart just stopped and the great separation has taken place. Now after we look at this physical body that is left after this

change, we find it is a perfectly normal creation; that is, if disease or accident has not injured it. We find it has all of its parts; it has the necessary blood; it has all of the elements necessary for a living body, but there is no life. There is no action. We find the blood standing still and because there is no combustion taking place in the system, no heat is being manufactured, and the temperature of the blood is lowered. The blood becomes cold and by standing still it coagulates; the physical body simply becomes inactive by degrees, moment by moment because the great controlling intelligence has left.

This brings us to the point of the very wonderful and beautiful statement in Genesis where it is said that man was formed from out of the dust of the earth; brought together from all of the elements of the physical earth, those things needed to make the physical body. The body was formed and there was breathed into it the breath of life, and man became a living soul. You see in that brief statement the duality of man,—how the physical part may be formed perfectly, but no matter how perfectly the body may be formed and how well proportioned, it is only a body of clay until the breath of life, soul, enters and makes it a living soul.

They say that for 66c, you can find in a pharmacy shop all the chemical elements that compose man's body; but that only makes the physical body. We cannot make the real part of man out of the chemical elements. You could not take a physical body after transition no matter how well preserved, even though the eyelashes were still on the eyelids, and turn it into a *living body* by any chemical process. It takes more than electricity as some scientists have tried to figure out, and it takes more than oxygen. Look at those cases where transition is close at hand and the person's outer consciousness has already closed its pages. When a person is in a so-called state of coma, he is brought oxygen; he has oxygen added to his system, but the most it has ever done is to encourage or strengthen the weakened heart a little for one or two days

(Continued on Page 24)



## Solitude

By GORDON A. GLENNIE, F.R.C.



ANTISTHENES answered the question as to what he had gained from philosophy, by replying, "to be able to endure my own company." Many of us may be at variance with the teachings of the renowned cynic but nevertheless this commentary

exemplifies an interesting theory. To obtain a true perspective of the vicissitude of things one must appreciate the attributes of solitude. The homogeneity of mankind, and the Oneness from which we all are reflected make us somewhat immune from social isolation. But, to quote Bacon, "Little do men perceive what solitude is . . . a crowd is not company, faces are but a gallery of pictures, and talk but a tinkling of symbols where there is no love."

However much or little a student may acquire from the Rosicrucian teachings he at least perceives the significance of solitude. We may canvas archives, or search dusty libraries of antiquity—we shall always find that from the echoes of solitude came wisdom, understanding, ideas, and abundant desires. But today we are not so prone to seek solitude. The whirl of materialism and the rapidity of changes have lessened our hours of seclusion. There is a popular fallacy that we must

perpetually pander to companionship. It is a very strange imperfection. Man is sometimes measured by the company he keeps; so is he sometimes measured by his endurance of solitude. To a mystic the term, solitude, is ambiguous. It is generally conceded by the mundane as a state of loneliness, or perhaps a condition adapted for viewing sinister fancies. But beyond the outer veil of isolation there is no solitude in this sense of the term.

The object of companionship is not to elude solitude. This is a fault so adamant in present society. Solitude has been sacrificed for companionship regardless of the fact that each has its place. Without companionship there would be no society, and this, as well as solitude, is a necessity to mankind. Companionship advances a foundation for intellectual union. It is a vehicle for the interchange of ideas and expression, but it also has very definite limitations.

Beneath the crust of society and all our domestic relations, lies a depth wherein these properties themselves are lost. We can go so far in our constant contact with friends and companions—then we reach a point of saturation. We become mentally exhausted, ideas are lacking, and we fail to entertain. Weariness and lethargy are evident, and sheer fatigue compels us to sever our contact and rejuvenate the body and mind with solitude or sleep. Undoubtedly many persons would acquire more lasting friendships



if discretion were applied to their contacts. Before the era of telephones and modern transportation facilities many individuals, particularly those of progressive inclinations, were greatly indebted to the distances that separated them from their friends. We do not decry the privileges which science has advanced, but we might ask ourselves whether we are using them with discretion.

Beyond a certain period, continuous contact with other persons becomes a decided strain upon the mental and physical vitality. We have only to mingle with crowds to witness this devitalizing effect. Owing to the versatile nature of the mind it demands solitude of objective and subjective qualities. If it is deprived of this freedom the intellect is suppressed; expressions become garbed with platitudes instead of originality, and the inner consciousness is not revealed in its true perspective. This inference may be a paradox to those unlearned in solitude, but only analysis will establish the assertion.

Thousands of persons would verge on the abyss of insanity if they were deprived of companionship for three days in a week. They must always have someone to share their conscious hours. When conversation is at a premium the theatre or other entertainment is a refuge. Their minds must be continually active, but they cannot do it alone and be happy. Solitude is to them a nightmare because they have feared it rather than loved it, and henceforth they encounter the limitations of companionship. It requires systematized intelligence to amuse oneself, and when this quality is lacking or undirected we seek to be amused rather than to amuse.

We must remember that it is *within* the limitations of society that mankind manifests all that the mundane world may perceive. But it is *beyond* the limitations of society that mankind creates the foundation of that which shall be revealed to the world. Conversation is an experiment, and actions are the affinity of premeditated or spontaneous desires. These two properties reveal our outward expression of understanding, but their inception is ordained

within the vital precincts of solitude, which, as an essential part of our development, must be assimilated with other phrases of evolution.

The ancient civilization had a remarkable appreciation of the solitude. Likewise all the world's greatest masters in art and science, commerce and industry. They were guilty of seeking the sequestered nooks of nature to escape temporarily the contact of humanity. Hear Emerson, who says "I have seen many a philosopher whose world is large enough for only one person." Whether or not this fragment savours of egoism, it is evident that such philosophers prefer their mono-world to the frequent flow of panegyrics and incoherent exertions so prevalent in modern society.

It would be impractical, of course, to insinuate that we should approach the other extreme and entirely disassociate ourselves from ordinary human contact. There is a vast difference between the lives of hermits and those of persons continually seeking companionship and entertainment. In all things we undertake there must be a balance and reciprocity if we desire success.

Solitude is not a Utopia wherein fancies are meant to prevail upon our capricious desires. Neither is it a limbo solely for pacifying the qualms of conscience, or suffering the vengeance of Nemesis. It is a definite realm wherein the powers of unmanifest creation await the intuitive faculties of mankind. We shall always hear arguments that this abstractedness provokes scepticism, but is not that a trait common to all mankind? Truly we are manifesting on a material plane, and it is difficult to act on so called abstract laws without being influenced by material persuasions. But man will never appreciate the higher values until he looks beyond the pale of materialism. The laboratories of science have contributed to the search which mankind is making for truth, but not alone will scientific skill reward our efforts. We must extract a few leaves from the book of Solitude; submit our thoughts and problems to the understanding Silence; then act upon that which is revealed from within.



## “Possessed of An Evil Spirit”



THIS IS THE ASTONISHING VERDICT RENDERED IN ENGLAND RECENTLY. IT SEEMS INCREDIBLE.

By H. SPENCER LEWIS, IMPERATOR



WOULD you think it possible that in this day and year of advanced thought a jury of men supposed to be intelligent and rational could come together in a civilized country and agree that another human being, educated like themselves and holding

a similar position in their own vicinity, had been “possessed of an evil spirit?”

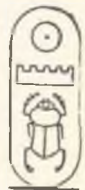
Yet this very thing has happened, and it is one of the most surprising commentaries on the advancement of human thought that has ever appeared in public print. Personally, we should regret that this thing has occurred in England, a country so close to us in so many ways and generally recognized as highly advanced in culture and intellect. At first thought it would seem that such a verdict should have been found in some so-called pagan country, and yet, even that thought is unfair, because we are learning day by day that in the so-called pagan countries there is less superstition and less ignorance regarding natural laws than in the so-called cultured and advanced countries.

Certainly, we are justified in what we have been saying officially in our teachings and in our magazines for the past twenty years regarding the need for a better understanding of natural and Cosmic law. The incident that I am about to describe goes hand in hand with the intelligence displayed by those

American ignoramuses who still believe in *black magic* and who try to injure the work of constructive organizations or altruistic individuals by making the claim that the success or progress of the latter is due to the practice of *black magic*. Intelligent men and women rise from their seats in any auditorium where such statements are made on a public platform and walk out into God's fresh air, relieved at the change from such a depressing atmosphere, and, invariably, there is not only resentment in their minds, but pity in their hearts. To think that anyone will try to boost his own stature or elevate his own position in the minds of others by resorting to such false and ignorant ideas of the dark ages!

Most of the speakers who try to defame others with such charges do not seem to realize that the real secret of their failure to build up a following or to increase the activities of their individual organizations is due to the fact that they are constantly attempting to injure other organizations, constantly criticizing and defaming. They do not seem to realize that the intelligent men and women of today will judge a leader or a representative of an organization or group of people by the good will and tolerance expressed toward others. In the face of their criticisms and ignorant comments they assist other organizations in growing and becoming more successful.

The same situation existed in England, undoubtedly, or we could not have had this strange verdict rendered in October of 1931 in Oldham.



Let me briefly present the story to you so that you may have a picture of the ignorance that still exists in civilized lands, and which we and many other similar organizations are attempting to combat and to evolve into correct comprehension and understanding.

First of all, it appears that the man who is charged with having been possessed of an evil spirit was the Reverend F. W. C. Woollett. He was a man sixty years of age and was Vicar of St. Thomas' Church, Leesfield, Near Oldham, England. He had been married twenty-four years and had a grown son and daughter. He began his career with the church in 1906 as a layreader, and from evidence sent to us it appears that the man had a very brilliant mind and was given to long periods of study and writing, and that like many authors or brilliant men in the clergy, as well as in other professions, he was given to periods of despondency and discouragement, and was typically temperamental, as they say of artists or of a *genius*. Other comments sent to us indicate that at times he aroused the antipathy of other clergymen by his vigorous statements, by his popular preachments and by his intellectual mastership. It appears also that because of his modernistic views and because of his rational stand on many subjects, some orthodox followers of churches made the statement that he appeared to be either insane or irrational.

The worst evidence brought against the man under oath was that he was unkind to his wife and children at times, and was often annoyed at their actions, or claimed to be, and insisted that he be left alone, or that they leave him and permit him to work out his life alone. Of course, we cannot get at the real facts of the matter through studying the official evidence presented to the jury because the coroner admitted in his remarks at the inquiry that he desired to protect the widow and children, and did not want to bring any evidence before the jury that would make it appear that there had developed any degree of insanity in the clergyman because this might become a slur on the wife and children; and therefore, he preferred to exclude all

documentary and testamentary evidence along certain lines and permit only evidence of one kind to be written into the records.

The evidence, therefore, dealt with his actions in his family life and not with his actions as a clergyman. All statements that might tend to show rivalry on the part of other clergymen, or jealousy, or envy, or anything of this kind, were apparently excluded from the hearing.

The whole evidence submitted tended to paint a picture of a man who, from morning until night and from night until morning, was in one continuous spell of bad temper, anger, cruelty and viciousness toward his wife and children. Typical of this sort of evidence was the repeated statement that he thrashed his children or attempted to thrash his wife, and that he kept them on a bread-and-water diet until he finally drove them from his home, and that on two occasions in his past life he had attempted to commit suicide. On the other hand, the evidence showing his brilliancy of thought and his devotion to study and writings, which would indicate that he could not have *always* been in a bad temper, nor *always* cruel, nor *always* irrational, was not permitted to be presented, or at least does not appear in the records which we have seen.

We have known of many geniuses and temperamental minds that have sought isolation, privacy and quietness without being called insane. And we have heard of many very temperamental persons who have wanted to break up their home life and separate themselves from the annoyance of companions in order to carry out their strange dreams and unusual careers. I think that if we were to go through the population of the civilized countries of the occidental world today and select all persons of such peculiar temperaments as this, we would find a vast army, and we would find many among them who preferred transition or so-called *death*, even by suicide, than go on living under the unsatisfactory surroundings of their home life or of their contact with associates and friends. Such minds are *not normal* to the highest degree and are viewing life wrongly, and are certainly



strange in many ways, but you cannot call them absolutely insane, and most certainly, you would not say that they were "possessed of evil spirits."

However, it appears that the Reverend Woollett did commit suicide. Evidently there was much whispering about the unkind criticisms made of him and his work by those that might be considered rivals or envious of his career. However, regardless of what may have been the cause of his suicide, he did take his own life into his hands, and as the natural result of this, a coroner made an inquiry and presented his findings to a jury, limiting his evidence, as stated above, and asking for their verdict.

Now let us see who was on the jury. We find that there were two Churchwardens, a school-master, a choir-master and members of the choir. You would consider these persons as above the average in intellect, and certainly typical of modern civilization. The only criticism that we could make of this jury is that there were too many on that jury that were connected with the church, and instead of this tempering their thoughts with the love and kindness of the great Saviour of men, whom their church adored, may have been responsible for their biased view-point.

After listening to the evidence regarding Reverend Woollett's life, this jury of modern intellects representing institutions of religious and scholastic training, rendered this official verdict:

*"In our opinion the deceased at times was possessed of an evil spirit, and we are of the opinion that at the time of his death he was of unsound mind and had been so on different occasions during the last few months."*

You would think that such an opinion would have caused the coroner to raise his hands in protest, but instead the coroner stated afterwards to the newspapers that he agreed thoroughly with every word of the verdict. He even said that the jury was composed of sound clergymen and that they had done their duty. Furthermore, we read in the *Evening Chronicle*, published in the locality of the hearing, that the coroner had been invited by the jury to attend the services the following Sunday in the very church

where Reverend Woollett had preached, and that they felt quite satisfied with the wonderful verdict they had rendered.

Perhaps the most astonishing statement connected with this whole affair is that made by the pastor of another church in the same city who was personally acquainted with Reverend Woollett, and who said to the reporter of the *Evening Chronicle*: "The verdict is certainly very unusual, but there is a body of opinion, particularly amongst those who have worked in foreign countries—China, for example—which still very strongly believes in Devil possessions."

The lesson to be learned from this incident is that with all of our boasted advancement, and all of our claim for culture and evolution of thought, there are still many among us, often holding high positions as instructors and guides in our educational and spiritual development, who are filled with superstitious beliefs and who are just as primitive and ignorant in their understanding of Cosmic and natural laws as any of the so-called pagans of the darkest spots on earth.

How different all of this might have been. Think of the manner in which you and any of us acting as mystics or Rosicrucians, or sympathetic students of human nature, would have closed the last chapter of this strange man's life. Realizing the Karmic condition he had brought upon himself by many of his acts while living, and realizing the still greater suffering he had brought upon himself by taking his life into his own hands, we would have seen to it that this poor, misguided soul would have been buried in peace and quiet with no notoriety, and certainly with no criticism or comment that would have made him an outstanding freak of human belief throughout the world. The mere fact that he had been a clergyman, and had devoted his life or some portion of it in trying to help others, should have warranted clergymen to have allowed his passing without all of this publicity and without the world-wide criticism that has come upon the people of this one part of England for arriving at such a barbaric decision.



## What Occurs After Death?

(Continued from Page 18)

more, but transition has always been inevitable. Man has found no substitute for that Divine substance when once it begins to leave or once it has gone. But of this dual man, the materialistic schools put all the emphasis on the physical part of man, that part which is so largely water. For instance, after cremation and extreme heat when all moisture is drawn out you have only a few pounds—that which can chemically be bought for 66c—and which from every point of view, is nothing more than a gathering-up of the elements you may have in the garden of your homes. That, the materialistic schools point out, is *the great man*. And it studies minutely every one of these little cells, and gets excited over the fact that they have found that one of the little cells of the nail in the finger is similar to the fibrous cell of a plant in the garden. It gets excited over the fact that plant life has many of the elements that are in our bodies. And yet the child doesn't get excited over such a discovery. He simply says, "Mama, Papa, if we must eat to live and eating keeps us alive, then my body must be formed by some of the meal and mush and milk and things of that kind that I eat; and if I go out in the oat field, I will find some of the things that keep me alive." And it would be true. A little child doesn't get excited over that discovery, but science does. The view-point instead of being broad is narrow.

That is the way to look at the material part of man and see nothing. But the other side is reached by these schools of mystics, metaphysicians, and philosophers who say that is *not* the real part of man. The inner intelligence of man, that, which, according to the Bible, is called the living soul is the *real you*. We note in that statement that man becomes a living soul in a living body. So at transition we find the two dualities being separated, broken down into two distinct entities—the physical body and the soul.

Note through all the years of time, with all the ancient methods of burial and all the ancient methods of caring for those at transition, all sacred rituals and writings say that to dust man doth return. They expect the return of the physical part of man to its original source. There is nothing horrifying or mysterious about it—that the physical body of man should go back to the source from which it came. We should have no difficulty in seeing, rationally, the wisdom, of that principle, as well as the great fundamental law that the invisible part of man returns to its original source. So at transition we find the physical part and the spiritual part separated, each going to its original source from whence it came, separating from each other moment by moment, hour by hour, until the whole universe is between them.

Now we are particularly interested in what occurs after this separation has taken place. We have, in recent years, comparatively speaking, a number of schools to explain the possibility and probability of what occurs after transition. We have foremost among the schools one which attempts to claim the greatest teachings—the Spiritualistic School. This system claims that the soul or spirit of man, being immortal, ascends into a heavenly or Divine and spiritual world where it continues to live with its consciousness and personality and that it is not only conscious of itself, but conscious of the attendance of others around it. Conscious of the identity of those still remaining here, and not only capable of communicating and talking to those around it, but can talk and communicate with those who are still on this earth plane. They go further and state that these disembodied or spiritual bodies are capable of returning here momentarily, temporarily, or upon call and request of those on the earth plane. These are the claims set forth by that school. There are other schools claiming the same fundamental proposition that the soul or spirit of man ascends to a spiritual kingdom. That it waits in an un-

conscious state for an ultimate Judgment day when these souls will be enlivened with others and physical bodies will be called from the graves.

In this new day and new kingdom, the good and the evil doers will be judged. There are other schools that claim that after the soul ascends to a heavenly or spiritual world, it dwells in an unconscious or semi-conscious state and that it never returns again to the earth. There are other schools of thought in the Orient, with millions of followers that hold that after the spirit ascends to Heaven, it remains in a suspended, conscious state until some other time when it is absorbed into the consciousness of God, and loses its identity entirely by becoming a part of God again.

So we have these different thoughts, and you will note that most of these systems are highly speculative. It is one thing sure that the average teacher or preacher who is expounding any one of these systems or philosophies has never been there and is not talking from first hand knowledge. It is highly speculative. A great many of these systems are based on the statements in Holy or sacred writings. Some from the Christian Bible; some from the writings of Buddha, and Confucius, some from Zoroaster, and some from writings going further back than any of these. Even opposing schools will use the same Biblical quotations to prove their contentions, by giving a different translation or interpretation to the same statement.

You, as a seeker, you as a student, must form your own conclusions when you come face to face with opposing, contending, and the differing statements of all of these systems. Very few agree on any one point. You find with any of these systems of thought their ideas are based on speculation, and your opinion and your conclusion is just as good as anyone else's. There are, however, some things known that occur after transition or at the moment of transition by those who have been on the borderline and yet did not cross over it and who have come back to tell us of their experiences. Those people have the most reliable information we

can have. It is to be noted that the statements of those who have been temporarily on the borderline of transition, who have been walking, let us say, the Great Path to the Great Gate, and then came back and did not pass through—the statements of these persons from various parts of the world agree, whereas statements from those who have never had such experiences are speculative and do not agree.

Yes, we have a mass of information from those who have claimed to go to the spirit world and are giving messages through mediums and automatic writing and spirit photography and inspirational talks, etc; but from the thousands and thousands of books written under such influence, it is interesting to note that the reports of what is going on in the spirit world do not agree. Sometimes they are quite amusing. I remember reading one not long ago, reported through a medium, who said he was still laying bricks in building houses. He had been a bricklayer here on this earth plane and therefore could think of no other important trade. Others make reports on all sorts of things. There are statements from those stating that in Heaven one passes the time leisurely away and there is no work and no effort. Others tell us that they know each other and speak to each other. Some say they have marriages and that even children are born. Sometimes they say there are big buildings up there. I could go on and repeat the many, many statements, the contradictory statements; they all disagree. But from those that have been on the borderline, the reports are alike.

In one case an electrician was not expected to live for more than twenty-eight hours. He had been shocked by high voltage. He was taken to the hospital in an unconscious state, believing to have passed through transition; he was covered over with a sheet; the door was closed; the doctor notified the undertaker to take his body to the morgue, and in every way he was considered to be lifeless. Suddenly they began to feel a little warmth, showing indication of life, and startling the nurses.



And there is the statement of a woman, believed to have passed through transition for twenty-four hours, deeply religious in an orthodox sense, in a Methodist sense, if you please, and having no tolerance for any other viewpoint than that which was prescribed by her church. Her report after she came back was like that of the electrician.

Then take the philosopher, and take the little girl in the Montreal Hospital, just able to talk and describe in a childish way what she experienced. She never heard of such an experience before, had no idea of what Heaven was like, yet her report was identical with all the others. And what do they report?

There is first a great lightening of the body. That seems to be the first outstanding thing that impresses them. Long before they are willing to let the nurse or doctor know something peculiar is going on, they begin to sense they are not lying as heavily. At first they think it is imagination; then they begin to sense a warmth and the lightness begins to feel as though they could spring from the bed and nothing could keep them from it. The room that was only a few feet away, begins to look as though it were many, many feet away. It is not that their eyesight becomes blurred as they still recognize certain persons, and witnesses show that to the last moment they were able to recognize their presence. It is not a blurred eyesight, but a matter of Fourth Dimension. They are beginning to sense themselves in a world that has another dimension that they have never sensed before. They begin to feel that they are existing in the Fourth Dimension.

None of them except the philosopher knows anything about the Fourth Dimension. Then the voices of those that were talking together, began to get further away until it sounded as though they were off at the end of the hall. This was a great moment with them because of the closing-out of physical impressions. Eventually they could see nothing but themselves. They see themselves lying on the bed. They see their physical bodies, not from their own eyes, but from another sense of vision.

They say they seem to be six or seven feet away and above themselves, looking down on their own physical bodies, and between them and the physical body, there seems to extend a haze. One described it as an aura, another like the silver thread spoken of in a religious writing. Another described it as being similar to the umbilical cord, only not so solid. The fact is that they see something between themselves and the physical body, and they feel the separation gradually taking place. I have seen about a hundred letters in the last twenty years from those who felt they did not desire to go back to the physical body to stop the separation, except that there is this one feeling, and that of sorrow for those who are weeping, and they sense that sorrow. They feel they must go back to relieve the sorrow, but as for themselves, the lightness, the sense of great space and the sense of music so intangible that they can hardly hear it but is a pleasant sound to the ear, the freedom from all pain, is a relief and is an impelling urge to let the separation continue. Bear in mind the man with a leg cut off, who looked down upon himself and saw the mutilated body, but the part rising above had all of its parts, and no pain. There was absolute freedom from all suffering and that is why there is no desire to go back into the physical body again. There seems to be a dual power—one trying to hold them to the physical body and one drawing them away, and so they waver in that state.

Finally, in the case of those who made the reports, they are drawn back into the physical body. They feel themselves cramped, shut in and crushed, and immediately the physical actions and powers begin to come back, they begin to feel warm instead of the cooling sensation, they begin to feel heavy and weighted down as though there was a load on their chest. It is hard for them to breathe. The eyelids are hard to open and yet they gradually do, and that is the first sign to the doctor that they are coming back; they begin to see the eyelids quiver. They see a struggle. Sometimes it is one, two, or three days before they are able

to speak. They know all that is going on about them, but the body is so heavy and cramped. They know something must be done to relieve the suffering and weeping of the beloved ones.

That is their picture of the borderline condition and they not only all agree, but give us the most understandable report. Here is a great story, a great picture. What a wonderful thing life is and yet how painless and how beautiful transition can be.

Because my time is limited, I cannot go on and tell you what occurs after what their statements indicate, but I would have you think over in the meantime, whenever you have a few mo-

ments, these things again. The lightness of the body, the expanding space, and the beauty of the haze surrounding them. The ability of seeing themselves, showing the dual consciousness, showing that the Divine consciousness can be independent of the physical body. Sometime you will understand more about it. I think in the future it will be well to have a discourse on the subject of "Why are Some Earthbound?" and explain why some persons feel that they cannot get away, and must stay here in the physical body. So with these few words to think about, I believe you will be able to build up an idea of what transition is like.



## Pages from The Past

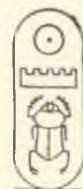
(Continued from Page 15)

only one object in view. Diseases may be caused and cured by faith, and if men knew the power of faith they would have more faith and less superstition. We have no right to call a disease incurable; we have only the right to say that we cannot cure it. A physician who trusts only in his own science will accomplish little, but he who has faith in the power of God acting through him, and who employs that power intelligently, will accomplish much.

"If any one thinks that he can cure a disease or accomplish anything else, merely because he believes that he is able to accomplish it, he believes in a superstition; but if he believes that he can perform such a thing, because he is conscious of having the power to do so, he will then be able to accomplish it by the power of the true faith. Such a faith is knowledge and gives power. True faith is spiritual consciousness, but a belief based upon mere opinions and creeds is the product of ignorance, and is superstition.

"The body which we receive from our parents, and which is built up from the nutriment it draws directly and indirectly from the earth, has no spiritual powers, for wisdom and virtue, faith, hope, and charity, do not grow

from the earth. They are not the products of man's physical organization, but the attributes of another invisible and glorified body, whose germs are laid within man. The physical body changes and dies, the glorified body is eternal. This eternal man is the real man, and is not generated by his earthly parents. He does not draw nutriment from the earth, but from the eternal invisible source from which he originated. Nevertheless the two bodies are one, and man may be compared to a tree, drawing his nutriment from the earth, and from the surrounding air. The roots extend into the earth, and seek their nutriment in the dark, but the leaves receive their nutriment from the light. The temporal body is the house of the eternal, and we should therefore take care of it, because he who destroys the temporal body destroys the house of the eternal, and although the eternal man is invisible, he exists nevertheless, and will become visible in time, just as a child in its mother's womb is invisible before it is born, but after its birth it may be seen by all but those who are blind; and as everything returns after a while to the source from whence it came, so the body returns to the earth and the spirit to heaven or hell."





## Prayer



### ITS RATIONAL USE

By FRATER GORDON P. LANGDON



MULTITUDE of changes occur during man's normal period of earthly expression to alter his ideas of and his attitude in and towards prayer.

At the birth of a child, the ego or psychic Being emerges from a certain stage of pure spiritual development and begins anew its functioning in a physical body. Spiritual growth though probably not retrograde, at this time subsides from its activities and becomes dormant. All the energies and activities of the child, as well as its training and habits induced by suggestive surroundings and the influence of other persons, tend from this time toward, first, physical growth, second, mental development and third, material acquisitions.

Sooner or later, the time varying greatly with individuals, the physical so to speak, has overtaken the spiritual development so that a state of balance or saturation occurs. The psychic part of the person's dual nature again stirs and makes an appeal for growth and recognition. Usually this change is during youth, most often during the third septenary period. An awakening takes place, a realization of the Divine Power in and about is manifest, evidence of abundance of things, both material and celestial, is felt and the first cry goes out for Cosmic help. This cry or appeal we call prayer.

From this time on the person, after experiencing the bewilderment and confusion of physical activities, finds it convenient, even advantageous, to appeal through prayer for Divine aid and to give thanks to God for blessings, such as protection, direction and the providing of things material. Growth continues, as up and over the mountains of joy, of health and of success and down and through the valleys of sorrow, of sickness and of discouragement the individual pursues the evanescent and often obscured purpose of Life.

Earnest reflection upon the part of my readers, will enable us to agree that all persons do pray, and I will consent when you qualify my statement, by saying that prayer develops into almost infinite varieties of form and purpose. Some will pray loudly, some secretly, maybe in groups or singly, perhaps with understanding or in confusion, with faith or in despair, for things needed or those unnecessary, some prostrate or kneeling, others with heads bowed or erect, selfishly or in the interests of others; finally prayers may be said for others, prompted by love or they may be withheld, as is customary in certain religious bodies, until pecuniary compensation is offered by the one desiring Divine assistance.

Now let us examine further into the power of prayer and determine how best we may employ its efficiency and avoid any confusion or the obtaining of unpleasant or undesirable results. In the Synoptics we find, Matthew 21-22, and Mark 11-24, with almost the same

words in both places, as follows: "*Whatsoever ye desire, when ye pray, believe that you receive it, and you shall have it.*" The meaning of this appears free from complications and capable of being applied in our everyday affairs. It is. Yet you may find as I have and still do, that in demonstrating results in accordance with its instructions there are two difficulties. The first, being a real danger, requires either a guard rail or a warning signal to reduce the hazard of its negotiation. The second, being a grade, steeper than it at first appears, makes necessary the careful use of the mental gears and perhaps also, if the seeker be inexperienced, a friendly life from someone who has traversed that part of the Path before.

Let us analyze first the danger to which I have just alluded. The phrase, "*Whatsoever ye desire,*" when applied literally, as is our Occidental custom, to temporal and material affairs, is likely to be construed too widely, becoming a detriment instead of a blessing to its recipient. We may desire many things, some or all of which would not be conducive either to spiritual or bodily growth and progress.

It seems incongruous that we should employ our finite, mental faculties to decide and to suggest to the Infinite Cosmic what it should do in our behalf or what things we prefer to have showered upon us as blessings. Suppose that I desire that a painful headache be stopped, so that I may be able to fulfill a social obligation as promised. By carefully following the instructions as propounded in this quotation, the desire may be fulfilled but in stopping the headache, I have rendered inoperative the warning signal which nature is so patiently applying to advise me that I need rest or sleep or that the digestive equipment should not be overtaxed with an excess of rich food.

The psychologist, especially the instructor in so-called practical psychology, is fond of quoting this verse from the Bible and urging its application as a means of obtaining material things. Let us agree that the results sought may be accomplished or that

the things desired may be obtained in this way. I have several times proven it, demonstrating results, only to find later that I have invited into my life's plan something not consistent with the Cosmic plan and schedule, with which I must harmonize and function as an integral part. As an example of this kind, may I warn all who are interested, that an expensive piece of property may thus be acquired, the maintenance of which may prove a great and unnecessary financial burden.

Now we have considered the hazard that may be encountered, let us apply the safeguard. In Matthew 6-33, we find this promise: "*Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.*" If we shall cease the indulgence in and the accumulation of the gross material things and purely physical affairs, sublimating our desires, elevating our vision until our ambition to obtain is for the eternal and spiritual blessings only, then our desires will be fully protected and the material things which are needed will surely be provided. Do you perceive that here we are admonished to invite into our lives only the spiritual things, thus avoiding the probability that in our seeking material wealth, we may obtain conditions inharmonious with the Divine plan?

Shall we now for a few moments apply our thoughts to the other difficulty that is liable to be encountered, the steep grade that, as I have suggested, requires careful use of the gears? It is the idea expressed by the words, *Believe that you receive it.* Notice that this condition comes before the final words, *and ye shall have it,* which guarantee delivery. A complete and truthful acceptance of the results sought, a realization of it as already provided, received and accepted, must occur in the consciousness of the petitioner ere the actual manifest demonstration does take place. Faith is the expectation of the fulfillment of a desire. Here we encounter the steep grade that tests the quality and quantity of our faith and find whether or not we have strengthened and harmonized our mental processes so we can avoid digressing



into the byways of doubt and discouragement. Combining, therefore, the thoughts of these two promises, we have the following: When you pray, desire the things of the kingdom of God and their right-use-ness, believe that you receive them, actually accept them and commence to use and to enjoy them, then you will awaken, happily into the realization that you have them. Then the other promise, relative to secular affairs, seems to naturally fulfill, for most of our desires for things of this world will have shriveled into nothingness and disappeared and the ones enduring will have been abundantly satisfied.

Let us go a step further. Even as it has been found of unquestionable value in business and in manufacture to employ efficiency experts to detect faulty methods and to suggest improvements, so may we, if we will industriously and assiduously apply ourselves to this problem, eliminate methods of prayer that are of doubtful fecundity.

An obstacle to the progress of many of us will appear through having been influenced, even established in our ways of invoking Divine assistance as prescribed by custom or by creed, instead of using the Divinity inherent in ourselves, the dormant but potential intuitive faculties provided for our guidance into realms away, beyond and above worldly interests or suggestions.

Guatama Buddha must have been in close attunement with the Divine Mind when he admonished his followers to resist desires. Had we not better make of our prayers acknowledgments and appreciations, thanksgiving and rejoicing, eliminating our own personal requests and desires?

One other angle of the subject of prayer, one of momentous import and a decisive factor in our progress is Karma. When, as often occurs in solving life's perplexing enigmas, I am inclined to implore Divine aid for selfish purposes, some influence impels me to cease the unnecessary struggle, and if at home, to raise my eyes to the simple Rosicrucian motto hanging in my study, "Cosmic Law Fulfills." I trust that I may not appear to be facetious, when I write that cause will produce its effect,

Universal laws will continue to function and to produce results, even though we implore God to transcend them through special dispensation. Influences in our lives that are beyond our understanding, do occur daily. We contact persons or conditions, maybe producing pleasure or gain or perhaps producing instead, what we will construe to be loss or discomfiture. It is the law of Karma in operation, affecting our affairs, rewarding us for sincere efforts, for loving thoughts and kindly deeds or causing us to atone for some error and to overcome and correct it.

Some of my readers, after considering the foregoing paragraph, might construe it to mean that if effects must follow causes, therefore results are beyond control and the possibility of improvement through prayer or personal effort would be rendered useless and ineffectual. Such an interpretation would be fatalistic and inconsistent with the whole thought of this writing. A perusal of the Scriptures and especially a study of the esoteric teachings of Jesus, will bring us assurance and the promise that acts of retribution may be annulled, faults, failures and shortcomings forgiven and punishment eternally prevented, if through penitence we are able to express propitiation and a reconciliation or harmonizing with Divine Laws and Precepts.

One of our prominent human qualities is impatience and we are inclined to express this attitude when awaiting Cosmic aid. Conceive, if possible, of God's Laws as universally and eternally operative, realizing that the measurement which we know as time is only a man-made institution. History relates that John Bunyan was confined in an English jail for twelve years. It is reasonable to suppose that he prayed often for release. But not until the completion of his immortal Pilgrim's Progress were the doors opened and his freedom obtained. No one, not even he, knew the details of his Karmic obligation but we can be certain that the Law of Compensation was in force and being fulfilled.

In our human relations it often happens that cleverness or deception yield, at least a temporary advantage.



Happily, the opposite to this must be our attitude in prayer, wherein we seek to contact the only Power and Presence in the universe, realizing that no sham, pretence or concealing, is of any avail and that strict honesty only is effective.

A very human tendency, one whose influence is so personal and subtle that little is thought or said or written about it, is that of appealing to God for assistance when in an emergency of adversity or distress, then when an answer occurs, perhaps in the form of relief or assistance from an unexpected source, to forget the Divine origin of every good and perfect gift and in arrogant conceit, lose the humbleness, take on a proud manner and give to the personal self an unearned credit for the ensuing success or prosperity.

In concluding these thoughts, it is my earnest belief that those in need of

the help here offered, will realize its value and accept it.

Prayer is a Spiritual Consciousness, an attunement with the Universal Mind and inasmuch as we each are dual in our characteristics, being neither Spiritual nor Physical, but both, it is an attainment, not only practicable, but well worth the effort of discipline to our mental faculties, forming the habit of being almost continuously in prayer, even while writing, speaking or doing any form of labor. Indeed, without abusing the truth, it may be said that we can continue prayer through our hours of repose, for upon retiring we whisper prayers of thankfulness and appreciation for the blessings of the day that is ending and as sleep renders the voluntary faculties inactive, the thought habits will continue to function and will subconsciously create for us the very conditions that we have praised and appreciated.



#### OUR NEW COVER

Undoubtedly our members will be pleased to see the new cover on this issue of the magazine. Last February we introduced a new cover that has been more widely commented upon than any cover we have ever used. The present cover like that of last year is a result of a painting made by the Imperator specially for this purpose. The 1931 cover depicted the mystics at midnight in their meditations and mystical contemplations awaiting the coming of the new day. The cover for this year represents the sunrise period in Oriental lands when the mystics begin their daily activities and it represents the birth of a new day symbolically and materially.

The year 1932 is to be the beginning of a new period and a new life in many ways for many people throughout the world and this is why this theme is illustrated.

We would like to call your attention also to the many new designs throughout the magazine and to the additional number of pages of reading matter and pictures. It is our desire to continue to make this magazine the most popular of mystical publications in America and your support throughout the past two years in comments, suggestions and assistance in having this magazine in every public library in North America is responsible for our efforts in enlarging and improving the magazine and we would be glad to have your comments in regard to these changes.

Incidentally, our former propaganda book called, "The Light of Egypt," is being abandoned and an entirely new book with a new title is being prepared and illustrated with a cover design made by the Imperator in the form of a very beautiful mystical picture which will be worthy of framing. We have found that the continuous improvement of our literature with the addition of pictures and a higher grade of printing with an additional appeal to the aesthetic, cultural tastes of the people we are reaching with our work is helping to spread the ideas and ideals of beauty and elegance along with the sacredness and goodness of our teachings and principles.

Many other features are being added to our work in keeping with these ideas and from time to time we will announce these additional features so that all of our members may become familiar with them. When the new propaganda book that is to take the place of "The Light of Egypt" is ready it will be announced in this magazine. It will probably be in circulation by the time the March issue of the "Rosicrucian Digest" is ready to be printed.—*Editors.*





## The Mystery of the Shape of the Earth

DO WE LIVE INSIDE OR OUTSIDE OF A LARGE CELL ?

By PROFUNDUS XII



FOR the past twelve or fifteen years we have tried to call the attention of our members to many of the muted points in the various fields of science and have tried to encourage a broad vision of many of the larger problems of life so that each one of our students

may widen his understanding of the fundamentals of all of the principles involved.

Among the most interesting of life's mysteries is that pertaining to our existence on this earth in a purely cosmological sense. As in other cases, where we are attempting to widen the understanding of life's problems and broaden the student's view-point, we have presented not only the teachings and understanding of the Rosicrucians but the teachings and understanding of the philosophers and scientists of other schools and systems that are contrary to our teachings in order that the real student may understand both sides or the opposite side of the problem. In case of cosmogony, or the study of the earth and the universe, we have purposefully supplemented our regular graded lectures with long extracts and many paragraphs composing special supplementary lectures dealing with

this subject, and taken from many sources.

During the past fifteen years these special magazine articles or lectures dealing with the shape of the earth and our relationship to the earth have aroused intense interest, and occasionally we have been asked whether we, as Rosicrucians, had adopted one view-point or the other as the definite and correct understanding. In each and every case we have tried to make it plain to our members that the whole matter is still unsettled and unproved and that there is considerable mystery in this subject which we hope to solve in the next few years.

Of the various view-points that we have presented probably the most unique, is that which is known as Cellular Cosmogony, which name was given to it by the well-known philosopher "Koresh." When we first introduced this Cellular Cosmogony into our separate supplementary lectures we announced in the lodges where the lectures were given verbally and with illustration on black boards that Mr. Koresh had derived his interpretation of the cosmogony from the ancient sources and had been the last of many eminent men to test the principles of it in a scientific manner and thereby added to the cumulative evidence to support it. Mr. Koresh published a book many years ago dealing with the matter based upon other books dealing with the same subject published in Europe. We have, for

instance, a book published in Germany by a scientist by the name of Neupert which revealed the illusions of the Copernican system of cosmogony and gives very logical reasons for the belief that the earth is a cell and that all human existence and all of nature as we observe it exists on the inside of this cell rather than on the outside of it. One of the very positive statements contained in Neupert's book is that "everything visible to us is to be found inside this enormous ball or shell."

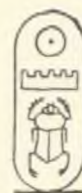
Neupert, who is reported as a Rosicrucian of Augsburg, claims in his book to have been the discoverer of this Cellular Cosmogony and the illustrations and pictures in his book are wholly different from those adopted by Koresh after he had made some investigations of his own, and we have had the benefit of later investigations made by some French scientists and others of the Rosicrucian organization in other parts of the world. Many eminent astronomers have frankly admitted in statements which we have in their own precise words that our present cosmogony as taught in the schools and colleges is very doubtful and contains many absurdities and unexplainable mysteries. However, there are still some unsolved mysteries in the Cellular Cosmogony and our students are advised in reading these supplementary lectures taken from various sources inside and outside of our organization that they should not form a positive conclusion one way or the other but keep their minds open and realize that there is something wrong somewhere in our knowledge of the cosmogony of the universe and that probably some day newer revelations and discoveries will reveal a wholly different cosmogony from either the Copernican, or that which is called the Cellular Cosmogony.

Fundamentally, the Rosicrucians were interested in Germany in the Cellular Cosmogony long before either Neupert or Koresh prepared their books, because if the earth is a sphere upon the outside of which we live then it is the only exception in the whole of the universal scheme of things, for from the smallest living thing to the largest all life is con-

tained within a cell and not on the outside of it. Those who look upon the Cellular Cosmogony as an unacceptable explanation because they say it leaves the outside of the cell an incomprehensible mystery seem to forget that if we really live on the outside of the earth then the idea of unlimited space around that shell is a greater and more incomprehensible mystery than knowing nothing of the outside of the shell while living on the inside of it.

One of the principal objectives of the Rosicrucian teachings is to provoke thought or to provoke thinking and while the Rosicrucian teachings contain a vast amount of definite, positive knowledge which constitutes its regular graded lectures based upon all available sources of knowledge, there is still a large field of speculative knowledge which has not been proved either true or untrue and this speculative knowledge is contained in separate lectures or lessons sent to lodges or groups of our members for supplementary reading at different times in order to provoke analytical thinking. Most of these lectures are called "Rosicrucian Analytical Discussions." Others, like the Cosmology, are issued under the subject titles. Such matter is taken from every available book, record, writing, or manuscript or lecture by any person who has given the subject thought and careful study. In this way the system used in universities or colleges for supplementary reading and study is carried out in order to make the Rosicrucian system of instruction and mental development as rounded and complete as possible.

New books issued weekly and monthly in Europe or America are purchased by our Research Department and carefully read and analyzed in the hope of finding new light upon disputed points or new view-points upon old questions and whenever something of interest to our students is found it is presented in some of our supplementary lectures or in a magazine article, or otherwise not as a part of the definite graded instructions of the Rosicrucian work but as a part of the entire system of home study and reading.



In looking at Neupert's claims which he sets forth as his discovery of Cosmic optics we are struck with the fact that he was surrounded by many who had been discussing the mystery of the earth's cosmogony for many years and in fact he plainly intimates that many had written on this subject and that very many had refused to accept the Copernican theory of the earth's form and the statement that we lived on the outside of the earth. The Copernican system was wholly a theory, as he admitted himself, and as every great astronomer or cosmologist admits today. Neupert makes this interesting state-

ment regarding his Cellular Cosmogony: "The more the reader studies the arguments of the author for a cosmos within a hollow sphere, the less able will he be to disregard their overwhelming convincing nature."

Certainly, life is filled with mysteries unsolved and unknown and all of the knowledge which we have, even though it requires thousands upon thousands of volumes to contain it briefly, is but a small fraction of the wonderful knowledge and important revelations held just beyond the veil and awaiting the continued explorations into that domain called the arcane.



## Cathedral Contacts

(Continued from Page 14)

either the Western Union or the Postal Telegraph Companies in your city.

Every Sunday evening at the first evening period the officers in San Jose will conduct special contacts throughout the months of January and February.

On February 14 at 5:30 in the afternoon the Imperator will conduct in San Jose a special Cathedral contact in celebration of the Egyptian initiation that was held in Luxor, Egypt, on February 14, 1929. The Imperator will be in the Amenhotep Shrine in Rosicrucian Park built in memory of that initiation, for ten minutes beginning at 5:30, on Feb-

ruary 14 and through the Cathedral will send to all attuned to it a special blessing and contact for health and strength as well as peace. Do not neglect to keep this period.

We are still hearing from thousands of persons who are making these Cathedral contacts or keeping the periods for personal benefit on various occasions and their reports are highly enthusiastic and indicative of the great possibilities that are offered through this wonderful method. Remember members and new members may have these beneficial contact periods.

### EASTERN ROSICRUCIAN RADIO BROADCAST

We are pleased to announce that a mystical, inspiring Rosicrucian program will be broadcast over radio station WPG, in Atlantic City, New Jersey. Tune in on this large station every Thursday evening at 8:30 to 9:00 P.M., Eastern Standard Time, starting with February 4th, 1932, and continuing every Thursday thereafter up to and including February 25th. Be sure to have as many of your friends and acquaintances as you can tune in on their own sets, or listen with you over yours, to this unusual program of inspiring music and the period of meditation and contact conducted over this program. It is an exclusive Rosicrucian, AMORC feature. We know you will be pleased with the work the Order is doing over the air, and we want your co-operation by listening to the program and letting the station know of your approval of it, and by having everyone you possibly can tune in on it. This station operates on a frequency of eleven hundred (1100) kilocycles.

*The  
Rosicrucian  
Digest  
February  
1932*

*Thirty-four*



# The Principle of Attunement



By DR. ARTHUR B. BELL, F.R.C.



AMONG the Principles with which we deal extensively in our lectures and discussions, one which offers a most interesting subject for consideration is that of ATTUNEMENT. A clear and accurate conception of its meaning, purpose and requirements

is of the greatest possible importance for it is a fundamental or basic factor in working out many of our experiments and in adjusting ourselves to the many laws and principles in which we are deeply interested.

If we are unable to attain success in our experiments we may be sure that we are not in attunement with principles through which the desired results may be reached. This may mean one of two things or possibly both. First, that our understanding of the laws themselves is faulty. Second, we may not have reached that state or stage of development necessary to the full and proper application of the factors which the laws require of us. It should be perfectly clear to all that the novice may not expect to accomplish at once that which it has required many weeks, months or even years of patient, painstaking study and practice on the part of another. In this statement we have a partial glimpse of the meaning of attunement for it will be seen that the prime requisites involved are careful study, patient practice and actual application, all of which comprehends preparation. In this manner we are truly perfecting within our own consciousness the various phases of attunement.

The purpose of study is, of course, to gain understanding. We are well aware, however, that understanding is of little value unless it be put into effect and made a part of our daily lives wherein we find ourselves making definite application of the conditions which are part and parcel of the understanding thus gained for this is but an essential part of the rules of procedure which must be followed.

We may find it a very simple matter to succeed in conducting the experiment with the match in a bowl of water and yet when we come to deal with the subject of projection, we may fail dismally although we may have tried faithfully and over some period of time. This simply means that we are not attuned with the requirements of the law whereby the gaining of the desired results is possible. We may not say that the law does not always respond when properly actuated, but it does mean that the student does not yet fully understand the important and vital preparation imperative to the raising of the level of the consciousness to that state or standard required by the law itself.

It should ever be borne in mind that the spiritual realm is above the material and that the laws which operate and prevail in both have their own special and distinct requirements and will not and cannot respond unless these demands are met with exactness and completeness. Neither should it be overlooked that as we approach the spiritual, we are leaving behind the material even though they dwell one within the other even as do light and darkness. This means that no formula, system or method will avail anything unless the consciousness is evolved to a



point where it agrees in motive and intent with each and every element or phase of the law to be actuated. Here again appears the factor of attunement.

The weekly lessons carry the student on from point to point slowly but carefully with this very condition uppermost in mind. The raising of the consciousness cannot be accomplished by the mere reading of the valuable and carefully prepared instructions which reach us weekly. We may even commit them to memory so that they may be repeated verbatim and yet avail us *nothing for in this manner we have but added to our fund of knowledge unless it should be that we have begun to put these instructions to work by making them part of our daily lives.* In other words, knowledge is of little practical value unless it is used, applied in dealing with the problems and conditions which arise and affect us in many and varying ways.

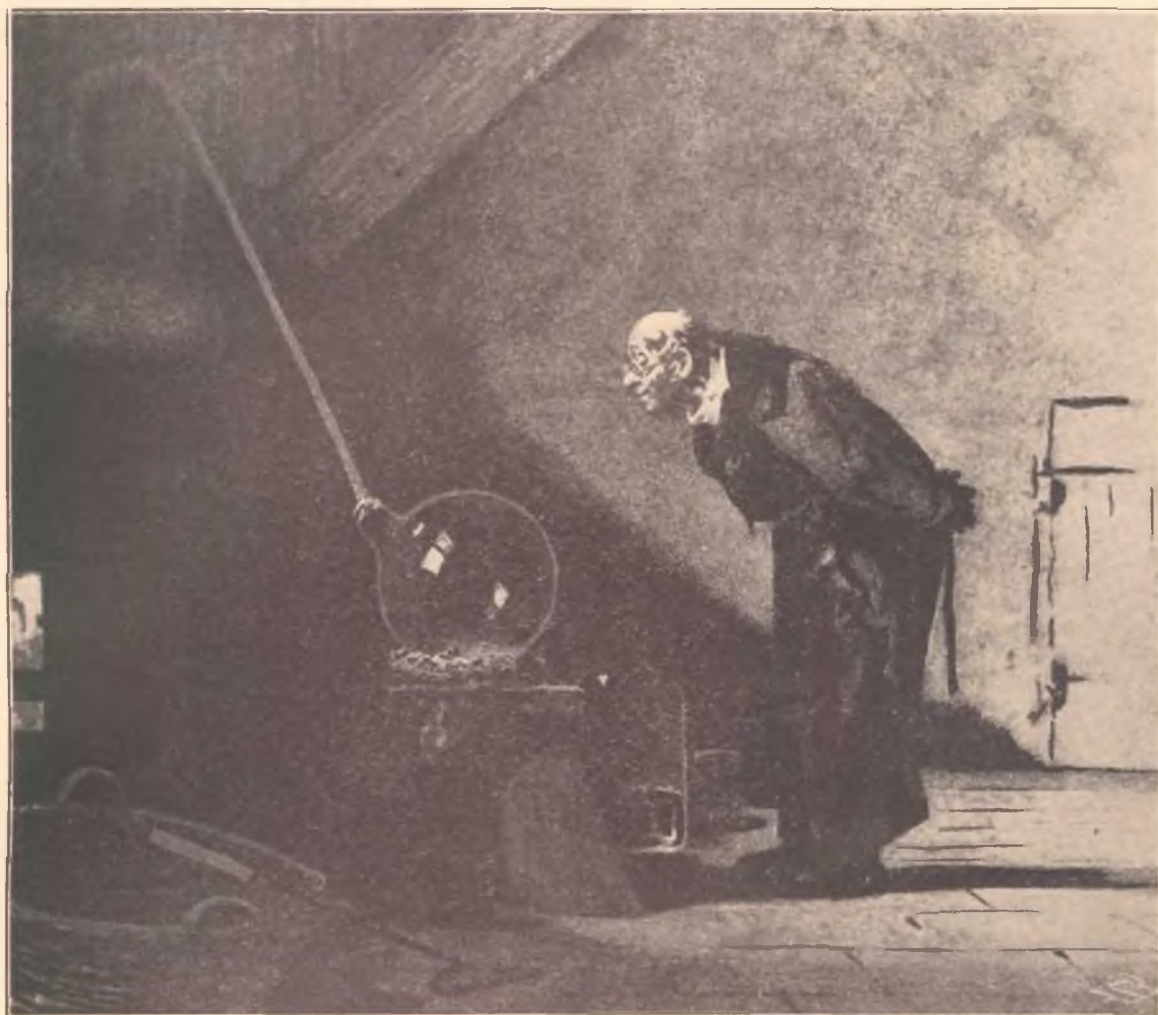
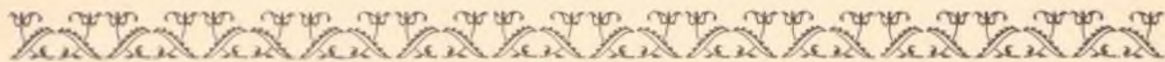
It is often stated that thought creates. How much consideration have you given this statement? Just what does it mean to you and what use are you making of this Principle? If thought is creative, then thoughts become things or conditions. Yes, even our most serious and distressing problems evolve from the matrix of our thoughts. Surely we cannot think that because thoughts objectify themselves that the principle of choosing our thoughts is only useful in times of urgent need and stress when by entering into the approved attitude or state of devotion to the demands of a given law that we may suddenly set aside or overcome all of the difficulties and problems which we perceive are affecting us. It is a far more serious matter than this and the chances are that if we have not recognized the facts which appertain in the process of consciously choosing and directing our thoughts daily and hourly, we will make a flat failure of our attempt at sudden readjustment.

Certainly we are aware that when the mind is permitted to become filled with hatred, resentment, anger, fear, jealousy, ill-will and many similar qualities of thought, that we are actually creating conditions of a wholly destruc-

tive nature which will be in complete harmony with the mental concepts from which they emanate and will objectify themselves in or upon our bodies or within our environment. After we have thoughtlessly or wilfully given ourselves over to such dissipation we need not be at all surprised if the process of setting them aside resists us unless we reach a determination to cease entertaining more profitable qualities of thought which are unchanging in their dissemination of good. When we hold to that which is in opposition to our own welfare and that of all others, we are not attuning with spiritual law but detuning, drifting further and further away from the changeless attributes of God which flow forth endlessly in a unity of goodness, love and mercy.

We cannot devote ourselves to the bearing of false witness, that is, in speaking or thinking unkindly, unfairly, unjustly or selfishly and hope to attune ourselves with higher spiritual laws. In fact, such a course precludes it. We need not think that a sinful, mortal consciousness can break through and enter into these states of attunement which require unfeigned love and goodness, for this cannot be. The doors are closed and bolted and may not be taken by storm, persuasion or deception. Yet, do they yield to the gentle touch of purity, meekness, love, grace and goodness.

The consciousness is comparable to a measuring stick upon which many degrees are recorded. As we subdue, set aside and overcome the many unprofitable phases of our material existence and expression, we advance toward the cherished goal and our whole being responds to the change thus effected. It is well to remember that even though evil is subdued and rendered somewhat inactive, that we have not destroyed it or cast it from us never to return. We dwell continually within both good and evil and to whichever we adhere, by that are we dominated. Only our Heavenly Father can separate these qualities and when this shall be no man knoweth. Attunement with the divine is, therefore, a matter of eternal striving through an earnest, persistent effort to live daily and hourly within the ideals, the laws and principles we wish to express and actuate.



"THE ALCHEMIST"

A famous painting by the well-known mystic painter, C. SPITZWEG. It depicts one of the German Rosicrucian alchemists of the middle ages.

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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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